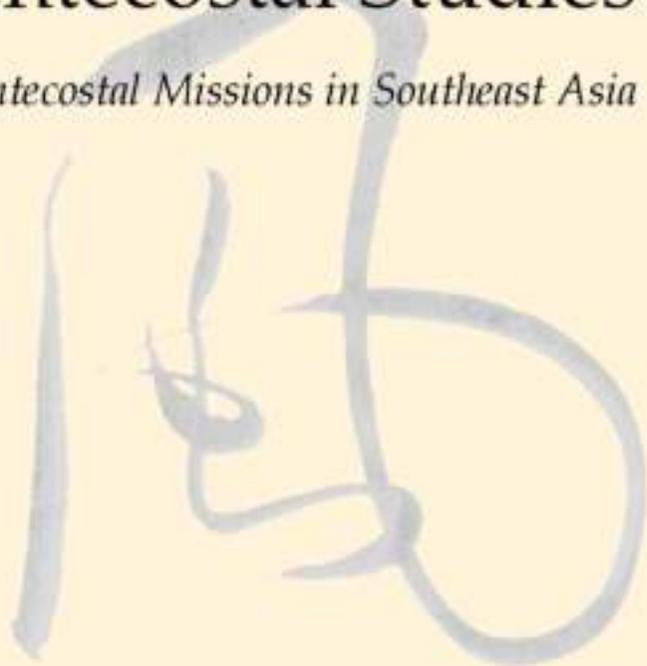


Asian Journal of Pentecostal Studies

Pentecostal Missions in Southeast Asia



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THE JOURNAL SEEKS TO PROVIDE A FORUM: To encourage serious thinking and articulation by Pentecostals/Charismatics in Asia in all disciplines within the field of Pentecostal studies; to promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions; to stimulate creative contextualization of the Christian faith; and to provide a means for Pentecostals/Charismatics to share their theological reflections.

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Pentecostal Missions in Southeast Asia

Pentecostals have been doing missions in Southeast Asia for around 100 years. In some places such as some sectors of Malaysia and, more recently, places like Cambodia, East Timor, some parts of Indonesia, the minority groups in Myanmar and possibly Vietnam, they have enjoyed some success. In places like the Philippines and Singapore, the growth has been spectacular. However, among groups dominated by Islam and Buddhism, they have not always done as well, although there are some encouraging trends. In this edition, we will reflect on the work that God is doing in three of these countries, the Philippines, Cambodia and Indonesia. However, the application of these articles could be broadly applied in other Majority World contexts.

Pentecostal missions in Southeast Asia have traditionally focused on evangelism and discipleship, church planting, workers training and ministries of social concern—although this has not always been a major element. As local churches multiplied and indigenous leaders were put in place, missionaries gradually moved into a partnership paradigm with them.

Except for church planting, we will focus on these elements here. Claudia Janneth Mendoza, a Columbian Assemblies of God veteran missionary to Indonesia, opens this edition with an article on how Muslims in Indonesia process their understanding of the Holy Spirit through their cultural grid of folk Islam. Supernatural power is at the nexus of folk religious practices all over the world and the two hundred million or so folk Muslims in Indonesia are no exception.

Mendoza's thesis is that beyond a power encounter, a sustained biblical pneumatological approach to folk Muslims in Indonesia, where the Holy Spirit meets their felt needs, produces a long-term allegiance to Jesus as their Lord and Savior. She then proceeds to offer evidence to support this thesis by outlining steps that Muslims can take toward embracing Christ and the Spirit through reviewing Paul's redemptive pneumatology in Ephesians. Ephesians, as well as the other Prison

Epistles, is addressed to those coming out of a polytheistic milieu in Asia Minor. Because both the polytheism of ancient Asia Minor and the folk Islam in Indonesia are focused on supernatural power, this pneumatology of this epistle can have a powerful impact not only in Indonesia, but anywhere in the Majority World.

To reach, gather and disciple new believers requires trained pastors, evangelists and missionaries. To accomplish this Bible schools, have, can and must be started in areas where churches exist or are being planted. In the second article, Dianna Clements, who served along with her husband as Assemblies of God USA missionaries to Cambodia for twenty-two years before moving on to the Asia Pacific Theological Seminary to train workers for all of Asia, demonstrates that competent leadership is essential to doing Bible school ministry well.

To be specific, she explores the leadership roles of Bible school administrators, faculty, and students, discussing guiding principles that will facilitate growth of Bible school leaders which will increase the effectiveness of the schools' training programs. The end goal, then, is to graduate well trained leaders for our churches, other Bible schools and missionary efforts that will reach more people for Christ and multiply more churches.

Virtually all Asian pastors and church leaders recognize that poverty is endemic in many parts of Asia. Haruka Shitabayashi, an MDiv student from Japan who has a background in working in ministries of social concern, looks at how one local Christian NGO known as Turning Point Ministries (TPM) in Itogon, Benquet, Philippines, is holistically addressing practical socioeconomic issues, specifically livelihood and education, or the lack thereof, being one of the reasons for poverty in their community.

She uses Brian Howell and Jenell Paris' definition of social inequality as "differential access to valuable resources" based on social grouping.¹ After reviewing a considerable number of statistics and literature on the subject, mainly written by Filipinos and including impressive documentation of the problem in the area served by TPM, she delves into what the Bible says about social equality. She then turns to demonstrating how TPM is successfully addressing these issues through

¹Brian M Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective*, (Grand Rapids, MI.: Baker Academic, 2019), 75, Kindle.

farming and other developmental projects, as well as caring for widows and orphans and various educational initiatives while maintaining a Christ centered focus.

Finally, Bill Snider's article on partnership in the Philippines ties these subjects together to evangelize and disciple, plant churches, train workers and conduct ministries of social concern. In this article, Snider contends that international mission partnerships struggle in praxis due to a lack of emphasis on a Biblical theology of partnership, which in turn is due to a lack of understanding the necessity of relationships based on mutuality and reciprocity where power is shared. Snider further contends that this is also due to a lack of sensitivity in listening and learning what partnership means to the Majority World Church. In exploring a Biblical foundation for partnership, which, in true Pentecostal tradition, calls for a strong reliance on the Holy Spirit, he examines the true meaning of *koinonia* in the New Testament. He does this by focusing on several key passages in New Testament where the Holy Spirit is an active participant in partnerships.

After reviewing the current literature as well as the results of his own personal discussions with leaders in the region, he concludes by suggesting how the Majority World Church can contribute to the conversation about mission partnerships and further suggests several missiological implications for cross cultural workers serving this region.

Regular readers will note that we normally have about six articles. This time we have only four, but two articles are longer than normal, making the quantity of content about the same. We be back to the normal number of articles next time.

As always, comments and questions can be sent to me through our website, www.aptspress.org. I always enjoy hearing from our readers.

In Christ,
Dave Johnson, DMiss
Managing Editor

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IMPACTING THE FUTURE OF THE ASIA-PACIFIC CHURCH

**A Biblical Pneumatological Approach to
Folk Muslim Evangelism in Indonesia**
by Claudia Mendoza

Introduction

“No one can say ‘Jesus is the Lord’ except by the Holy Spirit”¹ is a causative statement in the Scriptures regarding soteriology. Concerning that, Rick Love affirms that a “power encounter needs to be an essential factor to effectively evangelize folk Muslims and to plant the Church of Christ in their midst.”² However, in the same article, he recognizes that the experience of some practitioners is that only around ten percent of Muslims who had experienced divine healing are followers of Jesus, since they were already familiar with healing and “magic” experiences.³ Pentecostal missionaries generally accept the importance of power encounters in the evangelization of Muslims, yet intervention of the Holy Spirit is broader than an initial experience of his power.

I became interested in this topic two years ago at a missions’ conference. The first day, the preacher prayed for healings and, suddenly, signs, wonders and miracles were manifested. As some of the conferees shared testimonies, a Muslim Iranian family came to the front. With them was their ten-year-old son, who affirmed that he saw a man clothed in blue light walking among the people. This Iranian family, living in Oman, had been watching some revival services on the internet and, being deeply touched by the Holy Spirit, were eager to know more about him. When they heard about a revival meeting in Spain, they flew

¹*The Holy Bible: NIV*, 1 Co 12:3.

²Rick Love, “Power Encounter Among Folk Muslims: An Essential Key of the Kingdom.” *International Journal of Frontier Missions*, Vol. 13:4, Oct.-Dec. 1966, 192-195. https://www.ijfm.org/PDFs_IJFM/13_4_PDFs/05_Rick%20Love.pdf (accessed 29 April 2020).

³ *Ibid.*, p. 194.

from Oman just to be in one of the services, where they experienced the power of the Spirit.

According to Geertz,⁴ most Muslims in Indonesia believe that spiritual powers have influence in this world. He describes the development of Islam in Indonesia this way: “After the implementation of Islam, Indonesian religious orientation . . . remained devoted to local spirits, domestic rituals, and familiar charms.”⁵ Thus, the question that emerges is: Could a missionary redress this Muslim perception to present the Holy Spirit as the source to meet the felt needs of individuals as an evangelistic approach?

Based on that question, the thesis statement proposed in this argumentative analysis is this: Beyond a power encounter, a sustained biblical pneumatological approach to folk Muslims in Indonesia, where the Holy Spirit meets their felt needs and is the deliverer and guide to the truth, will produce a long-term allegiance to Jesus as their Lord and Savior. Part of this research is to consider whether, by receiving and being guided by the Holy Spirit, folk Muslims will take the first step in a commitment to respond to the Gospel. This article reviews the apostle Paul’s letter to the Ephesians in order to identify God’s power and the redemptive pneumatological principles to share the Gospel with people who are dominated by the power of darkness. Additionally, given the intimate relationship between Christ and the Holy Spirit, we will consider the biblical teachings on the work of the Holy Spirit as an entrance to lead folk Muslims to Jesus.

Key among the questions that we must answer in order to prevent syncretism or misunderstanding are these:

- What is the spiritual context of folk Islam in Indonesia?
- What is the Muslim view of the Holy Spirit?
- What are the principles of evangelism to folk cultures found in Ephesians that we can be applied in reaching Muslims?

⁴The New York Times recognizes the works of Geertz as “An Indonesian specialist who is considered by many of his peers to be the leading anthropologist of his generation.” See P. Shenon, “On the Turmoil in Indonesia and Its Roots,” *The New York Times*, May 9, 1999. <https://www.nytimes.com/1998/05/09/arts/of-the-turmoil-in-indonesia-and-its-roots.html> (accessed 21 December 2020).

⁵Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Chicago, IL: University of Chicago Press, 1973), 66.

- What is the redemptive work of the Holy Spirit according to Ephesians?
- What misunderstandings could folk Muslims encounter when they hear about healing, deliverance, and baptism in the Holy Spirit?
- What is the importance of deliverance for folk Muslim practitioners?
- What is the best way to present a biblical pneumatology to folk Muslims, not just as a first power encounter, but beyond that to the Holy Spirit who leads them into salvation through Jesus?

I will focus on the spiritual features of folk Muslims in Indonesia, their view of the Holy Spirit, the biblical example in Ephesians to bring the Gospel in the middle of magic and folk religions—and from that, to consider a pneumatological approach to evangelize these people. Thus, two of the research’s contributions will be to understand the spiritual context of folk Muslims in Indonesia and to suggest a pneumatological approach to lead them to Jesus.

This study admittedly has at least these two limitations. First, it is founded on just the review of literature and not on cases or ethnographic studies. Second, the bibliography available regarding the initial pneumatological approach is limited, and there are no case studies related to it. Nevertheless, this will be useful for cross-cultural workers serving among Muslims to enlarge their understanding about the importance of the work of the Spirit in the soteriological process. It will also provide some tools for practical evangelism.

Spiritual Context of Folk Islam in Indonesia

Most Muslims believe that there are interactions between the spiritual realm and the physical realm in the present world where humans

and *jinn*s (spiritual beings) live together.⁶ Samuel Zwemer, the apostle to Muslims in his work among Arabs, identifies that even fundamentalist Muslims who defend monotheism, such as the Wahabi reformers, practice Islamic paganism.⁷ His explanation for this phenomenon is that folk Muslims recognize the supremacy of God, but their view is that He is not concerned with their felt needs.⁸

This same pluralism is seen in Indonesia, the largest Muslim country in the world. There are numerous Islamic expressions—from the dogmatic extremist Islam to folk Islam—that have absorbed Hindu, Buddhist, and animist beliefs. One of the reasons for this multicultural expression of Islam is based on the “Pancasila state.” The Pancasila state’s view is that, after the independence proclamation, they believe in “Indonesia, the home of such diverse histories, peoples and cultures, with no majorities and minorities.”⁹

To understand the spiritual context of folk Muslims in Indonesia, it is necessary to analyze the spread of Islam there. Hermansyah affirms that during the propagation of Islam within that multicultural country, the “local elements were used in the process of Islamization.”¹⁰ In order to spread Islam in Indonesia, Sufi missionaries used the peaceful method, which means that Islam walks slowly, adapting itself according to social behaviors based on the concept of universality. This slow process, therefore, makes Islam appropriate for everyone. The principle was *al-muhafazah ‘ala al-qadim al-shalih wa al-akhdz bi al-jadid al-ashlah* (holding on to the old and good one and to the better new one). A further principle, *al ‘adah al-muhakkamah* (customs that could be a basis of the law), was also applied.¹¹

⁶Caleb Chul-Soo Kim and Anna Travis, “Relevant Responses to Popular Muslim Piety” in *From Seed to Fruit: Global trends, Fruitful Practices, and Emerging Issues Among Muslims*. Edited by J. Dudley Woodberry (Pasadena, CA: William Carey Library, 2011), 240.

⁷Samuel Zwemer, *The Influence of Animism in Islam* (New York, NY: The Macmillan Company, 1920), 4.

⁸*Ibid.*, 3.

⁹Anthony H. Johns, “Indonesia: Islam and Cultural Pluralism” in *Islam in Asia: Religion, Politic & Society*. Edited by John Esposito (New York, NY: Oxford University Press, 1987), 224.

¹⁰Hermansyah. “Islam and Local Culture in Indonesia.” *Al Albab—Borneo Journal of Religious Studies (BJRS)*. Vol. 3, No. 1, June 2014, p. 55. <https://www.researchgate.net/publication/315908217.55-66> (accessed 8 February 2020).

¹¹*Ibid.*

The Islamic dominion in Indonesia incorporates many Sufi practices, since it is suitable to the Hindu/Buddhist animistic context. According to Parshall, the first Muslim missionaries to East Asia were Sufis, who were less radical than traditional adherents of Islam. The Sufis identified compatible animistic beliefs and ceremonies, resulting in a mixture of religious expression. They simply added elements that they considered helpful, which made the Islamization process smoother and without violence.¹² Regarding that, Geertz notes, “General Southeast Asian folk religion . . . had previously absorbed Indian ones, locking ghosts, gods, *jinn*s, and prophets together into a strikingly contemplative, even philosophical, animism.”¹³

Additionally, the Sufis were broadly welcomed in Indonesia because of their ability to heal, which responded to the community’s felt needs.¹⁴ The traditional healing practices involved invoking the *jinn*s to take over the bodies of the practitioners. This is also a residual animism, which blended with the Sufi’s beliefs. Magic chants also found their origin in the mix of the traditional Sufis’ customs, such as the recitation of certain mantras to call for protection. These practices were adapted using Qur’anic verses. Islamic ceremonies in Indonesia have also been adapted, the main part being an Islamic component but with certain local hues.¹⁵

Haris admits that the Islamic system in Indonesia is syncretistic and, in reality, reflects monolatry.¹⁶ (Monolatry is the recognition of many gods but with the consistent worship of one deity.) Hermasyah attributes the great success of Islam in Indonesia to the syncretistic adaptability of it with the local beliefs. He claims, “However, all forms of practice of local beliefs that have no conflict with the principles of Islam are retained and even reinforced. Thus the “purity” of Islam remains in typical space and time.”¹⁷

¹²Phil Parshall, *Bridges to Islam: A Christian Perspective on Folk Islam* (Grand Rapids, MI: Baker Book House, 1983), 72.

¹³Geertz, 13.

¹⁴Hermasyah, 62.

¹⁵*Ibid.*, 63.

¹⁶Achmad M. Haris, “Indonesian Religious Evolution: Applying Bellah’s Theory in Indonesian Context.” *Jurnal Sosiologi Islam*, Vol. 3, No. 2, October 2013, p. 8 (accessed 10 February 2010).

¹⁷Hermasyah, 62.

One example is to bestow the origin of the events in life to spiritual beings other than Allah, which are known as *jinn*s or spiritual forces that control the natural world. According to Tenibemas, there are spiritual beings that are considered either useful or harmful in Indonesia. Those beings can be named—*jinn* (spirit), *shaytaan* (satanic being), and *married* (demon).¹⁸ Muslims attribute the cause of their circumstances to the spiritual environment; thus, they must perform ceremonies to keep the *jinn*s calm.

At present, another kind of folk Islam is rising up in Indonesia, one that Achmad Haris calls *Muslim Tanpa Masjid* (Muslim without Mosque).¹⁹ He argues that it's a kind of modern syncretism that's due to the present generation becoming individualistic in searching for its own Islamic expression far away from the mosques. Haris adds that the current influence of yoga is incorporating Hindu's practices and thus is undermining Islamic beliefs.²⁰

Beliefs in Supernatural Powers and Ancestor Veneration

One kind of spirit possession that is observed in folk Muslims relates to the belief that ancestors can take permanent dominion over the body of a relative. Musk states that “Ancestors may be reborn in their grandchildren or great grandchildren.”²¹ Muslims defend the idea of “generational preservation” through this ancestral possession; that way, spiritual possession is not attributed to an evil cause. Love notes that shamans attribute their supernatural powers to the temporal possession by ancestors' spirits. The inference is that such possession can be considered an attribute related with power control, rather than a spiritual or soul problem.²²

I realized the transcendence of the exaltation of ancestors during the last earthquake in one of the most fundamentalist Muslim villages where many religious conflicts and riots have originated. Before the earthquake, I had the misconception that the Muslims practice orthodox

¹⁸Purmawan Tenibemas. *Folk Islam Among the Sundanese People of Indonesia*” (Ph.D. Dissertation, Fuller Theological Seminary, 1996), 305.

¹⁹Haris, 22.

²⁰Ibid.

²¹Musk, 195.

²²Rick Love, *Muslims, Magic and the Kingdom of God* (Pasadena, CA: William Carey Library, 2000), 70.

Islam because of their appearance, traditions, and religious practices. However, one afternoon when the prayer call from the minaret started, the people stood before some rocks to pray. After prayer, they explained to me that it was a holy place where their ancestors are buried and that the community had moved there in order to seek the protection of their ancestors during the earthquake.

Daniel Johnson says that, through their traditions, Muslims “connect generations and maintain the memory of their ancestors.”²³ He credits that belief to either traditional animism or the Sufi’s inheritance. He also assures that folk Islam in Indonesia mixes the orthodox Islamic religious system with magic, reincarnation, and ancestor veneration.²⁴ Muslims believe that a person with an *ilmu* (special gift) is named a *wali ulla* (faithful Islamic practitioner), who can come back to life immediately in a better status. A *wali ulla* is believed to take possession of a relative’s body (usually of the same gender) “as the replacement of the dead.” However, if such a person had behaved evilly, such a person will be born “handicapped” as a pig or another animal.²⁵

Evil-Spirit Possession and Exorcism

I have observed some folk beliefs concerning ancestor veneration and spirit possession among Butonese Muslims, the predominant Muslim ethnic group in Ambon.²⁶ Some time ago, one of my relative’s neighbors died. After the traditional Muslim funeral, her 20-year-old daughter fell into a trance and her voice changed, sounding like that of her aunt. She gave a supposed message for the family to take care of her son. My Butonese neighbor said to me that the spirit of her cousin now reposes in her daughter’s body.

²³Daniel Johnson, “Reincarnation in an Islamic Society: Buton Indonesia.” *Melanesian Journal of Theology* 20-1 (2004). <https://www.cltc.ac.pg/wp-content/uploads/2016/12/MJT-20-1.pdf> (accessed 8 February 2020).

²⁴Ibid.

²⁵Ibid., 46.

²⁶Aris Ananta, Evi Nurbidaya Arifin, M. Sairi Hasbullah, Nur Budy Handayani and Agus Pramono. *Demography of Indonesia’s Ethnicity* (Singapore, China: Institute of South Asian Studies, 2015), Table 4. 36. <https://books.google.co.id/books> (accessed 16 March, 2019).

Najad and Hardi define spirit possession as the belief that people can be controlled by an alien spirit or parahuman forces that dictate the actions and personality of the ones possessed. In some cases, a possessed person is unconscious and speaks in a different voice or performs strange acts.²⁷ Musk notes a difference between two kinds of possessions—*Makyus* (temporal possession) or *Majnun* (permanent possession). The temporarily possessed individual does not need any treatment. However, when a *jinn* inhabits a person permanently, either an *azima* (exorcism) is performed by putting tar in the victim’s orifices or the afflicted may be put through a combination of *Baraka* (baths-blessings) plus being led to visit shrines.²⁸

Medical scholars Dein and Illaie present a thesis on the influence of *jinn*s on mental sickness based on case studies of Muslims. They emphasize the importance of differentiating between mental diseases and spirit possessions, both of which can be either central or peripheral. The distinction between the two is that mental diseases are related just to traditional practices and not considered pathological, whereas “Peripheral possessions indicate an invasion of evil spirits, undesirable, immoral, and dangerous.”²⁹

Dein and Illaie insist on the Qur’anic explanation, which is that *jinn*s are created finite creatures who have their own personalities, beliefs, and moral attributes.³⁰ The two scholars end their thesis with an interesting conclusion—that a weak person with low self-esteem or who is influenced by an “evil eye” might be possessed by spirits. Their solution is “the recitation of Quran and ingestion of olive oil.”³¹ Regarding treatment, they suggest,

The task of a therapist, who must have a very strong faith in Allah, is to expel the jinn. This is usually done in one of three ways—remembrance of God and recitation of the Qur’an

²⁷Najat, Khaliffa, and Hardie Tim. “Possession and Jinn.” *Journal of the Royal Society of Medicine*. 2005, Aug. (98), 8.

²⁸Bill Musk, *The Unseen Face of Islam* (Monrovia, CA: MARC, 1989), 100.

²⁹Simon Dein and Abdool Samad. “Jinn and Mental Health: Looking at Jinn Possession in Modern Psychiatric Practice.” *The Psychiatrist*. 37: 290. doi: 10.1192/pb.bp.113.042721 (accessed 1 February 2020).

³⁰*Ibid.*, 291.

³¹*Ibid.*, 292.

(*dhikr*), blowing into the person's mouth, cursing and commanded the jinn to leave; and seeking refuge with Allah by calling upon Allah, remembering him and addressing his creatures (*ruqyah*). Some faith healers strike the possessed person, claiming that is the jinn that suffer the pain.³²

In Indonesia, belief in spiritual possession preceded Islam and can be observed in animistic communities that embrace Islam. Hermansyah recognizes the shamanistic practices in Islam in Indonesia thusly: "Today, there are still many Muslims who practice traditional medicine which involves calling for invisible spirits to enter the body of a shaman as a medium . . . This condition is reasonable since the transformation of a society usually requires a relatively long time even takes several generations to complete."³³

Moreover, Islam accepts spiritual possession since Muhammad himself perhaps experienced it. Gilchrist supports this thesis, noting that the prophet believed in "demonic creatures;" and, at the beginning of his experiences in the cave of Mount Hira, he was in such tribulation thinking that he was possessed by a *jinn*.³⁴ Furthermore, on many occasions, Muhammad was confused about the origin of his revelations to the point that some of the verses he received were later corrected. That he abrogated "satanic verses" in the Qur'an is well known in the tradition, his explanation being that "Satan was always trying to intercept God's revelation."³⁵ In other words, belief in demonic possession is embraced in Islam because of the experience of its own prophet. That is why, from the beginning, the concept of evil spirits trying to take control of humans was included in Islamic teachings.

Musk maintains that Muslims are constantly concerned about the places where *jinn*s can take possession. Since it usually occurs "between activities of the flesh," these spirits can take dominion over people.³⁶ For protection, they wear talismans with Qur'an verses or religious sayings,

³²Ibid.

³³Hermansyah, 60.

³⁴John Gilchrist, *Muhammad, the Prophet of Islam* (Mondeor, South Africa: Muslim Evangelism Resource Center of Southern Africa, 1994), 22.

³⁵Ibid., 25.

³⁶Musk, 42.

or they put them in their houses in order to reject all evil influences. As examples of protective actions in the worst cases, Muslims seek an imam or a Muslim leader who will “chant some Qur’anic verses, other people burn incense to calm down the possessed people, incense is used to heal people as well.”³⁷

Practitioners and Healings

One of the ways Indonesian Muslims deal with the dark forces that try to interfere with daily activities, by causing illness and tragedies, is to look for the magicians who can connect the spiritual and physical realms. The shamans are called *dukun pandais* (clever shamans), as they are people of power connected with the spiritual world and can ask for protection in farming or fishing. These practitioners can even marry spirits, thus are able to call the spirits to bring disasters or sickness on enemies. Shamans also believe they can command the spirits to bring riches to the person who is powerful enough to control them.³⁸

Tenimebas explains that, when practitioners or powerful people die, they will be considered *walis* (saints), and their tombs will be places of pilgrimage called *keramats*. That means folk Muslims in Indonesia believe in people of power, places of power, things of power, and *mantras* (magical sayings).³⁹ Additionally, Indonesian Muslims believe that there are animals and plants with magic power.

Many people of power in Indonesia are *hajis* or Muslims that have already gone to Mecca. The *hajis* are divided into three categories—the *kuncen*, who is a mediator; the *dukun*, who is a healer-exorcist; and the *pendekar*, who is a protector.⁴⁰ He can be “Dukun Jampe (healer or protector) . . . Dukun Ramal (fortune teller) . . . Dukun Gaib (who performs exorcisms) . . . Dukun Teluh (black magic) . . . Dukun Pelet (loving specialist) . . . Dukun Sunat (specialist in circumcision) . . . Dukun Paraji (midwife) . . . Dukun Puhun (agricultural matters).”⁴¹

³⁷Ibid., 120.

³⁸Ibid.

³⁹Tenimebas, 36.

⁴⁰Ibid.

⁴¹Ibid., 37-40.

Tenimebas reports that even high authorities and organizations will seek help from shamans. For instance, the Indonesia's Department of Religious Affairs called four shamans to find a thief who had stolen funds.⁴² This is an example that even formal institutions will trust in shamans more than even official protection.

The way that practitioners perform exorcisms and healings is important to consider. Regarding the exorcism process, Islamic author Rahman Fazlur says, "The principle behind the cures of exorcism, which are basically no different from the ordinary cures by amulets and prayers, except that exorcism is much more ritualized: namely, that the *pir* exercises the supernatural powers necessary to exorcise the spirit(s) possessing the patient."⁴³

Parshall mentions yet another treatment for sickness and spirit possession—that being the *dhikr*, which is a "continual repetition of the word Allah. . . . The repetition is to be continued until the mind is completely submerged within the divine radiance of almighty God."⁴⁴ I remember that kind of repetition, especially during "the night of power" in Ramadan. Throughout the entire night, Muslims spoke the name of Allah over and over. Such could be because they believe that, on the night of power, many miracles take place, so they attempt to connect the rituals, the time of power, and the people of power.

Folk Muslims View of the Holy Spirit

To be able to present the person and work of the Holy Spirit as an evangelistic approach to folk Muslims in Indonesia, it is necessary to identify whether they have a preconception or minimal understanding about who the Holy Spirit is. One starting point is to look for references about the "Spirit of God" in the Qur'an. Folk Muslims are still taught the Qur'an in their mosques or madrasas in order that that they can become more literate in Islamic principles.

⁴²Ibid., 208.

⁴³Rahman Fazlur, *Health and Medicine in the Islamic Tradition: Change and Identity* (Chicago, IL: ABC International Group, 1998), 90.

⁴⁴Phil Parshall, *Bridges to Islam: A Christian Perspective on Folk Islam* (Grand Rapids, MI: Baker Book House, 1983), 77.

Steinhaus notices that the name “Holy Spirit” appears four times in the Qur’an and the word “spirit” appears seventeen times.⁴⁵ He divides these *ayats* (verses) into the following four groups:⁴⁶

1. Verses that relate the Holy Spirit with the angel Gabriel (Surah 16:102, 17:85, 19:17, 26:193, and 40:15).
2. Verses that equate the Spirit with the breath that gave life to man (5:29, 32:9, and 38:72).
3. Verses that speak of the Spirit as the one who gave strength to Jesus (2:87, 2:253, 32:9, and 38:72).
4. Verses that have a difficult interpretation, since the word “spirit” is followed by the mention of angels (4:171, 12:87, 16:2, 42:52, 66:12, 70:4, 78:38, and 97:4).

Perhaps one of the most controversial verses is Surah 5:110 which states, “I strengthened you with the Holy Spirit.” That verse is followed by a description of Jesus giving life to a clay bird. Jesus also is reported to have healed lepers and blind people, thus a connection between the Holy Spirit and power. The only problem is the Muslims’ popular conception that the Holy Spirit strengthened Jesus and Muhammad. They further believe that, according to Surah 58:22, the Holy Spirit is accessible to all Muslim believers.⁴⁷

In a study among folk Muslims in Bangladesh, Jorgensen explained that the title given to Jesus in the Q’uran is “Spirit of God,” a term that could be used as a dialogue initiator with Muslims.⁴⁸ Further, he insists that there are some insights about the Holy Spirit in the Q’uran. For example, Surah 15:29 affirms that man was created from clay and “breathed into him my spirit.”⁴⁹

⁴⁵S. Steinhaus. “The Spirit-First Approach to Muslim Evangelism,” *International Journal of Frontier Missions*. Vol 17:4, 2003, 26 (accessed 20 January 2020).

⁴⁶*Ibid.*, 27.

⁴⁷*Ibid.*

⁴⁸Jonas A. Jorgensen, “Word of God and Spirit of God in Christian Islamic Christologies: A Starting Point for Interreligious Dialogue.” *Islam and Christian Relationships*, Routledge Vol. 20, No. 4, 389-407, October 2009. (Department of Systematic Theology, University of Copenhagen, Denmark.).

⁴⁹Abdullah Yusuf Ali. (Translator) *The Qur’an: The Meaning in the Glorious Qur’an*. (Istanbul, Turkey: Asir Media, 2010.).

Another useful concept in the Qur'an is the admission, in Surah 21:4, of the divine and virginal conception of Jesus—"We breathed into her of Our Spirit, and We made her and her sin a sign for all peoples."⁵⁰ Although there are many interpretations of the title given to Jesus as *Ruh from Allah* (Spirit of Allah), this verse that says Christ Jesus is the son of Mary and a Spirit proceeding from him could be another bridge to communicate the truth.⁵¹

Parrinder mentions that the word "spirit" is related to Jesus in seven parts of the Qur'an. The most controversial name given to Jesus is "a spirit from" God. Taking into consideration the exegesis that Muslim scholars give it, some commentaries argue that the meaning of *ruh* (spirit) can be interpreted as "mercy from God."⁵² Another explanation is that "spirit" is a reference to inspiration or divine revelation. "This could give the rendering of Jesus as prophesy which God communicated to Mary."⁵³ However, Milani cites the Muslim scholar Ibn al-Arabi, who interprets the text literally as "the spirit of God", which affirms "As the son of Mary, Jesus is human; but as one who could revive the dead, Jesus was "of God as Spirit".⁵⁴ Moreover, Parrinder cites references that indicate folk Muslims in India pray, calling for blessings from Muhammad and naming Jesus as the "Spirit of God . . . Isa the faithful."⁵⁵

The Muslim scholar Ibn Taimiyya argues that the meaning of the Holy Spirit related to Jesus is *Jibril* (the angel Gabriel). "Thus, the Holy Spirit is neither God nor one of His attributes. Moreover, there is nothing in the words of the prophets to indicate that the dependent Attribute of god is called a son or a holy spirit."⁵⁶ It would be interesting to further research Islamic exegesis of the verses that mention the angel Gabriel to look for the differences between him and other angels. However, we

⁵⁰Ibid., 21:91.

⁵¹Ibid., 4:171.

⁵²Geoffrey Parrinder, *Jesus in the Qur'an* (New York, NY: Oxford University Press, 1977), 49.

⁵³Parrinder, 50.

⁵⁴Milad Milani, "Representation of Jesus in Mysticism: Defining the 'Sufi Jesus'," *Literature & Aesthetics*, Vol. 21, No. 2, December 2011, 45.
<https://openjournals.library.sydney.edu.au> (accessed 2 December 2020).

⁵⁵Parrinder, 50.

⁵⁶Shaikhul-Islam Ibn Taimiyah, *Answering Those Who Altered the Religion of Jesus Christ*, <https://ia801602.us.archive.org>, p. 114 (accessed 7 February 2020).

should remember that the Qur'an is not the Word of God, and the reason to study these verses is just to know the Muslims' perception of the Holy Spirit in order to make a bridge to bring them to the truth.

Jorgensen claims there are two names that identify Jesus as the Holy Spirit among folk Muslims in Bangladesh—the “Spirit of Allah (*ruh'ullah*)... and the Holy Spirit Isa [is] “ruh-[ul] kudas.”⁵⁷ Islamic scholars Badhrulhisham and Mohd defend the idea that the Holy Spirit in the Qur'an corresponds to a creature *Jibril* (angel Gabriel), whose name means “servant of God,” his main task being to bring a revelation of God to his prophets. There is no distinction between him and the Holy Spirit.⁵⁸

Sweetman affirms a misconception—that being *Ruh*, the word used for “spirit” in the Syriac is feminine; thus, some Muslims identify the Holy Spirit with Mary.⁵⁹ However, there is yet a bigger misunderstanding regarding identification of the Holy Spirit and Muhammad. Surah 61:6 claims Jesus prophesied that after him will come the “Ahmad,” which is one of the names designated to Muhammad. According to some scholars, the equivalent word for the name Ahmad is “*periklutós*, a misreading for the correct *Parakletos* in John 16:26 . . . where the Comforter or *Paracletos* is identified with the Holy Spirit.”⁶⁰

Classic Islamic scholar Fazlur Rahman resumes the revelation's view of Muslims; and from that, their concept about the Holy Spirit could be deduced.⁶¹ The ancient concept of inspiration in pre-Islamic Arabia was that a spirit could possess a poet to create poetry. Thus, the concept of spirit possession could be the cause of Muhammad's belief about the divine origin of the Qur'an. Rahman defends the thesis of the divine revelation of the Qur'an given to his prophet by a Spirit, saying,⁶²

⁵⁷Jorgensen, 398.

⁵⁸Adam Badhrulhisham and Khadija Mohd, “Konsep Roh Suci Menurut Islam dan Christian (Concept of Holy Spirit According to Islam and Christianity).” *Afkar*, Vol. 20, Issue 1 (2018): 85-108. <https://doi.org/10.22452/afkar.vol20no1.3> (accessed 17 February 2020).

⁵⁹Windrow, Sweetman, *Islam and Christian Theology: A Study of the Interpretation of Theological Ideas in the Two Religions* (Cambridge, UK: James Clarke & Co., Ltd, Vol.1, 2002), 23.

⁶⁰*Ibid.*, 33.

⁶¹Fazlur Rahman, *Major Themes of the Qur'an* (Chicago, IL: University of Chicago Press Edition, 2009), 80.

⁶²*Ibid.*, 66.

There is no doubt that the agent of Revelation to Muḥammad (PBUH) is this Spirit. The Meccans, as we have seen, often asked of Muḥammad (PBUH) that an "angel be sent down upon him," to which the Qur'ān often replied that angels cannot be sent to humans as prophets . . . It is, therefore, certain that angels did not come to the Prophet—his Revelation came from the Holy Spirit, also described as the "Trusted Spirit" (26.ash-Shu'arā':193).

For Rahman, the angels in the Qur'an are beings created to obey the commandments of God, and they can interact with humans if sent to do so. However, the Qur'an doesn't attribute to these angels' power as agents of revelation, although sometimes they can be the recipients of revelation. Further, he clarifies some of the functions of the Holy Spirit—one being that, in the creation, God breathed his own Spirit into the first man; a second being that the Spirit was sent to strengthen Jesus; a third being that the Spirit was the agent of the Qur'anic Revelation, which is described as the Trusted Spirit; and a fourth being that the Spirit is likely "the highest form of the angelic nature and closest to God."⁶³

Thus, in the act of the revelation, Rahman argues thusly that the agent who brings the Qur'an was the Spirit of God:⁶⁴

The Trusted Spirit has brought it [the Qur'ān] down upon your heart, that you should be a warner" (26.ash-Shu'arā':193); this Spirit is identified with Gabriel . . . the Source of all Books including the Qur'ān, is higher than angels as the Qur'ān ordinarily speaks of them . . . This undying and ever renewed Spirit is nothing other than the Agency of all being and life.

According to Muslim beliefs, God never talks directly to humans, but rather in an inaudible voice to the prophets. They can hear the Spirit and the Voice in their minds. Thus, in Muhammad's case, the Spirit of Revelation strengthened him to act according to what was true.⁶⁵

What I realized from these Muslim scholars' arguments regarding the Holy Spirit is that there is not a clear understanding of who the Holy

⁶³Ibid., 67.

⁶⁴Ibid., 69.

⁶⁵Ibid., 71.

Spirit is. In some way, the Muslims' lack of understanding as to the nature of the Holy Spirit could be used to introduce who the Spirit of God is, which could lead them to the Truth—Jesus.

It is crucial for those who want to serve effectively among Muslims in Indonesia to have a general grasp of a Muslim's view of God, Christ, and the Holy Spirit from Islamic teachings. Here is advice from Zwemer, "the apostle to Islam":

The Christian missionary should first of all thoroughly know the religion of the people among whom he labours; ignorance of the Koran, the traditions, the life of Mohammed, the Moslem conception of Christ, social beliefs and prejudices of Mohammedans, which are the result of their religion—ignorance of these is the chief difficulty in work for Moslems.⁶⁶

The Redemptive Work of the Holy Spirit in Making Disciples among Folk Muslims

Sometimes the power of the Holy Spirit is relegated to miracles. Of course, a miracle can be a crucial part in a Muslim's initial engagement with the Gospel; however, it is rare that people will commit their lives to follow Jesus just because of a miracle. Although I totally agree we should pray for miracles and signs among Muslims, the work of the Holy Spirit cannot be relegated just to the first experience of a power encounter. The Spirit's power is also given to strengthen believers to witness, even to the point of martyrdom, Stephen being an excellent example of this (see Acts 7: 54-60). This is a crucial role of the Holy Spirit for Muslims, since, after coming to Jesus, they often face persecution, which is why many who become believers in Jesus returned to Islam.

During my first Ramadan (fasting month) in Indonesia, a neighbor lady told me that one afternoon two *jinn*s came to her small shop; and since that time, every afternoon she was not able to see. I explained to her the healing power of *Isa Almasih* (Jesus), after which she allowed me to pray for her. One week later, she called me and happily affirmed that,

⁶⁶Samuel Zwemer, *The Moslem Christ: An Essay on the Life, Character, and Teachings of Jesus Christ According to the Koran and Orthodox Tradition* (New York, NY: American Tract Society, 1912), 183.

after the prayer, she experienced healing of her eyes. Following that, I started to explain who Jesus was. However, every time I talked about salvation in *Isa Almasih*, she rejected me to the point that she would not talk any more about Jesus. From that experience, it became apparent that, although a power encounter with signs and miracles can prepare the heart to receive the message, it isn't enough to develop an allegiance to Jesus. Rather, it is necessary for Muslims to experience a deep intervention of the Holy Spirit to lead them to the truth.

Biblical Example of the Ephesians' Power Encounter and the Redemptive Role of the Holy Spirit in Folk Context

There is no better way to search for an evangelistic approach to any unreached people group (UPG) than to study the biblical model. Moreover, in regard to folk Islam, the apostle Paul's letter to the Ephesians provides a strong example of how to lead people to Jesus through the intervention of the Holy Spirit, who can set them free from dark forces, people of power, demonic possession, and magic. The folk Muslim UPGs are considered one of the biggest challenges in missions in terms of church planting.

The hindrances and strongholds that Paul and other early missionaries faced to establish an indigenous church among the Ephesians were enormous because of the spiritual powers that had dominion over them. However, the Church of Ephesus was established through the supremacy of Jesus and the power of the Spirit.

Similarities Between the Ephesians' Background and Indonesia's Folk Muslims

Ephesus was the worship center for the goddess Artemis (or Diana), who was called Savior, Lord, and Queen of the Cosmos. Thus, her cult following became the main source of economic resources and the heart of Ephesian culture.⁶⁷ That means the warfare Paul and his companions faced was not only in the spiritual realm, but also the worldview, behaviors, corruption, and evil that had contaminated all spheres of its

⁶⁷Clinton Arnold, *Power and Magic: The Concept of Power in Ephesians* (Grand Rapids, MI: Baker Books, 1992), 21.

society. In the same way, folk Islam is not just a religious system, it's one that permeates all aspects of Muslim communities.

Just as folk Muslims use Qur'an verses as a mantra to ward off the effects of evil forces, the people in Ephesus used the "Ephesians' letters or words of power"⁶⁸ to face demons. Referring to these Ephesians' letters, Arnold says, "They could be used either as written amulets or spoken charms . . . instructed those possessed to repeat to themselves the magic words in order to drive the demons out. . . . The words were used in superstitious ways to provide help on special occasions."⁶⁹

One of the similarities between the Ephesians and folk Muslims is that both attempt to find solutions in people of power. Arnold says that the main purpose of a shaman in Ephesus was to identify the source of a person's calamity, alluding to the belief that the cause of the problem was a spirit. After that spirit was identified, the person of power then tried to discover the right traditional rite, amulet, or mantra, "for the manipulation of the spirits in the interest of the individual person."⁷⁰ In folk Muslim contexts, the person of power will discern first, the spiritual origin of the troubles and, after that, will offer to use his supernatural power to manipulate the spirit(s) in favor of the individual.

Another parallel between the two contexts is the fear of the demonic realm. In fact, magic for the Ephesians (and also popular for Muslims) was a way to get protection from the spirits' hurts. Arnold explained thusly how it worked for the Ephesians—"Artemis-Hekate bears the title, 'Deliverer from fear.' . . . As the most powerful ghost-goddess, she can naturally deliver the people from any peril involving spirits."⁷¹

One more, similarity is the combination of magic and religion that was in the Ephesian context and is observed in folk Muslim communities today. In the ancient times of Christianity and Judaism, there were some syncretistic practices between religion and magic, even though both faiths are monotheistic. The Ephesians include their religion as a legal way to perform their rites, the aim being to protect themselves from evil and to control the spirits for the well-being of the magician.⁷²

⁶⁸Ibid., 15.

⁶⁹Ibid.

⁷⁰Ibid., 18.

⁷¹Ibid., 25.

⁷²Ibid., 19.

Analyzing the behaviors of Muslims concerning manipulation of *jinn*s, the people of power are usually *imams* (religious priests). They incorporate religious practices, such as use of verses of the Qur'an, power objects, and amulets with the name of God in Arabic, in much the same way as the Ephesians did in times of the early Church.

One fundamental aspect that may enable believers to reach Muslims for Christ is to discern the evil powers that dominate Islam. McCurry establishes the thesis that Islamic doctrine in the Qur'an fiercely opposes the foundation of the Christian faith. The Qur'an refuses to accept the divine nature of Jesus, denies his crucifixion and resurrection, claims that the Holy Bible is fake, and makes other arguments against Christ. McCurry says, "Behind the system of Islam is a supernatural anti-Christian power . . . that works against the Gospel . . . I believe there is a supernatural intelligence and power behind this resistance."⁷³ One thing I have been observing is the ease with which Muslims in Indonesia will embrace any kind of current thought, custom, or belief; but anything related to Jesus will face resistance, hostility, even violent opposition.

Arnold notes that, in Paul's letter to the Ephesians, he wants to emphasize "(a) where Christ stands in relation to the powers, and (b) where the believer stands in relation to the powers, both in terms of his/her past life and the life now experienced in Christ"⁷⁴ Arnold highlights the idea that, in the first century, the worldview was that the gods and goddesses ruled the "underworld . . . and have authority over the keys of Hades."⁷⁵

That is why Paul demonstrates the victory of Christ in Ephesians 4:8, showing his supremacy over all dominions in the heavens, the earth, the underworld, and even the realm of death.⁷⁶ This is a very important statement, especially to those serving in places where demonic dominion can be perceived in the physical realm. The word of hope is that, in the end, all authorities on heaven and earth will be submitted to Jesus—"That in the dispensation of the fullness of times, he might gather

⁷³Don McCurry, *Healing the Broken Family of Abraham: New Life for Muslims* (Colorado Springs, CO: Ministry to Muslims, 2011), 151.

⁷⁴Arnold, 69.

⁷⁵Ibid., 56.

⁷⁶Ibid., 58.

together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”⁷⁷

The summation of this author’s thesis is that, first, the power of God stands against all evil powers by the lordship of Jesus Christ; and second, God fights evil through the authority he has given to the Body of Christ. In other words, the instrument that God is using to fight evil attacks in the present times is the Church. Arnold explains that works through the exegesis of Ephesians 1:22-23; the *pleroma* (fullness), which means the divine power, essence, glory, and presence of Jesus dwells within the Church as his body. The Bible affirms that, “The Christological implication is that Christ provides for the church and fulfills all things.”⁷⁸

The implication of this analysis of the hegemony of Jesus in missions among folk Muslims in Indonesia is that, even in the midst of evil influences, the final result is already known—that being, Christ has overcome all evil. Furthermore, God, in his sovereignty, has included the Church as the agent by which he portrays his love, compassion, and power toward UPGs.

Redemptive Role of the Holy Spirit in Reaching Folk Muslims

Although Paul’s letter to the Ephesians does not mention the words “signs and miracles,” Arnold argues that, proportionally to the epistle’s length, it nevertheless incorporated more terminology related to power (16 mentions) than the rest of the New Testament.⁷⁹ This means Ephesians implicitly mentions wonders, signs, and miracles. In fact, supra-natural power was contemplated in a deep way in the letter, since Paul’s focus was on the source of power, rather than on just the physical manifestation of it. Evidence of that is the diversity of power terminology that he used. Paul emphasized the word *dunamis*, which means capacity or ability. It is intimately related to *doxa* or God’s glory and *energeia* (my transliteration), which is the realization of power.⁸⁰

The importance of that is, first, to show the contrast between the power of God and the power of the magicians. God’s power cannot be forced by any form of coercion; instead, it is the highest power,

⁷⁷*The Bible*, KJV. Ephesians 1:10.

⁷⁸*Ibid.*, 83.

⁷⁹Arnold, 41.

⁸⁰*Ibid.*, 74.

autonomous and intimately related with his nature. Thus, we can receive the power of God only by faith through a personal relationship with him, not by any kind of chant or magical formula.

On the other hand, the magicians' purpose is to manipulate the spirits without building any allegiance based on faith or love. Their way of acquiring power is via invocations, chants, sacrifices, or the repetition of mantras.⁸¹ In other words, the power given by spirits enslaves people, whereas God's power frees them from evil dominion. God's power also establishes a deep relationship between the source of power and the recipient.

Secondly, although Ephesians implicitly talks in a deep way about the work of the Holy Spirit in signs, wonders, and miracles and observes their impact in the spiritual realm, it goes beyond that to describe the intervention of the Spirit in the lives of unbelievers, who are in the middle of dark forces. Thus, the Holy Spirit's redemptive action is one of the letter's main themes. That is fundamental to the evangelistic approach and discipleship to folk Muslims, for God's power can produce a permanent and genuine allegiance to Christ as their absolute Lord and Savior.

So, what is the redemptive work of the Holy Spirit according to Ephesians? First, it is through the Spirit that an individual gets to know God.⁸² Moreover, the revelation of the Spirit is connected with *pneuma sofia* (wisdom). "Paul teaches that the human spirit . . . is unable to know God."⁸³ Muslims claim that nobody can truly know God, so the only way for them to receive special revelation about him is through the intervention of the Holy Spirit. It is interesting that the importance of wisdom in Ephesians is to recognize God. This opposes the aim of magic's wisdom for Indonesians where the *dukun pandai* (magician, clever shaman) uses it to manipulate spirits, as was explained before.

Another intervention of the Holy Spirit is crucial for people to be delivered from the dark power of Satan (see Ephesians 1:18). Schnackenburg claims that, "Knowledge and becoming cognizant is only possible for people who have been enlightened by the divine Spirit which

⁸¹Ibid., 73.

⁸²*The Bible, NIV*. Ephesians 1:17.

⁸³Arnold, 76.

enables them to see with the ‘eyes of the heart’.”⁸⁴ This statement, I think, relates strongly to Paul himself because it is deeply connected with the calling that God had given him—“I am sending you to them, to open their eyes and turn them from darkness to light, and from the power of Satan to God.”⁸⁵

Arnold asserts that the ancient Ephesians believed in an illumination with some rite of initiation that came from intervention of the gods. However, says Arnold, “The author of Ephesians stresses the enlightenment of the innermost being of man brought about by the Spirit of God and directed toward the true knowledge of God.”⁸⁶ Drawing a parallel between the calling of the apostle Paul with today’s missionaries who are called to serve among folk Muslims, we see, and must understand, and depend on the premise that the essential work of the Spirit makes the spiritually blind able to see Christ.

Still a further function of the Holy Spirit is as the promised seal of believers’ salvation.⁸⁷ Fee affirms that the Spirit assures believers of the fulfillment of salvation’s promise and separates them as God’s possession. “The Holy Spirit . . . has been received by the Gentiles as the seal that they too are God’s possession as the new eschatological age unfolds.”⁸⁸ I consider that, for folk Muslims, this function of the Spirit is crucial, since the physical orphanhood of Muhammad was passed on to Muslims as spiritual orphanhood. They do not have a sense of belonging to God, thus to them it looks impossible to have an assurance of salvation.

Zwemer talks about the absence of the “fatherhood of God” in Islamic theology thusly—“In Islam there is not fatherhood of God and not purpose of redemption to soften the doctrine of the decrees.”⁸⁹ That is one reason Muslims, to meet their felt need, search for solutions in

⁸⁴Rudolf Schnackenburg, *Ephesians: A Commentary*, (Edinburgh, Scotland: T&T Clark, 1991), 75.

⁸⁵*The Bible, NIV*. Acts 26:17b-18a.

⁸⁶Arnold, 77.

⁸⁷*The Bible, NIV*. Ephesians 1:13.

⁸⁸Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, (Peabody, MA: Hendrikson Publishers, Inc., 1994), 671.

⁸⁹Samuel Zwemer, *The Moslem Doctrine of God*, (New York, NY: American Track Society, 1905), 100.

magical sources. To them, God is somewhere far away, and to establish a close relationship with him as a father is not possible.

Furthermore, Schnackenburg affirms that believers may have a close relationship with God as a result of the function of the “divine Pneuma.”⁹⁰ While ministering among Muslims, I have observed that the idea of nearness to God is inconceivable for them. It is well known that Islamic groups like the Sufis, who seek how to be close to God, are rejected by orthodox Muslims. As Nazir-Ali (cited by Chapman) says, “Islam not only believes in the hiddenness of God, but, more seriously, in the impossibility of ever knowing Him.”⁹¹

The Spirit of God acts as the constructor of the Church as the temple of God, bringing in unity (see Ephesians 2:21-22). As Fee says, “God by *his Spirit* abides among them . . . by the indwelling of the Spirit, both in the individual and in the community.”⁹² So, one of the barriers to reaching Muslims is their strong sense of community. The *Umma* (world Muslim community) gives them a sense of belonging; and many Muslims who have become believers in Christ face the consequence of excommunication from the *Umma*. Thus, the work of the Holy Spirit in making new Muslim-background believers a part of the temple and body of God, in the sense of divine unity, is crucial to helping them be loyal to Jesus.

Schnackenburg highlights the intention of Paul’s prayer in Ephesians 3:16-17 thusly: “(It) is not a transference of strength in a material way. It means rather that Christ takes hold of us through his Spirit and leads us to true freedom and greater glory.”⁹³ Arnold adds that this prayer seeks for the growth of the knowledge of “the power and love of Jesus” as being essential to achieve the fullness of God.⁹⁴ He further emphasizes that, in verse 16, Paul applied the same literary structure of the magical formula the sorcerers used for getting power to establish the fact that God doesn’t use his power for himself, but rather “His riches in glory” are for the enjoyment of believers.⁹⁵ Here is Arnold’s conclusion

⁹⁰Schnackenburg, 119.

⁹¹Colin Chapman, “Rethinking the Gospel for Muslims” in *Muslim and Christian on the Emmaus Road*. Edited by Dudley Woodberry (Monrovia, CA: MARC, 1989), 119.

⁹²Fee, 689.

⁹³Schnackenburg, 149.

⁹⁴Arnold, 86.

⁹⁵Ibid, 95.

about the gap between the purpose of magic power and the purpose of God's power:

This perspective in power and love stands in stark contrast to the attitude of the pagan world. In magic, many of the recipes and spells were used for the purpose of gaining advantage over people—winning a chariot race, attracting a lover, winning at dice, etc. God's power enables the believer *to love* after the pattern of Christ. The seemingly impossible demands of this kind of love require divine enablement in order for them to be fulfilled. Scholem⁹⁶ has rightly observed that the language of the theurgist is “dominated by the attributes of power and sublimity, not love and tenderness. Christ however, roots and establishes the believer in his own love and strengthens the believer to follow the pattern of that love.”⁹⁷

This statement is crucial in folk Muslim evangelism because it describes their using magic power for egotistic purposes at whatever cost, even causing damage to other people. David Johnson notes, “Witchdoctors know that their power needs to be renewed through periodical rites and rituals. Breaking the taboo means a loss of the power and the spirit's revenge against the practitioners.”⁹⁸ That is further evidence of the final cost of the manipulation of evil spirits to get personal benefits and starkly contrasts with the power of God, which is connected indelibly with his love to those who seek him by faith. Therefore, the only way Muslims are able to be embraced by God's love in Jesus is through the redemptive work of the Holy Spirit.

Another work of the Spirit is to clarify the mystery of Christ (see Ephesians 3:4-5,7) regarding the unification of believers to make them “heirs of salvation.”⁹⁹ This is a very important aspect as well, since Muslims consider Christianity to be a foreign religion; so, through the

⁹⁶Gershom Scholem, *Major Trends in Jewish Mysticism*, (London, UK: Thames and Hudson, 1955), 56.

⁹⁷Arnold, 100.

⁹⁸David Johnson, “Animism and Missions” Lecture, Asia Pacific Theological Seminary, Baguio, Philippines, May 17, 2017.

⁹⁹Schnackenburg, 132.

work of the Spirit they may have the sense of belonging, of being part of the body of Christ.

The direction of Ephesians changes in chapter 4, when it talks about the transformation of humans that happens after the indwelling of Christ by the Holy Spirit, who strengthens the believer to “be filled into the total fullness of God” (Ephesians 3:19).¹⁰⁰ In Arnold’s words, the redemptive work of the Spirit is helping believers grow and be empowered in order to “live according to Christian ethics.”¹⁰¹ This aspect of the Spirit’s work helps folk people to live the result of being transferred from darkness to God’s Kingdom, to be able “to walk in unity, to walk in holiness, to walk in love, to walk in light and to walk in wisdom.”¹⁰² This divine intervention of the Spirit in discipleship transformation is fundamental in the evangelism approach and discipleship for folk Muslims to help them develop a permanent allegiance to Jesus as their Lord and Savior.

The final function of the Holy Spirit, described in Ephesians 6:17, is to empower believers to “not only withstand the enemy’s fiery missiles, but they must take the offensive as well.”¹⁰³ Arnold describes the aim of the spiritual battle in terms of an offensive aspect and a defensive aspect. The first, is evil opposition to the advancement of the Gospel. Therefore, the most violent attack against spiritual strongholds is against those who bring the Gospel to those who have never heard about Jesus. The author of Ephesians emphasizes that we use the “sword of the Spirit, which is the word of God,” not just as protection, but as an empowered weapon to attack and defeat all hindrances from the enemy.¹⁰⁴

This aspect of the work of the Holy Spirit is crucial for missions among Muslims, since (as explained earlier) there is an anti-Christian spirit behind Islam that openly affronts the lordship of Jesus. Thus, it is vital for missionaries working among folk Muslims to first realize the spiritual strongholds and evil hindrances that will oppose the advancement of God’s kingdom and, then, to stand firm using what God

¹⁰⁰Ibid., 52.

¹⁰¹Arnold, 112.

¹⁰²Hoehner Harold W. *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2004), vii.

¹⁰³Fee, 728.

¹⁰⁴Arnold, 121.

gives to them to be equipped and empowered, holding the victory of Jesus that has already defeated the kingdom of darkness.

The final, but most important, consideration is to “pray in the Spirit on all occasions” (Ephesians 6:18). Gordon Fee emphasizes the work of the Holy Spirit, which empowers believers to pray, since prayer is the supreme and decisive task in spiritual warfare. He argues that there are two kinds of prayer—these being prayer with the mind, which takes place in community, and prayer in and by the Spirit, which is related to comprehension of who God is. That kind of prayer speaks from our spirit to the Holy Spirit, worshiping and groaning in intercession to him. Moreover, that kind is essential for Gospel proclamation.¹⁰⁵

The role of prayer in missions among folk Muslims is decisive to break down the spiritual strongholds that captivate them. On the other hand, by the action of the Holy Spirit, folk Muslims will experience the difference of having a prayer in/by the Spirit rather than the memorized chants and vain repetition of *dhikr* (Allah’s names) that they practice.

Discipleship Implications of Deliverance, Healings, and Baptism in the Holy Spirit

What misunderstandings could cross the mind of folk Muslims when they hear about healing, baptism, and deliverance by the Holy Spirit? For folk religions, invocations, manipulation, and possession of spirits are the common practices to meet their felt needs. David Johnson notes that folk people can be confused regarding the Spirit’s supernatural work, thinking that the baptism of the Holy Spirit is a spiritual possession.¹⁰⁶

Furthermore, he notes the purposes of spirit possession among folk Catholics in the Philippines that involve animistic practices. The features of folk Muslims are very similar to those of folk Catholics, so the conclusions found in a Pentecostal approach to an animistic context could be applied to folk Muslim people as well. Johnson cites, “In Philippine animistic practices, the first purpose of spirit possession is to

¹⁰⁵Fee, 731.

¹⁰⁶David Johnson, “Baptism in the Holy Spirit vs. Spirit Possession in the Lowland Philippines: Some Considerations for Discipleship” in *Theology of the Spirit in Doctrine and Demonstration*. Edited by Teresa Chai. (Baguio, Philippines: APTS Press, 2014), 205.

bring healing; the second is for the purpose of transchanneling messages from the spirit world and is often associated with divination. A third instance of spirit possession is also common—when people become spirit possessed without intending to do so.”¹⁰⁷

For an evangelistic approach and discipleship for folk Muslims, what is necessary to avoid fear or false assumptions that might end in syncretism? Johnson has contributed significantly to discipleship’s considerations regarding the supra-natural intervention of the Holy Spirit among animistic-background believers in order to avoid misconceptions and syncretism. He argues, “In order for the gospel to really take root . . . it must bring radical transformation. Since worldview drives culture, change must take place at the worldview level.”¹⁰⁸ Thus, it is not enough to replace practices, values, or traditions; instead, what is necessary is a deeper level of transformation so that new beliefs and behaviors will be adopted.

To achieve that, Johnson emphasizes the importance of a message given in the power of the Holy Spirit in order to be heard. However, he states that, “A signs and wonder ministry without proper teaching will only lead to heresy or syncretism.”¹⁰⁹ Aigbe maintains the same idea of “proclaiming and demonstrating the presence and power of the Holy Spirit who satisfies this inner hunger and provides power for living.”¹¹⁰ He recommends always having in mind the felt needs of the recipients.

Malek adds a second element that’s necessary for a power encounter—the supra-natural manifestation of the Holy Spirit through signs and wonders. “In Muslim evangelism the church faces spiritual warfare of a magnitude unknown in encountering forces of evil in heavenly realms and the powers of this dark world. Nothing less than the

¹⁰⁷Ibid., 210.

¹⁰⁸David M. Johnson, “An Analysis of the Worldview and Religious Beliefs of the Waray People of the Philippines and the Factors Leading to the Growth of the Assemblies of God in the Region with Implications for the Development of a Contextual Theology for the Waray” (D.Miss dissertation). Asia Graduate School of Theology, Philippines, February 2004, 217.

¹⁰⁹David M. Johnson, “A Study of the Animistic Practices of the Waray People of the Leyte/Samar Region of the Philippines” (Thesis). Asia Pacific Theological Seminary, 2000, 92.

¹¹⁰Sunday Aigbe “Pentecostal Mission and Tribal People Groups” in *Called and Empowered: Global Mission in Pentecostal Perspective*. Edited by Murray A. Dempster, Byron Klaus, and Douglas Petersen. (Peabody, MA: Hendrickson Publishers), 173.

power of the Holy Spirit and the word of the Gospel will be able to defeat these forces.”¹¹¹

Looking at the background of the church in Ephesus, the spiritual challenges that the apostle Paul and the early Church faced in proclaiming the Gospel among the folk Ephesians were the same, or even greater, than what missionaries working among folk Muslims face today. Probably part of the challenges in the discipleship process of the Ephesians was that the new folk-background believers could diminish the nature of the Spirit to a common spirit and confuse the baptism in the Holy Spirit with their previous magical practices. However, what I observe is that the Scriptures—specifically in Acts 19—register the sequence of how Paul dealt with that.

First, Acts 19 records that, as soon as he arrived in Ephesus and met the first believers, Paul explained to them the importance of making a commitment of loyalty to Jesus via the public evidence of water baptism (verses 4-5). This shows the importance of guiding folk Muslims into a radical and public confession of faithfulness to the Lordship of Jesus that will have an impact on the spiritual realm.

Second, regarding establishment of the Ephesian church, the Bible shows that, after their public evidence of loyalty, Paul prayed for them to be baptized in the Holy Spirit, “and they spoke in tongues and prophesied” (verse 6). Third, it remarks about the role of power encounter in evangelism—“God did extraordinary miracles through Paul” (verse 11). Basically, the encounter was manifested in divine healings and deliverances (verse 12). Fourth, the Bible then explains how the manifestation of the Spirit’s power generated a false impression among some exorcism practitioners. They wanted to use Paul’s words as a mantra or magic formula; however, the outcome result was just the opposite (verse 16). And fifth, the evidence of real allegiance to Jesus was that the magicians brought their books of sorcery and burned them publicly, being willing to suffer a great loss of money (verse 19). That is truly an evidence of life transformation!

¹¹¹Sobhi Malek “Islam Encountering Gospel Power” in *Called and Empowered: Global Mission in Pentecostal Perspective*. Edited by Murray A. Dempster, Byron Klaus and Douglas Petersen. (Peabody, MA: Hendrickson Publishers), 1991.

This Biblical example establishes a model for planting churches among folk Muslims as well. David Johnson observes that, “Most Filipinos easily understand the connection between spirit possession and spirit power. What is not always obvious for them, mainly because they seldom question it, is the source of that power.”¹¹² So, he suggests,

The first power encounter they need, however, may be deliverance from the evil spirits . . . regarding the supremacy of Christ over demonic power and this victory needs to be proclaimed both through study of the Word and through demonstration. People that have been involved in animistic practices, especially is they have experienced actual demon possession, need to be set free.¹¹³

After thirty-two years of ministry among folk Muslims using power encounter as the primary approach, Vivienne Stacy states that, for spiritual deliverance, it is necessary to lead them to renounce their practices and bring their amulets and sorceries to be destroyed. She recommends that “deliverance should be a shared ministry with a team,” also pointing out the importance of a diagnosis or identification of the symptoms’ nature. When dealing with demonic possession, after prayer to receive freedom, systematic teaching of the Word of God must be integrated into the spiritual healing process.¹¹⁴ Durie agrees with that view and further warns about the spiritual consequences of avoiding renouncing Islam,

When someone leaves Islam, they should specifically reject and renounce the example of Muhammad, together with all curses implied by the *shahada*. This means rejecting the belief that the Quran is the Word of God. If the status of Muhammad as a Messenger is not explicitly renounced, then the curses and threats of the Quran, and Muhammad’s opposition to the death

¹¹²Johnson, “Baptism in the Holy Spirit vs. Spirit Possession in the Lowland Philippines: Some Considerations for Discipleship,” 218.

¹¹³Ibid., 222.

¹¹⁴Vivienne Stacey, “The Practice of Exorcism and Healing” in *Muslim and Christian on the Emmaus Road*. Edited by Dudley Woodberry (Monrovia, CA: MARC, 1989), 297.

of Christ and the Lordship of Christ can be a cause of spiritual instability, causing someone to be easily intimidated and breed vulnerability and a lack of confidence as a follower of Jesus.¹¹⁵

David Johnson speaks to the importance of the baptism in the Holy Spirit for life transformation and that it “enables believers to be witnesses of God.”¹¹⁶ He adds that a spiritual manifestation should be observed and compared to the biblical pattern in order to discern if it’s from the Spirit or not. The author notes that, according to the Bible, in the Spirit’s work “the believers never lost consciousness,”¹¹⁷ the experience of the Spirit might be communal, the believers “remained in control of their physical faculties,”¹¹⁸ and the manifestation of *glossolalia* (or speaking in tongues) is a power that comes from God. The aim of the baptism of the Holy Spirit and that of spirit possession are utterly opposed. The purpose of the Spirit’s baptism is “to empower the believer to do the work of God . . . and to be his witness.”¹¹⁹ In addition, it “leads the believer into allegiance to Christ and no other.”¹²⁰

Biblical Pneumatological Considerations in Folk Muslim Evangelism

What is the best way to present a Biblical pneumatology to folk Muslims, not just as a first power encounter but beyond that to introduce the Holy Spirit who leads them into salvation in Jesus? Chapman, in his article "Rethinking the Gospel for Muslims," claims it is fundamental to convey the Word of God in understandable terminology according to their cultural context. He took the example of Paul with the Athenians to suggest the necessity of observing the similarities in order to establish a common ground with Muslims.¹²¹

¹¹⁵Mark Durie. *Liberty to the Captives: Freedom from Islam and Dhimmitudes Through the Cross* (Melbourne, Australia: Deror Books), 109.

¹¹⁶Johnson, “Baptism in the Holy Spirit vs. Spirit Possession in the Lowland Philippines: Some Considerations for Discipleship”, 222.

¹¹⁷*Ibid.*, 218.

¹¹⁸*Ibid.*

¹¹⁹*Ibid.*, 223.

¹²⁰*Ibid.*, 226.

¹²¹Chapman, 113.

However, the greater enigma is how to get the attention of a Muslim to talk about “the Truth,” since every time the name of Jesus arises, most Muslims will deny his divine nature. So how, then, can witnesses of Christ build conversations that lead them to Jesus without that initial rejection? Steinhaus proposes a way to avoid it, saying, “If we are relying on the Holy Spirit in each stage of our evangelism, can’t we trust him to point those that are interested in him eventually to the Son as well?”¹²²

Making a deep analysis of the relationship between Jesus and the Holy Spirit in the Bible, Thiseldon reminds that the Holy Spirit is called “the Spirit of Jesus” in Acts 16:7 and, “the Spirit of Christ” in Romans 8:9, that Peter makes the same statement in 1 Peter 1:11, and that Paul speaks of “the Spirit of Jesus Christ” in Philippians 1:19. From this, Thiseldon defends the argument of the unity between Jesus and the Holy Spirit manifested in the figure of the Paraclete thusly: “The Paraclete is virtually Christ’s second self . . . the Paraclete will glorify Christ, God will send him through Christ, to witness to the deeds and teachings of Christ. Swete comments, “the Spirit in his working was found to be in effect the equivalent of Jesus Christ.”¹²³

Thiseldon based his argument on 1 Corinthians 12:3, which reads, “No one can say Jesus is the Lord except by the Holy Spirit.”¹²⁴ He also cites several theologians, such as Ambrose of Milan, Augustine, John Zizioulas, the Reformers, and Welker, who defended the idea that “In the person of Christ . . . the Holy Spirit is both universalized and made concrete.”¹²⁵ However, even considering the intimate and indivisible soteriological relationship between Jesus and Holy Spirit, I must disagree with Thiseldon regarding the interchange of their roles, since it can be considered as replacement. From the beginning of a pneumatological approach, there must be an intentional final purpose, which is to guide a folk Muslim to Christ.

Related to this concept, Steinhaus states that, in his experience using pneumatological teachings, he found that Muslims do not raise conversational barriers, but rather are open to talk about spiritual

¹²²Steinhaus, 28.

¹²³Anthony C. Thiseldon, *A Shorter Guide to the Holy Spirit: Bible, Doctrine, Experience* (Grand Rapids, MN: William B. Eerdmans Publishing Co., 2016), 96.

¹²⁴The Bible, NVI, 1 Cor 12:3.

¹²⁵Thiseldon, 98.

aspects.¹²⁶ As a result, he proposes the following evangelistic method: “By emphasizing the need to receive the Spirit rather than Jesus, and by not debating our respective religious inheritance, this method undercuts many of the initial problems faced in evangelism presentation and paves the way to open-minded thinking.”¹²⁷

Steinhaus defends his view noting that the pneumatological teachings are Christ-centered as well, for it is through the Holy Spirit that Jesus indwells believers, and through the Spirit that the name of Jesus is glorified. However, I disagree with his concept of replacing acceptance of the lordship of Jesus by receiving the Holy Spirit, because the main focus of developing an allegiance to Jesus can be missed.

Conclusion

Cross-cultural workers who attempt to reach folk Muslims in Indonesia have to be aware of these people’s spiritual context, which is the result of syncretism between the Islamic faith, Hinduism or Buddhism, and animism. For them, daily life is influenced by spiritual beings that have to be appeased, or otherwise the spirits can injure them. Because of the absence of love and the fatherhood of God in Islamic theology, they look for spiritual sources to meet their felt needs—sources like ancestor veneration, spirit possession, and the role of magic practitioners in healings and exorcism. Thus, the main question is this—could a missionary redress this perception in order to present the Holy Spirit as being that source as an effective evangelistic approach?

The results of this research show that a comprehension of folk Muslims’ view about the Holy Spirit is relevant to introduce them to him and to prevent further misunderstandings about his supra-natural intervention. One especially important conclusion is that folk Muslims do not have a clear concept about who the Holy Spirit is and what he does. Instead, there is a wandering and confused interpretation of the Spirit. Some Muslims claim that the angel Gabriel (*Jibril*) and the Holy Spirit are one in the same, whereas, various Muslim writers make a distinction between the two but nevertheless ascribe to Gabriel the role of “agent of revelation.” If there is this huge misunderstanding among

¹²⁶Steinhaus, 28.

¹²⁷Ibid., 24

Muslim scholars, we can assume that the discrepancy between folk Muslims is even greater. In some way, this incomprehension of the nature of the Holy Spirit could be used to introduce the Spirit of God and to lead them to the truth in Jesus.

Another question that was contemplated in this research is—What is the redemptive work of the Holy Spirit according to Paul’s letter to the Ephesians? The spiritual background of the people of Ephesus shows many similarities with folk Muslims; for they too were moved by fear and practiced magic, invocations, amulets, and dependence on magic practitioners. In the book of Acts, the power encounter’s manifestations are mentioned as a crucial part of establishment of the Ephesian Church. However, in Paul’s letter, the soteriological functions of the Holy Spirit were explained as essential elements that led to a genuine submission to the lordship of Jesus. Thus, the redemptive work of the Spirit includes the following elements:

- To reveal Jesus.
- To release new believers from spiritual darkness.
- To separate as God’s possession those who experience the fatherhood of God.
- To produce a sense of belonging.
- To provide the power needed to experience the fullness of God.
- To empower the new believer to take both a defensive and an offensive position against darkness through spiritual weapons, prayer, and the proclamation of the Word.

What misunderstandings could cross the mind of folk Muslims when they hear about the supra-natural works of the Holy Spirit (e.g., healings, baptism, deliverance)? Chances are they would have a wrong interpretation, attributing these works to other spiritual forces. For example, the baptism in the Holy Spirit could be interpreted as spiritual possession. Thus, the consistent teaching about the Spirit to develop Christian ethics and maturity, besides deliverance, power encounter, and the baptism, will produce a life transformation evidenced in an allegiance to Jesus.

The importance of deliverance for folk Muslim practitioners stems from the people’s desire to gain freedom from any kind of spiritual

bondage and curses as a result of the covenant to the Islamic faith confession; submission to the morally decadent example of Mohammad; and denial of the incarnation, crucifixion, resurrection and lordship of Christ. Furthermore, folk Muslims must renounce animistic practices, such as mantras, amulets, invocations, etc., in order to guarantee a permanent loyalty to Jesus. Additionally, the baptism in the Holy Spirit with the evidence of speaking in tongues is essential to empower new believers to testify. However, every supra-natural manifestation should be evaluated according to the Scriptures.

Paul's letter to the Ephesians sets a model to follow in evangelism and the discipleship process among folk Muslims, since it evidences the soteriological function of the Holy Spirit and the deep relationship between Jesus and the Spirit. Thus, the Pentecostal approach to folk Muslims should be considered the key intervention to guide unbelievers to Christ. Moreover, the concept of the Holy Spirit as the Comforter, who is close enough to us to respond to our deep needs, is a powerful function of the Spirit that folk Muslims need to experience in order to be rescued from their animism bondages.

Lastly, I presented some biblical considerations of how an initial pneumatological approach can be useful to bring folk Muslims to Jesus, since the function of the *paracletos* is to guide to the absolute truth. Even the titles given to the Holy Spirit (e.g., Spirit of Christ, Spirit of Jesus) affirm the indissoluble divine nature of one triune God. However, proclamation of the divine nature of Jesus, his incarnation, death, and resurrection cannot be omitted or replaced, since these are essential to the Christian faith and salvation. For that reason, beyond a power encounter, a sustained biblical pneumatological approach to folk Muslims in Indonesia (where the Holy Spirit, who meets their felt needs, is the deliverer, and guides them to the Truth) will produce a long-term allegiance to Jesus as their Lord and Savior.

It is my prayer that this research can be useful and fruitful in planting churches among folk Muslims in Indonesia.

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Leading with Excellence: A Study of Three Levels of Bible School Leadership

by Dianna Clements

Introduction

Competent leadership is essential for the health and well-being of a Bible school. According to Oswald Sanders, “leadership is *influence*, the ability of one person to influence others to follow his or her lead.”¹ Leadership influence is a powerful commodity with many roles or functions which we should regard with much sobriety. One major leadership role, according to Robert Clinton, “is that of selection of rising leadership. Leaders must continually be aware of God’s processing of younger leaders and work with that processing,”² which is an apt description of the key task of all Bible school educators—equipping the next generation of leaders. This paper will explore the leadership roles of administrators, faculty, and students and discuss guiding principles for leadership growth in Bible school educators which will, in turn, increase the efficacy of the Bible school’s training programs for developing leaders.

Administrators as Leaders

The first level of leaders to be discussed is the administrators of the Bible school. Each school has its own unique structure, which means that the members of the administrative team may vary from school to school. For the purpose of this article, we will focus on the typical roles of President, Academic Dean, Dean of Students, and Business Manager.

¹J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago: Moody Publishers, 2007), 29.

²J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed., (Colorado Springs: NavPress, 2012), 182.

These members often form the Administrative Committee (AdCom) which is responsible for the day-to-day operational decisions of the school and makes recommendations for major decisions to the Board of Directors.

Serving in the Right Roles

Paul taught the Romans that God has given each member of the Body of Christ “different gifts for doing certain things well” (Romans 12:6).³ When selecting men and women to fill the administrative roles at a Bible school, it is crucial that a person with the correct characteristics, qualifications, and gifts is placed into each role. The Bible school president is the visionary. He or she must be able to see the big picture of the school’s role in the Body of Christ, determining how the school can most successfully serve its constituency, and the best way to promote the school to potential students and supporters. The academic dean needs to be detail-oriented, concerned with the particulars of the school’s programming and scheduling. The academic dean also recruits and manages faculty to ensure that the quality of classroom teaching is meeting the school’s standards. The business manager needs to have experience with managing finances, physical grounds and staff. The dean of students serves as a pastor to the students, overseeing student activities and monitoring the students’ spiritual growth. In addition to the specific skill set required by each administrator as described above, each person filling those roles must also be filled with the Holy Spirit who will greatly assist administrators in fully reaching their ministry potential as they rely on his guidance and equipping.

As mentioned earlier, appointing the right people to the right positions is critical for a well-run Bible school to reach its maximum effectiveness. Therefore, while using the descriptions above as a guide for finding an ideal candidate, reliance on the leading and guidance of the Holy Spirit to fill each administrative role is crucial. Sadly, Bible schools often do not have a large pool of candidates from which to choose the ideal one. Sometimes an ideal candidate is not available or for cultural reasons cannot be placed into a position over someone else.

³All Scripture quotations are taken from the *New Living Translation*, 2007.

When this happens, it affects the ability of the school to attain its maximum fruitfulness.

So how can Bible schools deal with less-than-ideal administrators? Sometimes a role must remain vacant or leaders may need to serve in dual roles for a period of time because no one else is available. Most detrimentally, there are times when a less than “ideal” or even “wrong” person fills a particular role. In these circumstances, my experience serving at Cambodia Bible Institute (CBI) in Phnom Penh, Cambodia taught me that usually one of three things tends to happen. First, the person filling two roles or the “wrong” person filling a role does so temporarily until a suitable candidate is found to replace them. Second, the person grows in their leadership skills until they become the “right” person for the job. Or third, the person is removed either of their own volition or are asked to leave, which allows for a suitable candidate to move into the vacated role. When a Bible school has the right administrators serving in the roles that they are specifically gifted and qualified to fill, the school is positioned to proceed with their mission of equipping the next generation of leaders most effectively.

Serving with Excellence

After placing the right people into the right positions, the next step is to serve together with excellence. Stephen Covey gives seven habits that highly effective people commonly follow.⁴ I will apply Covey’s seven habits to the roles of the Administrative Committee at a typical Bible school.

Be Proactive

Intending to do something, even planning to do something will not bring the task to completion. Until we are proactive and actually do the work of accomplishing the task, the goal cannot be achieved. For Bible school administrators, being proactive includes having a clear vision for the school and taking the appropriate steps towards fulfilling that vision.

⁴Stephen R. Covey, *The 7 Habits of Highly Effective People*. Mango Media, Kindle Edition, 2015. List of habits taken from this book.

A clear vision for a Bible school will include looking back, assessing the present, and dreaming for the future.

In looking back, the AdCom must remember the reason for the school's existence: the equipping of the next generation of leaders. Coupled with this mandate is our mandate to be true to our Pentecostal roots. Temesgen Kahsay describes this delicate balance as "a call to be *unapologetically academic* and *unashamedly spiritual*."⁵ Maintaining this fragile balance is a challenge but one that is essential for the preservation of our heritage.

When assessing the present, the AdCom must consider the changing times in which we are now living. The 21st century has brought tremendous shifts culturally, socially, and technologically that continue to change at an exponential rate. Bible schools must be aware of these changes and their effect on the students and faculty and implement modifications to curriculum and learning formats in response, or a Bible school's future is tenuous at best.

After looking to the past and taking account of the present, the AdCom must next look toward the future and plan how to maintain programs that remain relevant and valuable for years to come. By being aware of the social and cultural changes in Asia, Bible schools can help future leaders learn to lead fruitfully in those new contexts.

Begin with the End in Mind

One cannot know whether one has accomplished a task, if you are not clear what task one was supposed to complete. In order to know whether a student who has graduated from our Bible school is adequately equipped for pastoral ministry, it is helpful to "identify the skills, knowledge, and attitudes needed to be most effective in ministry" in this context and in this day and age.⁶ Faith Rohrbough encourages Bible schools to ask the question, "What talents, education, and experience are

⁵Temesgen Kahsay, "Theological Education in the Majority World: A Pentecostal Perspective: The Role of the Holy Spirit in Theological Education," *Asian Journal of Pentecostal Studies* 24, no. 1 (February 2021): 101. Emphasis added.

⁶Karen Stiller, "Enthusiasts, Skeptics, and Cautious Explorers: A Snapshot of the Seminary Community's Differing Viewpoints on Competency-Based Theological Education," *In Trust* (New Year 2019), 5.

needed in pastoral leaders today?”⁷ Rohrbough recommends bringing together faculty and administrators of the Bible school with church and denominational leaders who are responsible for the future pastors in order “to develop recommendations regarding pastoral preparation that need attention by the seminary.”⁸ Dialogues of this nature will help the academic dean in planning and implementing the academic calendar ensuring that the necessary courses are included in the curriculum each semester. Thus, beginning with the end in mind will aid Bible schools in designing the most effective program for producing fruitful ministers.

Put First Things First

Good managers must run a Bible school, in particular, the business manager who handles the day-to-day decisions of operation in the areas of finances, resources, and time. This habit encourages leaders to assess the tasks needing to be accomplished, to rank them by their importance, and then to determine which tasks are the most important. Following this process will assist Bible school leaders in ensuring that they do not neglect crucial tasks. Sanders warns, “When problems are neglected, morale drops and performance decreases.”⁹ Taking time to prioritize tasks will aid Bible school leaders to ensure that the most important tasks are accomplished first and that the overall needs of the school are being met in a productive manner.

Think Win/Win

Covey explains, “Thinking Win/Win sees life as a cooperative, not a competitive arena” where both parties receive benefit.¹⁰ Solutions that are mutually beneficial for the churches, the students, and the Bible school will not be easy to find and even more difficult to execute. Relevant curriculum and some options for varying programs and formats

⁷Faith E. Rohrbough and Laura Mendenhall, “Recommendations of the Task Force of the Theological Schools and the Church Project,” *Theological Education* vol. 44, no. 1 (2008): 95.

⁸Ibid.

⁹Sanders, 135.

¹⁰Covey, *Kindle* Loc. 3996.

are potential elements that will point Bible schools in the right direction to accomplish the aforementioned end goals.

First, in their traditional format, Pentecostal Bible schools have typically sought to maintain a balance in their curriculum. Focusing on what a graduate of the Bible school needs to know (biblical knowledge), to be (character development) and be able to do (ministry skills), Bible schools can then design a holistic curriculum that fits these needs while maintaining accreditation standards. Since creating a curricular program that clearly meets the needs of a Bible school's graduates and those who send them to study makes it more likely that more students will be sent in the future, it is in everyone's best interest to find a win/win curriculum design for the school's training program.

The second area where a win/win solution would greatly benefit the Bible school is in the varying of programs and learning formats. While the traditional, full-time, on-campus study program is usually the most comprehensive and effective one, not everyone has the time or financial means to choose this path. Therefore, leaders must explore other options that would allow non-traditional students to receive the training they require. This may include a "mashup" of various models and formats. Some potential program variations may include part-time classes, evening and week-end classes, extension classes as well as online and hybrid classes. While finding teachers and staff to run these kinds of classes may be challenging, they cannot be dismissed outright if the Bible school is truly seeking win/win solutions.

Concerned with the decreasing enrollment at the school, the leaders of CBI began to seek strategies by which they could better serve their constituency and reach more students. When the AdCom of CBI spoke with the Assemblies of God of Cambodia (AGC) leadership, a need for discipleship materials and training was expressed. So, CBI organized a team who translated Global University's 18-book Christian Life series into the Khmer language. In conjunction with the translation of these books, CBI launched a Christian Life Discipleship Program at six different sites throughout the country. The Christian Life Program was designed to partner with local churches to help them achieve their Discipleship, Lay Leadership, and possibly Bi-vocational Leadership training goals.

Although our highest motivation was to develop the traditional Bible school program that meets face-to-face on campus, in order to find

win/win solutions to adequately address the various needs of our constituency, CBI's AdCom had to think outside the box. We had to be willing to include programs and formats that were not our preference in order for our partners to also win.

Seek First to Understand, then to be Understood

Covey compares not following this habit to prescribing medicine before one diagnoses the sickness.¹¹ Until one knows the diagnosis, one cannot really know what medicine is needed to treat that sickness. If one does not seek to understand the other person's point of view, it will be difficult to know what they truly need and the best way to fulfill that need. Implementing this habit can be done in a number of ways in order for all involved parties to feel they have been heard. One essential way is by asking those receiving Bible school graduates to discuss what qualities, characteristics, and skills are needed to fulfill the ministerial roles our graduates will seek. Second, leaders in administration also need to hear what needs and/or grievances faculty and staff are requesting they address. Last but not least, leaders also need to hear the students' voices regarding all aspects of the learning experience. Sanders advises, "True leaders know that time spent listening is well invested."¹² When Bible school leaders utilize this vital habit regularly, it will position them to discover more win/win solutions to the problems presented.

Synergize

Covey describes this process as everyone bringing their input to the mix in order to "create new alternatives—something that wasn't there before."¹³ In order to nurture this process in a Bible school, leaders may create learning communities. These learning communities can take place in the classroom with students as well as among faculty members as they endeavor to collaborate.

In the classroom, teachers can create an atmosphere of safety where they encourage students to explore and learn. Paul Corrigan explains, "In

¹¹Covey, Kindle Loc. 4669.

¹²Sanders, 88.

¹³Covey, Kindle Loc. 5325.

our classes, we would do well to encourage students to engage with each other and with us as well as with the subject at hand.”¹⁴ This is done by “engag[ing] the minds and hearts of our students.”¹⁵ To achieve this objective, creating a safe learning environment and intentionally varying activities to enhance each lesson is crucial.

Achieving synergy among faculty requires an intentionally noncompetitive atmosphere of cooperation. Covey explains, “The essence of synergy is to value differences—to respect them, to build on strengths, to compensate for weaknesses.”¹⁶ This synergy might transpire in formal meetings called by Bible school leadership; meeting over coffee to talk about teaching theory and practice; praying together for students; swapping successful syllabi, teaching activities, and assignments; troubleshooting teaching problems together; visiting or co-teaching each other’s classes; or recommending resources to each other.¹⁷ When done intentionally with a spirit of cooperation and learning, these communities can lead to collaboration on a variety of teaching tasks.

Sharpen the Saw

Daniel Topf states, “the staff, teachers, and administrators of Pentecostal theological institutions need to become life-long learners and constantly update their skills, so that they are aware of the social, technological, political, economic, and demographic realities of their local and global contexts.”¹⁸ Bible school leaders who intentionally create learning communities and provide opportunities for faculty to receive ongoing field training, pedagogical training, and training in technology usage will reap great benefits in the quality and well-being of their teachers.

In addition to training in these areas, Bible school leaders must also continuously renew or “sharpen” their personal walk with the Lord as well as their ministerial skills. Everett McKinney explains, “Pentecostal

¹⁴Paul T. Corrigan, “Pedagogy and Koinonia,” *The Pentecostal Educator* 3, no. 1 (Spring 2016): 22.

¹⁵Ibid.

¹⁶Covey, Kindle Loc. 5339.

¹⁷Corrigan, 27.

¹⁸Daniel Topf, “Ten Characteristics of Pentecostal Theological Education in the Twenty-First Century,” *Pentecostal Education*, Vol 5. nos. 1 & 2 (2020): 55.

educators must ever keep in focus that the leadership effectiveness of our graduates is shaped and influenced equally as much, or perhaps more, by a teacher's attitudes, lifestyle, example in righteousness, and pursuit of spiritual renewal and a fresh Pentecost than by his academic degrees and performance."¹⁹ The dean of students' tasks are especially affected by this need for spiritual acuity and fervor as he seeks to lead students in their spiritual walks as well as leading chapel services and other activities outside the classroom. From the president to the faculty, outstanding Bible school leaders are those who intentionally keep their saw sharpened in their personal walks with the Lord and in their sensitivity to the leading of the Holy Spirit as they minister and teach both inside and outside the classroom.

Faculty as Leaders

Robert Clinton defines a biblical leader as "a person with a God-given *capacity* and a God-given *responsibility* to influence a specific group of God's people toward his purposes for the group."²⁰ This definition can readily be applied to teachers. A teacher has gifts, skills and training (capacity), a teaching assignment (responsibility), and has tremendous influence over the group of students to whom he/she is teaching. James warns those who accept this responsibility to use their influence as teachers for God's purpose, "Not many of you should become teachers in the church, for we who teach will be judged more strictly" (James 3:1). Wilkinson warns that teachers "are responsible to cause students to learn" and will "stand accountable to God for their influence."²¹ Excellent teachers intentionally sharpen their saws by improving their teaching and communication skills, maintaining a healthy physical and emotional lifestyle, and maintaining a strong relationship with the Lord. This section will focus on the sharpening of a teacher's pedagogical skills in order to lead their classes most effectually.

¹⁹Everett L. McKinney, "Some Spiritual Aspects of Pentecostal Education: A Personal Journey," *Asian Journal of Pentecostal Studies* 3, no. 2 (2000), pp. 271.

²⁰Clinton, 217.

²¹Bruce H. Wilkinson, *The 7 Laws of the Learner*, (Sisters, OR: Multnomah Publishers, 1992), 29, 32.

Teaching to Change Lives

In his book *Teaching to Change Lives*, Howard Hendricks challenges teachers to sharpen their teaching skills by giving a list of seven principles for “mak[ing] your teaching come alive.”²² This section will explore each one of these principles and apply them to developing faculty leaders at a Bible school.

The Law of the Teacher

Teachers must be lifelong learners. No teacher, no matter how gifted, can ever attain a level that they no longer need to continue to grow and learn. Bruce Wilkinson explains, “Master teachers are not born, not manufactured, but just improved! . . . Of course, there are varying degrees of innate ability, but the majority of people who achieve in their fields do so with persistent effort over a long period of time.”²³ Ken Bain describes excellent teachers as “learners, constantly trying to improve their own efforts to foster students’ development, and never completely satisfied with what they [have] already achieved.”²⁴ To encourage ongoing learning, Bible school faculty should participate in formal training once or twice per year and informal and nonformal training as often as the opportunity arises. Faculty training and development is most effective when done as a pre-service faculty-in-training program followed by continuing in-service development of all faculty serving in the school.

Bible school leaders can structure a faculty-in-training program where they assign a new teacher to an experienced mentor teacher who will give them feedback on lesson planning, classroom management, delivery methods, and assessment strategies. Kaysay expounds, “beyond the transmission of theological and doctrinal facts, the practice of Pentecostal educators includes mediating a Spirit-filled life through mentoring, coaching, discernment and helping students grow in their

²²Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive*, (Colorado Springs, CO: Multnomah Books, 1987), 14.

²³Wilkinson, 41.

²⁴Ken Bain, *What the Best College Teachers Do*, (Cambridge, MA: Harvard University Press, 2004), 20.

understanding of their calling and ministry.”²⁵ The guidance of an experienced teacher can greatly enhance the preparation to tackle this sizeable task by escorting a new teacher through the challenging waters of teaching for the first time.

The second step in the training process is the ongoing, intentional development of faculty at a Bible school. If we are to teach well, we must arm ourselves with the necessary skills and tools necessary to best equip our students to fulfill their God-given calling. Covey points out a necessary element for acceptance of this training requirement, “Admission of ignorance is often the first step in our education.”²⁶ Self-awareness, acknowledging the fact that one does not know all there is to know and accepting the benefits of ongoing training are keys to the success of any faculty development program.

The Law of Education

Hendrick’s Law of Education states, “the way people learn determines how you teach.”²⁷ He explains that the “ultimate test of teaching is not what you do or how well you do it, but what and how well the learner does.”²⁸ Wilkinson states it like this, “True biblical teaching doesn’t take place unless the students have learned. If they haven’t learned, I haven’t taught.”²⁹ Bain’s research discovered some common goals shared by excellent teachers: (1) They stimulated student interest in the subject. (2) Helped students learn content and know how to apply it to their lives and ministry context and (3) Produced important educational results (skills, can pass qualifying exams, etc.).³⁰ In summary, Ken Bain’s definition of excellent teaching is “helping students learn in ways that make a sustained, substantial, and positive influence on how those students think, act, and feel.”³¹

²⁵Kahsay, 101.

²⁶Covey, Kindle Loc. 526.

²⁷Hendricks, 39.

²⁸Ibid., 40.

²⁹Wilkinson, 26.

³⁰Bain, 5-13.

³¹Ibid., 5.

The Law of Activity

Hendricks' Law of Activity tells us, "Maximum learning is always the result of maximum involvement."³² Engaging in activities with real-life application that require the student to actively engage rather than passively receive information are what generate change in our students. This does not mean that there is no room in our classrooms for lecture or other passive learning styles. However, teachers should be careful not to fall into the habit of only using one "proven" method simply because it is the most familiar or convenient. Instead, excellent teachers will employ a variety of teaching methodologies both passive and active in each teaching session to create the most fertile atmosphere for genuine learning to ensue. Teachers must have courage to step outside their comfort zone from time to time in order to find methods that will most effectively cause learning and generate change in their students. A lifetime of learning and experimenting with these methods will only begin to scratch the surface of the possibilities to be discovered in this regard.

The Law of Communication

Hendricks declares, "Communication is the reason for our existence as teachers" and sadly is also "our number one teaching problem."³³ In the previous section, it was pointed out that there may not be one "right" way to teach that is effective in every situation with every teacher and every student. On the other hand, I am convinced that the one "wrong" way to teach is to bore students until they dread coming to class or drop your class, despising the subject you attempted to teach. Bain writes, "My decision to teach the class includes the commitment to offer sessions worth attending."³⁴ Just like using the right bait when fishing, it is the teacher's responsibility to put an attractive worm on the hook to attract students to the content they are to learn. Communicating in an engaging, active manner with feeling is an excellent bait that will attract

³²Hendricks, 56.

³³Ibid., 69.

³⁴Bain, 113.

most learners. When students are engaged with the teaching method and content, learning is far more likely to occur.

The Law of the Heart

Hendricks states, “Learning means a change in your thinking, a change in your feeling, a change in your behavior.”³⁵ Equipping men and women for ministerial service involves holistic training that touches their head (cognitive), heart (affective), and hands (behavioral). Each lesson taught in the Bible school should include at least some elements that develop all three of these domains.

The Law of Encouragement

This law states, “Teaching tends to be most effective when the learner is *properly* motivated.”³⁶ Excellent teachers find ways to spark a fire of curiosity and excitement in their students. This fire will far outlast the forty hours or so spent together over one semester. Instead, it will continue to burn on for a lifetime. Students will not quickly forget the influence of a good teacher on their lives.

A number of ingredients are needed to properly produce motivation in our students. One of these vital ingredients is respect. Jane Vella states, “The basic assumption is that all learners come with both experience and personal perceptions of the world based on [life] experience and all deserve *respect* as subjects of a learning dialogue.”³⁷ When faculty take into consideration their students’ knowledge and prior experience and build upon it, learning becomes a more meaningful and beneficial endeavor.

Another ingredient that affects the motivation of the students to learn is the expectations of the teacher. Finding the optimum level of expectation for any class requires a teacher to be sensitive to the needs and ability of each student and to be willing to create the necessary helps and scaffolding to enable them to achieve that level. A master teacher

³⁵Hendricks, 88.

³⁶*Ibid.*, 100.

³⁷Jane Vella, *Learning to Listen Learning to Teach: The Power of Dialogue in Educating Adults*, revised edition, (San Francisco: Jossey-Bass, 2002), 27.

must know how to properly motivate their students to attain maximum learning thus increasing their students' likelihood of success.

The Law of Readiness

This law says, "The teaching-learning process will be most effective when both student and teacher are adequately prepared."³⁸ The teacher's half of this equation commences with the creation of the syllabus. The course objectives should determine the course's outline and assignments. Designing meaningful tasks that have a clear objective and purpose are far more interesting and engaging for students, which in turn affects their motivation to complete them. Additionally, choosing a variety of classroom teaching methodologies and activities will more likely engage the students in the learning process. Hendricks states that having "lower predictability" in your use of various teaching methodologies will result in "higher impact" for learning.³⁹

Students as Leaders

One of the main objectives of Bible school ministry is equipping men and women to build up the Body of Christ. When administration and faculty successfully do their jobs of equipping the next generation, it will culminate in students becoming great leaders. Bible schools are secure places for students to launch the use of their newly-acquired ministry skills. In chapel services, students can lead worship, give testimonies and preach from time to time. Students can also lead clubs or ministry groups or serve on the student council which acts as a liaison between the student body and the administration and helps to plan and lead special events on campus such as communion, prayer and fasting, as well as Spiritual and Missions Emphasis Weeks. Informally, upper classmen often serve as mentors to the new students, encouraging them and helping them navigate the daily routine of studying at the school. These opportunities allow students to develop their ministry skills in a safe environment with others who are in similar phases of ministry growth.

³⁸Hendricks, 115.

³⁹*Ibid.*, 119.

Many Bible school programs also require students to be involved in ministry at their local churches on weekends. At CBI, one of the requirements for acceptance into the school was to already be involved in local church ministry. We held classes from Monday afternoons through Friday mornings so that students could travel back home on weekends to continue to serve in their home churches. Our students were involved in worship, youth, and children's ministries and some were even the lead pastors of their churches, preaching and doing pastoral care. Their weekend ministry aided students in developing their leadership skills in real-life contexts while the Bible School provided opportunities to discuss their experiences or to troubleshoot problems in classes or small groups.

Another area that students' leadership skills are honed is through practicums or field education programs. CBI requires students to attend one-week practicums where they work alongside one of our recent graduates doing evangelism outreaches, children's programs, and even lice treatment programs according to the needs of the local community. During these practicum experiences, students are asked to step up and minister in contexts that are brand new to them. This often results in students' skills and faith being stretched so that they are forced to call on God to help them. This experience teaches students that God will always be with them and will send his Holy Spirit to enable them to do whatever he calls them to do. All of these ministry-building activities are part of the curriculum of the school that develops students for the ministry roles they are currently filling or will be filling in the future at their local churches.

Conclusion

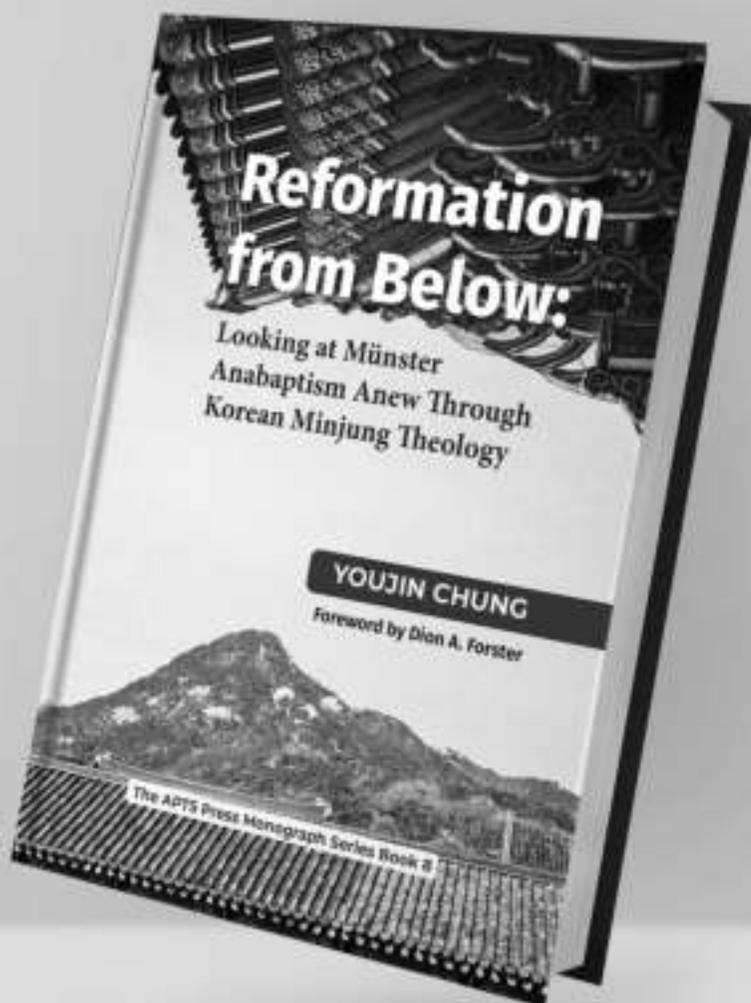
This paper has explored principles and suggestions for leading with excellence on three levels of leadership in Bible schools: administrators, faculty, and students. All three levels have the *responsibility* of increasing their *capacity* by preparing themselves both professionally and personally to become the kind of leader that is above reproach, that inspires others to greatness, and that uses their *great influence* for God's purpose. In other words, to be a person who leads with all your heart, mind, and strength to fulfill the Bible school's

mandate to “equip God’s people to do his work and build up the church, the body of Christ” (Eph. 4:12).

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YOUJIN CHUNG



Reformation from Below

**Looking at Münster Anabaptism Anew
Through Korean Minjung Theology**

**Socioeconomic Inequality in Gumatdang and Christian Response
by Turning Point Development Program Inc.
by Haruka Shitabayashi**

Introduction

Gumatdang is a beautiful *barangay*, consisting of a number of steep mountains and deep valleys.¹ However, what Eleanor G. Sebiano saw were social issues caused by poverty, such as unemployment, abandoned children, and domestic violence.² Michael D. Williams states that, because human beings are created as images of God, they must reflect his glory and lovingkindness into the world.³ He also argues that salvation is not only something that comes after death, but also includes the restoration of the *imago Dei* and the flourishing of societies.⁴ Justin Welby says that the original state of God's creation is equality.⁵ In other words, inequality is not God's creation, but rather something broken and distorted because of the fall of Adam and Eve. As bearers of the *imago Dei*, Christians have a vital role to narrow the gaps among human beings toward equality.⁶

This paper is a case study at Barangay Gumatdang in the Municipality of Itogon, the Province of Benguet, the Philippines, where Agape Church (a church that I am assisting) is located. This paper is an introduction to the community and to the role of a Christian

¹The word *barangay* originally means "neighborhood" in Tagalog. It generally refers to the smallest territorial, administrative, and political unit in the Philippines.

²Eleanor G. Sebiano, Interview by author, Baguio City, Philippines, October 25, 2020.

³Michael D. Williams, "Made for Mission: A New Orientation for Anthropology," *Presbyterion* 42, no. 1-2 (2016): 40.

⁴*Ibid.*, 44.

⁵Justin Welby, "Does Inequality Really Matter?," *Anglican Theological Review* 98, no. 1 (2016): 8.

⁶Charles M. Corwin, "That There May Be Equality and Self-Sufficiency: Toward an Evangelical Theology of Development," *Missiology* 12, no. 3 (July 1984): 344.

organization—Turning Point Development Programs Inc.—in this community.

Statement of the Problem

The purpose of this study is to find out if there are, indeed, social inequalities in Gumatdang Barangay, and if any are found, to then determine how the above Christian organization is serving this community by addressing those inequalities.

Scope and Limitations

This study follows Brian M. Howell and Jenell Williams Paris in defining social inequality not as how much someone has, but as “differential access to valuable resources” based on the social group.⁷ The paper will focus solely on the socioeconomic gaps in Barangay Gumatdang concerning livelihood and education. Other factors of inequality, such as ethnicities, genders, and religions, will not be addressed.

Social Structure and Social Inequality in the Philippines in the 21st Century

The total population of the Philippines has kept growing since 1955.⁸ Worldometer shows it grew from 94 million in 2010 to 110 million in 2020—an increase of 14.24 percent.⁹ Economic growth in the last ten years has also been remarkable. According to the World Bank, annual growth between 2010 and 2019 was sustained at 6.4 percent, which is higher than the 4.9 percent of the previous decade.¹⁰ It also says that poverty declined from 23.3 percent to 16.6 percent just in the three years from 2015 to 2018. In terms of a gross national income per capita,

⁷Brian M. Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective*, (Grand Rapids, MI: Baker Academic, 2019), 75, Kindle.

⁸Worldometer, “Philippines Population,” November 6, 2020, <https://www.worldometers.info/world-population/philippines-population/#:~:text=the%20Philippines%202020%20population%20is,of%20the%20total%20world%20population> (accessed November 6, 2020)

⁹Ibid.

¹⁰World Bank, “The World Bank in the Philippines,” October 16, 2020, <https://www.worldbank.org/en/country/philippines/overview#1> (accessed November 5, 2020).

the World Bank anticipates that the Philippines will soon grow into an upper-middle-income bracket.¹¹ The 2019 Philippine Statistical Yearbook shows the number of families with an income of more than ₱250,000 increased from 3.26 million in 2006 to 7.9 million in 2015, while the number of families in the under—₱40,000 income class decreased from 1.4 million to 0.35 million over that same period.¹²

In the year 2003, Arsenio M. Balisacan and Nobuhiko Fuwa pointed out that income inequality had been both declining and changing.¹³ According to them, the Philippines has been known for a high level of income inequality. They found that before 2000 wealth distribution inequality was especially noticeable between Luzon Island and the peripheral islands of Visayas and Mindanao and/or between the major urban centers and rural areas; however, such spatial inequality had been declining, and of more significance now were issues within each region rather than issues across regions.¹⁴

That tendency can be seen in the latest statistics. In 2006, the average income in the National Capital Region (NCR) was ₱311,000, whereas thirteen regions out of fifteen got less than half of the average income of the NCR. On the other hand, an average income of the NCR in 2015 grew to \$425,000, while that of the other regions also increased, and the number of regions which had less than half of the NCR decreased to six.¹⁵ This result seems to confirm the fact that spatial inequality kept declining after 2000. However, economic inequality in the smaller regional units was still evident.

Caesar B. Cororaton, Erwin Corong, and John Cockburn call the people who live in the rural areas and earn income from agricultural

¹¹Ibid.

¹²Philippine Statistics Authority (PSA), *2019 Philippine Statistical Yearbook* (Quezon City, Philippines: Philippine Statistics Authority, 2019), 2-1. https://psa.gov.ph/sites/default/files/2019-PSY_1003.pdf (Accessed October 10, 2020).

¹³Arsenio M. Balisacan and Nobuhiko Fuwa, "Is Spatial Income Inequality Increasing in the Philippines?" (UNU/WIDER Project Conference on Spatial Inequality in Asia, United Nations University Centre, Tokyo, Japan: United Nations University World Institute for Development Economics Research, 2003), 19. https://www.academia.edu/19091746/IS_SPATIAL_INCOME_INEQUALITY_INCREASING_IN_THE_PHILIPPINES. (accessed October 17, 2020).

¹⁴Ibid., 2, 20.

¹⁵Philippine Statistics Authority (PSA), *2019 Philippine Statistical Yearbook*, 2-2.

production and unskilled labor jobs “the poorest of the poor.”¹⁶ They state that competitiveness and productivity in agriculture are not growing nearly as much as in non-agriculture sectors because of the failure of government policies to protect domestic agriculture—policies that began in the 1980s and were enhanced when the Philippines became a member of the World Trade Organization (WTO) in 1995.¹⁷ Although the government optimistically anticipated that trade liberalization together with domestic agriculture and reforms would eventually reduce poverty in the Philippines by resource reallocation, such an effect has yet to be realized.¹⁸

Melba Padilla Maggay, president of the Institute for Studies in Asian Church and Culture, criticizes this perception. According to her, the culture in the Philippines has been divided since the colonial ages between the elite culture and the mass or “folk” culture.¹⁹ Under this situation, the social/political elites distribute the benefits on the basis of kinship and other connections, not on the people’s interests.²⁰ The interests of the elites are usually aligned with the global economic order; therefore, the non-elites cannot share in the economic growth of the globalized age and are left with no access to social power and political participation.²¹ While the poor understand that the socioeconomic inequality is caused by such a social structure, the elites nevertheless call the poor to be accountable for their condition because of loose morals and gambling.²² Such different perceptions will only enhance an emotional division between the elites and the poor. Thus, the elites are receiving the benefit of economic growth, whereas the lower socioeconomic classes do not have the opportunities to escape from poverty.

The variety of ethnic groups is another factor in forming social structure in the Philippines. According to Jesus T. Peralta, there are 77

¹⁶Caesar B. Cororaton, Erwin Corong, and John Cockburn, “Agricultural Price Distortions, Poverty, and Inequality in the Philippines,” *Agricultural Distortions Working Paper* (World Bank’s Development Research Group, June 2009), 19. <https://www.academia.edu/23899425> (accessed October 17, 2020).

¹⁷*Ibid.*, 1.

¹⁸*Ibid.*, 19.

¹⁹Melba Padilla Maggay, “Why the Poor Are Always with Us: A Filipino Christian’s Propositions,” *Ogbomoso Journal of Theology* 14, no. 1 (2009): 18.

²⁰*Ibid.*, 19.

²¹*Ibid.*, 21, 23.

²²*Ibid.*, 24.

major ethnolinguistic groups and 244 subgroups.²³ However, Peralta also points out that not only does modernization of lifestyle make it difficult to identify ethnic groups, but also ethnic boundaries are disappearing because of relocation of the people.²⁴ As a result, diverse ethnolinguistic groups, the influence of geographic circumscription, distribution of plants and animals, traditional kinship, political structure, economic practices, religions, etc. have been intertwined, resulting in the forming of various social groups in their habitation areas.²⁵

Eduardo T. Gonzalez and Rosario Gregorio Manasan say that educational inequality lies not in the system as such but in its quality, which includes “qualification and number of teachers; availability of learning materials and facilities; classroom space and quality.”²⁶ They argue that the ‘quality gap’ between public and private schools is causing differences in children’s achievement and/or performance.²⁷ In other words, the presence of schools and financial support are not the only things students need; the children cannot climb the social ladder if the quality of education is not assured.

In 2020, when the COVID-19 pandemic hit the world, the quality-of-education issue became more visible and critical. Like most countries around the world, the Philippine Government closed schools in March 2020.²⁸ Thus, as of today, education in the Philippines is mainly operated using self-learning modules (SLMs) and online remote learning. Although the Department of Education provides alternative learning delivery modalities (i.e., modular, television-based, radio-based, blended, and online) to try to ‘salvage’ the children in remote communities who do not have access to the internet or electricity, the differences in the

²³Jesus T. Peralta, *Glimpses: Peoples of the Philippines*, 1st edition. (Manila, Philippines: National Commission for Culture and the Arts, 2000), 1.

²⁴*Ibid.*, viii.

²⁵*Ibid.*, 1-3.

²⁶Eduardo T. Gonzalez and Rosario Gregorio Manasan, “Social Protection in the Philippines,” in *Social Protection in Southeast & East Asia*, ed. Adam Erfried, Michael Von Hauff, and Marei John (Singapore: Friedrich Ebert Stiftung, 2002), 195. <https://library.fes.de/pdf-files/iez/01443006.pdf> (accessed November 29, 2020).

²⁷*Ibid.*, 195.

²⁸UNICEF Philippines, “Providing Youth a Second Chance to Complete Their Education Amid COVID-19: A Case Study on Education in Emergencies in the Philippines,” UNICEF, August 16, 2020. <https://www.unicef.org/philippines/stories/providing-youth-second-chance-complete-their-education-amid-covid-19> (accessed November 22, 2020).

formats are already creating inequality, not from lack of opportunities to learn but from reduced quality of education.²⁹

Furthermore, higher education institutes are using remote online learning, although the schools and institutes are attempting to make it more flexible.³⁰ This means that accessibility to the internet is more directly affecting opportunities to learn. Thus, in the ‘new normal’ created by the COVID-19 pandemic, variations in the internet infrastructure are resulting in educational inequality. In order to narrow this gap, more access must be provided to both digital and printed learning materials in a smaller unit of communities, preferably at the family level.

The Bible and Social Equality

Christians tend to understand evangelism as spiritual work, whereas social actions, such as restoration of economic, social, and political justice, belong to the physical/material world; therefore, it is appropriate for the church to respond just to spiritual needs.³¹ However, when the Bible speaks of human beings, it includes the physical aspect of life (cf. Deuteronomy 6:4-5, Mark 12:30, Luke 10:27). According to Michael D. Williams, the word *body* in the Bible usually refers to the whole person, including soul, heart, and mind.³² Thus, it is a misconception to separate spiritual realms from physical realms. James 2:18 describes the inseparable nature of God’s mission: “Show me your faith without deeds, and I will show you my faith by my deeds.” Williams also explains that God created human beings as social beings.³³ Therefore, it is his will for Christians to respond to physical and social needs as well. Social actions can be a holistic way of witnessing to the love of God.

²⁹Republic of the Philippines, Department of Education. “DepEd Prepares Self-Learning Modules for Education’s New Normal,” August 16, 2020, <https://www.deped.gov.ph/2020/07/02/deped-prepares-self-learning-modules-for-educations-new-normal> (accessed November 29, 2020).

³⁰Jeremiah Joven B. Joaquin, Mark Anthony Dacela, and Hazel T. Biana, “The Philippine Higher Education Sector in the Time of COVID-19,” *Frontiers in Education*, October 22, 2020. <https://doi.org/10.3389/educ.2020.576371> (accessed November 29, 2020).

³¹Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development*, rev. and updated edn. (Maryknoll, NY: Orbis Books, 2011), chap. 1, sec. 2.3.1. Kindle.

³²Williams, “Made for Mission,” 50.

³³*Ibid.*, 52.

Keith Warrington points out that, even among Christians, Pentecostals traditionally have had a limited political and social justice agenda. However, they have gradually started recognizing the need to engage in social issues such as poverty, disease, and lack of education.³⁴ He further states that the Holy Spirit is concerned with the physical conditions of all creatures with compassion and ‘groans’; therefore, Pentecostals, who emphasize the Spirit, should take on themselves the Spirit’s agenda.³⁵ They should engage with social issues because God is concerned about the socially vulnerable. That is why the Bible calls him “a father to the fatherless, a defender of widows” (Psalm 68:5a).

In today’s world, active agencies for social equality include Christian non-governmental/non-profit organizations such as Compassion International, Food for the Hungry, and World Vision. One of the major approaches these organizations take to bring about social equality is ‘community development’. The word *development* describes an effort to improve the wellbeing of the poor. However, when it was first introduced in the 1950s, it was more like modernization (westernization), which explains why ‘development’ is still sometimes accused of being another form of colonization or cultural invasion.³⁶

In the 1990s, the understanding of poverty shifted to “being the result of deprivation of human freedom”; hence, development means to enhance the capabilities of people in removing or mitigating sources of “unfreedom.”³⁷ The important thing about this latter theory is that the people who are socially vulnerable should be the ones to define what is well-being for themselves. They also should be the major actors of development. Nonetheless, Christians need to be careful about one more thing—to whom are their words and actions witnessing? Myers points out the dangers, such as development technology or the development agency becoming the object of worship if those are the central features of the program.³⁸ For Christians, the ultimate goal of development is not just freeing people from deprivation. According to Myers, the Christian way of development is inviting all people to relationships with self, the

³⁴Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London; New York: T&T Clark, 2008), 226; 231.

³⁵*Ibid.*, 245.

³⁶Myers, *Walking with the Poor*, chap. 2, sec. 1.2.

³⁷*Ibid.*

³⁸Myers, *Walking with the Poor*, chap. 10, sec. 1.3.

community, others, and their environment, in addition to the relationship with God through Jesus Christ.³⁹

Overview of Gumatdang Barangay

Gumatdang Barangay is located at the northwest part of the Municipality of Itogon, the Province of Benguet, adjoining Barangay Tuding to the north, Barangay Virac to the South, Barangay Ucab to the east, and Baguio City to the west. Because the barangay is only fifteen kilometers away from Baguio City, many residents go there for basic necessities.⁴⁰ The barangay is a very steep mountainous area. Only twenty-eight percent (151.1 hectares) of the total land area (531.4 hectares) is developed for housing and other buildings, while most of the land is pine forest, grassland, and brushland.

According to Barangay Profile 2019, the total population of Gumatdang is 1,742 (comprising 406 households).⁴¹ While the Municipality of Itogon hosts many gold mining companies, only a few small-scale ones are located in Gumatdang. Today, 214 of its residents work in mining,⁴² twenty-eight are employed as construction workers, and eighteen have agricultural jobs. Because the soil type of Gumatdang is Nakakeng sandy clay loam, rice cannot be produced as much as in other parts of the country, but plantation crops, fruit trees, and fruit vegetables are the major crops grown in the barangay.⁴³ Even though only eighteen residents make their living as agricultural workers, most of the households do have vegetable gardens.⁴⁴ Indeed, the proportion of malnourished children (0-5 years old) in Gumatdang is lower than in Benguet.⁴⁵

According to official records of the area, the first settlers in Gumatdang were the Ibalois in 1850, with the next group being the

³⁹Ibid., chap. 10, sec. 2.1.

⁴⁰Febiana N. Bayacsan, "Barangay Gumatdang," Barangay Profile 2019. <http://www.itogon.gov.ph/index.php/barangays/Gumatdang> (accessed October 12, 2020).

⁴¹Ibid., 7, 9.

⁴²Ibid., 10.

⁴³Ibid., 12-13.

⁴⁴Ibid., 10.

⁴⁵Celia M. Reyes et al., *The Many Faces of Poverty*, vol. 10 (Manila, Philippines: De La Salle University, 2019), 25, https://www.pep-net.org/sites/pep-net.org/files/CBMS/Publications/TheManyFacesofPoverty_Vol10.pdf. (accessed November 27, 2020).

Kankana-eyes in 1870.⁴⁶ Although some families of Ifugao, Bontoc, Kalinga, and lowlanders settled in the area in the twentieth century, the biggest tribe in the community today is still the Ibaloi, followed by Kankana-eyes.⁴⁷ The Ilocano language is mainly used for communication in the barangay, although some Tagalog speakers have recently migrated into the area.⁴⁸ In the author's 2020 interview with Vicente Puguon, the chairman of the barangay, he said that one of the distinctives of Gumatdang Barangay is peace and order. According to him, there have been no major conflicts over the last few decades.⁴⁹

As to religious diversity, Gumatdang Barangay has several denominations: an Iglesia ni Cristo, a Roman Catholic church, a Baptist church, and a Pentecostal church. Recently, a small number of Muslims moved in from Mindanao.⁵⁰ Most people in the barangay are practicing both Roman Catholicism and animism.⁵¹

Social Inequality in Gumatdang Barangay

In the author's 2020 interview with Chairman Puguon, he stated that there were no issues regarding the socioeconomic gap among the people in Gumatdang because most of them were in the middle class. Very few in the community were unemployed, even though their incomes might barely be enough for the family.⁵² He admitted that there was poverty in the community; however, its severity was relatively low because housing conditions were adequate and most families had vegetable gardens.⁵³ He insists that life in Gumatdang was better than in urban areas because the houses were built on safe and solid ground and most residents were able to eat "more than three times" in a day.⁵⁴

A survey by the Community-Based Monitoring System Network (CBMS) tended to confirm Puguon's observations. The proportion of

⁴⁶Bayacsan, "Barangay Gumatdang," 2; Vicente D. Puguon, interview by author, Municipality of Itogon, Philippines, October 12, 2020.

⁴⁷Bayacsan, "Barangay Gumatdang," 2; Sebiano, interview by author.

⁴⁸Puguon, interview by author.

⁴⁹Sebiano, Interview by author.

⁵⁰Puguon, Interview by author.

⁵¹Nector T. Coperu, Interview by author, Municipality of Itogon: Philippines, October 25, 2020.

⁵²Puguon, interview by author.

⁵³Ibid.

⁵⁴Ibid.

households that experienced hunger during the food shortage in Gumatdang between 2014 and 2017 was zero, in addition to a lower proportion of malnourished children (0-5 years old) than any other municipalities in the Province of Benguet.⁵⁵ The survey also showed that, although 28.5 percent of households had incomes below the poverty threshold, that percentage was only slightly higher than for the Philippines as a whole (26.9 percent) as well as for Benguet (26.6 percent).⁵⁶ Comparing Gumatdang with the other barangays in the province, seventy-four of them (52 percent) had higher proportions of households with incomes below the poverty threshold than did Gumatdang.⁵⁷ Thus, according to the data, conditions may not seem that severe. However, does that necessarily mean there are no socioeconomic inequality issues in Gumatdang?

Life in the barangay became a struggle when the bigger mining companies began to close starting twenty years ago,⁵⁸ abandoning the mining quarries and putting many out of work.⁵⁹ Over the past decade, small-scale companies have taken over those abandoned quarries, providing employment and creating secondary economic derivatives in the barangay.⁶⁰ However, because of the taxation system, the companies' profits are still given to the NCR and are not being distributed in the community.⁶¹ In addition, of the 215 residents who today work in mining, all but one are working at the mining sites.⁶² Not only mining, but most people are also working as manual laborers in agriculture, construction, and transportation, whereas only about 70 have white-collar jobs, such as in education, human health activities, and office administrative/support activities.⁶³

The list of livelihoods on the barangay profile suggests there are few people (if any) in the upper socioeconomic class making money from investments and business ventures. Even medical doctors and dentists are not assigned permanently but only during immunization periods.⁶⁴

⁵⁵Reyes et al., *The Many Faces of Poverty*, vol. 10: 21, 43.

⁵⁶Ibid., 2-8.

⁵⁷Ibid., 44-46.

⁵⁸Pugon, Interview by author.

⁵⁹Sebiano, Interview by author.

⁶⁰Bayacsan, "Barangay Gumatdang," 14.

⁶¹Ibid., 13.

⁶²Ibid., 10-11.

⁶³Ibid.

⁶⁴Ibid., 20.

As to education, there are two day-care centers and one elementary school that goes up through the seventh grade, which means that the children have to go outside of the barangay after grade seven to continue their education.⁶⁵ While these data may tend to confirm Puguon's observation of no big socioeconomic gap within the community, nonetheless, compared to the rapid-growing urban areas of the country, the inequality is quite evident.

A Christian Organization's Response in Gumatdang Barangay

About Turning Point Development Programs, Inc.

Turning Point Development Programs, Inc. (TPDPI) is a Christian non-profit organization registered with the Philippines Securities and Exchange Commission.⁶⁶ It was founded in 2004 by Eleanor G. Sebiano, who believes that God called her to serve the Ibaloi people in the Province of Benguet.⁶⁷ In the author's interview with Sebiano on October 25, 2020, she explained why she focused on the Ibaloi people, while she herself is a Kankana-ey—the reason being that there are more Christians among Kankana-ey in Benguet State than among the Ibalois.

Sebiano, with two friends, Jocelyn Limangan and Rachel Acdal, started evangelism in the Itogon municipality.⁶⁸ While doing so, they encountered an Ibaloi lady at the Asia-Pacific Theological Seminary (APTS) who led them to Gumatdang Barangay.⁶⁹ In 2004, Jonathan Libag, who studied agriculture, joined up with Sebiano in her passion to reach out to the Ibaloi people.⁷⁰ Meeting with the then Gumatdang Barangay captain, the team learned of the lives and social issues in the barangay—e.g., abandoned mines, poverty, domestic violence, and abandoned children.⁷¹

⁶⁵Ibid., 23.

⁶⁶Turning Point Development Programs Inc. (TPDPI), Profile (Municipality of Itogon, Philippines: Turning Point Development Programs, Inc., January 2020), 1.

⁶⁷*Turning Point Development Programs Inc.*, video, 2020. <https://youtu.be/gSD-6aA1vLU> (accessed March 7, 2020).

⁶⁸Sebiano, Interview by author.

⁶⁹Ibid.

⁷⁰Ibid.

⁷¹Ibid.

In order to reach out to the people in these challenging situations, they decided to begin two agricultural development projects—organic farming and pig farming—instead of planting a church.⁷² As residents became involved in these efforts, they started bringing to Sebiano orphans and adults who had no place to go.⁷³ She then registered both the agricultural development projects in Gumatdang and a residential care facility for orphans, widows, children, and at-risk teens as the non-stock/non-profit Turning Point Development Programs, Inc., holding “Christ-centered transformation of lives, families, and communities” as its vision.⁷⁴ Over its seventeen year history, TPDPI has been growing to where it now conducts development projects in seven communities in the Province of Benguet, including Gumatdang.⁷⁵

Doing the Kingdom’s Business

TPDPI’s mission statement declares “Passion for Christ and Compassion for Others: Transforming Individual Lives, Families, and Communities as Followers of Jesus Christ.”⁷⁶ The latter part of that statement speaks to the approach and goal of what it does. Myers states that all actions to heal and restore body, mind, spirit, and community are the Kingdom’s business toward the best human future, which is “the unshakable kingdom of God and the unchanging person of Jesus Christ.”⁷⁷ Thus, TPDPI’s efforts can be understood as Kingdom business actions designed to heal and restore broken/distorted individuals, families, and communities into the right condition, which was God’s original plan for human beings.

For instance, as already noted, TPDPI began its ministry in Gumatdang Barangay not with a church planting but with community service and agricultural projects in order to respond to the economic inequality of the barangay. It then founded Agape Church to serve as a platform for implementing its community development efforts. Today, Agape Church has farms that produce organic vegetables, fruit, poultry,

⁷²Ibid.

⁷³Ibid.

⁷⁴Ibid.

⁷⁵Turning Point Development Programs, Inc., 2.

⁷⁶Ibid., 1.

⁷⁷Myers, *Walking with the Poor*, chap. 6, sec. 3.

and tilapia fish. These farms are not only helping the church members' lives with their profit, but are also conducting seminars to introduce new agricultural technology to the community members.⁷⁸

In the earlier stage of the ministry, TPDPI also taught financial management through microfinance.⁷⁹ Although such may not generally be considered a 'church activity', Rita Bayeng testifies that some people started coming to the church because of the agricultural projects and then became believers—and are still a part of the church.⁸⁰ Even if the spiritual transformation does not happen immediately, these activities to empower the people's livelihoods are valuable for the community not only because of their economic impact, but also because they help "save them from addictive vices and chaotic lifestyles, re-engage with education, improve behavior and results, improve sense of well-being, reduce anti-social behavior and enable safer streets, reduce re-offending, reduce hunger and improve physical health, improve family life, and reduce homelessness."⁸¹

Another area that TPDPI focuses on is education. In the author's interview with Sebiano, she said, "Education is the only way to escape poverty." Thus, TPDPI provides scholarships for the youth from its community-based projects, in addition to those children in TPDPI's residential care facility.⁸² One of the scholarship recipients, who is studying agriculture, not only receives financial support, but also has the opportunity to further enhance his knowledge and skills at Agape Church's farms. In addition to the financial help through scholarships, TPDPI is attempting to establish an Educational Center at Agape Church in response to the COVID-19 crisis.

Despite the alternative learning delivery potentials, the children in Gumatdang learn primarily via printed resources because of the lack of access to electronic media.⁸³ TPDPI realizes that a lack of internet

⁷⁸Copero, Interview by author.

⁷⁹Sebiano, personal conversation with the author, Baguio City, Philippines, October 4, 2020.

⁸⁰Rita Bayeng, Interview by author, Municipality of Itogon, Philippines, October 25, 2020. Rita Bayeng was one of the first converts when the ministry in Gumatdang began.

⁸¹Joel A. Tejedo, *The Church in the Public Square: Engaging Our Christian Witness in the Community* (Baguio City, Philippines: Sambayanihan Publishers, 2016), 34.

⁸²Sebiano, Interview by author.

⁸³Republic of the Philippines, Department of Education, "DepEd Prepares Self-Learning Modules for Education's New Normal."

accessibility, limited ability of parents to monitor and teach, and the lack of educational facilities like a library are ‘handcuffing’ the children’s and youth’s educational experiences and likely negatively impacting their opportunity to move up to higher education and/or to obtain a business career.⁸⁴ This Education Center will include printed educational resources plus computers and wi-fi connections for the children and youth in the barangay to use for their study.⁸⁵

Although these present and planned actions may seem irrelevant to evangelism, according to Myers, transformation for a better future will be sparked in people’s lives if they are exposed to individual and community stories that shed light on God’s redemptive story, showing that they can experience his compassion, justice, and deliverance in their lives.⁸⁶ Such a new perspective will also help people discover their true identity and vocation as God’s children.⁸⁷

Being the Light of the World

Doing the Kingdom’s business is a testimony to God’s goodness. As the Scripture says, “You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:14-16).

Nector Copero was a gambler when Sebiano and her friends started their agricultural development projects in Gumatdang.⁸⁸ His life and family were transformed when he accepted Jesus Christ. Today, he is a leader in Agape Church and also serves the barangay as an extension worker to respond to the residents’ needs.⁸⁹ He is a testimony of a life changed by the Lord—one who desperately needed transformation now serving his own people with a passion for Christ and compassion for others.

⁸⁴Sebiano, interview by author.

⁸⁵Ibid.

⁸⁶Myers, *Walking with the Poor*, chap. 6, sec. 3.

⁸⁷Ibid.

⁸⁸Sebiano, Interview by author.

⁸⁹Copero, Messenger message to author, November 13, 2020.

TPDPI is also recognized by the barangay administration because it shows respect for the local authority. For example, Chairman Puguon appreciates the organization for its distribution of food packages to barangay residents during the COVID-19 pandemic lock-down in March 2020.⁹⁰ All of this suggests that, even though TPDPI has not directly engaged in the political realm, it has nonetheless successfully gained recognition and respect from both community members and authorities. Building trust and relationships like this is an important part of becoming one community.⁹¹

If TPDPI and Agape Church continue to put the salvation of Jesus Christ at the center of its development efforts, more lives will shine like Nector Copero's as 'the light of the world'. Christian development projects must point to the Deliverer, for the ultimate purpose behind all actions to restore equality is for the people who observe those actions to conclude, "Theirs must be a living God!"⁹²

Conclusion

This study found that there are socioeconomic and educational inequalities in the Barangay Gumatdang, not so much in a sense of the absence of opportunity, but rather as to the quality of opportunity. Such a condition can be hidden behind the numbers and proportions that might cause some scholars and organizations to be optimistic about the imminent resolution of those issues. However, even if true, this does not eliminate people's struggles today. Thus, it is reasonable for TPDPI to respond to the community's needs to achieve equality through its agricultural and educational efforts. It can also be said that Christ-centered development projects function as a testimony to the community.

This study was limited in scope to the issues regarding socioeconomic and educational equality identified through already-existing studies and face-to-face interviews with the leaders. Other aspects, such as practice, beliefs, and worldview of ethnic groups, can—and should—also be studied in order to more fully understand the people

⁹⁰Puguon, interview by author.

⁹¹Myers, *Walking with the Poor*, chap 8, sec. 3.4.

⁹²*Ibid.*, chap. 10, sec. 1.3.

in the barangay. The gap created by different formats of self-learning modules (SLMs) should be continually observed and analyzed as well.

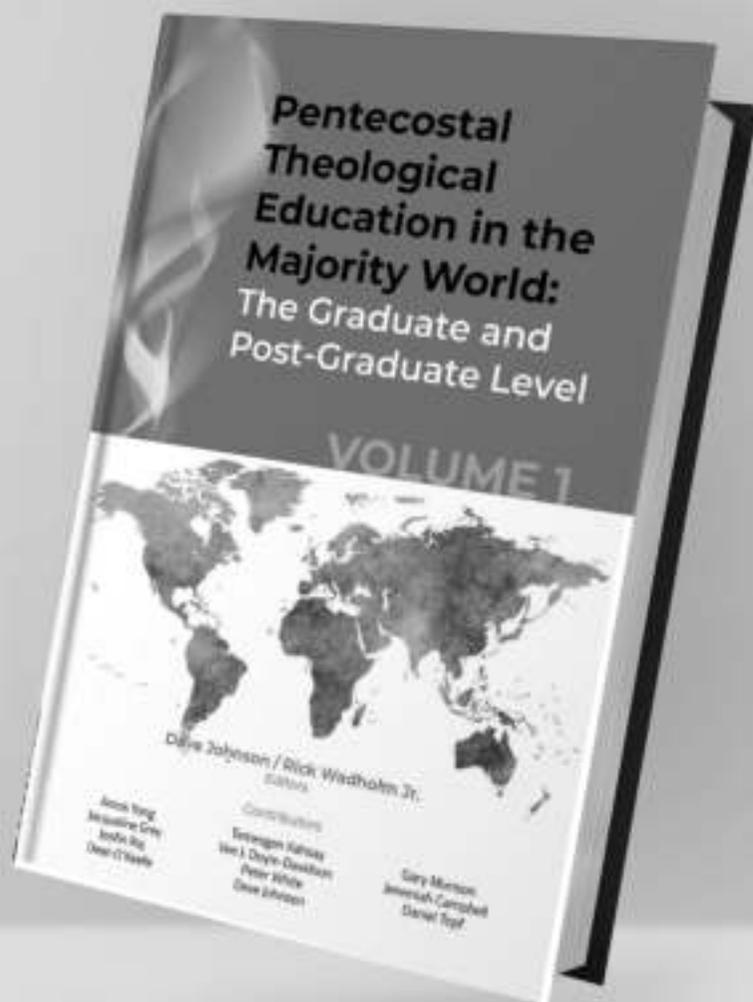
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PTEMW Volume 1



Pentecostal Theological Education in the Majority World: The Graduate and Post-Graduate Level

**Contemporary Missions Issues:
Toward Renewing a Commitment to Partnership**
by William Snider

Introduction

Several years ago, I sat with a Filipino leader and discussed a new mission initiative for our city. For several months this leader spent time with a new missionary couple getting to know them as well as sharing hopes and dreams for partnership to launch a new church, I could sense his struggle. Who would be in the lead? How was this going to work? He had heard stories about working with missionaries. Would this time be different?

In the same month, I spoke at a mission conference sponsored by a large local church in Southeast Asia. The church had flown in “partners” from three Asian countries for three weeks, giving them an exposure to the church’s mission, vision and ministry principles. Being there for over a week, I could see that this was primarily a one-way conversation focused on what the local church wanted to accomplish. The dynamic that seemed to be missing were times of dialogue, listening to one another and planning the future together.

These two illustrations represent hundreds of meetings happening every day. International Mission partnerships are increasing on a worldwide scale. Churches and para-church organizations seek these strategic relationships in order to obey the Great Commission, further their mission vision and empower local initiatives. The challenges of urbanization, the increased focus on unreached peoples, the effects of globalization, the growing vitality of the Majority World Church and significant expansion in their mission efforts have all converged to encourage a climate supporting cooperative efforts. However, in spite of all the effort, and a large number of authors writing on the value and the mechanics of partnership, Kirk captures the reality that partnership is “a

wonderful idea, pity about the practice!”¹ Are there missing ingredients that can further international partnership efforts with the Majority World Church?

This article will contend that international mission partnerships struggle in praxis due to a lack of emphasis on a Biblical theology of partnership, which includes recognizing the vital role of the Holy Spirit, due to a lack of understanding the necessity of relationships based on mutuality and reciprocity where power is shared, and due to a lack of sensitivity to listen and learn what partnership means to the Majority World Church. In exploring a Biblical foundation for partnership, I will examine the meanings of *koinonia* in the New Testament, with a focus on Paul's writings. I will also identify briefly several key passages in New Testament where the Holy Spirit is an active participant in partnerships. In exploring the importance of relationships, I will review literature from contemporary authors on the significance of mutuality in mission partnerships. Finally, in suggesting what the Majority World Church can contribute to the conversation about mission partnerships, I will draw on the literature and my conversations with Majority World Assemblies of God church leaders in the Philippines and Southeast Asia. In concluding remarks, I will suggest several missiological implications for workers serving in cross-cultural settings. Initiating international mission partnerships is a complex subject. This paper is an attempt to identify fruitful areas for further discussion and research.

Partnership: Toward Biblical Foundations

There is significant evidence to believe that partnership was a vital missiological concern to the Apostle Paul. In his writing he modeled principles of working with local groups of believers. Roland Allen writes that Paul had a “profound belief and trust in the Holy Spirit indwelling his converts and the churches . . .”² This trust in the Spirit enabled Paul to call men and women to a deep fellowship and participation in the gospel. Paul mobilized and mentored fellow workers as he shared his call and life with them by means of nurturing partnerships.

¹J. Andrew Kirk, *What is Mission: Theological Explorations*, (Minneapolis: Fortress Press, 2000), 191.

²Roland Allen, *Missionary Methods, St. Paul's or Ours?* (Grand Rapids: William B. Eerdmans Publishing, 1962), vii.

The word partnership is found only once in the New International Version (NIV), in Paul's letter to the Philippians, "I thank my God every time I remember you . . . because of your partnership in the Gospel from the first day until now," (Phil 1:3, 5[NIV]). However, partnership comes from the Greek word, *koinonia*, which occurs many times in the New Testament and expands the idea to offer a more fully developed meaning. Kittel writes, "Paul uses *koinonia* for the religious fellowship (participation) of the believer in Christ and Christian blessings, and for the mutual fellowship of believers."³ Barclay describes *koinonia* as sharing of friendship, practical sharing with those less fortunate, and partnership in the work.⁴ According to Hauck, the noun "[*koinonos*]" means 'fellow', 'participant'. It implies fellowship or sharing with someone or in something."⁵

"[*koinoneo*]. . . means 1. 'to share with someone (to be *koinonos*) in something which he has,' 'to take part,' 2. more rarely, 'to have a share with someone (to be fellow) in something which he did not have,' 'to give a part,' 'to impart'". "[*koinonia*], an abstract term from *Koinonos* and *Koinoneo*, denotes 'participation,' 'fellowship,' esp. with a close bond. It expresses a two-sided relation."⁵

In essence the aspects of 'fellow and participant' in *koinonia* encourages us to see a depth of relationship and mutuality of sharing between the fellows or believers and individuals and groups. A brief review of selected texts using *koinonia* or *koinonos* gives a sense of the relationship.

In Acts 2:42, (*koinonia*, fellowship): "they devoted themselves . . . to the fellowship" denotes a sharing of life. In 2 Cor 13:14 (*koinonia*, fellowship): "the fellowship of the Holy Spirit" expresses a deep spiritual fellowship or sharing of life. In 2 Cor 1:7 (*koinonos*, fellowship): "you share in our sufferings. . ." conveys sharing in suffering. In 2 Cor 8:23 (*koinonos*, partner): "he is my partner and fellow worker" denotes a partnership in ministry.

Paul also uses *koinonia* in Rom 15:26, 2 Cor 8:4 and 9:13 explicitly regarding the taking of offerings. In 2 Corinthians 9:13 (*koinonia*/

³Gerhard Kittel, ed., Geoffrey Bromily, trans., *Theological Dictionary of the New Testament*, Vol. 3, s.v. "Koinonia." (Grand Rapids: William B. Eerdmans, 1965), 789-809.

⁴William Barclay, *New Testament Words*, (Philadelphia: The Westminster Press, 1974), 174.

share/contribution): "your generosity in sharing with them" (NIV) speaks to sharing material blessings. The breadth of meanings and application to relationships suggests a sharing of life in all of its aspects.

Andrew Lord commenting on *koinonia* and its impact on understanding partnership writes "The most basic meaning of *koinonia* is 'partaking together in' a group which has a common identity, goals and responsibilities'. This picks up on the shared vision, values and functions already articulated. It is notable that *koinonia* involves both sharing the good blessings (cf. 1 Cor 12:7) and the sufferings (2 Cor 1:7; Col 1:24; Phil 3:10)."⁵

In Philippians Paul uses the word *koinonia* on four occasions: "partnership in the gospel" (1:5), "fellowship with the Spirit" (2:1), "fellowship of sharing in his sufferings" (3:10), and "share in my troubles" (4:14). In Philippians 4:15, Paul uses *koinoneo* to express the Philippians financial sharing with him in the ministry. In this one book, Paul expresses four meanings of the idea of partnership: partnership in ministry, a deep spiritual fellowship, a sharing of suffering and sharing practical help with those in need. All of these meanings are in the context of a strong missional relationship between the apostle and a local congregation.

Swift believes that the central theme of Philippians is partnership and notes, "In this epistle every single reference Paul makes to another person is made in connection with that person's *koinonia*, his partnership in the gospel."⁶ He calls Phil 1:3-6 as "the cameo of the entire epistle" and suggests that Paul's appeal in 1:27 to walk worthy was based on the premise that, ". . . to become more effective partners of the gospel they must walk in unity with one another and in steadfastness against opponents of the faith."⁷ The next chapters of Philippians then speak to unity based on the example of Christ and to steadfastness based on identification with Christ's sufferings.

⁵ Andrew Lord, *Spirit Shaped Mission: A Holistic Charismatic Theology*, (Waynesboro, GA: Authentic Press, 2005), 119.

⁶Robert C. Swift, "The Theme and Structure of Philippians", *Bibliotheca sacra*, 141 no 563 (July-September 1984): 238, 246 <http://web.ebscohost.com/ehost/detail?vid=18&hid=103&sid=8e16624d-9cf4-47e7-8445-3d2530f2e206%40sessionmgr113&dbdata=JnNpdGU9ZWhvc3QtbnG12ZQ%3d%3d#db=rft&AN=ATLA0000925173> (accessed on February 27, 2010).

⁷Ibid., 244.

Beyond the use of *koinonia* in expressing how believers are to work together, Paul also makes use of metaphor to convey his belief in partnership. He describes the church as the body of Christ in Romans 12, 1 Corinthians 12-14, Ephesians 2, 3 and 4, and in Colossians 3. This is a body where “God has arranged the parts . . . just as he wanted them to be” (1 Cor 12:18). Each part of the body has an important function. One part, like the eye, cannot say to the hand that “I don’t need you” (1 Cor 12:21). At the same time, a part of the body cannot say, “Because I am not a hand, I do not belong to the body” (1 Cor 12:15a). Paul’s concern in using the body of Christ theme in Corinth is to show how the diversity of gifts must work toward unity and mutual interdependence among God’s people. Whether this chapter is applied in a local setting or to the global Church, this metaphor is a classic description of partnership and the intimate relationship we are called to share with one another.

Finally, Paul’s view of partnership can be seen in how he shows high regard for his many fellow workers. (Rom 16:3, 9, 21; 1 Cor 4:17, 16:10, 16; 2 Cor 8:23; Phil 2:25, 4:2-3; Philemon 1, 24; Col 4:11). In Romans 16 alone he greets or commends thirty-six men and women and a number of unnamed believers who are serving the Lord. These expressions of cooperation and sharing of the ministry with people from many different ethnic backgrounds are another illustration of his strong view of partnership.

Partnership with local believers was a hallmark of Paul’s ministry. His choice of the word *koinonia*, his use of metaphors to express the believer’s oneness in Christ, his appeal for cooperation and his high regard for his co-workers all point to the value he places on partnership in the gospel work. The Church has drifted from the Biblical pattern of ministry relationships cultivated by the Apostle. From a western perspective, there is a pragmatic approach to collaboration which emphasizes methods, money and management. This has reduced missions to methodology, and has had the effect of “de-theologizing and de-spiritualizing missions.”⁸ The end result is mission partnerships based on business-like agreements. This will not allow for the full potential that Paul expected as he shared life with his fellow workers.

⁸Peter Kuzmic, AGTS Class “Contemporary Issues in Missions,” December 7, 2009.

The fact that we are one in Christ is the basis of partnership in ministry. But the vital role of the Holy Spirit in partnerships seems to be a neglected area as very few authors address this subject. The Spirit is the active member of the Trinity in bringing the church together. Paul writes to the church in Corinth, “For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink” (1 Cor. 12:13). Paul is saying that it is the Spirit that has made us one. From this oneness Paul develops his body of Christ metaphor for partnership. He writes to the church in Ephesus that unity and cooperation are the anticipated norm, where there is “one body and one Spirit. . . one Lord, one faith, one baptism” (Eph 4:3-6). Paul expresses this new equality to the Galatians believers, “for all of you who were baptized into Christ have clothed yourself with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Gal 3:27-28). God is bringing into existence a new community not based on social or religious differences, where all stand as equals in Christ. James Stamooolis credits the Holy Spirit as the reason that partnership is possible: “Here we come to the real hub of partnership. We can partner because we recognize that they are equal members of the same family and share with us the same gift from the Father, the indwelling of the Holy Spirit.”⁹

The Holy Spirit is an active participant and advocate to keep the church unified. In the first church council in Acts 15, the apostles and elders debated what was required for the Gentiles to be admitted into fellowship. God’s acceptance of the Gentiles was proven to all in that they had received of the gift of the Holy Spirit in the same way as the Jews. In their letter to the Gentiles believers in Antioch, Syria and Cilicia, the Jerusalem leaders conclude, “It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements . . .” (Acts 15:28). The apostles and elders credit the Holy Spirit in moving the group toward a solving a problem that could have divided the church. Here the Holy Spirit is involved in keeping Christ’s body unified and working together. Andrew Lord writes, “We need to

⁹James J. Stamooolis, “The Former Soviet Union and Central Asia: Mission in the 21st Century” in *Mission at the Dawn of the 21st Century*, ed. Paul Varo Martinson (Minneapolis: Kirk House Publishers, 1999), 120.

see the Spirit as the *uniter* of communities if we are to avoid the divisions and disputes that continue to plague the work of mission.”¹⁰

Paul links *koinonia* with the Holy Spirit in 2 Cor 13:14, where “the fellowship of the Holy Spirit” highlights a life “which is the day-by-day experience of the Christians, this new solidarity which has bound them together.”¹¹ This is more than a casual relationship. There is an expectation that this fellowship or partnership is a life experience that believers share, where the Holy Spirit is intimately drawing people together.

The Holy Spirit also gives the fruit of the Spirit and ministry gifts that provide foundations for dynamic and collaborative body ministry. Mission partnerships are possible as men and women allow the fruit of the Spirit to be expressed in their relationships. Partnerships that work have a foundation in love for people, survive the difficult times through the fruit of patience, gentleness and self-control, and thrive relationally as joy, peace, kindness, goodness, and faithfulness are lived out (Gal 5:22-23). These are what hold the body of Christ together. In any mission relationship, there will be times of miscommunication and misunderstanding. We will have the issues of language, cultural differences, structures, organizational priorities and expectations that can be real obstacles to partnership. Months of effort can be lost by harsh words or knee-jerk reactions. It is at that moment that Paul identifies the glue that saves the relationship—the fruit of the Spirit: “. . . clothe yourself with compassion, kindness, humility, gentleness and patience. Bear with one another and forgive whatever grievances you may have against one another” (Col 3:12b-13).

Paul also states that gifted leaders are needed to prepare God’s people for works of service, so that believers may work together to become mature (Eph 4:11-13). The spiritual gifts outlined in 1 Cor. 12-14, Romans 12 and Ephesians 4 empower and enable leaders to serve the body effectively. Van Engen sees in Ephesians 4 a theology for missional partnerships. He writes that the means of mission partnerships are the unique gifts of the Holy Spirit given to the body through apostles, prophets, evangelists, pastors and teachers (Eph 4:11); and the goal of

¹⁰Andrew M. Lord, *Spirit-Shaped Mission: A Holistic Charismatic Theology*, 106.

¹¹Max Warren, *Partnership: The Study of an Idea*, (London: SCM Press Ltd., 1956), 51.

mission partnerships is “to prepare God’s people for works of service . . . until we all reach unity . . . and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:12-13).¹² There is strong Biblical support that Paul emphasized the role of the Holy Spirit in building and sustaining ministry partnerships. Andrew Lord agrees taking the role of the Holy Spirit in partnerships one step further: “It is important to recognize the yearning of the Spirit for unity and I want to suggest here that the Holy Spirit works to unite by the creation of partnerships and as the ‘go-between’ brings mission communities together within the movement out into the world.”¹³

Without diminishing the need for shared goals and values, structure and communication, it is vital to understand the role of the Spirit in initiating and sustaining partnerships. We have neglected this aspect of the Holy Spirit’s ministry. He is more than a silent partner. The Holy Spirit seeks to express the purpose of *Missio Dei* through the life of believers. The Holy Spirit is at work in bringing the body of Christ to maturity, where all parts offer something to the whole. The Holy Spirit inspires the exercise of spiritual gifts in ministry (Eph 4, Rom 12, 1 Cor. 12-14). The Holy Spirit develops believer’s attitudes, the fruit of the Spirit, which enable partnerships to grow across culture, gender, age and ethnic lines. Pentecostals of all people should be receptive to the role of the Holy Spirit as the initiator of partnerships.

In a brief review of Paul’s writings as well as the current literature on the subject, I have contended that we struggle in our praxis due to a neglect of a Biblical theology of partnership and by not realizing the vital role of the Holy Spirit in initiating and sustaining missional partnerships. As we allow the Bible to speak and take its rightful place in this day of mission partnerships, there is new potential for the church. Kirk writes that “partnership is not so much what the Church *does* as what *it is*. Churches (theologically) belong to one another, for God has called each ‘into the fellowship (*koinonia*) of his Son, Jesus Christ our Lord’ (1 Cor 1:9) . . . Partnership is therefore not a nice slogan that some clever

¹²Charles E. Van Engen, “Toward a Theology of Mission Partnerships”, *Missiology: An International Review*, Vol. XXIX, No. 1, (January 2001): 16, <http://web.ebscohost.com/ehost/detail?vid=16&hid=103&sid=8e16624d-9cf4-47e7-8445-3d2530f2e206%40sessionmgr113&bdata=JnNpdGU9ZW9vc3QtbG12ZQ%3d%3d#db=rh&AN=ATLA0001334507> (accessed January 14, 2010).

¹³Lord, *Spirit Shaped Mission: A Holistic Charismatic Theology*, 116.

committee has dreamt up; it is the expression of the one, indivisible, common life in Jesus Christ.”¹⁴

Partnership: Toward Mutuality in Relationships

International partnerships also struggle due to a lack of understanding the importance of relationships based on mutuality and reciprocity where power is shared. This statement is a consequence of a clear understanding of ministry relationships based on *koinonia*. One possible reason we have missed the significance of mutuality is the origin of the word partnership. Funkschmidt writes that partnership made “its way into ecumenical thinking from its origin in the business world (‘business partners’) via the 1920s colonial discussion, when the British wanted to keep control while granting some autonomy, and coined the term ‘partnership’ to describe this new relationship.”¹⁵ From the beginning, the term was used to describe a variety of relationships that did not contain the idea of total equality. It fit well into colonial missions and the idea was easily transferred to other mission organizations. But as the colonial era waned so has the unqualified acceptance of this approach to missions. As early as the Jerusalem (1928) and Tambaran (1938) mission conferences, younger churches began to be recognized as equals.¹⁶ The push toward equality continues to this day. What lingers in practice is the basic belief that partnerships should be based on shared goals and agreements, with equality in relationships seen as an aspiration, but not a necessity.

Based on a renewed understanding of Paul’s practices and his commitment to *koinonia*, we have a strong basis to encourage present day believers to seek a new quality of relationship. Terms such as

¹⁴Andrew Kirk, *What is Mission: Theological Explorations*, (Minneapolis, MN: Fortress Press, 2000), 187.

¹⁵Kai Funkschmidt, “New Models of Mission Relationship and Partnership.” *International Review of Mission* 91 no. 363 (October 2002): 558, <http://web.ebscohost.com/ehost/detail?vid=14&hid=103&sid=8e16624d-9cf4-47e7-8445-3d2530f2e206%40sessionmgr113&bdata=JnNpdGU9ZWhvc3QtG12ZQ%3d%3d#db=afh&AN=8990960> (accessed January 14, 2010).

¹⁶Charles Van Engen, “Toward a Theology of Mission Partnerships”. *Missiology* 29, no 1 (January 2001): 14, (accessed January 14, 2010). Van Engen quotes Glasser and McGavran who quote from *The Church for Others and the Church for the World*, (Geneva: World Council of Churches, 1968), 14. The original documents from the Willengen conference are out of print and unavailable.

mutuality along with mutual respect and reciprocity are expressions of a desire on the part of the Majority World Church for equality in international mission partnerships. Almost a century ago Roland Allen identified quality of relationships as a failure in missions: “We have done everything for them except acknowledge their equality. We have done everything for them, but very little with them. We have done everything for them except give place to them.”¹⁷ Although there is definite progress in the quality of mission relationships over the years, I agree with Kirk when he writes: “The Church in the West . . . still possesses an incipient paternalism . . .”¹⁸ I believe this can also be traced back to the origins of the mission movement through the establishing of voluntary mission societies. Andrew Walls calls for a change, insightfully writing that the changed world situation thus requires us to examine some of the unintended consequences of a continued projection of the missionary movement . . . The original organs of the missionary movement were designed for one-way traffic; for sending and giving. Perhaps there is now an obligation of Christians to “use means” better fitted for two-way traffic, fellowship, for sharing, for receiving, than have yet been perfected.¹⁹

Lee agrees that change is needed stating, “Mutuality in mission relationships is a necessary step in moving away from the one-directional flow of the past.”²⁰ Western churches and mission organizations at times still set the agenda through the funding they bring to the table. Ray Wiseman writes that to understand partnership in mission, “you need to ask a key question asked by secular partnerships: ‘Who controls the agenda?’”²¹ His answer is that church organizations are often a reflection of their nation’s political structure and suggests that these structures must

¹⁷Roland Allen, *Missionary Methods, St. Paul’s or Ours?*, 143.

¹⁸Andrew Kirk, *What is Mission: Theological Explorations*, 194.

¹⁹Andrew Walls, *The Missionary Movement in Christian History*, (Maryknoll: Orbis Books, 1996), 260.

²⁰Lee Hong-Jung, “Beyond Partnerships, Towards Networking: A Korean Reflection on Partnership in the Web of God’s Mission”, *International Review of Mission* 91 no 363 (Oct.): 578. <http://web.ebscohost.com/ehost/detail?vid=5&hid=103&sid=8e16624d-9cf4-47e7-8445-3d2530f2e206%40sessionmgr113&bdata=JnNpdGU9ZW hvc3QtbGl2ZQ%3d%3d#db=rfh&AN= ATLA0001400855> (accessed January 14, 2010).

²¹Ray Wiseman, “The Fundamental Question in Mission-National Partnerships” *Didaskalia*, 9 no 1 (Fall 1997): 54, <http://web.ebscohost.com/ehost/detail?vid=15&hid=103&sid=3d971248-a0ca-4c49-adc0-165bde6e9bf8%40sessionmgr102&bdata=JnNpdGU9ZW hvc3QtbGl2ZQ%3d%3d#db=rfh&AN= ATLA0000998061> (accessed January 17, 2010).

be changed for there to be effective partnerships. Beyond our mission history, our social structures effect how partnership is interpreted and implemented. To pursue mutuality will require many changes in the organization.

The cultural bias toward meeting goals rather than building relationships also makes western workers in a hurry to accomplish their vision. Add to this cultural bias the impact of globalization which brings the world and its diverse cultures closer together. One result of globalization is that the traditional missions model where agencies were the main players is changing, “local churches are becoming active participants in missions”²² and short-term trips are now the norm. For all their zeal, short term teams also bring with them an expectation that things can be accomplished quickly without understanding the importance of building culturally sensitive relationships with the local people. Short term teams often reinforce the way western workers are viewed, as people with a job to accomplish in a limited period of time. The obstacles to mutuality in relationships remain an incipient paternalism, the power of one partner to control the agenda through money, a cultural bias to completing the task rather than building up people, and the impact of globalization on the mission movement.

The pursuit of mutuality in relationships is all the more important as the church’s center of gravity has shifted to the South and East from the West. The emergence of maturing national churches presumes a new relationship. No longer does the missionary set the agenda. A western missionary’s call and personal vision is not the only factor. National leaders desire to dialogue and give leadership in setting broad goals for the missionary family which includes missionary deployment. We have not arrived at this position, but the new paradigm of relationship is clearly stated.

Many western churches also recognize that to be more effective, they need to work with local believers in least evangelized countries. Resistant people groups will more easily accept people who are closer to their own culture and background. This fact has encouraged international partnership efforts where the West is asked to provide funding for local

²²Ros Johnson, “Cutting out the Middleman: Mission and the Local Church in a Globalised Postmodern World”, in *One World or Many: The Impact of globalization on mission*, ed. Richard Tiplady (Pasadena, CA: William Carey Library, 2003), 241.

evangelists who carry the work. However, this approach also bypasses relationships and turns partnership into a monetary transaction. Another shortcut in partnership is to see the explosive growth of Majority World missionaries as an answer that gives the western church more people to use to accomplish a Great Commission vision. We must resist the temptation to use people for church or organizational purposes. Mutuality in relationships is not just a western church issue. Churches in Asia, such as the one I described in my introduction, are also guilty of approaching national leaders from the perspective of hiring them to accomplish their own church's goals.

Philip Thomas offers four possible modalities for partnership: declaratory, developmental, dialogical and double-swing. His premise is that "any learning experience is based on the depth and breadth of the relationship developed between partners in the exchange."²³ Each subsequent modality illustrates a growing depth of relationship. In the declaratory modality, "one community addresses another without recognition of any differences in perspective. Cultural distinctives are ignored."²⁴ Communication is one-way. In a developmental model, "it is easy, from the best of motives for western Christians to imply that partnership involves being absorbed into the West's way of doing things."²⁵ The operating principle is that the partner with the greater expertise and funding knows best. In a dialogical modality, "issues of dominance and dependency . . . begin to fade. There is a sense of meeting, of encounter, of give and take."²⁶ Honest dialogue is the beginning of mutual understanding. Thomas proposes that the double-swing modality is the model worth seeking: "it depicts a relationship marked by mutuality and interchange."²⁷ The diagram is shaped like a figure 8 conveying the fact of ongoing communication. It is through this interchange or swing that the shape of both partners changes by adding the crossover point. The two entities are coming together. These

²³Philip H.E. Thomas, "How Can Western Christians Learn from Partners in the World Church." *International Review of Mission* 92 no 366 Jul 2003, 385. <http://web.ebs-cohost.com/ehost/detail?vid=7&hid=103&sid=8e16624d-9cf4-47e7-8445-3d2530f2e206%40sessionmgr113&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#db=afh&AN=10529586> (accessed January 14, 2010).

²⁴Ibid.

²⁵Ibid., 387.

²⁶Ibid., 388.

²⁷Ibid., 389.

modalities serve as an evaluative tool encouraging a church or organization to ask which diagram represents their work. They also help to illustrate the importance of listening as well as talking, of learning as well as teaching. Thomas writes, “The theological question ultimately addressed to any partnership must be, ‘How have you been changed as a result of your relationship with each other?’”²⁸ That can only happen in a dialogic or double-swing modality.

In the search to find a way to describe the desired partnership relationship, looking at modalities is helpful. But modalities must be worked out in real life experience. John Rowell, in *To Give or Not to Give*, addresses the need to move beyond the three-self formula of mission work, but also offers a particularly helpful approach to mutuality that replaces the business partnership paradigm with a focus on developing “covenant relationships.”²⁹ This term, although not new to the literature, places equality and trust in the center of the picture. Rowell outlines nine aspects of a covenant commitment that his church and his Bosnian partners entered into. This covenant places mutuality as the key element, stating that “we work alongside Bosnians as brothers and sisters (in covenant) rather than as partners in a contractual relationship.”³⁰ It is a power giving approach where “*the most contextually relevant parties take the lead,*” and “the national leaders have the final say in strategic planning for most new initiatives.”³¹ A commitment to Biblical relationships and releasing control or leadership are the key features in Rowell’s approach. There is also a joint commitment to long term involvement, and placing the covenant principles in writing which emphasize the objective of mutuality. His approach of working together as God’s family resonates in my Philippine cultural context. The accepted approach toward any project is working as a group. For over two years, the leadership of the Philippine Assemblies of God and I have dialogued about an urban church planting initiative. The first step occurred earlier this year as the General Superintendent called thirty pastors and leaders together for an *Urbanidad* gathering. The result of this three-day meeting was forming a working group or company of

²⁸Ibid., 390.

²⁹John Rowell, *To Give or Not to Give: Rethinking Dependency, Restoring Generosity, & Redefining Sustainability* (Tyrone, GA: Authentic Publishing, 2006), 155.

³⁰Ibid., 156.

³¹John Rowell, *To Give or Not to Give*, 159.

pastors who agreed to move forward together in planting urban churches and training future leaders. Nothing happened until a segment of the family met together and agreed. Also, Rowell's emphasis to put an agreement in writing is a culturally important action. National leaders in the Philippines on several occasions have asked our mission to put in writing what we had discussed casually in a meeting. The *Urbanidad* meeting will produce a written document of agreement. A written document has a finality that builds trust and allows everyone to move forward.

Sherwood Lingenfelter echoes Rowell's call to covenant relationships and offers an additional perspective that will move relationships forward. In *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership*, he writes that cultural biases and issues of power and control "create obstacles to effective leadership and ministry partnerships."³² Lingenfelter's answer to overcoming these biases is the covenant community and power giving leadership. A covenant community is based on a "three way agreement of relationship—between people and people, and between people and God."³³ He emphasizes the presence of the Holy Spirit as the critical factor in bringing a new quality of relationship to the group. Lingenfelter stresses that instead of "giving first priority to attaining vision, meeting goals, and productivity, they must rather give highest priority to the formation of a community of trust and then doing the hard 'bodywork' of creating both community and trust."³⁴ With a covenant relationship as the starting point, the desired outcome over time will be both community and trust.

Community is something that is seriously lacking in western society. Peter Kuzmic observed that in the USA the emphasis "on materialism and individuality is toxic, destroying community."³⁵ The bias toward individuality and personal vision in missions creates tensions in a partnership and presents an obstacle for dialogue. The Lausanne covenant offers an alternative that fosters community and trust: Christ's

³²Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* (Grand Rapids: Baker Academic, 2008), 8.

³³*Ibid.*, 74.

³⁴*Ibid.*, 80.

³⁵Peter Kuzmic, AGTS Class "Contemporary Issues in Missions", December 9, 2009.

evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.³⁶

For almost a decade, I have been in a partnership with three mission groups from Europe and Asia. We usually meet twice per year but also use electronic communication as needed. Time and circumstances have refined the original vision that brought us together. The factor that keeps us working together in the face of distance and disappointment is mutual trust and a commitment to our Asian brothers. We developed this trust of one another through dialogue and agreement, through keeping promises and commitments to one another, through being together on site at the project, through times of prayer and through simple activities like sharing meals and being tourists together. Mutuality shapes our relationship; there is no leader, but facilitators who are empowered by the group.

In addition to the covenant community, Lingenfelter focuses on how the group handles issues of authority and control, the essence of power. He contrasts power giving leadership with power-seeking and again credits “the life changing power of the Holy Spirit and the transforming power of Jesus, the Living Word” in changing the leadership focus.³⁷ Emphasizing that people are more important than control, I suggest a servant leader approach: “Instead of powering outcomes, the relational leader builds trust and influences followers through integrity of character and depth of relationship.”³⁸ Mission partnerships are a unique type of relationship. Mutuality requires that power be given to the group, that outcomes are not determined by the partner who brings the funding. This requires a deep trust in the Holy Spirit who is working in the lives of national leaders as well as the mission body. Accepting the validity of covenant relationships and power giving leadership will force partners to set aside time for dialogue and quality sharing.

³⁶“The Lausanne Covenant” in *Proclaim Christ Until He Comes* ed. J.D. Douglas (Minneapolis: World Wide Publications, 1990), 19-24.

³⁷*Ibid.*, 111.

³⁸*Ibid.*

Partnership: Toward Learning from the Majority World Church

The global revolution in Christianity is happening outside of the awareness of the much of the western church world. This was popularized by Philip Jenkins when he wrote, “the center of gravity in the Christian world has shifted inexorably southward, to Africa, Asia and Latin America.”³⁹ Tennent believes that we are living on the seam of history where we are “able to witness one of these great cultural and geographical transmissions of the gospel.”⁴⁰ The dramatic growth of Christianity in the south and its decline in North America and Europe will eventually influence the whole spectrum of theology and activity including the future of world mission. Rey Calusay, General Superintendent for the Assemblies of God in the Philippines stated the reality: “The next generation of the missionary church will have a brown face.”⁴¹ Already the number of missionaries from the Majority World exceeds the western missionary force. Sanneh calls this phenomenon a “worldwide Christian resurgence . . . that seems to proceed without Western organizational structure.”⁴² The growth and vitality of this church begs the question: what can we learn from the Majority World Church about partnership? I believe that dialogue with Majority World church leaders is essential if we will further mission partnerships. This process will also enrich the western church.

It is interesting to note that with the exception of a few books and selected quotes from national leaders of international standing, the conversation on partnership primarily comes from western writers, the western organization and the western mindset. This is consistent with Tennent’s observation concerning the absence of theological writers who are not from the West.⁴³ Having the time to reflect and the organizational funding to publish, the current history of writing on this subject is decidedly slanted to a western perspective or is in response to a western agenda. It is my belief that partnership will have a different emphasis if

³⁹Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 2.

⁴⁰Timothy C. Tennent, *Theology in the Context of World Christianity*, (Grand Rapids: Zondervan, 2007), 7.

⁴¹Rey Calusay, Personal Communication, February 2009.

⁴²Lamin Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West*, (Grand Rapids: Wm. B. Eerdmans Publishing, 2003), 3.

⁴³Timothy C. Tennent, *Theology in the Context of World Christianity*, 11.

it is being defined by an Asian as compared to someone from the West. The defining of partnership in an Asian context is a part of making theology understandable to a given culture or people. This is the essence of contextualization. The western partner must be willing to listen and understand what is important to the host culture. Referring to what the church in the South has to offer, Thomas writes, "For such a contribution to be realized, it is necessary for the church in the West to demonstrate that it is ready to receive what is offered, it is also important for our partners to know of that receptiveness."⁴⁴ In other words, we must open the door for the dialogue.

Sherwood Lingenfelter illustrates the importance of receptiveness in describing a workshop he led in Africa in 2000 among African church leaders and expatriate mission leaders on their ideas of cross-cultural partnership. The thoughts expressed by the two groups were radically different. The missionaries consistently described partnership in terms of task and time, while the African leaders described it "as a person-focused and lifelong relationship . . . reciprocal and related to their whole lives."⁴⁵ The fundamental difficulty was a failure on the part of both groups "to understand and accept the rules and processes of the others."⁴⁶ From my experiences in the Philippines and broader Asian context, these same cultural biases between missionary and national leaders would apply. Stanley Kruis identifies another partnership tension in the Philippine context, "The first tension is that between dominance and mutuality. There is the tendency for the western mission agency to dominate the partnership, even though both partners desire a relationship of mutuality."⁴⁷ This is an important observation. In trying to develop partnership, we can inadvertently dominate the relationship. Discovering a way forward has many challenges.

⁴⁴Philip H.E. Thomas, "How Can Western Christians Learn from Partners in the World Church." *International Review of Mission* 92 no 366 Jul 2003, 384 (accessed January 14, 2010).

⁴⁵ Sherwood Lingenfelter, "Power Giving Leadership: Transformation for a Missional Church", *Appropriate Christianity* ed. Charles H. Kraft, (Pasadena: William Carey Library, 2005), 285.

⁴⁶Ibid.

⁴⁷Stanley D. Kruis, "Ecclesiological Assumptions and International Mission Partnerships: A Philippine Case Study." (PhD diss., Fuller Theological Seminary, 2009), 5. In ProQuest dissertations and Theses, <http://proquest.umi.com/pqdweb?index=0&did=1850734041&SrchMode=2&sid=2&Fmt=2 &VInst=PROD&VType=PQD&RQT=309&VName=PQD&TS=1267349122&clientId=68566> (accessed January 29, 2010).

Broad generalities are difficult to sustain but more often westerners are focused on the task, even if partnership is the task, and Asians place a higher value on the relationship. The important principle if we are going to develop meaningful partnerships is that missionaries will need to understand non-critically what a partnership looks like in the host culture through patience, listening, and dialogue. Thomas provides a guiding principle that will move the dialogue forward: “It is not just a matter of good practice but of theological principle that partners in the world church should ask themselves, “How much are we expecting *them* to be like *us*?” . . . The theological question ultimately addressed to any partnership must be, “How have you been changed as a result of your relationship with each other?”⁴⁸ Partnership will change how you view yourself and the world.

Recently I had dinner with a national church leader in a Southeast Asian country. Toward the end of the meal, I asked my friend, what kind of missionary do you need today in your nation. Without hesitation he went back to the 1950’s describing how the colonial power of France had ruled his country. He went on to speak of how the United States had followed in that role. With history as a backdrop, he went on to say, we want people who will work with us, not tell us what to do, and who will support our vision for the future of the church.⁴⁹ My view of partnership changed on that day. I could sense the feelings he held toward the past and his sincerity about the present and the future. My friend was asking for a relationship based on mutuality, not dominance. In many nations where missionaries serve, we live with the results of a colonial past. There is also the legacy of previous missionaries and mission activities that still effect a national’s perception. This past continues to shape our current efforts and relationships.

In *Searching for the Indigenous Church, a Missionary Pilgrimage*, Gene Daniels gives national believers the opportunity to speak, even as he admits his own mistakes and weaknesses in doing missions in an unreached Muslim city in Central Asia. After a lengthy conversation with a Muslim follower of Christ that lasted for several hours, where the author was patiently waiting to seek advice on a shopping list of

⁴⁸Philip H.E. Thomas, “How Can Western Christians Learn from Partners in the World Church.” *International Review of Mission* 92 no 366 Jul 2003, 390 (accessed January 14, 2010).

⁴⁹Rev. Samuel Lam, Personal Conversation, October 5, 2009.

problems, he quotes his friend, “You came to see me without a plan, and that’s the right way to do things in our culture. When someone comes to me with a list of things to discuss, they show that I’m only their ‘business’, a project to be done. But ministry is not business, it is all about relationships.”⁵⁰ In another conversation, Daniels quotes a believer who exclaimed: “Missionaries are often difficult to work with...they don’t treat us with very much respect . . . Sometimes they ask our opinion, but they don’t really want to know what we think. They actually just want us to agree with their ideas and plans.”⁵¹ Is this what partnership looks like to a national believer? Daniel’s admitted,

I could push my own agenda by exploiting the tremendous respect I am given as a missionary, or I could draw on this respect and influence the ideas that arise indigenously . . . until now I had actually missed the meaning of the word *indigenous*. I had failed to see that it means a way of thinking that I as a foreigner would never completely understand.⁵²

Listening to the Majority World church will be painful, but this is also the first step in the opportunity for healing. Seeing the world through the eyes of the host partner will take time. Daniel states that “real friendships are built on equality and reciprocity, things that do not develop when everything is a one-way street.”⁵³ Patrick Sookhdeo, writing in *Kingdom Partnerships for Synergy in Missions*, says that Biblical values must transcend our past mistakes and issues of culture, “Relationships are the crux of *koinonia*—biblical fellowship and community—and it is on the concept of *koinonia* that the Biblical understanding of partnership in mission is centered.”⁵⁴

At a minimum, if the western church is receptive, members of the Majority World Church can teach about corporate relationships which are more in line with the Biblical model of *koinonia*, as well as influence or temper our western emphasis on individualism.⁵⁵ As western workers we will learn the value and strength found in the group and

⁵⁰Gene Daniels, *Searching for the Indigenous Church: A Missionary Pilgrimage*, (Pasadena, CA: William Carey Library, 2005), 28.

⁵¹*Ibid.*, 87.

⁵²*Ibid.*, 90.

⁵³*Ibid.*, 66.

⁵⁴Patrick Sookhdeo, “Cultural Issues in Partnership in Mission”, in *Kingdom Partnerships for Synergy in Missions*, ed. William D. Taylor (Pasadena: William Carey Library, 1994), 54.

⁵⁵Timothy C. Tennent, *Theology in the Context of World Christianity*, 15.

interdependence. The western church may also learn how to relate more effectively with the growing number of immigrants who continue to flood western nations. If we will listen, we may learn how to reach people that are different culturally and religiously than we are as well as how to be salt and light in pluralistic societies. I agree on a macro level with Tennent that “the Majority World church may play a crucial role, not only in revitalizing the life of western Christianity, but in actually contributing positively and maturely to our own theological reflection.”⁵⁶ On a micro level, we will be enriched by being part of the community, being accepted as cultural insiders rather than independent operators. Bringing this thought back to the Scripture, listening to the Majority World church is an expression of obedience to the Biblical paradigm of *koinonia*.

Conclusion and Missiological Implications

In this brief paper I have sought to contribute to the contemporary discussion of partnership in missions. Through a review of Paul’s writing as well as selected current literature on the subject I have contended that international mission partnerships struggle in praxis due to a lack of emphasis on a Biblical theology of partnership. This includes a lack of recognizing the vital role of the Holy Spirit, a lack of understanding the importance of relationships based on mutuality and reciprocity where power is shared, and a lack of willingness and sensitivity to listen to and learn from the Majority World Church and the host culture.

It is vital that we move beyond the present situation. We do harm to the body of Christ and his vision for the Church if we do not take seriously the Biblical mandate of *koinonia* in partnership relationships. Paul’s writings provide principles relevant to mission partnerships today. A fresh understanding and application of the Biblical concept of *koinonia* is needed, where sharing life and mission involves fellowship in the work, in the Spirit, in suffering and in troubles. Paul’s partnerships were based on equality and reciprocity. Paul’s principles speak to the difficult issues of money, sharing power, communication and culture. Equally important is recognizing that partnership flows from a commitment to *Missio Dei*. It is God’s mission in which the whole

⁵⁶Ibid., 13.

church is called to participate. Colin Marsh, in a research study of the United Society for the Propagation of the Gospel, found that when people understood that all Christians are equal participants in God's one mission to the world, there was success in partnership. This required *sharing* to displace *sending* as the primary motif of the mission agency.⁵⁷ This is what Andrew Walls stated in his historical analysis of the western missionary movement, adding that "the conditions that produced the movement have changed, and they have been changed by the Lord of history . . . what is changing is not the task, but the means and the mode."⁵⁸

The Church in the past century has rediscovered the person and work of the Holy Spirit. But I believe we have not seen clearly that the Holy Spirit is our *Paraclete* when it comes to working in international partnerships. The Holy Spirit is not a silent partner but is at work bringing the body of Christ to maturity where each part offers something to the whole. Andrew Lord writes, "It is the Holy Spirit, working in the hearts of individual believers that brings them together for the work of mission."⁵⁹ The Spirit seeks to unite believers and initiate partnerships. The gifts and fruit of the Spirit enable ministry and provide the special qualities that sustain relationships in ministry.

If partnership is to move forward, it must be more than conversation. If we are to move relationships toward mutuality, this must include a willingness to forgive past hurts, to be open with one another and to be willing to give up control. Thomas writes that "Dialogue involves finding a meeting point in which both partners can recognize each other's uniqueness."⁶⁰ Transparency occurs as trust is built. I have found that trust comes in learning from one another, praying for one another and as we share common experiences. Several years ago, I was in Latin America for a mission's conference with two Philippine national leaders. One morning over breakfast, we began to dream about the future of the

⁵⁷Colin Marsh, "Partnership in Mission: To Send or To Share?" *International Review of Mission*; Vol. 92 Issue 366 (July): 380, <http://web.ebscohost.com/ehost/detail?vid=12&hid=103&sid=4b15ad43-ca7e-46fd-bf28-78df76f4ec3c%40sessionmgr109&bdata=JnNpdGU9ZWhvc3QtG12ZQ%3d%3d#db=afh&AN=10529579> (accessed on August 25, 2008).

⁵⁸Andrew Walls, *The Missionary Movement in Christian History*, 261.

⁵⁹Andrew Lord, *Spirit-Shaped Mission*, 108.

⁶⁰Philip H.E. Thomas, "How Can Western Christians Learn from Partners in the World Church." *International Review of Mission* 92 no 366 Jul 2003, 389 (accessed January 14, 2010).

Church. The Holy Spirit energized our conversation. Breakfast lasted over three hours. We missed the morning session of the conference, but something happened in our relationship with one another that day. In the past months, we've reminisced about that morning. There was a measure of transparency. We experienced sharing of life with each other.

Mutuality in partnership includes sharing decision making power. Often our ministry partners in the Majority World Church bring human resources but not financial resources to the table. Mutuality says that we should value each gift. western mission agendas need to be tempered and new roles accepted. Lazarus Chakwera, former president of the Assemblies of God of Malawi, stated, "the new western missionary must come as a team player knowing there are other members on the team who have giftings as valuable as their own."⁶¹ Lee writes that sharing power is a spiritual act:

Empowerment is not a method or a strategy but a liberating gift, a fruit of the Spirit. Partnership in mission could be transformed in this manner, by a genuine act of surrendering power. In reality, an equal representation in the decision-making structure can be a way of expressing self-emptying spirituality.⁶²

Discovering the way forward in partnership relationships will not be easy. Many articles have been written on the mechanics of developing ministry partnerships, all of which add value. But my sense is that without the Spirit's advocacy and inspiration, along with the necessity of spiritually mature leaders, we will not reach the level of trust.

Finally, mission workers from the West must take seriously the life and vibrancy of the Majority World Church and enter into a different kind of relationship, one of listening and learning. Thomas writes, "It is not possible to prescribe the lessons that western Christians must learn from partnership links in other parts of the world. What is important is to be genuinely open to the possibilities of learning, and alert to the

⁶¹William A. Kirsch, "A Report Theological Education in Africa Responding to a Pentecostal Tsunami" (paper presented at the Asia Pacific Theological Association's General Assembly, TCA College, Singapore, September 10, 2008).

⁶²Lee Hong-Jung, "Beyond Partnerships, Towards Networking: A Korean Reflection on Partnership in the Web of God's Mission," *International Review of Mission* 91 no 363 (Oct.): 579 (accessed January 14, 2010).

possibilities of doing so, as well as prepared for some of the outcomes to be unexpected.”⁶³ I believe we will learn about community and sharing life. Our bias toward individuality and our cultural ethnocentricity will be tempered and we will learn the strengths that come from interdependency. Many years ago, Max Warren described the New Testament church as “an adventure in partnership.”⁶⁴ The way forward will involve returning to a Biblical foundation found in the shared life of *koinonia*, being open to and welcoming the Holy Spirit as the initiator and sustainer of partnerships, seeking deeper covenant relationships with ministry colleagues, and in being willing to learn from the strengths of the host church. Thomas writes and I believe that the new things to emerge from partnership links will depend largely on the pains and patience that western Christians are willing to expend on learning together with believers from other cultures. Another African nation builder, Kenneth Kaunda, put it this way, “The problem of sharing partnership with Europeans is that it is like sharing a small three-legged stool with someone who has a very big backside.” For Western Christians, the challenge of partnership is to find better ways of sitting together with the world Church.⁶⁵

This is a strategic moment in mission where the western church has the opportunity to renew our commitment to partnership.

⁶³Philip H.E. Thomas, "How Can Western Christians Learn from Partners in the World Church. *International Review of Mission*, Vol 92 no 366 Jul 2003, 391 (accessed January 14, 2010).

⁶⁴Max Warren, *Partnership: The Study of an Idea*, 52.

⁶⁵Philip H.E. Thomas, "How Can Western Christians Learn from Partners in the World Church," 392.

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BOOK REVIEWS

Scott Adams, *Prayer in John's Farewell Discourse: An Exegetical Investigation* (Eugene, OR: Pickwick, 2020). xii + 230 pp. \$49.00 hardcover; \$29.00 paperback; \$29.00 eBook.

This monograph evinces not only a concern for careful exegetical analysis of the Johannine text and exploration of pertinent background literature but also for practical application of the knowledge gleaned through such work. This is hardly surprising given the author's previous training and current balancing of vocational engagement in both the local church and the academy. Scott Adams earned both a DMin in Applied Theology from The Southern Baptist Theological Seminary, Louisville, Kentucky, and a PhD in New Testament from Radboud University, Netherlands. He serves both as the lead pastor of the Midtown Location of Our Savior's Church in Lafayette, Louisiana, and as a faculty instructor at Regent University School of Divinity in Virginia Beach, Virginia. In addition to *Prayer in John's Farewell Discourse*, Adams has recently published several articles in *Neotestamentica*, broadening the scope of his contribution to the study of prayer in the Johannine corpus with further analyses in 1 John, 3 John, and the Book of Revelation. He certainly has not wasted time in establishing himself as a key participant in scholarly research on this theme.

Chapter 1, "Introduction," articulates three reasons why the author conducts the present study on prayer in the Farewell Discourse (1–2); offers a brief survey of previous research (2–7) that "centers on the more important works that were published in the mid-to-latter part of the twentieth century" (2); elucidates the author's methodology (7–9); and presents an overview of the contents of the book (9–11). Adams describes his methodological approach as "grow[ing] out of the historical approach" and seeking "to read and analyze Christian, Jewish, and Greco-Roman texts on their own terms as they stand" (7). In his exegetical analysis of John's Gospel, the author utilizes "a synchronic, intratextual method that seeks to ascertain the fullest meaning and implication of the text as it is read closely in its present form" (8). Moreover, Adams advocates a cautious employment of Bruce Malina's approach, noting that such is not without appropriate criticism (8). This interest in social-scientific analysis remains evident throughout his

exegesis of the Johannine text as Adams not only interacts with the work of Malina but also with that of scholars such as Jerome H. Neyrey and Tricia Gates Brown. Neyrey's influence appears, for example, in interpreting John 14:2 as "heavenly relationships that occur on the earth because of Jesus's preparatory work on the believer's behalf. This work takes place in a manner similar to a patron-client relationship where relational exchange occurs between parties of unequal status. And the vital link between these two parties is the broker," a role fulfilled by Jesus (76–77, quote from 76). Another notable example occurs in the explication of the Paraclete in light of Brown's work: the Father is the patron, Jesus is the broker, the Spirit-Paraclete serves as a subordinate broker and mediator, and the disciples are the clients (101–4). Also noteworthy, and a bit surprising in the degree of its repetitiousness, Adams recurrently points the reader to Neyrey's definition of prayer (cf. 13–14, 26, 43, 49, 59–60, 70, 85, 95, 105, 119, 135, 137, 139, 178, 187, 192, 198, 206).

Three chapters explore pertinent cultural-historical background material. Chapter 2, "Jewish Prayer," aims at elucidating what can be known about Jewish views and practices associated with prayer, including evaluation of postures of prayer, the relevance of sacrifices and the Temple, prayer in the synagogue, the importance of the Shema and the Tefillah, and prayer at Qumran. Chapter 3, "Greco-Roman Prayer," briefly summarizes the Greco-Roman emphasis on precision in invoking the correct deity with the correct words, then discusses magical prayer. Chapter 4, "Prayer in the Synoptics and Acts," explores the non-Johannine narrative sections of the New Testament "to create a general profile of prayer from which the Fourth Gospel (as narrative material) may be compared and contrasted" (53). A limitation of these chapters is the author's practice of relying on the secondary literature in forming his conclusions rather than conducting his own rigorous exegetical analysis to achieve these interpretive results (see 7, where the author himself thus describes his approach as reliant on secondary sources).

Transitioning to the Johannine material, Adams devotes three chapters to the Farewell Discourse (chap. 5, "A House of Prayer: Analysis of John 14"; chap. 6, "Prayer that Produces: Analysis of John 15"; chap. 7, "Plain and Persistent Prayer: Analysis of John 16"), followed by a chapter on Jesus's prayers (chap. 8, "The Prayers of Jesus: Analysis of John 6:11; 11:41b–42; 12:27–28; 17; 19:28, 30"). While

chaps. 5–7 conduct an exegetical study of the Farewell Discourse aimed at clarifying this section’s contribution to “the Johannine profile of prayer” (69, 105; cf. 137; 163), chap. 8 seeks to discern how Jesus’s prayers on various occasions further contribute to one’s understanding of the theme of prayer in John’s Gospel (163). Chapter 9, “Conclusion,” summarizes how Adams understands the Johannine perspective on prayer, then ends with some personal reflections on the topic.

There can be little doubt that Adams makes an important contribution to our understanding of the theme of prayer within John’s Gospel. Some drawbacks should be noted, however. First, the author quotes Greek and Hebrew text throughout the volume without providing an English translation. This limits the overall accessibility of the study for those lacking training in biblical languages, whereas it removes the helpful indications of interpretive nuance that scholars might have gleaned through a comparison of the original text with the author’s translation, if such had been provided. Second, on a related point, the book lacks probing analysis of the grammatical and syntactical features of the text. Third, the exegesis sometimes strikes one as a bit thin, and the reader may be left at times wishing for a more thorough interaction with scholarly opinions on the text. For example, Adams describes the possible reading of John 19:30 as a granting of the Spirit from the cross (197), but he does so by merely summarizing the interpretation of Mary Coloe. He fails to note the complexities of this exegetical question or to engage the arguments for and against this reading found in the literature.

On a more positive note, this monograph is well written, thought-provoking, often insightful, and offers focused analysis of a neglected area of research in Johannine studies. The points of criticism articulated above do not significantly detract from the overall value and usefulness of this contribution to Johannine scholarship, nor should they dissuade anyone from consulting this important study. The book deserves the careful consideration of anyone interested in Johannine studies or a biblical understanding of prayer.

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Brian Wintle and Ken Gnanakan, *Ephesians: A Pastoral and Contextual Commentary*, Asia Bible Commentary (Carlisle, Cumbria, UK: Langham Global Library, 2020). 186 pp. \$19.99 paperback.

The Asia Bible Commentary series intends to produce works addressing “Asian concerns, cultures, and practices” (unnumbered front matter; loc. 87) while drawing upon native scholars and others vested in the Asian context. As Christianity grows globally, the need for scholarship from a uniquely Asian viewpoint increases. This review is written from outside the Asian context, limiting and enhancing the potential assessment. The volume is coauthored by Brian Wintle (PhD University of Manchester), formerly principal of the Union Biblical Seminary and first regional secretary of the Asia Theological Association (India chapter), and currently PhD coordinator at the Centre for Advanced Theological Studies at Sam Higginbotham University of Agriculture, Technology, and Science in Allahabad. The coauthor is Ken Gnanakan (PhD King’s College London), former chancellor of ACTS Group of Institutions in India. One of the significant challenges when writing a commentary for the Asian context is the continent’s diversity, which incorporates a substantial span of cultures. Accordingly, a limitation of this volume is that both authors write primarily from the Indian context. The endorsers both serve from India, and the general editor of this series, Andrew Spurgeon, is an Indian native.

While the front matter reflects the scope and intention of this commentary in terms of the Asian cultural context, the title notes this volume to be “a pastoral and contextual commentary.” Therefore, this review will address the commentary primarily from those perspectives, using chapter one of Ephesians as an example consistent with the scope and methods of the overall work.

The introduction is general and concise, consisting of a brief ten pages of content in which the authors remark on the recipients and purposes of the letter to the Ephesians. Dating receives only short attention, affirmed at an early 60s AD timeframe. In contrast, half of the chapter’s content is dedicated to the question of authorship, providing a helpful survey of issues before taking the traditional view of attesting direct Pauline writing. The footnotes and citations are sparse in this section, limiting its function for researchers but remaining appropriate

for a pastoral reader. Of further note, nothing presented in the background section uniquely confronts any present or past issues in Asian interpretation of any Pauline texts.

The commentary on the first chapter of Ephesians opens with an engaging pastoral treatment of the epistle's greetings. The style is concise and readable, characteristics which remain consistent for the duration of this volume. The work avoids debates often found in western commentaries over the doctrine of election that occurs early in the chapter. Instead, this chapter offers multiple sections that bridge scriptural content with the Asian context.

Several instances in the exposition of 1:1-14 highlight this connection. For example, the "spiritual blessing" in 1:3 is compared with material blessings in some Asian religions (15). In 1:4, the concept of karma in Hinduism and *kismet* in Islam are presented in contrast to Paul's reference to election (14-15). Furthermore, karma is juxtaposed to what is "freely" given in Christ in 1:6 (18). Then, the concept of redemption in 1:7-12 is placed in the cultural framework of slavery and exploited labor in Asia. The authors discuss how the wisdom of 1:8 is not the Gyana Marga or "way of knowledge" as a means toward salvation in Hinduism (20). An additional section in this chapter devotes space to the Indian writer Paul. D. Devanandan, a proponent of "theocentric humanism," who bases some of his thinking on the Pauline concept of new creation (26-27). In addition, a dedicated section after v.14 entitled "Implications in an Asian Context" (28-29) remarks on pluralism in the Asian context as contrasted to the Christocentric message of Paul, as well as the tendency of western individualism to make spirituality into something overly personal.

In 1:15-19, the message to the Ephesians is one of faith, love, and hope. To this, the commentary presents a series of questions relevant to the Asian context concerning unity and love for each other, which translate to the church in any geographic locale (30). The authors then remark on the concern of Christian minorities in some nations and the tendency to "blindly reflect" western ideas that reduce the supernatural (30-31). In 1:18, the authors discuss that the "eyes of the heart may be enlightened," which becomes a segue to remark on the Hindu concept of the "third eye" (34). Furthermore, the authors incorporate Filipino and Chinese cultures into the conversation and some mystical traditions in a paragraph that briefly compares cultural views of the eyes.

This format of the first chapter is relatively consistent with the discussion of the remaining five chapters in Ephesians. This volume interacts lightly with grammatical, linguistic, historical, and literary considerations of the text, even with less academic but essential elements that could serve the pastoral audience. However, in its favor, the authors are exegetically direct and concise in many ways.

The most significant disappointment in this volume is the lack of engagement with scholars from the Asian context. Where uniquely Asian material is articulated, it appeared to stem from personal reflections of the authors rather than from academic or practical research conclusions. This volume would have been better substantiated by further interaction with resources in the broader Asian context. This limitation is also reflected in the selected bibliography, which enumerates 123 sources almost entirely by western authors in western contexts. In addition, in several sections, the authors rely noticeably on the work of Peter O'Brien, who has generally fallen out of use in most recent scholarship.

Another area of concern is that this commentary tends to be very limited to the Indian context among the Asian populace. For example, the excurses on the Indian caste system (62) are of particular interest to an Indian audience. The authors' engagement with Hinduism is disproportionate to their interaction with other religious and philosophical thoughts prominent in the Asian context.

In addition, the authors miss opportunities to expand an Asian perspective in connection to specific portions of Ephesians. For example, in Ephesians 3, when Paul references rulers, an Asian view could be very informative; however, a unique Asian perspective was absent. Similarly, matters of citizenship and Jew and Gentile relations are areas that an Asian perspective might enhance the reading. Instead, disappointingly, the authors widely consult and interact with western writers in that section. A further example of a missed opportunity concerns sexual ethics in 5:30, which again was treated lightly.

Some areas in which the authors offer a discussion in an Asian context beg for further clarification and substantiation. For example, in exploring the relation of wives and husbands (5:21-33), the authors remark on the threat to the family and household in the modern context. The authors believe that two parents working outside the home, leaving children raised by grandparents, threatens Asian society. However, the literature consulted is sparse, leaving the reader uncertain whether this

perspective is personal, or prompted by Indian culture, or is shared by the broader Asian culture and scholarship. Furthermore, the authors reiterate concern about the threat of liberation and feminist theologies to the patriarchy of Asian culture. Again, without substantial engagement, it is difficult to grasp how widespread this perspective is. Regarding slavery and labor ethics, the authors merely assert that the subject is vital to Asia without further developing this position.

Another criticism is that, at times, this commentary reduces its dialogue to oversimplistic contrasting comparisons. To be clear, authors should have the freedom to exhort readers to reject western ideas; however, it is unclear at times when the authors reject westernism, what in detail they are dismissing, and how an indigenous Asian alternative response is beneficial. In this sense, the postcolonial engagement is mild, at best. The benefit for serious students is that those who engage in the field can identify and treat these gaps with a more intentional postcolonial perspective.

Despite its drawbacks, this review acknowledges that limited resources exist in biblical studies from an Asian context. Because of that, the Langham Partnership and Asia Theological Association are commended for producing a needed entry into the field that may serve as a helpful bridge into further scholarship from an Asian perspective.

This commentary meets the goal of being both pastoral and contextual within an Asian framework. Its primary practical limitation is that it best serves those in Hindu settings such as India and Nepal. In contrast, pastors in broader Asian settings will need to adapt some content to fit their paradigm. Having expressed this, pastors with limited time will find that the language and style make this volume accessible. Furthermore, this work provides several homiletical aides for the Asian context within each section. While this work is not a stand-alone for a serious student or pastor, its limitations should not detract from its value and worth as it moves the gauge forward in biblical studies from the Asian perspective.

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Jon K. Newton, *A Pentecostal Commentary on Revelation, Pentecostal Old Testament & New Testament Commentaries* (Eugene, OR: Wipf & Stock, 2021). xvi + 409 pp. \$57.75 hardback; \$36.20 paperback.

Jon Newton's *A Pentecostal Commentary on Revelation* is the first member of the Pentecostal Old Testament & New Testament Commentaries series (edited by Chris Carter [NT] and David Hymes [OT]) to see the light of day. This is fortuitous, for with the publication of this fine volume, the series is off to a roaring start. Newton's passion for Revelation, reflected in his life-long study of the prophetic letter, shines through on every page. Newton is not only well-versed in contemporary scholarship, he is also a committed and practicing Pentecostal. His years of ministry in the Australian Assemblies of God (now called the Australian Christian Churches), along with his study, have prepared him well for this task.

Newton is, above all, to be commended for his courage. He challenges traditional Pentecostal perspectives when warranted, but also remains faithful to the central convictions that have animated this dynamic movement. His courage is perhaps most clearly evidenced in his insistence that the premillennial position is not intrinsic to Pentecostal theology (48). While Pentecostal scholars critical of our dispensational roots are ubiquitous, almost none have connected the dots and challenged the premillennial perspective (42-48). Many seem to think that a Pentecostal framework is inconceivable without it. So, it was refreshing to read Newton's call for consideration of other positions (48, 346). His own reading of Revelation might be described as an edifying blend of the preterist and idealist approaches (40, 140-41, 190, 388). Thus, Newton affirms Revelation is "a message for the first-century church, applicable to the church ever since" (41).

Although Newton challenges a purely futurist reading throughout the book, he clearly highlights the importance of Christ's glorious victory and the very real judgment associated with it (51, 264, 279-88). With reference to the Angel of Warning's message (Rev 14:9-11), Newton declares, "Here we find the most explicit statement of the traditional doctrine of hell in the New Testament: it is unending, uninterrupted, conscious torture. . . .The hearers must be warned and so must every hearer and reader since" (264).

Newton reflects the “sober optimism” often associated with amillennialism, but rejects a strong emphasis on recapitulation. He is thus probably best categorized in the postmillennial camp, but this needs to be qualified in an important way. Newton acknowledges that Pentecostals generally anticipate the decisive in-breaking of God’s kingdom in the future with the imminent, physical return of Christ (51, 336). This is how God’s glorious redemptive plan will be consummated. Newton himself is not always clear about how this climax will take place (he cautiously argues that the battle of Rev 19:11-21 refers to spiritual warfare, 336-37), but Christ’s intervention and ultimate victory are certain.

Newton also does a fine job of introducing the reader to a wide range of scholarly opinions. This is perhaps especially important with a book like Revelation, which is read in such different ways within the Christian family. Newton works through the text verse by verse—the verses often analyzed together in short units—and does a fine job of highlighting the most important interpretative options for each unit. The commentary thus serves as a tremendous resource for anyone struggling to understand a particular portion of Revelation, which undoubtedly includes us all! One weakness of Newton’s commentary is the flipside of this strength. Newton often summarizes three or four options without offering a clear indication of his own preference (e.g., 116, 122-23, 160-63, 169, 172, 201). I found myself longing to read “I believe” introducing a statement rather than “perhaps” linked to a string of possibilities. Nevertheless, Newton does a superb job of distilling the contributions of scholars, both ancient and modern, and providing a rich survey of the key options.

Another great strength is the way in which Newton highlights the Old Testament texts that serve as the brick and mortar for John’s remarkable visionary epistle (29, 142). As Newton skillfully demonstrates, Old Testament allusions permeate Revelation and the book is largely incomprehensible without an awareness of them. Newton, drawing upon the best of contemporary scholarship and an impressive knowledge of the Old Testament, deftly illuminates these important building blocks and leaves no stone unturned. I was particularly struck by his interpretation of the “silence” of Rev 8:1 and the seven trumpets that follow (Rev 8:6-9:21, 11:15-19) against the backdrop of the conquest of Jericho (Josh 6:3-5, 10), the climax of the Exodus story (173-74). Newton also helpfully highlights the connection

between Rev 20:5-6 and Ps 90, which refers to “a thousand years” (90:4) and the cry, “O Lord! How long will it be?” (90:13). He concludes, “The thousand years in the psalm functions as a metaphor for the present age or life spent waiting for God to intervene, a long time to us but very brief to God” (345).

Finally, I want to commend Newton for keeping the Pentecostal community in mind with his application. Of course, this is the purpose of this Pentecostal commentary series, but stating the goal is much easier than achieving it. While present-day application is not the focus of this commentary, the reader will find many examples of insights that will stir and inspire. And Newton knows how to turn a phrase. One of my favorite lines, drawn from the bold, counter-cultural witness that the church is called to give in Rev 7:10, reads, “Loud voices are not an uncommon feature in Revelation, which must rate as the loudest book in the Bible” (166). This observation leads Newton later to declare that Revelation “teaches its readers how to worship.” The worship we are called to give is “demonstrative, loud, and full of truth, and dangerous in a world opposed to God” (394). Pentecostals the world over will resonate with this conclusion.

As with any commentary, strength in one area (e.g., analysis of interpretative options) necessarily translates into weakness in another (e.g., application). I did feel that, at times, Newton’s emphasis on reading Revelation as a story (24, 129, 142, 192, 219) seemed to get lost in the maze of exegetical options that he presents. Additionally, this emphasis on Revelation as story appeared to limit Newton’s ability to see the significant repetition (or recapitulation) which is a literary feature found throughout the Apocalypse. Newton’s reading, in my view, sees much more chronological progression in the story than the text warrants (177, 219, 256, 340-41, 346). The cycles of judgments (seals, trumpets, bowls) each seem to take us to the very end, which is then described from different angles in Rev 19:11-21 and again in 20:7-15. Note that both descriptions of the end of history climax with Christ’s victory over a rebellious horde. When this repetition is not clearly affirmed, present-day application becomes difficult. This is why I would recommend that students of Revelation read a commentary focused on presenting a single, unified vision of John’s message (such as Michael Wilcock’s *The Message of Revelation: I Saw Heaven Opened* [1975] or David Mathewson’s *A Companion to the Book of Revelation* [2020]) in

conjunction with Newton's fine work, which enables the reader to see a breadth of interpretative possibilities.

Newton's insightful analysis of Revelation in light of a plethora of Old Testament texts is not matched by a similar zeal to read Revelation against the backdrop of other, related New Testament texts. This was intentional, as Newton makes clear: "trying to harmonize Revelation with the rest of the New Testament may destroy its unique message" (345). However, as Richard Bauckham observes, Revelation shows signs that its author consciously writes with a sense that he is summing up the entire prophetic tradition and bringing the central themes of the New Testament to its fitting climax (Bauckham, *The Theology of the Book of Revelation* [1993], 5). This suggests that we might profit from reading Revelation in conjunction with the rest of the New Testament. I should note that there is one notable exception to Newton's approach in this regard. He does stress the importance of Acts for a Pentecostal reading of Revelation: "Revelation and Acts are like two sides of a coin, both revealing the full picture of our era. Or to put it another way, Revelation shows the back-story of Acts, giving us a spiritual or prophetic-apocalyptic interpretation of the expansion of Christianity as a kind of spiritual warfare" (142).

Lastly, the physical design of the commentary was clear (with the biblical text nicely highlighted in a bold font), functional (convenient footnotes), and pleasing to the eye. I would have liked to see indices at the back and there were numerous typos, which in a work like this is virtually unavoidable (87, 185 n. 23, 226, 247, 340 n. 4, 346, 339-343). These minor physical flaws, like the other weaknesses noted above, do not significantly detract from this overall impressive and immensely valuable book.

Revelation is appropriately the last book in the New Testament. Nevertheless, it is fitting that Newton's commentary on Revelation is the first to appear in this Pentecostal series. For, it is both evidence of the strength of Pentecostal theology and a sign of its future promise.

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Steven M. Studebaker, *The Spirit of Atonement: Pentecostal Contributions and Challenges to the Christian Traditions* (New York: T&T Clark, 2021). xi + 202 pp. \$104.25 hardback; \$81.49 Kindle.

Steven Studebaker identifies himself with more progressive Pentecostal theologians such as Terry Cross, Frank Macchia, Wolfgang Vondey, Nimi Waiboko, and Amos Yong (201). He joins them in their “move away from the compartmentalized understanding of Christ and the Holy Spirit in Classical Pentecostalism.” And “Rather than locating the primary work of the Spirit in a post-conversion experience of spiritual empowerment,” he “provides pneumatological categories for Pentecostals to understand and expand their holistic and transformative praxis of the Spirit of Pentecost” (201). In his critical task, Studebaker rejects penal substitution as excessively “Christocentric and crucicentric” (4). He objects to a theology of atonement “that calls the killing of the innocent Christ on the cross an act of divine justice. . . . It operates according to the punitive and vindictive logic of retribution and redemptive violence” (ix). In his constructive task, he seeks “to articulate a theology that reflects the pneumatological, holistic, and life-renewing empowering character of pentecostal experience” (ix). In his introduction, Studebaker explains that Pentecost is his hermeneutical starting point for constructing a theology of atonement that includes both Christology and pneumatology. He suggests that Classical Pentecostalism’s theology is dependent on a traditional, evangelical theology that is not conducive to Pentecostal praxis; a new Pentecostal atonement theology more in keeping with Eastern Orthodoxy is required.

The organization of *The Spirit of Atonement* is clear enough. The book has two main parts, the first part developing a pneumatic theology of atonement in relation to Pentecost, the incarnation, the crucifixion, the resurrection, and eschatology. The second part mirrors these chapters in practical application. In his discussion of Pentecost (chap. 2), Studebaker argues that “Pentecost, not the cross, is the *telos* of redemption” (18). He highlights the work of the Holy Spirit from creation forward, calling creation a “proto-Pentecost” (20) and an “act of redemption” (24). He sees continuity in the Spirit’s redemptive work in creation, the exodus, exile, and at Pentecost. In fact, “The purpose of the Spirit of Pentecost, the Spirit of atonement, cannot be understood outside of this wider narrative of the Spirit of God” (39). And “Jesus’ saving work does not

reach its climax on the cross or even in the resurrection, but on the Day of Pentecost with the outpouring of the Spirit” (39). In his third chapter, dealing with the incarnation, Studebaker explains that “traditional Western atonement theology has almost no role for the Holy Spirit,” and “the Incarnation of Christ plays no fundamental role in the atonement” (41). He proposes a Spirit Christology of the incarnation that incorporates the broader narrative of the Spirit in place of the forensic view of atonement. Jesus’s conception by the Spirit is a fuller expression of God’s gift of life to humans in Gen 2:7 and will result in the eschatological outpouring of the Spirit at Pentecost, when Spirit-breathed life becomes available to all. Spirit baptism is a redemptive expression in the Gospels and “the fundamental nature of the atonement” (50). The time lapse between the incarnation and the Spirit’s arrival at Jesus’s baptism presents a problem, so Studebaker explains the latter event as a public identification of Jesus and a “confirmation of his perennial pneumatological identity as the Spirit-anointed Messiah.” No “ontological change” took place, but it was “a public manifestation of the Spirit’s abiding presence” (50). Studebaker emphasizes the participatory and relational aspects of the atonement and identifies with the non-*filioque* approach of Eastern Orthodoxy in contrast to the “forensic and extrinsic nature of much of Western atonement theology” (54).

The topic of the fourth chapter is the crucifixion, and Studebaker spends much of it challenging the perceived problems with penal substitution’s focus on the cross. It “makes sanctification theologically superfluous,” and “makes the righteousness of the cross extrinsic” (59). “Forgiveness cannot derive from the cross in the penal view” (61). The solution to this is found in the broader mission of the Spirit through Jesus, who lives in righteousness and fulfills the “human vocation to bear the Spirit-breathed divine image” (66). Jesus’s death on the cross is accomplished in solidarity with humans, and it is substitutionary, vicarious, participatory, pneumatological, and sacrificial. However, Christ is not a propitiation for sin, but an expiation. Studebaker dismisses sacrifice as propitiation based on its similarities with Near Eastern practices.

The fifth chapter concerns the resurrection of Jesus, and Studebaker argues that penal substitution minimizes the role of the resurrection in regard to atonement. However, the Holy Spirit raised Christ from the dead (Rom 8:11; 1 Tim 3:16) and is “key to the atonement” (78). “Christ’s work of atonement continues beyond the cross,” his declaration that “it is finished” did not complete the atonement, and atonement encompasses the resurrection (89). In Christ’s resurrection is the renewal of life and the securing of eschatological new creation.

The final chapter in Studebaker’s development of the theology of atonement (chap. 6) focuses on eschatology. He emphasizes “the eschatological character of the Spirit of Pentecost” (94) and the broader narrative of Christ and the Spirit in redemption. Studebaker employs the concept of exodus from exile as an alternative way of referring to atonement and as a description for life lived in the Spirit. Pentecost is the transition from Christ’s life in the Spirit to the Spirit’s availability universally, so redemption continues and atonement is dynamic.

In the second part of the book Studebaker applies his theology to Pentecostal experience and suggests examples of “embodied” atonement. Pandita Ramabai and William Seymour illustrate the multicultural, diverse, and inclusive nature of Pentecost and how the atonement unites alienated people (chap. 7). In chapter 8 the incarnation provides the theological basis for embodied life. Studebaker argues that defining Pentecostalism by doctrine or by charismatic experience results in an otherworldly approach rather than a holistic, embodied approach that includes “social, physical, economic, personal, and familial” healing (143).

In chapter 9 Studebaker takes issue with both Classical Pentecostalism’s doctrine of healing in the atonement and with the prosperity doctrine. Both result from the forensic view of atonement and “being colonized by the Protestant and more or less Reformed evangelical tradition of atonement theology” (153). He prefers a view that resists triumphalism and emphasizes participation in Christ’s life in a suffering world. In chapter 10 Studebaker outlines how healing comes through participation in the resurrection life of Christ. In his final chapter he advocates abandoning an escapist eschatology in favor of a Pentecostal eschatology that focuses on redeemed life in this world in light of the eschaton.

I agree with Stuebaker that penal substitution alone does not account for the breadth of biblical images describing atonement, but I disagree with his wholesale rejection of the doctrine. Various theories such as Christus Victor, recapitulation, the exemplary view, and penal substitution contribute important insights to the multifaceted work of Christ. Stuebaker avoids the exegetical issues involved with penal substitution because he rejects it on logical grounds (73, 202), but the heavy emphasis on the sacrificial system cannot be easily dismissed as simply the imposition of Near Eastern customs, and several New Testament texts pointing to penal substitution require explanation (e.g., Rom 3:21–26; Heb 2:17; 1 Jn 2:2; 4:10). It is also difficult to imagine how an atonement theory can be too “Christocentric” or too “crucicentric,” but Stuebaker has entirely shifted the focus from Good Friday to Pentecost. Many scholars will object to this shift and to using Pentecost as the primary lens for atonement.

I sympathize with Stuebaker’s desire to incorporate the Spirit’s activity into an atonement theology. This is certainly a topic worthy of reflection. But in order to support his pneumatic view, he broadens the definition of atonement until the term becomes so all-encompassing that it includes virtually every aspect of the Spirit’s work in redemptive history. The term practically becomes unrecognizable.

The Spirit of Atonement identifies some areas that have historically been problematic in Pentecostal circles. Stuebaker rightly addresses triumphalism, extreme prosperity teaching, racial division, and a failure to recognize the symbolic significance of the many tongues of Pentecost.

Although *The Spirit of Atonement* approaches atonement with Pentecost as a lens, it is by no means written from a Classical Pentecostal perspective. Spirit baptism as logically distinct from conversion is summarily dismissed, tongues as evidence of Spirit baptism is viewed negatively (114), Jesus did not receive charismatic empowerment at his baptism, the distinct charismatic emphasis in Luke–Acts is ignored, and Classical Pentecostals are stereotyped as denying the Spirit’s “soteriological role” (6).

Stuebaker’s desire to have a more participatory atonement theology is commendable, and I am glad that he has retained the doctrines of sin and expiation. He has also argued passionately against penal substitution, but despite his efforts to dismiss Christ’s “It is

finished,” it still seems to me that the debt of sin was paid and atonement was made at the cross.

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Wonsuk Ma and Emmanuel Anim, eds., *Proclaiming Christ in the Power of the Spirit: Opportunities and Challenges* (Tulsa, OK: ORU Press, 2020). xii + 482 pp. \$28.99 paperback.

This edited work of Wonsuk Ma and Emmanuel Anim (along with associate editor Rebekah Bled) provides numerous global voices pertaining to the message about Jesus proclaimed in the power of the Spirit. The Spirit-empowered movement of which they seek to speak within, to, and for is intentionally broader than those who might self-describe as “Pentecostal” or be deemed part of the historic “Classical Pentecostal” fellowships globally, even as many of the contributors might identify with such. Half of the chapters of this volume emerge from the Empowered21 Scholars’ Consultation held in Johannesburg, South Africa (2018). The others were invited essays pertaining to other global issues pertinent to the Spirit-empowered message of Christ. The Consultation is itself intentionally broad to attempt to encompass more Spirit-ed voices beyond the Pentecostal fold. Further, as part of the Empowered21 publications this volume comes in a series of edited volumes all intentionally offering global perspectives on a given topic/region within the Spirit-empowered movement (see <https://empowered21.com/resources/books-2/>).

The volume is split into two parts with an introductory essay and a one-chapter postscript: establishing the foundation and proclaiming the uniqueness of Christ in the world. The first six chapters comprise part one and seek to address what might be construed as more foundational issues of the centrality and singularity of Christ. James Shelton opens with a tracing of “The Name of Jesus in Luke-Acts” as a way of thinking through the mission of God. Two chapters on issues of pluralism (chapter two by Mark Roberts and six by Samuel Thorpe and J. Elias Stone). The first of these brings NT texts into conversation toward appreciating and

responding to religious and political pluralism. The latter chapter seeks to locate and contextualize the church in the 21st century pluralist milieu as responding with interreligious dialogue primarily from historical guilt. Another chapter in part one (Michael McClymond) enumerates a recent upsurge of universalism within Charismatic circles as contrary to the exclusivity of the message of Jesus and opening the way to antinomianism. Allan Anderson provides a sociological appraisal of the rise of Pentecostalism globally with a decided emergence in the Global South and seeks to propose both answers and questions as to the specifics of this rise in particular global contexts compared to others. Finally, Clayton Coombs offers an historical study as a sort of reception history of the longer ending of Mark by Irenaeus in the second century with an eye toward how this might speak to Pentecostal apologetic purposes of continuationism and hermeneutics.

Part two has numerous chapters pertaining to African contexts: Emmanuel Anim on the place of Jesus in African culture; J. Kwabena Asamoah-Gyadu on African Christology and the message of Pentecost; Opoku Onyinah on power encounters through the Scriptures toward reconceiving the Baptism in the Holy Spirit in relation to such; Christian Tsekpoe on the African spirit world and critical contextualizations of Spirit-empowered ministry; Sylvia Owusu-Ansah and Philip Adjei-Acquah on interreligious engagement in West Africa and the uniqueness of Jesus; Dela Quampah on the South African experience/s at the intersection of traditional religious practices and Spirit-empowered movements; and Lord Elorm-Donkor on Jesus as supreme over all powers and provider of needs. Three chapters follow these on Asian contexts: Julie Ma on the exclusivity of Jesus within the broader Asian religious world; Zia Paul and Rebecca Paul on Pakistani Pentecostals at the margins of society; and Brainerd Prince and Jeffrey Thomas on Hindu and Christian responses to Indian forms of secularism. Three chapters pertaining to European contexts give a glimpse of issues and opportunities in Europe: Harvey Kwiyani on second-generation African Pentecostal immigrants in Europe and their responses to secularism; Marcel Măcelaru on Eastern European Pentecostal experiences pre— and post-1989 to contextual church experiences and possibilities; and John Thompson on Spirit-empowered ministry among primarily Muslim refugees in Greece and Germany. One chapter on the Latin American context by Richard Harding and Manuela Castellanos tells stories of the

Charismatic International Mission in Bogota as pertains particularly to urban youth. Michael Rakes then provides a chapter on postmodern and pluralist contexts in the U.S. as ripe opportunities of Spirit-empowered witness to recontextualize via what he coins as “pneumiotics.” The volume concludes with a summative editorial by Rebekah Bled who also speaks to ways in which the various essays may provide opportunities for further reflection and critical engagement.

There is much to commend in this eclectic volume. The voices represent numerous global perspectives overall. A number of essays provide fresh research into new fields of study (such as studies of specific geo-social contexts, ecclesiologies, practices, etc.). The constructive fashion of a number of the articles in engaging “foundational” issues and in contextualizing challenges/opportunities provides likely new information for some readers and points toward further studies (Anderson, Anim, Tsekpoe, Prince and Thomas, Kwiyani, Thompson, and Rakes). What emerges through these are not simply tracing of historical, sociological, theological, or cultural patterns and influences, but also ways Spirit-empowered witness has sought to address such and might fruitfully consider addressing such going forward. While many broader Christian voices sound alarm at secularism and pluralism, a number of the contributors (particularly a number of those just noted) are considering ways in which the contributions of a Spirit-empowered experience and witness take up the challenge/s and discern by the Spirit numerous fresh opportunities to engage in witness to the Christ in such contexts without simply deferring to previous patterns of engagement and reflection.

Several features which seem not to work in favor of the volume follow. Michael Rakes’ contribution reads more like a tag-on than what it is written to do: offer a foundation for further engagement. It is a curiosity it did not find placement in part one as being a foundational essay. It appears this chapter may simply be to fill out a voice from the North American (U.S.) context. Further, several chapters might not serve well in a volume intended toward a more academic readership (Olivier’s chapter as a sermon and Harding and Castellanos’ chapter as seeming to market G12 and the International Charismatic Mission). These two chapters appear to be written with a broad general readership in mind rather than an academic one. As such, they stand out in this volume as not fitting the more academic readership that seems intended for the

series. They could easily have been edited for such readership, but in their current state they do not actually read as such. Finally, as in any volume seeking to give global voice to any matter, there are always bound to be lacunas. In the case of this volume there are a lack of Latin American—Caribbean voices and no voices from Oceania-Pacific. This is admitted by the editors (8) and, again, is to be expected when any such global approach is offered. This lacuna, in some fashion, is also addressed by the commitment of the series that has been emerging from Empowered21 to provide work in the future which may fill such need (even if not on the specific topic for an entire volume).

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Wonsuk Ma, Kathaleen Reid-Martinez, and Annamarie Hamilton, eds., *Human Sexuality and the Holy Spirit: Spirit-Empowered Perspectives*, Empowered21 Series (Tulsa, OK: ORU Press, 2019). 368 pp. \$24.99 paperback, \$17.99 eBook.

Human Sexuality and the Holy Spirit is a valuable contribution to the global theological discussion concerning human sexuality. Its value comes not only from the discussion of themes relevant to human flourishing—themes such as gender discrimination and sexual exploitation—but also from the inclusion of Majority World voices and scenarios, which shed light on how these topics are viewed and experienced in different countries around the world.

This book is a product of Empowered21, which is a global network of Spirit-empowered churches and ministries. Specific themes are chosen at each meeting, and then scholars/ministers are asked to “explore the underlying theological assumptions, the contemporary expressions, and the response of Spirit-empowered communities to the theme” (3). For this work, the chapters are arranged in two parts: part one focusing on theoretical reflections on human sexuality, and part two presenting case studies or practical messages. The contributors to this volume include men and women from a variety of ministry and cultural contexts, such as the president of a seminary in America, a bishop from Zambia, and some who work with the disadvantaged or outcasts of society.

Part one contains the introduction followed by four chapters that attempt to provide a biblical and historical foundation for the practical focus of part two. In chapter one, Lian Mung presents God's intention for human sexuality as it is revealed in the creation account(s) in Genesis, with the hope that this will present some moral standards for sexuality (9-10). After he discusses sexual differentiation, equality in the *imago Dei*, and a theology for marriage, he moves on to three short case studies of sexuality in Spirit-empowered leaders in the OT—Joseph, Samson, and David (15-21). In chapter two Mark Hall discusses Paul's teachings on homosexuality by evaluating his use of vice lists (26-33), followed by his use of the Greek words *malakoi* and *arsenokoitai* (33-6). In this limited space, Hall summarizes some of the most common challenges to the traditional interpretation of Paul, then highlights the errors of those positions while pointing the reader towards some of the better works on this subject.

Clayton Coombs, in the third chapter, traces the reception history of 1 Corinthians 6:11 through seven theologians from the patristic era. He chose to focus on this verse because it mentions homosexuality and transformation, and he narrowed his investigation to the patristic period because he says patristic authors are often left out of these types of discussions (38-39). Coombs does a good job with his analysis and is successful in showing the consistency with which the early church taught on the issue of homosexuality. I believe Coombs's could strengthen his argument by placing this study within the larger patristic belief structure concerning human sexuality. For instance, even though homosexuality is not addressed explicitly very often in patristic texts, their belief that sexual intercourse was to be practiced only for procreation rules out any possibility of them accepting same-sex relationships or practices.

Michael McClymond's discussion of queer theory in America was a challenging and rewarding read. In this fourth chapter of the book, he evaluates the current literature on transgender identity and discusses how some activists have weaponized discussions about LGBTQ+ issues. He says, "the aim of today's queer interpretation is not *liberation* as much as *subversion*. The subversive hermeneutics of queer reading seeks to destabilize, disrupt, undermine, and collapse systems of meaning or assertions of truth that might be made on the basis of the biblical text. Queer reading not only rejects hetero-normative sexuality, but other forms of normativity as well" (87). Some people may find the technical

and political aspects of this chapter difficult, but the message is excellent and much needed today.

The second part of the book contains thirteen chapters presenting case studies on different aspects of human sexuality experienced in the Majority World, as well as two chapters discussing biblical and theological understandings of sexuality, marriage, and the body. Chapters 5, 6, and 11 explore gender discrimination in parts of Africa and Asia, and how the lack of educational opportunities for young girls in these countries increases their personal and financial hardships in adulthood. Chapter 16 explores how women have served in ministry at Yoido Full Gospel Church in Korea, thus helping to change the culture's perspective on women.

Chapter 7 discusses the problem of child prostitution and sexual abuse of children in the Philippines, the attitudes of most Pentecostal churches to these issues, and concludes with some recommendations for how the church should address these situations. Chapter 8 retains the Filipino focus but looks at the difficulties faced by Filipino women who choose to work overseas in order to provide for their families.

In chapters 9 and 10, a pastor and bishop from Zambia explores the HIV/AIDS crises in Zambia and other African countries. In these chapters he reveals how some Western agencies are attempting to force their progressive sexual ethics onto African governments before providing them with the financial resources to combat the HIV problems faced in African countries. He also highlights one ministry that has been effective in promoting the changes in behavior that are necessary to slow this epidemic.

Chapters 12 and 13 focus on theologies of human sexuality, marriage, and the body. Chapter twelve explores some biblical passages that discuss sex and sexuality and explains that sexual passion and intercourse can be a force for good or evil. The author says, "Sexual passion is like fire: when captured, guided, and controlled, it is an awesome force for good. But, when unleashed, misguided, and uncontrolled, it is a horrific force of destruction" (216). The subsequent chapter offers interrelated theologies of the body, marriage, and singleness. The author argues that the body is a theological category, not just a biological one, because it is the body that makes the invisible, visible (223-224). This chapter also offers the best biblical exploration of singleness that I have encountered (233-236).

Chapters 14 and 15 describe two ministries in Asia that work with people struggling with same-sex attraction. Not all readers will agree with the work these ministers are doing, but they present good challenges to traditional approaches for ministry to those with same-sex attractions. The final chapter in the book serves as a summary of the preceding chapters as well as a call to action for individuals and churches.

This book will challenge some misperceptions and reveal the brokenness and ministry needs of people around the world while also offering fresh insights into how to engage people in their brokenness and need. Some chapters will be difficult to read because of the emotional reactions they will evoke, and some readers will be frustrated by the use of endnotes rather than footnotes. However, these are minor issues that do not significantly detract from the content. I recommend this work to anyone interested in a theological approach to human sexuality, anthropology, or justice for those suffering from gender and sexual discrimination and exploitation.

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(Continued from front inside cover)

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