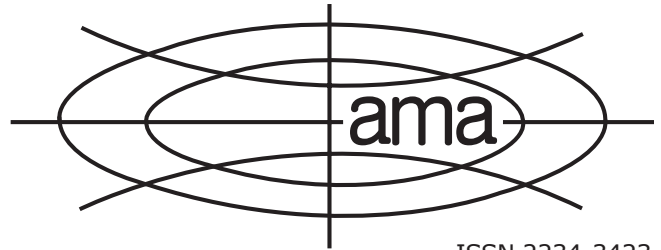


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LEADERSHIP DEVELOPMENT FOR THE 21ST CENTURY MISSION Part 2

In the editorial of the 49th edition of *Asia Missions Advance*, I emphasized that a success or failure of any organization largely depends on its leadership. Leadership development was a core ministry of our Lord Jesus Christ while he lived on earth. It would be the same if He were on earth today. Leadership development for the 21st Century Mission was the theme of the 2015 ASM Bangkok Forum. In the previous edition, I introduced some of the papers presented at the ASM forum. On our 50th edition, I am again introducing some of the papers presented in the ASM forum. These papers are important for us because they discuss areas not so common in mission leadership.

Dr. J. Ray Tallman discusses the Leadership Development in the Muslim context with his rich ministry and teaching experience in Arab World Ministries, Moody Bible Institute, Golden Gate Baptist Seminary, and Olivet University. Like many of the speakers at the 2015 ASM Bangkok Forum, he did not suggest a practical knowhow of leadership development in Muslim context, but he presented a paper that helps us understand Islam better.

Dr. Jackson Wu, a professor who has taught theology and missiology in a seminary for Chinese church leaders, discusses how might an honor and shame reshape our view of Christian discipleship and evangelism. His paper considers how honor and shame can or should influence our approach to discipleship and thus Christian leadership in general.

Dr. Mitsuo Fukuda, Founder and Director of Rethinking Authentic Christianity Network, Japan, presents a uniquely Asian approach in equipping Asian believers in Asian cultures. The way the educated Western missionaries taught us to “think” firstly by explanation, persuasion and questions through inductive Bible study. It doesn’t work that way with Japanese believers. Without the “feel,” no Japanese person will even “think” about the Christian faith.

Dr. David Hartono, Former President of Asian Society of Missiology, emphasizes that it is necessary to form structural organizations led by strong leaders with integrity to be successful in fulfilling the Great Commission. The church, Dr. Hartono claims, needs strong Christian leaders with integrity to assert positive influence within their households.

Dr. Daniel J. Kim, Professor of Spiritual Theology and Mission and Founder and Director of Imago Christi Studio, Seoul, challenges us to examine ourselves to see whether we are truly operating according to biblical principles, spirit-led ways, and Christ-like character.

Readers will certainly learn how to develop mission leaders in Islamic, Buddhist, and Confucian contexts of Asia by reading the articles in this edition. May God’s kingdom advance dynamically!

Timothy K. Park, Editor

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LEADERSHIP DEVELOPMENT IN THE MUSLIM CONTEXT: A Missiological Look at Toleration in an Intolerant Islamic World.

J. Ray Tallman

INTRODUCTION

A. Foundations:

This paper must begin with seven foundational statements to put our discussion “in context.” This is consistent with the assignment of looking at the “Muslim context” of contemporary leadership. The following is foundational to understand my viewpoint;

1. The topic of “leadership” presumes something of an “authority structure” in Islam. My theological persuasion is that “Theocracy” is valid after the Second Advent of Christ, but not today. The “Kingdom of God” is not fully realized with the absence of THE KING!
2. Religion assumes a discussion of God’s authority in the affairs of mankind. Though we are correctly identified as “Kingdom people,” the full Kingdom of God is reserved for a later period!
3. Islam is an integrated system of Religion and Politics, functioning under the full authority of God. There is no division between faith and law in Theocracy. The global posture of Islam is founded on this belief of divine appointment for followers of Mohammad to represent God on earth, and to bring mankind into submission to that rule.
4. The whole world then, is divided into two households or abodes; a) **the Household of Peace** (Dar al-Islam) which functions under divine Law and, b) **the Household of War** (Dar el-Harb), which functions either in *ignorance* of divine Law or in *disobedience* to divine Law. *Jihad* is the *struggle* to bring the entire world into the Household of Peace.
5. *Tolerance* in Islam only exists to mitigate the distance between *ignorance* and *submission* or, between *unbelief* and *disobedience* and to bring about *submission* to God’s divine Law.
6. Islam, as discussed, is both cultural and religious. Therefore we must pay attention to regional differences among Muslims when discussing the religion itself as expressed by the followers of Islam.¹ Since Islam synchronizes faith and culture it becomes the most dramatic historical example of “colonialism.” The history of Islamic expansion is characterized by imposed Law, including public

1. Note on the regional differences found among Muslims today: see the nine “rooms” representing the “household of Islam” in David Garrison’s book, *A Wind in the House of Islam*, WIGTakeResources, Monument, Colorado:2014 . Garrison identifies the “nine rooms” as The Indo-Malaysia Room, The East Africa Room, The North Africa Room, The Eastern South Asia Room, The Persian Room, The Turkestan Room, The West Africa Room, The Western South Asia Room and The Arab Room.

Religion, Arab language, Qur’anic education, Bedouin tribal social systems, and economic systems. In fact the “Community Center” exists to foster this cultural stabilization and most often precedes the Mosque in strategic mission method.

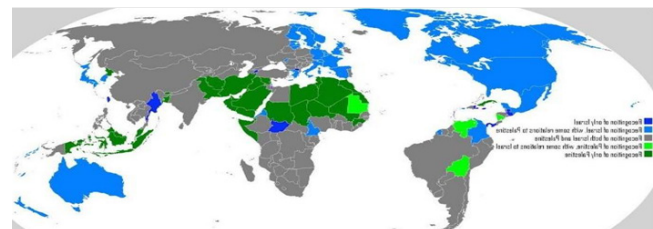
7. My approach has been to engage the discussion from a platform which is both respectful of alternative faith while representing truthful representation of all faiths. I do so with compassion and genuine love for Muslim friends, acknowledging their alternative to choose their faith is a sign of God’s desire to allow each of us a right to choose. Likewise He left none of us without witness of His revealed nature.

Tolerance in Islam only exists to mitigate the distance between ignorance and submission or, between unbelief and disobedience and to bring about submission to God’s divine Law.

B. Examples:

By way of example, a brief overview of the clash of Islam with Israel, Christianity and among Muslims themselves in the Middle East demonstrates the crisis of religious intolerance;²

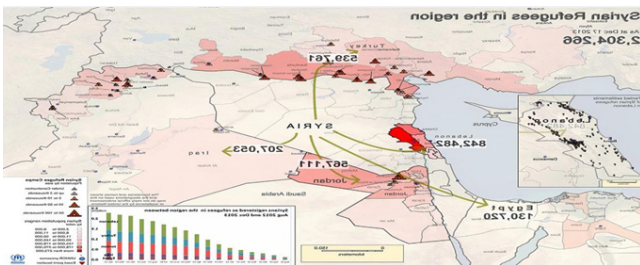
1. Policy statements of “total annihilation” of Israel as a state by Muslim nations. A “common enemy” is a valid cause for a tolerant relationship beyond tribal boundaries. Bedouin tribal alliances are formed on the basis of “common enemies” as well as “common good.”



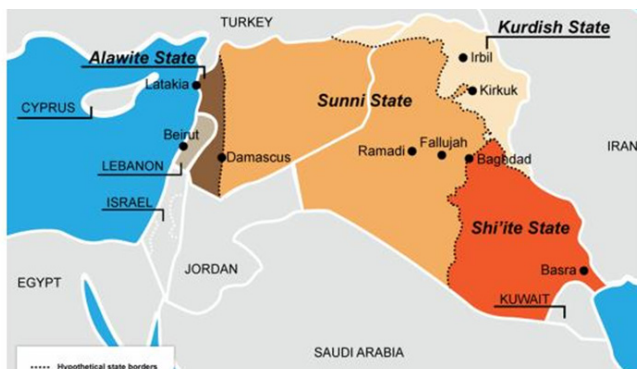
2. Immigration explosions caused primarily by religious intolerance has destabilized many. Islam has captured the attention of the entire world with

2. 40 Maps That Explain The Middle East - Vox.com www.cfr.org /> www.uscirf.gov(U.S. Commission on International Religious Freedom USCIRF) May 05, 2014 • 40 Maps that Explain the Middle East. Author: Max Fisher May 5, 2014;www.vox.com/a/maps-explain-the-middle-east

the disruption of basic harmonious culture in Syria and beyond. 2.3 million Refugees in Dec., 2013.



3. Projected Border Changes Based Upon Islamic Divisions affecting Syria, Iraq, Jordan and Turkey with the projected establishment of one Islamic State.



Sunni State, Shi'ite State, Kurdish State, Alawite State

4. Portrait of Recent Demonstrations of Intolerance. A recent report from a colleague painted the picture of intolerance at work at the heart of Islam under Sharia Law;

We continue to live in one of the most turbulent stages in the history of the human race. Western incursions into Iraq and Libya have created chaos in their wake. The face of Christianity in Saddam Hussein's country is hardly recognisable. Not so much ethnic but religious 'cleansing' has been the order of the day. Thousands of Christians have been compelled to leave the country, or have agreed to pay a punitive religious tax extracted from unbelievers within a Moslem majority. The greatest scandal is the beheadings of Christians and non-Moslems. Ancient churches, when not destroyed, have been 'converted' into mosques. This is marked by the dismantling of the cross from the highest point of the building and the hoisting of the black flag of ISIS (Islamic State of Iraq and Syria). The place that saw the dawning of humanity, the ministry of Jonah, and the establishment of ancient churches is but a shadow of what it was. And the UN seems powerless. One can only imagine the outcry in the West if a mosque was occupied and transformed into a church. (Name withheld for security purposes)

Another report identifies six areas of global attention on intolerance that need to be addressed:

- A. Displaced people such as Christians under persecution.
- B. Blasphemy laws: Pakistan, Egypt, Indonesia,

and Saudi Arabia are referenced.

- C. Non-state actors: CAR, Nigeria, Iraq, and Syria and others.
- D. Prisoners-of-conscience: Iran, Uzbekistan, North Korea and Eritrea.
- E. Religious minorities: Pakistan is active with intolerance for Shia Muslims, Christians, Hindus, Ahmadis, and others.
- F. Transnational justice: Referral to the International Criminal Court

C. 2015

2015 marks an important year for Global Cultural Studies, particularly as it relates to faith and tolerance in the marketplace of world religions. The 800th year anniversary of the signing of the Magna Carta is a signature event in Western history when tolerance took one step forward in defining universal human rights.

CONTEXT:

Global Tolerance, Freedom and Human Rights:



Building upon the Magna Carta, is the DECLARATION OF HUMAN RIGHTS
 Preamble
 Article 1: Innate freedom and equality
 Article 2: Ban on discrimination
 Article 3: Right to life
 Article 4: Ban on slavery
 Article 5: Ban on torture
 Article 6: Right to recognition as a person before the law
 Article 7: Equality before the law
 Article 8: Right to effective judiciary

Magna Carta was granted by King John of England on 15 June, 1215, establishing that the king was subject to the law rather than being above it. Principles set out in Magna Carta charted the right to a fair trial, and limits on taxation without representation. It also inspired a number of other documents, including the US Constitution and the Universal Declaration of Human Rights, Text from the American Bill of Rights of 1791, the Universal Declaration of Human Rights of 1948, and the 2013 Charter of the Commonwealth. Sir Robert Worcester, chairman of the Magna Carta 800th Committee, said: "The relevance of Magna Carta in the 21st Century is that it is the foundation of liberty."

- Article 9: Ban on arbitrary detention
- Article 10: Right to public hearing
- Article 11: Right to the presumption of innocence
- Article 12: Right to privacy
- Article 13: Right to freedom of movement
- Article 14: Right to asylum
- Article 15: Right to a nationality
- Article 16: Right to marriage and family
- Article 17: Right to own property
- Article 18: Right to freedom of thought and religion"

Article 18; Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private to manifest his religion or belief in teaching, practice, worship and observance.

THESIS STATEMENT

The source of both freedom and tolerance is found in the nature of God. The source of bondage and intolerance is found in a defective view of the nature of God.

Today's global challenge focuses on Article 18. More than 13 million people worldwide have fled conflicts and crises in which religion has been the key factor, according to the 2015 report from the US Commission on International Religious Freedom (USCIRF). Lantos Foundation//Katrina Lantos Swett A look at the primary countries involved identifies seven nations as the leading victims of intolerance among

nations: Syria, Iraq, Nigeria, Central African Republic (CAR), Eritrea, Burma and Afghanistan. The overwhelming majority of these exist in the context of an intolerant Islamic faith. Samuel Huntington, Harvard University professor, in his classic socio-religious exposition, *The Clash of Civilizations and the Remaking of World Order* (1996) exposed the significance of this by comparing the eleven worldwide religious civilizations that prevail globally. He concludes that Islam and Christianity are the two religious systems which embrace an ultimate goal of global dominance. Both have eschatological views based upon their authoritative texts which predict the consummation of human history in their favor. Bernard Lewis, Professor Emeritus of Near Eastern Studies at Princeton University, followed on a similar theme of faith encounter, reflecting on the history of conflict between Judaism, Christianity and Islam through the centuries. Both authors highlighted the fact that these three faiths differ from the rest of the major world religious systems in that they have an uncompromising eschatological framework that predicts the outcome of human history as a victory for their faith! The remaining world religions are more likely to allow mankind to *live and let live* with pluralism active for an undetermined future.

A recent media received in a report from the Middle East highlights this struggle;

Peace of God be upon you never say I Arabic Muslim man I live Iraq and have been dramatically drawn to loving Christianity. My question is why I do not have the right to choose my religion and why you have this right? Muslim remains and other religions can become a Muslim, did not God create all free? Do you think that there are other people interested in this subject? Finally I say I am not alone, but 4 of my colleagues think the same way. I hope you can answer and thank you.

Headline news in 2015 has been dominated by the quest for an Islamic State (i.e. restored *Caliphate*), based up Sharia. Sharia-based Islam has led the way in global intolerance. This law sets the standards for faith and culture as revealed in both the Qur'an and the Hadith. The foundation of both is the unalterable Creed of Islam, first among the five pillars of Islam.

"There is no God (Allah) but God, and Muhamad is the Prophet of God."

In fact, to be a Muslim one only needs to own this Creed, state it in the presence of witnesses, and attempt to honor the ways of the Prophet Mohammad. *Islam*³ is meant to both subjugate and dominate the world. *Submission* is the only path of peace among all peoples. It comes by either choice or force. With this premise, anything to the contrary is worthy of

3. Islam as defined by Feros Aboukhadijeh, Stanford '12 The Arabic term "Islam" itself is usually translated as "submission"; submission of desires to the will of God. It comes from the term "aslama", which means "to surrender" or "resign oneself".

Jihad. (struggle) Both Unbelief and Apostasy are not tolerated. *Freedom of religion* is a "one-way street," appropriate for either *conversion* to or *return to Islam*. Associated chapters (Surah's) in the Qur'an reflect on this approach to tolerance;

"There is no compulsion in religion" (2:256).

"Permission to fight is granted to those upon whom war is made, because they are oppressed" (22:39).

"Fight in the way of God with those who fight with you, and do not exceed this limit" (2:190).

"If they incline to peace, you should also incline to it, and trust in God" (8:39).

A common proverb spoken says this;

Me against my brother, my brother and me against our father, my family against the clan, the clan against the tribe, and all of us against the infidel (non-Muslim).

DEFINING TOLERANCE

A discussion on freedom and tolerance requires further definition. The dictionary states the following definition for *tolerance* as;

1. capacity to endure pain or hardship : endurance, fortitude, stamina
2. sympathy or indulgence for beliefs or practices differing from or conflicting with one's own
3. the allowable deviation from a standard; especially :the range of variation permitted in maintaining a specified dimension in machining a piece (© 2015 Merriam-Webster, Incorporated⁴)

One can see that all elements of this definition are found in the current discussion which raises the question, *Is Islam a peaceful religion? Is there such a thing as peace without freedom, accompanied by toleration?* The determinative factor for spokesmen for the faith of Islam unanimously agree that the Qur'an and the Hadith are their authority. But, the difficulty of agreement comes down to the fact that the Qur'an is based upon two different Revelatory periods in the Prophet's history. The first was when Muhammad's hopes for peaceful acceptance of his message was envisioned at Mecca. Having limited success, later revelations occurred that were less tolerant! The realities of tribal politics and struggle led to his "flight" from Mecca to Media. The larger portion of the Qur'an is devoted to these later revelations. Officially, Islam began (622AD) and tolerance quickly became intolerance. The way of Bedouin tribalism became the platform for stabilization and expansion! Soon the world was divided into "the world of peace" and the "world of war." The terms of tolerance were left to fuller definition to those who followed Islam as it spread beyond its earliest context. The Code of Umar is the earliest attempt to formalize *Dhimmitude*, i.e.

4. 2015 Merriam-Webster, Incorporated

relationships with non-believers.

Why, we might ask, must freedom be a fighting issue? Especially if competing voices desire the same outcome? The thesis of this paper is that the issue is answered in both theological and contextual situations as Islam met global cultural contexts.

A recent review of Dr. D.A. Carson's book, *The Intolerance of Tolerance*⁵, by Michael Cromartie of the Ethics and Public Policy Center Washington, D.C. said the following;

"In these highly contentious times we need a renewed understanding of the meaning of true tolerance. True tolerance means taking our deeply held convictions seriously because understanding our differences actually makes a difference. Disagreements matter. True tolerance means engaging one another with civility and respect despite our differences. It is not incompatible with firm convictions or the desire to persuade others. In this timely book D. A. Carson argues that today true tolerance is not well tolerated. He makes a passionate plea for a recovery of an older form of tolerance, insisting that the existence of disparate views is vastly different from the acceptance of all views being equally valid. Important matters are at stake here, and Carson cogently explains why they are so urgent."

DEFINING GOD BASED UPON HIS REVEALED NAMES

Words are the means we use for identifying valued attributes in a given culture. The practice of assigning names to a person or a god is an attempt to identify or invoke characteristics most closely associated with a person. Biblical Translators and Linguists attempt to define the primary names used to identify the nature of GOD. A review of the primary names for GOD as used by authoritative texts has led to the following chart with a biblical/theological assessment of the three religious viewpoints on the nature of God. Similarities and differences occur that identify the source of relationships, one with the other. Orthodox Islam has no place for tolerating alternative understandings of God's nature. Judaism is tolerant within the bounds of Ethno-centric understanding of God's nature. Christianity is tolerant within the realities of divine choices left to mankind in his freedom of will. The research is related to the search for the etymology of a term and is defined as;

***Etymology:** the history of a linguistic form (as a word) shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form*

5. Dr. Carson, D.A., *The Intolerance of Tolerance*, Wm.B. Eerdmans, Grand Rapids: 2012.

*in an ancestral language.*⁶

Attributes of God	God's	Names	As Revealed in the Scriptures
	Islam	Judaism	Christianity
Primary Name	Allah	Yhwh	Jesus/Lord/I am/Messiah
Primary Definition Based on Etymology	Unity of God T'wahid-One Transcendent Non-relational	Jehovah God Unity in Diversity Self-Existent One Relational	Lord Savior/ Redeemer/ Deliverer Immanent/ Transcendent Incarnational
Primary Identity	Tribal/Global	National	All People/ Tribes/ National
Theologically Explained	Law/Sharia God-Ruled Legal Command-Centered	Law/Torah Legal/ Covenantal God-Feared Conscience-Centered	Jesus/Gospel Mercy and Grace God-Honored Jesus-Centered Incarnation
Source	Qur'an & Hadith	Torah/Wisdom Literature/ Prophets	Gospel & Acts/Epistles/ Apocalypses
Primary Characteristics	Non-Tolerant	Ethno Tolerant	Global Tolerant
Climax	Submission	Obedience	Glory, Honor and Praise

JUDAISM

The 21 Names of God (Rose Bible Charts)

1	Adonai	11	El Olam
2	Jehovah Jireh	12	Jehovah Sabaoth
3	El (The Strong One)	13	El Roi
4	Jehovah-Mekaddishkem	14	Jehovah Shalom
5	El Elohe Yisrael	15	El Shaddai
6	Jehovah Nissi	16	Jehovah Shammah
7	El Elyon	17	Immanuel
8	Jehovah Rapha	18	Jehovah Tsidkenu
9	Elohim	19	Jehovah
10	Jehovah Rohi	20	Yah or Jah
		21	YHWH

JESUS ... LORD OF LORDS: (1 Timothy 6:15)

... the blessed and only Potentate, the King of kings, and Lord of lords;

MEDIATOR: (1 Timothy 2:5)

... one God, and one mediator between God and men, the man Christ Jesus;

MIGHTY GOD: (Isaiah 9:6)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

6. **Etymology:** the history of a linguistic form (as a word) shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language.

The following list is of names and titles given specifically to our Lord Jesus. The more we study this list, the more we will understand who Jesus really is. How can we help but love Him?

- ADAM: (1 Corinthians 15:45)
- ADVOCATE (1 John 2:1)
- ALMIGHTY: (Revelation 1:8)
- ALPHA AND OMEGA: (Revelation 1:8)
- AMEN: (Revelation 3:14)
- APOSTLE OF OUR PROFESSION (Heb 3:1)
- ARM OF THE LORD: (Isaiah 51:9) (Isaiah 53:1)
- AUTHOR AND FINISHER OF OUR FAITH: (Hebrews 12:2)
- AUTHOR OF ETERNAL SALVATION: (Hebrews 5:9)
- BEGINNING OF CREATION OF GOD:
- BELOVED SON: (Matthew 12:18)
- BLESSED AND ONLY POTENTATE: 1 Timothy 6:15
- BRANCH: (Isaiah 4:2)
- BREAD OF LIFE: (John 6:32)
- CAPTAIN OF SALVATION: Used by A.T Robertson in Word Pictures, Introduction to The Apocalypse (Revelation). Focus is on the "Reigning Christ in heaven with a constant eye on suffering saints and martyrs ... a guarantee of certain triumph and ultimate triumph on earth."
- CHIEF SHEPHERD: (1 Peter 5:4)
- CHRIST OF GOD: (Luke 9:20) 5:5)
- CONSOLATION OF ISRAEL: (Luke 2:25)
- CORNERSTONE: (Psalm 118:22)
- COUNSELLOR: (Isaiah 9:6)
- CREATOR: (John 1:3)
- DAYSPRING: (Luke 1:78)
- DELIVERER: (Romans 11:26)
- DESIRE OF THE NATIONS: (Haggai 2:7)
- DOOR: (John 10:7)
- ELECT OF GOD: (Isaiah 42:1)
- EVERLASTING FATHER: (Isaiah 9:6).
- FAITHFUL WITNESS:
- FIRST AND LAST: (Revelation 1:17)
- FIRST BEGOTTEN: (Revelation 1:5)
- FORERUNNER: (Hebrews 6:20)
- GLORY OF THE LORD: (Isaiah 40:5)
- GOD: (Isaiah 40:3)
- GOD BLESSED: (Romans 9:5)
- GOOD SHEPHERD: (John 10:11)
- GOVERNOR: (Matthew 2:6)
- GREAT HIGH PRIEST: (Hebrews 4:14)
- HEAD OF THE CHURCH: (Eph. 1:22)
- HEIR OF ALL THINGS: (Hebrews 1:2)
- HOLY CHILD: (Acts 4:27)
- HOLY ONE: (Acts 3:14)
- HOLY ONE OF GOD: (Mark 1:24)
- HOLY ONE OF ISRAEL: (Isaiah 41:14)
- HORN OF SALVATION: (Luke 1:69)
- I AM: (John 8:58)
- IMAGE OF GOD: (2 Corinthians 4:4)
- IMMANUEL: (Isaiah 7:14)
- JEHOVAH: (Isaiah 26:4)
- JESUS: (Matthew 1:21)
- JESUS OF NAZARETH: (Matthew 21:11)
- JUDGE OF ISRAEL: (Micah 5:1).
- THE JUST ONE: (Acts 7:52)
- KING: (Zechariah 9:9)
- KING OF THE AGES: (1 Timothy 1:17)
- KING OF THE JEWS: (Matthew 2:2).
- KING OF KINGS: (1 Timothy 6:15)
- KING OF SAINTS: (Revelation 15:3)
- LAWGIVER: (Isaiah 33:22)
- LAMB: (Revelation 13:8)
- LAMB OF GOD: (John 1:29)
- LEADER AND COMMANDER: (Isa. 55:4)
- THE LIFE: (John 14:6)
- LIGHT OF THE WORLD: (John 8:12)
- LION OF THE TRIBE OF JUDAH:(Rev. 5:5)
- LORD OF ALL: (Acts 10:36)
- LORD OF GLORY: (1 Corinthians 2:8)
- LORD OF LORDS: (1 Timothy 6:15)
- LORD OF OUR RIGHTEOUSNESS:(Jeremiah 23:6)
- MAN OF SORROWS: (Isaiah 53:3)
- MEDIATOR: (1 Timothy 2:5)
- MESSENGER OF THE COVENANT:(Malachi 3:1)
- MESSIAH: (Daniel 9:25) (John 1:41)
- MIGHTY GOD: (Isaiah 9:6)
- MIGHTY ONE: (Isaiah 60:16)
- MORNING STAR: (Revelation 22:16)
- NAZARENE: (Matthew 2:23)
- ONLY BEGOTTEN SON: (John 1:18)
- OUR PASSOVER: (1 Corinthians 5:7)
- PRINCE OF LIFE: (Acts 3:15)
- PRINCE OF KINGS: (Revelation 1:5)
- PRINCE OF PEACE: (Isaiah 9:6)
- PROPHET: (Luke 24:19) (Acts 3:22)
- REDEEMER: (Job 19:25)
- RESURRECTION AND LIFE: (John 11:25)
- ROCK: (1 Corinthians 10:4)
- ROOT OF DAVID: (Revelation 22:16)
- ROSE OF SHARON: (Song of Songs 2:1)
- SAVIOR: (Luke 2:11)
- SEED OF WOMAN: (Genesis 3:15).
- SHEPHERD AND BISHOP OF SOULS: (1Peter 2:25).
- SHILOH: (Genesis 49:10)
- SON OF THE BLESSED: (Mark 14:61)
- SON OF DAVID: (Matthew 1:1)
- SON OF GOD: (Matthew 2:15)
- SON OF THE HIGHEST: (Luke 1:32)
- SUN OF RIGHTEOUSNESS: (Malachi 4:2)
- TRUE LIGHT: (John 1:9)
- TRUE VINE: (John 15:1)
- TRUTH: (John 1:14)100)
- WITNESS: (Isaiah 55:4)
- WORD: (John 1:1)
- WORD OF GOD: (Revelation 19:13)

ISLAM

Since God is “set apart” from his creation of mankind and the universe, there is no reason for him to express tolerance of anything contrary to who he is. In Islam we have a recognition of 100 names for God, 99 of them which are known. In contrast, Mohammad has over 200 ascribed, documenting his role as a model. A review of Allah’s names helps us understand his nature and provides a list to compare similarities and differences from other gods.

1. Allah
2. The Compassionate (al- Rahman)
3. The Merciful (al-Rahim)
4. The King/Sovereign (al-Malik)
5. The Holy (al-Quddus)
6. The Source of Peace (al- Salam)
7. The Giver of Faith (al-Mu'min)
8. The Overall Protector (al- Muhaimin)
9. The Strong (al-`Aziz)
10. The Almighty (al-Jabbar)
11. The Majestic (al- Mutakabbir)
12. The Creator (al-Khaliq)
13. The Maker (al-Bari')
14. The Fashioner (al- Musawwir)
15. The Great Forgiver (al- Ghaffar)
16. The Dominant (al-Qahhar)
17. The Bestower (al-Wahhab)
18. The Provider (al-Razzaq)
19. The Opener, The Reliever (al-Fattah)
20. The All-Knowing (al-`Alim)
21. The Restrainer, The Withholder (al-Qabid)
22. The Extender (al-Basit)
23. The Humbler (al-Khafid)
24. The Exalter (al-Rafi`)
25. The Empowerer (al-Mu`izz)
26. The Humiliator (al-Mudhill)
27. The All-Hearing, The Hearer (al-Sami`)
28. The All-Seeing (al-Basir)
29. The Judge (al-Hakam)
30. The Just (al-`Adl)
31. The Kindly One (al-Latif)
32. The Gracious, The Aware (al-Khabir)
33. The Clement, The Forbearing (al-Halim)
34. The Mighty (al-`Azim)
35. The Forgiving (al-Ghafur)
36. The Grateful, The Appreciative (al-Shakur)
37. The High, The Sublime (al- `Aliyy)
38. The Great (al-Kabir)
39. The Preserver (al-Hafiz)
40. The Protector, The Guardian, The Feeder, The Sustainer (al-Muqit)
41. The Reckoner (al-Hasib)
42. The Sublime One (al-Jali)
43. The Bountiful, The Gracious (al-Karim)
44. The Watcher, The Watchful (al-Raqib)
45. The Responsive, The Harkener (al-Mujib)
46. The Infinite, The All- Embracing (al-Wasi`)
47. The Wise (al-Hakim al- Mutlaq)
48. The Loving (al-Wadud)
49. The Glorious (al-Majid)
50. The Resurrector (al-Ba`ith)
51. The Witness (al-Shahid)
52. The True (al-Haqq)
53. The Advocate (al-Wakil)
54. The Most Strong (al-Qawiyy)
55. The Firm (al-Matin)
56. The Patron (al-Waliyy)
57. The Praiseworthy (al-Hamid)
58. The Numberer (al-Muhsi)
59. The Commencer (al-Mubdi)
60. The Restorer (al-Mu`id)
61. The Giver of Life (al-Muhyi)
62. The One Who Gives Death (al-Mumit)
63. The Living One (al-Hayy)
64. The Self-Subsisting (al- Qayyum)
65. The Perceiver (al-Wajid)
66. The One (al-Wahid)
67. The Independent (al-Samad)
68. The Powerful (al-Qadir)
69. The Dominant (al-Muqtadir)
70. The Giver (al-Muqaddim)
71. The Retarder (al- Mu'akhkhir)
72. The First (al-Awwal)
73. The Last (al-Akhir)
74. The Manifest (al-Zahir)
75. The Hidden (al-Batin)
76. The Governor (al-Wali)
77. The High Exalted (al- Muta`ali)
78. The Righteous (al-Barr)
79. The Relenting (al-Tawwab)
80. The Forgiver (al-`Afuw)
81. The Avenger (al- Muntaqim)
82. The Compassionate (al- Ra'uf)
83. The Ruler of the Kingdom (Malik al-Mulk)
84. The Lord of Majesty and Bounty (Dhu'l-Jalal wa'l-Ikram)
85. The Equitable (al-Muqsit)
86. The Gatherer, The Collector (al-Jami`)
87. The Self-Sufficient (al-Ghani)
88. The Enricher (al-Mughni)
89. The Bestower (al-Mu`ti)
90. The Withholder (al-Mani)
91. The Propitious (al-Nafi`)
92. The Distresser (al-Darr)
93. The Light (al-Nur)
94. The Guide (al-Hadi)
95. The Eternal (al-Azali)
96. The Everlasting (al-Baqi)
97. The Heir (al-Warith)
98. The Guide to the Right Path (al-Rashid)
99. The Patient (al-Sabur)
100. UNKNOWN NAME!

One wonders why many Muslims, desiring to be seen as tolerant, ignore their own teachers on the meaning of the word Islam itself. Western researchers often ignore the Arabic root and the core meaning of the term. The central concepts inherent in the term are *submission to God's will and a sense of completeness, or*

returning. Even the term “peace” in Arabic (*salam*), and shared in Hebrew (*shalom*) has a primary meaning of harmony rather than *quietness* or *restfulness*. Linguistic Anthropologists research the etymology of terms that provide core meaning(s) to primary cultural beliefs, values and practices. Linguistic analysis is an excellent research tool for finding “core meaning” in religious dialogue. Theologically, it is even more than *useful*, it is *essential!* The evangelical movement has long given formal attention to the words of Scripture. This in fact provided the foundations of linguistic analysis and was first championed by Bible Translators. A glossary of 30 useful terms related to our discussion on tolerance is the following;

GLOSSARY OF USEFUL TERMS FOR DISCUSSING ISLAM AND TOLERANCE⁷

1. <i>Dar-al-harb</i> : “abode of war”; non-Islamic territory.
2. <i>Dar-al-Islam</i> : “abode of peace”; Islamic territory, i.e., where Islamic law is in force.
3. <i>Dhimmi</i> : “protected” or covenanted people; non-Muslim citizen who is subject to poll tax (<i>jizya</i>) This practice identifies “degrees of citizenship” with limitations placed on equality or universal rights.
4. <i>Fatwa</i> : formal legal opinion or decision of a mufti on a matter of Islamic law.
5. <i>Hadith</i> : narrative report of the Prophet Mohammad’s sayings and actions. This stands equal with the Qu’ ran in authority, though there are multiple schools of accepted traditions, thus creating divisions in Islam. (e.g. Shia and Sunni)
6. <i>Halal</i> : permitted, lawful activities (ex. permitted foods).
7. <i>Haram</i> : prohibited, unlawful activities (ex. forbidden food and drink, pork and wine).
8. <i>Ibadat</i> : “worship”; regulations in Islamic law governing religious observances Conformity in ritual is a significant part of “public faith” and is filled with meaning.
9. <i>Ijma</i> : consensus or agreement of the community, one source of Islamic law.
10. <i>Ijtihad</i> : independent analysis or interpretation of Islamic law. A lesser source of Islamic Law.
11. <i>Islam</i> : submission or surrender to the will of God.
12. <i>Jihad</i> : “strive, effort, struggle” to follow Islam; can include defense of the faith, armed struggle, holy war. Some identify a 6th Pillar in Islam as: JIHAD/STRUGGLE A “lesser” Jihad” Holy War A “greater” Jihad” JIHAD OF THE HEAD The “mind” under submission. JIHAD OF THE HEART The “emotions” under submission. JIHAD OF THE HANDS The “hands” for work, warfare and welfare as called for by the <i>community</i> .
13. <i>Jizya</i> : poll-tax on dhimmi (non-Muslims) which entitled them to protection and to practice their faith. <i>Dhimmitude</i> is common in Islamic expansion. <i>The Code of Umar</i> was the earliest formal application.
14. <i>Kafir</i> : “unbeliever” or infidel, one who is “ungrateful” and rejects the message of Islam.
15. <i>Khalifah</i> : “successor” of Mohammad, caliph in Sunni Islam.

7. Selected from the Glossary of John L. Esposito, *Islam the Straight Path*, Oxford University Press NY., 2005 with editing and notes added by J.R. Tallman.

16. <i>Masjid</i> : “place of prostration,” mosque, center for Muslim worship. Literal meaning ... place where “glory” rests, identifying the importance of <i>worship</i> in an <i>appointed</i> place or <i>sacred</i> space.
17. <i>Millet system</i> : non-Muslim religious communities living within the Islamic domain; distinctive system used by Ottoman rulers to recognize and regulate the rights and duties of non-Muslims.
18. <i>Mufti</i> : specialist on Islamic law competent to deliver a fatwa or legal interpretation brief. This is commonly practiced by imposing a death sentence on certain individuals, either apostate or unbeliever.
19. <i>Mujaddid</i> : “renewer,” one who brings about the renewal (<i>tajdid</i>) of Islam: a widely held Muslim belief based on Prophetic tradition teaches that God sends a <i>mujaddid</i> (renewer) at the beginning of each century to restore or strengthen Islam. ISIS and the Islamic State are appointed for the 21st century!
20. <i>Mujahid</i> (pl. <i>mujahidin</i>): soldier of God.
21. <i>Mujtahid</i> : one who practices <i>ijtihad</i> or interprets Islamic law.
22. <i>Muslim</i> : one who submits (<i>islam</i>) to God’s will.
23. <i>Qiyas</i> : A significant role in juristic reasoning by analogy, source of Islamic law.
24. <i>Shahadah</i> : Core confession or profession of faith: “there is no god but Allah and Muhammad is His Prophet/Messenger.”
25. <i>Sharia</i> : “path”; Islamic law.
26. <i>Shirk</i> : idolatry, polytheism, or associationism; to associate any other deity, person, or thing with God. This is often ascribed to Christians who accept the Tri-unity of God.
27. <i>Shura</i> : consultation. This is often mistaken as “democracy” by moderate Muslims.
28. <i>Taqlid</i> : unquestioned imitation or following of tradition, past legal or doctrinal precedents; the opposite of <i>ijtihad</i> . Ex. wearing of the veil.
29. <i>Tawhid</i> : unity of God (absolute monotheism), Allah’s absolute sovereignty over the universe. Oneness. This sets Allah apart from His creation, including man ... thus <i>impersonal</i> and <i>non-relational</i> .
30. <i>Ummah</i> : Islamic community, refers to the worldwide Muslim community.
31. <i>Usul al-fqih</i> : principles of Islamic jurisprudence, sources of Islamic law (Quran, Sunnah of Prophet, consensus [<i>ijma</i>], analogical reasoning [<i>qiyas</i>]).

GLOSSARY OF THE NAMES OF GOD IN CONSIDERATION OF TOLERANCE:

Source - Wikipedia
(selected and highlighted for observation)

transliteration	translation	usage reference
Ar-Rashīd دربرش ررل	The Guide to the Right Path	2:256, 72:10
Al-Bāqī يقابل	The Immutable, The Infinite, The Everlasting	55:27
Al-Hādī يهداهل	The Guide, The Way	22:54
Al-‘Azīz زرزعل	The Almighty, The Invulnerable, The Honorable	3:6, 4:158, 9:40, 48:7, 59:23
IMālik-ul- Mulk كلكلكلمل	Owner of all Sovereignty	3:26

transliteration	translation	usage reference
Al-Muḥaymin ن م يهيم ل	The Controller	59:23
Al-Mu'akhkhir ر ر خ وؤم ل	The Delayer, He Who Puts Far Away	71:4
Al-Muqtadir د د ت ق م ل	The Determiner, The Dominant	18:45, 54:42, 6:65
Al-Qādir ر ر د د ا ق ل	The All-Powerful, He Who is able to do Everything	6:65, 46:33, 75:40
Aṣ-Ṣamad د د م ص ل	The Eternal, The Absolute, The Self-Sufficient	112:2
Al-Mumīt ت ت ي م م ل	The Bringer of Death	3:156, 7:158, 15:23, 57:2
Al-Qawiy ي ي و و ق ل	The Strong	22:40, 22:74, 42:19, 57:25
Al-Ḥakīm م م ي ك ح ل	The All-Wise	31:27, 46:2, 57:1, 66:2
Al-Wāsi'ī ع س ا و و ل	The Vast, The All-Embracing, The Omnipresent, The Boundless	2:268, 3:73, 5:54
Al-Ḥasīb ب ب ي ر س ح ل	The Bringer of Judgment	4:6, 4:86, 33:39
Al-Malik ك ك ل م ل	The King, The Sovereign	59:23, 20:114, 23:116
Al-Ḥalīm م م ي ل ح ل	The Forbearing, The Indulgent	2:235, 17:44, 22:59, 35:41
Ar-Raḥīm م م ي ر ر ل	The Exceedingly Merciful	Beginning of every Surah (114 chapters) except one, and numerous other places in the Quran.
Al-Ḥakam م م ك ح ل	The Judge, The Arbitrator	22:69
Al-Muzil ل ل ذ ذ م ل	The Giver of Dishonor	3:26
Al-Khāfiḍ ض ض ف ا خ ل	The Abaser, The Humiliator, The Downgrader	56:3
Al-Qaḥḥār ر ر ا ه ق ل	The Subduer	12:39, 13:16, 14:48, 38:65, 39:4, 40:16
Al-Jabbār ر ر ا ب ج ل	The Irresistible, The Compeller	59:23

CONCLUDING OBSERVATIONS FOR MISSIOLOGICAL DISCUSSION

1. Global Discussions on World Religions and Tolerance

The discussion on tolerance will not end here, though it will hopefully continue in our Missiology. As we integrate and expand our approach to Mission we will include discussions that are socially accurate, theologically justified, and evangelistically implemented. The Great Commission remains a *mandate* and not just an *option*. A helpful reminder is given in response to a helpful theological reflection provided by Dr. Donald Carson. The book is, *The Intolerance of Tolerance*, Wm.B. Eerdmans, Grand

Rapids: 2012. The review is that of Michael Cromartie, representing the Ethics and Public Policy Center, Washington, D.C. and he provides the following;

In these highly contentious times we need a renewed understanding of the meaning of true tolerance. True tolerance means taking our deeply held convictions seriously because understanding our differences actually makes a difference. Disagreements matter. True tolerance means engaging one another with civility and respect despite our differences. It is not incompatible with firm convictions or the desire to persuade others. In this timely book D. A. Carson argues that today true tolerance is not well tolerated. He makes a passionate plea for a recovery of an older form of tolerance, insisting that the existence of disparate views is vastly different from the acceptance of all views being equally valid. Important matters are at stake here, and Carson cogently explains why they are so urgent.

The new tolerance, Carson argues, is tolerant of all things on the surface, so long as no dogmatic, absolute, judgmental, critical, or disparaging remarks are made. This new tolerance has become part of the unquestioned plausibility structure; it accepts all opinions and renders them all equally valid. But under this new tolerance, right and wrong cease to have any meaning. It does not acknowledge any specific truth, and labels any religion or system of thought that claims to be true as intolerant. Thus, any disagreement - let alone claims to exclusive truth - is demonized as intolerant, leaving no room for anything but a spineless, tyrannical tolerance. The irony, not lost in the title of the book, is that the new tolerance is actually quite vehemently intolerant of anything that isn't tolerant of the new tolerance: "no absolutism is permitted, except for the absolute prohibition of absolutism" (p. 13). Of course, tolerance is not really an abstract, personified ideal, but is the dominant thinking of the Western world, and that's not to our credit, Carson argues.

2. Missiological Considerations for Continuing Discussions

In the past decades Missiological discussion have gone to great lengths concerning *Contextualization*. Opinions are varied as to the boundaries of Culture and Faith in the process of witness. In my opinion, "Where you start your discussion will determine your outcome." By this I mean that starting with culture rather than faith is a defective approach. First consideration is what God has already said in Scripture. If you are convinced of the authority of the Bible in matters of faith and practice, inevitably you will clash with world-system cultural interpretations. 21st century opinion most often finds its basis in *pluralism* ... i.e. multiple truth possibilities. *Tolerance* will be possible on non-essentials of faith, and differing opinions honored on their details. But when we proceed outside

of the boundaries of core faith, we only communicate confusion to our hearers. Church History is filled with accounts of believers struggling with the definition of “truth” that is universal and “culture” that dictates difference. Missionaries have been at the “frontlines of unbelief” where these issues are most pressing to be decided and consequential to assure we have both defended and affirmed truth with biblically-based conviction.

One wonders why many Muslims, desiring to be seen as tolerant, ignore their own teachers on the meaning of the word Islam itself. Western researchers often ignore the Arabic root and the core meaning of the term. The central concepts inherent in the term are submission to God's will and a sense of completeness, or returning.

Of consequence is the meaning of *words* ... God’s choice and ours, of their meaning. So, to “eliminate or change” salvific terms like “Son of God” is consequential to the message of the Gospel. Or, to ignore the discussion of God as One versus One God as three Persons, escapes the core issue of who Jesus is? Granted, we need not expect to give full explanation of what these terms mean early in our witness relationships. I would recommend further reading on this discussion with two sources of presentations offered during my tenure at Golden Gate Baptist Theological.

- A. Tallman, J. Ray Convocation Address “*The Role of the Academy In Missiological Formation,*” Spring 2010, Golden Gate Baptist Theological Seminary (unpublished) ETS Presentation Annual Conference NOV 2010 Exploring Border Tensions Between Theology and Culture:
- B. *The Contextual Debate In The Growing Evangelical Church Among Muslim-Majority Peoples* By J. Ray Tallman, M.A., M.Div., D.Miss Golden Gate Baptist Theological Seminary Olivet University

3. Kingdom Alignment for Honest-to-GOD Truth

In conclusion, I rest my conclusions on these theological realities;

- The Sovereignty of God’s Will
- The Certainty of God’s Word
- The Common Need of Sinful Man
- The Privilege of Man’s Freedom to Choose
- The Prevailing Grace of God to “Draw All

Manner of Men to Himself!”

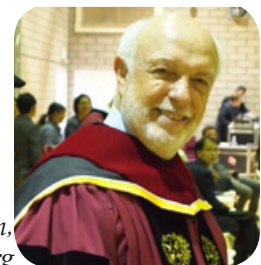
- The Promise of His Coming a Second Time. Asian Society of Missiology Missions Leadership Forum 15 . *This material is for ASM Bangkok 2015 participants only. Do not distribute.

Tolerance for Evangelicals is a Radical Commitment to Peace based upon Reconciliation and Forgiveness

- I. Tolerance is Eschatological i.e. based upon a certain outcome for alternative beliefs
- II. Tolerance is honest as well as honorable. i.e. Truth-based as well as compassion- focused: i.e. fallen man is free to choose but given opportunity to repent. God has opened the way based upon the Cross of Christ.
- III. Tolerance and the Nature of God can be understood by exploring His nature as revealed in His Names
- IV. Tolerance, as part of God’s nature, is an irreconcilable point of departure between Islam and Christianity.

In 1964 the Rev. Dr. (Bishop) William Culbertson, President of Moody Bible institute in Chicago, delivered a Monday chapel message to the student body where I was present. I have never forgotten nor forsaken the significance of this message;

I respect every man’s right to believe as he wishes. I accept every biblical instruction to evangelize the world through the proclamation of the Gospel! The Gospel is “Good News” for every person willing to hear and believe. To isolate anyone from hearing that news is the biggest disservice we could possibly do to mankind. To share God’s Good News is the most significant love gift that we have to offer for man’s well-being, both on earth and in heaven.



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DOES THE “PLAN OF SALVATION” MAKE DISCIPLES? WHY HONOR AND SHAME ARE ESSENTIAL FOR CHRISTIAN MINISTRY

Jackson Wu

Discipleship is fundamental to developing Christian leaders. A discussion on Christian leadership requires that we consider the importance of church and personal character. Some people might not realize that these two topics correspond with prominent themes in honor-shame cultures; namely, collective identity and practical approach to ethics. Many Asian religions and philosophies tend to emphasize the importance of community yet veer away from abstract doctrines that do not affect one’s daily life. Therefore, this paper considers how honor and shame can or should influence our approach to discipleship and thus Christian leadership in general.

How might an honor and shame reshape our view of Christian discipleship and evangelism? I refer both to one’s being a disciple of Christ and to making disciples. This is a big question that raises many other questions.

How might honor and shame reshape our view of Christian discipleship and evangelism? I refer both to one’s being a disciple of Christ and to making disciples. This is a big question that raises many other questions. For instance, “What are honor and shame?” and “What is the gospel?”¹ More difficult is this: How does one actually demonstrate that honor and shame are critical for discipleship? After all, “discipleship” is a rather broad term.

These questions require me to be clear about my methodology. Honor and shame are comprehensive and complex concepts, which affect every meaningful area of one’s life. Therefore, we need an integrated approach in order to perceive the significance of honor and shame for the church’s ministry.

There is an inherent connection between the gospel and discipleship.² Believing the gospel is a mark

1. After all, a number of books debate what exactly constitutes the gospel. For example, see Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids, Mich.: Zondervan, 2011); N. T. Wright, *Simply Good News: Why the Gospel Is News and What Makes It Good* (San Francisco: Harper One, 2015); for a conventional evangelical view, see Greg Gilbert, *What Is the Gospel?* (Wheaton, Ill.: Crossway, 2010).

2. For example, Paul urges the disciples in Philippi, “Only let your manner of life be worthy of the gospel of Christ” (Phil 1:27). Similarly, Paul in 1 Tim 1:8–11 lists a range of behaviors that are “contrary to sound doctrine, in accordance with the gospel of the

of Christ’s disciples. We will use an honor-shame perspective to see whether “the plan of salvation” naturally leads disciples to live “in a manner worthy of the gospel” (Phil 1:27). Since this is a rather nebulous standard, I will focus more specifically on Christian morality and ethics. Broadly, “Christian morality” refers to right Christian behavior, speech, and motives. Certainly, Christian discipleship is more than living a moral or ethical life; however, it is not less than this.

In what follows, I will use an honor-shame “lens” to examine common gospel presentations (which I will generically call “the plan of salvation”). From the standpoint of honor and shame, I argue that certain gospel presentations do not adequately foster the sort of moral life fitting for a Christian disciple (from a biblically normative perspective). Because “the plan of salvation” does not account for honor-shame dynamics, it might in fact nurture a moral perspective that is contrary to both various cultures and even the Bible itself. Accordingly, this paper seeks to *demonstrate* the importance of honor and shame in shaping the life and ministry of a disciple.

The aim of this essay is constructive. Because it challenges conventional views about the gospel and discipleship, some readers could misinterpret my intent. The foundation of Christian discipleship is the gospel. What if our understanding of the gospel does not in fact facilitate disciple making? Therefore, it is imperative that one re-examines the foundation being laid for making disciples and training leaders within the church.

This study offers at least three major benefits to readers. It shows the value of using an honor-shame perspective when reading the Scriptures. Furthermore, the paper demonstrates the systemic importance of honor and shame for living as Christian disciples. For some people, the essay will also expose a blind spot concerning honor and shame. Finally, the concluding section highlights a number of implications for the church’s ministry.

WHY DO WE USE HONOR AND SHAME?

We begin with the question, “Why use honor and shame to assess evangelical gospel presentations?” The plan of salvation largely presumes a “Western” perspective. That is, in addition to being

glory of the blessed God with which I have been entrusted.” Of course, we could speak more broadly about how the promised blessing of the gospel is the Holy Spirit, who causes disciples to bear the Spirit of the fruit (cf. Gal 3–5).

individualistic and propositional, conventional Western methods of evangelism rely heavily on law language. Legal metaphors are over-emphasized such that sin is primarily described as a “crime” and God as a “judge.”³ It is difficult to assess Western presentations while using an essentially Western worldview lens. In so doing, one might never question the validity of certain metaphors or particular emphases that reflect cultural or denominational bias (not necessarily that of the biblical writers).

Therefore, it can be helpful to use a different cultural perspective to critique these presentations, which I have called “the plan of salvation.” (Again, “the plan of salvation” is a generic term often used to describe traditional evangelical gospel presentations.) I want readers momentarily to assume a perspective more characteristic of honor-shame cultures. We will use this cultural lens to analyze the meaning and relevance of the plan of salvation within an honor-shame oriented context. In this way, we will be able to identify blind spots within the plan of salvation. In particular, we will find various ways in which some gospel presentations could be regarded as irrelevant and perhaps even shameful.

I should make a few qualifying remarks. First, I affirm the authority of the Bible in determining whether a gospel presentation conveys truth. Since biblical writers often use honor and shame to convey their message, there need not be a tension between the Bible and an honor-shame perspective.⁴ Second, even if every statement in the plan of salvation is true, biblically speaking, those truths may not reflect the authors’ primary emphases and meaning with respect to a given concept or context.⁵ For instance, it is true that I married my wife because she is a woman; yet, that statement does not at all reflect my central reasons for marrying her. Thus, one might preach true doctrines but not faithfully convey the biblical view of the gospel.

WHAT ARE HONOR-SHAME CULTURES?

Honor-shame cultures are not monolithic. The specific rules and practices vary greatly from one setting to another. However, at least three interconnected themes regularly mark an honor-shame context. They include reputation, relationship, and rank.

People in many Asian cultures are greatly concerned with their reputation of “face.” From a standard Chinese perspective, people should have a sense of

shame. If someone asks, “Do you want face [*lian*]?” it is expected you will say “yes.” If a person does not care about face, he or she is considered dangerous, at least to some degree. The individual is undependable or trustworthy. A moral person is concerned with others’ opinions. If we are indifferent to the opinions of our group (whether family, friend network, village, etc.), they will be looking down on us. Laws and rules are insufficient for regulating moral behavior. Perhaps, rules will inspire fear; but they do not bring about lasting change. To use more familiar Christian language, laws do not inspire right behavior; rather it is love—having a concern for others—that makes an action truly virtuous.

Honor-shame cultures are not monolithic. The specific rules and practices vary greatly from one setting to another. However, at least three interconnected themes regularly mark an honor-shame context. They include reputation, relationship, and rank.

There are at least two reasons why it is important both to show honor to others and for people to have “face” themselves. First, it shows love to give people “face” (i.e. honor). Honoring others shows that we value and respect them. Second, by having “face”, people secure a sense of safety. When they have no face, people feel threatened (cf. Gen 11:4). These are important aspects to being healthy disciples.

Furthermore, people in honor-shame cultures tend to see their identity in terms of their relationships. They emphasize “collective identity” more than individual distinctions. For individuals, living in a collectivistic society entails certain responsibilities and duties. Family relationships are prioritized. Naturally, it is important to discern who are insiders and outsiders. A person’s primary responsibility is to insiders.⁶

In a group-oriented environment, it is not surprising that people are sensitive to rank or hierarchy. Collectivistic cultures tend to emphasize the importance of authority figures, such as a father, king, and community elders. This might be expressed in people venerating or showing respect to ancestors. In this context, a truly moral person is willing to obey authority and conform to the group’s standards. One is expected to play his or her role within their group. Loyalty and respect are critical values. Stories, symbols, and tradition carry authority within a group. From a collectivistic perspective, individuality does

3. Jackson Wu, *Saving God’s Face: A Chinese Contextualization of Salvation through Honor and Shame* (Pasadena, Calif.: WCIUP, 2013), 10–31.

4. The literature in support of this is vast. Examples include David A. deSilva, *The Hope of Glory: Honor Discourse and New Testament Interpretation* (Collegeville, Minn.: Liturgical Press, 1999); Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville, Ky.: Westminster John Knox Press, 1998).

5. See Chapter 2 in Jackson Wu, *One Gospel for All Nations: A Practical Approach to Biblical Contextualization* (Pasadena, Calif.: William Carey Library, 2015).

6. Some Western missiologists have begun to see the importance of collective identity, including David Watson and Paul Watson, *Contagious Disciple Making: Leading Others on a Journey of Discovery* (Nashville, Tennessee: Thomas Nelson, 2014), 105–7.

not tend to foster ethical behavior.

Readers should consider for a moment the implications of a worldview like the one described above. There is nothing inherently unbiblical or sinful about people being sensitive to things like respect, collective identity, and authority. In fact, there is virtue in them. Yet, we should ask this question: How might the plan of salvation stand in tension with these cultural concerns and values?

WHAT IS THE “PLAN OF SALVATION”?

To begin, we should clarify what is meant by “the plan of salvation.” This terminology is very common. It summarizes how evangelicals generally share the gospel. When it comes to precise details, there are of course variations in how different individuals explain “the plan of salvation.” However, I suggest the following five points generally represent the most common emphases found within the “plan of salvation.”

1. We must confess we are sinners.
2. We all deserve to receive judgment.
3. God loves us and sends Jesus to save us.
4. Jesus died on the cross in our place.
5. If we believe in Christ and repent of sins, God will forgive our sins and we will have eternal life.

Although some churches and ministries might add other elements, the above five points by and large constitute the core components of any evangelical “plan of salvation.” I don’t object to these statements as theological points; rather, the problem lies in how these points collectively frame a gospel presentation. I will say more on this below.

For the sake of clarity, I will mention a few evangelical presentations that fit within what I’m calling the “plan of salvation.” These include but are not limited to: *The Four Spiritual Laws*, *the Roman Road*, *Steps to Life*, *The Bridge to Life*, *One Verse Evangelism*, *Steps to Peace with God*, and *Two Ways to Live*. Additionally, one could see the plan of salvation that is summarized in the *ESV Study Bible*. Similar presentations can be found on various church and ministry websites. Even though *Creation-to-Christ (C2C)* uses story more than propositions, the entire presentation functions similarly and draws its emphases from the above theological framework.

A few other observations are worth noting. The following characteristics are typical but not essential in evangelical presentations. Conventional presentations typically focus on individuals and explain *how* a person gets saved.⁷ Furthermore, they are primarily propositional and heavily Pauline. In other words, they use propositions more than stories and draw more from Paul’s letters than the Old Testament and

7. Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church?: Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, Ill.: Crossway, 2011), 110–11.

other parts of the New Testament.

IS THE “PLAN OF SALVATION” ETHICAL?

By asking the question “Is the Plan of Salvation ethical?” I do not suggest that this sort of presentation is *immoral*. I also do not challenge any of its theological points. I simply want to analyze its relationship to a disciple’s ethical behavior. Does the plan of salvation naturally foster Christian discipleship? Does this understanding of the gospel help us live a moral or godly life?

The Christian life is certainly more than doing good works or living a generally moral life. At the very least, we can say this: even if discipleship refers to more than Christian ethics, it does not mean less. At a minimum, being a disciple means living in a way that reflects the moral character of God manifested in Christ.

People sometimes speak of a “gospel-centered” life. Yet, if the gospel does not shape our ethical perspective, then in what sense does the gospel influence the life of a Christian disciple at all?

Traditional gospel presentations mainly concern how an individual can be saved from sin’s consequences. Unfortunately, this perspective of the gospel has very little relationship to the disciple’s view of morality and mission. In fact, it is possible to argue that a traditional view of the gospel even makes it very difficult to live out the moral life of a Christian disciple.

How do we assess the plan of salvation according to an honor-shame worldview? I will highlight a few observations. These presentations tend to have a few characteristics. I will *first* mention each observation; afterwards, I will offer a few comments. Using an honor-shame perspective, we can see how such presentations may even spur habits of mind that could be deemed immoral or shameful.

1. Individualistic

Generally speaking, the plan of salvation focuses on *individuals*. It explains how an individual gets saved. However, in honor-shame cultures, people are especially mindful of their group. People have a sense of responsibility towards their family or tribe. They understand the importance of loyalty and respect. A person’s identity is not defined simply by one’s personal distinctions; personal identity also includes the way he or she is *similar* to others.⁸

By focusing on the individual, the plan of salvation makes little of group identity and loyalty. What if a people are very ethnocentric or nationalistic but do not realize it? Not only might they assume that the gospel is foreign propaganda; they may also be full of hate towards certain nations or tribes (e.g. China vs. Japan). Nothing in the plan of salvation suggests to

8. In Chinese, the former is called the “small self” (小我); the latter is dubbed “big self” (大我).

people that they should examine and repent of their sense of cultural superiority. Sin typically manifests itself in countless social ways; its roots penetrate deep into a person's sense of identity.

The plan of salvation makes too little of the church (i.e. Christian collective identity). As a result, it does not inherently address disciples' sense of identity. With whom do they identify? One may not realize that true faith in Christ will manifest itself publicly as he or she becomes loyal to God's people, i.e. the church. The gospel does not call people merely to "leave" their biological and ancestral family; rather, Christ invites people to be restored to their true, original family--the human family consisting of all nations by faith in Christ.

These conventional presentations lay special stress on the fact that individuals can have eternal life. I've heard some western versions of this view that speak of everyone getting his or her own mansion in heaven (based on John 14:2). For many, this sounds dreadfully isolating. To those with a strong sense of collective identity, the emphasis on individual salvation can be distressing. If people have eternal life but not relationship, how can this gospel be good news?

2. Law-language

Most plan-of-salvation presentations emphasize the law theme. As a legal metaphor, God is depicted mainly as a juridical judge, making decisions of guilt and innocence. This imagery is so pervasive that earlier missionaries to China translated the word for "sin" narrowly as "crime." Therefore, when Chinese hear a typical gospel presentation, they are told that they are "criminals," much to the confusion of the listeners.

Law is as impersonal metaphor.⁹ An authority or official could easily abuse laws to dominate or harm other people.¹⁰ Laws can be overly abstract and complex. They might lack flexibility or be open to highly subjective readings.¹¹ Furthermore, simply because a person conforms to the law and thus is not a "criminal" does not necessarily imply he or she has a right heart, properly honoring God and others.

9. Wu, *Saving God's Face*, 90.

10. For example, we could mention unjust laws in history that sanctioned slavery. More recently, people have questioned the use of law by Chinese leaders. See Minzer, Carl. "What does China Mean by 'Rule of Law'?" *Foreign Policy* 20 Oct 2014. Accessed 6 March 2015. Online: <http://foreignpolicy.com/2014/10/20/what-does-china-mean-by-rule-of-law/>.

11. For example, in the case of "honor killings", see Rajeev Dhavan, "What Honour? It's Cruel Murder: India." *India Today*. 5 April 2010. Accessed March 6, 2015. Online: <http://indiatoday.intoday.in/story/What+honour+It%27s+cruel+murder/1/91293.html>; Ruggi, Suzanne. "Commodifying Honor in Female Sexuality: Honor Killings in Palestine." *Middle East Report* 206 (1998): 12-15. <http://www.jstor.org/stable/3012473>. Also, in China, people have feared legal consequences if they help strangers by being "Good Samaritans." Cf. Harvey Dzodin, "Nationwide Good Samaritan law needed" *Chinadaily.com.cn*. 17 Jan 2014. Accessed March 6, 2015. Online: http://www.chinadaily.com.cn/opinion/2014-01/17/content_17242681.htm.

Consequently, laws not only can seem irrelevant to moral decision-making; they may even be used for immorality.

In honor-shame cultures, one's relationships and reputation are among the chief concerns in a person's life. People go to great lengths not to "lose face." In order to preserve one's reputation and relationships, a person will be willing to break a rule.

3. Works

The plan of salvation tends to assume that one of people's main problems is "works-righteousness." In other words, it commonly speaks of our inability to do good works that somehow earn us favor before God. Works do not save a person. Therefore, many gospel presentations focus on *what people do*, not *who people are* (e.g. their title, occupation, social status, family background, etc.).

However, in many cultures, people are not that concerned about God or whether their works will gain them salvation. Rather, they mainly care about their social identity. Concerns like reputation and one's relational network are far more practical. Because of its emphasis on law, the plan of salvation does not emphasize other cultural themes like human relationships and "face." Why then would people think the gospel is relevant or even moral? From the perspective of honor-shame, it seems, once again, that the plan of salvation does not relate to their daily lives.

What happens to faith? Faith inevitably reduces to a belief in certain doctrinal truths about salvation. A set of propositions is unlikely to change the allegiance of a person in honor-shame cultures. It becomes unclear how faith should influence the disciple's daily life in the present. Yet, when we read the Bible through the lens of honor and shame, we are reminded that faith is fundamentally about loyalty. To believe in Christ is to give one's ultimate allegiance to him. In this sense, we understand faith in far more practical terms that direct our present life. We cannot separate the faith that saves us from wrath, *from* the faith that saves us for good works.

A potentially worse problem has not yet been mentioned. What are the possible consequences when gospel presentations excessively refute salvation by works at the expense of other problems (e.g. the love of money and reputation)? The singular emphasis may unwittingly suggest that doing good works is not all that important to God and the Christian life. Despite the evangelist's good intentions, his or her listeners may get the subtle impression that the gospel and salvation have little or nothing to do with the moral life of a disciple.

James famously reminds us that faith without works is dead (James 2:17, 26). He rebukes the one who doesn't have genuine faith, "What good is it, my brothers, if

someone says he has faith but does not have works? Can that faith save him?" (James 2:14). Similarly, Paul adds, God "saved us, not because of works done by us in righteousness, but according to his own mercy, . . . so that being justified by his grace we might become heirs according to the hope of eternal life. The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works" (Titus 3:4-8). This leads us to the next observation.

4. Abstract

Those with an honor-shame worldview tend to look at life more holistically. Rather than separating the world into discreet segments, the various areas of one's life are interconnected. Such people tend to be very practical. A person from an honor-shame oriented context will want to know how the gospel affects his or her life.

Traditional gospel presentations primarily stress what people are saved *from*, such as hell and the wrath of God's judgment. This is the overwhelming emphasis of the plan of salvation. Without question, the gospel does save us from the wrath of God (cf. Rom 5:9; 1 Thess 1:10). We should certainly want to warn people from the consequences of sin. However, this only tells half of the story.

The plan of salvation so emphasizes what people are saved *from* that it neglects what they are saved *for*. The church, like Israel in the Old Testament, was chosen *for* a purpose, not merely to escape from some negative experience. In Eph 2:8-10, Paul ties these two aspects of salvation together (though I find some people commonly quote v. 10 less than vv. 8-9). Paul says, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

Given the strong one-sided emphasis of the plan of salvation, what would be the natural implication? This sort of gospel presentation indirectly focuses people's attention on what they should *not* do. Not only can they *not* do works to be saved; they also should be concerned to *avoid* divine punishment.

This negative perspective inevitably frames how they generally regard works in relation to the gospel and the Christian life. One's view of moral works tends to be negative, not positive. It can foster too much passivity with respect to ethics. That is, the plan of salvation does not highlight a positive vision for a person's current life such that they would be proactively compelled to live for Christ's sake as disciples. Because of the unbalanced emphasis on *conversion* and what people are saved from, listeners will have difficulty understanding what the gospel

has to do being a *disciple*. For all practical purposes, the gospel and discipleship are too separated because of a minimalistic view of salvation.

Given what has been said, we should not be surprised by the following observation. The plan of salvation sharply separates this life and the next life and perhaps material things and immaterial things. For instance, one popular method of evangelism opens by asking people to think about what happens after they die, "Do you know for sure that you are going to be with God in Heaven?"¹² When hearing such talk, many from honor-shame cultures will regard this presentation as otherworldly, abstract, and philosophical. In short, it's not practical.

By sharply dichotomizing this life and the next life, the plan of salvation seems to trivialize the importance of moral decision making, including related things like relationships, authority and "face." Christian obedience can quickly get reduced to one single ministry--evangelism. Social ministries are then seen as marginal problems, which concern this life and not eternal life. Clearly, this far-sighted understanding of the gospel does not encourage biblical discipleship.

5. Pragmatic¹³

The plan of salvation is prone to under-emphasize the cost of being a Christian. Amid promises of peace and eternal life, listeners are ill prepared to accept the cost of discipleship that comes with truly believing the gospel. Inevitably, Christ's followers will lose relationships. Their reputations will suffer. Like those in Heb 11, they suffer varying degrees of public shame. Jesus' words in Luke 14:25-33 are especially poignant when we consider that he speaks to large crowds of people who considered whether to follow him. He warns that disciples must "hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life" (v. 26).

Someone who is sensitive to honor and shame is well aware that their actions affect those around them. Decisions are measured in light of the group. How will this or that action influence relationships? Unfortunately, traditional presentations do not address some of the most important concerns of people living in honor-shame cultures.

For example, it would be natural for someone to ask, "Will I be left without a group to belong to?" Given the characteristics already observed above, the plan of salvation does little to reconstruct a person's honor-shame perspective in light of Christ. There is a basic rule to honor and shame: when someone's collective identity changes, (s)he gets honor from one group but

12. "Steps to Life." Accessed 6 March 2015. Online: <http://evangelismexplosion.org/resources/steps-to-life/step-1-do-you-know/>.

13. "Pragmatic" here implies something more narrow than "practical." The former connotes the use of means to satisfy an overly restrictive set of goals.

is shamed by the other. Thus, if someone wants honor in the eyes of God and his people, they will have to accept the fact that they will be rejected by others, many whom they love.

What are the consequences of presenting a shameless gospel? First, such presentations superficially satisfy pragmatic desires to get “face.” That is, people treat Christianity merely *as a means* to get honor and blessing. They do not realize that the gospel should transform their worldview. In some situations, the desire to save face in front of others (like the evangelist, family, friends) will result in false conversions. They will outwardly engage in rituals like the “sinners prayer” to avoid disapproval.

Similarly, because many honor-shame cultures tend to appreciate the power of ritual, a person may actually think the sinner’s prayer can save them. In other words, they are fooled by words that suggest that they will be saved simply by praying a certain kind of prayer. Sadly, by oversimplifying gospel presentations, we may inadvertently deceive people, making them think they can be saved through the sinner’s prayer. Yet, these people perhaps do not have true faith!

Finally, for some people, the plan of salvation can look like a “bait and switch” sales technique. Although these gospel presentation promise blessing and honor, following Christ in fact leads to suffering. Sadly, these presentations can easily nurture an “easy-believism,” since they have not had to count the cost of true faith. Therefore, many will profess to be Christians when in fact they are not really saved. In the very least, if their faith is genuine, the growth as disciples may be severely stunted by the shock of suffering. On the other hand, by offering a worldview change, people have the genuine opportunity to count the cost of discipleship.

HONOR AND SHAME ARE ESSENTIAL FOR MAKING DISCIPLES

Our primary goal is to discern how honor and shame ought to shape our view of discipleship and thus leadership development. To answer this question, we have taken an indirect path. We used an honor-shame lens to examine the implications of plan of salvation for discipleship. In so doing, we identified potential blind spots or weaknesses in discipleship that can result from traditional gospel presentations. How might the above critique make a positive contribution to the church’s effort to make disciples (not merely converts)?

First, evangelism and discipleship methods need to address more clearly the fact that following Christ means changing one’s primary group identity. Otherwise, we do not set people up well for being disciples; at best, we merely create converts who mistakenly think Christian faith is a private matter.

In fact, because Christ is King of all nations, it is essentially public in nature.

An honor-shame perspective corrects individualism whereby Christians think the church is simply a volunteer social organization. Also, it highlights that we belong to a new family. Our birth family and ethnicity no longer determine our most fundamental identity. In short, honor-shame may be God’s “plan of salvation” for rescuing the church from individualistic Christianity.

Second, by regaining a sense of collective identity, the church is set free from the fear of shame. Christ’s followers belong to a community that shares a radically new sense of honor and shame. Therefore, they no longer esteem the praise of the world (cf. Rom 2:28–29). God receives those who are rejected by the world. The biblical writers grasp the practical importance of perspective. For example, David deSilva observes that 1 Peter gives “us a window into how a leader within a minority culture deflects the majority culture’s attempts to impose shame as a ‘corrective’ measure, thus nurturing the continued life and witness of the minority culture.”¹⁴

Third, when understood through the lens of honor and shame, the gospel transforms one’s entire worldview. Honor and shame provide a holistic framework for seeing the world that does not fragment a person’s life into independent parts. With one’s whole life—whether we eat, drink, or whatever we do—the Christian seeks to give God “face”, i.e. magnify God’s worth. When this becomes the fundamental goal of life, “normal” is redefined. People adjust how they spend money and their time. Young disciples will not wilt under social pressure to marry unbelievers; if necessary, they will remain single (unmarried) despite the criticism of family and friends. They do not want to bring shame upon God’s name or His people. Therefore, Christians resist the temptation to compromise when they suffer persecution. Naturally, whenever they preach the gospel, they will make clear the cost of following Christ, being wary of superficial professions of conversion.

Fourth, an honor-shame perspective clarifies the nature of true faith. Thus, Christian faith is inherently public. It is more than affirming a few abstract propositions. The gospel calls disciples to give *allegiance* to the King of kings. When faith is understood as allegiance, the gospel becomes very practical. Not surprisingly, disciples must not overlook the issue of “face,” i.e. one’s public reputation or respect.

Whose “face” do we seek? On what basis do we want a good reputation? In John 5:44, Jesus essentially defines faith in terms of seeking glory: “How can you believe, when you receive glory from one another

14. David A. deSilva, “Turning Shame into Honor: The Pastoral Strategy of 1 Peter,” in *The Shame Factor: How Shame Shapes Society*, ed. Wayne L. Alloway Jr, Robert Jewett, and John G. Lacey (Eugene, Ore.: Wipf& Stock Pub, 2010), 164

and do not seek the glory that comes from the only God?" By seeking to please God and His people (rather than the world), our lives will be transformed. This is because true faith--like that of Abraham-- publicly glorifies God for his power and faithfulness (cf. Rom 4:20-21).

Fifth, churches are reminded not to settle for superficial measures of success. Pastors and missionaries regularly face the temptation to judge their worth by the size of their churches or the number of their converts. These are visible standards of achievement for the Christian leader that typically win the applause of his or her peers and supervisors. Yet, God is often most glorified in the most inconspicuous ways. The fruits of the Spirit are not quantifiable (Gal 5:22). God told Isaiah, Jeremiah, and Ezekiel in advance that people would reject their message, yet they persevered for the sake of God's honor. By taking honor and shame seriously, the church does not lose hope because we are reminded that Jesus "endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb 12:2;; cf. 11:36-39).

Finally, we need to rethink how we train and assess leaders. In order that the conclusion of this paper might begin of an ongoing, constructive process of reflection and application, I will now pose a series of questions that follow naturally from all that has been said.

Do our training methods emphasize mere conformity or true obedience?

What motivates disciples to obey--God's honor or mere "face" in the eyes of a social group?

Do our ministry strategies stress efficiency to achieve a narrow set of goals or do they seek to honor God holistically in every part of life and society?

Do we restrict ministry to only one kind of activity (e.g. evangelism)?

How do we do theological education?

Do our assignments challenge students' worldview (in relation to honor and shame) or can they pass our tests as long as they have good memorization skills? Are equipping the entire body of Christ for the work of ministry (cf. Eph 4:12) or are we making the church too dependent on us?

What are the results of our training?

Are people afraid to confess sin and admit their ignorance and weakness?

Are we developing leaders who seek worldly honor?

If so, we need a greater sense of shame.

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LEADERS IN ASIA WITH THE ABILITY TO “FEEL”

Mitsuo Fukuda

INTRODUCTION: Don't Think, FEEEEEL!

The goal of this paper is to present a uniquely Asian approach in equipping Asian believers in Asian cultures. This approach is based on that which God showed me while developing churches in Japan.

Early in “Enter the Dragon”, the famous Bruce Lee martial art film, the master meets a temple student and orders, “Kick me!” Suddenly a short training session begins. After three sets of exercises, the master says, “That’s it. How did it feel to you?” The student responds, “Let me think...”

Smack! The master strikes the student on the head and instructs, “Don't think, feel.... it is like a finger pointing away to the moon.” Noticing the student is looking at his finger, smack! Lee strikes the student again.

“Don't concentrate on the finger or you will miss all that heavenly glory!” This line expresses the Asian way of understanding the world.

TO “FEEL” IS ESSENTIAL IN ASIA

One of my friends is a young Japanese Christian who goes to church on Sundays. Recently, she shared that she had been in a gloomy mood for two days. On Sunday, upon entering the church building, a two-year old unknown toddler came to her and gestured for her to hug him. His mother and his brother tried to stop him, but he ignored them. My friend lifted up and held the toddler, and after a short time he fell deep asleep in her arms. She shared, “When I saw this little boy trusted me and surrendered himself completely to my hands, I sensed that Father God is asking me, “Do you really trust me wholeheartedly like this little child?” I repented and started to praise God. Then my feelings changed and became cheerful.” She grasped this message from God not through reflecting on the sermon, but rather caught it through her moving emotional experience. This illustrates the “feel” aspect of recognition.

In fact, we can find the description of “feel” the way toward God in the Apostle Paul’s preaching in Athens. He introduced the creator God and said, “His purpose was for the nations to seek after God and perhaps feel their way toward him and find him—though he is not far from any one of us.” (Acts 17: 27) The Greek word for “feel after (Ψηλαφάω)” expresses strictly the act of groping in the dark. It is “to touch, feel, or handle.”¹

For example, the same word is used when the resurrected Jesus showed himself before His disciples, “Look at my hands. Look at my feet. You can see that it's really me. Touch me and make sure that I am not a ghost.” (Luke 24: 39, cf. Hebrews 12: 18) John also uses the same word, when he testifies his experience with Jesus; “We saw him with our own eyes and touched him with our own hands.” (1 John 1: 1) It is actually universal to recognize God via to “feel” and to “touch,” not only in Asian contexts.

In fact, we can find the description of “feel” the way toward God in the Apostle Paul’s preaching in Athens. He introduced the creator God and said, “His purpose was for the nations to seek after God and perhaps feel their way toward him and find him—though he is not far from any one of us.”

To better understand why “feel” is important in Asian culture, we need to review Paul G. Hiebert’s analysis of the Western worldview.² The dimension of Hiebert’s imminence-transcendence analysis of religious systems may be summarized as follows:

All people experience the empirical world of their senses. Science is used to explain and control it. Theories are developed about the natural world around us, as well as theories about human relationships. Science answers questions about the nature of this empirical world as it is directly experienced.

Above this empirical level are beings and forces that cannot be directly perceived, but are thought to exist on this earth. Hiebert explains that this level is excluded in Western worldviews. However, for many traditional religionists, this level exists and is experienced as their reality. This level includes spirits, ghosts, ancestors, demons, and earthly gods and goddesses who live in trees, rivers, hills and villages. Though they are unseen, supernatural beings, they live in this world and as a part of time.

Furthest from the immediate world of human experience are transcendent worlds beyond ours – hells, heavens and other time frames, such as eternity.

1. Pulpit Commentary, “Acts 17” at Bible Hub < <http://biblehub.com/commentaries/pulpit/acts/17.htm>>

2. Paul G. Hiebert, “The Flaw of the Excluded Middle.” *Missiology*. January 1982. Vol.10, no.1, pp. 35-47.

For Westerners, religion deals with this level and is used to try to answer the ultimate question of the origin, purpose and destiny of the individual, society and the universe.

Hiebert confesses, "I had excluded the middle level of supernatural but this- worldly beings and forces from my own world view. As a scientist I had been trained to deal with the empirical world in naturalistic terms. As a theologian, I was taught to answer ultimate questions in theistic terms. For me the middle zone did not really exist." (Hiebert, 1982: 43)

The Western two-tiered worldview cannot provide answers to the problems of the middle level. Many missionaries trained in the West deny the existence of the spirits rather than claim the power of the Christ over them. They only explain the upper level, attempting to persuade Asian people in three steps: God, sin and salvation. Then they try to introduce the lower level through an explanation of their church life and their family life.

Because of these reasons, rather than trying to persuade via the structure of salvation as dogma, the better approach for Japanese is to encourage them to listen to God's words (James 1:21), have His desires (Philips 2:13) planted in their hearts, and to start to talk directly with God, the Spirit.

This two-tiered Gospel proclamation has not worked in Japan, and most of the non-Western world, for two reasons.

The first reason is, as Hiebert stated, that Western missionaries do not deal with the middle level, but talk only about the sovereign creator God. Most Japanese do not understand this type of explanation because the upper level is missing in the Japanese worldview, just as the middle is excluded in the Western worldview (Fukuda, 2012).³ The Records of Ancient Matters,⁴ the oldest extant chronicle in Japan, states that the various gods were born when heaven and earth were created. This means that the gods were

3. Fukuda, Mitsuo, *Developing a Contextualized Church As a Bridge to Christianity in Japan*. 2012, Wide Margin Books, Gloucester UK. < http://www.amazon.com/Developing-Contextualized-Church-Bridge-Christianity-ebook/dp/B007C3X2W6/ref=sr_1_1_twi_2_kin?s=books&ie=UTF8&qid=1435305818&sr=1-1&keywords=Developing+a+Contextualized+Church+As+a+Bridge+to+Christianity+in+Japan>

4. Kojiki (古事記, "Records of Ancient Matters" or "An Account of Ancient Matters") is the oldest extant chronicle in Japan, dating from the early 8th century (711–712) and composed by Ō no Yasumaro at the request of Empress Gemmei. The Kojiki is a collection of myths concerning the origin of the four home islands of Japan, and the Kami (Japanese gods). <Wikipedia>

not creators and that they are included in the universe. Japanese have no concept of a 'high God who creates the world'. If they do not understand the Creator God, they will also not understand sin as rebellion toward God, and salvation as redemption of sin.

The second reason is a lack of daily interaction with God, the Spirit. The Western view of God is of a transcendent high God, who is not often concerned with the earthly, daily imminent needs of believers. In a highly secularized Western Christianity, most Christians do not believe in God as Spirit who supernaturally communicates daily with believers. The Western way to know God is to listen to sermons of preachers and Bible studies in religious settings, both primarily rational, cognitive-based learning. Instead, Japanese people have a spiritual sensitivity and receive spiritual information intuitively. Literally, they "feel" beings and forces from spiritual realms.

Because of these reasons, rather than trying to persuade via the structure of salvation as dogma, the better approach for Japanese is to encourage them to listen to God's words (James 1:21), have His desires (Philips 2:13) planted in their hearts, and to start to talk directly with God, the Spirit.

IMPRINT NEW CONVERTS TO "FEEL" GOD'S DIRECT GUIDANCE

Several years ago, I developed a training approach for new converts named "Upward, Outward, Inward Training" (UOI Training).⁵ The purpose of the training is for new converts to begin to make a good relationship with God (Upward), with the World (Outward) and with their companions (Inward) within 48 hours of accepting Christ. Put another way, they will start to converse with God daily, share their love in Christ with others, and have an accountability relationship with fellow Christians. From this grass-root training, most new converts immediately begin to listen to God on a daily basis.

Listening to God upwardly is the most important lesson. If we fail to open the channel to God within 48 hours of conversion, it becomes difficult to prevent an over-dependence on the Christians who led him/her to the faith. The idea is to let new converts be "imprinted" with a jubilation over a direct access to God. The first step is to provide immediate practical training on listening to God, encouragement to access God in their daily life, and to obey what God commands them to do.

The next step for new converts is to encourage their involvement in accountability groups. In the group, the new convert's faith is reinforced in three ways. First, through Bible reading they will discover similar

5. You may see the theory and the practice of the "UOI Training" in "Upward, Outward, Inward" by Mitsuo Fukuda, (2010, Wide Margin Books, Gloucester UK. <http://www.amazon.com/Upward-Outward-Inward-Mitsuo-Fukuda-ebook/dp/B003YJEV3G/ref=tmm_kin_swatch_0?_encoding=UTF8&sr=&qid=

stories of interacting with God. They will resonate with these stories and find models in the Bible. Second, faith is strengthened through sharing their own experiences in Christ with other group members. We often don't fully understand any issues until we share them with others. Third, through the testimonies of fellow Christians, new converts know that they are not alone. Many others also listen to God, obey God, experience God and share the stories of God.

Occasionally, my team holds UOI 'training seminars' for traditional churches. Here, we introduce and explain how to do grass-roots UOI training. One day, I invited a new Christian friend with me to such a seminar. His name is "N", and he was imprinted to directly access God by me. In the seminar, I asked the participants how many of them listened to God. Most were members of traditional churches. One famous pastor in that region raised his hand, stood up and said proudly, "I have three experiences of listening to God in my life." "N" sitting beside me was astonished with the speech of the pastor, because he had had no single day over the past four months that he did not listen to God. He did not understand how this pastor could manage daily events and people without listening to God. It was a big culture shock for him.

Another day, "N" attended a different meeting with me. This time, most of the participants were non-Christians. The meeting was a party for investors who were gathering together after an investment seminar. Three months prior, two of the participants had met him in a similar kind of party. These two friends looked at "N"'s face and were so surprised because his face was cheerful and his aura was radically changed. They began to question "N". "What happened in your life? I remember that you looked so depressed when we last met together. You were about to give up your business. You look like a different guy." "N" said, "I started a brand-new life of listening to God some months ago." Five of the participants who heard this conversation responded, "Can we do the same?" That very night, to make a long story short, not only the two friends but also over 20 business people accepted Christ right there in the restaurant. Most of the members were men and business owners.

"N"'s speech was very short and natural but, like Jesus, "he taught with real authority." (Matt. 7: 29) His friends were not persuaded by his words, but because they "felt" something from the spiritual realm. Words simply spoken in a religious building often have no power. But in this instance, there was great power in the words spoken from a life transformed by listening to God and walking with God daily. We need to say knowledge alone is not power, but experience after listening and obeying God gives authority. Just to be sure, "N" has no experience of participating in a Sunday service in a religious building.

Is "N" a leader? By my definition, yes he is. He listens to God and leads others to listen to God. "N" is feeling

God's guidance directly and obeying it every day. "N" does not have to depend on the authority, teaching, or pastoral care of institutional leaders. He has already received authority from heaven. He is being taught by Jesus himself, the great teacher, every day. He can talk to Jesus whenever he has troubles and receives pastoral care from the true shepherd.

So what is the real importance of imprinting? Allow me to share my story. When I accepted Christ 40 years ago, I understood that the purpose of life is glorifying Jesus, so I dedicated myself to Christ immediately after my conversion. However, no one directed me to develop and grow into three kinds of relationship (Upward, Outward, Inward). Rather, I was presented with becoming one of three options: a pastor of a church, a theological teacher in a seminary, or a missionary for foreign countries. I was imprinted with dedicating myself to the Church. Although Christ is the only unique mediator between God and Man, I was already getting used to having human mediators that disturb my direct access to God. I depended on leaders, and then after becoming a leader, unfortunately I led others to depend on me. I taught God's words in the church and church members thought deeply about my sermons, but action was never taken. My teaching was not transferable, and facilitated an unhealthy dependence. Imprinting new converts to feel God's guidance day-by-day is the first step to making leaders.

ACTION LEARNING WITH QUESTIONS ABOUT FEELING

Let's return to the first story of martial arts. The master did not teach anything until the student kicked him. The first approach is not to use words, but to lead the student to take action. Immediately after the student's first attempt, the master reflected with feedback. "*What was that? An exhibition? We need emotional content. Try again!*" The student tries to kick the master again. Unsuccessful, the master gives further feedback. "*I said emotional content. Not anger! Now try again, with me!*" On the third attempt, the student succeeds. The master then affirms his success and asks for the student's reflection, "*That's it! How did it feel?*"

Both the master and the student were able to discern the real problem by taking action together. The master doesn't rely on a written textbook or report. He knows that skills, knowledge and the spirit of the martial art cannot be communicated to others by formal and logical oral instruction. The master himself gained a deeply ingrained sense of body by repeated practices and through the learning process of 'action and reflection.' Now together, master and student follow a circular process of action, the master guiding reflection, and then repeating the action together to solve real problems and overcome barriers in the process of mastering skills.

For at least three reasons, this master looks just like a good coach. First, he gave feedback directly after the student's attempt. Immediate feedback is effective for the student to be able to reflect on his action. Second, the master praised the student. The more affirmation the master gives, the more encouragement the student receives.⁶ Even when the progress of the student is very small, the educator must say, "That's it, well done, super," and express joyful appreciation for his/her apprentices. Third, he asks the feeling question. He did not ask, "What do you think?" but "How do you feel?" Questions about feelings encapsulate the student's holistic experience, not merely intellectual findings.

There are several steps to lead new converts into daily conversation with God. I have developed materials, published books and produced a DVD, but the most effective way to develop skills is to provide a model. After presenting the model, we usually ask question on feelings often lead new converts to "Aha! moments",⁷ where they catch and internalize what Jesus is saying to them. The next step is to work together and assist the apprentices to take the lead. Lastly, we watch while they practice by themselves. This is the same way Jesus encouraged and trained his disciples to do their ministries independently. Without this equipping and releasing, disciples continue to look to the trainer for help, advice, affirmation, permission, materials and approval. It is like a bird staying in their nest forever. We always encourage the apprentices to imagine how wonderful it will be to leave the nest and soar over the sky. If they have a positive image and can feel the wind while flying in the sky of their imagination, they can take off. Again it is the function of feeling in human recognition that allows for such amazing growth.

"FEEL" LEADS TO PASSING THE BATON IMMEDIATELY

Let me share another story. "K" was sent to an Asian country as a missionary for ten years. When I met him in his mission field, he was so exhausted because he felt that nothing he learned in his Japanese theological school was working. I taught him a simple lesson of how to listen to God and to share it with others.

The next morning, he remembered my lesson from the previous night and implemented it with his landlord when he went to pay his rent. He began by praying that if Jesus had a message he was to share with this old lady, to let him know. Immediately "K" felt that he was led to speak something for her. It was his first experience to feel something like this. He could not do

6. see "*Mentoring Like Barnabas*" by Mitsuo Fukuda, (2011, Wide Margin Books, Gloucester UK. <http://www.amazon.com/Mentoring-Like-Barnabas-Mitsuo-Fukuda-ebook/dp/B005GFJ3KC/ref=tmm_kin_swatch_0?_encoding=UTF8&sr=8-1&qid=1435625476>

7. *aha moment* in this sentence is a sudden insight, awareness or realization of divine revelation.

it when the conversation began, but at the door on the way back to his room, he turned around and conveyed a short word from God. The old lady was so glad and her face dramatically changed and brightened. "K" thought "This is how it works. This is an easy task. Every believer can do it." Soon after this event, he started to train local believers on how to listen to God.

One of his students was "L," a young lady working for a local flower shop. She was going to a traditional church at that time. She didn't have confidence to discern situations and make good decisions. She always needed to ask others, especially the clergies in the church, and leave things to their judgment. It was her natural habit to depend on the church leaders. However, once she learned to listen to God directly from "K," she understood Jesus' words in the Bible: "I can do nothing on my own. I judge as God tells me. Therefore, my judgment is just, because I carry out the will of the one who sent me, not my own will." (John 5: 30)

She started to listen to God and obeyed His words with confidence. Many customers came to the flower shop, even from afar, in order to meet her. She understood what she needed to say and how to behave for customers, the shop owners, her friends and her family. Exciting things followed after her obedience. The shop grew prosperous. The shop owner trusted her and at last accepted Christ. Many friends and people in the community were baptized and started house churches. Her father was miraculously healed from cancer and entered into faith in Christ.

It is easy to pass the baton of "listening to God" because students feel the presence of God and experience answers to their prayers. It is unlike this with materials that take a cognitive approach. If we focus on "Think," more often than not, it just takes too much time to truly understand anything. Even when we do 'understand', we often fail to grasp its significance, and then fail to pass it on to others. It is said, "The longest distance in the world is the distance from one's head to one's hands." The key for a disciple-making movement to grow is to return to simple practices: 1) listen, 2) obey, 3) experience, and 4) share. We don't have to say, "Don't think...feel," but at least we need to sharpen up the skills to "feel" God's guidance in our daily lives. The writer of Hebrews said, "Solid food is for those who are mature, who through training have the skill to recognize the difference between right and wrong." Training for discerning God's guidance is needed just like we need certain kinds of training for mastering other skills. And it is a daily matter, not limited to hearing the preachings in the classroom and lecture hall.

A LIFESTYLE OF "FEEL" IS CONTAGIOUS

Paul stated, "So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord – who is the Spirit – makes us more and more

like him as we are changed into His glorious image." (2Cor3: 18). It means that people who access God upwardly will reflect the glory of the Lord outwardly and be changed into his glorious image inwardly. I myself have experienced mysterious events since I went into a more dynamic interaction with Jesus day after day. One concrete outcome of the life of listening to God is a natural trust building with secular leaders. God opened doors to me for opportunities to meet local government leaders and also has given me His wisdom to solve their problems. It is the work of the Lord, who is the Spirit. For example, a minister of education in a city will often introduce me to others as his coach and sometimes tells me, "From where have you learned this wisdom? I know that you don't have a teacher's license and have had no experience to teach in public schools."

One day, a principal of an elementary school asked me to solve a problem in his school. The problem was about school violence. I went to the school with "K" and met some teachers and gave them a recipe for appropriate treatment of the problem children and it worked. Later the principal of the school told me, "You need to come to this city 200 more times. I will gather three hundred teachers for your next seminar."

I am an outsider in the field of education and the principal is the insider of his school community. The outsider will never settle down in one city, but visits there occasionally to show the wisdom of God and lay the foundation of the movement. After the outsider leaves the city, the insider will continue to transform school communities and hopefully influence the healing of the whole of society through heavenly strategies. For outsiders who have a blessing to bestow on an area, the connection with insiders who already have a great passion to transform the community is the most vital element for a movement.

Whether the outsider has particular knowledge for a certain area is NOT an obstacle because it becomes a good opportunity to listen to the local leaders and build trust with them. The most important matter is to keep accessing God and to receive wisdom from heaven. God already has the best plan for the community even before the outsider reaches the city. He knows the community better than anyone else under heaven. The insider, who is not yet a Christian in the first stage, already has been given passion, leadership, wisdom and love for the community from God. Before the arrival of the outsider! This is so that he/she can initiate the transformation of the community after the outsider departs for their next destination. The purpose of the outsider is to empower the insider, and together the insider and the outsider confirm God's strategy for the community.

Leadership is not the ability to pass on knowledge systems through teaching. Leadership is to influence

by example. This means, all God's people have leadership ability. They have knowledge of Christ and they connect with Christ daily to feel God's wisdom and guidance. The world needs their guidance and wisdom. Think about Joseph in Egypt. All the people were saved by his God-given wisdom and guidance. This is why the lifestyle of a disciple who is receiving God's wisdom and following God's guidance is contagious. God is opening the eyes of people in advance of our arrival, resulting in them earnestly seeking wisdom and guidance from us. Most likely the person of peace in Luke 10 was just such a guy chosen by God, prepared in advance so that they received peace from outsiders.

A lifestyle of following God's guidance is also contagious for the next generation of leaders. My friend "K" used to travel with me many times, but nowadays not so often. When I taught teachers how to help and develop problem children, "K" was with me. "K" understood that he could do the same things as me because he also could receive wisdom and guidance from God. "K" is now a new type of missionary to the Japanese business world.

JAPAN'S MESSAGE FOR THE CHURCHES IN ASIA

Looking at China's church history, since the establishment of the People's Republic of China in 1949, especially during the Cultural Revolution era from 1966 until 1976, Christians were severely persecuted. Missionaries were expelled from the country. Churches and seminaries were closed down and sometimes converted to other uses, looted, or destroyed. Clergies were arrested and sent to camps. However, a different way to look at the Chinese history is that the departure of the Western missionaries from China paved a way for Chinese people to take initiative in leading their own churches. They lost the foreign teachers and went back to the real teacher, who is Jesus. The loss of leaders meant the loss of hierarchy in the church. As the 'priesthood of all believers', every worker realized a call to serve God and boldly testify Jesus during the time of persecution. The destruction of the church buildings caused the multiplication of the house churches. Believers gathered in their homes and built accountability relationships to support each other. This is to say, a renewed direct relationship with God upwardly, a direct relationship with the world outwardly and a direct relationship with each other inwardly was recovered as a result of the communist party's deportation of foreign teachers, removal of church hierarchy, and destruction of Christian buildings.

The exclusion of foreign influence was key for the massive harvest that followed the persecution in China. The Chinese church shifted from "think" theoretically about ultimate purpose and destiny of

the individual, a society and the universe, to “feel” the guidance towards heavenly glory. This holistically connected the daily lives of believers to the missionary call. Ordinary believers received spiritual guidance concretely about with whom, where, when, how, why they should go and preach the Gospel. They experienced healing, miracles, wonders, casting out of demons, new songs, the vision of Back to Jerusalem, a growing missionary passion and the salvation of millions.

On the other hand, Japanese churches are “think” churches with little practice. They think about prayer, but few actually listen to God in their daily life. They think about love, but rarely relate to the world, instead shutting themselves up in their religious capsule. They think about the unity of believers, but they rarely have accountability in relationships.

Why? Because they haven’t learned how to “feel” spiritual guidance. The “feel” part is the missing link. The Japanese people first need to feel God through the genuineness of the believer’s lifestyle. Then they themselves will start to make a conversation with God, the Spirit, and finally “think” about how to get involved in the Christian faith. However, the way the educated Western missionaries’ taught us is to “think” firstly by explanation, persuasion and questions through inductive Bible study. It doesn’t work that way with the Japanese believers. Without the “feel,” no Japanese person will even “think” about the Christian faith. The exception to this is “little Westerners” like students, teachers and fans of English-speaking people.

I assume that most Asian people may have the same problems. The message from Japan, the most unevangelized country, to Asia is “Be yourself, don’t try to become like the Western teachers. Feel first then think. To listen to God directly is the key. Don’t be like the Japanese churches pursuing a Western way of thinking.”

CONCLUSION

Though I am a Japanese, I am also in part a product of Western education. When I was a seminary student, some decades ago, I was forced to study not only English, but also German, Greek, Hebrew, and even Latin. In those days, seminarians had a two-fold mission: 1) to study the original Biblical languages to preach “good” sermons; and 2) to read English and German commentaries to preach “good” sermons. The underlining assumption was that if you had ‘quality’ knowledge based on Western scholarship and had the ability to share it, then you would be a good leader in the church.

This is based on a Western perspective, whose slogan is “Knowledge is power.” In general, educated Westerners have a great passion to classify everything into certain categories and try to develop logic and

rules to understand objects and events (cf: Nisbett: 2003). Theological students are expected to acquire good information from reliable sources and think about it, analyze it, classify it, and finally preach it. Many think if they can give a good sermon, the audience will understand it and follow God’s will. The leaders usually go on to write many books, earn higher degrees, and speak at international conferences.

New leaders in Asia need to address the middle level in the Asian worldview. They need to address the needs of people through direct spiritual and practical guidance from God, who is also the Spirit. Jesus is speaking continually as He lives with us as a family.

I am not saying that a Western paradigm is good or bad. I only want to point out that it is essential to raise up leaders who can relate to the Asian worldview. New leaders in Asia need to address the middle level in the Asian worldview. They need to address the needs of people through direct spiritual and practical guidance from God, who is also the Spirit. Jesus is speaking continually as He lives with us as a family. Can you imagine if we were to say “Good morning!” to Jesus, and Jesus’ reply “good morning” doesn’t arrive until the evening? That’s too slow a response, isn’t it? In most cases, the conversation with God is an immediate back and forth. The most important lesson for the new Christians is to open the channel for daily conversation with Jesus. Emerging Christian leaders in Asia should make advocating the blessings of direct access to Jesus as key component in the training of new believers. They must have an ability to “feel” not only to “think.”



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LEADERSHIP AND INTEGRITY

David Hartono

At this year's (2015) triennial ASM meeting in Bangkok, Thailand, we are focusing on the issue of leadership. Indeed, leadership is a key element to organizational success, be it in religious or secular contexts. As evangelical Christians, we are torchbearers of our Master and Lord Jesus Christ in a world full of challenges. Thus, in order to be successful in fulfilling the Great Commission, it is necessary to form structural organizations led by strong leaders with integrity. Spiritual leaders are crucial in all fields, including education, healthcare, business, finance, and government. Moreover, Christian leaders with integrity, who are skilled and highly trained professionals, are needed at various levels, be that at the local, state or national level.

There are volumes upon volumes of books that discuss the subject of Christian leadership.¹ Different authors in their discussion may have different emphases, stressing what they perceive to be important points that require special attention and that might benefit their readers. The preparatory committee has also envisioned a new approach in discussing leadership issues with new cultural and intra-religious traditions.

In this meeting, a study of leadership will be looked at from Muslim, Hindu, Buddhist, Communist, and Confucian traditions; as well as from biblical, theological, historical, missiological, and anthropological perspectives; in addition to cultural approaches including the honor-shame response. This multi-disciplinary approach is useful for enhancing churches in doing mission in the Asian continent and beyond. Missionaries ought to know the complex dimensions of their mission fields, as well as the diversity of ethnic groups and their unique leadership structures. This will enhance efforts to build friendships with local leaders and is useful in sharing the Good News with respect, love and understanding of local customs and cultures.

ON LEADERS AND LEADERSHIP

Simply put, leaders lead. No extra qualifiers are needed. They lead regardless of group size—big or small, at local, national, regional, or global levels. Leadership is leading people to achieve their goals.

1. See, Watchman Nee, *Spiritual Authority* (New York: Christian Fellowship, 1972), John C. Maxwell, *Developing Leader Within You* (Nashville: Nelson Business, 1993), John C. Maxwell, *Developing Leader Within You* (Nashville: Nelson Business, 1993), Harrison Owen, *The Spirit of Leadership* (San Francisco: Berrett-Koehler, 1999), Henry and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman and Holman, 2001), J. Oswald Sanders, *The Joy of Following Jesus* (Chicago: Moody Press, 1994), J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 2007).

This is done when leaders clearly share their vision and goals, proposing a road map and skillfully managing people and resources. This framework for leadership applies to Christian leaders as well. Again, we can look for examples from many Christian books. Personally, I like the works of J. Oswald Sanders. Sanders's work is not only intellectually solid, it is also grounded on Biblical teachings. His ideas have been warmly received by Chuck Colson, John Maxwell, John MacArthur, and Chip Ingram to name but a few important contemporary Christian leaders. In my own life, Sanders was a spiritual role model. My debt to him began when I was his student at New Zealand Bible College, from 1970-1972. He was a true leader, a great man of God and left a clear mark of influence in my spiritual journey to serve our Lord and Savior.

Many would argue that good leaders can be produced by identifying promising leadership qualities and enhancing them through strong leadership training programs. This is an accepted textbook view on leadership formation. But, this is only true at the organizational or management level. It is not true, however, if leadership is to be understood on the person-to-person level. Indeed, great leaders make personal connections with single individuals—even children. This brings to mind the mother of a great Confucian scholar, Mencius (Mengzi 372-289 BC), who changed residences three times in order to settle in a suitable environment for her young son, one where he could have a strong foundation of learning as early as possible. This was leadership, within the family. Through her decisive leading, she helped cultivate the young Mencius—who would later lead others: he became one of China's foundational philosophers, second only to Confucius himself.

The Bible records a great story about Israel's great leader, Moses. He led the Israelites out of Egypt, and through the wilderness for forty years. He then passed on the baton to Joshua who led them to the Promised Land. Moses's mother (Jochebed, see Numbers 26:59) was a great influence to baby Moses. God gave her grace and the opportunity to nurture him, before sending him to Pharaoh's palace to his foster mother. Jochebed was a great leader in her own right, even though she only influenced a single person—baby Moses. In the New Testament account, it is mentioned that Timothy was influenced by his grandmother Lois and mother Eunice (2 Timothy 1:5). The Scripture mentioned that this great leader of the early church "from infancy ... [has] known the holy Scriptures" (2 Timothy 3:15). This early learning of the Scripture was greatly beneficial to his leadership later in the

ministry. Again, Lois and Eunice were great leaders in their own right, as they shaped Timothy's life.

LEADERSHIP AND INTEGRITY

The word integrity comes from the Latin word *integer*, which means whole, complete, and total. Integrity is a non-negotiable quality for Christian leaders. To expand on the meaning of integrity, it is demonstrated by honesty, dependability, truthfulness, and strong moral principles. However, integrity has become a rare quality these days. In today's post-modern society, skepticism, subjectivism and relativism can disorient one's moral compass.² Christians should use the Scripture as guidance. And in taking a stand, they can demonstrate the quality of their character and integrity.

Christians have been charged by Jesus Christ to "be perfect ... as your heavenly Father is perfect". (Matthew 5:48). Likewise He also said and taught us: "... learn from me, for I am gentle and humble in heart and you will find rest for your souls ...". (Matthew 11: 29-30). In short, Christian integrity comes from imitating Christ (1 Corinthians 11:1). Indeed, the standard is high. It is to be perfect as our heavenly Father is perfect. Integrity cannot be compromised in any situation, even for the supposed pursuit of excellence. A recent opinion article in the *Christian Post* asked whether cheating in sport is allowed, and if it could be perceived as a "strategy to win the game."³ There are instances in which teams lose games even after praying hard to God. But if they stand firm with integrity and do not cheat, they are winners. This point may remind us of John Stephen Akhwari of Tanzania. In the 1968 Summer Olympics, Akhwari was injured, but continued running. When he crossed the finish line, hours later, he received a standing ovation from spectators. Christian leaders with integrity must stick to their principles, no matter the external outcome. As mentioned earlier, Christian leadership is not defined by the size of a church or its profits. Christian leadership transcends quantifiable measurements.

LEADERSHIP AND INTEGRITY IN THE DIGITAL ERA

The advent of computer technology has brought rapid changes to the world with an unprecedented speed. Many of the changes have been beneficial, but their negative impact cannot be ignored. Space has become compressed and we have become interconnected, with ideas good and bad circulating at dizzying rates. How can the church address these rapid global changes?

2. For a lighter reading on Postmodernism, see, Bryan S. Turner ed., *Theories of Modernity and Postmodernity* (London: Sage Publication, 1990).

3. 'It's Not Cheating, It's Sports Strategy': How Christian Parents Can Teach Kids to Choose Integrity, see, *Christian Post*, Opinion section, June 21, 2015. <http://www.christianpost.com/news/its-not-cheating-its-sports-strategy-how-christian-parents-can-teach-kids-to-choose-integrity-140659/>

It is time for missiologists and church leaders to come together and discuss these challenges. It begins with the family. Within the family, parents should show leadership and be on the same page. In doing so, they will be examples to their children. This should also be discussed between families, among likeminded parents.

THE SETTING - A PARODY OF THE INTERNET ERA

In an upper class Christian family, a ten-year-old boy posed a question to his father—a workaholic CEO of a large company. He was busy with his work and hardly had the chance to be with his son: he would often leave home early and come home late. "Daddy, what is your salary?" "I earn two million dollars plus stock options." "So, Daddy, how much do you get every minute?" "About five dollars a minute, my son." "Daddy, will you spend 8 minutes with me? I will pay you forty dollars with my savings in my piggy bank." The father's tears began to roll down like a stream. He was a successful business leader in his big company, but not at home.

It was a family of six, having a dinner in a restaurant. Mom, dad and the two kids all had smart-phones except the grandparents. Their loneliness was undeniable. The other four did not talk to each another, glued to their smart-phones till the time they left the restaurant. Was this really a family outing? Do we see this as an emerging global trend among families?

Here is a hilarious short satire that my good friend sent to me that may reflect things to come. The original author is unknown. The title is "New Generation."

Daughter: "Dad, I'm in love with a boy who is far away from me. I am in Australia and he lives in the UK. We met on a dating website, became friends on Facebook, had long chats on Whatsapp, he proposed to me on Skype and now we've had two months of relationship through Viber. Dad, I need your blessings and good wishes."

Father: "Wow! Really!! Then get married on Twitter, have fun on Tango, buy your kids on Amazon and pay through Paypal. And if you are fed up with your husband....sell him on Ebay."

THE CHALLENGE

Society can be visualized as two groups: one group is of tech creators; the other is of the "silent but amused majority" – tech users. In many Christian homes, children are unsupervised and were babysat by gaming devices, and are less proactive in socializing with other people. They are passive recipients of entertainment, and not active engagers with real issues. Christians must respond to this reality. How will families react? Christian leadership is not irrelevant, not even in this digital era.

CHRISTIAN LEADERSHIP IN THE FAMILY

What is the *raison d'être* for Christian leadership in the family? The answer for that question may be found in the Old Testament's Book of Joshua. Prior to entering the Promised Land, Moses and later, Joshua, unified all people for a mighty military campaign. As they entered the Promised Land, God wanted Joshua with his household to follow and obey the LORD *with all faithfulness* (integrity), and for him to challenge every Israelite households to do the same in order to secure the LORD's blessings. This was a change of strategy from one big unified force to a unified force of multiple single households. This formidable force calls for reflection. "Now fear the LORD and serve him with all *faithfulness* (integrity). Throw away the gods your forefathers worshiped beyond the River and in Egypt, and serve the LORD. But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD" (Joshua 24:14-15). Joshua challenged the Israelites, asking them whom they should serve and follow. He told them that he and his household chose to serve the LORD. This happened at the sunset of his leadership role, after many years. We can infer that God measured successful leadership not by the success of his military campaigns, but whether all Israelites households would serve the LORD with all *faithfulness* (integrity) (Joshua 24:14).⁴

Indeed, upon reading Chapter 12 of the Book of Joshua, any reader will be impressed by his political, economic, and military achievements. He was able to conquer as many as 31 neighboring kingdoms. By all measurements, his achievements are very impressive indeed (Joshua 12:7-23). However, God said to Joshua "you are very old, and there are still very large areas of land to be taken over... as for the inhabitants of the mountain region ... *I myself will drive them out before the Israelites* [emphasis is mine]. Be sure to allocate this land to Israel for an inheritance, as I have instructed you, and divide it as an inheritance among the nine tribes and half of the tribe of Manasseh" (Joshua 13:1, 6, 7).⁵ These verses suggest that Joshua's task was humongous. It required a multitude of people. But the text shows that it was the LORD himself who was to accomplish the task, not Joshua. God gives assurance and hope to Christian leaders, his co-workers.

Another observation is that the terms "house,"

4. For a further study on the text of Joshua see, Marten H. Woudstra, *The Book of Joshua* (Grand Rapids: Wm. B. Eerdmans, 1981). See also, John Bright and Joseph R. Sizoo, *The Book of Joshua, in The Interpreter's Bible*, Vol 2, (New York: Abingdon, 1953).

5. See also Gbile Akanni, "Making Disciple: The Way Forward in Missions" a paper presented at: From Edinburgh 1910 to Tokyo 2010 Global Mission Consultation and Celebration, held on May 11-14, 2010, Nakano Sun Plaza, Tokyo, Japan.

"family," and "household" are often used. This textual frequency suggests their conceptual importance (e.g., John 14:2 "in my Father's house", Acts 16:31 "your household", Ephesians 2:19 "God's household", 1 Timothy 3:4 "his own family", 3:15 "God's household", 1 Peter 4:17 "the family of God"). However the most interesting verse pertaining to this is Hebrews 3:6: "But Christ is faithful as a son over **God's house**. And **we are his house**, if we hold on to our courage and the hope of which we boast." Suffice it to say the arena of service for Christian leaders, first and foremost is his family or household. It is in the family setting that a leader's integrity is closely scrutinized. It is in the family setting that the spiritual battle should be won. Strong and committed Christian families will enhance the successful ministries and strong missional endeavor of Christian churches. In turn these churches will have a powerful impact on their communities at large.

CHRISTIAN RESPONSE TO THE CHALLENGE - CONCLUDING REMARKS

The church needs strong Christian leaders with integrity to assert positive influence within their households. On June 26, 2015, the U.S. Supreme Court decided a "landmark" 5:4 decision that same sex couples can legally marry in all fifty states. This comes as no surprise. Decade after decade, many evangelical churches took a casual attitude in teaching and discipling the next generation of Christ's followers with the word of God. Many leaders and parents do not exercise *integrity* in their own homes. Ironically, many prominent Christian leaders were opposed to same sex marriage, but many of them gave in to adultery and pornography, and to legal separation and divorce over small issues. They seemingly had relented in their commitment to Biblical teaching on marriage. Many families have become hurt and broken over this. How can the church then expect to win fierce spiritual battles over current social issues?⁶

A great Islamic scholar Kenneth Craig wrote: "Christianity is not a territorial expression. The retrieval is spiritual. It aims not to have the map more Christian but Christ more widely known."⁷ The aim of doing mission, however, is not just to make "Christ widely known," but to make disciples of all nations and baptize them in the name of the Father, the Son and the Holy Spirit (Matthew 28:19-20). No Christian is an island of his or her own.⁸ Therefore, in light of the given topic of this paper, "Leadership and Integrity," it is time to revisit the concept of "priesthood of all believers" with the spirit of *ecclesia semper reformanda*.⁹

6. See, David Hartono, "Asian Mission: Yesterday, Today and Tomorrow", in *Asian Mission: Yesterday, today and Tomorrow*, Ed. Timothy K. Park (Pasadena: IAM, 2008) 3-23.

7. See, Kenneth Craig, *The call of the Minaret, 2nd ed. revised and enlarged*, (New York: Orbis, 1985) 230.

8. Borrowing from John Donne's "No Man is an Island" in *Meditation XVII*.

9. This is a shortened form of *ecclesia reformanda est*.

The church is not to reform itself solely to maintain the purity of doctrine and practice, but also to liberate and to empower the laity in the church,¹⁰ and to reposition ourselves in this new epoch that is full of challenges. Jesus' followers should be aware of their identity as "the salt of the earth." They should not lose their saltiness; they should also not cease to shine the light as "the light of the world" (Matthew 5: 13-14). The church is in a critical juncture right now. It needs more and more leaders with integrity to mentor, to disciple and to be role models in their own households. The common functions between the salt of the earth and the light of the world are their functions to influence. Christians should be in the world but not of the world—a paradoxical engagement, perhaps. By this approach, the church shall strive to become a church of mega-influence, rather than a megachurch in mere numbers. Apostle Paul and his company were persons with mega influence in evangelism and missional endeavors: they "have turned the whole world

upside down" (Acts 17:6). They indeed set the tone for Christian world mission. They were leaders with integrity!



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First used by Karl Barth in 1947 borrowing from the saying of St. Augustine.

10. See, John H. Oak, *Called to Awaken Laity* (Scotland: Christian Focus Publications, 2009).

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THE BIBLICAL MODEL OF PROPHETIC LEADERSHIP AND SPIRITUALITY

Daniel J. Kim

Leadership is a crucial means by which any society or organization (in general), and church or ministry (in specific) develop and progress. In order for a corporate body, whether religious or secular, to function effectively and efficiently, a good and wise leadership is necessary. Thus, leadership is an extremely important responsibility, requiring much accountability before people and the public, but ultimately before God. In exercising leadership, then, we must examine ourselves to see whether we are truly operating according to biblical principles, Spirit-led ways, and Christ-like character. In other words, we as Christian leaders must be grounded in proper theology and authentic spirituality.

LEADERSHIP AND SPIRITUALITY

Let us begin with a fundamental question: What is leadership?¹ The British military general, Lord Montgomery stated: "Leadership is the capacity and will to rally men and women to a common purpose, and the character which inspire confidence." The US President, Harry S. Truman, stated: "A leader is a person who has the ability to get others to do what they don't want to do, and like it." John R. Mott, the visionary leader of YMCA and WSCF stated: "A leader is a man who knows the road, who can keep ahead, and who pulls others after him." What is common in all these definitions, among others, is the fact that leadership has to do with the ability to "influence" or "motivate" others. As John C. Maxwell, the founder of Injoy, a leadership development institute, states: "I have come to this conclusion. Leadership is influence. That's it. Nothing more; Nothing less."² In agreement, J. Robert Clinton, the leadership professor at Fuller Theological Seminary, suggests a Christian definition of leadership: "A Christian leader is a person with God-given capacity and God-given responsibility who is influencing specific group of God's people towards God's purposes."³

Thus, leadership implies "influence." Influence, in turn, implies the use of some kind of "power." According to Dr. Clinton, there are 4 types or forms of power: force, persuasion, manipulation, and authority.⁴ The "authority" power form is then further subcategorized as follows: coercive authority

(punishment-oriented); induced authority (reward-oriented); legitimate authority (position-oriented); competent authority (expertise-oriented); personal authority (charisma-oriented); and spiritual authority (divine anointing-oriented).⁵

Of these forms of power, it is "spiritual authority" which is the critical theme in Christian leadership and the very subject of this thesis. Practically speaking, the subject of spiritual authority necessitates an understanding of spirituality in general. Thus, we must now ask the question: What is spirituality?

It must be admitted from the outset that a precise definition of the term "spirituality" is difficult to find. Rather, the current tendency is to understand "spirituality" in such a broadly comprehensive and inclusive sense, so that practically anything could be labeled "spirituality."⁶ Of course, in an ultimate sense, everything is somehow related to spirituality, but we should not trivialize the concept of spirituality so as to employ it as a common household term. It can be said, then, if everything is spiritual, nothing is spirituality. Even in the evangelical circles, the tendency is to assimilate all sorts of ideas and concepts regarding spirituality, without much discernment or critical evaluation. As Alister McGrath expressed the concern, "the perceived lack of a credible, coherent,

5. J. Robert Clinton, *Leadership Emergence Theory*, pp. 192-193. Here, Clinton defines spiritual authority as "a combination of persuasion and legitimate, competent, and personal authority" (p. 192) ... "that characteristic of a God-anointed leader developed upon an experiential power base which enables a leader to influence followers through persuasion, force of modeling and moral expertise toward God's purposes" (p. 195). There are, of course, other ways of categorizing leadership. In the mid-20th century, Peter F. Rudge, in *Ministry and Management: The Study of Ecclesiastical Administration* (London: Tavistock Publications, 1968), identified 5 types of leadership as follows: traditional (maintaining a tradition); charismatic (pursuing an intuition); classical/bureaucratic (running a machine); human relations (leading groups); and systematic/organic (adapting a system). Rudge's view was basically an expansion of 3 types of leadership (traditional, charismatic, bureaucratic) first introduced by Max Weber, in *The Theory of Social and Economic Organization* (New York: Oxford University Press, 1947). From an anthropological perspective, Paul Hiebert, Daniel Shaw, and TiteTiéno, in "Religious Leaders and Institutions," *Understanding Folk Religion* (Grand Rapids, MI: Baker Books, 1999), pp. 323-346, present 4 types of leaders: shaman (inspirational type who approaches the supernatural on behalf of the people); prophet (inspirational type who approaches the people on behalf of the supernatural); priest (institutional type who approaches the supernatural on behalf of the people); and teacher (institutional types who approaches the people on behalf of the supernatural).

6. Michael Downey, in *Understanding Christian Spirituality* (New York: Paulist Press, 1978), identifies many characteristic trends in the contemporary spirituality movement, which may be expressed as follows: holistic spirituality, experiential spirituality, practical spirituality, contextual spirituality, relational spirituality, communal spirituality, ecological spirituality, psychological spirituality, scientific spirituality, interdisciplinary spirituality, and cross-cultural spirituality (pp.90-104).

1. The following quotations by Lord Montgomery, Harry S. Truman, and John R. Mott are from J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 1967, 1980), pp. 35-36.

2. John C. Maxwell, *Developing the Leaders Within You* (Nashville, TN: Thomas Nelson Publishers, 1993), p. 1.

3. J. Robert Clinton, *Leadership Emergence Theory* (a course manual, Fuller Theological Seminary, 1989), p. 7.

4. J. Robert Clinton, *Leadership Emergence Theory*, p. 193

and distinctive spirituality is one of the greatest weaknesses facing evangelicalism today.”⁷

In an attempt to define spirituality in terms of its distinct nature, then, it seems reasonable to begin with the term “spirituality” (*spiritualitas* in Latin, *spiritualité* in French, *geistlichkeit* in German) itself. Spirituality, then, can be understood in terms of the dimension of the “spirit” or the “spiritual” — primarily that of the inner essence or immaterial reality of life. In this regard, however, a caution needs to be taken against extreme dualism—quite prominent in various forms of gnosticism, esotericism, spiritism, and mysticism—of pitting “spiritual” against “physical,” or “supra-natural” against “natural.” Rather, the concept of “spiritual” should be understood analogically as the “essence” or “depth” principle of life. Thus, spirituality should be understood primarily in terms of the core essentials of life, whether in terms of our relationship with God, Spirit, self, people, nature, or the universe. The pursuit of spirituality in Christianity, then, is a quest for depth and essence of things in Christ (as well as the Father and the Spirit). As Christ spoke, “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is Spirit and his worshipers must worship in spirit and in truth” (Jn. 4:23-24). In this regard, Christian spirituality advocates a return to the source of all things in God through Christ by the Spirit.

Thus, what actually distinguishes Christian spirituality is the theological, especially, the Christological foundation. The tendency, however, has been to understand Christian spirituality in terms of methodology, such as “practicing the presence of God,” “experiencing union with God,” “abiding in Christ,” “imitation of Christ,” “sanctified life in the Spirit,” “dynamic life in the Body,” or “victorious life in the Kingdom.” However, these essential Christian concepts, such as “presence,” “union,” “abiding,” “imitation,” “sanctified life,” “dynamic life,” and “victorious life,” are often too subjectively understood that they may be easily borrowed and translated into the languages of other religions or spiritualities. Thus, however one may attempt to justify the uniqueness of Christian spirituality—whether in terms of tradition, form, style, or means—we must acknowledge that, ultimately, it is the Christian “theology” proper which sets it apart from all other types of spirituality.

As Donald G. Bloesch comments: “Spirituality is in crisis today because the church is ignominiously accommodating itself to new winds of doctrine that contradict traditional Christian values and teachings. The cultural climate today is not Christian but post-Christian. . . . It is increasingly evident that we are living in an age of theological erosion. We have

7. Alister McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, IL: InterVarsity Press, 1995), p.122.

spirituality without doctrinal substance.”⁸

It is, then, impossible to talk about Christian spirituality without addressing the theological essentials of Christianity. Throughout church history, the danger of dualism and subsequent exclusivism which alienates theology from spirituality, and vice-versa, is quite evident. Consequently, spirituality (without theology) tends to lax into emotionalism, subjectivism, mysticism, and esotericism, while theology (without spirituality) tends to stagnate into dead scholasticism, rationalism, formalism, and legalism. It is imperative, then, that some kind of check-and-balance between theology and spirituality must be established. This calls for a resuscitation of theological vitality, so that we may speak of “living theology,” “dynamic theology,” or “spiritual theology.”

The present thesis proposes that the best paradigm for such an understanding of the concept of spiritual authority is the biblical prophetic type of leadership and spirituality.

Now, then, what is the relationship between Christian leadership and spirituality? Basically, Christian leaders should exercise their God-given authority (that is, spiritual authority) to influence people towards a strong spirituality which flows out of proper theology, especially in terms of their relationship with Jesus Christ (and the Father and the Spirit). But the emphasis should not be upon the leaders’ rights to exercise spiritual authority per se. Rather, the focus should be on whether the leaders themselves are truly submissive to the authority of Christ, and operating accordingly as delegated servants of Christ.⁹ The present thesis proposes that the best paradigm for such an understanding of the concept of spiritual authority is the biblical prophetic type of leadership and spirituality.

PROPHETIC LEADERSHIP

A proper understanding of spiritual leadership/authority must begin with its foundation in the

8. Donald G. Bloesch, in *Spirituality Old and New: Recovering Authentic Spiritual Life* (Downers Gove, IL: InterVarsity Press, 2007), 31. “Words that accurately describe the current spiritual situation are pluralism, syncretism, inclusivism, relativism, and multiculturalism. It is commonly said that many roads lead to God.”

9. This point of contention led me (through Ph.D. research) to explore in depth the biblical model of prophetic authority and to establish biblical criteria for critiquing the so-called “apostolic” and “prophetic” streams in the present day Christianity. For a listing of these critiques, see Daniel J. Kim, “The Quest for Authentic Prophetic Authority: A Biblical Theology of Divine Commission” (Ph. D. dissertation, Fuller Theological Seminary, 2002), pp. 3-4.

Scripture. The biblical foundation for spiritual leadership must be established on the person of Jesus Christ (and the Trinity as the source). "For no one can lay any foundation other than the one already laid which is Jesus Christ" (1 Cor. 3:11). It must also be established on the canonical authority of the Old Testament prophets and New Testament apostles. Thus, the church is "built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone (Eph. 2:20; cf. Rev. 21:10-11, 14). The biblical foundation for spiritual leadership, then, would properly (that is, chronologically) begin with the Old Testament prophets and continue with the New Testament apostles, and finds its supreme role model in the person of Jesus Christ. In this particular sense of the prophetic origin of biblical spirituality and leadership, then, it is proper to use the terms, "prophetic spirituality" and "prophetic leadership"¹⁰

Thus, while the priests and kings were confirmed by institutional and societal acknowledgment, the prophets were primarily confirmed by divine revelation and supernatural manifestation.

In the Old Testament, the ministry of the prophets was essentially different from those of the priests and kings. While the priests entered into ministry by inheritance and tradition, and the kings entered into position by either dynasty (as in the case of the southern kingdom of Judah) or coup (as often was the case in the northern kingdom of Israel), the prophets were directly called and commissioned by God to ministry. Thus, while the priests and kings were confirmed by institutional and societal acknowledgment, the prophets were primarily confirmed by divine revelation and supernatural manifestation. While the priests' primary function was to sustain the rituals and traditions of the religious institution, and the king's role was to maintain the order and welfare of the society, the prophets' authority was based upon personal experience of divine call and commission. The prophets' allegiance was solely to Yahweh and his guidance, which may result in even usurping the formal institutional (whether religious or political) power and protocol.

The functional roles of the prophets were also distinct. The prophets were instrumental in establishing priesthood and kingship in Israel. The prophets monitored the performance of the priests and kings. The prophets were the voices of national conscience

10. It is acknowledged that when we speak of biblical models of spiritual leadership in general, there are a number of paradigms, as follows: (1) prophetic leadership (theocentric model); (2) pastoral leadership (relational model); (3) servant leadership (incarnational model); and (4) missional leadership (apostolic model).

and the agents of spiritual direction. The prophets' roles included ordaining kings, pronouncing judgments, and determining holy wars. Basically, the prophets, as the guardians of theocracy and mediators of the covenant, primarily looked out for Yahweh's interest.

In the process, the prophets found themselves in continual state of conflict with the systems of priesthood and kingship. Advocating stability and continuity of the system, both for the priesthood and kingship, tended to drift into institutionalism, formalism, and, subsequently, nominalism. Moreover, the monarchy tended to subjugate both the priesthood and prophethood under its power. This, of course, was a violation of the original divine intent to safeguard the nation from abuse of authority by separating the power between the prophets, priests, and kings. Accordingly, it was crucial for the prophets to maintain their freedom from control of the court, as well as the cult. In this sense, the authentic prophets of Yahweh belonged to the "independent" category, distinguished from those in the "institutional" category who tended to be more politically motivated.¹¹ Only then could the prophets of Yahweh proclaim the divine word and enact upon divine will without compromise. And this is exactly what these prophets did as they engaged themselves in various types of confrontation with those individuals or groups who would counter the will of Yahweh. As faithful prophets of Yahweh, they dared to speak against the tyrant kings.¹² They spoke against the decadent priesthood.¹³ They also spoke against the laxity of the people.¹⁴ Moreover, they spoke against the compromising prophets, usually the institutional types.¹⁵

11. The so-called "independent prophets" were the *sui generis* ("one of a kind") type who belonged to the spiritual lineage of prophets, originating with Moses (Dt. 18:15, 18; 34:10-12). It was Abraham Heschel, in *The Prophets*, vol. 2 (New York: Harper and Row, 1962), who pointed out that "the biblical prophet is a type *sui generis*" (p. 253) in distinction from other inspirational prophet types in the world history. The institutional prophets of Israel (who tended to be politically motivated) were likely to have belonged to this wider stream of inspirational prophecy in the Ancient Near East. The independent prophets, however, were primarily accountable to Yahweh, and thus belonged to the *sui generis* category of prophets.

12. References to prophetic confrontations with kings include: Nathan against David (2 Sam. 12); a prophet from Judah against Jeroboam (1 Ki. 13); Ahijah against Jeroboam (1 Ki. 14); Elijah against Ahab and Jezebel (1 Ki. 18, 21); Micaiah against Ahab (1 Ki. 22); Amos against Jeroboam II (Am. 7); and Jeremiah against the kings and officials of Judah (Jer. 1, 32).

13. The prophets accused the priests of the following sins: ignoring God's law (Hos. 4:6-9); greed (Mic. 3:11); drunkenness (Isa. 28:7-8); deception (Jer. 8:10); idolatry and profaning of holy things (Ez. 22:26; 44:10-13); and offering of inferior sacrifices and showing partiality in legal matters (Mal. 1:6-8, 12-14; 2:9).

14. The prophets criticized the religious performances of the people (1 Sam. 15:22; Am. 5:21-25; Hos. 6:6; Mic. 6:6-8; Isa. 1:10-15; Jer. 6:20; 7:22-26).

15. The independent prophets, particularly Micaiah (1 Ki. 22), Jeremiah (Jer. 28-29), and Ezekiel (Ez. 13), charged the institutional prophets with various types of immorality and unethical practices (drunkenness, adultery, receiving bribes, stealing oracles, prophesying lies, making false promises of security).

However, God's solution for his people was not to eliminate the institutions, nor to have the prophets rule over the institutions. Rather, it was to maintain the institutions with the priests and kings in charge, while allowing for prophetic critiques from inside and out. In this regard, the prophets also had to be socially accountable, particularly before the priests and kings. True prophets, in order to be acknowledged in Israel's history, had to be validated at least by some segment of the community. Thus, the prophets must be understood in the larger context of Israel's leadership structure. Ideally, the three orders (prophethood, priesthood, kingship) were meant to be interdependent, complementing one another, as well as checking each other's excesses. The priests were to play an important role of sustaining an ongoing spiritual life of the people through teaching of the Law and performing ordained rituals. The kings were to serve the purpose of administering justice, sustaining civil order, and providing economic welfare and military protection. And the prophets, as the recipients of divine revelation, were to faithfully pronounce divine purpose and will to the religious and political establishments.

PROPHETIC SPIRITUALITY

The concept of prophetic leadership is intimately linked to the spirituality of the biblical prophets and apostles, and especially Jesus Christ. In order to understand the nature of "prophetic" spirituality, it is important to grasp how the terms related to the prophets and apostles are used in the Scripture. A basic word study of the relevant titles attributed to prophets and apostles¹⁶ are sufficient for the purpose of this thesis in establishing an outline of the essential characteristics of prophetic spirituality.

Nabi ("prophet") is the most common Hebrew term used to refer to a prophet in the Old Testament days. The etymology of the term suggests many possible roots: Hebrew verb *naba* ("to bubble forth"); Arabic verb *nabaa* ("to speak"); Akkadian verb *nabu* (in active sense - "to speak"; ub passive sense - "spoken to" or "called"). Thus, a composite definition emerges: *Nabi* is one who is specially called by God and inspired by God to speak on behalf of God.

Roehand Hozeh ("seer") are synonymous terms referring to one who receives revelatory insight. Thus, if *nabi* refers to the functional dimension of prophetic ministry, then *roeh* and *hozeh* refer to the receptive mode of divine communication. Thus *roeh/hozeh* is one who receives special revelation and insight from God.

IshElohim ("man of God") refers to one who belongs to God—that is, as God's special possession. Subsequently, such a "man of God" would exemplify

16. For an in-depth study of the following terms (*nabi*, *roeh*, *hozeh*, *ishElohim*, *ebed Yahweh*, *malakYawweh*, *shaliach*, *apostolos*) related to the biblical prophets and apostles, see Daniel Kim's dissertation, "The Quest for Authentic Prophetic Authority: A Biblical Theology of Divine Commission," pp. 39-62.

God-like character or manifest God-like supernatural power (e.g., Moses, Samuel, Elijah, Elisha). *IshElohim*, then, is one who belongs to God and exhibits God-like traits.

Ebed Yahweh ("servant of the LORD") was a privileged title given to certain individuals (e.g., Moses, David, the Isaian Servant), as well as the prophets in general ("servants of the LORD"). A servant has a special trust relationship with God. A servant is faithful in obedience to God. Thus, *ebed Yahweh* is one who intimately knows God and absolutely submits to the word and will of God.

Malak Yahweh ("messenger of the LORD") refers to either an angelic or human messenger of God. A messenger basically delivers divine words. A messenger also carries out divine assignments. Thus, *malak Yahweh* is one who faithfully carries out the words and deeds of God.

Apostolos ("sent one") is a term which finds its origin in the Greek verb *apostellō* ("to send"). The New Testament concept of *apostolos*¹⁷ referred primarily to Christ's representative—one who is called and commissioned directly by Christ. A particular sign of apostolic commission, according to Paul, is suffering in the name of Christ (1 Cor. 4:9-13; 2 Cor. 1:5-9; 4:7-12; 6:3-10; 11:23-29). Thus, a true *apostolos* of Christ is one who faithfully carries out the commission of Christ to the extent of laying down one's life for Christ.

From this simple study of the titles attributed to the Old Testament prophets and the New Testament apostles, there emerges a composite image of prophetic leadership/spirituality. The prophetic leader (*nabi*) is one who speaks the word of God with great authority and inspiration of the Spirit. The prophetic leader (*roeh/hozeh*) is one who is receptive to the visions and revelations of God. The prophetic leader (*ishElohim*) is one who exhibits godly character and demonstrates supernatural power. The prophetic leader (*ebed Yahweh*) is one who intimately knows God and faithfully submits to God's authority. The prophetic leader (*nabi*, *apostolos*) is one who is called and commissioned by God. The prophetic leader (*ebed Yahweh*, *apostolos*) is one who is willing to suffer for the commission's sake. Thus, the following prophetic characteristics can be deduced so as to serve as criteria for a high standard of biblical leadership/spirituality: (1) intimacy with God; (2) revelatory truth; (3) supernatural power; (4) call and commission; (5) godly character; (6) authority and submission; and (7) prophetic suffering.

A similar conclusion can be established from the study of the titles related to Jesus Christ. The characteristics of leadership spirituality of Jesus Christ can be established from these following titles (which primarily have to do with Christ's relationship with

17. The term finds its counterparts in the Greek concept of *apostolos* (seafaring military expedition) and the Jewish concept of *shaliach* (representative of the Sanhedrin).

the Father): (1) Son; (2) Servant; (3) Prophet and (4) Apostle.

Son: Jesus' essential identity as the Son of God, clearly confirms the fact and reality that the basis for one's esteem is the parent-child relationship of love and trust. The Father's affirmation of Jesus during his baptism—"You are my beloved Son" (Lk. 3:22)—is the key to understanding Jesus' sense of identity and motivation for ministry. Basically, for Jesus, the Father was the source of his being and intimacy with the Father was his driving inspiration.¹⁸ This Father-Son intimacy is specially highlighted in John's Gospel where the Greek term *patēr* ("father") is mentioned some 109 times. According to Joachim Jeremias,¹⁹ the actual term Jesus probably used was the Aramaic term *abba*, which was the most intimate term a little child would use to address his/her father.²⁰ Thus, Jesus' identity as the Son of God implies his ever-abiding intimacy and trust in his relationship with the Father.

Servant: The basis for Jesus' esteem as the Servant was his identity as the Son. Only those who are secure in their identity can truly be submissive and obedient to another. The Father's affirmation of Jesus—"I am well pleased with you" (Lk. 3:22)—which alludes to the Servant of the LORD in Isaiah 42:1, is crucial in understanding Jesus' role as the Servant-Son. Basically, in Jesus' baptism, the Father affirmed Jesus of both his identity as the Son and his role as the Servant. Moreover, in his temptation, Jesus confirmed his sonship through his obedient servanthood.²¹ And throughout his life and ministry, Jesus perfectly exemplified obedience and submission to the Father's sovereign will.²²

18. In John's Gospel, Jesus' intimacy with the Father is well articulated: "No one has seen God, but God the One and Only, who is from the Father's bosom, has made him known" (Jn. 1:18). "No one has seen the Father except the One who is from God; only he has seen the Father" (6:46). "I know him because I am from him and he sent me" (7:28-29). "I came from the Father . . . and going back to the Father" (16:28). "Father, just as you are in me and I am in you . . . we are one" (17:21). In John's Gospel, Jesus' trust relationship with the Father is also well articulated: "The Father loves the Son and has placed everything in his hand" (3:35). "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing . . . For the Father loves the Son and shows him all he does" (5:19-20). "Moreover, the Father judges no one, but has entrusted all judgment to the Son" (5:22). "By myself I can do nothing; I judge only as I hear" (5:30).

19. Joachim Jeremias, *The Prayer of Jesus* (London: SCM Press, 1967).

20. Although the term *abba* is mentioned by Jesus only in the Gospels (Mk. 14:36), the *abba* prayer tradition of the early church (Rom. 8:15-16; Gal. 4:6-7) clearly indicate its source in Jesus' example.

21. Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Sharing Values and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 42.

22. In John's Gospel, the Father-Son intimacy is expressed in terms of Jesus' obedience/submission to the Father: "I judge only as I hear . . . I seek not to please myself but him who sent me" (5:30). "I do nothing on my own but speak just what the Father taught me . . . I always do what pleases him" (8:28-29). "For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. . . . So whatever I say is just what the Father has told me to say" (12:49-50). "But the world must learn that I love the Father and I do exactly what my Father has commanded me"

Prophet: If Jesus' identity is found in sonship, and his *modus operandi* in servanthood, then his messianic role is defined in terms of prophethood.²³ Although Jesus was certainly more than a prophet, he nonetheless stood in the prophetic lineage.²⁴ Like the prophets of old, Jesus received divine call and commission. Like the prophets, Jesus was inspired and led by the Spirit. Like the prophets, Jesus received revelatory insights about people, situations, and the future. Like the prophets, Jesus spoke words of authority and performed much supernatural power. Like the prophets, Jesus' fate was that of rejection, persecution, suffering, and death. In essence, Jesus was the anticipated Mosaic Prophet, the Isaian Servant, and the Prophetic Messiah.

Apostle: Jesus, the Servant-Son, the Messianic Prophet, is also the supreme Apostle of God. Although the noun, *apostolos* ("sent one"), is used only once in the New Testament to refer to Jesus (Heb. 3:1), there are numerous usages (39 times in John's Gospel) of the verbal forms, *apostellō* and *pempō* ("to send"), referring to Jesus being sent/commissioned by the Father. Essentially, the "sent" theme and the "Son" theme are so intimately related that the unique Son of God is the ultimate Sent One of God.²⁵ The Father entrusted his primary will regarding the salvation of humanity solely to his beloved and obedient Son Jesus, and Jesus was determined to fulfill this commission through his redemptive death on the cross.²⁶

Thus, the composite image of Jesus' leadership spirituality, consistent with the prophetic spirituality, emerges as follows: (1) intimacy with God (Jesus intimately knew the Father—they were one); (2) revelatory truth (Jesus understood the Father's

(14:31).

23. Charles H. Dodd, "Jesus as Teacher and Prophet" in *Mysterium Christi*, eds. George K. A. Bell and Adolf Deissmann (London: Longmans, Green, and Company, 1930), pp. 56-65, lists 15 reasons for regarding Jesus as a "prophet."

24. In Luke's Gospel, Jesus is particularly portrayed in the likeness of the Old Testament prophet: "No prophet is accepted in his hometown" (4:24). "Surely no prophet can die outside Jerusalem (13:33). "And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself" (24:19, 27).

25. The dual theme of the Son as the Sent One is especially well pronounced in John's Gospel. This theme in terms of the Sender-Sent One relationship is well analyzed by Andreas J. Kostenberger, in *The Missions of Jesus and the Disciples according to the Fourth Gospel* (Grand Rapids, MI: William B. Eerdmans, 1998), pp. 108-110. The Sent One brings glory and honor to the Sender (5:23; 7:18). The Sent One fulfills the will of the Sender (4:34; 5:30, 38; 6:38-39). The Sent One does the works of the Sender (5:36; 9:4). The Sent One speaks the words of the Sender (3:34; 7:16; 12:49; 14:10, 24). The Sent One is accountable to the Sender (ch. 17). The Sent One bears witness to the Sender (5:36; 7:28 // 8:26). The Sent One accurately represents the Sender (12:44-45; 13:20; 15:18-25). The Sent One exercises authority as delegated by the Sender (5:21-22, 27; 13:3; 17:2; 20:23). The Sent One sustains an intimate relationship with the Sender (7:29; cf. 15:21; 17:8, 25). The Sent One lives in a close relationship with the Sender (8:16, 18, 29; 16:31). The Sent One follows the Sender's example (13:16).

26. In Luke's Gospel, Jesus' apostolic will—his determination to accomplish his mission—is well described in a series of "must" (*dei*) statements (2:49; 4:43; 9:22; 13:33).

heart and mind); (3) supernatural power (Jesus demonstrated the Spirit's power); (4) call and commission (Jesus knew the source and content of his mission); (5) godly character (Jesus exhibited perfect character and integrity in thought, intent, speech, and action); (6) authority and submission (Jesus perfectly obeyed and submitted to the Father); and (7) prophetic suffering (Jesus suffered rejection, persecution, and death for the sake of the Father's will).

PROPHETIC CHARACTERISTICS

This study of the biblical prophets and apostles, as well as Jesus Christ, introduces a prophetic paradigm of leadership and spirituality, which may help enhance Christian leadership and spirituality in the context of church, society, and mission. The characteristics of prophetic leadership/spirituality are postulated and summarized as follows:

Intimacy with God: The primary characteristic of prophetic leadership/spirituality is intimacy with God. Only the true knowledge of God would lead us to know our self, others, and the reality of the world around us. Intimate knowledge of God, is cultivated by grounding our minds in His Words, beholding the Lord with the eyes of faith, and abiding in the depth of His presence by the Spirit.²⁷ It is the genuine way of experiencing or encountering the person of Christ (as well as the Father and the Spirit). It is the way of communing with God on an ongoing basis. It is the way of knowing and understanding the heart and mind of God.

Revelatory Truth: Prophetic leadership/spirituality establishes the priority of God's Word, or the Scripture, as well as affirms the personal revelation by the Spirit (in a secondary sense).²⁸ It requires us to be sensitive to the leading of the Spirit of God, perceptive to the vision of God, and receptive to the voice of God. It requires us to cultivate a greater sense of reverence for words in general – whether in terms of Scriptural meditation, revelatory insight, or spoken message – and value the weight and substance of words. So having deeply reflected on God's Word, we are called to speak forth the truth of God's Word with authority and conviction.

Supernatural Power: Prophetic leadership/spirituality challenges us to be open to the ways of the charismatic prophets, such as Moses, Samuel, Elijah, and Elisha in the Old Testament, and Jesus Christ and

his apostles in the New Testament.²⁹ Their ministries were marked by the duality of the Word and the Spirit – proclamation and demonstration – so that their spoken words were confirmed by supernatural power.³⁰ Likewise, we are required to cultivate a special faith to believe that there is no limit (with the exception of divine will and sovereign mystery) in terms of category, dimension, or extent of supernatural power in the Spirit available to all disciples of Christ (Mt. 17:20b-21; Mk. 16:17- 18; Jn. 14:12-14; cf. Lk. 24:49; Acts 1:8).

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Call and Commission: The biblical prophets and apostles were known for their special sense of call and commission, as the so-called “prophetic call/commission narratives” clearly indicate.³¹ Thus, prophetic leadership/spirituality is the way of understanding who we are and what we are destined for in terms of our call/commission in the Lord. It is the way of properly discerning and faithfully fulfilling our God-ordained mission in life. The “call” has to do with the Lord inviting us (i.e., divine centripetal pull) to a special relationship with him for the sake of his kingdom service. The “commission” has to do

29. The references for the supernatural ministries of the biblical prophets and apostles include: Moses (Exodus, Numbers); Samuel (1 Sam. 12); a prophet from Judah (1 Ki. 13); Micaiah (1 Ki. 22); Elijah (1 and 2 Kings); Elisha (2 Kings) Isaiah (2 Ki. 20; cf. Isa. 38); Jeremiah (Jer. 20, 29); Ezekiel (Ez. 11); Disciples of Christ (Gospels, Acts); and Paul (Acts, Romans, 1 and 2 Corinthians).

30. They demonstrated all kinds of supernatural power: healing, exorcism, raising the dead, miraculous provision, divine protection, divine judgment, and nature miracles. Regarding Jesus' ministry, Mark's Gospel well outlines the categories of supernatural power: (1) power over nature (4:35-41); (2) power over demons (5:1-20); (3) power over sickness (5:1-34); and (4) power over death (5:35-43).

31. Among the biblical texts which may be sufficiently identified as the literary genre of prophetic call/commission narrative are as follows: Moses (Ex. 3:1-4:17); Samuel (1 Sam. 3:1-14); Elijah (1 Ki. 19:1-18), Isaiah (6:1-13); Jeremiah (1:4- 10); Ezekiel (1: 1-3:15); the Isaian Servant (Isa. 40:1-10; 42:1-7; 49:1-6; 61:1-3); Jesus (Lk. 3:21-22; 4:18-19); Paul (Gal. 1:19- 20; Acts 9:3-13; 22:6-14; 26:13-17), and Apostle John (Rev. 1:9-3:22; chs. 4-5). These call/commission narratives reveal a pattern of divine encounter, divine commission, and divine empowerment. The prophetic call/commission is legitimated by inner conviction, external evidences, and social validations.

27. “The LORD would speak to Moses face to face, as a man speaks with his friend” (Exo. 33:11). “The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word” (1 Sam. 3:21). The LORD spoke to Elijah in a gentle whisper: “Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by” (Ki. 19:11- 12).

28. Elijah: “The word of the LORD came to him” (1 Ki. 17-19); Isaiah: “The LORD said to me” . . . “Thus says the LORD”; Jeremiah: “The word of the LORD came to me” . . . “Thus says the LORD”; Ezekiel: “The word of the LORD came to me” . . . “The hand of the LORD was upon me”

with the Lord sending us out (i.e., divine centrifugal thrust) to accomplish our specific assignments for the sake of his kingdom. The interim between “call” and “commission, then, is the period of “training” in which the Lord is equipping us (in terms of relational knowledge, godly character, spiritual gifts, ministry skills, and strategic planning, among others) in order to launch us into mission.

Authority and Submission: Prophetic leadership/spirituality is the way of surrender and submission to divine authority. Authority is an essential concept of the kingdom of God and lordship of Christ. The kingdom of God is in essence the authority of God in Christ. Jesus Christ as the King and Lord is the perfect embodiment of divine authority. He is the Authority and he exercises his authority by his Spirit. He also delegates his authority to his servants, both angelic and human. We, as servants of the Lord, then, derive our authority strictly from the Lord. We have authority only to the degree that the Lord has authorized us. What is required of us, then, is our radical submission and obedience to the precise word, will, and way of the Lord in regard to our ministry and mission.

Godly Character: The biblical prophets and apostles had such reverence for the holiness of God. Out of their reverence for God and his character, they themselves led the most accountable lifestyle. They were known as conscientious individuals with noble hearts and exemplary character.³² Likewise, we must demonstrate excellence and consistency in our teaching, ministry, and lifestyle. We must stand firm in our conviction regarding divine principles, ethics, and morality. We must proclaim and demonstrate what is of truth, righteousness, justice, and mercy. We need to be mindful of the fact that the substance and quality of our character/integrity—composite of knowing, being, and doing—in Christ, is the foundational base upon which our life and ministry ought to be built (Mt. 7:24-27).³³

Prophetic Suffering:³⁴ Sufferings is the characteristic sign of prophetic leadership/spirituality. For the biblical prophets and apostles, their call/commission

required absolute allegiance and faithfulness to God, and this meant taking a bold stance on behalf of God as a testimony against any opposing forces: “They will know that a prophet has been among them” (Ez. 2:5). Because they challenged the institutional status quo, both political and religious, they were destined to receive the retaliating blows. Likewise, we must be willing to undergo much persecution and even martyrdom for the sake of our conviction in the Lord. Here, we must consider suffering as a privileged honor, because it has to do with identifying with Christ’s own suffering on the cross, as well as participating in his ongoing sufferings at the sight of the havoc of sin, the brokenness of lives, the sufferings of humanity, the injustice against the weak, and mostly, the rebellion of his creation and the rejection of his love.

In conclusion, the prophetic leadership/spirituality is an authentic biblical way in which the servants of the Lord may express their absolute trust and allegiance to the Lord. It is the way of holy devotion to the Lord. It is the way of submission to the Lord’s commands. It is the way of faithfulness to the Lord’s call and commission. It is the way of martyrdom for the Lord’s name and honor. As Jesus pronounced, “Blessed are those who are persecuted because of righteousness for theirs is the kingdom of heaven . . . for in the same way they persecuted the prophets who were before you” (Mt. 5:10-11).



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32. Moses was known for his meekness and patience (Num. 12:3), Samuel for his honesty and integrity (1 Sam. 12:3), Elijah for his uncompromising allegiance (1 Ki. 18:21-22), Amos and Isaiah for their sense of justice (Am. 5:24; Isa. 10:1-2), Jeremiah and Ezekiel for their perseverance (Jer. 1:10; 6:27; Ez. 2:3-5), and Daniel for his purity and trustworthiness (Dan. 6:3-5).

33. The essential elements of true character are well outlined by Jesus in the Beatitudes (Mt. 5:3-12): humility, brokenness, meekness, passion for righteousness, mercifulness, purity, peace-making, and faithfulness. Paul also advocates Christ-like character in terms of the “fruit of the Spirit” (Gal. 5:22-23): love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

34. The primary biblical cases of prophetic suffering are as follows: Moses (Num. 11, 12, 14, 16, 20, 21). Elijah (1 Ki. 18-19). Hosea (chs. 1-3); Jeremiah (chs. 20, 26-32, 36-38); the Isaian Servant (Isa. 53). Jesus (Lk. 4:24; 6:23; 20:9-19; 11:48-49; 13:33-34; 22:37; Acts 8:32-33); Paul (Acts 9:15; 1 Cor. 4:9-13; 2 Cor. 1:5-9; 4:7-12; 6:3-10; 11:23-29); and John (Rev. 1:9; 11:3-12).



ASIA MISSIONS ASSOCIATION

The 12th Triennial Convention

APRIL 18-22, 2016

MANILA, PHILIPPINES



Know Christ and make Him known



It is a delight to announce that the 12th AMA Triennial Convention will be held in Manila, Philippines at the GREENHILLS CHRISTIAN FELLOWSHIP, also known as GCF, a church at the very heart of Ortigas Center, Pasig City - one of the fastest-growing commercial centers in the Philippines today. The PHILIPPINE MISSIONS ASSOCIATION will serve as our host from April 18-22, 2016, in coordination with the Philippine Council of Evangelical Churches (PCEC).

GCF has an over-all constituency of over 7,000 worshippers. It was born out of a New Testament heritage, assisting in the spreading of the gospel through evangelism, discipleship, and in the multiplication of churches. The church is a community of faith passionate to see the grace of God transform lives, families, communities and culture. GCF is honestly striving to become the kind of church described in the Bible. There's Biblical preaching, heartfelt worship, constant prayer, and honest friendships.

Greenhills Christian Fellowship was a vision sought after by Rev. David and Patty Jo Yount of the Conservative Baptist Mission, aimed at reaching the emerging, self-reliant Filipinos who have the influence, and the leadership to do a significant work in spreading the Gospel of our Lord Jesus Christ throughout the Philippines and even to other nations. It began February 14, 1978 when 67 people met at the Club Filipino, Greenhills, San Juan for a Valentine's Fellowship Dinner. GCF grew and eventually settled at Medecor Building along Ortigas Avenue in 1978. In 1990, GCF moved into its own building at the corner of Garnet and Ruby Roads in Ortigas Center, Pasig City.

GCF's Senior Pastor is Dr. Larry P. Pabiona - a medical doctor serving since 1994. Under Dr. Pabiona, GCF pursues a refocused mission of making disciples in the Philippines and beyond, and a new vision of lives and communities transformed for Christ.

Leading our Host Committee, PMA is under the leaderships of its National Director, Rev. Lalano A. Badoy and PCEC Director Bishop Noel Pantoja, The Philippines is one of the countries which started its missions association because of a vision to train, receive and send Filipino missionaries to participate in the Great commission. PMA is one of the early members of Asia Missions Association.

We are grateful to PMA and PCEC for the assistance extended to the Asia Missions Association so we can hold the AMA 12th Triennial Convention in Manila. We are thankful also to GCF for opening her doors to AMA and the participants of the 12th Triennial Convention from April 18-22, 2016.

The AMA Convention will have it's theme as below:

"GLOBALIZATION & MISSION"

- » **THE WORLD HAS BECOME A GLOBAL VILLAGE AS COMMUNICATION, AND TECHNOLOGY DEVELOPED.**
- » **IDEOLOGICAL, SOCIAL AND CULTURAL BARRIERS HAVE BEEN BROKEN DOWN BY TIDES OF GLOBALIZATION.**
- » **MISSION HAS BECOME A MULTI-ETHNIC ENTERPRISE AND IS FROM SOMEWHERE TO EVERYWHERE.**
- » **GLOBALIZATION IMPACTS MISSIONARIES AND THEIR MISSION STRATEGIES WHETHER THEY ACCEPT IT OR NOT.**
- » **THE NEW WORLD NEEDS A NEW UNDERSTANDING OF MISSION, NEW ATTITUDES, AND STRATEGIES.**

The AMA believes that thru this convention the leaders will be aware of the changing environment of mission which is characterized by globalization, and help them prepare new mission strategies for the changing world.

For more details about the AMA 12th Triennial Convention, please visit us at <http://www.asianmissions.net>. If you have some questions, please send us an email at ama2016.manila@gmail.com

We trust our God that this AMA Convention will be blessed once again! And when this will happen, we pray that the Lord will bring you to be with us in Manila!

Sources:

<http://philippinemissionsassociation.com/pma-history/>

<http://www.gcf.org.ph/about/history>

<http://bible.org.ph/wp/pcec-installs-bishop-pantoja-as-national-director/>



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