

The Mediator

A Journal of Holiness Theology for Asia-Pacific Contexts



**ASIA-PACIFIC NAZARENE
THEOLOGICAL SEMINARY**

**Bridging Cultures for Christ
1 Timothy 2:5**

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PREFACE

Seeing the new *Nielson Center for Education and Evangelism* being built outside my office window as I prepare this issue of *The Mediator* brings to mind the construction God does in each of our lives. Sometimes hammering and chipping needs done. Professors, students, and staff at APNTS have become accustomed to the pounding outside as this new building rises from the ground. I never like the chipping part—because it hurts! When I am not quite in the right shape or not doing what God’s wants me to do, God brings a messenger my way to remind me of the way I should live. This loving discipline is not always pleasant, but it is always for my good.

Other times, a form needs fitted in preparation for the pouring out of God’s blessings. I have been amazed at the workers contracted to build the CEE building. They spend several weeks preparing forms for the concrete which is poured in only a few short hours. Having built a house myself, I know first-hand the challenges of preparing for a foundation. In fact, my carpenter father-in-law tells me that the foundation is one of the most difficult and crucial parts of a building. The forms must be perfectly level and square, otherwise, everything else in the building will be off. Our spiritual “forms” must also be carefully prepared, ready to receive the blessings God has for us.

I also find the digging experience especially unnerving because there are things in my life that just need to be removed altogether. God does not leave us where we are; He always wants to take us beyond. Spiritual digging is a bit like getting a tooth pulled: it is necessary, may be painful, but always brings healing. There are activities, thoughts, memories, and attitudes that God needs to dig out of our lives. We try to bury them, hoping no one will see the pile of dirt covering the mound. But no matter how deep we bury them or how hard we pack the dirt, God knows, and He digs them out in order to prepare for the foundation.

God has a goal in this building process: to recreate us into the holy people He intends us to be. Paul the Apostle reminds the Corinthians that they are the temple of the Holy Spirit (1 Cor 3:16). The temple in the Bible symbolizes the place where the presence of God dwells. Anything that is to be in the presence of the holy God must likewise be holy, since no unholy thing or person may stand before the holy God. God is the carpenter in building this temple. He digs the foundation, sets the forms, and pours the concrete. What results is a beautiful edifice, sanctified for the presence of the holy God.

Asia-Pacific Nazarene Theological Seminary is a place where community members are being formed and fashioned into holy temples, ready and willing to make a difference in a changing world full of diversity and desperation. We strive to make the “APNTS Experience” not simply an academic exercise, but also—and more importantly—a spiritual encounter. As participants in the Wesleyan tradition, faculty seek to answer the “so what” questions: what difference does our teaching make in the real church “out there”? Are our graduates effective in their ministries? Are they preaching the gospel with clarity and power? Are they Spirit-filled leaders, dedicated instruments of the Holy Spirit?

This issue of *The Mediator* offers a glimpse into the important dialogue and exchange of ideas that takes place on our campus. All of our articles come from those who are or have been participants in the “APNTS Experience.” We hope readers of this issue can join in this experience and catch some of the APNTS milieu. The articles included in this issue spring from our concern that the clear gospel message of victory in Christ be articulated with clarity, simplicity, and relevancy to the people around us.

We have included the induction addresses of two of our new faculty members. Paul and Mitsuko Fukue remind the community that the gospel is big enough for the whole world. We must have intentionality in our efforts at bringing the message of Christ to different cultures, even the one we call our own. We may think we know our own culture, but perhaps we need to look again at the needs of the people around us. The Fukues both offer important insights into their own Japanese culture and provide models that can be applied to other contexts.

This issue also explores themes related to the doctrine of holiness. My own article on grace, law and conscience investigates some basic theological presuppositions that help facilitate growth in understanding John Wesley, the Apostle Paul, but most importantly, the work of the Holy Spirit. The seemingly diverse theological concepts of grace and law come together as inseparable partners when the Holy Spirit uses a willing and open conscience as the guide for helping a person become more like Christ.

Christi-An Bennett's article offers some insightful historical basis for proclaiming the message of holiness through missions. From its earliest days, the Wesleyan movement has been concerned with taking the gospel to the lost. Profoundly, this impetus comes from important theological convictions intrinsic to the doctrine of Christian perfection.

Stephen Bennett has worked with two APNTS students, Jubilee Thanga and Din Thara, in formulating a useful approach for sharing holiness with the Mizo people of Myanmar. Much work remains to be done on the Asia-Pacific region in finding relevant ways for sharing the full gospel, and APNTS joins sister schools throughout the region in developing a new generation of Asian and Pacific theologians. This brief article not only offers a valid approach but also serves as an invitation for other cultures to experiment with fresh approaches to eternal truths. Future leaders like Jubilee and Din are the ones who will make the difference in the future. They have the double task of taking the ideas they have learned in class, chapel and informal times of discussion, and making these ideas relevant to the people in their home setting. Another APNTS student, Greg Fernandez, provides some brief, but useful insights on leadership. In this paper, originally written for a class, Fernandez offers a well-balanced approach to leadership that any pastor or leader would find refreshing. Reminders like this allow us to fine-tune our skills in preparation for impacting the world for Christ.

APNTS has been blessed to have visiting or adjunct faculty on campus this year. Each of these persons has made a significant contribution to the development of students, faculty, and staff, especially through speaking in chapel services. Chun, Kwang Don provided an example of excellent, inspired preaching that called the community to commitment on a higher level. One of his sermons is included in this issue in manuscript form. In this message, using the model of Joshua,

Chun challenges that true leadership is spiritual leadership, focused on reading God-with-us.

In addition, Robert Donahue offers a compelling message in reflection on the Parable of the Good Samaritan. No one who reads this sermon with an open heart will be left unchallenged in seeking to have a heart of compassion. Donahue also brings us up-to-date concerning directions in the modern missions movement by reflecting upon a recent symposium he and others from the APNTS community attended. The new ways of doing missions offer holiness denominations new opportunities for entering the “missions think-tank” and becoming significant catalysts of where missions may be heading in the years ahead. Donahue also reviews the significant new book, *A Dictionary of Asian Christianity*.

Finally, practical examples of relevancy can be seen in two sermons on John 4:7-21. Cynthia Datu, a current APNTS student, shares a message particularly designed for her Filipino context. Her engaging approach calls the listener to relational holiness, relationship with God and incarnation with others. John Bose, a recent APNTS graduate and effective pastor in Bangladesh, shares in his message about how the loving God has designed for us to love. Speaking from his own experience and the stories of others, John reminds us that real love, the type of love that comes from God, is love in action. We have included both of these sermons with the intended purpose of allowing readers to see two divergent, but not too different, approaches to a well-known text. We all preach the same gospel, but the way we preach it may be unique to us and to our context.

APNTS is doing more than simply adding new buildings to the campus; we are building temples. We are being built up together into a holy temple, united in Christ, built on the foundation of the teachings of the apostles and prophets, fit for the presence of the Spirit of holiness (Eph 2:20-22).

David A. Ackerman, *Editor*

BEYOND CHRIST AND CULTURE

Hitoshi (Paul) Fukue

An Induction Address, October 2, 2001

Scripture: Ephesians 3:14-19

The purpose of an induction address, I presume, is to describe what I, as a teacher of APNTS, intend to do in my theological responsibility. In order to do so, first I feel I must trace what kind of theological journey I have tread in my personal history. Only in doing so do I feel it will become clearer what I intend to do theologically here at APNTS.

Theological Journey

I was converted to the Christian faith while I was studying at Northwest Nazarene University in Idaho, United States. Since my conversion I concentrated on theological studies for five years, two years at NNU and three years at Nazarene Theological Seminary in Kansas City, United States. My faith was deeply rooted in Wesleyan understanding of Christian faith during those five years in the United States. I am grateful for many teachers who had not only high academic quality but also genuine Christlike personality. It is during those years when I learned academia and spirituality must go hand in hand.

After completing my Master of Divinity degree, I came back to Japan to begin my Christian ministry. By the way, I was already married in the United States, so my wife and I returned to Japan together. Through a strange providence of God we began to pioneer a church in my home town, Kochi City in Shikoku Island. During the early stages of our pioneer work, I came across a Japanese minister by the name of Rev. Yasuro Enomoto, who started a Christian movement called *Asbram*. Under his influence I learned to read the Bible with greater

intensity and meditation. Rev. Enomoto was deeply influenced by the ministry of E. Stanley Jones who introduced the Ashram movement into Japan.

After seven years of pioneer work, my wife and I were able to see a new sanctuary and a congregation of born again Christians, including many of our relatives. However, I felt I faced a great cultural wall which seemed to refuse Christianity. It was during those early years of ministry that I began to explore the relationship between Christian faith and Japanese culture and society. And I felt a need to further study the relationship between so-called Christ and Culture. I was led to Boston University School of Theology to explore my inquiries on the issue. There at BU two theological areas of study, namely, Sociology of Religion and Christian Social Ethics captured my attention among other things.

Sociology of Religion has helped me to understand the social dynamics of religious phenomena. My special interest has been to explore the relationship between Christian faith and social change. My concept of ministry was broadened by the studies of Sociology of Religion as well as Christian Social Ethics and different Christian ethicists. In my dissertation I attempted to explore Japanese worldviews in terms of historical, religious, cultural, and social changes. These studies broadened my academic interests and helped me to explore the works of both western and Asian theologians who grappled with the problem of Christ and Culture. These studies also helped me to broaden my concept of ministry after we returned to Japan to continue to pastor the same church we had pioneered.

Daisetsu Suzuki, a renowned Zen master of Japan, once told a parable. The parable goes something like this. Once there was a painter. He began to paint on a white sheet of paper. In the early years of his career as a painter he drew only simple pictures. He felt the blank space on his paper was very important, so he drew only a few lines and used minimum colors. But as the years went by he began to experiment with all kinds of paintings, and his paintings became more and more elaborate with complicated drawings and multiple colors until very little blank space was left in his drawing paper. Then as he grew older, after

passing through all kinds of artificial experiments, his paintings began to be simple again. So much so in his last years, that his paintings had only a few lines and a few simple colors again just as in his younger age. Then the Zen master, Daisetsu, asks the question. Are his early paintings with a few lines and simple colors same as those of his last years? Both are simple pictures with abundant blank space, but are they the same? Naturally the Zen master is attempting to draw a strong negative answer, no! They are not the same! The artist started out his career with simple paintings and ended his career with simple paintings also, but there is an ocean-wide difference between the two. So the Zen master seems to teach.

If I am allowed to apply this parable to my theological journey, I can say that I started out the journey with a simple faith in the love of God in Christ Jesus. Then as the years went by, I explored all kinds of theological perspectives and painted my journey with diverse theological colors. But then as I grew older (not old but simply older), I have become more convinced that the most crucial matter in Christian faith is the simple faith in the love of God in Christ Jesus. It is the same simple faith in the love of God as I started my theological journey many years ago. But is it really the same? No! My faith has been broadened in scope, widened in perspective, deepened in understanding, and heightened in force. Through the meanderings of diverse theological paths and no doubt through the many struggles of actual ministries, my simple faith in Christ has been tried and tested and reinforced. But the difference with the parable of Daisetsu is that I intend to continue to paint my theological journey with diverse colors and multiple lines. I intend to continue to deepen my understanding of Holiness Theology, Systematic Theology, Christian Ethics, Asian context of Christian faith and ministry, as well as Sociology of Religion, Homiletics along with some fresh areas of theology. In other words, I wish to deepen my understanding of God in Christ, the Scriptures, society, culture, mind and heart. And all of this I intend to do with the Pauline conviction that the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me (Galatians 2:20).

Christ and Culture

Now I would like to focus particularly on the issue of “Christ and Culture.” I have mentioned that during my early pastoral ministry, I came across the problem of “Christ and Culture” by encountering an invisible cultural wall which seemed to resist Christian faith. It emerged out of my actual pastoral experiences. During those years I came across the works of two Japanese intellectuals: Shusaku Endo and Yoji Inoue. These two Christians, Endo being a novelist, Inoue a theologian, also struggled with the problem of Christ and Culture and attempted to solve this in their writings. In the case of Endo, he was baptized into Christian faith at a young age by influence of his mother. He confessed that he felt as if he put on western clothes which did not quite fit him. Christian faith, as presented to him, seemed a very foreign worldview and did not quite ring his heart chords. He searched for Christian faith in Kimono. Yoji Inoue also struggled with the foreignness of Christian faith and wished to find a faith which touched the heart of Japanese sentiment. He struggled to resolve the problem of the tension between Christian faith and Japanese religious, cultural and intellectual heritage.

These two intellectuals produced many inspiring literary and theological works: *Silence*¹ by Endo and *The Face of Jesus in Japan*² by Inoue, among other works. They made explicit what I was struggling with subconsciously as a pastor in the dominant non-Christian culture and society. I felt empathic with their attempts to bring Christ to the core of Japanese minds and hearts. Then I came across a book called *Islam Observed*³ by Clifford Geertz, a cultural anthropologist. This book has left an indelible impression on my mind and a clue to solve the problem of “Christ and Culture.” In this book Geertz attempts to analyze the development of a supposedly single creed, Islam, in two quite contrasting cultures, the Indonesian and the Moroccan. His

¹Shusaku Endo, *Silence* (Tokyo: Kodansha International Ltd., 1966).

²Yoji Inoue, *The Face of Jesus in Japan* (Tokyo: Kindai Bungeisha, 1994).

³Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Chicago: The University of Chicago Press, 1968).

concern is to discern the interrelations of particular kinds of culture with particular kinds of faith. And as a result of field research which extended to several years in both countries, he describes the traits of Islam in each country. Traits of Islam in Morocco, as he observed, were “uncompromising rigorism, aggressive fundamentalism, seamless orthodoxy, moral perfectionism, and completely uniform creed.” On the other hand, the traits of Islam in Indonesia, as he observed, were “adaptive, absorbent, pragmatic, gradualistic, a matter of partial compromises, outright evasions, and it pretended to comprehensiveness, not to an intensity but to a largeness of spirit.”

Geertz points out the fact that what is believed to be true has not changed for these two peoples, or not changed very much. What has changed is the way in which it is believed. He believes that the reason why Moroccan Islam became activist, rigorous, dogmatic, and why Indonesian Islam became syncretistic, reflective, and multifarious, lie in the sort of collective life within which and along which they evolved. This cultural anthropological analysis of Geertz helped me to understand the difference between *what* is believed and *how* it is believed. And it seemed to imply that there is a relative freedom in *how* we believe. I began to feel more free in giving expressions to Christian faith in terms of my own cultural heritage and sensitivity. And I believe Christian faith has been brought closer and made more intimate to the core of our personality. It goes without saying that we need to be careful not to fall into religious syncretism.

In addition to the analysis of Clifford Geertz on the interrelation between religious faith and culture/society, such work as *Christ and Culture*⁴ by Richard Niebuhr also helped me to resolve the problem of Christian faith and cultural/social context. Through *Christ and Culture*, I could perceive that Christians everywhere have attempted to resolve the problem of culture since the beginning of the Christian Church for two millenniums, that the answers to the problem are not singlefaced but multifarious, and that there is no single absolutely right expression

⁴H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, Publishers, 1951).

of faith which applies anywhere anytime. With the help of these analyses, I began to feel less guilty in searching for expressions that are more genuine and authentic to our cultural sensitivity. I believe, as a matter of fact, that this is what we need to do in each of our own cultural and social contexts.

Back To the Roots

I am made aware that there are not a few Asian Christians who assert that theology as developed in the western countries during these two thousand years is too rationalistic and abstract for Asian minds which are more relational and concrete. They claim that western theology (if there is such a thing) is too philosophical, too analytical and too conceptual. I believe these claims are overgeneralizations of western theology. But I also think that there is some truth in their claims. There may be some fundamental differences in cognition, namely how a person perceives a truth.

Once a group of Japanese Zen Buddhist monks stayed at a European Catholic monastery on the occasion of spiritual exchange. Japanese monks found amazingly that there was much commonality between them and the European Catholic monks in their daily religious disciplines, their daily labors, and life style as a whole. But they discovered one fundamental and perhaps a decisive difference between them and the European monks. It was a fact that in the European monastery there was a library with a large collection of religious books which were intended to assist them with their spiritual and intellectual life. On the contrary, in the Zen monastery in Japan, there was no library and no books at all. In fact the Zen monks try to rid any books or any human knowledge from their mind. They attempt to search for supernatural enlightenment only through wisdom beyond human knowledge. They do so through meditation under the guidance of a Zen master. This may be an extreme illustration but there may be stronger inclinations for rational knowledge in the western people than those of Asia, and there may be stronger inclination for intuitive knowledge for people of Asia than those of the West.

The need for Christian faith through Asian perceptions has been voiced more strongly than anyone else by C. S. Song, a well known Asian theologian.

He says that “a journey from Israel to Asia needs to be undertaken all over again.”⁵ He emphasizes the need for theology in Asian sensitivity by saying parabolically,

the airplane ticket purchased for us to reach Asia from the biblical land was a nonnegotiable discount ticket... It had many intermediary stopovers. The most frustrating part of it was that the itinerary could not be altered. Everything had been decided in advance at a travel agency in the West. It is true that ... there was much to see and learn on the way. . . . We also found ourselves in the company of very learned persons who seemed to know Aristotle and Kant, and also the Christian Bible, inside out. On the whole, it was a rewarding journey. But it took too long and there were too many interruptions.⁶

Then he asserts that “it suddenly occurred to us that there must be a more direct flight from Israel to Asia, a flight which would have fewer stopovers and would allow changes of itinerary when occasions demand.”⁷ C. S. Song’s thesis is a strong criticism of western theology and assertions of Christian faith in a radically different manner of expression from that of western Christianity. One positive aspect of his thesis is that he encourages Asian Christians to listen to the Bible directly with our minds and hearts in our cultural context. God speaks to each one of us directly through the Scripture by the enlightening power of the Holy Spirit. The “direct flight from Israel to Asia” in C. S. Song’s words means, I presume, that we can and need to listen to and discover the meaning of the Word of God directly without having to rid ourselves of our cultural and intellectual and religious legacies of Asia.

⁵C. S. Song, *The Compassionate God* (New York: Orbis Books, 1982), 7.

⁶Ibid.

⁷Ibid.

Listening to the Word of God directly and sensitively is the primary and first task for any Christian. But I do not and cannot go so far as to say that we can discard the two thousand years of Christian understanding and theology developed in the western countries. I cannot agree with C. S. Song that the direct flight from Israel to Asia is sufficient. We still owe greatly to the theological legacies of the western churches. The long complicated Christian history of the West represents Christian faith in all possible perspectives of human experiences. It is no doubt that the history of the western church reveals human weakness in the forms of religious wars and colonialism and sometimes oppressions and exploitations in the name of God. But at the same time Christians of the West have been salt of the earth and light of the world. Through their witness and their spiritual life and missional passion the majority of Asians came to know Christ. Through ministers like John Wesley and his followers we came to know the fuller and deeper meaning of Christian faith. We owe immensely to these western Christians and theologians for our salvation and hope in Christ. Because of these reasons I would have to put some reservations upon some parts of the thesis of C. S. Song.

I would much rather like to take an interpenetrating approach in the matter of Christ and Culture. In the interpenetrating approach Asian Christians will continue to learn greatly from the western understanding and history of Christian faith but at the same time attempt to explore Asian expression of faith with keen sensitivity to Asian culture and history. In this approach western Christians and theologians will also learn from Asian expressions of faith and perhaps find fresh perspectives in their understanding of faith. Asians and western Christians will interpenetrate each other with their own unique understanding of faith and greatly contribute to each other. In this approach, as much as Asians learn from western theologies, the latter will also benefit from the studies of emerging theologies of Asia. By this interpenetrating approach we would be able to edify each other and appreciate the width, length, depth and height of the love of God in Christ Jesus. The median way of John Wesley's approach seems to be practical here again in this crucial matter of Christ and Culture. It is not an either/or but a

both/and approach. And in taking this approach we would perhaps become more authentic Christians for the twenty- first century.

Conclusion

In conclusion, I would like to give an illustration which, I hope, will reinforce my contention. The illustration is taken from a book called *Communicating Christ Cross-Culturally*⁸ by David J. Hesselgrave, who was once a missionary to Japan. He talks about a Japanese pastor by the name of Ryouin Kamegaya who was a converted Buddhist priest. Ryouin Kamegaya was a well known pastor in Japan and an extremely effective communicator of the gospel of Christ. Ryouin wrote a book called *From Buddhism to Christ* which is a classic now. Now Dr. Hesselgrave tells of an episode about when he was with Pastor Kamegaya during a series of evangelistic meetings in Urawa City, Japan. I quote the episode from his book.

As a small group of us walked down the street and headed out across the rice paddies one day, it became apparent that something within Pastor Kamegaya reached out in profound appreciation for the simple beauties of nature that surrounded us as the sun settled behind the soft clouds in the western sky. The cherry blossoms with their ever-so-delicate pinkness were the special objects of his fascination. Sensing this, one Japanese youth made a move to pick a small branch... Quickly the *Sensei* raised his hand, saying, "Please... let them be." His would-be benefactor stopped short and in an apologetic tone explained that he wanted just a few for the *Sensei's* room. Pastor Kamegaya smiled, thanked him, and added, "You must understand that they are the gift of my heavenly

⁸David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd Edition (Michigan: Zondervan Publishing House, 1991).

Father. Since He has given me all things in Christ, they are mine. I prefer to keep my blossoms right there on the tree.⁹

In that moment Dr. Hesselgrave was quite amazed at the faith of Pastor Kamegaya and describes his surprise in the following words.

With him (Pastor Kamegaya) this was indeed his Father's world in an arrestingly practical and yet profound sense. . . . It was little wonder that he had so effectively communicated the greatness of God, the grace of Christ, and the wealth of true Christians. This was beyond the West and beyond the East. It was biblical Christianity. What made it important was that God had said it. But Kamegaya Sensei had repeated it in a way that most effectively communicated Christ to the Japanese.¹⁰

This is the goal of my approach of interpenetration. This is the kind of authentic Christians we would hope to become for the twenty-first century. And this is the genuine Christianity that touches the hearts of both the western as well as the Asian people.

⁹Ibid., 159-160.

¹⁰Ibid., 160.

INTERCULTURAL COMMUNICATION AND THE GOSPEL: A CASE STUDY OF A JAPANESE CHURCH

Mitsuko Fukue

An Induction Address delivered on February 26, 2002

It has been a long time since the need for contextualization of the gospel was realized by Christians everywhere. In the case of Japan, in spite of a century and a half of evangelistic efforts since the lifting of the banning of Christianity, still less than one percent of the population is Christian today, including both Catholic and Protestant. After the defeat of World War in 1945, the Allied Powers sent Douglas MacArthur to Japan as the Supreme Commander of the Allied Powers and attempted to reform and reconstruct the post-war Japan for the following six years and eight months. Among the major reforms were demilitarization and democratization policies for the country. In regards to religious policies, the State Shinto, which had control over all the other religions, was disorganized, and the separation of the state and the religion policy was implemented. In one year, all the religions were liberated from bondage and allowed to practice freedom of religion.

The Occupation forces did not necessarily give privileges to Christianity alone, but the Supreme Commander General MacArthur was a believer from the Episcopal Church, and he had a strong conviction that the democratization of Japan could be fulfilled only through Christianization of the people of Japan. The letter which MacArthur wrote to the chairperson of the American Baptist Federation was printed in Asahi Newspaper of December 4, 1946. The following is an English translation of the letter which was originally printed in Japanese.

Now is the best opportunity to spread Christianity among the Japanese people, since there is a spiritual vacuum in the people's heart brought by the war. If this opportunity is understood fully by the Christian leaders in the United States, the most fortunate spiritual reformation will be realized for the progress of civilization, which will be far greater than any economic or political reform has ever attained in the history of the world.¹

As is clear from the letter, MacArthur requested American churches to send as many missionaries as possible to Japan and in response to his request, the mission organizations of both American and European countries sent missionaries to Japan far more than to any country in the church history of the world. They provided strong support for the reconstruction and evangelization of Japanese churches.

Under these circumstances, the evaluation of the Japanese people toward Christianity changed 180 degrees and huge crowds of people flocked around churches, and an unprecedented boom of Christianity took place. The Japanese leaders sensitively felt the intention of the Occupation forces and radically changed their attitude toward Christianity. Many Christians who were once marginalized from the mainstream were used as leaders of the society. Owing to the strong support of the American churches, the former denominations were reorganized, new denominations were born, and new Christian universities and social welfare organizations were promoted. Christian churches grew very rapidly.

However, when the Occupation period ended and MacArthur left Japan as a result of the San Francisco Peace Treaty which liberated Japan from the Occupation forces, the Christianity boom receded as the tide ebbs and Christian churches again became isolated from the society. Why did this happen? From hindsight we can say simply that the gospel could not take its roots in the Japanese culture. We cannot help but think that there were some strange alien elements in Christianity. And the Japanese people could not adapt and assimilate Christian faith, especially its doctrines as something inharmonious with them. And Christianity survived only among the upper intellectual people who

¹Douglas MacArthur, *Memoirs of MacArthur* (Tokyo: Asahi Shinbun Inc., 1964).

adopted western culture which was quite different from Japanese traditional culture.

Today Christian churches in Japan are struggling in order to fight against the difficulty and futility of evangelical attempts among the general public. One factor which makes the propagation of the gospel in Japan difficult is the fact that Japanese Christians take it for granted that they (we) understand Japanese culture and its people. But in actuality we lack objective recognition and understanding of both. In other words we have not yet been able to come to conscious realization of our own culture and people. Without grasping and facing the essential nature of our own culture, we would not be able to illuminate our own culture and people, nor would we be able to recognize the values and ways of thinking of foreign cultures and people. It is a very difficult task to accept, digest, and absorb foreign worldviews. Japanese Christians today find it difficult to effectively communicate the gospel even to their own people.²

Culture and Communication

The cultural anthropologist, Edward T. Hall says that culture itself carries communication value as “silent language” which is not verbalized. This is to say that “culture itself is communication.” He further says that human life as a whole is communication. Language sometimes does not have any meaning as language alone. In many cases, means of communication other than language are far more important.³ According to one report, 65 % of interpersonal communication is occupied by non-verbal messages, and according to another report 93%.⁴ These facts show evidence for my contention that we have to understand our own culture in order to communicate the gospel to our own people.

²Mikio Sumitani and Kazu Yamamoto, eds., *Nihon niokeru Fukuin to Bunka* (The Gospel and Culture in Japan) (Tokyo: Kyobunkan, 1967), 3-8.

³Edward T. Hall, *The Silent Language* (Doubleday, 1959) translated into Japanese as *Chinmoku no kotoba* by M. Kunihiro et. al (Tokyo: Nanundo, 1966).

⁴Gyo Furuta ed., *ibunka komyunikeshon* (Cross-cultural Communication) (Tokyo:Yuhikaku, 1987), 91.

It is not my intention in this address to give answers to such an audacious topic as clarifying the whole Japanese culture. But I would like to highlight some of the primary characteristics of Japanese culture in its connection with, and transformation, acceptance, and contextualization of foreign worldviews, including my own cross-cultural experiences.

My first encounter with a different culture was my contact with American missionaries, Rev. and Mrs. Moore, during my senior high school days. Mrs. Moore held an English Bible Class every Saturday afternoon at their home and usually about ten high school students participated in it. It was customary that when Rev. Moore passed by us during the Bible class, he smiled and winked at Mrs. Moore. I was quite amazed at his behavior, for I had never seen my father smile and wink at my mother in my entire life. The shocking scene made a deep impression on my mind. A few years later I went to the United States to study at Northwest Nazarene University and stayed at the girls' dormitory. I studied with my boy friend who is my husband now, and spent four years (including my husband's seminary education), surrounded by neighbor-loving devout Christians. It was a series of surprising experiences one after another which I can never forget. Later in life we went back to the United States for further study which added up to a total of about seven years living in the United States.

Through the experience of living abroad, I was overwhelmed by the cultural differences. Time just doesn't allow me to explain them all, but to my eyes many American behaviors were opposite to those of my cultural behavior. Just to give a few examples, when I count on my fingers, I usually start with my thumb and then to the forefinger and on to the little finger, turning them in from an open palm position, while Americans start with index finger and onto the thumb, opening each finger from a fist position. In counting paper money, Japanese count it folding each paper money into the inside, while Americans count it flipping each paper money to the outside. When cutting a carrot, for example, Japanese cut it from top to bottom with no exception, but Americans often cut it from bottom to top. When we carry a baby, Japanese mothers usually strap the baby on their backs or in front with the baby facing the mother, while in America I witnessed fathers carrying the baby on their backs on a chair-like metal carrier with the

baby facing outward. When using a handsaw, Japanese pull it to cut wood, while Americans push it. Japanese are usually quiet, while Americans seem to enjoy talking. When talking, Americans seem to have direct eye contact with the person they are talking until they finish their talk. This behavior is done in Japan only when people are quarreling or in deep love. In America, women were treated with kindness. When riding on an elevator, women were given priority. Back in those days this was a surprising scene for me, because Japanese women were supposed to walk three steps behind men. (I didn't follow such custom of course.) In America, husbands seem to manage the money matters of the family, while in Japan the husband hands over all the salary to his wife and the wife usually manages the money matters of the family and gives small allowances to her husband. Of course I follow this custom. Granted that these examples are somewhat of an overgeneralization of cultures, and American culture today has become too diverse to articulate. These experiences with a different culture became the starting point of my studies in cross-cultural and interpersonal communication. I began to see myself better with the light of a different culture and the breadth of my thinking grew larger through the encounter with another world.

Characteristics of Japanese Culture that Arise from the Comparison with American Culture

Seiya Matsumoto lists six characteristics of Japanese culture as follows:⁵

1. Human relationships take precedence over principles or fundamental truths. This leads to valuing emotion over reason.
2. Take life as it naturally comes and wait quietly without going against the flow of nature. Less emphasis is upon human power to actively change the flow.
3. Group orientation to achieve something together with others respecting good relations rather than individualistic orientation.

⁵Seiya Matsumoto, *Nihibeï Bunka no Tokushitsu* (Characteristics of Japanese and American Cultures) (Tokyo: Kenkyusha, 1994).

What restricts the behavior of an individualistic oriented person is consciousness of sin before God. What restricts the behavior of a group-oriented person is consciousness of shame which arises from being different from or inferior to other persons in the specific group.

4. Respect for humility is shown in bowing and introducing one's wife to others as one's silly wife. This contrasts against egalitarian orientation where one calls one's partner as a better half and shake hands with other people at equal footing.
5. *Honne* and *Tatema* are differentiated. *Honne* consists of a person's real intentions and real feelings which are usually hidden from outsiders and disclosed only to relatives or insiders. *Tatema* means a principle or policy which a person shows to outsiders and could be interpreted as a person's public image. Contracts can be often *Tatema* and could be flexible depending on situations. It favors round-about manner of speech rather than straight talk and values the ability to guess other person's real feeling and intentions.
6. Pessimistic orientation thinks of life as enduring unhappiness and sufferings rather than enjoying life now and thinking things positively. While optimistic orientation compliments strength of a child and cultivates his/her talents, pessimistic orientation has a tendency to point out weaknesses of a child and tries to correct them.

With these understandings of Japanese culture, I now wish to introduce an experiment of a church which communicates Christ effectively to the hearts of the Japanese, grasping, keeping, and utilizing these cultural characteristics of the people.

A Successful Ministry of a Church Based on the Japanese Cultural Characteristics

This model church is located in the northern part of the country, mostly rural area. It is now developing a Christian ministry perhaps most worthy to be acknowledged among Protestant churches in Japan. The distinctive character of their ministry is found in their recognition of the features of Japanese culture and people. They maintain those features carefully, utilize them actively and tie them effectively with

evangelism of the church. The senior pastor of this church, Rev. Dr. Nobuo Tanaka, a graduate of Asbury Theological Seminary, lives with many young people afflicted with psychiatric and personal problems. Based upon the biblical understanding of the gospel, he has developed counseling schools all over the country and has cared for many people who are suffering from all kinds of life problems of modern times. By meeting the needs of people, he leads them one by one to Christ. Many people are not only being healed from these wounds but are becoming counselors themselves or pastors to help others who are going through life's difficulties. Rev. Tanaka says that he focuses his ministry upon non-Christians, but through his ministry many Christians are being helped to live a vital Christian life with joy and hope. He is asked to speak by many institutions and organizations and accepts invitations from any group without discrimination, including all kinds of other religious organizations, and prepares messages with deep prayer. His ministry has now expanded into extension schools for intensive short term courses for counseling at many places in the country, sending of thousands of worship tapes all over the world to many branch churches (which are called Gospel Houses) where people worship using the worship videos of Rev. Tanaka. His influence is reaching not only Christians and non-Christians in Japan but also Japanese people around the world today, and the seeds of the gospel are being planted everywhere. There are not a few people who decide to move to this little town in the northern part of Japan to live near the church.

Rev. Tanaka has four basic philosophies for Christian mission in Japan which he uses through his churches and counseling schools. I would like to here introduce those four philosophies with the permission of Rev. Tanaka.

1. Monistic Life Style
2. Understanding Human Life as a Total Being
3. Understanding Human Life as a Relational Being
4. Understanding the Characteristics of the Japanese People

1. Monistic Life Style

The term “monistic” is not used here in the usual theological sense which connotes pantheistic understanding that the nature of all things is one. His philosophy of monistic life style does not understand human life in dualistic terms such as “plus or minus” or “good or bad.” Rather he understands human life based upon Romans 8:28; “And we know that in all things God works for the good of those who love him, who have been called according to his purpose.” That is, he perceives reality through the eyes of the completed salvation event of the gospel. In Japanese language, the word “yes” can mean “yes” or “no,” depending on the situation. In English language, I understand the word “yes” means “yes” and “no” means “no” always. In English language, we normally do not say, “Yes, it is not.” But in Japanese language, we can say so. Thus ‘yes’ can mean both ‘yes’ and ‘no’ depending on the situation. He uses this illustration to say that in Japanese culture there is a characteristic to bring two contradictory things into one. He explains that perception of human life brought about by Christ and His gospel brings any clashing life situations, any contradictory events, or any conflicting emotions into one in Christ, for it says in the Bible: “For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility” (Ephesians 2:14). Such is his general understanding of monistic life style.⁶

I believe that this philosophy of monistic lifestyle incorporates the natural orientation of Japanese culture without changing the teachings of the Bible. This lifestyle does not differentiate life situations as black or white, or good or bad, neither does it go against the flow of the things with human powers, but rather accept what it is as the wonderful starting point of all blessings. It is a lifestyle of an elevator, waiting quietly to go up. This kind of monistic lifestyle brings such messages to the people who are pessimistic and of an introvert orientation as “you are OK just as you are, and God accepts you however imperfect or weak

⁶Nobuo Tanaka, *Kaunsela wa ShoKirisuto* (Counselor is a Little Christ) (Tokyo: Shinsei Shuppansha, 1994), 12-23.

you may be.” These kinds of messages are very encouraging to them and give them strength and joy to go forward with life .

2. Understanding Human Life as a Total Being

Understanding a person as a total being, Rev. Tanaka explains, means to perceive a person as a whole. He gives an analogy of an apple to explain a person. An apple consists of primarily three parts: skin, fruit, and seed. A person, first of all, has skin, namely, a physical body. A body learns a behavior by practicing it over and over again. And once the behavior becomes a habit, it will stay for a long time. In order to establish a habit on the body, it is essential to continue the practice constantly.

Then the fruit part of an apple is the human soul. The human soul consists of intellect, emotion, and will. When these three are well balanced, soul will become healthy. Intellect is a very highly valued part of human capacity today. But when intellect is valued too much to the sacrifice of other functions, intellectual explanation of the gospel takes precedence over human relationship. What motivates Japanese people is the emotional rather than the intellectual aspect. People are living in a culture which values guessing what other people are thinking without exchanging words so much. So the more you are considerate of the other person’s emotional condition, the better your interpersonal relation will become. What the Japanese people desire most is the service for emotion. Compassion for the needs of *Honne* (real intent and feelings), with the understanding and acceptance of *Tatemae* (public image), often heals a person and assists him/her to grow. If a person says, “I am really an indecisive person,” you can appeal to his/her emotion by saying, “You must be a prudent person,” rather than saying, “That’s no good.” Then the person will feel your compassion and love and he/she will be changed by the energy generated by such love.

After intellectual and emotional needs are met, the will of the person needs to be motivated to start living. A person usually starts living dynamically when he/she is given a dream that there is actually a better and more wonderful world. So if you can communicate to the recipient in such a way that the latter can visualize such a world, the person will be motivated enough to begin to live dynamically.

Lastly the seed of an apple is the human spirit. As is clear from the Bible, human beings were created “in the image of God” by the Creator. This fact is decisively important in order to understand human beings. Though every person is a sinner before God on account of sin, the fact that human beings were originally created “in the image of God” means that in dealing with your clients, you understand and believe that the client has the seed of “life” and certainly harbors the possibility for “growth,” even in such cases as the client has been judged as hopelessly incurable by non-Christian psychiatrists, because the person’s real life lies in the spirit itself.⁷

As I think over this second philosophy of understanding human beings as a total person, it recognizes the cultural orientation to perceive emotion as the most important function. Thus communicating the gospel begins and ends with giving careful attention to the person’s emotional state. Then the person feels the warmth from the sender of the message and receives courage to start a new life, for the person’s greatest need is an understanding of how he/she feels, rather than to be taught some reasonings.

3. Understanding Human Life as a Relational Being

Personality will achieve healthy growth when there is a mutual sense of recognition and peace of mind through communication with another personality either verbally or non-verbally. A person perceives problematic behaviors through the lens of “relationships.” For example, suicide occurs when relationship is lacking for a period of time, having no one to love or to be loved by. Delinquency often occurs when the need for relationship is lacking and the desire for relationship is changed into an aggressive form. Violence occurs when a person is angry because he/she cannot establish a desired relationship with someone else. Thus the person attempts to obtain relationship by unjust means rather than just means. Rev. Tanaka asserts that when dealing with people with psychiatric problems or trying to lead someone to Christ, the restoration of healthy relationship is the key. In order to do so, the pastor or

⁷Ibid., 24-45.

counselor must discern clearly in what area of relationship the client needs to be restored. And if you can restore the inadequate relationship of the person through Christ, you can build a new relationship between the person and God. To restore relationship means to make a new pipe into the person's heart and pour energy of love into that pipe. It means to re-raise the person. He stands on the premise that the restoration of relationship cannot be done through verbal explanation alone. It presupposes that "love heals." Love is to accept a person as he/she is through interpersonal relation.⁸

I clearly see that Rev. Tanaka's emphasis on personal relationship presupposes the fact that among other things human relationship is most valued in Japanese culture. Such cultural characteristics often generate mutual dependency, lose individuality in a group, or create excess humility orientation. However, Rev. Tanaka utilizes the emotional human relationship which is the primary characteristic of the culture with great effectiveness, and it proves to be a heartwarming approach for the Japanese people.

4. Understanding the Characteristics of the Japanese People

This last point of Rev. Tanaka is exactly what I intended to emphasize in this address and it is the theme of my presentation. Real communication of Christ begins with knowing and discerning the strength and weakness of one's culture, feeling the needs of the people, caring and loving them in the culture they are familiar with, and then people will be led to Christ by the warmth of the loving relationship.

Conclusion

Culture is something learned and transmitted and is alive and mobile. In order to contextualize the gospel, we must first acknowledge our own culture and people. And in comparison with other cultures we need to examine our culture objectively and change what needs to be changed. It is my prayer that constructive communication of the gospel will be done, making the best use of our own culture, uplifting and

⁸Ibid., 46-57.

loving people, just as we have seen in the case of Rev. Tanaka and his church. In doing so, I believe that the gospel of Jesus Christ will take root and bloom flowers beautifully within our own culture , and as a result will bring forth creation of a new culture.

Prayer

Our Father,

We praise your name. We are grateful for your never changing love for humanity. The gospel of Jesus Christ is our only salvation and hope.

Once Japanese culture was manipulated by the military and the Japanese people gave terrible sufferings to many people in Asia.

Father, please forgive us our wrong, cruel acts. We pray that your gospel will be communicated unfailingly and the love of God may quietly spread throughout the world. And may the gospel bloom flowers in each place in different cultures. And may the culture of love be created, we pray in Jesus name.

Amen

PAUL AND WESLEY ON GRACE, CONSCIENCE, AND THE LAW

David A. Ackerman

Introduction

One of the greatest contributions of John Wesley to the theological development of the Church is his optimistic view of the power of God's grace to transform completely the fallen human race. A significant feature of Wesley's doctrine of grace is the beginning of human experience of this grace in what is termed "prevenient grace." The term "prevenient," or "preventing" as Wesley used, is not found in Scripture. This being the case, what support from Scripture is there for the Wesleyan understanding of prevenient grace? Wesley was an avid reader of the Bible and a knowledgeable interpreter of Scripture, and his sermons and letters are full of scriptural references. What did he see in the Scripture that led him to speak of "preventing grace"? Two significant biblical concepts substantially contribute to a fuller understanding of and appreciation for what Wesley was attempting to relate when he was speaking of "preventing grace": law and conscience. The greatest interpreter of law and conscience is Paul the Apostle, particularly in his letters to the Romans and Galatians. Exploring what Paul says about law and conscience can help us better understand grace from a Wesleyan perspective. This understanding can then have profound influence upon how we view our world and our relationship with God, and how we formulate our doctrine of holiness.

I. The Wesleyan Doctrine of Prevenient Grace

A. The Problem of Sin

In order for us to grasp the depth of grace, we must first see the hopeless condition in which humanity finds itself. Paul could have said it no better when he wrote, “For all have sinned and are fallen short of the glory of God” (Rom 3:23).¹ Wesley traces the condition of sin back to Adam and Eve’s unbelief in the commandment of God, leading to pride, with the result of idolatry.² Idolatry can be defined fundamentally as the usurpation of God’s glory. As Paul says in Romans 1:25 about the wicked, “Some exchanged the truth of God for a lie, and worshiped and served the created instead of the Creator.” The first act of sin led to the condition of sin which has been inherited by every person since. As a result of the Fall, mankind is lost in pride leading to destruction. Wesley states,

And thus man was created looking to God, as his chief end; but, falling into sin, he fell off from God, and turned into himself. Now this infers a total apostasy and universal corruption in man; for where the last end is changed, there can be no real goodness. And this is the case of all men in their natural state: they seek not God, but themselves. Hence though many fair shreds of morality are among them, yet “there is none that doeth good, no, not one.” For though some of them “run well,” they are still off the way; they never aim at the right mark. Whithersoever they move, they cannot move beyond the circle of self. They seek themselves, they act for themselves; their natural, civil, and religious actions, from

¹All translations are the author’s own unless otherwise stated. In this verse, the first verb is aorist, suggesting a past act, but the second verb is present, suggesting the resulting condition of the act of sin.

²John Wesley, *The Works of the Rev. John Wesley* (Thomas Jackson, ed., London: Wesleyan Methodist Book Room, 1872), 1:9.

whatever spring they come, so all run into, and meet, in this dead sea.³

As a result of this decision of self-assertion, humanity lapsed into a state of depravity and corruption. With the consequences of humanity's decision, most often symbolized "in Adam," Wesley says that "everyone descended from him [Adam] comes into the world spiritually dead, dead to God, wholly dead in sin, entirely void of the life of God, void of the image of God of all that righteousness and holiness wherein Adam was created."⁴ Because of this condition, in our natural state we are unable to choose salvation from impending eternal damnation, the ultimate result of our corrupted state. Harald Lindstrom adds, "From the point of view of salvation natural man has no resources of his own whatsoever. He is sinful through and through, has no knowledge of God and no power to turn to Him of his own free will."⁵ The power of idolatry and self-love blinds us.

God in His divine *agape* has not left us in this state of condemnation but has provided the way out. Jesus told Nicodemus, "For God so loved the world that He gave the only Son, in order that the one who believes in Him might not perish but have eternal life" (John 3:16). The heights of divine love reach down to the depths of human depravity. This is grace!

B. The Beginning of Salvation

Salvation, for Wesley, begins with God's "preventing grace, including the first dawn of light concerning his will, and the first transient emotion of having sinned against him. All these imply some tendency towards life, some degree of salvation; the beginning of deliverance from a blind, unfelling heart, quite insensible of God and the

³Wesley, *Works*, 9:456.

⁴Wesley, *Works*, 6:68.

⁵Harald Lindstrom, *Wesley and Sanctification* (Wilmore, KT: Francis Asbury, reprinted in 1980), 45.

things of God.”⁶ Preventive grace has two effects upon the human condition: it enables us to know some revelation of divine things and provides the ability to discern between moral good and evil.⁷ The human race lost the ability to choose between good and evil at the fall of Adam and Eve. As a result, humanity has no choice but to do evil. Original sin makes it impossible to do good. But, Wesley maintains, “there is a measure of freewill supernaturally restored to every man, together with that supernatural light which ‘enlightens every man that cometh into the world.’”⁸ Without this “supernatural light” we would never be able to respond to God because we would be blinded and bound by the grip of sin. Lindstrom notes, “The idea of preventive grace is in Wesley logically bound up with the Arminian view of election. Although natural man is devoid of free will, all men have been endowed by supernatural intervention with a measure of free will and some power of discernment. . . .”⁹ Preventive grace is necessary for us to be awakened to our condition of sin and have the ability to choose in freedom to respond to the offer of God’s gift of salvation. “We love because he first loved us” (1 John 4:19). In His power, God reaches down to us while we are yet sinners and enables us to respond to Him.

Does that make preventive grace irresistible? John Fletcher answers for the early Methodists,

We believe that these benefits were, at first as gratuitously and irresistibly bestowed upon us as . . . the divine image and favor were at first bestowed upon our first parents. . . . I say irresistibly

⁶Wesley, *Works*, 6:509.

⁷See Randy L. Maddox, *Responsible Grace* (Nashville, Tenn.: Kingswood Books, 1994), 87-88.

⁸Wesley, *Works*, 10:230.

⁹Lindstrom, *Wesley and Sanctification*, 45; see also J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City: Beacon Hill Press, 1994), 245.

because God does not leave to our option whether we shall receive a talent of redeeming grace.¹⁰

If God were to leave the choice to us, the choice would already have been made because of our inclination to sin—the choice of self-centered, prideful destruction and ultimate damnation. God in His wisdom and love does not leave us without some measure of His image. Richard Taylor says, “The impairment of moral ability in the Fall is sufficiently restored to make the exercise of free agency once again possible.”¹¹ Randy Maddox points out that prevenient grace can be silenced and shut out but cannot be completely driven from our lives, otherwise we would have no hope of later restoration.¹²

C. The Source of Salvation

The Apostle Paul maintains in Ephesians 2:8-9 that we are saved by grace. Wesley joins with the Protestant Reformers by emphasizing that God alone is the source of salvation. Wesley’s doctrine of original sin necessitates humanity’s total dependence upon God for salvation because mankind without grace is totally corrupt and under the power of sin’s grip. Robert B. Chiles states, “God’s saving act in Christ is in no sense dependent upon man. What it bestows man cannot otherwise provide. Nor can he earn it. Grace is God’s gift freely given. . . . However, to define free grace simply as fixing all merit in Christ does not sufficiently indicate its distinctiveness.”¹³ Long has been the debate as to what part we play in our salvation.¹⁴ Without the work of prevenient grace we would never be able to do enough to merit salvation. We

¹⁰John Fletcher, *The Works of the Rev. John Fletcher* (New York and Cincinnati: Hunt & Eaton, Cranston & Stowe), 1891, 3:442.

¹¹Richard S. Taylor, *Exploring Christian Holiness*, vol. 3 (Kansas City, Mo: Beacon Hill Press of Kansas City, 1985), 79.

¹²Maddox, *Responsible Grace*, 88.

¹³Robert B. Chiles, *Theological Transition in American Methodism: 1790-1935* (New York: Abingdon Press, 1965), 148.

¹⁴See Maddox, *Responsible Grace*, 91-92.

cannot doubt that humanity does participate in the salvation process, but at the beginning, starting with prevenient grace, the power and choice lie completely with God. Wesley writes,

We allow, it is the work of God alone to justify, to sanctify, and to glorify; which three comprehend the whole of salvation. Yet we cannot allow, that man can only resist, and not in any wise “work together with God”; or that God is so the whole worker of our salvation, as to exclude man’s working at all. This I dare not say; for I cannot prove it by Scripture; nay, it is flatly contrary thereto; for the Scripture is express, that (having received power from God) we are to “work out our own salvation.” And that (after the work of God is begun in our souls) we are “workers together with Him.”¹⁵

He also writes, “Therefore, inasmuch as God works in you, you are now able to work out your own salvation.”¹⁶ And in another place, he says, “First, God works, therefore you CAN work; Secondly, God works, therefore you MUST work.”¹⁷ Without divine intervention, there is no hope for our sinful race which has turned in upon itself in idolatry. Thus, for Wesley prevenient grace is at the very dawn of our salvation. It is the enabling factor in our response to God. Williams adds, “What it means is that God directly intervenes in the lives of men seeking to start them on the road to salvation.”¹⁸ Prevenient grace *gives* us the choice; as Wesley states, one “has in himself the casting vote.”¹⁹

D. The Universality of Prevenient Grace

Another distinct tenant of Wesley’s doctrine is the universality of prevenient grace. Wesley comes close to Calvinism with his understand-

¹⁵Wesley, *Works*, 10:230-231.

¹⁶Wesley, *Works*, 6:512.

¹⁷Wesley, *Works*, 6:511.

¹⁸Collins Williams, *John Wesley’s Theology Today* (New York: Abingdon, 1960), 42.

¹⁹Wesley, *Works*, 6:281.

ing of total depravity, but he breaks with Calvinism with his doctrine of universal, prevenient grace. Since nothing we do in and of ourselves can merit salvation, and since it is God's intention that all be saved through Jesus Christ's work on the cross, grace to some degree must be universally given. Grace must be free and available to all, not just to the elect. God desires that all should be saved and come to repentance (2 Pet 3:9). Wesley states,

The grace or love of God, whence cometh our salvation, is FREE IN ALL, and FREE FOR ALL. It is free IN ALL to whom it is given. It does not depend on any power or merit in man; no, not in any degree, neither in whole, nor in part. It does not in anywise depend either on the good works or righteousness of the receiver; not on anything he has done, or anything he is. It does not depend on his endeavors. It does not depend on his good tempers or good desires, or good purposes and intentions; for all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They are not the cause, but the effects of it.²⁰

E. The Ultimate Purpose of Prevenient Grace

Moreover, the ultimate goal of prevenient grace is to lead to justification in Christ. Prevenient grace is the beginning stage of humanity's reception of God's grace, but God's grace must be seen as one whole; it should not be separated into different types of grace. Grace is grace, and all grace comes as a result of God's work in Christ, although we experience different aspects of this grace throughout the salvation process. In its simplest form grace is God's reaching to humanity in love in the person of Jesus Christ. Prevenient grace, then, is the initial step of God's plan of salvation in Christ. Wesley says,

Before justification; in which state we may be said to be unable to do any thing acceptable to God; because then we can do nothing

²⁰Wesley, *Works*, 7:373-374.

but come to Christ; which ought not to be considered as doing any thing, but as supplicating (or waiting) to receive a power of doing for the time to come. For the preventing grace of God, which is common to all, is sufficient to bring us to Christ, though it is not sufficient to carry us any further till we are justified.²¹

The last phrase presents a question. Why can we not be justified by prevenient grace if it is grace, as defined above? Prevenient grace only makes it possible for us to *respond* to God; it leads us to the point of decision. It brings one to the realization of one's need for salvation by an ultimate, creative power. God in this grace brings us to the point of helplessness wherein the need for a savior becomes evident. It counteracts the effects of original sin which says that we need no God (Rom 1:18-31). Saving faith, however, demands that we respond back to God's initiatory love through faith *in Jesus Christ* and His power to save. Prevenient grace saves us from the total helplessness of our sinful, "natural" condition. It saves us from the condemnation of Adam. Saving grace, as the name implies, saves us from the consequences of sin itself. Wesley classifies saving grace into justifying and sanctifying grace. He says,

Salvation begins with . . . preventing grace. . . . Salvation is carried on by convincing grace, usually in Scripture termed repentance; which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone. Afterwards we experience the proper Christian salvation; whereby "through grace," we "are saved by faith"; consisting of those grand branches, justification and sanctification. By justification we are saved from the guilt of sin, and restored to the favour of God; by sanctification we are saved from the power and root of sin, and restored to the image of God.²²

²¹Wesley, *Works*, 8:373.

²²Wesley, *Works*, 6:509.

II. The Place of the Conscience

A. Conscience Defined

Wesley, as a student of Paul, built his understanding of prevenient grace upon significant statements or inferences from the Apostle's writings. One significant topic of influence upon Wesley was Paul's concept of the "conscience." The Greek word translated "conscience" is *συνείδησις*, which occurs fifteen times in Romans and the Corinthian Correspondance (and of those, eight times in chapters 8 and 10 of 1 Corinthians),²³ and six times in the Pastorals.²⁴ The etymology of *συνείδησις* helps unpack this rather nebulous word. The word is made of two parts: *συν* meaning "with" and *oijdon* meaning "to know." Hence, it has the idea of knowing something in agreement with another person or thing. Christian Maurer comments, "It is man aware of himself in perception and acknowledgment, in willing and acting."²⁵ Conscience can develop as a person becomes more aware of self and various issues, leading to the development of regulations or scruples.²⁶ The conscience serves as the guide in moral conduct (Rom 2:15).²⁷ A closer examination of these ideas will be helpful before returning to Wesley.

²³Rom 2:15; 9:1; 13:5; 1 Cor 8:7, 10, 12; 10:25; 27, 28, 29 (twice); 2 Cor 1:12; 4:2; 5:11.

²⁴1 Tim 1:5, 19; 3:9; 4:2; 2 Tim 1:3; Tit. 1:15.

²⁵Christian Maurer, "Σύννοια," *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich (Grand Rapids, Mich.: Eerdmans, 1964-74), 8:914.

²⁶For further discussion, see C. A. Pierce, *Conscience in the New Testament* (London: SCM, 1955); Robert Jewett, *Paul's Anthropological Terms*, AGJU 10 (Leiden: E.J. Brill, 1971), 402-46; Maurer, "Σύννοια," TDNT, 8: 898-919.

²⁷Victor Paul Furnish, *Theology and Ethics in Paul* (Nashville, Tenn: Abingdon, 1968), 229.

B. Cognition and Conscience in Paul's Epistles

Although it can be found in Hellenistic moral teaching, the word “conscience” does not occur in the Gospels, suggesting that Paul introduced it to the Christian context by using a word from the Greek speaking world. The conscience functions as a judge for moral conduct. Paul can write to the Corinthians that his conscience testifies that his conduct in the world and in his relations to the Corinthians has been “in the purity [ἀπλότητι] and sincerity that are from God” (2 Cor 1:12).²⁸ Later, he confidently calls God as his witness of his efforts to develop relationship with the Corinthians (1:23). Later in the same letter, Paul again defends his motives and ministry by demonstrating or commending himself “before every person’s conscience in the presence of God” (4:2). Paul tries to convince the conscience of the Corinthians that his motives have been to persuade people about the gospel (5:2). In the context of 2 Corinthians, these are significant appeals for judgment from God and from the Corinthians that should vindicate Paul and his companions from any wrong doing in their relationship with this troubled church. This vindication happens because their consciences can judge Paul to be free from any type of malice or improper motive.

The conscience must rely upon some external norm as its basis for judgment. Law serves as this norm or standard and the conscience functions as the judge, guiding a person to act according to the revealed law or in disregard to it. The conscience can also be called as a witness to confirm that the behavior of a person is in agreement with the norm (Rom 9:1). A person’s conscience is only as developed as the person’s understanding of the norm, standard or law. The conscience can speak no louder than what the person will allow. The witness of a person’s

²⁸Some reliable manuscripts give the word ἀγιότητι, “holiness.” The editors of the Greek New Testament³ opt for ἀπλοϋθητι (“simplicity”) because of the context. This word has the connotation of speaking with sincerity, uprightness, and frankness (see Eph 6:5; Col 3:22; Bauer, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament* [Chicago & London: University of Chicago Press, 1979], 85-86). It is interesting to consider the similarities in meaning between these two words.

conscience is valid for only that person, not for others (1 Cor 10:28-29). It is important to note that the conscience is not the norm because it can be misled, ill-informed, or underdeveloped. For Paul, God's law is the ultimate and final norm for the conscience (1 Cor 4:4).

Thus, one's conscience is limited to one's knowledge of the law, but it can be developed. An important passage for this idea is Paul's discussion about the weak brother in 1 Corinthians 8-10, where the conscience serves as a major component in the argument. In this section, Paul is dealing with food that has been offered to idols and how eating this food can cause harm to those with weak or undeveloped consciences. Paul realizes that the problem and solution with eating idol food rest with knowledge. Like he does with the term σοφία ("wisdom") in chapter 2, Paul will add his own definition to γνῶσις ("knowledge") in 8:1-11:1. He has already proven that the Corinthians' wisdom is insufficient, and in this section he shows that their knowledge is also incomplete. This so-called knowledge (8:1) is the basis for the strong Corinthians' ethical freedom (ἐξουσία; "freedom" or "authority"). The problem with this freedom is that it violates the conscience of the weaker brother or sister who has perhaps recently come from a polytheistic environment. Therefore, Paul offers a different alternative in keeping with his paradigm of the cross (1:18-2:16). There was nothing essentially wrong with the knowledge that the strong had, that idols were only man-made objects and that there is only one God and one Lord. Their consciences had come to this awareness, so they adjusted their conduct in conformity to this new knowledge. The problem, however, was that some in the church had not yet come to this knowledge; they still attached the food sacrificed to idols with idol worship. The weak needed to grow up in their knowledge of idols, but the strong also had to grow up. The knowledge of the strong needed to conform to the higher law of love, and that love would then serve as the norm for their conscience. The assumption is that the conscience of both groups could be developed.

Moreover, one's conscience can be harmed. In the situation at Corinth, the conscience of the weak brother was being damaged by the strong believers' use of a norm different than God's norm revealed on

the cross, namely love (8:7). The strong were overlooking the spiritual needs of the weak, and by their behavior, the strong were causing the weak to question their relationship with Jesus. By harming the conscience of the weak brother, the strong were in danger of causing the weak brother to fall back into a life of sin because the weak brother would no longer be following the norm of God's revealed law, in particular, the law of love exemplified on the cross (cf. 1 Cor 1:18-31; 13:1-13), but would be following the old norm of the world where idols were given more authority than they should have been given. The harming of the weak brother's conscience had serious consequences since this brother's relationship with Christ could be destroyed. The problem with the weak is that they lacked knowledge, thereby giving them a weak conscience. In ch. 8, Paul is telling the strong, those with more developed consciences, not to let their awareness of the falsehood of idols cause the weaker brother problems with his conscience (vv. 7, 11). In ch. 10, Paul tells the weaker brother to "grow up," hence, to develop in knowledge about idols, leading to a more developed conscience (see 10:28).

The ethic Paul is expounding in this section is relative to the situation. He operates on principle in this passage. The most basic and essential norm for the development of the conscience in believers is the law of Christ, the law of love. In the context of 1 Corinthians, it is significant that Paul starts his letter with the paradigm of the cross. The famous love chapter, chapter 13, is a commentary on the way of the cross. The law of the cross, which is the law of self-giving love, is the answer to the problems in Corinth (cf. 1 Cor 10:31-11:1; Rom 14:15-21). Knowledge for Paul consists of being known by God in a relationship of love (8:1-2). For Paul, this relationship is best summed up in his concept of communion "in Christ" and "with Christ." Paul grounds the ethics of believers in love, and not knowledge, by redefining what knowledge is. Adelbert Denaux comments, "Knowledge in itself is not a bad thing. But when knowledge about God is not informed by love

for God, it leads to pride (φουσιῶν).²⁹ Love and pride cannot exist at the same time in the lives of believers. Thus, the norm for the conscience is love, which is quite consistent with Jesus' statement in Matthew 22:37-40 about the two greatest commandments, loving God and loving the neighbor.

A revealing passage in this regard is 1 Timothy 1:5: "And the goal of the proclamation is love from a pure heart and a good conscience and a sincere faith." In this context, Paul is dealing with false doctrines which had infiltrated the Ephesian church. His answer to this threat is to correct the false teaching. What is so critical about the threat of false doctrine is that it leads people's conscience astray by providing a norm different than the gospel. Paul gives the norm in this verse as love. Love is primary and serves as the goal (τέλος) of his message. Three things contribute to love. First, love comes from a pure heart. In the New Testament, a pure heart is the work of God by faith (Acts 15:8-9). Second, love comes from a good conscience. A good conscience results from following God's revealed will or law (2 Cor 1:12; 1 Tim 1:18-20). When can a conscience be considered good? When it testifies that a person has not violated the law of love. We have already noted the serious consequences of violating the conscience by violating the law of love (cf. 1 Cor 8:11, 13; Rom 14:23). Third, love comes from a sincere faith. It is noteworthy that the conscience is paired up in this short list with faith. There is a spiritual aspect to the conscience which will be explored in the following section. The conscience can help a person grow in love when it is coupled with faith in and openness to the Guide, the Holy Spirit. The responsibility lies with each person to develop one's conscience by becoming more aware of the norm and through careful and consistent abiding by this norm. God provides supernatural assistance in this task, a matter that needs careful consideration.

²⁹Adelbert Denaux, "Theology and Christology in 1 Cor 8,4-6: A Contextual-Redactional Reading," in *The Corinthian Correspondence*, ed. Reimund Bieringer (Leuven: University Press, 1996), 598.

C. The Work of the Holy Spirit through the Conscience

A person is not left alone to develop the conscience. Paul says in Romans 9:1, "I tell you the truth in Christ, I am not lying, my conscience witnesses to me in the Holy Spirit." Two important but ambiguous prepositional phrases are used in this verse: "in Christ" and "in the Holy Spirit." Many translators of the Greek New Testament know the challenge of interpreting the preposition ἐν followed by the dative. Sometimes this word can be instrumental, "by the aid of the Holy Spirit," and sometimes as locative, "in the presence of the Holy Spirit." Both possibilities offer an interesting interpretation of what Paul is saying in this verse. Paul's purpose in this verse is to display his sincerity. To prove his sincerity, he calls upon two key witnesses and his relationship with these witnesses. First, he speaks the truth "in Christ." This important Pauline phrase shows Paul's awareness of his intimate fellowship with Christ expressed profoundly in Galatians 2:20: "I have been crucified with Christ; I myself no longer live, but Christ lives in me." All of Paul's life was governed by his relationship with the risen Christ. In addition, this relationship is made effective in the life of believers through the presence of the Holy Spirit. Paul has spent eight chapters of his letter to the Romans describing the profound relationship one can have with God in Christ through the Holy Spirit.

Paul's second witness is the Holy Spirit who verifies both his sincerity and his relationship with Christ (see Rom 8:16). Significant with this second witness is the aspect of *inner* witness. For Paul, the Spirit can work completely only within those who have experienced transformed lives (12:1-2), those who are "in Christ" (8:1-11). The first part of 9:1 provides the basis for the second part of the verse. Paul does not identify the conscience with the Holy Spirit but as the *instrument* of the Holy Spirit. The Spirit reminds us of certain truths, especially those in reference to Christ (John 14:26; 16:14-15). If the Holy Spirit told Paul's conscience that he was lacking the sincerity that a person "in Christ" should have, then Paul's sincerity in this letter could be questioned. Paul could call on no greater witness than the Holy Spirit. This witness is not, however, merely subjective but is based on the prior standard of relationship (the indicative mood) which can be objectified

by lifestyle (the imperative mood).³⁰ By what means does the Holy Spirit communicate with our conscience? By grace, since all communication from the gracious God is, in some aspect, grace.

Prevenient grace holds a second function besides simply being the first step taken by God in initiating our salvation. For Wesley there is a relationship between conscience and prevenient grace. Lindstrom states, "Prevenient grace confers some discernment on everyone although natural man as such lacks all knowledge."³¹ Wesley uses Romans 1:19ff in support of his connection of conscience and prevenient grace. He maintains that no one is without some type of discernment. Lindstrom adds, "Yet he does not regard such discernment as something emanating from natural man's own resources, a consequence of the survival after the Fall of a certain residue of the *imago Dei*, but instead as deriving from prevenient grace."³²

There is in everyone a sense of right and wrong. Wesley comes close to Immanuel Kant's moral argument for the existence of God, which posits that each person has a sense of ought within called the categorical imperative. This imperative enlightens a person to that which is right and wrong.³³ Wesley offers a premise logically prior to Kant's and attributes all possibilities of discernment to God's work through prevenient grace. Conscience, for Wesley, is "that faculty whereby we are at once conscious of our own thoughts, words, and actions; and of their merit or demerit, of their being good or bad; and,

³⁰The indicative mood in Greek is generally used to indicate a statement of fact, and the imperative mood is used for a command or exhortation. Paul bases his ethics upon his theology. Furnish states that Paul's "ethic" is never formulated by Paul himself, but "it is still present in the dynamic of the indicative and imperative which lies at the center of his thought" (*Theology and Ethics in Paul*, 211; see also 224-27; cf. William D. Dennison, "Indicative and Imperative: The Basic Structure of Pauline Ethics," *Calvin Theological Journal* 14 [1979]: 55-78).

³¹Lindstrom, *Wesley and Sanctification*, 46.

³²Lindstrom, *Wesley and Sanctification*, 46.

³³Immanuel Kant, *Fundamental Principles of the Metaphysics of Morals*, 6th ed., trans. by T. K. Abbott (London: Longmans, Greek & Co, 1907).

consequently, deserving either praise or censure.”³⁴ Conscience has a three-fold office. First, it is a witness to what we have done. Second, it is a judge, passing sentence on the good or evil we have done. Third, it executes the sentence, “by occasioning a degree of complacency in him that does well, and a degree of uneasiness in him that does evil.”³⁵ In our natural condition we are spiritually and morally dead. Our “natural conscience,” strictly speaking, does not exist in reality but only in theory. It is that conscience that would result (if a conscience could result at all) if God had not intervened and given a degree of restoration. Wesley states,

For allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural: It is more properly termed, preventing grace. Every man has a greater or less measure of this, which waiteth not for the call of man. . . . So that no man sins because he has not grace, but because he does not use the grace he hath.³⁶

As a form of grace, conscience is the work of God. Wesley states,

No; it is not nature, but the Son of God, that is “the true light, which enlighteneth every man that cometh into the world.” So that we may say to every human creature, “He,” not nature, “hath showed thee, O man, what is good.” And it is his Spirit who giveth thee an inward check, who causeth thee to feel uneasy, when thou walkest in any instance contrary to the light which he hath given thee.³⁷

³⁴Wesley, *Works*, 7:187.

³⁵Wesley, *Works*, 7:188.

³⁶Wesley, *Works*, 6:512.

³⁷Wesley, *Works*, 7:188.

One might ask the question, why does everyone not do good, but instead have a bad conscience? The answer lies in the nature of sin and the “natural” condition. In our sinfulness we choose not to obey our conscience. This begins at an early age during which the conscience develops enough to convict of wrong doing and one becomes accountable for one’s sin. Since sin is not taken into account where there is no law (Rom 5:13), and since the law functions as the norm for the conscience, the conscience is thus linked with accountability. H. Ray Dunning makes this distinction: “We may say that formally conscience is the work of the Spirit (prevenient grace), but that materially it is the result of background, experience, and education.”³⁸ The conscience can be developed, and the Holy Spirit uses the resources (general revelation of God’s law written on the heart) of the person to convict that person of sin. A number of things contribute to the development of the conscience, including family, culture, and various environmental influences. Since the world is in a fallen state, it is not difficult to surmise that the external influences upon the conscience only contribute to the fallen state of the individual. Simply stated, sin mars our conscience. A person can suppress the light that God shines on the conscience. Wesley says,

If we take this in its utmost extent, it will include all that is wrought in the soul by what is frequently termed natural conscience, but more properly, preventing grace;—all the drawings of the Father; the desires after God, which, if we yield to them, increase more and more;—all that light wherewith the Son of God “enlighteneth every one that cometh into the world”; showing every man “to do justly, to love mercy, and to walk humbly with his God”;—all the convictions which his Spirit, from time to time, works in every child of man; although, it is true, the generality of men stifle them as soon as possible, and after a while forget, or at least deny, that they ever had them at all.³⁹

³⁸H. Ray Dunning, *Grace, Faith, and Holiness* (Kansas City: Beacon Hill Press, 1988), 433.

³⁹Wesley, *Works*, 6:44.

By stifling the positive leading of our conscience we make room for more sin. Conviction and then repentance result when the conscience is heeded.

The answer lies in God and His grace. Wesley says, “In order to [have] the very existence of a good conscience, as well as to the continuance of it, the continued influence of the Spirit of God is absolutely needful.”⁴⁰ Lindstrom adds, “Although everyone by nature is dead in sin, no one is in a purely natural state. No one is quite without God’s grace, unless he has stifled it.”⁴¹ By stifling our conscience we make void the power of prevenient grace. We are never totally out of the reach of God, but God has left the choice up to us to choose life or death.

D. Two Options

The Bible teaches that the Holy Spirit works through our conscience in both a positive way and a negative way. Positively, the Holy Spirit affirms to us that we are living the way God wants us to live. Jeremiah prophesied about a day when God would put His law on our minds and write it on our hearts (Jer 31:33). God does this through the Holy Spirit. Although Paul does not use the term “conscience” in Romans 8:16, the conscience may be involved in the Spirit’s testifying with our spirit that we are children of God. Joy is the result of a conscience clear before God. God has given each person in the world an awareness of His laws. Paul writes in Romans 2:14-15, “For when the Gentiles, who do not have the things of the law, do by nature the things of the law, although they do not have the law, they are a law to themselves, since they show the works the law written on their hearts, their consciences witnessing and their thoughts accusing and also defending.” Negatively, the Holy Spirit convicts us when we do wrong and when we disobey God’s standard of law. Jesus said that He would send the Holy Spirit who would convict the world of guilt in regard to sin and righteousness and judgment (John 16:8).

⁴⁰Wesley, *Works*, 7:190.

⁴¹Lindstrom, *Wesley and Sanctification*, 48.

The Holy Spirit's work with the conscience presents two options: developing the mind of Christ or hardening the heart. If a person heeds the guidance of the Holy Spirit, that person can have "the mind of Christ." Paul speaks about having the mind of Christ in 1 Corinthians 2:6-16. Paul wrote to this troubled church that thought the Holy Spirit was a means to an end. They viewed themselves as "spiritual" (πνευμακικός) when in fact they were "worldly" (σαρκικός; 3:1-3). If something were not done with this church, the church would self-destruct under the weight of its own self-exaltedness. To solve this problem, Paul turns to the self-giving cross of Christ (1:18-31). The world seeks power and wisdom, but those in Christ seek the mind of Christ. When God revealed His wisdom, He chose to do it on the cross. Divine wisdom can be known by those who are in fellowship with Christ through the Holy Spirit.

To know the mind of Christ one must experience and receive the mind of Christ through the gift or mediation of the Spirit (1 Cor 2:12). Paul writes in 2:10 that God has revealed His wisdom by means of the Spirit. This revelation is not simply cognitive (2:16) but also experiential. The Spirit serves as the eschatological power to make the ethic demanded by the cross possible in the lives of believers. The Spirit, as divine agent, is universally available to all who are in Christ (the πνευμακικός). The Spirit is God's primary means of disclosing the message of the cross.

What got in the way of the Corinthians experiencing the full power of the cross was their worldly (σαρκικός) attitudes and behaviors. They could not understand because they had hindered the Spirit from speaking to them; they were acting like the "unspiritual" (ψυκικός) person who cannot understand the cross because of unbelief that voids the ability of the Spirit to speak, and not the "spiritual" (πνευμακικός) person who can grow in understanding and appropriation of the cross.

Some of the Corinthians were not relying on the mind of Christ but on their own minds. Because of this, Paul has to address them as infants

and remind them of the basic elements of their faith in Christ.⁴² They could not understand the deeper things of the divine mystery of the cross because of their human (σαρκικός) mind-set. In other words, because they were relying on their own human abilities, they could not appropriate the implications of the cross-event in their community. Paul realizes that their minds must be transformed by the divine power in Christ.

Thus, for the Corinthians and for all believers, to have the mind of Christ necessitates openness to the leadership of the Holy Spirit who will conform us to the model of the self-giving love exemplified on the cross. To know the mind of Christ is to know the very thought of God. It is by no accident that in this same letter Paul gives the famous chapter on love, chapter 13. This *encomium* to love can be interpreted as a commentary upon the mind of Christ. It would be impossible to live a life of love without the indwelling present of the Holy Spirit who guides, convicts, and empowers those willing to submit to the divine prerogative.

The Corinthians were in danger of the other option: quenching the Spirit or hardening of the heart. Paul writes to the Ephesians that they should not grieve the Holy Spirit (Eph 4:30) by participating in the activities Paul writes about in the context (4:25-29). The way they could make the Spirit rejoice would be by getting rid of those activities and by becoming imitators of God by living a life of love (5:1-2), all because they have become new people in the likeness of the righteous and holy God (4:23-24). When a person does not heed the conviction of the Spirit, the result is an insensitivity or a hardening of the heart. The Spirit speaks to our conscience, telling us the way we should live in conformity to the norm of the law of Christ. The sinful will, however, rejects this direction.

Having freedom of choice necessitates having a conscience. Thomas Oden writes, “Conscience is the capacity to judge oneself,

⁴²The abrupt κἀγὼ ἀδελφοί of 3:1 is significant as a transition from the “mind of Christ” to the fleshly status of the Corinthians.

present in all human beings, regardless of how acculturated.”⁴³ The corollary to this is that if one’s conscience is not developed or has become “hardened,” then one’s freedom to choose has also been hampered. Thus, by quenching the work of the Holy Spirit with one’s conscience, one makes it more difficult to choose God’s gift of grace.

When we refuse to heed the conviction and direction of the Holy Spirit long enough, we become insensitive and end up being bound in slavery to sin. We replace the law of Christ with the law of self, flesh, the world, or any other thing (Rom 1:18-32). Jesus warned that blasphemy against the Holy Spirit will not be forgiven (Matt 12:31-32). This sin is unforgivable because the Spirit is the one who gives life, and if one cuts out the Life-giver, there is no possibility of life (John 3:6; 6:63). Thomas à Kempis (1380-1471) says of the calloused soul:

Levity of heart and neglect of our faults make us insensible to the proper sorrows of the soul, and we often engage in empty laughter when we should rightly weep. There is no real liberty and true joy, save in the fear of God with a quiet conscience. Happy is he who can set aside every hindering distraction, and recall himself to the single purpose of contrition. Happy is he who adjures whatever may stain or burden his conscience.⁴⁴

The option should be rather clear to those who wish to be in fellowship with God: heed the guidance of the Holy Spirit who leads us into developing the mind of Christ through growth in understanding the law of Christ. The Christian must become sensitive to both the gentle guidance and conviction of the Spirit.

Thus, the Holy Spirit works through the conscience to bring a person to the realization of a light shining within, showing the proper direction to go. As witness to Christ, the Holy Spirit quickens the conscience as an act of grace with the ultimate goal of the person

⁴³Thomas Oden, *John Wesley’s Scriptural Christianity* (Grand Rapids, Mich.: Zondervan, 1994), 251.

⁴⁴Thomas à Kempis, “On Contrition of Heart,” *The Imitation of Christ*, trans. By Leo Sherley-Price (New York: Penguin Books, 1952), 53.

following the revealed light unto salvation. This may lead to the person having a sense of guilt or shame, perhaps a sense of desire or spiritual hunger, maybe a realization of some power outside of the self, but always with the goal of bringing a person to the point of decision: “Will I or will I not follow that quiet voice saying to me, ‘This is the way to go, follow it’ (Ps 32:8)?” God has provided a clear way to go—through His law which serves as the standard for the conscience.

III. Paul’s Use of the Law

God uses both prevenient grace and the conscience to bring the fallen human race to the acknowledgment of sin and the realization of a creator. The ultimate purpose of both is to lead to faith in the Savior Christ Jesus. As a person comes to faith in Christ and prevenient grace becomes justifying grace, the Holy Spirit continues to work, guiding, cleansing, and transforming through this same grace now experienced with sanctifying power. The standard which the Holy Spirit uses as the guide in this saving process is the law. The law serves as the tool of grace, from the prevenient to the sanctifying experience of it. The greatest interpreter of the place of the law in the salvation process is Paul the Apostle. For Paul, the law has an indispensable function in the transformation of the sinner to the saint.

The law was important to Paul both before his Damascus road experience (Acts 9:3-19; 22:6-16; 26:9-23) and after. Paul the Pharisee was deeply committed to the Hebrew scriptures (Phil 3:5-6), and Paul the Apostle was rooted in Torah and never completely broke from it. A radical transformation took place in his life when he encountered the risen Jesus of Nazareth in a vision on the road to Damascus. So extreme was the change that he could later write that he counted his rich heritage as loss compared to knowing Jesus Christ as Lord (Phil. 3:7-8). F. F. Bruce comments, “He had found a new way of righteousness, based on faith in Christ. Allegiance to a person had displaced devotion to a code—which was, indeed, not merely a code but more a way of

life.”⁴⁵ This experience totally changed his understanding of the law. Jesus Christ became the answer to Paul.

A. Law Defined

Paul uses the key word νόμος, “law,” 119 times in his writings, 107 of those in Romans and Galatians. The Greek word νόμος first meant “what is proper” in reference to any norm, custom, usage, or tradition in the political, cosmic, natural, or moral realm. In the religious realm, it referred to the will of a deity.⁴⁶ In the Septuagint translation, νόμος is used over 200 times for the Hebrew word תּוֹרָה (*torah*). *Torah* meant more than just “law” for the ancient Israelites. It ranged in meaning from “teaching” to the entire revealed will of God.⁴⁷ The Torah, as a collective body of literature (consisting of the Pentateuch and later including the entire Old Testament), was closely related to the idea of covenant. God gave the law as a requirement by which Israel could live up to her part of the covenantal agreement.

Paul uses νόμος in similar ways as it is used in the Septuagint and as תּוֹרָה (*torah*) is used in the Hebrew scriptures. There is no real consensus on how Paul uses this word in his letters, perhaps because he uses it with such variety. C. E. B. Cranfield identifies five uses of νόμος by Paul: (1) as OT law (especially the Pentateuch), (2) as the OT as a whole, (3) as a principle, (4) as “compulsion,” “restraint,” or “necessity,” and (5) as the commandment of Christ.⁴⁸ At its most basic, common level, the word “law” suggests some norm that governs the way things ought or ought not to be done. As with all words, the final interpretation rests with the specific context of usage. In the following discussion,

⁴⁵F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 189.

⁴⁶H. Kleinknecht, “Νόμος” *TDNT*, 4:1023-24.

⁴⁷W. D. Davies, *Jewish and Pauline Studies* (Philadelphia: Fortress, 1984), 3.

⁴⁸C. E. B. Cranfield, “St. Paul and the Law,” *Scottish Journal of Theology* 17 (1964): 44.

“the law” refers to commands from God. “Law” without an article refers to law as principle.

B. Paul’s Uses of the Law

1. Reveals the Will of God

For Paul the law is a vital instrument in the process of salvation. Because Paul is a faithful Jew devoted to the Hebrew scriptures, he understands the law as the revealed will of God. Paul did not deny his heritage of Torah. Parry comments, “Law was for him the expression of the will of God in application to the conduct of man, as revealed to Moses and embodied in the written law and its authorized interpretations.”⁴⁹ As Paul progresses in his reasoning in Romans 7, he asks the rhetorical question (v. 7), “Is the law sin?”⁵⁰ He possibly feared that some of his readers may have concluded from what he had said in 5:20 and 6:14 that the law is negative or unimportant.⁵¹ To this question he answers with the strong negative, *μη γένοιτο*, “Never,” “Let it not be,” “Certainly not!” In Galatians 3:21, Paul asks another rhetorical question, “Is the law then against the promises of God?” He answers this question with the same strong, emphatic *μη γένοιτο*. The law is neither sinful nor against the promises of God.

Furthermore, the law was given to impart life (Rom 7:10). Paul calls the law “holy, righteous, and good” (Rom 7:12).⁵² Since the law comes from God, it is like God. As Wesley writes, “The law of God . . . is a copy of the eternal mind, a transcript of the divine nature: Yea, it is the fairest offspring of the everlasting Father, the brightest efflux of

⁴⁹R. St John Parry, *The Epistle of Paul the Apostle to the Romans* (Cambridge: University Press, 1921), 211.

⁵⁰From the context, Paul is using νόμος to refer to God’s commandments in general and in particular as seen in the Mosaic law.

⁵¹Leon Morris, *The Epistle to the Romans* (Grand Rapids, Mich.: Eerdmans, 1988), 278.

⁵²Verse 12 begins with ὥστε μὲν, “so then,” contrasting the statement that the law is holy, righteous, and good with that which comes before, namely, sin (7:11).

His essential wisdom, the visible beauty of the Most High.”⁵³ William Greathouse comments, “Since the law comes from God, who created us, it sets forth the only conditions under which life can be truly fulfilled. It is thus an index to the very structure of reality.”⁵⁴ The law has our well-being in mind, not our harm.⁵⁵ Because the law comes from God and is a reflection of God, Paul can say that it is spiritual (7:14). Paul delights in God’s law in his innermost being (7:22) and serves it as a transformed person (7:25).

2. Defines Sin

The law also has a negative side to it since it defines sin as sin (Rom. 7:7; 5:20). In Romans 4:15 and 5:13, Paul argues that where there is no law there is no transgression. The word for transgression, παράβασις, has the idea of committing a sin by overstepping or violating a law of God.⁵⁶ A boundary must be fixed in order for one to step over it. Greathouse adds, “A sinful tendency may indeed be present in the absence of law, but it takes a specific commandment to crystallize that tendency into a positive transgression or breach of law. . . .”⁵⁷ Paul argues that the tendency to sin has been around since Adam, but when God gave the Mosaic law, the tendency to sin found a foothold (5:13). “Sin manifests itself in commandments to be transgressed.”⁵⁸ This is not to say that sin had no effect until the time of

⁵³Wesley, *Works*, 5:438-439.

⁵⁴William Greathouse, *The Epistle to the Romans* (Kansas City: Beacon Hill Press, 1968), 152.

⁵⁵Morris, *Romans*, 283. See also Psalms 19:7-13.

⁵⁶J. Schneider, “Παράβασις,” *TDNT*, 5:739-740.

⁵⁷Greathouse, *Romans*, 104.

⁵⁸F. F. Bruce, *The Letter of Paul to the Romans* (Grand Rapids: Eerdmans, 1985), 123.

Moses. Sin has always produced death (5:12), but since Moses, it has had a catalyst.⁵⁹ Brice Martin comments,

The real purpose in the giving of the law is thus a negative one as opposed to the positive purpose of the original commandment which was given to Adam. It is given not to bring life (Gal 3:21) but to make sin exceedingly sinful, to show man that he cannot save himself by means of the law, and to show man his need for a savior.⁶⁰

Paul asks in Galatians 3:19, “Why then the law?” He answers, “Because of transgressions.” E. P. Sanders points out that τῶ τῶν παραβάσεων χάριν can mean “on account of transgressions,” “to produce transgressions,” or “to deal with transgressions.”⁶¹ He goes on to argue that the law as a custodian (3:24) acts more like an enslaver than a protector. True, according to Romans, the law does provide fertile ground for sin and does become enslaved by the power of sin. In Galatians 3:23ff, however, Paul seems to paint a different picture of the law. Paul claims that the law keeps us under restraint until faith is revealed. The law acts as a pedagogue (παιδαγωγός, 3:24) until we put our faith in Christ in order that we may be justified by faith.⁶² But once

⁵⁹The question remains Rom 5:14, why did people die before Moses if the law had not yet been given? The answer may lie in the context of Rom 1-3 where Paul demonstrates that both Jews and Gentiles have died because of breaking the law. For the Jews, the law is the Torah (2:12). For Gentiles, the law is written on the conscience (2:14-15). Before Moses, the only law people really had was written on the conscience, and since no one could keep this law, everyone sinned, and therefore everyone died.

⁶⁰Brice L. Martin, *Christ and the Law in Paul* (Leiden: E. J. Brill, 1989), 38.

⁶¹E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 66.

⁶²A pedagogue was a household slave whose responsibility was to prevent a child from making moral and economic mistakes. The pedagogue accompanied a child from ages six to sixteen away from home, often carrying the child's book boxes to school. The safety of the child depended upon this person who, as a consequence, would protect the child from moral and physical dangers. The

faith in God is allowed to reign in Christ (just as faith reigned with Abraham, 3:14), the law no longer acts like a pedagogue.

The law has not only given sin a foothold, it has even gone so far as to make sin increase. The reason for this was so that grace may increase even more and have the ultimate victory. Romans 5:20 begins, “But law came in” (νόμος δὲ παρεισῆλθεν). Παρεισῆλθεν carries with it the idea of sneaking in; the law does not have a primary place in the divine plan,⁶³ but only secondary in creating the needed situation in which grace can work. The commandment is neutral (7:8), but sin, as personified in 7:8ff, needs some agent with which to work, a role the law fulfills. “Apart from the law sin is dead.” The tendency to sin (sinful nature) is still present although the law has not yet given an occasion for the act of sin. The law allows sin as a power to bring spiritual death (7:9, 11).

3. Leads to Christ

The law shows that the net result of sin is death (Rom. 3:23), and in this capacity, it shows the need for Jesus Christ. In Galatians 3:22, Paul argues that sin must be shown to be sin so that we can put our faith in Christ. We must be shown that we cannot earn our salvation by obedience to the law in order that we can recognize that justification is by faith in Christ alone (Gal 2:16).⁶⁴ Ernest Kevan says, “It is the sharp

pedagogue was responsible for the child’s behavioral development, and sometimes even the actual behavior of the child. See David J. Lull, “‘The Law was our Pedagogue’: A Study in Galatians 3:19-25,” *Journal of Biblical Literature* 105 (1986): 483-93. Like a pedagogue, the law protects, but life under a pedagogue is no better than being a slave. When Jesus Christ came, however, the slavery and alienation were destroyed. One is now able to say, “Abba, Father” with intimacy and trust (4:4-7).

⁶³Bauer, Arndt, and Gingrich, *Lexicon*, 624.

⁶⁴E. P. Sanders comments, “Paul’s logic seems to run like this: in Christ God has acted to save the world; therefore the world is in need of salvation; but God also gave the law; if Christ is given for salvation, it must follow that the law could not have been; is the law then against the purpose of God which has been revealed in Christ? No, it has the function of consigning everyone to sin *so that* everyone

needle of the law that makes way for the scarlet thread of the gospel.”⁶⁵ Commenting on Romans 10:4, Wesley says, “It is the very design of the law, to bring men to believe in Christ for justification and salvation. He alone gives that pardon and life which the law shows the want of, but cannot give.”⁶⁶ In Romans 5:21, the ἵνα (“in order that”) suggests that the law came to increase sin *so that* grace may reign.⁶⁷ Discussing his second use of the law, Wesley says it well:

It is the spirit of love which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart, “I give up every plea beside,—Lord, I am damn’d; but thou hast died.”⁶⁸

Leon Morris’ words are also noteworthy:

. . . God’s way has always been the way of grace, and we misunderstand the law if we see it as the way of earning salvation. It is rather God’s way of showing us our shortcomings so that we turn to Christ for our salvation. This does not mean an abolishing of the law; on the contrary, faith establishes the law (3:31). It is only

could be saved by God’s grace in Christ” (*Paul and Palestinian Judaism: A Comparison of Patterns of Religion* [Philadelphia: Fortress Press, 1977], 475).

⁶⁵Ernest Frederick Kevan, *The Evangelical Doctrine of Law* (London: Tyndale Press, 1956), 11.

⁶⁶John Wesley, *Explanatory Notes upon the New Testament* (New York: Eaton and Mains, n.d.), 561.

⁶⁷James D. G. Dunn states, “. . . if the agency of Adam’s trespass gave free reign to sin and death, it is precisely the force which continues to come through the one man who defeated sin and death, which sustains the believer against their claims upon him and which will prove finally triumphant” (*Romans 1-8*, WBC [Dallas: Word Books, 1988], 300).

⁶⁸Wesley, *Works*, 5:443.

when we experience the love of God in Christ, that love which we see so vividly on the cross, that we come to see the place of the law and find that love is the fulfillment of the law (13:8, 10).⁶⁹

God provides the law (revealed specifically in the Old Testament for the Jews and revealed generally through the conscience for the Gentiles) as a form of prevenient grace that leads to Christ. God's laws have always been a form of grace whereby God's will for holiness in relationship is revealed, yet consequently also revealing the inadequacy of humanity in its own power to secure this relationship outside of reliance upon God's mercy.

C. The Law in Adam

There is a problem with the law, however, because it falls prey to the power of sin. The law in the sphere of sin (see the locative τῆ ἁμαρτίας, Rom 6:1ff) only serves to enhance the power of sin. Paul devotes much effort in Romans 1-3 in showing that the law itself can never heal the broken relationship between God and humanity which began in the Garden of Eden with Adam and Eve. He concludes these important chapters by saying, "Therefore, from works of the law no flesh will be justified before Him" (Rom 3:20).

When the law is bound in the sphere of sin, the result is guilt, condemnation, enslavement, and eventual death. This is universally true for those under Mosaic law or Adamic law. Sin in terms of the latter is characterized by the usurpation of the divine will by the human will, and sin in terms of the former by a transgression of the written code. We were created to look to God as our chief end, but instead we turn to ourselves or other created things. Wesley adds, "Now this infers a total apostasy and universal corruption in man; for where the last end is changed, there can be no real goodness. And this is the case of all men in their natural state: they seek not God, but themselves."⁷⁰

⁶⁹Morris, *Romans*, 145.

⁷⁰Wesley, *Works*, 9:456.

Paul further develops this idea of being under a curse in his letter to the Romans. He demonstrates that both Jew and Gentile are guilty of breaking the law of God. In Rom. 1:18-32 Paul insists that when people are allowed to do as they wish by gratifying their sinful desires, described as “godlessness and wickedness,”⁷¹ they become so hopelessly trapped and lost in their own passions that God gives them up to do as they please (1:24, 26, 28). In 2:9, all who do evil, both Jew and Gentile, will have trouble and distress. On the one hand, Paul argues that the Gentiles are guilty because they have a law unto themselves (2:14-15); they are morally responsible because of their natural reason.⁷² In 1:19-32, Paul demonstrates that “the Gentile without benefit of *special* revelation is guilty of a responsible act of rebellion against the Creator in view of God’s *general* revelation in nature.”⁷³ The Jews, on the other hand, are also guilty because they have not lived up to God’s revealed laws (2:17-19). Both Jew and Gentile are on the same level of guilt under the law (3:9). No one can boast in being justified by the law because the law calls all to accountability to God. This accountability spells condemnation (3:19-20) because all have sinned, both Jew and Gentile alike (3:23).

Sin and law work hand in hand; the law provides the opportunity for self-assertion against God (and His law), and this sin, as characterized in Adam, increases under the law (5:20). As long as sin is allowed to reign, it holds the law under its power. Paul urges the Romans to consider themselves dead in regards to the sphere and control of sin (ὁμεῖς λογίσεσθε ἑαυτοὺς νεκροὺς τῇ ἁμαρτίᾳ, 6:11). It is sin that enslaves (6:16). Paul also urges them to die to the law (7:4). Paul will not equate law with sin (7:7). The commandment brings death because it allows sin to reign (7:9-10, 13). The person who is set on fulfilling the

⁷¹Greek, ἀσέβειαν and ἀδικίαν. ἀδικίαν is one who violates a divine law and who does not do δικαιοσύνη, righteousness and justice. The antithetical root of aisevbeian is σέβομαι, which means worshiping God in reverence. These people neither worship God nor follow God’s laws.

⁷²Greathouse, *Romans*, 67.

⁷³Greathouse, *Romans*, 66.

desires of the flesh (σάρξ) is unable to submit to God's law (8:7). Law in the sphere of sin condemns and enslaves because it is unable to do anything to overcome the power of sin.

Moreover, sin controls law and causes the law to be misunderstood and misused. This is especially seen in Galatians with the phrase, "works of law" (ἔργα νόμου). Paul's basic position can be summarized in 2:16: no one can be justified by works of the law but by faith in Jesus Christ. The problem for Paul is not moral obedience to the law but using this obedience as the religious means for justification. Paul would agree wholeheartedly with the Psalmist who says, "Blessed is the one . . . whose delight is in the law of the Lord, and on His law he meditates day and night" (Ps 1:1-2). Sanders states that Paul uses νόμος in two contexts: "one in discussing how one gets 'in' (not by works of law), the other in discussing how one who is 'in' behaves (he keeps the law)."⁷⁴ There is nothing wrong with circumcision itself (see Gal 6:15) but only when it is used as the requirement for membership.⁷⁵ "Works of law" for Paul, then, are different than godly obedience.⁷⁶ Paul's answer to those who would try to gain righteousness through "works of law" might be, "We are so bound by what is antagonistic to God that we are unable to do His will" (see Gal. 5:17). So-called "legalism" results from not realizing that Christ is the innermost meaning and goal of the law.⁷⁷ Paul radically rejects using the law in a legalistic way.

The law works with the conscience to stop any one from boasting in self-righteousness and causes all to recognize that salvation comes by God alone through grace (Rom 3:19-20). If humanity could have obeyed God's will (revealed by the law of the conscience or Torah), it would have avoided the curse of the law which is guilt, condemnation, and separation from God. The sequence of clauses in Romans 3:23-24

⁷⁴Sanders, *Paul, the Law, and Palestinian Judaism*, 10.

⁷⁵Sanders, *Paul, the Law, and Palestinian Judaism*, 20.

⁷⁶Klyne Sondgrass, "Spheres of Influence: A Possible Solution to the Problem of Paul and the Law," *Journal for the Study of the New Testament* 32(1988): 96.

⁷⁷Richard N. Longenecker, *Galatians* (WBC; Dallas: Word Books, 1990), 114.

shows that it is because of sin that we have fallen from God's image and, thus, why we need restoration. Paul knew that complete obedience to the law is impossible. Both Jews (2:17-29) and Gentiles (2:12-16) have been a failure at it (1:18-32). In Romans 7:14-24, Paul describes his own inability to meet the demands of the law.⁷⁸ He recognized that being under the power of sin and set against God makes it impossible to fulfill the law of God. Parry adds, "The law, in fact, was essentially an external standard, embodying declarations, apprehensible by man, of what was right; but not an internal power providing or imparting the ability to do what was right."⁷⁹

In short, law in the sphere of sin puts us under the wrath of God resulting in condemnation. The law is unable to justify because justification has always been through faith in God and not in one's own ability (see Paul's discussion about Abraham in Rom 4). Finally, though seemingly possible, complete obedience to the law is proven by history and experience to be impossible. Therefore, something radical must happen to the law and sin for humanity to be restored to a relationship with God.

D. The Law in Christ

Paul argues that Jesus Christ is the solution to the problem of the law's enslavement to sin. So much so is Christ the solution that He transforms the law from the sphere of sin into the sphere of grace, the actual intent of the law. In Romans 10:4 Paul writes, "For Christ is the τέλος of the law in regard to righteousness for all who believe." There are two important considerations when approaching this verse. First, it is important to examine the context since Paul uses the connective γάρ ("for"), linking this verse to the previous verses. He has argued that Israel has not been justified by its obedience to the law because they

⁷⁸The use of the first person has created great debate as to whether Paul is using a historical present tense describing his past experience (autobiographical), or whether he is speaking of his present experience as a Christian. There is more evidence for the first view, but the discussion is beyond this paper and the present argument.

⁷⁹Parry, *Romans*, 211.

lacked faith (9:31-32). Paul wants to change that (10:1) by enlightening their zeal (10:2) concerning the true meaning of righteousness from God (10:3). Paul is against zeal which separates Jews and Gentiles and which puts works over faith. This zeal leads to Israel's feeling of exclusiveness, that only they can find justification because the law has been given to them exclusively.⁸⁰ Paul then says that Christ is the τέλος of the law. In 10:5-13 Paul stresses the universality of salvation through faith in Jesus as Lord whom God has raised from the dead (10:9-10), for both Jew and Greek (10:12).

The second issue is how to understand τέλος in 10:4. Τέλος could be understood as "goal"⁸¹ or as "terminus."⁸² Τέλος carries the idea of completion of a task, the fulfillment of that for which something was intended. In a sense Christ completes the law, which beforehand had acted only as a pedagogue until He arrived. Christ met the obligation of the law because He had no sin, something which no one else can claim. The goal of the law was to reveal the will of God, but it was unable to do this completely because of the power of sin. Christ was able to reveal God's will and went beyond the scope of the law by providing the avenue for faith in God. Yet, the law has been terminated so that salvation may freely come (Gal. 3:13, 24; 4:4-5).⁸³ In the context, it is evident that Christ breaks down all barriers between Jew and Gentile, especially the dividing wall of the law (see Gal. 3:28; Eph 2:11-18).

⁸⁰James D. G. Dunn, *Romans 9-16* (WBC; Dallas: Word Books, 1988), 530.

⁸¹C. E. B. Cranfield, "St. Paul and the Law," *Scottish Journal of Theology* 17(1964): 42-68.

⁸²R. B. Hamerton-Kelly states, ". . . giving up the boundary markers is tantamount to giving up the Jewish way of life and that cannot be interpreted in any other way than as an abandonment of the whole law" ("Sacred Violence and 'Works of Law.' 'Is Christ then an Agent of Sin?' [Galatians 2:17]," *Catholic Biblical Quarterly* 52 [1990]: 62).

⁸³Scholars can be found on both sides of the debate. For a brief description of both sides cf. Martin, *Christ and the Law in Paul*, 130ff, and Douglas Moo, "Paul and the Law in the Last Ten Years," *Scottish Journal of Theology* 40 (1987): 302-7.

Christ is the qualified “terminus” of the law. In its contractual aspect, Jewish nomism has come to its full completion and terminus in Christ.⁸⁴

This raises the question: is the law still valid for believers? Martin argues that the enslaving, condemning, and death-dealing effects have ended, but not the law as an expression of God’s will.⁸⁵ Being under grace does not give the believer freedom to sin. In Romans 6:15 Paul asks, “Are we to sin because we are not under law but under grace?” He answers, μή γένοιτο, “Never,” “By no means.” Rather, the law was originally meant as a guide for those who are in a covenant of grace. Law (Exod 20) came *after* relationship (Exod 19). The law was given for instruction so that we might find hope in God (Rom. 15:4). Paul is not willing to do away with the obligation of believers to those around them. Paul insists that the law can now be fulfilled by the transformed person who is able to love the neighbor as oneself (Gal 5:14). In the sphere of Christ, love for others is the thrust of the law, whereas in the sphere of sin, works of law for righteousness is the goal.

In this respect, Paul suppresses the cultic aspects of the law and uplifts the moral aspects. He speaks against rituals that separate Jews and Gentiles, such as circumcision (Gal 2:3; 5:2; 6:15; Rom 2:25-29; 4:9-12), food laws (Gal 2:11ff; Rom 14-15), and observing certain days (Gal 4:10; Rom 14:5ff). All barriers—race, social standing, and gender—have been broken down in Christ and all people can be children of Abraham through faith (Gal 3:28-29). Those appropriations of the law which keep others from coming to God through faith are a distortion of the promise made to Abraham that all nations would be blessed through him (Rom 4:11-12). Paul is not willing to depart from the entire law. He is very devoted to those parts of the law which fulfill “the law of Christ” (Gal 6:2). In Romans 13:8-10, Paul lists several commandments of the decalogue which are summed up in the great command, “Love

⁸⁴Richard N. Longenecker, *Paul Apostle of Liberty* (New York: Harper & Row, 1964), 128.

⁸⁵Martin, *Christ and the Law in Paul*, 144.

your neighbor as yourself.”⁸⁶ In Romans 12:9-21 Paul gives specific, practical, and moral examples of how one ought to live as a transformed person. Likewise, in Galatians 5:22-23 he lists the “fruit of the Spirit.” These and similar lists are moral to the core. Commenting on Romans 2:25, Schreiner says, “Clearly, he [Paul] means that Jews who are circumcised but fail to observe the *moral norms* of the law are condemned (2:25-29). Gentiles, on the other hand, who do not possess the ritual law, but who obey the moral law are justified.”⁸⁷ Paul wants no stumbling block put in the path of anyone seeking Christ (Rom 14:13). He radically breaks from the Pharisees of his day and says that nothing is unclean in itself, but only if it keeps someone from Christ (14:14-15).

Paul says this because he himself had experienced transformation. This same transforming power that changed Paul can change all who put their faith in Christ, and as a direct result of this, the law will be transformed from the realm of sin into the realm of Christ. A key passage for understanding this transformation is Paul’s testimony in Galatians 2:20: “I have been crucified with Christ; I myself no longer live, but Christ lives in me.” Paul put to death trying to be justified by his own efforts (2:15-19). Likewise, those who want to belong to Christ must do the same (5:24). This is a dominant theme in Romans 6 where Paul urges believers not to let sin reign (6:12)⁸⁸ or to be under its slavery, but rather to be in the realm of righteousness (6:18) which leads to sanctification and eternal life (6:22).

Significant to this transformation is the Holy Spirit whom Paul mentions 20 times in chapter eight of Romans. The law of the Spirit sets one free from the law of sin and death (8:2). Law controlled by sin

⁸⁶Thomas R. Schreiner says, “The commandments cited here refer to matters which would be acknowledged universally as norms. It is not the case that Paul thinks these demands are normative only because they are loving; rather, there is a mutual and dialectical relationship between love and the demands cited here” (“The Abolition and Fulfillment of the Law in Paul,” *Journal for the Study of the New Testament* 35 [1989]: 59).

⁸⁷Schreiner, “Abolition and Fulfillment,” 65.

⁸⁸Μὴ οὖν βασιλεύτω ἡ ἁμαρτία, present imperative.

and death leads to condemnation, but law in the sphere of the Holy Spirit provides freedom from condemnation. The law weakened by the power of sin falls prey to sin; it is unable to free a person from sin's grip (8:3a). To remedy this God sent His incarnate Son and who showed that sin could be conquered (8:3b). The power of sin is death (6:23), but Christ conquered death and, thus, the power of sin by His resurrection from the dead. This same power can be made effective in believers through the power and presence of the Holy Spirit.

The results of this transformation are freedom from the curse of the law (Gal 3:13, 24) and freedom from spiritual impotency from which the law cannot rescue (Gal 3:21).⁸⁹ It is the same law at work but it is changed from the sphere of sin, death, and condemnation to the sphere of the Spirit who witnesses to Christ. By finding freedom from sin one finds freedom from the law as the perceived means of salvation rather than as the intended guide to the sanctified.⁹⁰ Paul is impassioned about the Galatians falling back into slavery under the law. He claims that it is for freedom that Christ has set us free (Gal 5:1a). The message of hope that Christ brings is one of freedom *from* works-righteousness and freedom *to* love. The sin problem has been solved once and for all by Christ's death and resurrection. The justified believer has been freed from the guilt and condemnation of sin, but Paul urges the believer not to let the power of sin reign any more because we have been raised with Christ (Rom 6:5-11). The Holy Spirit then makes this hope a reality (8:10-11) to those who do not let sin reign (8:13). And as believers are freed from the power of sin, they are freed and empowered to obey the law as it was intended—as a guide to loving one's neighbor as oneself (13:8-10).

The believer, then, is empowered to fulfill the "law of Christ" (Gal 6:2). The Spirit-empowered person produces actions in keeping with the

⁸⁹H. H. Ridderbos, *The Epistle of Paul to the Churches of Galatia*, NICNT (Grand Rapids: Eerdmans, 1953), 186.

⁹⁰Martin states, "They [Christians] obey the law not to get saved, or to stay saved, but because they have been saved" (*Christ and the Law in Paul*, 156).

law (Gal 5:14, 22-23).⁹¹ The law as a reflection of a gracious and loving God can become a tremendous tool for holy living when put in the sphere of Christ. The person who is “in Christ” uses the law as the sanctified tool of the conscience, showing the way how to be Christ-like (2 Cor 3:7-18).

E. The Law and the Conscience

Some initial connections can be drawn at this point between the law and the conscience. The revealed law (special revelation through the laws and commands of God through Scripture) serves as the highest guide for the conscience when the law is put under the lordship of Jesus Christ. The law can still be a valuable tool for the conscience even when a person is still bound by the power of sin. The problem, however, is that such a person becomes trapped by the law, and in this state, is unable to follow the gentle prodding of the Holy Spirit upon the conscience. This person is trapped like the “I” of Romans 7 who wants to do what is right, but ends up doing what is wrong. When a person is “in Christ” in intimate relationship with Him through the agency of the Holy Spirit, the law becomes the positive guide for the conscience that it was meant to be. The highest standard or norm for the conscience becomes being Christ-like, one of the essential definitions of holiness.

Theologically and biblically, these conclusions are rather straight forward. We need to dig further in the case of natural law (general revelation through nature and reason). A significant passage in this regard is Romans 2:12-15. In Romans 1-3, Paul is building a deliberative case that no one can be justified by obeying the law. In chapter 2, he demonstrates that both Jew and Gentile alike are guilty before God for breaking the law. Lest Gentiles think they are exempt from guilt since they do not have the Old Testament filled with the commandments of

⁹¹Commenting on Gal 5:14, Ridderbos says, “In this entire summary, Paul’s purpose is both to let the law come into its own proper validity in the life of believers; and to graft its fulfillment upon a different principle from that of human self-validation through works—namely, the salvation brought by Christ. . . . Thus in this Epistle the apostle can on the one hand proclaim freedom from the law, and on the other can require love as the fulfillment of the law” (*Galatians*, 201).

God, Paul shows that they are guilty of breaking the law of the conscience written on their hearts. Verse 12 raises the issue of whether those who have received the lesser light of the “natural” conscience (norms gathered from nature or reason) will be saved. According to the earlier discussion, this salvation would have to come through prevenient grace working through the conscience to convince a person of the need for salvation beyond oneself. According to verse 14, it seems that Paul knew of pagans who lived according to their conscience. But, as we have seen, both the law and our conscience can only take us so far—they cannot save us. God is a just judge and will justly judge those who do not have the written law but only the law of the conscience. Bruce comments, “That is to say, the Gentiles had not been given the Torah, or even the Ten Commandments, but they did have a sense of right and wrong: they had a built-in awareness of the essence of God’s law.”⁹² The law written on the conscience serves also to show the need for a savior. As Oden comments, “In conscience we experience not a natural liberty to do the good, but to hope for it. In this way Christ who is the end of the law is being inscribed ever anew on our hearts by the preliminary discernment of the difference between good and evil.”⁹³ The conscience helps confirm our guilt before God and thus the need for something or someone outside of ourselves to save us.

Paul essentially categorizes both Jews and Gentiles with the same problem: living in the sphere of sin. Nothing but divine power can save from the grip of sin. The revealed law and the law of the conscience function in the same way: to show our need for a savior. Without further divine revelation through the revealed law, one might mistake the conscience as something of human origin, whether that be cultural, genetic or personal. No doubt all of these and others areas directly influence the unwritten law of the conscience. But, as Wesley is quick to point out, all is of the grace of God.⁹⁴

⁹²Bruce, *Romans*, 53.

⁹³Oden, *Scriptural Christianity*, 252.

⁹⁴Wesley, *Explanatory Notes upon the New Testament*, 525.

IV. The Relationship between Preventive Grace, Conscience, and Law

The following chart is an attempt to visualize a few of the similarities and differences between preventive grace, conscience, and the law as outlined above. Not all the concepts can be taken to their logical conclusions. Rather, the purpose is to lay out in a visual way some of the possible similarities and differences among the three. Conscience can be understood as a link between preventive grace and the law. It is the “playing field” of both, where both have a direct influence upon a person. This playing field is also the arena where the battle between sin and grace is fought. The conscience is not the will but the guide for the will and can profoundly influence the choices a person makes.

Preventive Grace	Conscience	Law
1. Universal	1. Universal	1. Universal
2. Points to Christ	2. Convicts of Christ	2. Points to Christ
3. God’s Work	3. God’s Gift	3. God’s Work
4. Enables Free Choice	4. Determines Choice	4. Obligates Choice
5. Beginning of Salvation	5. Neutral, but Assists	5. Aids in Salvation
6. Initial	6. Secondary	6. Secondary
7. Leads from Natural Condition	7. Leads to Natural Condition	7. Leads to Natural Condition
8. Monergistic	8. Synergistic	8. Synergistic
9. God does it	9. Demands Human Response	9. Demands Human Response
10. Freeing	10. Neutral	10. Binding
11. Grace	11. Recipient of Grace	11. A Means for Grace
12. Restores Moral Capability	12. Is Moral Capability	12. Determines Morals
13. Works through Law & Conscience	13. Works through Law	13. Works through Conscience
14. Indirect Revelation	14. Indirect Revelation	14. Direct Revelation
15. Advocate	15. Judge	15. Guide for Judgment

A. In Pursuit of Christ

Since no person is completely without prevenient grace working through the conscience, Christian evangelists can be assured of a starting point of divine light reflected in every person with whom they share the gospel. Wesley writes that everyone has been given some measure of prevenient grace: Christians, “Mahametans,” pagans, and the “vilest of savages.”⁹⁵ Elsewhere he writes, “It is certain they had not the written law; but had they no supernatural assistance? Is it not one God ‘who works in’ us and in them, ‘both to will and to do?’”⁹⁶ The heathen have no direct awareness of the gospel through the work of prevenient grace upon the conscience, but “some discernment of the difference between moral good and evil, with approbation of the one, and disapprobation of the other, by an inward monitor, excusing or accusing.”⁹⁷ Dunning points out that there is both a negative and positive effect of general revelation of God’s law through the work of prevenient grace upon the conscience. Negatively, the conscience declares all people guilty of breaking God’s law and therefore condemned (cf. Rom 1). Positively, the enlightened conscience allows the unbeliever the opportunity to respond in faith to the light, however small that light may be, towards salvation. Wesley refers to this type of faith as “the faith of a servant.”⁹⁸ Dunning comments, “The clear implication is that if, by conscience (general revelation), the unbeliever is led to a knowledge of the law and by such knowledge responds in obedience, he may be saved.”⁹⁹

Taken at face value, one might be led to criticize Wesley for being a universalist. This would be a valid criticism if it were not for his doctrines of prevenient grace and original sin. All grace has the same

⁹⁵Wesley, *Works*, 7:345, 374

⁹⁶Wesley, *Works*, 9:268.

⁹⁷Wesley, *Works*, 7:345.

⁹⁸Wesley, *Works* 7:195.

⁹⁹Dunning, *Grace, Faith, and Holiness*, 168.

subject and object—Jesus Christ. There is no contradiction with Wesley’s perspective and John 14:6 where Jesus says, “I am the way, truth, and life. No one comes to the Father except through me.” Salvation is still through Jesus. Prevenient grace is only the beginning. The law points the way. The conscience is the instrument of the Holy Spirit by which people come to recognize their sin and their need for God. General revelation and the conscience lead only to the law and not the Gospel. Paul realized this as well in Romans 1-3. He realized that because of the power of sin, no one can keep the law, whether that be a Jew with Torah or a Gentile with the law of the conscience. This is important in the context of missions. I will not offer a solution here to the theological problem of whether some who have never heard the Gospel can be saved. Based on this study, we can be assured that the power of God’s grace is at work in the lives of all people. God has provided some degree of light by which people can guide their consciences, whether that be through cultural heritage, personal reflection, or outside influence. Likewise, we can be assured of the fallen condition of all people and that all people need the Savior. Missiologically, the need for evangelism is clear, but also the optimism that God has gone before can be guaranteed.

God writes His laws on our hearts through the Holy Spirit’s work with our conscience. This law will be consistent with the new law of Christ because this law, as a form of prevenient grace and further revelation, will confront one with the need for decision, either of faith and acceptance of Christ, or denial and rejection of Him. Wiley comments, “There can be, therefore, no lack of harmony between the new law of Christ, and the old law of a fully redeemed and enlightened conscience.”¹⁰⁰ The process begun with prevenient grace finds fulfillment when a person responds to God by believing in Jesus Christ.

¹⁰⁰H. Orton Wiley, *Christian Theology*, vol.3 (Kansas City: Nazarene Publishing House, 1943), 24.

B. In Pursuit of Holiness

There is no contradiction or antithesis between law and grace, for both have the ultimate goal of conforming us to the image of Christ. Through the Holy Spirit, God quickens the conscience as it works with the law which serves as the standard for the conscience. The law validates the decisions made by the conscience. A person's conscience can develop as one learns more about the law of God. This is not only a human endeavor but a human response to the gracious work of the Holy Spirit. The conscience helps us conform to the will of God which, as Paul writes, is "our sanctification" (1 Thess 4:3). Holiness is first a gift of grace, but this gift necessitates the human response of obedience.

As part of a person, the conscience can experience the transforming grace of God in Christ. When God transforms our minds, the new standard of the conscience becomes Jesus Christ (Rom 12:2). We find that our old ways are not consistent with the standard of Jesus. The activities that we did are not what Jesus would have us do. Our conscience, then, is the guide in every step of the sanctifying process. The Holy Spirit leads us and convicts us, refining us like gold until we are pure and holy. When the Holy Spirit speaks to our conscience, we are confronted with a choice of obedience or disobedience. Obedience leads to growth into the image of Christ. Disobedience leads to sin of which the Holy Spirit will convict us. When conviction comes and our consciences have become aware of the standard of Christ, we must be careful not to grieve the Holy Spirit by not repenting and continuing in sin (Eph 4:22-24, 30). When faced with temptation, God will provide a way out (1 Cor 10:13). How does He do this? The Holy Spirit speaks to our conscience, and the first thing our conscience does is rouse the will. Will we or will we not listen to the Holy Spirit who will remind us of God's standard? Do we or do we not agree with God and choose His ways? We disobey the Holy Spirit by rejecting His leading in our lives. Disobedience results in a guilty conscience filled with fear and doubt. A conscience that heeds the law of Christ as revealed by the Holy Spirit (both objectively and subjectively) will conform more and more to the image of Christ. In theological terms, that person grows in holiness. Thus, the conscience is the critical link between the Holy Spirit and the

standard or law of Christ, with the goal of developing the new self, “created to be like God in true righteousness and holiness” (Eph 4:24). P.T. Forsyth has said, “Unless there is within us that which is above us, we shall soon yield to that which is about us.”

C. In Pursuit of the Mind of Christ

Two tremendous events take place when a person enters into intimate relationship with Christ in the sanctifying experience “in Christ.” One is that the law is liberated from the bondage of sin and becomes the guide to holiness that it was meant to be. Likewise, the conscience can also be liberated from the propensity to fail in the pursuit of the holy standard of the law. A definitive phrase for both of these ideas is having “the mind of Christ.” The Holy Spirit not only teaches us subjectively as the quiet, inner voice about the law of Christ; He also empowers us objectively to live out the law of Christ. The problems in Corinth teach us that we cannot pursue the mind of Christ on our own power. Only the Spirit of God knows the thoughts of God (1 Cor 2:11). Only the Spirit, working with and transforming our wills, can give the power and freedom to gain victory over the law of sin and death (Rom 8:2). The life filled with the presence of the Spirit can bear fruit consistent with the law of love (Gal 5:22-23). As a person becomes open and receptive to God’s grace through the Holy Spirit, a person’s conscience can likewise grow in the grace and knowledge of Jesus Christ.

Conclusion

This all sounds so good and even theological! But what does it mean in simple concepts? For believers, there is only one choice to make: to follow the Spirit who will guide us and transform us into the image of Christ. The Spirit confirms or convicts that we are or are not living according to the standard of Christ. There are countless ways this happens, but most vividly through the preaching of the Word, fellowship with the saints, and participating in the means of grace. What value is there in hearing sermons Sunday after Sunday or of daily meditations upon the Bible? Precisely in the need to grow our consciences in their awareness of the standard of Christ. Grace does not stop when we

become believers. Prevenient grace becomes saving and sanctifying grace as grace liberates from the penalty (justification) and power (sanctification) of sin. When we are obedient to what we “hear” from God, we will naturally grow into the image of Christ. Of course, we will fail from time to time as we continue in this battle with the world around us, but when we fail, we have an Advocate with the Father. When we confess our sins, God will forgive us our sins against the law of Christ and cleans us from all unrighteousness (1 John 1:9; 2:2). The goal is not to sin (1 John 2:2). We can reach this goal more and more when we are obedient to the Spirit’s voice reminding our consciences of the mind of Christ.

THEOLOGICAL FOUNDATIONS OF WESLEYAN MISSIOLOGY IN HISTORICAL PERSPECTIVE¹

Christi-An C. Bennett

The temptation for many in missions is to focus on methods, strategies and outcomes. But a missiology which is not grounded on a solid theological foundation is a shaky missiology indeed. The majority of evangelical missiological studies being published today tend to come from Calvinists and, increasingly, from Pentecostal perspectives. These perspectives are valuable, but before considering them, Wesleyan missiologists need to be sure of our own theological footing. This paper hopes to contribute to that primary work of theological foundation-building by going back to the beginning of Wesleyan world missionary efforts and asking, “What theological foundations defined the missionary identity of early nineteenth century Wesleyans?”

British Wesleyan Methodism had official missionary representatives serving overseas as early as 1769 when it was still a young movement, but unlike the Baptists and Congregationalist, Methodism did not establish a general missionary society until 1818. Meanwhile in the Wesleyan Methodist Connexion, a slow process unfolded in which Methodism worked out the details of its own missionary identity based on its own history and theology. This paper considers the theological

¹Adapted from a section of Christi-An C. Bennett, “The Development of the Idea of Mission in British Wesleyan Thought 1784-1914,” Ph.D. Dissertation, University of Manchester, 1995.

backdrop on which the scene unfolds, focusing on those doctrines which became most important in Wesleyan missionary thought.

Foundations in Distinctive Wesleyan Doctrines

In trying to win his fellow Baptists to the world missionary cause in the late eighteenth century, William Carey (1761-1834, now known as the “Father of the Modern Missionary Movement”) had to overcome the theological problems presented by a radical Calvinism. The strong Calvinist conception of the sovereignty of God and its accompanying doctrines of predestination and limited atonement made evangelistic activism something of a problem among Carey’s fellow Particular Baptists. Such problems were overcome in the more moderate Calvinism of Andrew Fuller (1754-1815) that came to dominate in the nineteenth century. Andrew Fuller, under whose ministry Carey was baptized and who became the leading promoter of the Baptist Missionary Society, introduced to Baptist theology a larger view of the redemptive purposes of God and of the Church’s responsibilities in missions.²

Wesleyan Arminianism, however, did not have Calvinist theological limitations to overcome. In Wesley’s theology the atonement was viewed as unlimited and redemption as universal. The ground of Wesleyan universality was in the “whosoever” of the gospel. Wesleyan doctrine proclaimed a free salvation to whomever would believe, without the limits imposed by the doctrine of predestination. This made Wesleyanism uniquely adapted to world missionary thinking. G. G. Findlay explained the missionary implications of this distinctive approach in the first volume of his *History of the Wesleyan Methodist Missionary Society*, “The man who received God’s mercy . . . must first acknowledge the rights of his fellows to its benefits before he could

²William Henry Brackney, *The Baptists* (London: Greenwood, 1888), 40, 168-9. Fuller’s views are explained in his book *The Gospel Worthy of All Acceptation* (1781).

realize his own; his personal interest in the redemption of Christ was a deduction from the universal interest of mankind therein.”³

He went on to ask,

How could one so believing, with rational consistency or with common gratitude, be indifferent to Foreign Missions? To assume such an attitude, to repudiate his Negro or Hindu neighbour as a fellow-claimant on the estate secured for mankind in Christ, and to refuse the help by which that claim might be made good, would be to renounce the very ground on which his own assurance of salvation rests.⁴

As Findlay indicated, this doctrine of universal redemption was easily linked to “foreign” missionary obligation when “foreign” missions began to take hold in Wesleyan circles.

In the first gathering of a district Methodist Missionary Society in 1813 layman William Scarth revealed the Wesleyan consciousness of the missionary implications of the doctrine of universal redemption. He asserted, “I conceive, Sir, our call, as Methodists, to Missionary exertions is peculiarly clear. For we fully believe that ‘the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved.’”⁵ This theme of universal redemption was a common one in those early Wesleyan district missionary meetings. William Dawson, also addressing the 1813 Leeds gathering, declared, “We believe that, wherever the Gospel is faithfully preached, this salvation is within the reach of all.”⁶ Barnabas Shaw, preaching a missionary sermon in 1815, proclaimed, “The gospel of Jesus Christ is

³G. G. Findlay and W. W. Holdsworth, *The History of the Wesleyan Methodist Missionary Society*, I (London: The Epworth Press, 1921), 31.

⁴Findlay and Holdsworth, I:31.

⁵W. G. Scarth in *A Report of the Principal Speeches Delivered at the Formation of the Methodist Missionary Society for the Leeds District* (London, 1813), 22.

⁶William Dawson in *Leeds Speeches* (1813), 32.

. . . *the power of God to salvation, to every one that believeth.*”⁷ An address by the committee of the Halifax District Methodist Missionary Society in 1814 referred specifically to the advantage to a Methodist missionary in not being tied to the doctrine of predestination, but being freed instead by a doctrine of universality to preach to all.⁸

It is true that by the early nineteenth century a moderating doctrine had prevailed in the evangelical Calvinist camp which could hold a strong doctrine of sovereignty together with a firm belief in evangelistic responsibility. This removed for the Calvinists the doctrinal obstacles to mission and narrowed the theological gap between them and the Wesleyan evangelicals. It must be noted still that the Wesleyans entered world missions in no small part because of their self-consciousness of their own doctrinal distinctive of universal redemption. If the question “Why ‘foreign’ missions?” was posed to the early Wesleyan world missions proponent, the answer most commonly would have rested on the “whosoever of the gospel.”

Next to universal redemption, the other primary doctrinal distinctive of Wesleyanism was the doctrine of entire sanctification, also referred to as the doctrine of Christian perfection and the doctrine of perfect love. This doctrine, too, became foundational to the entrance of Wesleyan Methodism into foreign missions. The doctrine of entire sanctification, in brief, states that there is a second work of grace in a Christian’s life, entered into after initial regeneration through the door of full consecration, and issuing in a heart freed from original sin and perfect in love to God and humans. In the Wesleyan formulation this “perfect love” was an active love, and one of the primary actions which it issued was going out to help others into the experience of regeneration. Findlay pointed out that the consecration element of entire

⁷Barnabas Shaw, *A Missionary Sermon, Preached at Flambro* (Hull, 1815), 16-17.

⁸“Address to the Public, By the General Committee of the Methodist Missionary Society for the Halifax District,” *Methodist Magazine* XXXVII (1814): 231.

sanctification meant consecration to Christ's mission in the world.⁹ The fruit of entire sanctification—perfect love—meant a sanctified Christian could not stand passively by as other souls languished outside of Christ. Instead that Christian was compelled to go out and actively work to win those souls to Christ. The doctrine of universal redemption told the Wesleyans that Christ died for literally all humans. The doctrine of perfect love compelled Wesleyans to go out and apply that remedy in Christ's name. Findlay wrote, “the passion for holiness . . . was the prelude to the outburst of missionary enthusiasm.”¹⁰

Working from this doctrinal background, Christian love early became one of the primary missionary motives stressed by Wesleyan “foreign” mission advocates. Samuel Taylor, writing for the *Methodist Magazine* in 1814, cited primary among the motives for “foreign” mission, the love of Christ in the heart.¹¹ Barnabas Shaw preached similarly of following Christ's example of “universal good-will to the fallen race.”¹² The *Annual Report* of the Wesleyan missions of 1815 also appealed to love as the motive for mission:

GENUINE religion is comprised in two particulars; namely, love to God, and love to man. He who has the first, cheerfully performs every duty of piety which he owes to God; and, he who has the second, neglects no duty which he owes to his neighbour. But, some may enquire, who is our neighbour? We reply, every man on earth who stands in need of our help, either in temporal things, or those which relate to eternity; . . .¹³

⁹Findlay and Holdsworth, I:33.

¹⁰Findlay and Holdsworth, I:33.

¹¹Samuel Taylor, “An Apology for recurring to Extraordinary Exertions in behalf of the Methodist Missions,” *Methodist Magazine* XXXVII (1814): 704.

¹²Barnabas Shaw, *A Missionary Sermon* (1815), p. 24.

¹³*The Annual Report of the State of Missions, Foreign and Domestic, conducted by the Conference, and supported by the members and friends of the United Societies late in Connexion with the Rev. John Wesley, Deceased* (1815), 3.

Adam Clarke preached that by supporting foreign missions Methodists would “give proof of” their “obedience to the command of Christ, ye shall love your neighbor as yourselves.”¹⁴ A Halifax district missionary address connected this missionary spirit of love to the revival experienced in the Evangelical Awakening, “With the reviving spirit of religion, compassion for the heathen, long neglected by Protestants revived also.”¹⁵ The missionary spirit of love, was thus seen by these early Wesleyans as directly connected to their own religious experience.

In terms of distinctively Methodist doctrines, universal redemption and entire sanctification formed the primary foundation for a Methodist missionary thrust. However, there were other doctrines which Methodism held in common with the rest of British evangelicalism which were equally influential as missionary foundations. These were the doctrines of divine providence and biblical authority and the evangelical understanding of the exclusive claims of Christianity.

Foundations in Common Evangelical Doctrines

The Calvinistic focus on the sovereignty of God left no room for free human choice in the matter of salvation whereas the Wesleyan focus on the moral nature of humanity and the universality of God’s grace did make room for this human free will. This did not, however, mean that Wesleyan thought lost sight of the sovereignty of God. On the contrary, Wesleyans shared with other evangelicals a clear sense of the sovereign workings of God to control and direct human history to accomplish his divine ends. This was maintained in the doctrine of divine providence.

¹⁴Adam Clarke, “A Short Account of the Introduction of the Gospel into the British Isles; and the obligation of Britons to make known its salvation to every region of the earth,” (Address made 1 December 1814 at City Road Chapel, London), *The Miscellaneous Works of Adam Clarke, LL.D, F.A.S.*, XIII: *Christian Missions*, James Everett, ed., (London, 1837).

¹⁵“Address to the Public, By the General Committee of the Methodist Missionary Society for the Halifax District,” *Methodist Magazine* XXXVII (1814): 229.

Wesleyans watched for signs of the working of providence on a general level in the molding of history to God's ultimate purposes. On a more particular level they watched for the workings of providence in the direction of the course of their own nation and church. Events of the late eighteenth and early nineteenth centuries, were, for the Wesleyans, particularly full of signs of the activities of providence.

The French Revolution and succeeding rise and fall of Napoleon especially attracted the attention of Wesleyan interpreters of providence. They saw in the Revolution the judgment of God on the Roman Catholic Church. In an appendix to his commentary on the Bible in 1807, Thomas Coke wrote,

The iniquities of this apostate church have been made instrumental in procuring the judgments which have been inflicted on her, becoming, in the same moment, her progeny and scourge, and displaying to all future generations of mankind, that God, by his providence, superintends the affairs of the world.¹⁶

Wesley, too, saw in events in Europe signs of providence at work. He wrote to William Black, for instance, in 1790,

O stir up the gift of God that is in you, and wrestle with God in mighty prayer. He is doing great things in many parts of Europe such as have not been seen for many generations; and the children of God expect to see greater things than these. I do not know that England was ever before in so quiet a state and it is our part to wait the openings of Divine Providence, and follow the leadings of it.¹⁷

¹⁶Thomas Coke, *The Recent Occurrences of Europe Considered in Relation to Such Prophecies as Are Either Fulfilling or Unfulfilled* (London, 1809), 189 (first published in 1807 in an appendix to Coke's commentary on the Bible).

¹⁷Letter to William Black (Nova Scotia), March 1790, in *The Letters of John Wesley, A.M. sometime fellow of Lincoln College, Oxford*, VIII, John Telford, ed., Standard Edition, 204. See also letter to Thomas Morrell on pp. 199-200 of the same volume.

When the British conflict with France came to an end in 1814 John Stuart spoke at a missionary meeting of the providential “prospect of a general and lasting peace,” and the “pre-eminence to which Britain has arisen among the nations.”¹⁸ Richard Watson, too, spoke of the providential indications of peace with France, “as it will increase our means of promoting the kingdom of Christ in the world, . . .”¹⁹

Wesleyan thinkers increasingly in this period discerned the hand of providence pointing the way to mission. This was seen in the 1813 British legislation to allow missionaries into British India²⁰ and in the place of power Britain, especially, but also other Christian nations, had attained in the world. Watson preached, “Such have been the arrangements of divine Providence, . . . —that it is worthy of note, that great political power is found nowhere in the world, but among Christian nations.”²¹ An 1818 WMMS pamphlet referred to the “nearly TWO HUNDRED Millions of subjects,” providentially placed under British rule for God’s purposes, particularly the purpose of evangelization.²² Adam Clarke preached,

It is true, that God must open the door of faith to the heathen; and we should wait till we hear a voice, as in a certain case, saying “Come over to Macedonia and help us.” But is not this door opened in different dark parts of Europe, in Africa, in America, and the almost innumerable islands of the globe? And also in

¹⁸John Stuart in *Resolutions at the Formation of the Methodist Missionary Society, of the Dublin District . . . with abstracts of the speeches . . .* (Dublin, 1814), 32.

¹⁹Richard Watson, “Sermon II,” *The Works of the Rev. Richard Watson*, II, second edition (London, 1834), 32-33.

²⁰See John Stuart in Dublin resolutions, 32.

²¹Watson, “Sermon CI,” *Works*, IV (1835), 247-248.

²²*Hints to those who ask, Why Should I Contribute to Support Missions to the Heathen?* (London, c. 1818), 1.

Asia, where either Paganism of the worst species, or oppressive and degrading Mohammedanism, governs more than one fourth of the globe with an absolute and destructive sway?²³

“Providence” was a word ever on Wesleyan lips as they discussed world events. As the world increasingly yielded to British influence, Wesleyans increasingly saw world mission as the direction in which “providence” was pointing, thus it became a foundational doctrine in Wesleyan missionary thought.

Another doctrine that became influential in Wesleyan missionary thought was that of the exclusive claims of Christianity. This doctrine was linked to the universality discussed earlier. Not only did Wesleyans believe Christ’s redemption was for all humanity, they also believed that the Christian religion was the true religion and that the “Christian God” was the only true God, a God who made exclusive claims on all humanity. Those who had not personally yielded to the reign of Christ nor accepted the benefits of his atonement, then, lived under the wrath rather than the salvation of God. Non-Christian religions were viewed very dimly as filled with error and perversions of the truth. Watson asserted, “In all false systems of religion, we see the original revelations converted into the means of darkening the understanding, and polluting the heart.”²⁴ Claudius Buchanan’s writings which described such Eastern customs as idolatry, *sati*, and infanticide, reinforced for Wesleyans the belief that “paganism” produced only ignorance, superstition, misery and deplorable immorality.²⁵

²³“A Short Account,” *Miscellaneous Works*, XIII: 31.

²⁴Watson, “Sermon LXXXVII,” *Works*, IV: 67.

²⁵See, for example, Humphrey Sandwith, *A Report of a Speech Delivered on the 13th of January, 1814, At a public meeting held in the Methodist Chapel, Beverley, for the purpose of forming an auxiliary Missionary Society*, (Beverley, 1814), 4-9; Barnabas Shaw, *A Missionary Sermon* (1815), 8-9. Buchanan (1766-1815) was a chaplain under the East India Company in India (1797-1809) who served as vice provost of the College of Fort William in Calcutta. His writings included *Christian Researches in Asia* which described Hindu worship and customs and the Thomist Christian

These early nineteenth century Wesleyans firmly believed that there was no “safety” in judgment for the “pagans” who had not heard of Christ. Romans 1:18-32 was the text frequently quoted in this regard, suggesting that the “pagans” were morally responsible, for, though not the Gospel of Christ, they had received some kind of spiritual light and yet rejected it.²⁶ Those non-believers who died without hearing the gospel, Wesleyans believed, were in the same danger of eternal punishment as those who had consciously rejected the gospel.²⁷ Watson queried, “are the heathens, immoral and idolatrous as they are, *actually safe?*” His answer accused believers of being “lulled by the drone of that dotting and toothless theology which . . . employs itself rather in drawing extravagant pictures of the mercy of God, than in supporting the just rights of his government.”²⁸ This belief in the wrath the “heathen” were under coupled with the knowledge from increasing reports of the moral depravity of “pagans” to stir in Wesleyans a heightened world missionary conscience.

Finally, Wesleyan missionary thought was influenced by the profound Wesleyan confidence in the power of the gospel preached from the Bible. From the early days of the British and Foreign Bible Society, the *Methodist Magazine* printed supportive accounts of its work. Early Methodist missionaries were sent out with the instructions, “Let the Bible be YOUR BOOK; and let all other books be read only in order to obtain a better acquaintance with the Holy Scriptures, and a greater facility in explaining, illustrating, and applying their important

community in India, and *Memoir of the Expediency of an Ecclesiastical Establishment for India both as the Means of Perpetuating the Christian Religion among our own Countrymen and as a Foundation for the Ultimate Civilization of the Natives* which was influential in Parliament’s decision to establish an Anglican bishopric in India.

²⁶See, for example, Shaw, *A Missionary Sermon*, 11-12.

²⁷See, for example, *The Annual Report of the Missions* (1809), 25; Richard Watson, *A Sermon preached at Albion-Street Chapel, Leeds, at the formation of the Methodist Missionary Society for the Leeds District, October 6th, 1813, . . .* (Liverpool, 1813), 7.

²⁸Watson, *A Sermon at Leeds*, (1813), 6.

contents.”²⁹ The Bible, as the written source of the gospel, was seen to be an integral element of missionary work. The other integral element was the missionary who preached and applied the Scripture to the people’s hearts. William Dawson asserted, “We believe that, wherever the Gospel is faithfully preached, this salvation is within the reach of *all*.”³⁰ Wesleyans believed that it was the *preaching* of the gospel which brought salvation within reach of unbelievers. Watson preached, “the ministry of the word is the grand means appointed by God for the salvation of the world.”³¹ He further explained the Methodist grounds for confidence in gospel preaching: “Wherever the gospel is preached it is accompanied by a dispensation of the spirit,” which enables the hearers “to understand and obey it.”³² Wesleyans saw this preaching of the word to be *THE* way, God’s way, to bring the world to salvation, and a way that was guaranteed to meet the needs of a lost humanity. They had no confidence in secular education or civilization efforts, but they had utter confidence in the efforts of gospel preaching.³³

Doctrinally, this confidence was grounded in the Protestant doctrine of Holy Scripture.

Experientially, this confidence was grounded in the great success of gospel preaching in Britain during the Evangelical Awakening. Referring to the Evangelical Awakening, the Halifax Methodist Missionary Society Committee wrote,

The springs of that powerful engine, which the first instruments of this great work directed against the ignorance and the vices of mankind, are, perhaps, but *now* only acquiring their full play; and

²⁹ *Address From the Committee for the Management of the Methodist Missions, to Messrs. Shaw, Broadbent, Carver, Callaway, and Jackson, Missionaries about to sail to South Africa, and to the Island of Ceylon* (London, 1816), 5.

³⁰ William Dawson in *Leeds Speeches* (1813), 32.

³¹ Watson in *A Sermon at Leeds* (1813), 11.

³² Watson, 16.

³³ See, for example, Watson, 11-13.

the system begins to move with accelerated energy and more diffused effect.³⁴

An 1816 address by the General Committee of the Newcastle District Methodist Missionary Society asserted,

Your societies, your chapels, your privileges and enjoyments, are all the results of that *home mission* which God has crowned with so great a blessing; and in the full enjoyment of these riches of grace, we know you feel for the emptiness and wants of others. The Christian world moves at this moment in one grand concert, to extend the dominion of the Son of God. . . .³⁵

This Wesleyan confidence, grounded in the Protestant doctrine of Holy Scriptures and the experience of the Great Awakening, helped to lay a foundation for Wesleyan world mission expansion.

These doctrines, the Wesleyan distinctives of universal redemption and Christian perfection and the common evangelical doctrines of providence, the exclusive claims of Christianity, and the God-appointed power of the preached Word, all worked together to form a solid theological foundation for Methodism's expanding missionary vision in the early nineteenth century.

The world now at the beginning of the second millennium is much changed from the world of those pioneering Wesleyan missiologists, but those foundational doctrines maintain a timeless claim on our attention. How do they or should they apply in today's world? How do they or should they shape and challenge our identity as Wesleyan Christians in a world where billions still remain outside the gospel? Are there other distinctively Wesleyan or common evangelical doctrines that should be added to the theological foundations of Wesleyan missiology? These questions suggest a beginning point for the work of Wesleyan missiologists today.

³⁴“Address By the General Committee for Halifax,” *Methodist Magazine* XXVII (1814): 228.

³⁵*Methodist Missions. Address to the Public by the General Committee of the Methodist Missionary Society for the Newcastle District* (c. 1816), 3.

**TLAWM-NGAIH-NA:
HOLINESS IN THE MIZO
CONTEXT OF MYANMAR**

Stephen J. Bennett, Din Thara and Jubilee Thanga

Communicating the gospel and holiness presents different challenges in different cultures. This is true for the Mizo people of north-western Myanmar. The Mizo language group is a subset of the wider Chin ethnic group. It occupies north-western Myanmar and also the Mizo state of India. Mizo people are nominally Christian, in contrast to the dominant Buddhism of Myanmar.

Efforts to communicate the love of God in Mizo evangelism have used the translation *bma-ngaib-na* (“love”). This understanding of love in the Mizo context is important, but is limited to human relationships. It was not traditionally used for divine relationships. Thus to say, “God so loved (*bma-ngaib*) the world,” does not really make sense to Mizo hearers.

More significant than “love” (*bma-ngaib-na*) in the Mizo context is the concept of *tlawm-ngaib-na* (“chivalry”). There is no direct equivalent in English for this term, but it connotes chivalry, mercifulness, self sacrifice, humility, selflessness, faithfulness, loyalty, hospitality, kindness, politeness, and being helpful to the poor and needy. It is often thought of in terms of a knight who displays courage, generosity, loyalty and courtesy. This cultural value applies in various settings. For example, if someone dies, many young people will volunteer to do whatever is necessary to help the grieving family. They may walk for ten miles to deliver the coffin. *Tlawm-ngaib-na* is the highest standard of human conduct in the Mizo community. It is used to evaluate all other cultural values.

Tlawm-ngaib-na approximates the biblical emphasis of love and holiness. A similar kind of “chivalry” is also important in the community of faith. Paul wrote, “Be completely humble and gentle; be patient, bearing with one another in love” (Eph 4:2); and “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other’s burdens, and in this way you will fulfill the law of Christ” (Gal 6:1-2).

The Mizo concept of *tlawm-ngaib-na*, then, provides an important point of contact with God’s holiness and love. It is much more meaningful to Mizo people to say, “God is *tlawm-ngai* (chivalrous)” than “God is *hmangaib-na* (love).” This strikes at the core value of Mizo culture and communicates God’s character better.

Mizo people already try to live a life characterized by *tlawm-ngaib-na*. There is already this value of practical and relational holiness. In reality, God is the epitome of *tlawm-ngaib-na*, and His holiness demands that He alone be worshiped, to the exclusion of other gods. Communication of the gospel and holiness in the Mizo context can utilize this existing category, while deepening its significance to include ethical aspects of holiness. This could open the way for a deeper understanding of the character of God in Mizo societies, and for a move beyond the complacency of nominal Christianity to a deeper ethical relationship with God. The Mizo concept of *tlawm-ngaib-na* gains ultimate significance when it is practiced all the more earnestly in relationship with God, whose *tlawm-ngaib-na* is ultimate.

TEN CONVICTIONS ABOUT LEADERSHIP

Greg Fernandez

My philosophy of leadership is to lead and serve people by demonstrating biblical principles of leadership through servanthood, and by influencing and helping people reach their full potential in order to turn their vision into reality, thus creating change for the glory of God and resulting in the expansion of His kingdom. My leadership principles can be summed up in ten convictions.

I believe in spiritual leadership.

Prayer life is the essence of spiritual leadership.

I believe in spiritual leadership. What I mean by this is that I as a leader should be a spiritual person. In order to be a spiritual leader, one should have an intimate relationship with God. One should walk with God in order to lead people for God. Therefore, my prayer life should be the fundamental aspect of my spiritual leadership. I consider leadership without prayer as non-spiritual leadership. Leadership could be practiced without prayer, but leadership cannot be considered spiritual without it. Therefore, prayer is the essence of spiritual leadership. Moreover, spirituality also should be demonstrated in the character of a leader. The leader's integrity and holiness of life along with prayerfulness are the very essence of spiritual leadership, without which leadership could not be considered spiritual in the strictest sense. In this manner, every leader should maintain an intimate relationship with God. We must walk with God.

I believe in visionary leadership.

Vision determines the future of the leader and an organization.

While vision does not consist of what leadership is all about, genuine leadership includes vision. I believe a leader without a vision, goal, plan, or dream is not a leader bound to create change. He may be a leader by title and position but he is not a leader in terms of what he really is. True leaders have always something in mind that they really want to accomplish, whether a personal vision by the leader or the vision of an organization or an institution. Vision is an integral part of leadership. If change would take place, vision must be the foundation of it. Therefore, if vision is to be turned into reality, there must be action. Although I know I would be staying in a church for a year, I would lead out with my plan as if I were staying there forever. It saves me from worrying what to do next.

I believe in developing leaders.

Developing leaders brings lasting legacy.

I believe in developing leaders rather than just attracting followers. An emphasis of my leadership would be to develop leaders. Since I will not live forever on earth, I need to train and develop leaders who can carry out my dreams and visions. In order to leave a lasting legacy, I must train leaders who will train others also. This is one of my models of leadership that needs to be implemented. If we could develop more leaders, we would make a greater difference in our generations for God.

I believe in delegating leadership.

The art of delegation is the cure for ministry attrition.

I know some people who experienced attrition and burnout in the ministry because they did all the work. They should not have attempted to do everything themselves. I strongly believe in the art of delegation. I propose that the cure for attrition is delegation. A leader who does not delegate responsibilities will experience burnout and soon be discouraged. Leaders should remember that they cannot do all the work. No matter how intelligent, efficient, and competent a leader is, he or she

cannot do the entire job. Let me make some suggestions that I think are also needed when we delegate responsibility.

Authority should accompany delegation of responsibility. When we give others responsibility, we should also give authority or power so that they can perform the responsibility that is given to them. When I say authority, I am referring to the power to make decisions. I know there should be a limit here, but great things can happen if authority is given to those who are directly involved. When we give real authority we are actually giving the power to make decisions. When we do this, it shows that we fully trust them, thus confidence in them is built, which results in their giving full potential in fulfilling their responsibilities. While I am aware of the abuse of power by immature leaders, a cautious attitude towards some should not prevent us from entrusting responsibility and power to others.

I believe in empowering leadership.

Empowerment begets power.

I think if we want people to stay empowered and focused on fulfilling their commitment, empowering others is crucial in the maintenance of strength among followers. I feel there are some leaders who fail to practice the art of empowerment. Instead of empowering people, some actually cause disempowerment. Some leaders are too insecure to empower others by entrusting them with the authority and power to exercise their full ability. Some are worried about losing their own status and credit. When I lead out with my plan for a one-year stay at my church, I not only set goals in such a way that it seems that I will stay there forever, but I plan and never care or think about who receives the credit if I accomplish something. It works. Others are strengthened when I empower them and do not try to get the credit.

I believe in sacrificial leadership.

In order to move forward sacrifice is essential.

When a leader makes sacrifices, the people will also sacrifice. Sacrifice begets sacrifice. Let me illustrate this from my own experience.

When I moved to a new church, the ceiling of the church building was not completed due to a lack of finances. Even though I was preparing for my upcoming wedding, I gave all that I had in order to buy plywood to complete the project. After I showed the first move, the members followed. They began to give money for the church building fund. I am not only speaking of sacrifice in terms of currency or economic necessity. Sacrifice can be demonstrated in many ways, such as time, pleasure, or personal ambition in order to accomplish something for the glory of God.

I believe in servant-leadership.

Servant-leadership is the most biblical pattern for leadership.

I have a difficult time thinking about leader and servant in relation to leadership. If a leader must serve, how could he lead? That question bothers me. I have this idea that since I am the leader, I should lead and others should follow me because I am the boss. Leadership and followership are difficult to unite with the servant-leadership concept. I have this idea that leaders always have followers, and followers are to serve the leader. How can we effectively lead people if we are their servants? This is difficult. Most leaders I have seen are highly respected. We have this mental idea that we who have no title and function should bow down and serve those in higher leadership and position.

I feel like it is necessary to define servanthood in order to fully grasp what Jesus meant when He said, "If you desire to be a leader, you should be the servant of all." I think the word "servant" is understandable. I am aware of the possibility that it may have some cultural and exegetical implications or hermeneutical importance, but I think the word "servant" simply carries the message of service. I do not wish to do a word study on this word or read commentaries on the word "servant" because it is not difficult to understand. I think its application is the most difficult. Perhaps one of the reasons servant-leadership is difficult is the fact that there is a misconception between leading and serving. To some, leadership gives the idea of title, position, power, and authority, and servanthood implies the idea of servant, slave, etc. This

seems too difficult to unite. I believe I am called to serve. Being a servant does not mean I have no authority and power. Being a servant means a leader must know how to work. The leader must be willing to make sacrifices when ministry demands it. A leader should be ready to serve people for the sake of ministry and not for selfish reasons. The idea of humility and selflessness is part of this process.

I believe in both goal and relationship oriented leadership.

Goal and relationship oriented leadership should be in balance.

I believe a leader should be neither goal-oriented nor relationship-oriented. It is not either/or, but it is both/and. Goal and task orientation is needed. We need different types of leadership because there are different types of situations and people. Wise leaders should know how to balance between task and relational leadership.

I believe in motivational leadership.

Motivation brings inspiration among followers.

Motivational leadership has several characteristics. Motivational leadership depends so much on the character of the leader. The leader should be efficient and competent. Motivational leadership includes inspiration and example. Motivation is the result of transformed character. How shall we then motivate people? Motivation should be intentional. We must plan to motivate others. Leaders must motivate by personal character, words, and actions. Leaders will motivate through their influence.

I Believe in transformational leadership.

Transformation is the result of genuine leadership.

One cannot be a leader without transformation. Change and transformation must be stressed because unless change takes place, true leadership will not result. I want to see genuine transformation in my generation that will result in leadership. We need people today who are change-makers. It's the only hope for any organization. Change-makers

are the crying need of genuine leadership. Really transformed leaders cannot watch the world and let it pass by without doing something positive to bring transforming change into the lives of others.

Conclusion

What I have noted above represents what I believe at this point in time. It does not mean these ideas are necessarily unchanging. Some might change as I grow in leadership ability. Personally, I look at leadership as a complex matter. There is no single key to leading. What may seem very effective to some may not work for others. We must remember that we may have different methodologies and approaches to leadership from many different contexts. Strategies and methodologies may change but the basic principles remain. Those principles I have attempted to define here.

A SPIRITUAL LEADERSHIP

Chun, Kwang Don

A Sermon Preached in the Chapel of APNTS on February 2002

“No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you. Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them” (Joshua 1:5-6).

If God appeared to me now and asked, “My son, when do you think was the most difficult time in your life so far?” without hesitation I would answer His question, “Lord, it was when I first studied in a second language, at Bethany Nazarene College (now, Southern Nazarene University) in America. If God also asked me, “Until now, when did you feel most deeply that I was closely with you?” I would reply, “My Lord, it was also the time when I first studied at Bethany a long time ago.”

To be frank with you, it was very h-a-r-d and even h-a-r-s-h for me at first to study with a foreign language in a foreign country. I took 16 hours in the first semester at Bethany, so I was surrounded by many powerful enemies such as the endless assignments, many class presentations, lots of reports, and ongoing quizzes and exams. I had to fight with them day and night, week by week, month after month. There was no time to sleep, no time to exercise, no time to watch TV, no time to play, and no time to have fun at all. Furthermore, frustrating cultural shock, ongoing financial burden, and deepening homesickness were the constant sources of my anxiety and despair. In my days at Bethany Nazarene College (BNC), I was physically sleepless, mentally restless, emotionally rootless, financially helpless, culturally homeless, socially

friendless, and linguistically powerless. I am not stretching it at all. As for me, BNC means: B is bitter, N is notorious, C is crying.

Under these circumstances, I had to fight not merely to study but also to live and survive. To be or not to be, that was my ongoing problem in the first period of American life. My heart was so depressed, my soul so tired, and my body so exhausted that I could not continue my everyday life without desperately seeking God's help.

There is a small chapel next to the building of the Religion Department at Bethany. I used to go there after school and pray. At that time, my prayer was not just prayer; rather, it was literally crying, crying, crying! "Oh, Lord, please help me. I am too tired and too exhausted. As you know, I came to the U.S. to serve you and your people better in the world. I didn't come to this country in order to get just a Ph.D. degree and be an intelligent, influential clergy who could pastor a big church in the future. The only, only reason here is to prepare better for preaching the gospel of Jesus Christ all over the world. Please, give me strength to endure and overcome my current hardship."

After much prayer, in tears and anguish, I walked to the back corner of the chapel. There was always a notebook on the lamp stand. People often wrote their prayers, problems, and pain on that notebook. So, I jotted down in it all my burdensome, troublesome feelings. Later on, one day I walked to the corner of the chapel to write my feelings on the notebook after prayer. I happened to open the page on which I wrote my difficult feeling several weeks before. As I looked at the page, I noticed that someone had written some words under my writing. I was so surprised at reading those words for me. I didn't know who wrote the words but I knew what they meant, especially that they were for me. The following words were written: "*Mr. Chun, Be Strong and Courageous! GOD IS WITH YOU.*"

Indeed, at the very moment when I read those words, they deeply touched my heart, strongly moved my mind, and powerfully awakened my spirit. My whole being was melting into those words of God as "living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the

thoughts and intentions of the heart” (Hebrews 4:12). The words written in the notebook wholly encouraged me in the midst of discouragement, really empowered me in the state of powerlessness, and truly liberated me from the bondage of depression. They enabled me to keep moving forward toward my goal without losing my heart, without losing my direction, without losing my aspiration.

Let us take a close look at the context of today’s scripture. The great leader Moses, who had led the Israelites from Egypt to the promised land, had died. They had lost their leader before entering the land of Canaan, before realizing their dream. In order to get into the land, they had to face and overcome a many difficulties. When Moses passed away, however, they didn’t know what to do, how to do it, and even why to do it in the wilderness. Under these situations, Joshua assumed Moses’ leadership. Yet, he was so much afraid of leading his people to the Canaan land. Knowing the disheartened heart of Joshua, God appeared and clearly said to him, “Joshua, be strong and courageous. No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you.”

My dear Christian brothers and sisters! You have been trained to become leaders like Moses and Joshua for ministry someday, somewhere. Do you know why Joshua at that time was so afraid, so anxious, and so discouraged? If we know the source of his disappointment and discouragement, we can learn the crucial elements of Christian leadership. Let me tell you the most important aspects of becoming and being a leader in the perspective of Jesus Christ. Once he mentioned the most important truth of what leadership is all about by saying: “The blind man cannot lead the blind man.” What he meant here, implicitly or explicitly speaking, is: a leader is not to be blind. In other words, *a leader must be a reader. Leadership depends on readership.* In the first place, a leader must read himself/herself. Know yourself first! Read yourself before leading others. There is no genuine leadership without knowing yourself as leader. No yourself, no leadership. Know yourself, know leadership. In the second place, a leader must read the people whom he/she leads. Read the mind of people before leading them. Effective leadership

always comes from an affective readership of others. In the third place, a leader must read the context of the world to which his/her people belong. Great leadership usually comes with great readership of the world. In the fourth place, a leader must read God. Read the mind of God before exercising your leadership. Without reading the will of God, it is quite impossible to lead the people of God. Therefore, successful leadership generally hinges on successful readership of oneself, people, the world, and God. The key to failure in leadership is not trying to read these four areas.

By the way, which of these areas is the most important? It is, needless to say, the fourth area—to read the mind of God. Why? Without reading the mind of God, and if we only read heavily ourselves within us, we may often fall into discouragement. Without reading the mind of God, and if we only read overly the mind of people behind us, we may easily follow their will. Without reading the mind of God, and if we only read mainly the situation around us, we may be always overwhelmed or dominated by the force of the world. Without reading the mind of God, and if we only merely read ourselves, people, and situations, we may frequently turn from the will of God to the right or the left. That's the reason God told Joshua: "Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Do not let this book of the Law depart from your mouth; mediate on it day and night, so that you may be careful to do everything written in it"(Joshua1:7-8).

Strong and courageous leadership has its source in the readership of God in terms of how well one reads the will of God. When the heart and mind of a leader are full of God, he/she can be full of confidence and courage. But if the heart and mind of a leader lacks God, he/she can be full of fear and anxiety. That's why Joshua at that time was so afraid, so anxious, so discouraged, and also why God repeatedly told the same words to Joshua: "Be strong and courageous"(vv. 6, 7, 9). He seemed to be too much concerned about only himself, too much concerned about the Israelites people around him, too much concerned about the situation over him. But he seemed to be little concerned about God with him, less concerned about God with his people, and not

concerned about God with their situation. The way we read God determines the way we read ourselves, people, situations.

Let us remember. The more we look at ourselves, the more we become discouraged. The more we look at people around us, the more we are dismayed. The more we look at situations over us, the more we are disappointed. Indeed, the more we look at other than God, the bigger our problems grow, the longer our worries last, and the smaller God looks. Thus, the spiritual leader must read the very mind of God for himself, must read the very heart of God for his people, and must read the very will of God for their situation. In other words, we spiritual leaders must realize the very reality of God with us, no matter what kind of realities we are facing right now. We also must identify the very identity of God with us, even though our identity as spiritual leaders may be critically shaken because of so many problems. And we must personify the very personality of God with us, even when our personality becomes denounced, demoralized, and deactivated under the depersonalized attacks from others.

Let's keep the truth of spiritual leadership in mind. Spiritual leadership does not depend on what kind of positions or titles we hold—hierarchically. It does not depend on what kind of church we belong to—denominationally. It does not depend on how much we know—intellectually. It does not depend on how much we are strong—mentally. Furthermore, it does not depend on what skin color we are—racially. It does not depend on where we were born—nationally. It does not depend on how old we are or what gender we have—physically. It does not depend on how rich or poor we are—economically.

Biblically speaking, true spiritual leadership depends totally on how much we are keenly and fully aware of *God-with-us*, where there is no hope at all. It really depends on how much we are deeply and continually conscious of *God-with-us*, when everything is in a great mess. It truly depends on how much we depend on *God-with-us*, where and when God seems dead. It entirely depends on how much we believe and trust in *God-with-us*, with all our hearts, all our minds, all our strength, all our

souls, all our passion. A spiritual leadership absolutely depends on a readership of *God-with-us*.

The apostle Paul, one of the great leaders in Christian history, boldly proclaimed: “If God is for us, who can be against us? . . . Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord” (Rom.10:31-39). The driving force of Paul’s leadership rests exclusively upon his readership of *God-with-us*. A Wesleyan minister, John Maxwell said:

If you want to be distressed—look within.

If you want to be defeated—look back.

If you want to be distracted—look around.

If you want to be dismayed—look ahead.

If you want to be delivered—look up!

Dear Christian leaders and APNTS students becoming leaders! Whenever you are in stress, wherever you are in trouble, whatever you are in crisis, please remember once more what God said to Joshua as well as to you: “Be strong and courageous. No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you.”

THE STORY GOES ON

Robert C. Donahue

From a Sermon Preached in the APNTS Chapel

Let me tell you a story. It is a story about a man who went on a journey from one city to another. As he was walking along down a long road through the mountains, he was suddenly attacked by robbers. The robbers beat him repeatedly and hurt him badly. They stripped off his fine clothes and stole everything that he had. Then they shoved him down beside the road and fled.

The poor, beaten man was left beside the road almost unconscious, bleeding and bruised. The sun was hot overhead and he was thirsty. But there was no one to offer him water or a cool shelter. He was suffering as he lay there unable to help himself.

Then help suddenly seemed to have arrived! A priest of God was coming down the road toward him! Hope arose in his heart. The priest stopped and looked carefully at the beaten man beside the road.

But the priest thought, "This is a messy business; see what problems some people allow themselves to get into! He probably spent his time with the wrong kind of people—why, he most likely deserves what has happened to him. Anyway, I have standards to maintain, and my own image to keep up. Suppose respectable people saw me here with this disgusting man in his condition. What scandal! Let some of his own kind take care of him!" With this the priest hurried on his way in the service of God.

The poor, beaten man's heart sank in discouragement as he saw the priest go away. Who would help him? He might die out here in the mountains from lack of water or food or maybe even bleed to death. Oh, God, where is help to be found?

Just then, an important-looking man could be seen coming. He was a good man—a religious man, a leader in the community. Surely this man would help him. This man was a Levite—a proud descendent of the same family as Moses himself! The man drew near and stopped close by to look at the poor, beaten man. The Levite thought, “What a poor man—it is too bad what has happened to him. But I am so busy with so many obligations to help others. And I am late already for a very important religious celebration—people will be waiting for me. Surely I have no time to be of assistance. He will certainly understand—and of course, I would wish him well—may his wounds be healed, and may he have a happier day. But I must be on my way—God understands these things. We must do the most good for the most people. Sensible people understand this. God will provide for this poor man.” With that, the Levite hurried on his way, leaving the poor, beaten man beside the road still with no help.

In complete despair the poor man cried out to God for help! He felt his very life beginning to flow out of him—the end might be near.

Then at the last moment, it seemed, a stranger appeared beside him on the road. The stranger was looking at him with sympathy. He moved toward him with a flask of water to drink, and holding the head of the poor beaten man, he helped him take a slow, quenching drink of cool water! Then, the stranger took out oil and wine to bath his wounds.

To the man’s shock he realized this stranger was no priest or even a Levite—why, he was not even a fellow Israelite! This man was his sworn enemy—a hated and despised Samaritan! The poor man began to pull back in horror and disgust, yet the stranger carefully continued to clean his wounds and bandage him. With great care the stranger put the poor man on his own animal and took him to an inn in the nearby town. There he called a physician to attend to the poor man, and he had the innkeeper bring food and drink for the exhausted man. To his amazement this stranger paid all of his expenses and left more besides with a promise to take care of all of his needs.

Now, who was the friend to the man who was robbed and beaten? Was it the man of God; was it the important, busy Levite? Or was it his enemy, the Samaritan? My friend, the enemy?

Luke records something very interesting about this Samaritan. Unlike the priest and the Levite, the Samaritan's heart was filled with compassion for the robbed and beaten man beside the road. He acted out of the compassion and love which filled his heart. It was not because of duty, or because of an obligation. It was because of genuine compassion.

When Jesus looked over the city of Jerusalem and prayed for it, He was moved with a compassion that moved the Lord to tears.

When Jesus saw the multitudes of poor people with all their problems and aching hearts, He was moved by compassion for them!

Jesus, who came to bind up broken hearts, to heal the sick, to raise the fallen, to give sight to the blind, to preach good news to the poor, was moved by the Spirit of Compassion!

Each of us have been in the place of the man beside the road of life. We have been robbed of all we have, beaten by Satan and by the circumstances of life. We too have been left thirsty and hungry, hurting and bruised, and in need of help. It has been Jesus—the one of great compassion—who has come to us and lifted us up out of the “pit, out of the miry clay, and set our feet on the rock to stay!” He has poured the oil of His Holy Spirit into our wounds, and cleansed with the wine of His own precious blood. He has taken us in, people who were strangers indeed, and enemies of God, and made us whole again! He has given us His promises to take care of us all the days of our lives!

Jesus asked the scribe the question, who was the neighbor to the man who fell among the robbers? The scribe replied that it was the man who showed mercy! It was hard for this proud, Jewish leader to say the word, “Samaritan”—because Samaritans were wicked, evil, and hated. But this was the man who showed mercy—the enemy, the one we now call the Good Samaritan—a seeming contradiction in terms.

Then Jesus said to the scribe, “You go and do likewise!” This is not a suggestion that Jesus offered. It is a command—and an imperative!

It is one of those commands Jesus Himself has given us to obey. Will you obey the words of our Lord Jesus? And will you go and “do likewise” today?

In Matthew 25:34 and following, Jesus says, “Come, you blessed of my Father and inherit the kingdom prepared for you ever since the creation of the world. I was hungry and you fed me, I was thirsty and you gave me drink; I was a stranger and you took me into your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me. The righteous shall say, Lord when did we see you hungry and give you food or thirsty and give you drink? When did we see you a stranger and receive you into our homes or naked and clothed you? When did we see you sick or in prison and come to you? Then the King shall say, whenever you did this for one of the least of these brothers of mine, you did it for me!”

The self-righteous will argue with God that they did not recognize the Lord in doing these things, therefore they should not be held responsible, for surely, if they had the chance to know that they were helping the Lord Jesus, they would have gladly done so. But the King replies to them, “Whenever you refused to help one of these least important ones, your refused to help me. These shall go away into eternal punishment.”

Jesus is calling His people today to let their heart be filled up with the compassionate Spirit. The Holy Spirit is full of compassion and love. He is calling for us to be moved by His compassion for others—especially for the those who are the least important.

The least important in almost any society today are the children. They have the least power, the least amount of money and resources. They cannot vote, they cannot fight back, they cannot even provide for themselves. Yet the Bible in Psalm 103 reminds us that the LORD is the God who has compassion for the children.

Let me share with you a recent true story. In a dirty, filthy, dark prison cell crowded almost four times over capacity—in the midst of stinking smells, human refuse, lice on the floors where they sleep, and disease and sickness—are 40 children. They are held captive in this

prison house of horrors with maybe one meal per day, no exercise, no sunshine, no fresh air, little safe drinking water. There is almost no one to care for them or to comfort them. Alone in the midst of overcrowded conditions they cry themselves to a fitful sleep at night.

Patrick—a 12 year old boy—was one of these least important ones—held in a cage of cement and steel like a pitiful animal. He was lonely—reportedly an orphan—in this cage trying with everything in him just to survive. But into this dark dungeon of despair the light of hope shone! In that desperate place came the tender compassionate hearts of some of our Asia-Pacific Nazarene Theological Seminary students, graduates, and staff. They shared the tender grace of our Lord Jesus Christ. And later in his cell, this boy lifted up a desperate prayer for deliverance from that dark hole. It was there that he met his “angels of mercy” in the form of APNTS students and pastors. Pastor Greg Fernandez and his wife, Resie, Pastor Francel Francisco, Pastora Luz Tamayo, Pastor Tino Ruanes, Pastor Eddie Morales, Pastor Nick Abad, Pastor Joni Bon, and many others, came, prayed, and befriended this boy and the others. Their hearts were moved with compassion, and they put their compassion into motion. After more than two months of praying, and working, and crying and tears, and pleading, Patrick was allowed to go free into the sunshine of liberty!

Patrick’s body was beaten; he had been malnourished. He was sick and his body was covered with sores. But he was free! What celebration and joy followed his release. The next steps will not be easy. There is much to be overcome. There are decisions he must make. He has an opportunity to experience love from caring people and to be nurtured back to health and happiness.

Just as Patrick was leaving the jail, he went back in to say “good bye” to one of his little friends. They embraced and wept together. The other little boy asked Patrick to please remember him after his release, just like Joseph of old in the prison in Egypt. Patrick said, “He should have come out before me!” Pray for this boy and many others like him that he too might soon be set free! Not free from just a physical prison, but free also from the bondage of sin and evil.

In Matthew 28:19-20, we find the Great Commission given by Jesus to His disciples. The thrust of the commission is to make disciples of the nations. But Jesus also said that we are to “teach them to observe all things, whatsoever I have commanded you.” Among those commands is the command of Jesus found in the story of the Good Samaritan: “You go and do likewise!” Jesus is calling us to do as the Samaritan did—out of hearts moved with His compassion.

Jesus has come to each of us. His love has touched our hearts. We do not do for others out of a sense of duty or only because it is commanded for us to do so. We work for Jesus because His love moves within us to show mercy and to care for the dying and lift up the fallen! The words of the song say, “Come let me weep while you whisper, love paid the ransom for me!” He gave Himself freely and selflessly on the cross to ransom our souls from eternal death. Oh what love He has demonstrated to us . . . “Come let me weep while you whisper - love paid the ransom for even me!”

James 1:27 reminds us that pure religion is to “care for the orphan and the widow, and keep out of the self-serving attitude of the world system around us.” We were once enemies to the grace of God, lost and undone. Jesus Himself came as our good Samaritan, loving us and healing us of all our sins. He who was our enemy has become our best and eternal friend. Now, brother and sister, hear the words of our Lord: “You go and do likewise!” Will you do so today? It may not be to someone in a prison. It may be a word of encouragement to a brother or sister, a small deed of kindness to a stranger, even a cup of cold water given in His name! Maybe it will be someone broken and bruised beside the highway of life who will need a touch of tender loving care. Will “you go and do likewise” today?

The story does not end. There are still those who are coming down the highway of life who fall among robbers, are beaten and robbed, and left for dead. Our Lord is still sending the Good Samaritans to come by, even to “the least of these,” so that we may “lift up the fallen, care for the dying,” and comfort the broken and hurting. Tomorrow some of those same Asia-Pacific Nazarene Theological students and staff will attend a funeral for one of these least ones—a ten

year old boy from the streets who died an agonizing death due to drug poisoning. We will weep with the children of the street who knew him so well. Few others will care to attend his funeral. But somehow I think the angels of heaven will be there. I think there are tears in the heart of Jesus. Surely we will weep as well for our hearts have been moved both in his life and his death by Christ's own compassionate heart. With God's help we will be challenged all over again to be like the our Good Samaritan. We will "go and do likewise."

PERFECT LOVE IS THE EVIDENCE OF A HOLY LOVE

A Sermon on 1 John 4:7-21

John Bose

There are many stories about love. Agrar Tajmahal in India is one of the Seven Wonders of the World. It has a great love story behind it. Emperor Shajahan loved his wife, Mamataj Mahal. He loved her so much that he wanted to build a memorial so that she could remember his love. He built this building and gave it his wife's name, "Mamataj Mahal." This building became a great symbol of the love between the emperor and his wife.

There are many examples perhaps in your mind, but all those love stories are not able to describe God's love. Look at this passage:

1. Love is the nature of God.

There are many attributes of God. God is holy, perfect, just and righteous. Love is also one of the attributes of God. God is love; John repeats this over and over again, for example, the end of the verse 8, "because God is love"; verse 16, "God is love" again. In the very beginning of the passage, "Love comes from God." All these verses are presenting the same thought. God is love.

John described God as love. He did not choose the attributes of justice, perfection, or holiness but he chose "love." He included all the attributes of God by saying "love."

Consider the Israelites' history. We can find that God certainly appeared to them through love. The people were slaves who had no food, no place to stay, when God Himself came down to them out of

His love. He made them free, He provided everything that they needed in the desert. God worked with Israel out of love. Love is God's nature.

The prophet Hosea experienced God's steadfast love. He was asked to marry a prostitute, who was disobedient to the Lord but the Lord never stopped loving them. Hosea turned back to his unfaithful wife because of God's love towards Israel. He experienced how great God's love was for the fallen people of Israel.

God is the same God today. He does not stop His love for us. Psalm 36: 7 says, "How priceless is your unfailing love." Again in verse 10, "and continue your love to those who know you." In our personal lives, we have experienced this continuous love. We may forget to ask God to carry our burdens, but He does not forget to remember His children. His comforting hands do not rest, but always take care of us. God is love.

God is the author of love. He first loved us. We cannot see Him but we can perceive Him and who is He through His attributes or nature. God is love. Now the question is: how do we know that God is love?

2. God revealed His love through His Son.

One of my friends kept saying that if you love someone it shows in your actions. You have to prove that you love. I can give anything in order to show my love. I can give my money to help my friends. I can give all my possessions if needed. But God gave His only Son to prove that He loved us. There is no higher example of love in the world. He offered His Son as a payment of our debt. Verse 9 says, "This is how God showed his love among us. He sent His one and only Son into the world that we might live through him." Verse 10 continues, "This is love: not that we loved God but that he loved us and sent His Son as an atoning sacrifice for our sins." This is the love of the Father that is revealed through Jesus Christ. This is the highest evidence that God is love. This is the fulfillment of the fact that God is love. What did Jesus do for us? He was the atoning sacrifice for our sins. God loved and

sent His Son, and the Son showed His love for us as well. Jesus became the payment for our sins. God loved us. That is why He does not want us to lose our life. He purchased us through His Son Jesus. The Scripture clearly says in verse 14 that the Father has sent His Son to be the Savior of the world.

Love began from God first so that we might know Him. The Scripture says in verse 19 that He first loved us.

3. Through Jesus Christ we become the children of God.

I want to call your attention to chapter 3:1. It says, "How great is the love the Father has lavished on us, that we should be called children of God." It is an honor for us to be His children. As children of God, Christians must not keep on sinning. John says that if someone keeps sinning, he cannot be a child of God. The evidence is that children of God must not sin anymore because they are born of God. How do we demonstrate that we are the children of God?

4. Loving each other is the evidence that we are the children of God.

This is holiness today. We have seen God's love and it is manifestation among us. John had given more emphasis on this point. If you are His child, you should demonstrate it by being loving to your brother, and neighbor. We are asked to live in love. This is our holy living, and holiness today. How does it work out in our lives? Verse 20 very clearly says that if anyone says, "I love God yet hates his brother, he is a liar." If you are claiming to be God's child, but you hate your brother, the Scripture very clearly says, that you are a liar, not God's child.

God's children must have perfect love because God lives in us and His love is made complete in us. It is not partial, it is not just half but full, complete love. John Wesley, the father of modern holiness, said that holiness, sanctification, Christian perfection, all are demonstrating God's love.

Perfect love teaches us to forgive each other. It is easier to forgive someone from your family but hard to forgive someone from outside.

If someone does something wrong, we have to forgive him. I have seen that forgiveness is very hard for others but for us it must be in us, because God has forgiven all our sins through Jesus. We must forgive each other. By doing so we will be able to show that we are the children of God.

Service is another expression of perfect love. Have you helped someone who needs your help--without expecting anything back from the one you are serving? That is the real serving that God wants from us. Mother Theresa loved the street babies and brought them together and nurtured them. She served the babies who were dying and starving. What motivation did she have? There was nothing else except God's love. This is perfect love.

Perhaps you do not have that same opportunity to encourage someone to overcome his problems. There is a time when your neighbors need you to give moral support. Could you do that?

In Bangladesh, I was working for people's development in the area of finance, education, social awareness, and social justice. What was the motivation here? It was God's love. God loves us. As His children we have to love God and as well as our brothers. This is perfect love. We are not living for ourselves but for our neighbors. We extend our compassionate hearts without expecting anything back because we are taught to do so by God.

There is a leprosy hospital in Bangladesh where I was working. One of the missionary ladies who was a nurse came to us. She worked for a long time. She cleaned the wounds of lepers. Some had worms and some had a bad smell. She did this because of God's love. She believed that Jesus Himself was concerned for sick people. She was able to demonstrate God's perfect love through her service. This is what Christian service means, doing something for your friends without expecting anything back from them. Here is a prayer from St. Francis of Assisi. He said that to be perfect is to pray this prayer,

Lord, make me an instrument of Thy peace:
Where there is hatred, let me show love;
Where there is injury, pardon;

Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;
O Divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life!

The world may not know that we are the children of God. The only way the world may know is by our lives and service to the needy. People are crying. Who will wipe their tears? You and I are called to carry out this special mission. We will be recognized by our doing, not by our neighbors. People can see God in us through our needs.

Perfect love is demonstrated by holy living. God's holiness was revealed through His love to the world. We cannot live holy lives if we do not love each other. Pure hearts are the evidence of our holiness. Pure hearts only come from God. He is the one who started love. He loved us first. Our love is only a response to His love.

Conclusion

Loving God and loving each other are inseparable. Verse 21, "He has given us this command: Whoever loves God must also love his brother." This is the challenge for us. Are people seeing God's presence in you? Does the Holy Spirit mold you to serve others? Would you be able to forgive your neighbors?

If there are some areas where you are still struggling and you need tremendously the presence of Holy Spirit, this is the time I ask you to invite the Holy Spirit to come and transform you. If you find that you are not doing His will, you are not serving Him through your deeds, or you failed to turn back from your hidden sin or pride, would you invite

Him to come now and cleanse you by the fire of the Holy Spirit? Are there any persons that you must ask forgiveness from? I ask you to ask God to change your heart so that He can establish peace among you.

We thank God whenever we see His presence in us. We believe we are His children. Are there any weaknesses that you can see in your life? This is the time for you to bring them to the Lord and ask Him, "Lord give me a perfect heart that the world can see your presence in me." The Holy Spirit is here to hear you, and to sanctify and perfect you. My friends, only the Holy Spirit can save us and mold us into what God wants us to be. Would you invite Him now into your hearts?

PASSING THE LOVE TEST

Cynthia C. Datu

I. Introduction: Broken Relationships

I once knew a church that suffered from schizophrenia. It was nominally headed by a dear old Pastor who loved tradition and very much wanted to pass it on to the baby Christians in the congregation. His Associate Pastor, a young, dynamic preacher who actually led the Church, didn't agree. He felt that the young believers were bored by the Church's heavy liturgical style and wanted something fresh and exciting to get them going.

The two heads crowded on the body, and the people suffered the tension (though they hardly understood it). The split, when it came, was painful, as all splits are. The Church was divided 60-40, with the majority joining the young "Captain of their Fate" in a new fellowship at some other venue, while the remnant rallied around their Old Leader, licking their wounds, heads bloody but unbowed. Months after the incident, both sides remained unbudgeable.

I entered the church at that point, oblivious to everything but the lingering tension. Soon, the story was relayed to me in hushed tones, ending with the unspoken question, "Are you on our side?" I didn't know what to say. I felt I was being recruited, but I didn't know what for. Best not to take any side, I thought. Best not to form any bonds here. It might be dangerous.

As it turned out, I stayed a year in that church without making any real friendships. The first impression of broken relationships had cut into me, and cut deep. I was afraid to get involved because I was afraid of getting hit in the crossfire. Both sides thought they *knew* what was

best—but that knowledge, it seemed to me, was underdone because it hadn't been warmed with love. A young Christian myself, I believed this new life was *all about love*. It was a shock to witness such goings-on in the church I had turned to for refuge.

II. The Knowledge That Counts

This is not a new story. The apostle John faced a similar situation in the Ephesian church during the latter decades of the first century. He was up against members who claimed to know all there was to know about God (but didn't, of course). Now, they were very impressive and did quite a job of intimidating the others with a lot of big words and disdainful gestures. As a result, the church was near division. In the midst of this confusion, John—the very one who had laid his head upon Jesus's breast and known His tenderness—enjoined them to "Love one another" (v. 7). It was the only way he knew how to solve the problem.

Let's take a closer look at this. I ask you, is it really possible to know all there is to know about God? Of course not, because God always exceeds our intellect. Still, there are certain things that we, who are members of His Body, already know about Him.

A. We know about His grace (vv. 8-12).

John declares that God is love (v. 8). What a profound statement! It sounds like one of those slogans from the '70s, doesn't it? Only it's more than pseudo-intellectual talk; it's fact. God's very nature is love, His very essence is love. How do I know this? Well, mainly because Yahweh, the Almighty, my great, pure and holy Lord, magnificent Sovereign of Creation, took the time to bother Himself with puny, tainted, sinful me.¹ From His pinnacle He saw me stuck in the mud of sin and reached way down to pull me out. And His grace was sufficient to cleanse me and make me what I am now, a new person in Him.

This is something He did not have to do. We are all, every one of us, here now because of His grace. And when we speak of grace, we

¹David Jackman, *The Message of John's Letters* (Leicester: Inter-Varsity Press, 1988), 117.

inevitably speak of Jesus, because He was that “hand” reaching down to us, pulling us out of the muck. Jesus is the means by which God initiated our rehabilitation. Jesus is the perfect expression of God’s love.

Jesus enabled us to have a relationship with God (vv. 9-10).

Jesus, the Son of God, knows everything there is to know about love. He showed us perfectly how to love, first, by making Himself “nothing”—that is, by coming to earth as a man . . . and not just as a man, but as a servant (Phil 2:6-7); second, by offering His very life on the cross as an atonement for our sins so that we might have eternal life in the presence of the Father in heaven (John 3:16; vv. 9-10).

Before Jesus came into my life, I had no relationship with the Father. Sin had broken it. But when I met Jesus, He healed that broken relationship with the balm of His shed blood. If that isn’t love, I don’t know what is; He himself said that there is no greater love than this (John 15:13). Now, out of gratitude for what Jesus has done, I love Him back—with all my heart, my mind, my soul, and my strength. I don’t do it because I have to; I do it because I want to. It’s not enough for me just to be saved, I want to be totally His. I’m like those old Israelite slaves who joyfully declared, “I love my master!” and had their ears pierced to symbolize lifelong slavery and loyalty to their owner *even if they could go free* (Exod 21:5-6). I don’t want to be free *from* Jesus because I am free *in* Jesus! (Gal 5:1). He has bought me with His love, and I thankfully reciprocate with my own love. How can I not?

This relationship makes God visible to the world (vv. 11-12).

However, I am not just Jesus’s slave, I am His friend. I have a relationship with Him, one of intimacy and joy. But Jesus set a condition for our friendship—obedience. He said, “You are my friends if you do what I command” (John 15:14), and He declared, “My command is this: Love one another as I have loved you” (John 15:13). Here is the sticking point: how often and how much do I obey Him in this? How often do you?

In verse 12, John remarks that no one has ever seen God. This is true, because God is Spirit. I want to suggest, though, that God becomes visible to others through our love.

I have a friend who is a cell leader and who is now a junior in Faith Bible College. We were classmates for one year, and I saw how hard she applied herself to the work. But every other day, after the schoolwork, she would visit her cell members to see how they were, without fail. Every single one. It isn't surprising that she had one of the fastest growing groups in her district, and that she is now handling two cells and two sub-groups. Her love for her fellow-Christians taught *them* how to love, and it became a means for them to attract non-believers into the group. It is quite true that love among Christians is one of the Church's most powerful magnets.² As we become (or incarnate) Jesus to others, we spread His love and build His Kingdom.³ We also experience life in Him more fully as He perfects His love in us and makes us more Christ-like (v. 12, cf. v. 17 Phil. 3:10-11).

B. We know that we live in Him (vv. 13-15).

We can "afford" to be Christ to others because we are assured of our "riches" in Him. We know this because the Spirit Himself testifies to it (v. 13; Rom 5:5). God has created a way to make His presence known to His children, to help us discern between the true and the false spirits (cf. vv. 1-2),⁴ and between real knowledge and pseudo-knowledge. We don't need to speculate, because what John saw in the flesh (v. 14) we now experience in Spirit. There is no "generation loss" (in today's computer language). There is no distortion of the image over time. We have Him in much the same way John saw Him—and yes, even better than John did before Pentecost—because He lives in our very hearts. And so we can confess with certainty that Jesus is indeed Christ and Lord (v. 15; Rom 10:9-10) and become trustworthy messengers of His love to others.

²Jackman, *Message*, 122.

³Ralph Neighbour, Jr., *The Arrival Kit: A Guide for Your Journey in the Kingdom of God* (Houston: Touch Ministries, 1993), 102-103.

⁴*Hebrews to Revelation*, The Wesleyan Bible Commentary, vol. 6 (Grand Rapids: Baker Book House, 1966), 353.

C. We know that God loves us and that we can rely on His love (vv. 16-19).

Having seen all that God has done for us and in us through Jesus, we really have no reason to doubt His love, do we? If my father raised me from infancy to adulthood, fed me, clothed me, schooled me, and told me he loved me every day of my life, wouldn't it be mean of me to believe otherwise? The same is true for our heavenly Father. In fact, we don't only *not doubt* but we can go to the other side of the scale and *rely* (depend, stand) on the power of His love. That means we have the confidence to claim all the promises He has given to us and their fulfillment in Christ. We don't need special esoteric knowledge to be assured of that. We just know and believe.

That is the beauty of relationship. If I walk with God, I know when I am near Him, enjoying the promises, or when I am far from Him, missing out. No one tells me this; I can see it for myself. I *know* because I am the one doing the walking. But to help me out, the Holy Spirit nudges me when I'm in danger of going too far, and I *believe* Him because His word is true. This is His love at work again, and He grants me this favor because we abide in each other (v. 16). We are in fellowship, and I cannot make a right move without Him, thank God!

Now understand this: if you and I are walking *with* Him, we are not walking *away* from Him. This is why we don't have to be afraid on judgment day . . . our relationship with Him has driven this fear from us (vv. 17-18). We are not talking about the normal, everyday fears here, of course, like the fear of danger, or the fear of injury. These exist to warn and protect us. The fear that is in view here is the fear of punishment that has to do with guilt;⁵ and this we have none of because [1] He is faithful and just to forgive our sins when we confess (1:9), and [2] significantly, He also makes us like Him in this world (v. 17). And so we not only enjoy freedom from the penalty of sin and look forward to eternal life, but we also continue to experience His cleansing that makes us more and more like Him *in this present life*. As we continue to

⁵W. E. Vine, et al., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1996), 230.

surrender more of ourselves to Him, He brings His love to completion in us and frees us from the power of sin.

III. Conclusion: Keeping and Forming Relationships

John ends this passage by concluding that “We love because He first loved us” (v. 19). We have been talking for some time about the truth of that—about how God’s love expressed through Jesus motivates us to manifest that love to others. At this point, it would be good to go through a brief period of *examen*. Do we pass the love test (vv. 20-21)?

In our zeal to love the Father, we sometimes succumb to legalism—observing strict ethical rules to keep us from falling into unholiness. However, we should be careful how to understand holiness. It can never mean judgment and ungracious criticism of “sub-standard” morality. It does and always means love in the context of our relationships with God and others.

Allow me to usher you now into quiet reflection on your relationship with the Father. How is your walk with Him? Are you managing to find time daily to spend in conversation with His word and communion with Him in prayer? Are you in touch with His Spirit? Do you receive regular promptings that guide you on the way?

How are your relationships with the brethren? Are you on good terms with your cell leader and groupmates? Is there anyone you need to forgive, or who needs to forgive you? Is your cell alive with love, and is that love a magnet that attracts unbelievers to your group?

Finally, are there attitudes you need to change, biases that need to be discarded? Ask the Holy Spirit now to teach you to love as Jesus loves. The key word is acceptance.

May the Spirit guide you into His truth and perfect His love in you.

INTERNATIONAL SYMPOSIUM ON ASIAN MISSION

Robert C. Donahue

Manila was the site of the International Symposium on Asian Mission held January 28, 2002. This was a first-ever scholarly forum of this kind held for Asian and Western missiologists. The aim was “to discuss ways to encourage, prepare and empower Asian Christians to be at the center of God’s great harvest.”

While the primary audience consisted of missiology specialists, mission executives and seminary missions students were also invited to participate. The inclusion of seminary students was a significant contribution to spreading the insights of missiology specialists to a new generation of largely Asian leaders.

APNTS was the best represented seminary at the conference. A group of nineteen attended including fifteen of our Asian students, and three from our faculty: Dr. Robert Donahue, Dr. Hitoshi Fukue, and Professor Mitsuko Fukue. Adjunct faculty member, Junias Venugopal, led one of the fourteen workshops offered.

We heard two major addresses presented by Paul Pierson, former Dean of the Fuller School of World Mission, and Melba Maggay of the Institute for Asian Studies. Dr. Maggay spoke in place of Andrew Walls who was not available until January 31 when he gave an address at Asia Theological Seminary. There were fourteen workshops, all led by outstanding missions specialists. The three general session speakers each made significant points in their addresses.

Dr. Pierson postulated a present change of context in which missions is done—to a postmodern and post-western era. There are now more than 100,000 cross-cultural missionaries sent by evangelical

churches in Latin America, Asia, and Africa. This represents an astounding change in missions in the past thirty years. New forms of the Christian church are arising which are often more vital and biblically oriented than western models. There is a kind of evangelical ecumenism across the world which has gathered momentum since the 1989 Lausanne II meeting held in Manila. Two-thirds of all evangelicals now live in Latin American, Asia and Africa. This is a percentage increase from 1% in 1800, and 10% in 1900! The understanding of missiologists around the world today is: “the whole church taking the whole gospel to the whole world.” The shape of the Christian church is being changed more so now than ever before in history. Evangelical ecumenism is networking to do missions—to spread the gospel.

According to Dr. Pierson, The Fourth Era of missions has been entered. It is the era of the challenge of the cities. There are now more than five hundred cities with one million or more people, and 25 cities with more than ten million. There is tremendous need for community in the city. Christian *koinonia* is very much needed. New forms of the church in the city will be needed. Cell-prone churches coupled with regular celebration is a model emerging in places like Columbia, where a one hundred thousand member cell church rents a stadium for celebration.

Dr. Pierson notes that leadership is a great challenge for the church today. There are only a few leaders with doctorates and masters degrees, but there are two million pastors with no formal training at all. We must find ways to help those at the bottom of the training scale who are doing cutting edge evangelism and discipleship. They specifically need to be helped to grow biblically and theologically so that they can better disciple people.

The Western missionary enterprise has been changing. In 1900 80% of all missionaries were sent from the mainline churches. By 2000 that percentage had dropped to 6%. Newer agencies are usually multi-national and often very focused, such as concentrating on Muslims. Currently the majority of missionaries serving cross-culturally do not come from the traditional Western nations, but from Latin America, Asia and Africa. There is an overwhelming percentage of Evangelicals,

Pentecostals and Charismatics who fill the ranks of missionaries both from the Western and non-western worlds.

A new relationship between Asian and Western missions is developing. The relationship is no longer hierarchical but characterized by partnership and sharing of specialization. The new relationships are being defined mutually.

Dr. Pierson noted that new models of ministry education are emerging. There is a tendency toward short-term courses taught by leaders who are in touch with the realities of the pastors. The courses are characterized by interaction rather than lecture. Dr. Pierson cited George Hunter of Asbury Theological Seminary to the effect that every pastor ought to be trained as a missiologist. Paul Pierson emphasized his own belief that every seminary (or theological school) ought to teach missiology.

Dr. Melba Maggay gave an insightful address in the afternoon general session dealing with the interface of text and context. Her model was the Philippine church. She spoke about the inadequacy of a secularized and privatized religion as against a wholistic and communal spirituality.

Fully 80% of people attracted to the Four Square Church in the Philippines, she noted, came through interest in personal healing. Filipinos are interested in potency (power), not in guilt and salvation. Filipinos have an accommodative and harmonizing instinct versus the American boundary-keeping approach. Filipinos have loose, flexible and non-linear ways of doing things as against highly organized ways favored by most Westerners. Sin in Filipino thought is an alienation from your neighbor (or perhaps a disharmony or brokenness of relationship).

Two conclusions were drawn by Dr. Maggay. First, there is a need for an Asian Gospel with its own historiography. What was the history and ministry of the Eastern Churches in Asia? Secondly, there must be a shift from a multi-national to an incarnational model of missions. Missions must not continue as a handmaid of economic power, but out of voluntary poverty and powerlessness!

Andrews Walls spoke on the following Thursday, January 31, 2002, at Asia Theological Seminary. He had originally been slated as one of the keynote speakers at the International Symposium on Asian Mission. Dr. Walls is the director of the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh, Scotland. He formerly worked in Sierra Leone and Nigeria, and has held posts at Aberdeen and Yale Universities. He is widely recognized as one of the leading missions historians of our time.

He titled his address: "20th Century Transformation of the Church and the Future of Christian Scholarship." He discussed the vocation of Christian scholarship. He noted that we are facing a completely different context than before. However, he said that Christian scholarship always arises from mission.

The ministry of the Apostle Paul was an example of scholarship arising from the doing of mission. A close relationship exists between mission and scholarship. Every time the gospel crosses cultural barriers scholarship is called for, just as it was in the first century with a mission to the Hellenistic world.

Christianity is in recession in the West. In Europe it has dwindled out of recognition. The balance of Christianity has shifted to Africa and Asia. Africans, Asians and Latin Americans will be the representative Christians in the world. Scholars from these continents will determine the quality of Christianity. Christian scholarship will continue to arise from the churches in these continents as the churches there continue to be forcefully engaged in missions. If such scholarship does not arise from the these quarters there will be no theology that is worth much.

In Walls view, the Western academy is sick! The universities there find themselves "pensioners of corporations." Trivia is pursued. Universities are coming into bondage to mammon. Scholars have become a guild characterized by individualism, striving, and competition. In the United States even theological research has become largely an enterprise for personal advancement.

Dr. Walls believes that the university was and should be a community of cooperation, doing scholarship for the glory of God. The

Western academy has become corrupt, and completely corrupted in some places. There is hope in the emergence of new scholarship arising from Africa, Asia and Latin America that will put community above personal interests, and God's glory above our own.

The International Symposium on Asian Mission was an excellent first step in what is hoped to be a series of annual symposiums by practicing missiologists from the academic community. Perhaps more effort should be made to include church lay and pastoral leaders as well as missions students. The participation of our own APNTS students and faculty was a significant exposure to the current thought among missiologists, especially in the Asian context. A major presentation was made by our own adjunct faculty member, Junias Venugopal, on "Prolegomena to a Historical Perspective on the Use of Education as a Mission Strategy in Asia." We look forward to more participation in similar settings by our faculty and students in the future.

A REVIEW OF

A Dictionary of Asian Christianity

Robert C. Donahue

This dictionary is something of a landmark in publishing. This is perhaps the one most significant volume detailing the broad scope of the history, churches, movements, institutions, and personalities of Asian Christianity ever published. There is no other book quite like this one with as much breadth of information. Editor Scott W. Sunquist and associate editors, David Wu Chu Sing and John Chew Hiang Chea are to be commended for this great achievement and milestone.

The dictionary has been more than ten years in preparation. More than 500 Asian scholars have contributed to it plus a number of others who are not Asian but who have contributed significantly to work in the Asian church. Our own Academic Dean, Dr. Floyd T. Cunningham, is a contributor.

It is not a dictionary in the ordinary sense, nor is it an encyclopedia. It is uniquely positioned between the two. It gives a “thick description” of items listed, but not an exhaustive treatment. However, one can study a topic in its cultural context with leading references to inter-connecting information about politics, setting, personalities, movements, institutions, and so forth. It is a wonderful book for study of the broader scope of Asian Christianity in its context.

The editor foresees other possible companion volumes. One of these could deal with the multiplicity of Bible colleges and seminaries that have arisen in Asian. He also invites contributions on various topics related to Asian Christianity for a future updated volume.

The editors and publisher are to be commended for the contribution this book makes to our understanding of Asian Christianity. This

is perhaps the beginning of a historiography for the Asian Church. This volume is highly recommended for anyone who wants to understand Asian Christianity better. It is must reading for leaders across our churches in Asia. This dictionary should be on the shelves of all of our theological schools in the region.

NEWS BRIEFS

Campus Development Update

A new bridge has been constructed to replace the old walking bridge across Kaytikling Stream. The bridge is part of the construction of the *Nielson Center for Education and Evangelism* and will provide emergency vehicle access to the Center. The new bridge is almost 2 meters higher than the old bridge, which is still in place underneath. Progress continues on construction of the Center. Forms are being placed for part of the third floor of the four story building.

Other building projects on campus are also progressing. Work continues on the new 3 story faculty house on the highest point of campus. It will soon be ready for occupancy. A new laundry facility has been completed near the bottom of Geneva Hall. This open-sided building has 3 sinks and space for 8 washing machines. Apartment 6A (near the men's dorm) has been painted and converted into a Children's Center. Bright red trim and new toys make this building a child-friendly environment. Small children of students may now go there while their parents are busy in class or study. It is also being used for International Nazarene Fellowship Sunday School classes. This is timely as the Manois House (Unit 11) has been demolished. A new building has been built accommodate a very large new generator. This generator, which is yet to be installed, will service the whole campus during brownouts and times of peak electricity usage. Half of the hill by the Campus Development Office and Bodaga has been removed in preparation for a new parking lot.

Curriculum Development

The Philippine Commission on Higher Education (CHED) has approved the proposal to reduce MA degrees to 48 hours credit and the

addition of a major in Intercultural Communication to the MA Christian Communication and reactivation of the Master of Science in Theology.

Many students enrolling in the M.S.T. program may be M.Div. graduates who would like additional training. As with our other programs, up to one-half of the credits can be transferred into the M.S.T. from other master's programs. This means that a M.Div. graduate need take only 24 credits (including six in thesis writing) to earn the M.S.T. Our hope is that our best M.S.T. graduates will have produced such a fine thesis that he or she will win acceptance to a Ph.D. program in some university such as Manchester or Queensland.

Administrative Council Addition

Dr. Hitoshi (Paul) Fukue is the newest member of the Administrative Council of APNTS. He has been appointed assistant to the president. Professor Beverly Gruver has been serving as Interim Dean of Students, joined by Dr. Floyd Cunningham, Academic Dean and Officer in Charge, Mr. David Hendrix, Campus Development Coordinator, and Mr. Nestor Ronquillo, Business Manager.

Highest Enrolment

APNTS registered its highest enrolment ever for the 2001/2002 school year. Enrolment stands at 118 and includes students from the Philippines, Korea, Myanmar, Papua New Guinea, Samoa, India, Thailand, USA, and New Zealand. 50% of students are Nazarene, with students also coming from Wesleyan, Methodist, Faith Fellowship (OMS), Presbyterian, Assemblies of God, and seven other denominations.

Visiting Professors

APNTS is indebted to professors from other schools who are willing to make a contribution here. Charles and Carolyn Seifert (ENC retired) returned second semester and summer to teach music and counseling. Kwang Don Chun (KNU) spent 6 weeks second semester teaching systematic theology, and was joined by his wife and two children for 4 weeks of this. In the summer courses will be taught by Dr. Elisa Bernal (PLNU), Rev. Mark Hatcher (Asbury doctoral candidate), and Dr. Daniel Behr (MVNU).

Endowment Funding

Endowed scholarships continue to grow with the help of alumni and friends. National scholarships are awarded to students from the country which the scholarship favors. Currently we have contributions from Bangladesh, Hong Kong, India, Papua New Guinea, Korea, Taiwan, and South East Asia Field. New countries will be added as contributions are received and each endowment is in need of additional funding.

Denominational scholarships have also been funded by the Free Methodist and Wesleyan Church. APNTS continues to seek funding for academic scholarships which benefit students who achieve academic honors. Our greatest funding need is for the Student Work Assistance Program. This fund benefits Nazarene students who have financial need.

A new endowment has been established to honor the ministry of Dr. John and Mrs. Janice Nielson. The Nielson Christian Holiness Endowment will fund speakers for spiritual deepening week and lectureships emphasizing holiness.

A number of other funds are also operating at APNTS: The Charles and Trudy Brown Memorial Scholarship, Garner Fund, Japan Reconciliation Scholarship, John R. Schubert Memorial Scholarship, Servicemen's Fund, Mary Louise Smith Memorial Mission Lecture Series, Turkington Fund, Williams Fund, and the Anna B. Wooten Memorial Scholarship.

Funding is also needed for campus development projects such as faculty and student housing. APNTS also invites Work and Witness teams to contribute to various construction projects, including the Nielson Center which will be ready for finishing work.

Technology Development

Changes and updates are being made to our website. Please visit <http://www.apnts.com.ph>. A new computerized card catalog system has been installed in the library. Every book must be carefully indexed and bar coded. Researches may access the card catalog through a computer reserved for this service.

Ministry Development Center

The faculty of APNTS has begun a new *Ministry Development Center*. The MDC will organize scholarly conferences and publications, and collect ministry resources and archives. It is planned that some of this material will be made available on the Internet for world-wide access at www.apnts.com.ph/center. Donations of materials (electronic or printed) are now being accepted, including archive material from Wesleyan missions in the region, and district journals and newsletters. The first event sponsored by the MDC was a colloquium featuring Stephen Bennett who presented a paper entitled, "Love over Gold: The Song of Songs for New Zealand."

Faculty News

David Ackerman edited papers presented at the Asia-Pacific Region 2001 Theology Conference, entitled *The Challenge of Culture: Articulating and Proclaiming the Wesleyan-Holiness Message in the Asia-Pacific Region*. (The papers included those of former professor Rod Leupp, who keynoted the conference, and APNTS graduates Peniperite Fakaua and Jason Hallig.) David taught a course on Corinthians for the Asia Graduate School of Theology Th..M/Ph.D. program in New Testament.

Stephen Bennett presented a paper at a missions conference in Switzerland on interpreting the Song of Solomon in New Zealand context. He shared this paper also at a colloquium at APNTS sponsored by the Ministry Development Center. Stephen is also active in the Philippine Association of Christian Educators and Theologians. Stephen and Christi-an Bennett are expecting twins.

Floyd Cunningham was asked to serve as Regional Education Coordinator and assumed these responsibilities in February. *Following Jesus*, discipleship material he wrote for Harvest Partners with Al Truesdale, Hal Cauthron, Wes Eby and Linda Alexander, is in use around the world. He continues to direct the AGST Th.M./Ph.D. program in Church History, which will commence this July.

After meetings in Kansas City in February, Robert and JoAn Donahue were officially appointed as career missionaries. Robert taught a course in Research Design for one of the AGST D.Min. programs.

Hitoshi (Paul) and Mitsuko Fukue joined the faculty first semester. They both presented induction addresses in chapel convocations which are printed in this issue of *The Mediator*. Mrs. Fukue has taught one English course per semester, and Interpersonal Communication. Paul serves on the AGST Th.M./Ph.D. program committee for theology.

Beverly Gruver continued work on her doctorate by taking a course at the University of the Philippines, and hopes to finish course work at the University of Kansas during an extended furlough later this year.

CALL FOR PAPERS

One of the purposes of *The Mediator* is to provide a forum for dialogue about theological issues related to ministry in Asian and Pacific contexts. In keeping with this purpose, the editorial committee of the journal is seeking quality papers on the following topics. Also welcome are reviews of publications, including books and music.

Ministering in Secular, Pluralistic or Postmodern Societies

(Volume 4, Number 1 [October 2002])

Areas of consideration might include the challenges churches face within these types of societies. The topics could be addressed from a number of directions including biblical, theological, sociological, historical, missiological, or psychological perspectives. Articles are due by August, 2002.

In addition, we may focus future issues on some of the following topics:

- Various Approaches to Theological Education
- Contextualized Interpretations of Holiness or other Doctrines
- Christian Communication or Cross-cultural Communication
- Compassionate Ministry or Missions

Readers are welcome to submit papers on topics not listed above.

Guidelines for Submission

Please submit all proposed articles to the editor in both paper and electronic forms. Articles formatted in most modern word processing programs are acceptable. The proposed article should be in standard international English. Citations should contain complete bibliographic information, or a bibliography should be provided at the end of the article. Footnotes are preferred over endnotes. Kate Turabian, *A Manual for Writers*, 6th edition, is the preferred standard. Papers may be of any length, although authors may be asked to condense longer papers. A list of non-standard abbreviations should be provided.

BRIDGING CULTURES FOR CHRIST

*For there is one God and one mediator between
God and humanity—
the man Christ Jesus (1 Timothy 2:5).*

Asia-Pacific Nazarene Theological Seminary is a graduate level school of the Church of the Nazarene. It is located on the outskirts of Manila, Republic of the Philippines.

This graduate school exists to prepare men and women for ministry in the Asia-Pacific region and throughout the world by developing personal and professional attitudes and skills so as to enable analytical reflection upon Christian faith and life, and competencies in the practice of ministry. Since its first graduating class in 1986, APNTS has trained men and women for a wide range of vocations. Today, over 175 graduates serve as pastors, teachers, Bible college presidents, missionaries, and various other church and para-church workers.

APNTS seeks to live out the holistic approach to the Gospel—a distinctive Wesleyan contribution to Christianity.

Degrees and Programs:

APNTS offers a number of degrees and programs including:

- ✓ **Master of Divinity** (93 units) with possible concentrations in Biblical Studies, Religious Education, Missions, and Christian Communication..
- ✓ **Master of Arts in Religious Education** (48 units) with possible concentrations in Curriculum or Church Ministries.
- ✓ **Master of Arts in Christian Communication** (48 units) with emphasis in radio, video and print media.
- ✓ **Master of Science in Theology** (48 unites) with concentrations in Biblical Studies, Christian Faith and History, Christian Ministry, and Missions.

English is the language of instruction in the classrooms. Thus, students must pass the Test of English as a Foreign Language (TOEFL) or the APNTS English Proficiency Exam to register. A score of 500 is required for the M.Div., and 550 for the M.A. and M.S.T. degrees.

Faculty

The well-qualified teaching staff upholds a high level of education. Adjunct and visiting professors from both within and outside the Asia-Pacific region help expand students' worldviews.

Accreditation

APNTS is accredited by the Philippines Association of Bible & Theological Schools (PABATS), Asia Theological Association (ATA), and the Association for Theological Education in Southeast Asia (ATESEA), and is recognized by the Philippines Commission for Higher Education (CHED).

For further information or for an application, please write to the address below and indicate

Program(s) of interest:

- Master of Divinity
- Master of Arts in Christian Communication
- Master of Arts in Religious Education
- Master of Science in Theology

Materials we can provide you:

- Student Catalogue
- Application Form
- Other (please specify)

Please send all correspondence to

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