To Be With Him
And
To Be Sent Out

Essays Celebrating the 50th Anniversary of Discipleship Training Centre





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Produced by Graceworks Private Limited
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Email: enquiries@graceworks.com.sg
Website: www.graceworks.com.sg

ISBN: 978-981-11-7243-4

Printed in Singapore

1 2 3 4 5 6 7 8 9 10 • 25 24 23 22 21 20 19 18

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FOREWORD

Bernard Adeney-Risakotta

It is my pleasure to write this Foreword, recommending this book to commemorate the 50th year anniversary of the founding of Discipleship Training Centre. I came to DTC in 1971 as the only non-Asian student, who was mercifully accepted because I was the son of David H. Adeney. Perhaps I was asked to write this Foreword for the same reason! When I came to DTC I had long hair and a bushy beard, a style that was forbidden in Singapore. In those days, long hair symbolized "counter-culture", i.e. a rebellion against superficiality, materialism, racism, corruption, oppression and violence. Not bad things to rebel against… Before boarding a plane from Europe I had a haircut and shave to avoid trouble upon arrival. I then embarked on two years of study at DTC, before following Seyoon Kim to London to finish a BD degree.

My first year at DTC was perhaps the hardest year of my life, up to that time, but also the most valuable. I was not a very submissive student. I was bored silly in some classes and hugely stimulated in others. Howard Peskett's Old Testament class was a revelation to me, hungrily followed up with Valerie Griffith's class. I remember giving a "sermon" in homiletics class on the virtues of putting peanut butter in your oatmeal (don't ask). I recall longing to leave. I might have caught the next flight out of Singapore if it were not for one thing: I knew God had called me to study at DTC.

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Sticking it out resulted in that year being the most precious year of my life to date. It felt like tempering by fire. I came out of DTC much stronger than when I came in. Perhaps I even learned a little wisdom.

A large part of the value of DTC for me came from the other students. Several authors in this book write about how hard it was to live in a cross-cultural community where people had very different styles of expression, thought and being. I had a little bit of head start, having been born in China to a British father and an American mother and raised in Hong Kong and Taiwan. But cultural disconnects were certainly part of the difficulty I faced at DTC. Adjusting to the pietistic, conservative ethos of DTC was quite a shock after wandering about Europe as a free spirit. The cultural challenges partly stimulated me to write a book many years later titled: *Strange Virtues: Ethics in a Multicultural World* (IVP 1995). In that book I address the dilemma of why committed Christians from different cultural backgrounds can have such different feelings about what is right and wrong.

When I came to DTC, having lived through the '60s in America and Europe, I had little patience for petty, legalistic Christian concerns. I was idealistic, intolerant and arrogant. But my fellow students were patient with me. They taught me more than I learned in class. I remember Ohtawa up exercising and praying at the break of dawn in the garden. I remember Makino's boisterous laugh, gleaning humor and joy out of everyday conflicts. I recall Bette Mengistu washing Zerubabal's diapers every day in a plastic bucket. I remember Wai Kan and Wai Kuen's love and gentleness. I remember Josephine So's vision for using "secular" art in the media.

My fellow students taught me the meaning of discipleship. Of course I learned a great deal from the teachers, including my Father, but my greatest teachers were the other students. We only had a few hours of the day in class. Most of our time was spent outside class, learning from each other. It is amazing what you can learn about someone by seeing how they behave on the volleyball court! Learning to laugh at ourselves was at least as important as resolving our differences. I remember a hilarious evening when one student mimicked my Father. He captured exactly how he walked, how he pulled up his trousers, his tone of voice and the expressions he used.

This book captures a lot of the ethos of DTC. Although some chapters include deep theological and pedagogical reflection, demonstrating that DTC was ahead of its time on many issues of the importance of community, contextualization, spiritual formation, empowerment of women and post-colonial Asian theology, the most outstanding feature of the book is the stories. Most chapters tell stories of how DTC has affected the lives of the writers. The stories tell us what the writers paid attention to. Iris Murdoch remarked that morality is a matter of attention. What we really care about is a more accurate indication of who we are than what we say. Augustine said that if you want to know if a person is good, don't ask what they think, what they believe, what they say or even what they do. Ask, what do they love? Even though the DTC community is inevitably made up of flawed, sinful individuals, it is also made up of people who love God. There is a lot you can learn from someone who loves God, no matter where they come from.

The essays in this collection focus in one way or another on the three main goals that David Adeney proposed as distinctives of DTC, namely, Biblical studies, cross-cultural community and practical ministry. Some attention is given to the importance of studying theology in an Asian context, shaped by the questions and problems faced by Asians. Even the tight budgets, simple food and need to work together at practical tasks are part of the more or less consciously shaped goals of preparing students to minister in Asia. Too many Asian students go off to study theology in the West and never return. The focus and concerns of their Western theological education are poor training for serving the Church and society in Asia. Even if they want to return, their Western education doesn't give them the tools they need for ministering in Asia. They grow accustomed to lifestyles that would be impossible in Asia. DTC aimed for theological education with all the rigor and excellence of Western universities (hence the early affiliation with University of London), but focused on the priorities of mission in Asia. The practical concerns of mission in Asia shaped the lifestyle and curriculum. It ultimately led to the decision to sever ties with London.

One matter, which is not mentioned by any of the authors, is the value of having a theological graduate school which was founded by someone with no formal education in theology. My father read history

at Queen's College Cambridge University, but never studied theology. He came to DTC with a Cambridge MA in history and many years of experience in cross-cultural mission, including some years pastoring an independent church in Hong Kong. But he was never ordained by any major denomination or received an academic degree in any theological discipline. He often told me that he was not an "academic". He did not say it in a spirit of denigrating academia or formal theological training. Rather he viewed it as a limitation. He wondered if he was qualified or worthy to found a theological graduate school.

Someone said that theology is far too important to be left to theologians. More significant is the fact that some of the greatest theologians were not trained in theology. Augustine was a philosopher, Calvin was a lawyer, before they became theologians. Many DTC students came to DTC without a first degree in theology. For example, my first degree was in English literature and Asian Studies. Most of the lecturers at DTC held degrees in some branch of theology. Unlike anti-intellectual fundamentalists, DTC never denigrated the value of academic study of theology and the Bible. But nor did it elevate academic theology as the one and only valid source for understanding theology and the mission of the church. Christians from many different academic backgrounds can contribute to our understanding of what God is saying to the church in the present.

The head of a multinational company commented that "just staying together is a victory". As we reflect on 50 years of struggle and staying together at DTC, we are reminded of the goodness and grace of God. The small size and creative spirit of DTC enables it to adjust to a rapidly changing world. May the next 50 years show DTC as an "out of the box" institution that can respond to rapid social change while not losing its character as an Asian community of Christians who love God and are called to serve the world.

INTRODUCTION

George Capaque

Emblazoned in big, bold letters on a beam directly opposite the main entrance of DTC's (Discipleship Training Centre's) building are the words: "*To be with Him and to be sent out*."

Taken from Mark 3:14, this is what immediately catches the attention of any first-time visitor to DTC. For those who have decided to study and live at DTC, it is a ubiquitous reminder of why they are there.

Upon entering the lobby, one immediately notices a large map of the world on the wall to the right, with the caption, "*That they may be sent out*." Populating that map are the names of all those who have gone through DTC, indicating where they are now (including heaven).

Founding Dean David Adeney and the leaders of this fledgling venture chose this verse as the motto of DTC. It reflects the ethos and guiding vision of DTC since its inception. When Adeney accepted the challenge to start a new training centre, he felt very strongly that this should not be just another traditional theological institution, but one which emphasises "a balanced three-point program, namely, Biblical studies, cross-cultural community life, and practical experience in [ministry]."[1]

Adeney felt that "the primary purpose of DTC was to prepare those who came for the two-year program to be effective servants of the Word

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George first came to DTC with his wife Dawn and eldest child (then 6 months old) in early 1988 for sabbatical. He was then General Secretary of IVCF Philippines. He went on to Regent College (ThM) and later to De La Salle University, Manila (PhD) for theological studies. He taught at Asian Theological Seminary, Manila for 13 years and at one point served as Academic Dean. After which he joined DTC as Dean in 2009. George and Dawn have three grown children and one grandson.

of God with the ability to live and work together as a team."[2] In short, to be committed disciples of Jesus Christ. This is carried out in the context of students and staff learning and living together in a small cross-cultural community.

While Mark 3:14 relates primarily to the call and mission of the Twelve Apostles, it provides a pattern of what it means to be a disciple of Jesus, with the apostles as a clear example. At DTC, theological education and formation is done in the larger context of discipleship.

To be a disciple is *to be with Jesus*. It is essentially a matter of relationship with him. It is to follow him. Jesus takes the initiative ("he called to him those he wanted"). And only because of this the disciples "came to him". To follow Jesus is to be personally committed to him, the community which he calls them to belong and his Word.

As the founders of DTC had envisioned, lectures and study are not sufficient. Time with God in prayer and personal fellowship with Him and others must have priority.[3] All the activities and programmes are geared toward encounter and engagement with Jesus.

To be a disciple is *to be sent out*.... It is a call not only to be with Jesus but because we have been with Jesus we participate in his ministry and mission. Eminent mission theologian David Bosch asserts that following Jesus or being with him, and sharing in his mission belong together.[4] "The call to discipleship is not for its own sake; it enlists the disciples in the service of God's reign.... The 'ordinary' members of the first Christian communities cannot appropriate the term 'disciple' to themselves unless they are also willing to be enlisted in Jesus' fellowship of service to the world."[5]

Mission studies and practical experience in ministry and missions are major components of DTC's curriculum. All the courses are oriented toward the Mission of God.

In this book celebrating the 50th year of DTC we have invited former deans, lecturers and students to write about the continuing journey of discipleship at DTC and beyond.

Jeanette Hui, one of the members of the first batch, starts us off with how DTC began and its "aftermath" in the next 50 years. It's a story of risks and faith. Then follows four articles reflecting on DTC's approach to theological education, and spiritual and ministry formation.

For my contribution, I employ the framework of "to know as we are known" (1 Cor. 13:12) and its various aspects to reflect on DTC's approach to theological education and spiritual formation, citing various students' testimonies as illustrations. Howard Peskett captures our imagination with two images—a Brunei shipwreck which sank 500 years ago, but with its cargo of large stoneware pots largely intact; and *kintsugi*, the Japanese art of repairing broken pottery — to write about DTC's tight packing and mending together of lecturers and students in community and in prayer.

Warren Beattie explores approaches to theological education at DTC in the light of trends discussed in the *Handbook of Theological Education in World Christianity*. How does DTC fare in the wake of recent global trends, changing world contexts and the post-colonial era in Asia?

Yuzo Imamura confirms what Peskett, Beattie and I have written, from his own experience as a DTC student and a cross-cultural missionary. Using OMF's Flow of Training, Imamura testifies that DTC helped him tremendously in the Foundational Phase, preparing him to be a cross-cultural worker.

The next five articles present biblical, theological, spiritual and contextual themes that bear on discipleship and ministry. David Harley shows us the importance of communicating the gospel in relevant and appropriate ways in his essay on the "The Cross-cultural Communication of Biblical Truth."

Eileen Poh's "Women as Witnesses and Patrons in the Early Church: The Example of Lydia in Acts 16" focuses on the place and role of women in the expansion of the church as witnesses, disciples, patrons and models found in the Book of Acts with Lydia as prime example.

It was last year when the Protestant church celebrated 500 years of the Reformation. Seyoon Kim's "A New Look on Paul's Gospel of Justification" relooks at this important doctrine rediscovered by Martin Luther and which launched the Protestant Reformation. Kim argues that "a superficial understanding of that doctrine has contributed to the weakening of Christian discipleship and even to the creation of a form of 'Christianity' in which faith is divorced from ethics."

The rediscovery of spiritual retreats forms a significant part in the spiritual formation of evangelicals today. It is an important component in the current DTC's spiritual formation programme. Koichi Ohtawa

helpfully shares in this book his own experience in facilitating spiritual retreats.

John Ting's essay is a sobering reflection on leadership based on the life and experience of Moses. William Wan caps off the book with his personal reflection and testimony of being a disciple, pointing out particularly that this includes suffering, contrary to the "health, wealth and success" gospel that many churches espouse today.

As diverse as the articles may be, some common threads run throughout them—cross-cultural community and communications, biblical and theological knowledge, practical and holistic training, spiritual and relational formation, cultural sensitivity—all bound together by the overarching theme of discipleship: *to be with Him and to be sent out*.

May the Lord use this book to challenge and inspire us and the next generation to follow Jesus Christ faithfully and wholeheartedly into the 21st century.

Glory be to the Father, and to the Son, and to the Holy Spirit.

DTC: HER BEGINNINGS AND THE "AFTERMATH"

Jeanette Hui

Bringing DTC to Birth: How, Who & When?

Some 55 or more years ago, God stirred the hearts of itinerant mission and senior campus work leaders. They saw the need for the growing, but small and "young" churches in Asia to attract the best of their better-educated young men and women to serve God in and through the Christian church.

Back then, university graduates were the privileged few whom parents, families and national leaders expected much from, and fewer among these graduates were Christian (many of whom were converted to Christ in their student days). Was the time ripe to start a training centre for these whom God would call out to serve sacrificially in His church in Asia? This was the prayer and discussion that brought together men like David Adeney, Chua Wee Hian, Arnold Lea, Denis Lane, Ernest Poulson and others. The fruit of their persevering prayer and on-going conversation through correspondence, was the formal announcement that the Discipleship Training Centre (DTC) for varsity graduates called to serve God in Asia would commence in September 1968.

Jeanette belonged to the first batch of DTC students. After a two-year stint in the IFES Asian Office in Singapore, she did further theological studies in the UK (the then London Bible College) and USA (Wheaton Graduate School & Fuller Theological Seminary). She was a co-founder of Pusat Latihan Kristen Melaka (1975) which subsequently became the English Department of the Malaysia Bible Seminary. Jeanette returned to serve on the Faculty of DTC in 1981 and left in 1988 to serve in the pastoral team of her home church, Barker Road Methodist Church. She rejoined the faculty of DTC in 2001 teaching Christian Spirituality, Biblical Theology, Introduction to Asian Religions & OT Books.

Dean-designate David Adeney was concerned "that placing too high a priority on academics would threaten the real aim of the training centre—preparing men and women for Christian service in Asia". He was not against high academic standards, he assured Arnold Lea, but he said, "… if this course (debating the adoption of the 3-year London Bachelor of Divinity by DTC) is to be just another seminary, then I feel very doubtful whether I should accept responsibilities in it."[1] If Adeney's vision for DTC was already sharp and focused, his debate with Arnold Lea further honed it.

What mattered most in Adeney's mind was the spiritual development of every trainee through the disciplines of prayer, bible study, attending classes (and sitting for exams too), caring for one another, and going out to preach and serve others in obedience to Jesus' command, and all in the context of students and staff (faculty and their families) living together in community. Among the subjects taught, Asian Studies (with the content of Asian history, culture, socio-economic political developments, Asian religions, and the growth of the Asian church) would rank high in the curriculum, alongside Biblical Studies, Practical Skills of Evangelism and Church Planting. After considerable debate, he was willing for students to take the two-year London Diploma of Theology (London University) if they were so disposed. He was very clear about not starting another conventional Bible School or Seminary. Right to the end, Adeney remained unconvinced about the importance of paper qualifications, and wanted to keep the training focus on the equipping of the whole person, especially one's relationship with God.

Teaching Staff and Students: Will They Come on Board?

An important confirmation for the timing of DTC's birth was the staggered availability of suitable long-term teaching staff and their families to join this untested venture. Those who responded enthusiastically to Adeney's invitation included New Zealand Presbyterian Pastor Douglas & Beryl Anderson[2] (with a baby daughter), former IVCF (InterVarsity Christian Fellowship) USA staff workers, Fred & Jeannie Woodberry[3] (with four children), PhD candidate Tan Chee Bin & Esther, with Che Bin willing to interrupt his doctoral research for two years, Missionary Bible School lecturer Peter and Marge Yuen (and three young children) making a

three-year commitment, Howard and Rosalind Peskett[4] (with a baby son) for the long haul, after fulfilling their initial pastoral commitment in the UK, and Singaporeans William and Ruth Wan.[5] Another Singaporean, Peggy Yeo, would come on board in 1974 for a three-year stint. For the next three decades it has been thrilling to witness God's faithfulness in providing the needed faculty, including returning alumni led by John and Frances Ting[6] from the first batch, whether full-time or part-time as well as Deans to lead the training in DTC.

Even before the circulation of the publicity brochure announcing DTC's birth, many Christian leaders, graduates and students linked to campus ministry had been spoken to and invited to pray about participating in such a training venture. So when it was time for applicants to write in to the Dean-designate, many did. "In this way most of the fourteen applicants for the first year were hand-picked."[7] However, all testified to how God had led them to apply, and for many, this had entailed considerable personal cost. For David Adeney this was a great encouragement and confirmation, and he wrote explaining to praying friends, "You start something new, and it is not only you who are taking risks, the students are also taking a risk, coming into something that is quite unknown. They themselves have to have a pioneer spirit."[8] In this pioneering community, only seven out of the sixteen had done their studies in an English medium. For the majority it would be their first cross-cultural immersion experience in a 24-hour English language medium environment! For orientation, the community read together extracts from D. Bonhoeffer's book, *Life Together*, and shared stories from their faith journey. These early sessions bonded the group to plumb the depths of Christian fellowship. The 'terrific gamble'[9] had begun for staff and students alike.

When the initial "honeymoon" of cross-cultural living was replaced by the inevitable routine of hard work entailed in a training community, the rough edges of our personalities began to show. Generation after generation of students have discovered that the close proximity[10] from living together tended to bring out our hidden insecurities. In God's hands we have discovered this to be the unplanned training process of character refining, humbling for both students and faculty alike. When the Asian cultural tactic of avoidance is impossible in a close community, humility

is learnt through the painful process of confronting sharp personality differences, dealing with the frustration of limited English proficiency, and deep cultural differences between one another. Thus different student generations have affectionately dubbed DTC as "the trauma centre", "the tear-ing centre" and even "the torture chamber", as we became increasingly aware of our "hidden faults" and "stubborn sinful nature" and wanted to deal with it. Tears of discovery, healing, repentance, and the joys of forgiving, reconciling and deeper understanding and acceptance of one another brought growth. Generations of leaving students' testimonies at annual valedictories echo this as a common thread of experience of growth in character formation at DTC. And many looking back attribute this aspect of their training as the most transformational and useful in their ministry life, especially in teamwork whether in the church or in the mission field. So perhaps this is the most significant fruit of training at DTC!

Years later David Adeney commented on those initial years at DTC with these words, "We deliberately placed ourselves in a very vulnerable situation by saying we were going to live together as a family. It was a costly thing to enter into this kind of fellowship. Confrontation could be the means by which the Holy Spirit moulded us for future ministry."

Where are the DTC Graduates Now?

By the fourth year in July 1972 a total of 31 had graduated from DTC. The first valedictory ceremony was held in July 1970 when a batch[11] of 12 (three couples and six singles) graduated. The second convocation saw eight graduates, while the third graduated 11 students. According to C. Armitage, "It is a testimony to DTC, as well as to the quality of the students, that almost all have gone on to serve God in some Christian ministry."[12] Fifteen years later our second Dean, Howard Peskett, wrote in the DTC Report dated November 1985, "We have 285 people (132 men; 153 women) altogether serving in 22 countries. Counting couples as one 'unit' we have 145 'units' who have left DTC and are serving God in many countries. In our opinion the most significant accreditation that DTC can receive is the quality of the work and the fruitfulness of these men and women in serving God." His informative analysis is reproduced on the next page:

Church/Evangelism	50 units
Student/Youth Work	23 units
Specialised Work (e.g. Medical missions)	16 units
Theological Teaching	15 units
Professional Work	12 units
Research/Further Studies	10 units
Transition	8 units
Literature/Communication	6 units
Teaching School/University	5 units
Total:	145 units

These ministry categories have not altered significantly, though the tally of alumni in 2017 is close to 543 individuals living and working in at least 30 countries around the world (excluding the 37 now in Heaven).

An Affirmation from the Lord through the Provision of Faculty, Students & Funds for 50 Years Amidst Change in the World of Theological Education

Our training ethos has remained unchanged while the curriculum[13] has been periodically reviewed and revised, with a view of remaining effective in a fast-changing environment. For instance, in 1976, Biblical Theology and Asian Church History were introduced as core subjects for study when the DTC Diploma was introduced; then again in 1987, more ministry-related subjects were included following a review based on alumni feedback in the time of Bryan Hardman (third Dean, 1987–1995), who also introduced the two-semester school year (one semester comprises two eight-week terms) that has continued into the present.

The curriculum was further enhanced by the fourth Dean, David Harley (1996–1998), who added depth to the missions component and simultaneously instituted a new course, called the Master of Christian Ministry (MCM) for those able to handle it. John Ting[14] (fifth Dean, 2000–2009) explained that while many of our students "came as tertiary graduates with ministry or work experience, … they were greatly disadvantaged when they returned home with only a 'Diploma'. … in many instances, their study and training at DTC had put them at least on a par with degree graduates from theological colleges back home. It

was to address this situation that the DTC MCM was introduced. Both the amount and standard of the work required for the MCM is quite substantial and the relatively few students who have been awarded the MCM have certainly earned it!" In July 2007 a one-year Graduate Diploma in Inter-Cultural Studies was introduced to meet the needs of those who have limited time for training to do cross-cultural ministries, usually in creative access nations. Both programmes were validated by the accreditation received from the Asia Theological Association in 2011, under the deanship of George Capaque (2009–2018).

DTC's student enrolment has maintained despite visa denials for students from certain countries, and despite the fact that there are many more options of theological training available in their home countries. And the profile of the applicants has remained similar—university graduates with professional training, work experience and called of the Lord to train for Christian service. Let me quote David Harley's[15] verdict on DTC, "David Adeney was absolutely right when he insisted that the training given at DTC would be holistic and he fought his battles to maintain that emphasis … DTC has developed a pattern of ministerial training that is closer to that used by the Lord Jesus than any other institution in the region. I constantly wish there were more such institutions in the world and that there were more church leaders who understand that academic theology in itself is not adequate preparation for ministry."[16]

From King's Road to Chancery Lane, a Home for DTC!

If starting DTC was indeed a "terrific" gamble of faith, the availability of four semi-detached bungalows situated in one plot of land with a huge shared garden was deemed a confirmatory answer to prayer. A three-year lease was signed to take advantage of the heavily-discounted rentals for these flood-prone houses.

The first batch of students and faculty who had initially accepted the weekly floods with humour as part of our 'hardship training', were now questioning the wisdom of staying on these regularly-flooded premises when the landlord gave notice of higher rentals and other conditions for the lease renewal. That urgently prompted the newly-constituted DTC Council[17] to seriously and prayerfully search for more suitable premises to house DTC.

At about the same time, OMF International leaders had begun a review which ultimately changed their policy of initial language learning for their new missionaries. Instead of starting the language of their designated country in Singapore, the new recruits would only be required to stay in Singapore for brief Orientation courses. This important decision essentially freed up OMF's purpose-built language learning centre at 33A Chancery Lane for other training purposes. With hindsight, this was indeed the perfect timing for DTC's search for new premises. Founding Dean, David Adeney, and the Council Members immediately discerned this as God's providential provision at the right time. Let me quote from the announcement that appeared in *Asian Challenge*, p. 29 (Vol. 3, July 1971). "For three years we have had the use of 22–28, King's Road and in spite of the floods, we have really appreciated the spaciousness of these four houses. … But now as the new drainage system is nearing completion the landlord is taking back two of our houses and almost doubling the rent on the other two. Astronomical prices of property have made it very hard to find alternative premises. Just before our DTC Council meeting on May 26, 1971 the OMF Directors decided to offer to lease the present OMF Language School to DTC. Future OMF Orientation courses will be held at OMF Headquarters at Cluny Road. We are most grateful for this offer and thank God for the provision of such suitable premises. Our address after August 1971 will be DTC, 33A, Chancery Lane, Singapore 11."

By June 1976 a milestone decision was made by the DTC Council to purchase 33A, Chancery Lane from OMF, and it was announced in the Dean's Report of the same month. "The council[18] has entered upon the very considerable project of purchasing the present property from the OMF for S$500,000 (a sum considerably below the market value) over the next four years[19] by annual installments."

The next four years thrilled each batch of students as they watched the gifts that came in "just on time" for DTC to honour the full payment for that year. An alumna remarked that when she was appointed the national leader responsible for raising staff salaries, her mind took her back to what she had witnessed at DTC. "I know I can trust the same God to do what He did in DTC many years ago."

The final payment was made in November 1979. Dean Emeritus David Adeney was the special speaker at the celebration service

marking the successful completion of the project. This is how DTC got a permanent home, thanks to the generosity of OMF, and practical help from the Graduates Christian Fellowship in Singapore, churches and many individuals in Singapore, Malaysia and around the world who gave sacrificially towards the project. Almost twelve years after the arrival of the first batch of students, DTC had a permanent campus that was fully paid for. That was a sign of confirmation to the Dean, Faculty and Council Members that the training ministry of DTC would continue into the future.

In October 1981 the Board made another bold decision to build a three-unit two-storey Annexe as faculty housing. This was in response to the high cost of house rentals for faculty with teenage children, brought about by a booming Singapore economy and population growth. The move was seen as God's reconfirmation of DTC's mandate to continue her ministry into the 1980s and beyond.

Once again, it was an exercise of faith for the whole community to look to God to supply our needs. In the newsletter dated November 22, 1982 Dean Howard Peskett was able to announce, "It has been thrilling for us to watch gifts coming in for this Annexe and for our day-by-day needs. The Annexe fund stands at S$215,000 at the moment. The Contractor had begun work on the building on October 1, 1982, and an Open Prayer Session was organized for the morning of Sat. Oct. 2, 1982 for friends of DTC to join the DTC family in praying for the safety of the contractor and his crew working on the Annexe." Much credit must be given to alumnus John C. J. Tan[20] who became DTC's first administrator and whose chief responsibility was overseeing this project through to a good finish.

"The Annexe was gratefully dedicated to God by Anglican Bishop, Dr. Moses Tay, on April 23, 1983, in a short thanksgiving service held in the DTC grounds. Around 200 friends joined us to praise God for sending us just over S$400,000 in ten months to pay for the entire cost of the Annexe." (June 1983 Report)

At every turn, whenever a project had to be done, God provided sufficiently to complete it. For instance, the repainting of both the exterior and interior of the main building was fully paid for by a gift from a local church. So each generation of students and staff were able to testify to the faithfulness of God in supplying the needs of DTC. Praise be to God!

DISCIPLES IN A TRANSFORMING COMMUNITY

Reflections on DTC's Approach to Theological Education & Spiritual Formation

George Capaque

"*Our seminaries are dying and the Master of Divinity degree has been discredited.*"

This was Dr. Frederich Schmidt's provocative statement in an article he wrote on the state of theological education in 2011.[1] Although written in the context of North America, it may be a fair evaluation of the state of theological education in the rest of the world.[2]

Dire the assessment may be, Schmidt offers his convictions regarding how theological education could be remade.

"[A]s many new approaches to education as there might be, a *residential* model of *focused, face-to-face education and formation* in the faith is the best means of preparing a generation of thoughtful, servants of the gospel."[3]

As Discipleship Training Centre (DTC) celebrates its 50th year, I believe what has kept it going (besides of course the grace and faithfulness of God) in the midst of sea changes in the world of theological education, is its ethos of residential, face-to-face education and formation in the context of a small multicultural and cross-cultural community.

This is DTC's distinct contribution in theological education and formation in Singapore and the rest of Asia.

Having been in DTC for nine years, I offer in this chapter my own reflections of how we have done "a residential model of focused, face-to-face education and formation".

The Heart of Theology: To Know as We are Known

Knowing God is at the heart of theological education and spiritual formation.[4] Theology is knowledge (logos) of God (theos), "study about God." Our knowledge of God, however, is revealed to us. It is not primarily a matter of our learning or discovering it.[5] In the words of the apostle Paul, "we know as we are known" (1 Cor. 13:12).

My reflections then will revolve on this theme of "knowing as we are known."[6] This way of knowing is theological and transformational—transforming our self, our community and our world.

"To know as we are known" captures the essence of theological knowledge. It is to know God as he knows me. Paul wrote this verse in the context of his discourse on true spirituality (1 Cor. 12–14). To be truly spiritual is to glorify Jesus as Lord, and no one can do this apart from the Holy Spirit (12:1–3). Jesus is glorified when the church cares and serves each other and the world through the gifts given by the Holy Spirit.

These spiritual gifts however amount to nothing apart from love (chap. 13). Paul contrasts between the eternity of love and the "for now only" nature of gifts, prophecy and knowledge. Our knowledge of God now is partial ("in part"). It is like a poor reflection of a crude and unpolished mirror. "Then", that is, "when perfection comes" (v. 10), "I shall know fully, even as I am fully known."

Knowledge of God is Personal Knowledge

I use "personal" here not in the sense of "individual" but "relational". Following the Trinitarian "person", to be a person is to-be-in-relation. In the words of the apostle Paul, this knowledge is "face to face" (v. 12).

Biblical knowing is to have a personal, intimate relationship with the person you know. "Know" is used in the Bible for sexual relationship between a husband and a wife (Gen. 4:1). The knowledge between husband and wife is deeply personal and unique. It involves the whole self—heart, body and soul. Similarly, to know God is to enter into a mutual relationship with him, to experience him, to know in relationship.

Seminaries have often been regarded as "the graveyard of spirituality", and seminary education as dangerous because you can lose your faith.[7] In seminaries or theological colleges students are trained to acquire the skills of analysing and understanding the text ("exegesis", be it the Bible



or theological texts) to arrive at truth. But following the Enlightenment model of separating the heart and the head, truth is an objective reality independent of the knower, intellectually apprehended and expressed in propositional statements. This objectivist and detached approach to knowing has wrecked the faith of, and caused much grief to, many seminary students.

Knowing God as mentioned above is a revelation, a gift. God makes known himself to us in Jesus Christ and through his Word and world. In divine revelation, God reveals not just something of or about himself (propositions), but his very own self, his own ultimate being as God. It is a revelation of his *life* and his *love*. "God and all realities in his world, make an active impact on us, which in the relationship of knowing them we receive."[8] Thus the split between head and heart, between theology and spirituality, "between thought about God and the movement of the heart towards God"[9] is seen to be artificial.[10]

This way of knowing God "in the face of Christ" (2 Cor. 4:6) is to become a disciple—to follow him, to be personally committed to him in relationship.

DTC's vision is t*o see discipled and discipling leaders equipping the people of God to grow into Christlikeness*. This emphasis on discipleship[11] highlights DTC's belief that theological education and ministry formation must take place within the larger context of discipleship. Their course of study is a means towards a higher purpose—*to be with him and to be sent out*. Disciples are to be in the company of Jesus, to learn from him and his ministry. What they are sent to do emerges from being with Jesus.

This brings me to another ethos of DTC expressed in the second half of the motto ("to be sent out") as well as in its purpose statement ("to glorify God by equipping graduates to serve the churches in Asia and the rest of the world..."). Theological education is geared toward obeying Christ's command to love God with our whole being and our neighbour as our self and to make disciples of all nations.

In short, theological education is oriented toward mission. The framework of studying and interpreting the Bible is the mission of God. Theological knowledge is not knowledge for its own sake, but to understand the will and heart of God. This is Adeney's third point in his three-point program—practical experience in ministry.[12]

This is one student's testimony after he finished his Graduate Diploma in Intercultural Studies:

> "I realised that this is the place through which God has helped me deal with the situation that my wife and I were in and met our deepest needs...Our greatest need then was 'to be him'. We needed to know God—to have such a close relationship with him that we may discern clearly his will for us, and his calling to cross-cultural mission work…"[13]

When this couple decided to stay another year to do the Master of Christian Ministry, the husband testified at the end of their course that:

> "The years spent in DTC are the defining years of my life. God has taught me two important lessons: discipleship and sabbath rest. Discipleship involves my commitment to imitate our Master, to be Christlike. This involves total commitment to live not according to my will but according to God's will."

Knowledge of God is Communal

When we say truth or knowledge is personal, we are also saying that it is communal—"face to face".[14] Knowing is a profoundly communal act.[15] This is more than the relations of knowers; "it includes a community of interaction between knowers and the known."[16]

One of DTC's core values and ethos is Christ-centred, multicultural community. "We nurture a multicultural community which maintains our unity in Christ in the midst of cultural diversity."

God and humans are personal beings. "To be" is "to-be-in-relation", to be in community. Knowledge of God is essentially religious in character, that is, it unites and joins us to God and to each other.

It is also a fact that we learn well in an environment of a community of mutuality and accountability. Palmer asserts that "real learning does not happen until students are brought into relationship with the teacher, with each other, and with the subject".[17]

This is particularly true in *affective* learning, which together with behavioural learning and cognitive learning comprise holistic learning

for effective theological education.[18] The heart of affective learning is the quality of the *teacher-student relationship*[19]—a relationship of love in which we model for each other a godly life.

This is I think what one student discovered when he testified,

> "[A] teacher's personality influences students more than the contents of his/her teaching. When a teacher shares something with excitement and passion, students are attracted toward what he/she is talking."

Another student shares one of his lessons in his time at DTC:

> "During my stay here, there are many life lessons which I learnt. One … was servanthood—how we serve each other in community and how everybody shares responsibilities. The example of the faculty members left a strong impression on me, especially when I first saw that the dean had to do dishes and chores together with us."

Living and learning in community inevitably leads to conflicts. But conflicts and how we resolve them are lessons that cannot be taught in the classroom.

> "What I find unique in DTC is the community life. Before I came here, my senior pastor told me that DTC is a place where I will be formed. I should expect tensions and conflicts … God used the many clashes to teach me to be mindful and careful. I should not only think carefully but reflect theologically, seeking what the Bible teaches and asking whether my thoughts and feelings are Christian…"

To Know is to Love

Knowing in community is knowledge that arises from love.[20] To know is to love. The fact that Paul talks about a future full knowledge of God in the context of love, alerts us to the intimate connection between knowing and loving.

If faith, hope and love remain and the greatest is love, then knowing God is loving God. Since we live between the now and the not yet, between our present partial knowledge and the future perfect knowledge, we need to let love transform our way of knowing and being. Transformed by love,

knowledge no longer allows the knower to control and detach himself from the object of knowledge.

Jesus, in his high priestly prayer in John 17, shows that our love of God and of each other originates from him revealing God to us and his (Jesus') desire for believers to experience the love with which the Father loves him (v. 26). To know God is to participate in that love and communion between the Father and the Son.

Palmer says that the deeper source of our knowledge arises not in curiosity and in control (which is reflected in our intellectual tradition) but in compassion, or love. This is reflected best in our spiritual tradition.[21]

So St Gregory the Great (540–604) understood this when he said "love itself is knowledge; the more one loves the more one knows". We can understand this if we remember that Gregory's context is the monastic life. Knowledge of God comes through prayer, through the experience of love. In prayer one is being drawn to God, longs for and desires him. In monastic theology, knowledge and love, intellect and will are integrated.[22]

Prayer is the practice of relatedness.[23]

> "Here the act of knowing is an act of love, the act of entering and embracing the reality of the other, of allowing the other to enter and embrace our own. In such knowing we know and are known as members of one community, and our knowing becomes a reweaving that community bonds."[24]

The key to good theology is prayer.[25] For prayer is concerned with who God is, what kind of God is he and what differences it makes to us. Prayer is the essential way we relate to God.

I'd like to think that DTC's community life and the rhythm of retreat, chapel, classes and work is a kind of quasi-monastic life. Many students have learned in DTC the intimate connection between knowledge and love and the discipline of contemplative prayer. Spiritual retreats have been a major highlight in their time here.

> "The biggest lesson and gift for me at DTC is LOVE. God brought eight of us in our cohort coming from different countries and cultural backgrounds, different age levels and styles of speaking English. In Christ, God built us up into a community—loving each other, and

living, learning and playing together. I experienced tears and laughter in the midst of conflicts…"

To Know God is to Know Self

If we love we must be prepared to die to self. For love's essence is to give—to give our self to the object of love. While this is true, to know God is to know and recover our true self as well. Because God knows us thoroughly and because he knows our inner self more than we know our own self (Psalm 139), then *to know God is to know our true self*—the self that has been created for love and redeemed in love; the self loved by God and whose being is in God.

One of the many issues students face when they come to DTC is the struggle to find their true self. The influence of culture and family upbringing created hurts and wounds which they bring and affect their perception of self. They based their identity on certain people's expectations. They allowed themselves to be dominated by other people, circumstances and accomplishments.

This is one student's reflection on her self:

> "The Holy Spirit confronted me with the fact that over the years I had begun to equate the good I could do and be for God as his seal of approval and acceptance over me. But in this new environment where I was completely taken out of my regular roles that affirmed me back home, God revealed that for a long time I had been serving and most of all loving from a place of insecurity and not strength. While I could get away with it back home, here at DTC it was no longer sustainable. With the help of my husband and the whole DTC community, I realised what it means to be loved by God … to live and love others from this place of security in Christ."

One of my professors and spiritual mentors when I studied at Regent College always reminded us that "we are created by love, in love and for love." This is what another student realised.

> "From my Pastoral Studies classes and the mentoring sessions, I found out that I put too much unnecessary burden on myself. My senior leaders in student ministry raised certain expectations and

> standards about spiritual disciplines that I failed constantly. It created guilt inside me and made me lose the joy of being a child of God. A line that stuck with me is this: 'Our true calling is not to become a leader, pastor or staff worker, but 'being the beloved of God'."

One of the objectives of DTC is personal wholeness—"to provide a safe environment where one can identify past emotional pains and hurts and receive help and experience healing to enable one to move on in growth and ministry."

> "I … realised that I had come to DTC with many unresolved issues: bitterness, self-centredness, fear of rejection and low self-esteem. From my classes I began to know the true state of my spiritual life. God began to work in me. The healing and the learning happened together. I really experienced here that the knowledge of God sets us free and helps us grow till we become like Jesus Christ."

I think this testimony best sums up what DTC is—a place where one grows to be a disciple, knowing Jesus and becoming like him, experiencing wholeness and participating in his mission all in the setting of a transforming community.

THE BRUNEI SHIPWRECK, DISCIPLESHIP TRAINING & *KINTSUGI*

Howard Peskett

The Brunei Shipwreck[1]

It was Monday, 9th October 2017, the day before our daughter-in-law, Sam, was to give birth to her third girl. My wife, Roz, and I had just arrived in Brunei to visit our son, Daniel, and his family. Not one to sit around, Sam proposed a trip downtown in Bandar Seri Begawan; and so, in the baking heat, we set off to visit two riverside museums. First the Museum of Technology, full of replicas of kampong ayer houses and traditional crafts, and then to the Maritime Museum, where the prime exhibit was "The Brunei Shipwreck"—a reconstructed model of a Chinese freighter, probably on the way from Melaka, which had likely sunk in a storm five hundred years ago. In 1997 over 13,500 artefacts had been recovered from this wreck; large stoneware pots (70% of them intact!), green glassware, ceramics, celadon-ware and blue-and-white porcelain. In all likelihood, these wares were en route to be traded (perhaps even smuggled...) in exchange for the famous Bornean camphor, hardwoods, pepper, beeswax and tortoise-shells. *How was it that so many of these pots and jars had remained intact?* The exhibition showed how they had been packed tightly together in racks, with sheaves and sheaves of straw placed between the pots horizontally and between the racks vertically.

Howard Peskett was born in China. He studied in Cambridge and Jerusalem. He was ordained in 1968. He joined DTC as a Faculty Member and then Dean from 1971–1986. After which he became Director of Research of OMF International from 1988–1991. He was also Tutor in Mission and Religion and Vice Principal, Trinity College Bristol from 1991–2006. Howard is active in retirement in Cornwall UK, in ministry and schools work up to the present.

Kintsugi

Kintsugi,[2] sometimes called "golden joinery", is the Japanese art of repairing broken pottery utilising lacquer mixed with powdered gold or silver or even platinum. The value of such repaired objects is often thus hugely increased or aggrandised, and the repair is itself considered an aesthetic enhancement. Marilyn Karp is quoted in a *New York Times* article as calling such repairs "poignant repairs", explaining that in the repairs, "affection is made *material* by transfiguring artistry". A Wikipedia article suggests a philosophical "knock-on" effect of such repairs, explaining that they "... treat breakage and repair as part of the history of an object rather than something to disguise."

Discipleship Training

What is it about the Discipleship Training Centre (DTC), its community life and its training programme, that has attracted students from so many countries during the last fifty years, and given rise to long-lasting transcontinental friendships, such that even though members may not meet each other for years at a time (because they are scattered throughout the world, especially in Asia), when we *do* meet we simply pick up where we left off? We are a little older, a little thinner (or fatter), more grey hairs (or less hair), but time melts and a whole evening flies away—not just with reminiscence and nostalgia—but sharing what we have been doing and who we have been becoming....

A number of answers are possible to this question but two obvious ones, hinted at in my initial two paragraphs, are TIGHT STACKING and MENDING. DTC is not well-known for its famous staff, famous students or famous alumni. But our lives have been stacked tightly together in community and in prayer; and the way we live and work together reveals brokenness and helps mending. We do not exaggerate these claims: at times life at DTC was a great struggle; there were misunderstandings, disagreements, anger and sorrow. But through them all we kept praying. Some brokennesses (including my own) were not fully mended until after DTC, sometimes years later.

***

I open a manila folder, which has been standing for years on a filing cabinet behind my desk, entitled "DTC Family Letters #1 October 1972, #39 May 1992." The first paper I retrieve is a pull-out four-week prayer cycle for DTC, evidently from our magazine *Asian Challenge*, with 28 prayer items. I see that I have written at the side the names of the people who were students at DTC at the time. On the front is a drawing of a vine and the text "Whoever remains in me and I in him will bear much fruit; for you can do nothing without me .... If you remain in me and my words remain in you, then you will ask for anything you wish and you shall have it." On the back page is an exhortation to pray reverently, spiritually, regularly (plus seven other items), finishing with "Pray like a glad child to an ALMIGHTY FATHER!"

The next item is seven pages of rather blotchy foolscap paper, held together with a now-rusty staple, dated October 1972; this is Family Letter #1. There is one full side in which David Adeney asks for news by October 1st 1972; then there are 22 contributions from former DTC members, staff and students; an update on who is at DTC at that moment; and a request to write again by 1st February 1973. It is clear that David Adeney conceived the Chancery Lane home of DTC as a "Missions Operation Room", where continual prayer would be offered for all who were at DTC or who had been at DTC but had since moved on. In another letter he talks about how he used to walk around the edge of MacRitchie Reservoir (I think early on Monday mornings), picturing himself as walking around Asia (and the world) praying for people in different locations. He specifically wrote that when he watched the morning breeze ripple the water's surface, he prayed for the Holy Spirit to disturb and inspire, to refresh and to invigorate the lives of all those for whom he prayed.

Mainly due to Elsie Lim's continued vision for this letter and her outstanding secretarial and administrative gifts, this letter continued for twenty years. In #7 dated November 1974, Mrs Chua King Ling wrote a tribute to Spring Ho, who had been killed in a plane crash in Sumatra. But Spring Ho was not the first to die; Martin Yuen's wife, Nyuk Jin, had passed away at DTC on 18th April that same year. My wife, Roz, and I went on home assignment back to the UK in July 1975 and thereafter I am missing a number of the letters. The next one in the file is #14, dated May 1978, by which time I was the Dean of DTC. But the format is still the

same—two full pages of current addresses (corrections requested!), then 40 contributions, then current DTC news and a request to write again by 1st November 1978. Thus it went on year after year, *tightly stacking* the whole DTC family together in a community of prayer.

In November 1978 we produced the first DTC Prayer Guide, a small 10x16cm (approx. A6) booklet-format prayer guide, listing where people were and what they were doing with a cartogram and a pie-chart (see Figures 1 & 2). We continued making these booklets, miniaturising them as the data increased (!) until at least 1985, by which time So Yan Pui (April 1982) and Eugene Kwa (June 1983) had also gone to be with the Lord. The 1985 booklet concluded with the words: "Totals: All precious to God. 169 "units" (= singles or couples); 132 men; 153 women; in 22 countries; 156 children at the latest count. Please send us news." In later years, to keep writers' contributions short (!), Elsie used to send out a pro forma slip; this was easier to photocopy when it was returned, although

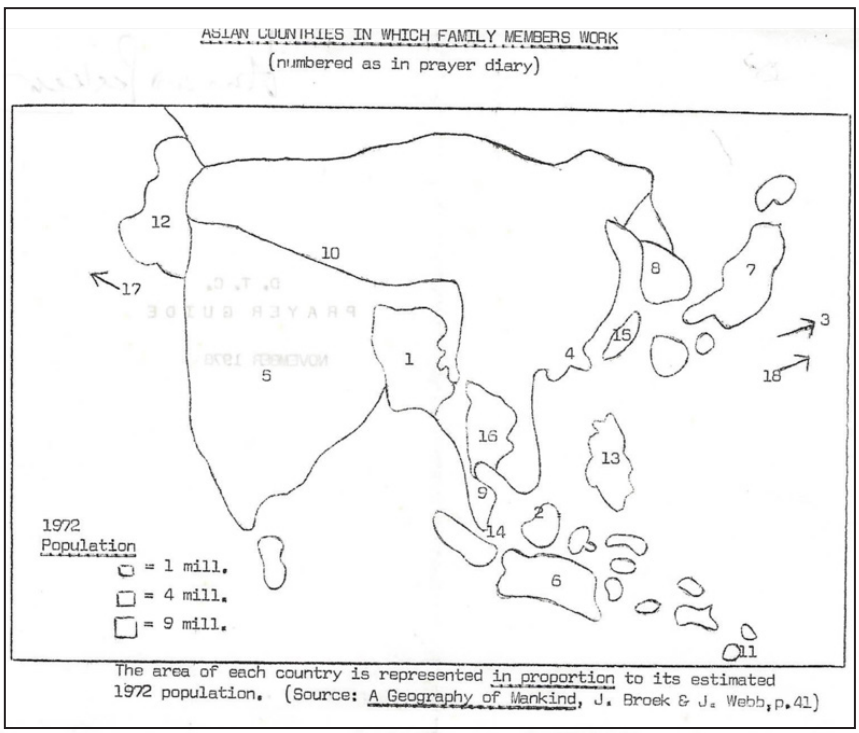
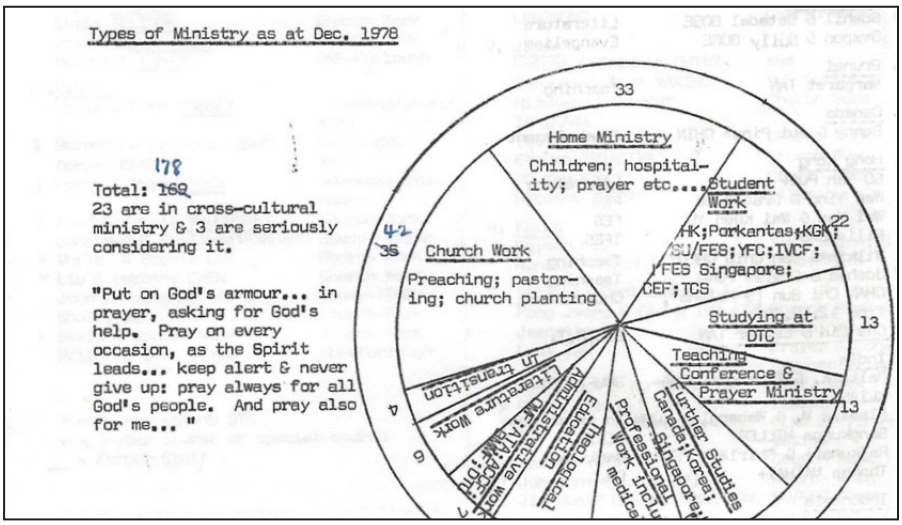


Figure 1

Figure 2



there were sometimes legibility problems! In May 1990 (by which time I had left DTC), I shared a prayer that I had written as I started another journey through the book of Acts: "O LORD, my heart-knower (1:24; 15:18) lead me on my journey also. Keep me from useless sky-scanning, star-gazing; rather renew my commitment to you and to your pilgrim-church, hastening towards the end of the world and the end of time."

The last of these "Family Letters" was written in May 1992. It was to be replaced by an upgraded Quarterly Report, which would have a section entitled "News from DTC Extended Family". At the end of this folder I have one more letter, dated August 1996, in a similar format to the earlier letters, headed "DTC Family Letter, Issue #2" and edited by Jeanette Hui. This appears to be an attempt to revive the original idea of the Family Letter—but I only have one issue, so it seems that the attempt did not succeed. Reading these letters again has warmed my heart and reminded me of how dear these people have been to us; and how honest was much of the sharing. Yes, we were bound tightly together in a fellowship of prayer. In the years since these notes, the fellowship of DTC members tightly stacked in prayer for and with each other must have hugely increased.

Mending What is Broken

Were people mended at DTC? Sometimes it felt as if something was

breaking rather than being mended! An Indonesian student wrote hopefully, "Through processing (hammer, fire, cooling) iron increases in value." We looked at the story in Mark 14 of the woman breaking a flask of very costly perfume and pouring it over Jesus' head. I open two large hardback ledger files, with numbered pages, in which I wrote notes (and many doodles) of our Monday night "family meetings" (anxious to attend to, to remember and to act on the matters which people shared). There were occasional arguments about the point of the meetings themselves and their length; as I read my notes, the personalities of the different students rise up again to my consciousness; I am amazed at the honesty and frankness of peoples' sharing (especially remembering that English was not the mother tongue of most DTC members); at the concentrated listening which the notes represent; and I compare what was said then with (what I know of) what has happened to this person since.

There was some mending going on at DTC; there was also some breaking; and in some, perhaps most, cases there was a mixture (the processes not being completed during the DTC years themselves). I turn to two other box files filled with papers: discussion papers regarding the strategic vision of DTC; alphabetically-filed papers of matters we discussed from time to time. We had men's and women's groups periodically; much "counselling" went on in the kitchen with Mrs Lee; we had foot-washing sessions; we drew family charts and timelines for each other; we sketched networking diagrams, comparing strengths and weaknesses in our personal relationships in DTC; we drew Johari windows, reflecting on how our self-knowledge reflected (or not) the knowledge which others had of us.

Some of the documents reveal the stress we worked under. In September 1981, as a new training year was about to start, I wrote plaintively to the Chairman of the Board: "In July and August I hoped to do some reading, thinking and writing. After all, I am meant to be a teacher. What happened instead? Everything. Visitors, contractors, tradesmen, errands, gardening. What colour tiles in the married couples' bathroom? Post hundreds of Asian Challenge. New typewriters—what sort? Gardener wants new dustbins. Lawn-mower needs servicing. Ping pong table needs a plastic cover. New furniture for the lecture room.

Finance committee agenda. Where is the May statement? Install air-con in the library. Redecorate XXX's rooms so they are welcoming. Write donors' letters. DTC van breaks down. Can Jubilee church spend weekend at DTC? New kitchen table-top for Mrs Lee. Roof leaks. Fetch parcels from post office. And so on and so on."

Looking back, I read that I was able at that time to take courage from what I had noted earlier in that same year about the dilemmas which Daniel had faced in Nebuchadnezzar's court, summarised by Ronald S. Wallace as follows: "Daniel believed that, though he himself at the beginning saw no possible way through the dilemmas and complexities of the situation, yet all the time God had a way and a solution for everything; and surely God would make the way clear even at the moment of direst perplexity."[3]

We had endless discussions about our priorities at DTC; drawing triangles of Being- Knowing-Doing; rehearsing the "four legs" of our "training stool": Personal spiritual formation; Community Life; Academic Study; and Practical Mission. We knew that before he even started DTC, Mr David Adeney had been told by the highly-respected Australian theological educator, Dr Alan Cole, that his comprehensive vision for DTC was "impossible"! We also knew that Hudson Taylor had said that there are three stages to a work of God: "Impossible. Difficult. Done!"

One picture and one booklet which I used to explain the vision of DTC stand out in my memory. The picture is of a grand piano strikage assembly (Figure 3): a wonderful system of levers and hinges that is linked and interconnected, and when functioning correctly gives a good sound.[4] I explained four features of this complicated assembly:

Precision. The assembly is assembled with a very high degree of accurate engineering.
Coordination. Every piece must interact closely and correctly with the other pieces.
Reliability/Routine. When assembled, the pieces are relied upon to work properly hundreds and thousands of times.
Magnification. The ivory piano key travels only a few millimetres, but the leverage system magnifies the effect to give a good strike.

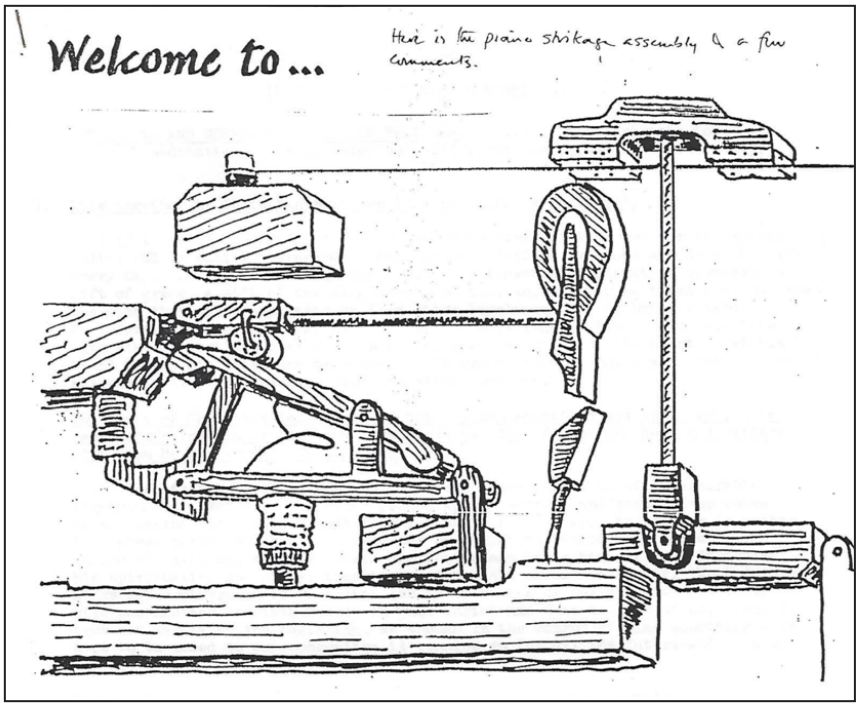


Figure 3

Dirt and dust, warping, stiffness, slackness, wear and tear and excessive pressure all affect this sensitive mechanism adversely; and therefore maintenance and servicing are necessary.

There are two more indispensable items—the pianist and the music! It is the music that matters: this is the reason for the piano's existence.

The booklet was Dietrich Bonhoeffer's *Life Together*.[5] In 1935 he had returned to Nazi Germany to lead a small group of 25 young pastors in an illegal, clandestine seminary at Finkenwalde, near Stettin. The book, *Gemeinsames Leben*, was published in 1938. I reproduced paragraphs of this book from time to time as signals and signposts for our own DTC community life:

- Life together as Christian brethren (Bonhoeffer's community was all men) is a wonderful gift of God;
- The basis of Christian fellowship is not selfish selection and enjoyment; the basis of fellowship is what the Lord Jesus has done

for my brethren with whom He has brought together.

- Fellowship can only be sustained by determined mutual intercession.
- Fellowship is destroyed when we are too busy to listen to our brethren.
- Christian fellowship involves burden-bearing. Part of the burden is the freedom of my brother in the image of God.
- The inner life of every member affects the life of the fellowship as a whole.
- The Christian fellowship needs the service of every one of its members to function properly.

Every Christian community must realise that not only do the weak need the strong, but also that the strong cannot exist without the weak. The elimination of the weak is the death of fellowship.

One of the most challenging aspects of DTC life was that the DTC staff/faculty could not lead the community to places to which they themselves were unwilling to go. In the open space of DTC community life, any hypocrisy was rapidly uncovered.

Controversy, crisis or upheaval can have a therapeutic effect. The lack of controversy in some communities is a sign of shallowness. In other communities, a strategy of "having good disagreement" may be a counsel of avoidance or of despair. Struggle gives us the opportunity to reach a new depth of mutual understanding. But, speaking honestly, sometimes the pollution of a bad crisis time dirties the water far downstream and the net residual effects are not good. Responsible love covers over many faults and failures like a healing scab. Archbishop Robert Leighton wrote (on 1 Peter 4:8): "Do not delight in tearing a wound wider and stretching a real failing to the utmost."

Can I convincingly claim that DTC is a "*kintsugi* centre", where people are mended into a new phase of life with "greater value"—even if (or, precisely because …) the cracks and/or the "staples" are still showing? In this book, Yuzu Imamura notes that another interpretation of the initials DTC is "Daily Torture Centre"! Warren Beattie's article notes that spiritual formation involves costly community and sometimes power struggles. I do not have comprehensive data from the past fifty years to give an accurate answer to this question. Moreover all our evaluations of

such matters are provisional—we cannot fully understand or assess our own brokenness or our "mendedness"—much less that of our friends, however close. But I can testify that as I look back over my adult life, the two most significant periods that I have been in the Lord's "kintsugi workshop" was when I was a student at university and the fifteen years when I, with my wife, were living and working at DTC.

May our lives at DTC and beyond continue to share the joy of tightly-stacked prayer and the Lord's careful mending work. Chapter 23 of St. Francis' earliest Rule (from the year 1221) closes in an ecstasy of prayer, praise and thanksgiving: "At all times and seasons, in every country and place, every day and all day, we must have a true and humble faith, and keep God in our hearts, where we must love, honour, adore, serve, praise and bless, glorify and acclaim, magnify and thank, the most high supreme and eternal God, Three in One, Father, Son and Holy Spirit." Let it be so.

THE DISCIPLESHIP TRAINING CENTRE'S APPROACH TO THEOLOGICAL EDUCATION IN THE LIGHT OF RECENT TRENDS

Warren Beattie

Stroma and I really enjoyed our times at the Discipleship Training Centre (DTC). I first came onboard as a visiting lecturer in 1995, then as a residential staff from 1998-2005, and again as a visiting lecturer till 2011 (whilst I was working in Mission Research with OMF International), at which point we returned to the United Kingdom. Since then, we have truly appreciated our continued contact with former students and staff.

This chapter explores approaches to theological education[1] at DTC, in the light of trends in the Handbook of Theological Education in World Christianity.[2] A number of themes that are major issues in theological education will be considered in relation to DTC as it progresses into the 21st century—from the changing world context and global Christianity, to issues of formation and community, as well as the pressures of being Asian and Christian in the postcolonial world.

Changing World Context

Any theological education worthy of the name needs to be responsive to its contemporary setting. "Certain things stay more or less the same in

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Warren has been involved in mission and mission education in Belgium, South Korea, Singapore and the UK for over thirty years. He is the MA Programme Leader at All Nations Christian College in the UK, was a Faculty Member at the Discipleship Training Centre in Singapore, and Director for Mission Research with OMF International. He is an ordained minister and has a PhD in World Christianity from the University of Edinburgh.

theological education over time, such as study of the Bible and theology. The world around the seminary and theological school continues to change".[3] The world certainly has changed since DTC opened in the autumn of 1968—a time before the era of personal computers and the internet; a world that had not yet seen the commercial use of the 747 "jumbo jet", which would transform air travel; and it was still, according to Simon Winchester,[4] a world pre-dating the "Pacific era".

When using the terms like "world" and "global" in relation to Christianity, we need to be mindful of the "growth of the church in the global south…".[5] There has been, simultaneously, a "disintegration of western Christendom—and growth of non-western Christianity"—the very phenomenon which, in its double-edged way, has allowed the rise of DTC and the potential for more diverse models of theological education in Asia.[6] For Mallon, "the decentering of Western meanings has significant consequences for Christian theological discourse and mission heralding a new global context for a world church…" though issues of power remain.[7] These changes certainly affect the church and theological education in Asia, and DTC has emerged as a theological community in their midst.

Formation through a Living Community

"'Formation" is a word used to capture the challenges of the education process beyond the content of classroom learning, as well as the dynamics of the classroom itself. This influences, especially, two areas of theological training: spirituality and the development of cross-cultural skills (including empathy).

Bjornolfson describes the challenge of creating environments of formation as follows:

> To effectively address the spiritual and character quality outcomes we need to use appropriate methods in the correct contexts. Because the kind of modeling that occurs in the context of formal education is severely limited, most of the attitudes and spiritual/ character qualities that are desired will not be observed. This is especially true for cross-cultural training. Desirable methods and contexts will be highly relational and will require our programs to develop learning experiences outside the classroom.[8]

He suggests that this happens best in "authentic community", in ways that include wider interactions between students and teachers and that qualities need to be "modelled, observed and acquired."[9] It is certainly the case that the DTC community and training experience was conceived in ways which took these issues very seriously. At its inception, training was to help students to be "effective servants", "to live and work together as a team", and the interactions with a local church were to be a springboard for later service in church, student work or missions. In the DTC context, "evangelistic trips" with staff to Asian countries were also to give cross-cultural experience, as was the experience of being in a cross-cultural community itself. The expectation at DTC was that, "Teachers share not only their academic knowledge but also their lives…".[10]

David Adeney's time at DTC shows how a residential cross-cultural community faces challenges around the differences of the "other", even from a shared Christian perspective. In the early years, the "tougher realities of living in community began to emerge", and so "cultural differences lost their fascination and became barriers instead".[11] For instance, the gift of paper dolls from one Asian student's family turned the community into a cauldron of religious misunderstanding. In my own experience, the community encountered unexpected tensions over greetings (students from more extroverted cultures irritating students who were less expressive) to the point that sparks flew. Such incidents are not resolved by rational discussion on cultural difference, using Hofstede's grid of "cultural values" (useful though these can be in the classroom), but by recognising differences, accepting other's points of view and learning though the grid of "genuine Christian love, patience and forgiveness…".[12] Such a formation is of immense usefulness for those involved in mission —both in terms of reflection and personal experience; even to this day former students tell me how much easier it has been to adjust to life as a cross-cultural worker because of their time at DTC.

Continuing Community

The term community surfaces frequently in the *Handbook of Theological Education in World Christianity*. Ruiz, for example, considers the way in which shared identities and "face-to-face" realities are challenged in the internet era. The very nature of community is being re-examined in

today's global world.[13] The community setting for education certainly has been, and remains, a vital part of the DTC experience with its intimate, residential and multicultural spirit established at the outset. There was, however, a clear recognition on the part of those who formed DTC that this was not going to be easy. "Community will be costly…".[14] Costly, because it involves commitment, time, energy and also self-disclosure—the latter is particularly complicated across cultures, and yet made possible and enriched by the shared experience of being in Christ.[15]

Such communities must have a shared purpose and a shared communal spiritual life. For DTC, that lay in its role of being a training centre for the needs of the Asian church, but such training was fostered around the shared worship (described in the early days) at the Monday quiet days and evening fellowship; in my time at DTC in the 1990s and 2000s, it included Mondays, but extended to the times of morning worship on weekdays, evening sessions (on Fridays) and the weekly tutor group exchanges.[16]

At a deeper level, intense and intentional community life transforms the relationships of those who share in it. We have already noted the idea that community demands much of those who teach as well as those who are students—"Teachers share … their lives." This takes us to an important consequence of the community experience. Noting clashes between church and mission, and East and West, going back to Edinburgh 1910, Lamin Sanneh writes as follows:

> Even as sympathetic a figure as the Indian churchman Azariah urged mission agencies to commend not just self-sacrifice but Christian friendship; in other words to support a shift from missionary paternalism to indigenous leadership and mutual solidarity.[17]

One of the great virtues of the DTC community context is the way that it has allowed friendships to forge and be honed whilst living together in community. In an insightful reflection on theological education, Michael Poon differentiates between what he terms "synchronic communication" (in the present), that is "the teacher-student exchanges in the classroom", and "diachronic communication" (across time)—where the heritage of various church traditions and cultures, which have fed into mission

and the churches, are explored by students and teachers in theological education—"attending to, inheriting and in passing on faithfully and reflectively to the faith of forbears in the Christian past…".[18]

However, I would suggest that for those who have shared in a close-knit theological community, there can be another sense of "diachronic communication" (a theological tradition continuing over time), and this is the way in which lecturers and teachers share in their interactions with one another into the future, on the basis of the bonding that occurred in their time in the community together. In *Discipleship at the Crossroads*, this idea comes through in the story of Adeney's relationship with Kim Sae Yoon and his desire to visit the latter in the UK during his doctoral studies.[19] The intricate web of relationships that is woven in the community of DTC is one of its strengths. Over time, former DTC students continue to visit and make contact about their work with us—projects include aspects of contextualisation, research into mission and changes in educational practice.[20]

Theological education has a focus on curriculum, but we need to recognise that "formation" has to do with people in all the complexity of their lives. Hospitality is an important way of fostering relationships together across time. Cathy Ross explores this theme theologically in relation to the missiology of another community—the "Pioneers".[21] She writes that "In both hospitality and mission, listening to the other is the beginning of understanding and of entering the other's world … Eating together locates us at the heart of the 'missio Dei'."[22] Through hospitality, friendship becomes an integral dimension of the relationship between those who shared in community, whether as students or staff.

My appropriation of "diachronic communication" reflects this: some former students have visited us in the UK, sharing in our kitchen, garden and living room relating to all manner of projects. At times, these interactions can be even more practical as the next generation comes along.[23] Here, discussions on contextualisation, epistemology and the nature of education shift to more pressing needs: baby-sitting, preparing tasty food for the under-10s, lively discussions about the tempi of piano pieces,[24] and reading stories to divert tired youngsters. In interacting with former students and their families, my interests in the arts, the natural world and sports shape my contributions; Stroma's medical and

inter-personal skills as well as her cultural pursuits influence the way that she interacts. The human formation that is the essential part of any meaningful theological formation takes many forms (not just the narrowly theological) and we need to remember this as we support former students on their ongoing missional journey.[25]

Theological Education for the Postcolonial Era in Asia

Such friendships are also important in terms of finding new ways to express Christian identity in Asia and beyond in the new global era. In an excellent chapter, that probes especially Asian-Christian identity outside of Asia, Kang Namsoon looks at the interplay between theological education and the modern post-colonial world.

> Postcolonial theological education also entails speaking to and engaging with significant socio-cultural and geo-political issues from a perspective of radical justice and equality, a perspective that is against any types of domination and control, which compose the fundamental nature of colonial mentality.[26]

Kang is very concerned about power relationships within theological education. In this regard, DTC, as an Evangelical institution founded in the late 1960s, has been surprisingly conscious that its ethos needs to move beyond western control and western ideology.[27] From its earliest days, it has welcomed Asian staff, its board was largely Asian, and institutional control has been shifting in the direction of Asian colleagues, with the most recent Deans both being Asian. Asian lecturers, both residential and visiting, have always been at the heart of the teaching programme.

There has always been a concern that the curriculum was sympathetic to Asian needs. Poon has pointed out that "books in Asian languages cannot sustain seminary study programme" and that education for "traditional denominations like Anglicanism and the Roman Catholic Church would necessitate study not only in English, but in other European languages and even Latin literature." Yet, as he observes, people coming to study from parts of Indo-China might be using English as a third or even fourth language.[28] An awareness of the "linguistic challenges" of the European theological heritage, found in Poon, or the more blunt

"linguistic imperialism" that Kang discusses, have been faced right from the outset of DTC (Kang 2010, pp. 37–39).[29] Even in the early days of DTC, Adeney, whilst concerned about biblical and theological standards, worried that too much focus on the original biblical languages would inhibit wider studies and might be unhelpful for students who were already functioning in English as an international language.[30]

The creation of an authentic Asian-Christian identity is another challenge for theological education in Asia. Working in a North American environment, Ruiz is particularly sensitive to and aware of the huge diversity of Asian identities that are present, and the challenges for students of establishing an appropriate Asian-Christian identity in settings where the majority of students are evangelical and yet a majority of staff identify with "liberal" forms of Christianity.[31] By contrast, Asian students at DTC have found themselves in an environment sympathetic to evangelicalism, and so were spared the tension of an Asian-Christian identity that was theologically at loggerheads with their institutional environment.[32]

In reflecting on these realities, I am not suggesting that DTC has been, or is currently, some kind of post-colonial Evangelical utopia that has constantly been ahead of the curve in dealing with the changes wrought by world Christianity. Whilst it is true that not all DTC students would express their concerns through Kang's exact discourse of postcolonial theory, they would be concerned about the historical impact of European or Japanese influence[33] on their countries and cultures, or in modern times, might question the sway of Korean Christianity on their churches or the impact of South-east Asian aid on their societies. What I would assert, however, is that in taking seriously the need for appropriate theological education in Asia, to serve the needs of Asian students and the Asian church, DTC has been able to create a Christian identity that is at home in Asia, and, in some ways, is protected by its regional aspirations. More prestigious colleges, with global aspirations, can paradoxically find themselves locked into global curricula which carry all the western baggage, of which Kang is rightly concerned, when she writes:

> The question as to how theological education produces and reproduces the colonial mentality of domination, hierarchy, and

> control is an extremely significant issue to constantly wrestle within the practice of postcolonial theological education.… The task of theological educators is then not to promote the reproduction of a colonial mentality but to participate in activities that encourage students to counter the reproduction of the power relations … so that students do not participate in the construction of the world of colonial power over against the other but to [sic] become the active agents for change for a more just world in their "everyday" realities.[34]

This can be a real challenge for colleges whose students connect to global denominations, whose lecturers need to study for post-graduate degrees in the West, and whose writings need to be peer-reviewed and read by a global, but often Western-influenced, audience to maintain credibility. In some senses, it can be easier for smaller colleges to break out of that system and to create a more local system. Kang is absolutely correct to connect these challenges to issues of power and knowledge, when she says that, "One cannot simply write a kind of 'universal' perspective on the theological education in world Christianity"[35] and when she observes that, too often, "People have regarded the theological discourses of the West as 'normative' theology whereas they have labelled theologies from the non-West 'indigenous' or 'contextual…'".[36] There is a lack of bilateral perspective here, and we do indeed need to move beyond "West-centrism" in theological education, whether located in the West or in Asia.

Dealing with these conflicts can be easier in DTC, which does not aspire to be a global centre—simply a regional one. Whether it attains to the standards of "postcolonial theological education" aspired to by Kang—in terms of her conception of the range of "the discourse of various 'others'"—remains to be seen;[37] but she is right to assert that theological educators need to "sharpen their own understanding of the 'partiality' and 'provinciality' of their own locations, values, world views and theologies, before they offer theological education to students".[38] David Harley, one of the Deans of DTC in the 1990s, who comes from the West but has worked in Africa and Asia, stressed the importance of "ethnoradiance" as opposed to "ethnocentricity",[39] as a key quality in theological and missional educators and one that should inform all that they do in mission training.

Conclusion

> "To teach theology is to affirm the missionary imperative." When theological education is removed from its missiological orientation it loses touch with the world, and it turns inwards.[40]

Mission Studies is one of the more neglected areas of theological expertise in South-east Asia at the present time, according to Poon,[41] but a vision of theological education informed by mission has been at the heart of DTC since its beginning. Many of the DTC staff have had significant experience of mission and some, myself included, have studied World Christianity and Mission Studies as their main specialty. Certainly, staff who have missional experience and have worked in other cultures and languages, will bring added-value to teaching about Asian contexts. Personally, I have found it an enormous stimulus to take theories of contextualisation further in the classroom, being surrounded by students coming from a wide range of countries across Asia; our times of communal worship prompted the same challenge in terms of liturgical and musical plurality.[42]

> They [staff and students] seek to help each other … to stir into flame the vision and zeal for missionary service which they have received from the Lord.[43]

This has certainly been the aspiration of those who share in the DTC community, that as they return to their own contexts, go elsewhere in Asia (or further afield), that they will make a difference and represent Christ Jesus in their chosen places, changed by their experience in community of "being with Him and being sent out". The fifty years history of DTC suggests that this has been accomplished in remarkable and unexpected ways within the wider Asian region and the churches of the diaspora—to God be the glory!

DTC AS THE FOUNDATIONAL PHASE OF MISSIONARY TRAINING

Yuzo Imamura

I praise the Lord that Discipleship Training Centre (DTC) has played an important role in His mission and church for the last fifty years. I feel an affinity to DTC, because it was established the same year I was born.

In 2000, I enrolled in the Master of Christian Ministry (MCM) at DTC, hoping to work in a large creative access nation as a medical missionary. Yet in 2003, God led and guided my wife and I to Cambodia as a missionary with OMF, not in medical mission but in church work. Reflecting on my missionary journey in Cambodia, I thank God that I had the privilege to study at DTC.

Besides being involved in rural church planting in Cambodia, I have been a member of the International Leadership Team for Training and Development of OMF for the last five years. Recently, OMF developed the Flow of Training for candidates, members, and leaders.

In this article, I would like to share my personal memoir of DTC and then analyse how DTC effectively prepares a cross-cultural worker by referring to the Flow of Training, particularly the Foundational Phase, which is a period before joining a mission organisation.

Personal Memoir of DTC

Reminiscing about DTC brings me both sweet and bitter memories. In many conversations with classmates and staff, my character flaws vividly

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stood out. I had occasions in the past to share my experiences in DTC, particularly outside of classes such as cross-cultural community life. For instance, I wrote a phrase, "an unwritten great lesson for serving in a cross-cultural context".[1] On another occasion, I wrote about DTC as "good ministry models in the lives of our lecturers—sharing their faithfulness and weaknesses".[2] Yet, I did not spell out what the unwritten great lesson was. I would like to take this opportunity to elaborate on that lesson and share more about classes that I never mentioned.

At DTC my brain was stretched by Biblical studies. In our time, Eileen Poh, John Ting and others were the lecturers. My wife, Hitomi, was an audit student. While she was struggling with studying English, I still remember that one day after Eileen's class she came back to our room with her face shining. She said, "I understood most of her lecture. It was so interesting and helpful to understand the Word of God! She was so ingenious and wise that she could explain to us, poor in English, by using simple words but with rich meanings."

For me, through Old Testament and New Testament studies, I came to always conclude that I did not know the Bible. It was a humbling experience and has provoked me to study the Word of God sincerely and faithfully day by day since DTC days. Although Greek is no longer included in the DTC curriculum, in our time we were able to learn Greek for two years. Nowadays learning Greek is not popular, as many people easily forget it after their studies and/or do not use it for their ministry. Yet, learning Greek for two years was a blessing to me that I continued using for Bible studies and sermon preparations.

I am indebted to Warren Beattie in the area of mission studies (Cross-Cultural Communication, Gospel & Culture, Theology of Mission, Two-Thirds World Mission, Issues in Mission). While I heard quite a few times from others that his reading assignments were too much, I loved his teaching. His teaching on missiology, mission trends, and other areas and discussions with him were so enlightening. They formed my framework of missions. One of the reasons why his reading assignments were so essential and relevant was because he was then undertaking his PhD studies. Whenever he encountered good and helpful articles, he would recommend them to us to read. As a result, his reading materials were current, fresh from the bibliography of his PhD thesis! It would be

good to have a lecturer who is doing PhD studies! His recent edited book, *Ministry Across Cultures*,[3] gives a glimpse of his classes and tutoring at DTC and it is a good resource for the Foundational Phase.

Another highlight was Asian Studies. Eileen Poh taught us Asian Church History while Jeanette Hui educated us on Asian Religions. Their classes were unforgettable. On one occasion, we went to the Changi Museum, the former Japanese POW (Prisoner of War) camp. I was so shocked by what the Japanese army did! Prior to that excursion, I did not know those things had taken place. It was a very sobering experience to think about my classmates who come from other Asian countries which Japan invaded.

I still remember Dr Moonjang Lee's class on Asian Theology. He encouraged us to do theology from our own Asian perspectives, not to default automatically to the established Western theologies. Of course there are many good things that come from Western theologies, but he encouraged us to first reflect on things that we experience in our context, in the light of a fresh reading of the Bible. It was a good preparation for a cross-cultural worker in Asia like me. It helped me to always keep encouraging the national Christians to reflect on the Gospel by themselves and their understanding of Christianity, not just teaching our understanding and/or our own reflection.

Classes on Ministry Skills (Study Skills, Homiletics, Leadership, Spirituality, Christian Education, Church Planting Principles) also helped a lot. Nowadays spiritual formation is very popular among evangelical Christians. But my first encounter was through Jeanette's class on Spirituality. Before the first class, I thought spirituality was mysticism. It turned out to be a biblical teaching on every aspect of our life with Jesus. Jeanette introduced Dallas Willard and the Christian concept of 'finish well' to me for the first time in my Christian life. Dallas Willard has become my spiritual mentor through his books and knowing 'finish well' before starting my missionary journey was helpful for me to think how I can finish well in my own life and ministry.

Of course, pastoral group was another great platform for spiritual formation. In its safe environment, we could share our thoughts, questions, concerns and prayers with other classmates and residential lecturers. It also provided countless cultural lessons through the sharing

of different kinds of food and visiting places together. The mid-term retreat at MacRitchie Reservoir was special.

Field education at a Japanese-speaking church was unforgettable. My pastor had served there until just before he passed away from cancer. I experienced a lot of issues in a church where people come from different denominations and have different understandings of the church. Pastor Kataoka, who was my mentor, was an excellent model for me on how to serve the Lord faithfully and live out his faith in difficult times.

Short-term mission trips were very beneficial to me, allowing me to experience cross-cultural situations and know its realities first hand. It was a chance to reflect on what I learned in the classroom. It raised new questions about missions. The location of Singapore made it easy to travel to neighbouring countries.

A Cross-Cultural Community Paradise?

Singapore, where DTC is located, has been successful in maintaining harmony among multi-ethnic citizens. DTC might be even more diverse. It is a melting pot of races. When I was at DTC, there were more than ten nationalities. Growing up in mono-cultural Japan, encountering and living with people from different cultural backgrounds was an exciting but challenging experience. What Paul Hiebert said is true.

> "Assuming that our way is the best or only way of doing things works well as long as we do not encounter people from other cultures; it keeps society cohesive and guards its values. When we are confronted with a culture that is very different than our own, however, assuming our culture's way is best often means that we judge the other culture's ways as wrong or dangerous. This is a completely normal human reaction but is very unhelpful when people from different cultures attempt to live and work together … Awareness of our own culture usually develops only when we personally encounter another culture over an extended period. When we have not had this deep exposure to other ways of seeing the world, we do not see culture as an issue, because our culture's ways are all we see, and they are the right way."[4]

Living in Cambodia and working with OMF International, one of the toughest challenges is to forgive and to be forgiven. It is the same at

DTC. It was beneficial then to experience cross-cultural community life before going to the mission field. In DTC, students and resident lecturers live, study, wash dishes and clean together practically 24/7. There is no escape (well, there was Novena Shopping Mall to spend an hour or so just to reduce stress). DTC gave us a daily platform in being forgiven and forgiving. John Ting, the Dean then, gave us wise advice that we should pray to God for His timing to share our hurt and concerns with others who hurt us. It is still very relevant advice.

In summary, DTC is a great place to develop our cultural intelligence.

What is the Flow of Training?

OMF International has recently developed the Flow of Training. It stipulates expected outcomes (what we should be, know, and do) in five topics or areas of growth, namely, Spiritual Transformation, Organizational Adjustment, Relational Adjustment, Ministry Adjustment, and Personal Adjustment for four phases—Foundational, Daniel, Member and Leader (see Figure 1).[5]

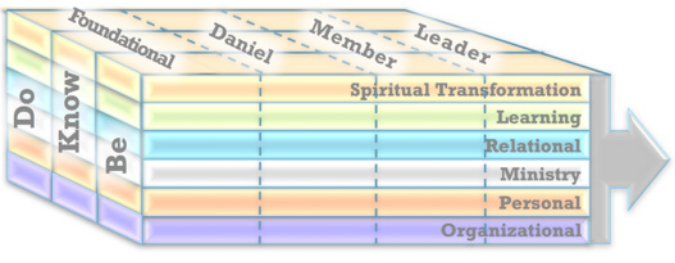

Figure 1: Flow of Training

The Foundational Phase is the period of a member's pre-field and orientation training. The Daniel Phase is the protected time of language and culture learning. The Member Phase is when a member continues Daniel Learning, while also developing the skills relevant to their ministry context. The Leader Phase is the stage when leadership skills are developed, enabling leaders to support and equip others in their journey.

Be (Is growing in…)	Know	Do (Is able to…)
Spiritual Transformation • Christlike Character • Humility, • Prayerfulness, • Teachability, • Wisdom, • Passion, • Commitment, • Vulnerability, • Grace, • Patience, • Discipline **Learning** • Personal development – is committed to lifelong learning • Being reflective • Being teachable **Relational** • A desire and willingness to share the Good News in whatever way is appropriate • Cross-cultural sensitivity • Being a team player • Showing willingness to give up their rights so they can succeed in Daniel Training **Emotional Health** • Showing good self-awareness and self-management • Being forgiven and forgiving • Growing and being developed **Organizational** • Commitment to the effectiveness of the organization	**Spiritual Transformation** • Has a basic knowledge of scripture • Has a Biblical, historical and cultural understanding of mission • Embraces the necessity of suffering • Understands the biblical teaching of the spirit world • Is aware that a personal relationship with God is necessary • Has a growing Biblical understanding of who God is. • Understands the need for Spiritual Formation through the use of Spiritual Disciplines **Relational** • Knows cross-culture team basics • Knows the challenges of living cross-culturally • Knows about cross-cultural conflict and resolution • Is aware of the need to develop their personal skills for relating to those of other cultures • Is aware of non-verbal communication **Ministry** • Knows something about where they are heading in Asia • Knows a little about Asian church history • Embraces the need to do culture research • Understands their own culture and worldview • Is committed to Daniel learning • Realizes the need to be responsible for their own learning • Knows that learning language and culture is extremely challenging but ultimately rewarding • Is aware that ministry is relationship building • Is aware of the value of assessment and reflection • Is aware of the value of support **Personal** • Is aware of their gifting • Is aware of their personality • Is aware of the need for a balanced lifestyle • Knows the challenges and effects of change and transition • Is aware of the challenges of family and single life in cross-cultural adjustment **Organizational** • Knows OMF's Vision, Mission, Beliefs and Values • Knows OMF's History • Knows what OMF is today, the handbook, structure, services and culture • Knows the importance of partnership development for support • Knows what it means to transition from a sending to a receiving center.	**Spiritual Transformation** • Practice spiritual disciplines **Learning** • Achieved a level of *ACTFL advanced mid* English proficiency • Has had one experience in cross culture living and learning • Self-reflect and plan for growth • Learn in community **Organizational** • Plan and do Partnership Development • Complete the MyOMF requirements • evaluate and review their personal call to missions • Has been interviewed by sending center board **Relational** • Read non-verbal communication • show appropriate relational skills in their home context • show that they are aware of the needs of others **Ministry** • Embrace the OMF vision, mission, beliefs, values • Shown commitment to corporate prayer • Use Scripture appropriately • Live with an understanding of the spirit world - has dealt with any areas in their own life **Personal** • Live a balanced and healthy lifestyle and grow in growth areas • Shown an action-reflection cycle to life • created activities as needed to maintain healthy single or family life • Has handled transitions and change in a healthy manner - if they have children, have helped them to do so as well

Figure 2: Fundational Phase

DTC contributes to the Foundational Phase according to the Flow of Training. A summary of the outcomes of the Foundational Phase is shown above (Figure 2).[6]

Foundational Phase in DTC

Reflecting on my personal memoir of DTC, DTC played an important role in my initial development as a cross-cultural worker. DTC helped me tremendously in the Foundational Phase, particularly in the areas of Spiritual Transformation, Relational Adjustment, Ministry Adjustment and Personal Adjustment (four out of five!). Indeed, when I attended the OMF's Orientation Course, I found that I had already learned at DTC most of the things taught at orientation! This convinced me that DTC was a great school for a cross-cultural worker.

It is hard to evaluate what someone's expected outcomes of a course should be, but personally I think DTC helps a future cross-cultural worker acquire most of the outcomes in its curriculum. To truly experience a cross-cultural community life, I recommend undertaking a two-year course, if possible.

In addition, I believe DTC's education lays a good foundation beyond these outcomes as we can see that OMF has a number of Asian leaders who graduated from DTC.

Reflecting on our time at DTC, I would like to suggest its strong points, specifically related with the Foundational Phase's outcomes below and later share my small hope for DTC in terms of training cross-cultural workers in the Foundational Phase.

Strengths of DTC for the Foundation Phase

First of all, DTC's number one strength is its small, biblical cross-cultural community. The words "small" and "biblical" are crucial. A small group facilitates deep interaction, akin to the twelve disciples and Jesus. Students are blessed by both residential and visiting lecturers as they know them personally—sometimes their weaknesses and spiritual challenges firsthand. Students could know the reality of spiritual battles and struggles of faith in Christ. As brothers and sisters-in-Christ, there is no distinction between students and teachers. Life at DTC is run by biblical principles. Students do not just study the Word of God, but also exercise their faith in God at the DTC community. As mentioned above, living together with others 24/7 is sometimes very stressful, particularly those who come from an individualistic society. Furthermore, because students have a different level of expectation of a full-time worker based

on their home-culture, tensions and misunderstandings are common. Some graduates refer to DTC as "Daily Torture Centre", an expression that really resonates with me. At DTC, we clash with not only other students and lecturers but also ourselves. Most students were despondent with themselves. They realised how awful and sinful they are! From this point of self-realisation, reconciliation and our journey with Jesus could begin. It is an indispensable experience before serving God and people in order to obey and follow Jesus faithfully and then finish well. DTC is a great school for spiritual transformation.

Secondly, mission studies is a key strength of DTC. I have found the classes on Two-Thirds World Mission and Issues in Mission personally helpful. Before going to the mission field, we were able to reflect on mission trends and issues such as the role of mission agencies and its relationships with local churches. On account of these classes, I think I have been able to contribute to an international mission organisation positively from my Asian perspectives.

The classes on Asian Religions and Theology are another strength. DTC provides a unique atmosphere for students to do Asian Studies in Asia with other Asian classmates. Personally, though I am an Asian, I did not know much about Asian religions. My classmates from different Asian countries contributed to our discussion and understanding. And when I contributed to the topic of Japanese religions, it was a great chance to know my own country better.

Last but not least, is the sound teaching of Biblical Studies. As a Christian, the Bible is the centre of our life. All aspects of life should find their basis in the Bible. As mentioned earlier, the time of studying the Bible with experienced, astute lecturers is a great gem at DTC.

Future Potential of DTC

I believe DTC could play a much greater role for a future cross-cultural worker. If DTC can partner with more mission organisations, DTC could contribute to global missions richly since today's missions are 'from everywhere to everywhere'. Recently, more workers from the Global South such as East Europe, Latin America, and Africa are joining OMF. Working in Asia with an international mission organisation, it is a shame to see some new workers who do not have any idea about Asia and Asian

culture. DTC can definitely help both Asian and non-Asian graduates to contribute in the extension of the Kingdom of God.

Conclusion

In this article, I have reflected on DTC by recalling my time there and evaluated how DTC contributes in the preparation of a cross-cultural worker by referring to OMF's Flow of Training. My brief conclusion is that DTC has big advantages to train a cross-cultural worker for Asia effectively and efficiently. In the coming years, more reflective practitioners, especially from the Global South, are needed in the mission field. DTC is a centre for sending Jesus' disciples, as well as reflective practitioners, all over the world. I believe that the ethos of DTC is still relevant to today's mission trends. Here, I would like to give thanks to God who used David Adeney as the Founder of DTC.[7] Because of Adeney's obedience to God, DTC was born. I am looking forward to DTC's next fifty years, if Jesus does not come, and how God will use DTC for His Kingdom and His glory. Finally, I close with a prayer that this essay will showcase how DTC has impacted one Asian to be a long-term cross-cultural worker.

THE CROSS-CULTURAL COMMUNICATION OF BIBLICAL TRUTH

David Harley

A Chinese Christian, living in Singapore, used the four spiritual laws as an effective means of evangelism for many years. He saw many people come to Christ. He then went to live and work in China, using the same approach in his witness. After seven years he concluded that his use of the four spiritual laws communicated entirely the wrong message in that country. He was starting with belief in God in a society that denied the existence of God. He was speaking of sin, which in Mandarin was understood as committing a crime. He spoke of prayer, which was interpreted as ancestor worship. His whole approach appeared to be too aggressive in a society where building relationships was regarded with great importance. He had failed to contextualise his message and his method.

An enthusiastic Christian shared John 3:16 with a Thai Buddhist, who misunderstood almost everything he said. The Buddhist did not believe in God and assumed the Christian was talking about some lesser being belonging to the world of gods and spirits that had not reached the blessed state of Nirvana. The Christian spoke of God's love but to the Buddhist, emotions like love or desire do not provide the solution to

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the human condition. He believed that all our problems come from our desires. The Christian spoke of God's son and the Buddhist assumed he meant a son of God and Mary. The Christian spoke of eternal life, but the Buddhist did not think that was good news, since he wanted to escape from life and the never-ending circle of reincarnation.

The task of the church in every part of the world is to communicate the message of the gospel in terms that are culturally appropriate. It is to share the text in context. It is to communicate biblical truth faithfully so that people of every culture can understand it, see its relevance and respond to it. It may be argued that if the gospel is not preached in context, the gospel is not preached.

Contextualisation in the Old Testament

The writers of the Old Testament (OT) wrote within their own cultural and historical framework. They sought to communicate God's message in terms that could be understood in that context. They describe God in anthropomorphic language so that the people of God can gain some idea of what he is like. Although they recognise that God is a spirit and has no body, these writers describe God as if he had a body, face, arms etc so that his people can relate to him as a person. They speak of him being pleased or being grieved because these terms are readily intelligible even though they are inadequate to describe the one who is transcendent.

Yet there are limits to the extent to which they are willing to describe God in these terms. They never resort to describing God in the kind of terms that were used of the many Ancient Near East deities. They were often described as eating too much, getting drunk, losing their temper and making love. The writers of the Old Testament are prepared to go a long way in speaking of God in human terms, but take care not to provide a distorted view of God.

One of the most striking examples of contextualisation in the OT is found in the term that is used to convey the idea of a special relationship between God and his chosen people – namely the term "covenant". Genesis 15 described the making of a covenant between God and Abraham. The ceremony portrayed reflects a contemporary pattern for the signing of a treaty between two parties where the signatories passed between the divided carcasses of dead animals. It was normal for both signatories

to take part in the ceremony but in Genesis 15 only a blazing torch, symbolising the presence of God passed between the divided pieces. The symbolism was striking and obvious. It was God who made this covenant. It was a unilateral declaration of his will. This covenant was initiated by him and depended wholly on his grace for its fulfilment.

Later in the book of Exodus when God formally adopts the Israelites as his people, he does so by establishing a covenant. The wording of that covenant (Exod. 20–23) and the ceremony by which the covenant was confirmed (Exod. 24) bear striking similarities with contemporary treaties in the Ancient Near East. God is depicted as the supreme king who had graciously rescued a people and now demanded faithfulness to his sovereign rule. Here was biblical truth being communicated within a specific historical and cultural context.

Contextualisation in the Gospels

The book of Hebrews reminds us that in the Old Testament, God spoke through his prophets, but now he has spoken through his Son. The incarnation is the ultimate example of contextualisation. The Son of God came in person to reveal the character of God and to give his life as the saviour of the world. He was born into a particular cultural context and in his teaching he has provided us with a supreme example of effective communication.

Jesus adapted what he said not just to the context but also to the person he was addressing. He spoke in a way his hearers could understand and that was appropriate for them. He used the kind of words they would use. He used ideas that they could understand. Compare his conversations with Nicodemus and the Samaritan woman. He is talking to two people who differ in gender, culture and social standing. Nicodemus was a Jew, a highly respected theologian, a professor, a Pharisee and a politician. In his conversation with Nicodemus, Jesus speaks appropriately in theological terms, in the language of the Old Testament Scriptures. He speaks of the kingdom of God, the work of the Spirit of God, and the need for spiritual rebirth. He refers Nicodemus back to the Hebrew Scriptures. "How is it that you are a teacher in Israel and do not understand these things?"

The woman was a Samaritan, a social outcast even within her own community. She had lived with six different men and it would appear that

the only reason she came to the well in the hottest part of the day was that there would be less people around, who could abuse her for being the sort of person she was. Jesus talks to her about finding fresh water, the mundane task which occupies much of her daily life.

In both cases Jesus preaches the gospel. In both cases he offers eternal life. In both cases he calls for a response. He tells Nicodemus he must be born again. He challenges the woman to repent of her lifestyle. The message is the same, but the way it is presented is very different.

In his desire to communicate effectively, Jesus made constant use of stories. Matthew goes so far as to say that Jesus never taught anything without using a story (Matthew 13:34). Jesus was well aware of the power of stories both because they catch people's attention and because they are easily remembered. The former principal of Singapore Bible College, Dr Albert Ting, told me that if he was speaking to a group of students in China he would expound a passage, bringing out the salient points and unpacking key biblical doctrines. If he was speaking in a village, he would tell stories. Villagers would struggle to cope with abstract theories, he said. They wanted to know what it meant for them to be Christians and they needed illustrations to show them how to live. As we seek to communicate biblical truth we must contextualise not only the message but also the method of communication.

Contextualisation in Acts

Jesus commanded his disciples to be his witnesses in Jerusalem, Judea, Samaria and to the ends of the earth. To fulfil this command the disciples had to cross numerous geographical, cultural and religious barriers: first going to the despised Samaritans, then spreading the gospel among a multitude of cultural and religious people groups across the Greco-Roman world, and even reaching out beyond the borders of the Roman Empire. Each stage of that evangelistic task presented the disciples with fresh challenges in cross-cultural communication.

Initially they were preaching to Jews who were familiar with the Hebrew Scriptures and the history of Israel. On the Day of Pentecost, Peter was able to quote extensively from OT history and the Hebrew Scriptures. But when Peter preached to a group of Gentiles in the home of the god-fearing centurion, Cornelius, he could not assume they were very

familiar with Israel's history or religious books, so he makes only brief reference to them.

Paul faced similar challenges when he began his missionary journeys. As a Diaspora Jew, familiar with the Greek language and culture, and as a Hebraic scholar who was also a Roman citizen, Paul was ideally suited for the task of communicating across the cultural and religious barriers which dominated the known world. In Pisidian Antioch, he preached in the synagogue and was able to establish common ground with his audience by speaking of their shared history and by quoting from the Scriptures.

In Lystra, he had to take a totally different approach, since the people there knew nothing of Jewish history or the Jewish Scriptures. Unable to use a shared history as his starting point, he spoke of their shared humanity. He explained that he and Barnabas were only human beings just like them. They had come to tell the people of Lystra about the true and living God, who created the whole earth and continued to provide for the needs of all human beings. Paul knew that with their polytheistic worldview, the citizens of Lystra would be willing to recognise the existence of such a being, even if they did not concern themselves with worshipping him.

A further challenge faced Paul when he arrived in Athens (Acts 17). Athens was the intellectual, cultural and religious capital of the world, the home of some of the greatest poets, philosophers and historians. The city was full of beautiful buildings and sculptures. But the thing that struck Paul more than anything else, was not the grandeur or the sophistication of the city, but its idolatry. In response to what he saw, Paul did not go around tearing down statues or loudly criticising those who worshipped idols. He started talking with people. He engaged them in conversation. He talked with people wherever he could find them, in the synagogue, on the streets and in the agora, the great venue in Athens for debate and discussion.

When Paul was invited to address the Areopagus, the supreme council of Athens, he followed the style of a Greek orator. He drew from the language and culture of his audience. He demonstrated considerable rhetorical skills and sensitivity, and he quoted from their poets. He did not necessarily agree with everything those poets said, but aimed to build

an effective bridge between their worldview and his own. He wanted to show that it is true that God is close to us and longs that all could enjoy a personal relationship with him.

In Athens, Paul was in a totally new cultural milieu, with people who had their own fixed ideas and philosophies, people who had never heard anything about Jesus or the gospel. Paul was desperate to communicate biblical truth in a way that his audience could understand and that related to their cultural context. He provides a model for us to emulate. Dean Flemming describes this sermon as "perhaps the outstanding example of cross-cultural missionary preaching in the New Testament".[1]

Contextualisation in Paul's Letters

Paul has rightly been described as a pastoral or contextual theologian rather than a systematic theologian. This is especially evident in his letters, which are the natural product and continuation of his itinerant ministry. His deepest concern was that new believers would continue in the faith. As he wrote to each emerging church, he sought to address the particular issues each congregation was facing and to demonstrate the relevance of the death of Jesus on the cross in that context. He knew that an increasing number of believers were Gentiles. He was well aware that the gospel, which had emerged from strong Jewish roots, had to be translated into the language and culture of the Hellenistic world. As a Diaspora Jew who had grown up in the Greek-speaking world, he was ideally suited to this task.

In his letters he made every effort to use language and illustrations that would readily be understood by his readers. He drew on a vast range of illustrations taken from daily life, from the home, from the farm, from the market, from the classroom, from the sports field, from the business community, from the law courts. Paul adapted a Greek rhetorical style when he sought to persuade his readers to heed his advice. Following a pattern laid down by Aristotle, Paul referred to his own character and credibility, appealed to the emotions of his readers and to the logic of his argument.

Paul did not approve of everything he found within Greco-Roman or even Jewish culture. There were aspects of both cultures which he felt should be challenged and transformed by the gospel. But he was aware

that the gospel of Jesus, which had emerged out of an Aramaic speaking context, had to be translated so that it could be understood within the worldview of the Greek-speaking world.

However, in his desire to communicate the Christian message in differing cultural contexts, Paul was aware that the essence of the gospel must not change. The message was always about Jesus and the cross, and Paul's objective was to make the message of the cross relevant in each context. He was amazingly flexible in his desire to communicate biblical truth.

In his doctoral dissertation "Saving God's face: a Chinese Contextualization of Salvation through Honour and Shame", Jackson Wu argues that Western theologians have tended to focus on law as the primary metaphor for understanding the meaning of the cross. The doctrine of penal substitution is undoubtedly a wonderful truth that lies at the very heart of the Christian message. It is also, Wu argues, a metaphor which appeals to the Western minds that have been so influenced by Greek thought. He goes on to state: "Many people who hear this gospel need first to think like Westerners in order to receive the message and become Christians."[2]

Wu points out that Christ not only took our guilt. He also bore our shame and brought honour and glory to the Father. The twin themes of honour and shame are in his words "pervasive in the Bible and throughout the world, especially in a Chinese context".[3] Wu contends that in Asian, and particularly in Chinese, contexts the proclamation of the truth that Christ has borne our shame on the cross may resonate more immediately with those who listen to the message than a focus on the fact that Christ bore our guilt.

His thesis is a salutary reminder that the gospel is like a multifaceted diamond. At the heart of the diamond is the central truth that Christ died for our sins, in our place. But just as a diamond has many facets, so the gospel is multifaceted and in any particular cultural context there may be one facet of gospel truth that appears to be more immediately relevant. To traditional religionists who live in constant fear of the unseen power of ancestral spirits, it is the truth that Christ has rescued us from the dominion of darkness that draws them to put their faith in him.[4] To those who cannot find any purpose or reason for life, Jesus declares that he is

the way, the truth and the life.[5] To those who feel what they have done has left an indelible stain on their lives, the Scriptures declare: "Though your sins are as scarlet, they shall be as white as snow."[6] To those who are overcome with a sense of shame, because they are overcome with a burden of guilt, Hebrews says that Jesus has carried that shame for them.[7]

Paul's passion to contextualise the message is not at the expense of the basic truth of the gospel. Flemming comments: "Paul's contextualization does not take place at the level of the basic content of the gospel."[8] The central message of the gospel remains the same. It is only as Paul seeks to articulate and interpret that truth in particular contexts and to make it relevant to the lives of those he addresses, that he is willing to lay greater emphasis on one aspect of the message of God's saving activity in Christ. Paul walks a narrow line between being "contextual without becoming changeable, audience sensitive without being audience driven."[9]

Contextualisation in the Modern World

As we see billions of people around the world with little or no knowledge of the gospel, we face the challenge as to how we can communicate the wonderful message of what Christ has done for us on the cross in terms they will understand. We must learn from the writers of the OT; we must observe the supreme example of the Lord Jesus; we must examine how the first Christian shared the gospel across cultural barriers; we must consider the boldness and creativity of Paul as he sought to proclaim the full meaning and significance of the death of Jesus; and we must listen to the fresh insights into biblical truth which are emerging from different parts of the world.

WOMEN AS WITNESSES AND PATRONS IN THE EARLY CHURCH:

The Example of Lydia in Acts 16

Eileen Poh

In his article "Acts and the Urban Élites", David Gill observes that "one feature of Acts is the place of women."[1] This article seeks to examine the place of women in Acts, focusing specifically on women as witnesses and patrons in the early church. An examination of the structure of Acts will show that Luke places women at key points in his narrative, tracing the advancement of the gospel from Jerusalem to the ends of the earth. These women were witnesses, as they proclaimed the gospel to others. Some of the women who believed were wealthy and prominent, and they took on the role of patrons. They were used by God for the extension of his kingdom. We will consider the example of Lydia, who was both a witness and a patron in the early church.

The Place of Women as Witnesses in Acts

The structure of Acts below shows the fulfilment of 1:8 as Jesus' disciples preached the gospel in Jerusalem, in Judea and Samaria, and to the ends of the earth. These disciples included women, and this structure focuses on the significant place of women in Acts.[2] Witherington III observes rightly

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that "Luke chronicles the progress of women as part of the progress and effects of the Christian Gospel."[3]

1:1 – 5:42 **Witnesses in Jerusalem**

1:1–2:47 The beginning of the church

- 1:13–15 — The apostles joined the women and Mary the mother of Jesus in prayer in the upper room in Jerusalem. These women were with Jesus in Galilee, and followed him to Jerusalem.[4] They would have received the Holy Spirit at Pentecost, and would have proclaimed about the risen Christ.

3:1–5:42 The church in Jerusalem

- 5:14 — more and more men and women believed in the Lord

6:1 – 11:18 **Witnesses to Judea and Samaria**

- 6:1–9:31 The church began to expand:
- 6:1 — Christian widows needed care
- 6:7 — the number of disciples in Jerusalem increased rapidly
- 8:3; 9:2 — Saul persecuted Christian women
- 8:12 — Philip baptised women in Samaria
- 9:31 — the church throughout Judea, Galilee and Samaria grew in numbers

9:32–11:18 The beginning of the Gentile mission

- 9:36–42 — In Joppa, Tabitha, who made robes and other clothing for widows, was raised from the dead by Peter.[5]
- 10:24 — Cornelius, his relatives and close friends believed in Jesus

11:19 – 28:31 Witnesses to the ends of the earth

11:19 – 14:28 The mission from Antioch to Asia Minor

- 12:12 — the believers prayed in Mary's house when Peter was in prison.
- 13:43; 14:1 — many Jews and Gentiles believed

15:1–35 The discussion concerning Gentiles in the church

15:36 –18:17 Paul's mission to Macedonia & Achaia

- 16:5 — the churches grew daily in numbers
- 16:11–15 — in Philippi, Lydia, a dealer in purple cloth, and her household were baptised
- 16:33 — the jailer in Philippi and his whole family believed
- 17:4 — not a few prominent women in Thessalonica believed
- 17:12 — a number of prominent Greek women in Berea believed
- 17:34 — Damaris believed after hearing Paul in the Areopagus in Athens
- 18:1–3 — Priscilla in Corinth
- 18:8 — the conversion of Crispus and his entire household, and many of the Corinthians
- 18:24–26 — Priscilla in Ephesus
- 19:10 — all the Jews and Greeks in the province of Asia heard the word of the Lord

21:1–28:31 Paul's arrest and imprisonment: Paul's journey to Rome and his witness before the authorities

- 21:5 — all the disciples and their wives with Paul in Tyre

- 21:8 — in Caesarea, Philip's four unmarried daughters who prophesied
- 24:24 — Drusilla, governor Felix's wife, heard the gospel from Paul
- 25:13 — Bernice, King Agrippa's wife, heard the gospel from Paul
- 28:30 — in Rome, Paul preached about the kingdom of God to all who came to see him

There are a few points to note from this structure. Firstly, explicit mention of women can be found at significant points in the progress of the gospel from Jerusalem (1:14; 12:12–17), to Samaria (8:12), to Joppa (9:36–42), to Philippi (16:11–15), to Thessalonica (17:4), to Berea (17:12), to Athens (17:34), to Corinth (18:1–3), to Ephesus (18:24–26). Luke portrays these women as witnesses proclaiming the good news, and women were among the converts. These women would have continued to be witnesses. Secondly, although there is no explicit mention of women in the household conversion narratives, women must have been included. The households of Cornelius (10:24, 48), Lydia (16:11–15), the jailer in Philippi (16:34), and Crispus (18:8) would have included women. Thirdly, at certain points, Luke makes brief summary statements on the growing numbers of believers being added to the church. In 5:14 and 8:12, he includes women in these numbers. But in other summary texts, he makes no mention of women (e.g. 2:41, 47; 4:4; 6:7; 13:43; 14:1; 16:5; 19:10; 28:30). It must be assumed that the increase in numbers in the churches would have included women. Fourthly, prominent and wealthy women were among the converts (e.g. Lydia, and prominent women in Thessalonica and Berea). Lydia opened her house for the believers in Philippi to gather, and for Paul and his travelling companions to stay. The prominent women believers in Thessalonica and Berea might have also opened their houses for Christian gatherings and provided hospitality to missionaries. These acts of hospitality helped in the growth of the early church.[6]

Lydia's acts of hospitality to Paul and his companions and providing a meeting place for the believers were among those regarded as acts of patronage in the ancient world. Recent scholarship has recognised that

the role of women patrons in the life of the early church "is central to the understanding of women in house churches in the earliest years".[7] The second part of this article will focus on Lydia, and her role as patron in the light of patronage in the Graeco-Roman world.

The Example of Lydia (Acts 16:12–15, 40)

Paul encounters Lydia in Philippi, a Roman colony, and a leading city in that district (16:12).[8] It was Paul's practice to seek out Jews in the local synagogues in the places he visited.[9] In Philippi, on the Sabbath, he went outside the city gate to the river where he expected to find "a place of prayer". There is debate on the meaning of the term *proseuchē*, which can be translated "a place of prayer": does it refer to a synagogue, or is it a more informal place of worship?[10] Calpino notes that Luke uses the term *proseuchē*, only in the accusative in 16:13 and 16:16, and he does not use the term interchangeably with synagogue.[11] Calpino concludes that the proseuchē "was not a building, but a gathering space where the women congregated on the Jewish Sabbath to worship the God of Israel."[12] It seemed to be a regular place for Jews and god-fearers to gather for worship on the Sabbath. Even newcomers to the city, like Paul and his companions, could locate it. Paul's act of sitting down and speaking suggests that he is assuming the posture of a Jewish teacher.

Luke focuses on one woman, Lydia, who is described as a "worshipper of God". This term refers to sympathisers of Judaism, those who worshipped the God of Israel but might not have given up their ancestral gods, and took on some of the Jewish practices, like the keeping of the Sabbath, but had not converted to Judaism.[13] Lydia's attendance at the place of prayer on Sabbath shows her piety.

Some have suggested that Lydia was a former slave, having been named after the place she came from.[14] Others have suggested that Luke has set her up as a fictional character for rhetorical purposes.[15] There is, however, evidence of women of élite status bearing the name Lydia, e.g. Julia Lydia from Sardis (first century AD), and Julia Lydia Laterane (first–second century AD) from Ephesus.[16] Lydia in Acts 16:14–15 is a historical person. As she is not mentioned in connection to a man, Lydia could have been divorced, widowed, or unmarried. Luke seems more interested in her religious and economic status, rather than her marital status.

A Woman of Means

Lydia was a dealer in purple cloth from Thyatira, which was famous for its production and trade in purple dye and textiles. She had moved to Philippi and had set up her trade.[17] Purple cloth was a luxury item in the Graeco-Roman world, favoured by the élite and wealthy. According to Reinhold, "in the literature of the Augustan Age purple garments and other applications of the status colour are found used as symbols of royalty, mythological heroes, gods and goddesses, and general affluence."[18]

Not many could afford this kind of purple garment. The most expensive purple cloth was made from purple dye extracted from murex seashells living in relatively deep water. Cloth dyed in this purple was colourfast. There were other varieties of purple cloth in the ancient world, which were not so expensive. Pliny the Elder refers to plant sources for purple dye.[19] There were also "inexpensive substitutes that simulated all sorts of costly products for individuals desiring to imitate the status symbols of the richer strata of the population".[20]

While Luke does not tell us what grade of purple cloth Lydia traded in, the fact that she was a dealer in purple cloth suggests that she was a woman of means. Lydia was in control of her household, which would likely have comprised relatives, freed persons employed in her trade, and slaves.[21] Dye making and the production of purple cloth were labour-intensive occupations. Purple cloth was also costly to produce as dyeing required "an extensive plant and expensive materials".[22]

Reimer, however, argues that Lydia was a former slave, an employee in a dye work in Thyatira, and was among the lower despised classes of Philippian society.[23] She cites, inter alia, Plutarch to show that working with dyes was dirty work done by people who were despised in society: "In other cases, admiration of the deed is not immediately accompanied by an impulse to do it. Nay, many times, on the contrary, while we delight in the work, we despise the workman, as, for instance, in the case of perfumes and dyes; we take a delight in them, but dyers and perfumers we regard as illiberal and vulgar folk."[24]

Calpino rightly rejects Reimer's view, when she writes that "the citation from Plutarch gives voice to an élite prejudice against work that says more about his particular worldview than the self-presentation of those actually involved in this trade."[25] It must be noted that Plutarch

himself conceded that they valued purple clothing. According to Pleket, some dealers in expensive items, like purple cloth, were able to acquire a respectable social status.[26]

Another indication that Lydia was a woman of means is the fact that she had her own house, which was large enough to accommodate Paul and his travelling companions, and later used as a gathering place for believers in Philippi (16:40). Some of these believers were members of Lydia's household (16:15). It was necessary at that time for the young church to have a place to meet, and Lydia's house was crucial to the expansion of the church.

Lydia as Patron in the Church

After their baptism, Lydia persuaded Paul and his companions to stay in her house as a sign of the genuineness of her conversion (16:15). As stated above, Lydia's acts of hospitality to Paul and his companions and providing a meeting place for the believers could be considered as acts of patronage in the ancient world. The patron-client relationship was well recognised in the Graeco-Roman world. According to Seneca, the first century AD writer, patronage "constitutes the chief bond of human society".[27]

In a patronal relationship, there was a reciprocal exchange of goods and services. The relationship was for a period of time, during which the patron conferred some benefit on the client who might be required to perform some service for the patron. It was also voluntary and not legally enforceable.[28] Every morning, the client would attend the salutatio, when the client, having greeted his patron, could ask for favours, and his patron might give him a gift or an invitation to dinner. In turn, the patron might ask him to perform some service for him or her.

There is ample evidence of women taking on the role of patrons in the ancient world.[29] They were patrons to both women and men. Wealthy women from the élite class were patrons. There is also evidence of non-élite women, who were involved in business and trade, and would have acquired some wealth and connections, taking on the role of patrons.

One example of a woman patron was Junia Theodora of Corinth, who was honoured as the Lycians' *prostasia*. She was honoured with five separate inscriptions. Friesen refers to Junia's exceptional hospitality in the following areas: "providing for newly-arrived visitors from Myra

(1.18–19); hosting many citizens from Patara and other Lycians in her own home (1.27–29); helping ambassadors from Lycian cities and from the nation (1.49–51); welcoming many Lycians who were in exile (1.58–59); and bringing citizens of Telmessos into her home (1.75–77). Because of her activities, the five texts cast Junia as a patron of Lycia and its cities, with the Patarians referring explicitly to her benefaction on their behalf (1:16)."[30] Paul uses *prostatis* to refer to a woman patron Phoebe (Rom. 16:1–2). She was a patron to many, including Paul. Although Luke does not use the term *prostatis* to describe Lydia, her actions show that she was acting as patron to Paul and his travelling companions, and to the believers who met in her house.[31]

Some of the benefits that clients could expect from their patrons were similar to the kind of goods and services Christians needed in the early church: "material and cash gifts, food and dinner invitations, lodging, favourable recommendations and appointments, help in matchmaking, and bequests and inheritances."[32] Christian patrons like Lydia could have contributed in the following ways: providing hospitality to travelling Christians through her house, which was big enough to accommodate them; helping them with any commercial, political or social need; opening her house for the gathering of Christians.

Other women of prominence and means in the early church also provided resources to individuals like the apostle Paul. They had large houses which they opened for Christian gatherings, like Mary, mother of John Mark, (12:12), Nympha (Col. 4:15), and Prisca (Rom. 16:3–5). Luke also records that among the new converts were prominent women who believed Paul's message in Thessalonica (17:4) and Berea (17:12). They would have had wealth and houses big enough for Christians to gather. While the term *prostatis* was not used of any of these women, their opening up of their houses and their hospitality to Christians put them in the category of patrons.

Through patronage, women in the ancient world were able to participate in public life, and "gained access to centres of influence and persons of power".[33] But when Lydia used her financial resources and house to benefit Paul and his companions, and the believers in Philippi, it was not to gain prestige and honour for herself. Rather, Lydia's patronage played an important part in the founding and continuation of the church

in Philippi. Lydia and other women of means were used by God for the extension of the early church.

Conclusion

Luke places women at significant points in his account of the advance of the gospel from Jerusalem to Judea and Samaria, and to the ends of the earth. Women proclaimed the good news. Many women embraced the good news, including women with means who used their resources for the extension of the kingdom of God. Lydia is an example of a woman who used her business, her financial resources, and her house to benefit the believers in the early church. She is a model for Christian women today, whether married, widowed, divorced or single, for how they too can use their businesses or professions, financial resources and influence for the expansion of the church. One practical example is for Christian women to open up their homes and extend hospitality to travelling Christians, missionaries, and those who are lonely. Just as in the early church, God can use Christian women today to fulfil their role in the proclamation of the good news to the ends of the earth.

A NEW LOOK ON PAUL'S GOSPEL OF JUSTIFICATION[1]

Seyoon Kim

1. The Need to Reconsider Paul's Doctrine of Justification

Last year (2017), the Protestant Christian Church worldwide celebrated the 500th year jubilee of the Reformation of the church. Crucial in all the various activities celebrating that religious revolution, which brought radical changes also to other spheres of human life—cultural, social, economic and political, is a reconsideration of Paul's doctrine of justification. The rediscovery of that doctrine by Martin Luther launched the whole movement of reforming the Medieval church. Since then that doctrine has occupied the centre of the Protestant Christian faith. But it has also become urgent because a superficial understanding of that doctrine has contributed to the weakening of Christian discipleship and even to the creation of a form of "Christianity" in which faith is divorced from ethics.

The Reformers and their successors realised that their stress on "justification by grace and through faith—and therefore, without works of the law" had this danger of creating antinomian, unethical Christians (see Rom. 3:8; 6:1–2). Paul strongly exhorts the believers to live a righteous life in full consciousness, that even they who were justified by faith at

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their baptism will be judged according to their deeds at the last judgment when the Lord Jesus Christ returns (e.g., Rom. 2:5–16; 6:19–23; 14:10; 1 Cor. 4:1–5; 6:9–11; 2 Cor. 5:10; Gal. 5:19–21; 1 Thess. 3:12–13; 5:23). So they developed a scheme of *ordo salutis* (order of salvation), in which "justification" (God's acquitting us of our sins and granting us the status of a righteous person) at baptism is seen as followed by "sanctification" (the process of growing in holiness and righteousness) to obtain "glorification" at the return of the Lord Jesus Christ. Thus, by stressing the need for sanctification and developing the concept of "the third use of the law" (the moral laws are to be kept for sanctification), they hoped to overcome the problem of the possible antinomian consequence of their justification doctrine.

However, the concept of "the third use of the law" has not been able to overcome the fundamental antithesis between law and grace set in the minds of most of ordinary Christians, who have been taught about "justification by grace *alone* and through faith *alone without works of the law*" as the essence of Christian faith. Furthermore, as pastors stress this "grace alone" and "faith alone" in order to implant firmly the assurance of salvation in the hearts of their flock, most Christians (and pastors themselves) have failed to appreciate the necessity of sanctification. Some Dogmatic theologians argue that justification and sanctification are different and yet inseparable from each other. Then, especially among the Reformed circles, in order to strengthen the assurance of salvation still further, an appeal is regularly made to the doctrine of predestination as found in Romans 8:28–39. This has led many Christians to perceive sanctification of the justified not quite as indispensable for their salvation, though valuable for a "reward" (understood as a blessing additional to their salvation) in heaven. For these reasons, millions of Christians in many parts of the world, who claim to have been "justified", are not much admired for their actual righteous living. On the contrary, they are often mocked as self-righteous hypocrites and even criticised for their greater moral failings than their non-Christian neighbours.

This is, of course, a rough explanation of the problem of the traditional doctrine of justification. Nevertheless, the truth that Pauline ethics cannot be derived from the (traditional) doctrine of justification, along with the fact that the doctrine is attested only in a limited number

of Pauline epistles (Romans; Galatians; and Philippians 3), have led many New Testament scholars since the end of the 19th century (e.g., W. Wrede, A. Schweitzer) to deny the centrality of the doctrine in Pauline theology and degrade it to a subsidiary significance of a "fighting doctrine"—developed only for the defence of his Gentile mission.

Then E. P. Sanders published *Paul and Palestinian Judaism* in 1977, in which he argued that the Palestinian Judaism of the Second Temple period (200 BC–AD 200) was not a legalistic works-righteousness religion, but a "covenantal nomism" that stressed the Jews' law-observance for their "staying in" the covenantal relationship with God, into which they "got in" through God's gracious election of them. This epoch-making book led James G. D. Dunn and N. T. Wright to propose a "New Perspective on Paul", to reinterpret Paul's doctrine of justification as presented over against Judaism as a covenantal nomism, rather than a legalistic religion in which the Jews sought to earn righteousness or salvation through their law observance (as the traditional or "old" perspective assumed). Their "New Perspective" led them to see the Pauline concept of "works of the law" as narrowly focused on the observance of the circumcision, Sabbath and purity laws—the identity markers of the Jews as God's covenant people, which protect them from the Gentile defilement.

Redefining also the Pauline concepts of "their own righteousness" (Rom. 10:3) and "my own righteousness" (Phil. 3:9) as the "national righteousness" of the Jews, Dunn and Wright interpreted Paul's argument in Romans 10 and Philippians 3 as directed against the Jews trying to keep, through their law observance, the righteous status exclusively to themselves as God's covenant people and debarring the Gentiles from sharing in it, rather than against the Jews' efforts individually to earn the righteous status before God through a perfect observance of all the commandments as the old perspective interpreted it. So, according to Dunn and Wright, Paul developed his doctrine of justification against Jewish nationalism or racism, and it essentially means that since God's righteousness has been revealed in Christ's atoning death and resurrection, the Gentiles can also enter into the community of God's people or Abraham's family and obtain the righteous status by faith in Christ alone "without the works of the law" (i.e. not having to take up the marks of the Mosaic covenant and become Jews).

Since the 1980s, this "New Perspective" of Dunn and Wright on Paul has been adopted by a large number (if not the majority) of New Testament scholars. Even so, it has also drawn sharp criticisms from the upholders of the Old Perspective for its uncritical commitment to Sanders' description of Judaism as "covenantal nomism,", for its narrow or distorted interpretation of "works of the law" and "my/their own righteousness," for making the doctrine of justification merely an ecclesiological doctrine of how the Gentiles obtain membership along with the Jews in the family of Abraham or in the people of God, etc.

However, since the middle of the last decade, after nearly thirty years of heated debates, the gap between the two perspectives has narrowed significantly, with the champions of the New Perspective publicly confessing their neglect of the fundamental juridical/soteriological meaning of justification, while the upholders of the Old Perspective recognising the need to see the Jewish individual striving for righteousness through law observance within the fundamental structure of "covenantal nomism," as well as to appreciate the missional/social and ecclesiological significance of the justification doctrine. So, today, the scholars on both sides speak of the need to integrate the insights of both perspectives and develop a fuller understanding of Paul's justification doctrine.

However, even the four-decade long intense debate on the justification doctrine has not led scholars to understand the doctrine in terms of making sinners the people (subjects) of God's *kingdom*. The New Perspectivists have strongly stressed understanding it in covenantal terms and so in terms of obtaining membership in God's people. But guided chiefly by Paul's arguments against the Judaizers in Galatians, they understand God's people only in the category of the "family" of Abraham. They see Jesus' Messiahship as the fulfilment of the covenant purpose for which God called Abraham, namely, to save all the nations through Abraham's seed (Gen. 12:2–3; 18:18–19; 22:18). N. T. Wright especially stresses interpreting Paul's doctrine of justification by faith in Christ in terms of the believing Jews and Gentiles together becoming incorporated into the one family of Abraham, which is the family of God. But in the Old Testament, the covenantal relationship between God and Israel is illustrated not only in terms of a family (father – children) imagery, but also a kingdom (king – subjects) imagery, a pastoral (shepherd – sheep)

imagery, etc. Therefore, in understanding the justification doctrine in covenantal terms, we should consider the believing Jews and Gentiles becoming incorporated into God's people not only in terms of God's family but also of God's kingdom.

2. Two Definitions of the Gospel in Romans 1:3–4 and 1:16–17, and the *Inclusio* between Romans 1:3–4 and 15:7–12

In fact, this is exactly what Paul makes us do in Romans. In that letter, presenting his gospel fuller than in any other letter of his, he starts by providing two definitions of the gospel in 1:3–4 and 1:16–17. The gospel of God concerns:

> his Son, who was born of the seed of David according to the flesh and was declared Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.

It is commonly recognised that this is Paul's citation of the gospel of the Jerusalem church, which proclaims that in fulfilment of the prophecies in 2 Samuel 7:12–14 (see also Ps. 2:6–7) and Ps. 110:1, God raised up "the seed of David" (the Davidic Messiah) from the dead and installed him at his right hand as his "Son" to exercise his kingly power on his behalf, i.e., as the "Lord" over all. Having introduced the gospel thus with an affirmation of Jesus as the Davidic Messiah, at the conclusion of his exposition of the gospel in Romans, Paul refers to "the root of Jesse" in order to affirm Jesus' Davidic Messiahship again (15:12, quoting Isa. 11:10). As in 1:3–5 he affirms that all the nations are to render "the obedience of faith" to "the seed of David" "raised up" (2 Sam. 7:12) to be "the Son of God in power", namely "the Lord", so also in 15:12 he declares that the nations shall have hope in "the root of Jesse" who "rises to rule [them]" (Isa. 11:10). Thus Paul builds an inclusio to envelope the whole epistle with the two references to Jesus as the Davidic Messiah who rules over all the nations. Thereby indicating that the gospel he unfolds in the whole epistle of Romans is the proclamation of what Jesus has done, is doing and will do as the Messianic king (the Davidic Messiah/God's Son) promised in the Scriptures.

Having defined in Rom. 1:3–4 the gospel in the Christological terms

of Jesus the "seed of David" ruling over all the nations as the "Son of God", the "Lord", Paul defines it again in Romans 1:16–17, but, this time, in the soteriological terms: "(The gospel) is the power of God for salvation to everyone who has faith, to the Jew first but also to the Greek. For in it the righteousness of God is revealed through faith for faith, as it is written, 'He who through faith is righteous shall live'." This is the definition of the gospel whose new understanding first moved Martin Luther to launch what became the Reformation of the church. Since then, many commentators have taken it as the proposition on the justification gospel that Paul expounds in the main body of Romans. Now, if we keep in mind what has just been observed as the implication of the *inclusio* of 1:3–4/15:7–13, we can see that the justification of sinners is the eschatological salvation that Jesus has brought about and is bringing about as the Davidic Messiah for all the nations. This means that we can properly understand and appreciate Paul's gospel of justification only in terms of Jesus' saving rule over all the nations as the Davidic Messiah/God's "Son in power", God's viceroy who exercises God's kingly authority on his behalf.

3. The Messiah Jesus' Subjugation of the Satanic Forces and Redemption of Us from Their Reign through His Atonement and Intercession

In 1 Corinthians 15:20–28, Paul explains that God's installation of the Messiah (the "seed of David") as "the Son of God in power" was to entrust him with his kingship, so that he might destroy all the anti-God forces for him. So the Messiah/God's Son Jesus is to exercise the kingly power of God the Father on his behalf until he completes this mission. When he destroys all the Satanic forces including the "last enemy" death, which will be at his Parousia, Christ will return God's kingship to God the Father, so that God's kingly reign may prevail over all his creation and the universal shalom may be established (see Rom. 16:20). This means that the present, before his Parousia, is the period in which Christ is in the process of destroying the Satanic forces and bringing the world under his kingship. This process is the Messiah Jesus' work of redeeming the world from the kingdom of Satan and restoring it to the kingly reign of God the creator.

In Col. 1:13–14, highlighting God's initiative in his Son's redemptive work, Paul expresses this truth thus: "[God] delivered us from the

dominion of darkness and transferred us to the kingdom of his beloved Son." In Phil. 2:6–11, God is said to have exalted Christ and bestowed on him his own name, "Lord", so that he might rule over the whole creation "by the power [of God] which enables him to subjugate all things to himself" (Phil. 3:21) for the glory of God the Father. This is basically the same gospel as that in Romans 1:3–4; 1 Corinthians 15:20–28; and Col. 1:13–14. As Romans 1:3–4 implies, the titles "Son of God" and "Lord" both designate Jesus as the one who has God's kingship, but the former is used for expressing Jesus' relationship to God as his "heir" and agent of his kingship while the latter is used with a view to his actual exercise of the divine kingship. Therefore, the gospel expressed in the Christological forms of Romans 1:3–4; 1 Corinthians 15:20–28; Phil. 2:6–11; Col. 1:13–14 is to be seen as standing behind so many Pauline references to the lordship of Jesus Christ, especially in the baptismal formula such as Romans 10:9–10 and 1 Corinthians 12:3, and in the frequent "in the Lord" formula, which both imply a lordship-transfer from the Satanic lordship into Christ's lordship at baptism (see below).

These Christological forms of the gospel preach that all have the basic scheme of the kingdom of God overcoming the kingdom of Satan. They proclaim the good news that Jesus, the Messianic Son of God, has been entrusted with God's kingship in order to destroy the Satanic powers and redeem the world from their evil rule into God's kingdom. This means that Paul preaches the gospel in the category of the kingdom of God, and that he does this with the apocalyptic worldview presupposed — the view which holds this age/world as dominated by the Satanic forces and expects that soon God will usher in the new age/world, destroying the evil forces and redeeming His people and His creation (e.g., Rom. 16:20; 1 Cor. 2:6–10; 7:29, 31; 15:50–57; 2 Cor. 4:4; Gal. 1:4; Col. 2:15).

God's Son Jesus Christ's work of destroying the Satanic forces and redeeming us from their power of sin and death, actually began with his death of atonement for our sins and his resurrection. Note how in Gal. 3:13–4:11 and Col. 2:8–23, Paul identifies Christ's redemption of us from the condemnation of the law or the wrath of God, through his vicarious atonement on the cross with his redemption of us from "the elements of the universe" or "the rulers and authorities". Thus Paul teaches that Christ redeems us from the Satanic forces by redeeming us from God's

wrath through his atonement for our sins, or that God's "justification" of us ("redemption from the curse of the law", Gal. 3:13, or "forgiveness of all our trespasses", Col. 2:13) through Christ's vicarious atonement is his redemption of us from the Satanic forces. This is precisely what is succinctly affirmed in Col. 1:13–14 ("[God] has delivered us from the authorities of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, forgiveness of sin") and Gal. 1:4 ("[Christ] gave himself for our sins to deliver us from the present evil age"—the period ruled by "the god of this age" [2 Cor. 4:4; 1 Cor. 2:6–8]).

Thus through his death of vicarious atonement on the cross and his resurrection, the Messiah Jesus, God's Son, has already won victory over the Satanic forces and has already redeemed us from their reign of sin and death by justifying us (i.e., acquitting us of our sins and restoring us to the right relationship with God or transferring us to the kingdom of God, see section 5 on p. 75). But as 1 Corinthians 15:20–28 makes clear, God's Son Jesus the Messiah is still in the process of "mopping-up" the Satanic forces that he has decisively defeated through his death and resurrection, and so he is going about redeeming us from them, until he destroys all the Satanic forces and completes our redemption from the forces of sin and death at his Parousia. Christ's present saving work consists in bringing all the nations into the right relationship with God (i.e., into his kingdom) and keeping them in it by requiring and enabling them through his Holy Spirit to render "the obedience of faith" to his lordship, which is God's kingship entrusted to him (Rom. 1:5)—this is the process of defeating the Satanic forces (see section 6 on pp. 77–78).

Then, at his Parousia, God's Son Jesus Christ will win his ultimate victory over the Satanic forces and bring about our ultimate redemption from them. This is depicted in Romans 8:18–39. The passage represents the climax of Paul's exposition of the gospel, which he defined in terms of the Messiah Jesus God's Son and our justification in the introductory section of Romans (1:3–4, 16–17). Here, maintaining the broad apocalyptic framework of seeing God and his Son wage against the evil forces, Paul speaks of the Messiah Jesus God's Son redeeming us and the whole creation from the Satanic forces of decay and death at the eschaton (8:18–30). It is important to note that at the climax of his exposition of the gospel, Paul makes our justification at the last judgment, through the

atonement and intercession of God's Son Jesus Christ, as the ultimate victory over the evil forces (8:31–39). Thus at the conclusion of his gospel exposition he brings together the themes of Romans 1:3–4 (the Messiah Jesus installed as God's Son to subjugate the Satanic forces and bring all the nations under his lordship, i.e., into God's kingdom) and Romans 1:16–17 (justification of sinners), forming an *inclusio* with the double introduction of the gospel in Romans 1. Here we see Paul demonstrating, through a depiction of the last judgment scene, the truth that he affirms in 1 Corinthians 15:20–28, 50–57; Galatians 1:3–4; 3:13–4:11; Colossians 1:13–14; 2:8–23; etc., namely, that our justification is the ultimate triumph of Christ Jesus God's Son over the Satanic forces of sin and death and his redemption of us from them. In this concluding passage, he highlights not only God's Son Jesus Christ's death of vicarious atonement (v. 32), but also his intercession before the throne of God (v. 34) as the means whereby he secures that redemption and that triumph, something he has already hinted at Romans 4:25 and 5:6–8 (also see 1 Thess. 3:13).

4. Revelation of God's Righteousness

The gospel is an announcement of those saving acts of God through the Messiah Jesus His Son. That is why in Romans 1:17 Paul says that "in [the gospel—v. 16] God's righteousness is revealed". Meaning that the proclamation or narration of such acts of God, His faithfulness to His covenant with Israel is made manifest – a faithfulness to the promises of care for them that He made in establishing covenant with them; a faithfulness which therefore leads Him to redeem His people and creation from the kingdom of Satan, and restore to the right relationship with Himself (i.e., to His kingdom) them that have been estranged from Him through their sins (their unfaithfulness to the duties on their side of the covenantal relationship with God, i.e., their failure to trust in and obey God), which resulted from their fall to Satan's rule. God's righteousness or covenant faithfulness was revealed, first of all, in His act of sending and giving Christ his Son up to an atoning death for His people's or creation's redemption (Rom. 3:21–26), but it is revealed also in the gospel, in the news (or narration) of those acts of God (Rom. 1:17). Thus the two definitions of the gospel in 1:1–4 and 1:16–17 belong together.

5. Justification as Acquittal of Sins and Restoration to Right Relationship with God (or Lordship-Change) at Baptism

Whoever believes in the gospel, appropriates God's righteousness revealed in it so that he or she is justified (declared righteous) or given the status of a righteous person. So God's righteousness makes us, sinners, righteous. Here it is important to note that this status cannot be understood in abstract terms, but only in terms of relationship, i.e., as one who stands in the right relationship with God (and consequently also to one's neighbour). Therefore, justification involves not just acquittal of sins, but also restoration to the right relationship with God.

Restoration to the right relationship with God, means for creatures to enter into the relationship of being ruled by God their creator. Hence justification is truly a "lordship-change" (E. Käsemann). It is redemption or deliverance from Satan's kingdom of sin and death and transference into God's kingdom of righteousness and life, the kingdom that is ruled by God's Son in the present (Col. 1:13–14). So whoever appropriates God's righteousness by faith in the gospel is delivered from God's wrath for having been an obedient subject of Satan's kingdom (e.g. Rom. 1:18; 2:1–11; 5:8–10; 1 Thess. 1:10; 5:9–10), and made a subject of God's kingdom who will "inherit" all the accompanying blessings (e.g. 1 Cor. 6:9–11; 15:50; Gal. 5:21; 1 Thess. 2:12; 2 Thess. 2:5). Since his resurrection and exaltation, the Messiah Jesus God's Son reigns on God's behalf with his kingly power or with his name "Lord" (Rom. 1:3–4; 1 Cor. 15:20–28; Phil. 2:6–11). Therefore, justification as a transfer into the kingdom of God is actually a transfer into the kingdom of God's Son (Col. 1:13–14), or into the lordship sphere of Christ Jesus (to be "in the Lord" — e.g., 1 Cor. 7:22; Phil. 4:4; 1 Thess. 3:8).

This transfer is made at our baptism when we confess our faith in the gospel of Christ Jesus' death and resurrection and acclaim "Jesus is Lord" (Rom. 10:9–10, 14; 1 Cor. 12:3), thereby pledging to live in dependence upon and obedience to his lordship (e.g. Rom. 1:5; 16:26; also 15:18), that is, as a "righteous" person — a person who stands in the right relationship with God through his Son Jesus Christ.

6. The Present Phase of Justification and the Ethical Imperatives

So those who were baptised have already been justified (Rom. 5:1, 9, 17;

8:30; 9:30; 10:9–10; 1 Cor. 6:11). However, justification is not completed at the point of our conversion or baptism. On the contrary, Paul's repeated references to our need to stand blameless before God's judgment seat at the Parousia of the Lord Jesus Christ (e.g., Rom. 2:5–16; 6:19–23; 14:10; 1 Cor. 4:1–5; 6:9–11; 2 Cor. 5:10; Gal. 5:19–21; Col. 3:14–15; 1 Thess. 3:12–13; 5:23) make it unmistakable that it is to be completed at the last judgment at the eschaton. So we are yet to be justified at the last judgment (Rom. 2:12–13; 3:30; 5:19; 8:33; NB Gal. 5:5: "For through the Spirit, by faith, we wait for the hope of our righteousness", which is the same as "inheriting the Kingdom of God" [Gal. 5:21]). Thus justification is also to be seen within the general "already–but-not-yet" structure of New Testament eschatology.

The strong affirmation of justification at baptism, as well as the declarative nuance of the Greek verb *dikaioo* ("to declare righteous"), has created the impression that justification is something that takes place at baptism and is completed there and then. The traditional concept of *ordo salutis* has further strengthened this notion with the view that "sanctification" follows on justification (whether logically or temporally). But this is contrary to Paul's use of those terms. Actually he uses "sanctification" as a parallel metaphor to "justification" for salvation (1 Cor. 6:11 !). So, just as the "justification" that took place at baptism is to be consummated at the last judgment, so also the "sanctification" that took place at baptism (at baptism we were already "sanctified," i.e., made "holy ones"/"saints" [e.g., Rom. 1:7; 15:26; 1 Cor. 1:1–2; 6:11; 16:1; 2 Cor. 1:1; 9:1; 1 Thess. 4:7]) is to be consummated at the last judgment [1 Thess. 3:12–13; 5:23]).

Hence, we need to understand the present stage of our salvation as the present phase of our justification (or sanctification), rather than understanding it as sanctification that follows upon our justification—an understanding which results in severing the direct relationship of justification with a righteous living. When justification is seen only in the juridical terms of acquittal, it is not easy for us to conceive of the present stage of our salvation as the present phase of our justification. But when justification is seen as having also the relational sense of restoration to the right relationship with God, i.e., transference from Satan's kingdom into God's kingdom, it is quite understandable. We may elaborate on this as follows.

By believing the gospel of God's salvation in his Son Jesus Christ's death and resurrection (i.e., God's grace), believers entered into the right relationship with God (the past) and "stand" in it (Rom. 5:2; see also Phil. 4:1; 1 Thess. 3:8; 1 Cor. 10:12), that is, live in his kingdom or under the lordship of his Son Jesus Christ (the present). By his grace, God will faithfully preserve them in that state of "justification", i.e., in the restored right relationship with himself, or in his kingdom, until the last judgment where their "salvation" will be consummated in the form of deliverance from God's wrath, i.e., the ultimate "justification" (the future) (Rom. 5:8–10; 8:18–39; 1 Cor. 1:8–9; 10:13; Gal. 5:5; Phil. 1:6; 1 Thess. 1:10; 3:12–13; 5:9–10, 23; etc.). But on their part, believers must make efforts to "stand" in the right relationship with God since there is a real danger of "falling" back into the "dominion of sin" ([a metonym for Satan]—Rom. 6:11–19) (1 Cor. 10:12; Phil. 1:27–28; 4:1; 1 Thess. 3:3, 5, 8; also Rom. 11:20, 22; 1 Cor. 6:9-10; 15:1–2, 58; 16:13; Gal. 5:21; Phil. 2:15–16; 1 Thess. 2:12; etc.).

"Standing" in the right relationship with God means to keep on obeying his kingly rule, instead of reverting to the old Adamic existence of disobedience under the dominion of sin or Satan (Rom. 6:11-19). Understanding justification this way helps us see Paul's ethical imperatives logically issuing from justification – the imperatives that are often issued in the name of the "Lord" Jesus Christ, God's Son, who rules over us on God's behalf at present (Rom. 14:7–9; 1 Cor. 1:10; 5:3–5; 7:10; 9:14; Eph. 4:1, 17; Phil. 4:2; Col. 2:6; 3:17–18; 1 Thess. 3:12; 4:1–2; 2 Thess. 1:11–12; 3:6, 12). By obeying those exhortations, we are to "serve the Lord", "please the Lord," or do "the work of the Lord," in "fear" of him (Rom. 12:11; 1 Cor. 7:32–35; 15:58; 16:10; 2 Cor. 5:11; Eph. 5:10; Col. 1:10; 3:20, 22–24; 1 Thess. 4:1; see also 2 Cor. 8:21; 10:5–6). Now that we have been justified, that is, restored to the kingdom of God or his Son, the Lord Jesus Christ, we are to render "the obedience of faith" to the "Lord" (Rom. 1:5; 15:18; 16:26); we are to do his will (Rom. 12:2; 1 Thess. 4:3); we are to present our bodies no longer "to sin as instruments of wickedness, but … to God as instruments of righteousness" (Rom. 6:13; 12:1–2). Since we have been freed from Satan's kingdom of sin and transferred into God's kingdom of righteousness, we are not to allow sin or Satan to reign in our body any more but to obey God or his Son and bear the "fruit of righteousness" (Phil. 1:11; Rom. 6:12–22; 7:4–6; 8:1–4; 12:1–2; 1 Thess. 4:3, 7).

What the Lord requires of us is to bear the "fruit of righteousness", which is really "the fruit of the Spirit" (Gal. 5:22–23) as it is borne only by the leading and empowering of the Holy Spirit (Gal. 5:16–26; Rom. 8:1–17; 1 Thess. 4:7–9; see also Phil. 2:12–13; 1 Thess. 3:12–13). The fruit is borne by obeying God's kingly rule, the rule that his Son Jesus Christ the "Lord" exercises on his behalf (Rom. 1:3–4; 1 Cor. 15:23–28; Phil. 2:9–11; Col. 1:13–14) by demanding obedience in believers' daily life to his own law, "the law of Christ," which is really God's law (1 Cor. 9:21; Gal. 6:2), the double command of love—love of God and love of neighbour (Mark 12:28–34; Rom. 12:1–2; 13:9–10; 1 Cor. 8:1–3; 9:21; 10:31–33; Gal. 5:14; 6:2).

By commanding us to render "the obedience of faith" to himself and thereby bear "the fruit of righteousness" and enabling us to do them through his (and God the Father's) Holy Spirit (Rom. 8:9–17; Gal. 4:6), the Lord Jesus Christ God's Son rules over us and carries out his God-given task of destroying the Satanic kingdom of sin and death and realising God's kingdom of righteousness and life here and now (1 Cor. 15:20–28; see also Rom. 14:17). On our part, this "standing" in the right relationship with God (i.e., in the kingdom of God/God's Son), by rendering "the obedience of faith" and bearing "the fruit of righteousness" through the empowering grace of the Holy Spirit, is the present phase of our justification.

7. Justification by the Grace of the Triune God and through our Faith, and Judgment according to Our Works

As has been implied throughout this essay, our justification is, from start to finish, by the grace of the triune God and through our faith. Hence the famous Reformation slogans, *sola gratia* and *sola fide*! Here we need to explain this truth anew in the light of our new interpretation of justification as Lordship-change, as well as our emphasis on the present phase of justification. Furthermore, we need to show how it might be reconciled with Paul's emphasis that at the last judgment at the Parousia of the Lord Jesus Christ we shall be judged according to the works that we have done (e.g., Rom. 2:5–16; 6:19–23; 14:10; 1 Cor. 3:11–15; 4:1–5; 6:9–11; 9:16–27; 2 Cor. 5:10; Gal. 5:19–21). It is also very desirable to demonstrate here that Paul's gospel of justification is really a post-Easter form of Jesus' gospel of God's kingdom, so that the justification we obtain at baptism

through faith in the gospel is equivalent to "entering" the kingdom of God by believing Jesus's gospel of God's kingdom; the ultimate justification at the last judgment is equivalent to the participation in the salvation of the consummated kingdom of God; and the present phase of justification is equivalent to the life of discipleship to the Lord Jesus Christ. But the limited space does not allow us to carry out these tasks here.

8. "Neither Jew nor Greek, neither Slave nor Free, neither Male nor Female" (Gal. 3:28)

Even so, we must discuss the missional, social and cultural implications of Paul's doctrine of justification as they have generally been neglected in the traditional teaching on the doctrine but highlighted by the New Perspective recently.

The gospel of justification by grace and through faith without works (of the law) nullifies all forms of discrimination according to race, gender, social status, the level of intellectual attainment, the level of law-observance and moral achievement, etc. when it comes to our standing before God. Before the holy and righteous God, all human beings are just sinners, regardless of what they were born with or have achieved, and they are all justified as ungodly sinners by his grace in Christ (Rom. 5:6–11). Hence Paul declares that this gospel is "the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1:16), and that as the apostle to the Gentiles he has an obligation to preach it "both to Greeks and to barbarians, both to the wise and to the foolish" (Rom. 1:14).

In the course of arguing against the Judaizers, for his gospel of "justification not by works of the law but through faith in Jesus Christ" (Gal. 2:16) and its consequence of the Gentile believers in Christ becoming incorporated together with the Jewish believers into the family of Abraham and God without works of the law, Paul declares, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28; see also 1 Cor. 12:13; Col. 3:11).

The advocates of the New Perspective on Paul focus on this aspect of Paul's doctrine of justification. They think that in the wake of the Antiochian controversy (AD 48–49; Gal. 2:11–21) Paul developed the

doctrine precisely with the missionary and ecclesiological concern to admit the believing Gentiles into the family of Abraham, the people of God, along with the believing Jews, without their having to take up the Jewish identity by observance of the (Mosaic) law. Had that been the case, why did Paul not stop with "neither Jew nor Greek" but go on to add "neither slave nor free, neither male nor female" in Galatians 3:28? Why in Romans 1:14 did he not just say that he was under obligation to preach the gospel to all the Gentiles, but specify them in terms of "Greeks and barbarians" and "the wise and the foolish"? I have argued elsewhere that it is more plausible to think that Paul developed his doctrine of justification along with his sense of call to be an apostle to the Gentiles from the Damascus revelation of Christ (Gal. 1:11–17); that he conceived of the doctrine fundamentally as a soteriological doctrine of sinners obtaining acquittal at the divine court; and that he saw the *sola gratia* and *sola fide* principles of that doctrine as invalidating the differences between Jews and Gentiles and so as justifying his mission to help the Gentiles avail themselves of God's grace in Christ through faith. Thus his gospel of justification and his call to Gentile apostleship originated together from the Damascus Christophany, as he testifies in Galatians 1:11–17. However, he understood the gospel of justification not in the specific terms of making the *Gentiles* participate in Christ's salvation, but in the general terms of making *all the ungodly sinners* (including the Gentiles) acquitted of their sins and restored to the right relationship with God. Hence, introducing or expounding his gospel of justification, Paul specifies the beneficiaries of the gospel not just in terms of Jews and Gentiles but also in terms of other distinctive groupings of humankind according to gender, social status, and education level—even in Galatians where he has to focus on *the Gentiles* benefiting from the justification gospel without works of the law, because he is dealing with the specific problem of the Judaizers' demand for the Gentile believers to become like Jews through circumcision and observance of the law.

Apparently Paul reflected deeply on the *sola gratia* and *sola fide* principles of his justification doctrine that he obtained from the Damascus revelation, and it led him, a former "Pharisaic scribe" zealous for the law (M. Hengel; see also Gal. 1:13–14; Phil. 3:5–6), to undergo a revolution in his theology and worldview. So, realising that there was "no distinction"

not only between Jews and Gentiles (Rom. 3:21–30) but also between male and female and between slave and free, he was able to undertake the Gentile mission—a revolutionary act in the Jewish and Jewish-Christian world, and also exhort husband and wife to submit to each other (1 Cor. 7:1–16; see also 1 Cor. 11:2–16 for Paul's recognition of woman's right to lead worship service in the church, provided that she observes the proper dress code), as well as advising slave and free persons to transcend in the Lord this worldly distinction (1 Cor. 7:20–24; see also Philemon)—revolutionary teachings in the ancient world! (see also Paul's criticism of the elitists' boast of wisdom in 1 Cor. 1–2; 8–10).

Max Weber presented the thesis that while the Reformers' rediscovery of Paul's doctrine of divine calling led the Protestants to bring about a socio-economic revolution. In fact, Paul's doctrine of divine calling is related to his doctrine of justification, as God's calling is an aspect of his justifying grace (The limited space does not allow us to demonstrate it here). Anyway, along with his teaching on divine calling for believers, Paul's teachings about the relationship between Jews and Gentiles, between slave and free, and between male and female on the basis of his gospel of justification by grace and through faith have brought about religious, social and cultural revolutions and created the Protestant Christian culture. When these teachings are properly appreciated and carried out, they unleash a great liberating force and extend human rights, justice and peace on earth – thus bringing about a proleptic realisation of the salvation of God's kingdom here and now (see Rom. 14:17).

Conclusion

For Paul, "righteousness" is not only a forensic concept but also a relational or covenantal concept, so that "justification" (to declare righteous or to grant the righteous status) is not just an acquittal at the divine court, but also a restoration to the right, covenantal relationship with God. Paul's doctrine of justification must be understood within the apocalyptic framework of God's kingdom, represented by the Messiah Jesus his Son destroying the Satanic kingdom and redeeming the nations and the world from it (1 Cor. 15:20–28; Rom. 8:18–39). So justification as a restoration to the right relationship with God, the creator, needs to be interpreted as a transfer from the Satanic kingdom of sin and death into

God's kingdom of righteousness and life, which his Son Jesus Christ, the Lord represents at present (Col. 1:13–14). Thus the doctrine is a form of preaching the gospel of the reign of the Davidic Messiah Jesus God's Son (Rom. 1:3–4/15:7–13), which highlights the soteriological meaning of that reign for human beings (Rom. 1:16–17; Col. 1:13–14). As such, it requires the believer as justified to live a life of "the obedience of faith" to the reign of the Lord Jesus God's Son and bear "the fruit of righteousness" through the aid of the Holy Spirit. Thus Paul's soteriology of justification and his ethics make up an organic whole. Therefore, only when his gospel of justification is so understood in terms of the kingdom of God and his Son Jesus Christ, can it be prevented from degenerating into a false gospel of salvation without ethical requirement, i.e., a pseudo-gospel of "cheap grace". So Paul's gospel of justification makes the justified live a righteous life; it is not what makes them have assurance of salvation even while neglecting to live a righteous life, as it has often been misunderstood.

Paul's gospel of justification by grace and through faith nullifies all forms of discrimination of human beings according to race, gender, social status, intellectual attainment, etc. So it not only enables Christian mission to all nations and all manner of people, but also bears in itself the power of extending freedom, justice and peace in the world.

Therefore, in celebrating the 500th year of the Reformation, it is necessary to develop a fuller understanding of Paul's gospel of justification in terms of transfer into the kingdom of God and his Son Jesus Christ and as including these implications for social and cultural change for a renewal of the Church and a more effective and comprehensive mission in this 21st-century world.

FACILITATING SPIRITUAL RETREAT

Koichi Ohtawa

The purpose of** Spiritual Silent **Retreats is to create space in the midst of our daily lives and especially to create space for God. Having times of silence can prevent us from becoming dull or careless, and such times can help us to set aside our preoccupations. It is vital to establish an unhurried time and a restful place.

The "space" is a time to stop, to rest the activity of our hands and feet, to rest our minds, time to become silent and to rest our hearts and our mouths.

As we relax our body and mind and the silence increases, the ears of our heart begin to clear and we can become attentive to the voice of our own souls and become increasingly able to discern the voice of God. The goal of having a special time and place (retreat) is to be able to carry such a space into the context of our ordinary lives. As you prepare, engrave on your heart that the purpose of retreats is to have our ordinary daily lives filled with such a space. It is good to remind the participants of this goal in the retreat and to prepare programmes that will enable them, as much as possible, to taste what it is like to have such a space.

This kind of space grows gradually. We need to acknowledge that for many people "stopping" and "becoming silent" do not come easily. We can comfort and encourage them by pointing out that the awareness of this inability or difficulty is a sign of drawing near to the entrance of

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silence. (see *Stopping—How to be still when you have to keep going* by David Kundtz)

The facilitator should make a concerted effort not to cram too many things into the programme. It will be easier to create a space to quiet and deepen the experience of our hearts when there are good intervals between activities.

Rest and sleep are included in this space. At a two-night three-day retreat, the facilitator made an announcement after the opening lunch, "Now we are going to have a nap." Some participants might have felt that they would waste valuable time (and even their fees) unless we packed their agenda with activities, but having such a schedule defeats the whole purpose of the retreat.

One reason why the facilitator tends to plan schedules that are crammed full could be the self-imposed sense of responsibility, "I must give the participants a valuable and meaningful time." This sense of responsibility indicates a lack of trust in the work of the indwelling Holy Spirit. If we forget that "silence" is not something to be understood with our mind but that it is something to be appreciated through our experience, crammed schedules will result.

When preparing the content for the retreat, do not plan tightly fixed programmes. It is good to have a general plan, but it is also very important to be flexible and to be open to changes in response to the general tone of the group, the physical conditions (venue, weather, environment) and even the physical conditions of the participants. The most important thing is to conduct the retreat by being attentive to the leading of the Holy Spirit.

To have a grasp of the general tone of the group and the physical conditions of the participants is not easily done. Therefore it is useful to solicit help from those who have had some experience in attending or facilitating retreats. We can also ask a few of the participants to give us their feedback from time to time, and to pray with us for the guidance and work of the Holy Spirit.

If we try too hard on our own, our discernment and judgment can be superficial or misleading. We can ask God to provide us with someone we can trust, and wait upon Him without interfering with the quiet work of the Holy Spirit in each individual person.

It is more important for the facilitator to be "personally prepared"

for the retreat by the Lord, than to make preparations for the retreat by herself/himself. Preparation for the retreat involves praying for the gift of a sensitive spirit, a flexible and humble heart to be attentive to the guidance of the Holy Spirit and to the hearts, bodies and souls of the participants.

As the facilitator, the preparation we most need to attend to is our own, to ask the Lord to prepare us. The most important thing is to ask for grace to deepen our communion with Him and our longing for His presence. Often the Lord's preparation comes through the trials we encounter in our personal life and ministry. Many people who come to the retreat do so because of various trials or suffering they are going through in their lives. Thus the "preparation" of the Lord helps the facilitator to feel solidarity with people in needing the salvation, as seen in the Lord's face.

> Why are you so downcast, O my soul? Why so disquieted within me?
> Hope in God! I will again say that the face of God is my salvation.
> Psalm 42:6

The Holy Spirit is already at work in the hearts and lives of the people who come. It is the Holy Spirit who has led them to the retreat through various events and people. One important responsibility of the facilitator is to help the participants to realise this fact in some ways. For this, the facilitator needs to seek the gift of spiritual sensitivity. Blessed is the facilitator who has the support of intercessors for this work.

During the retreat it is particularly important for each person to have their eyes opened to (to become aware of) where they are and what is happening in their hearts. To foster this awareness, we can suggest various exercises. Doing these exercises, in a sense, is prayer by itself, asking the Holy Spirit to open her/his eyes of the heart. It is preferable if the facilitator who introduces exercises can also participate in them as much as possible, while praying that the Holy Spirit will do His work in each one of the participants as they grapple with the exercise.

One of these exercises is that of recalling and pondering on the previous day, week, month, six months or even a year. The facilitator should prepare questions that could help the participants' recollection and

reflection. Before doing this exercise, highlight the following guidelines to participants:

1. Questions are directed to one's own heart. Thus this exercise may be considered a dialog with one's own heart.
2. Speak the questions to your heart, gently, as you would speak to an intimate friend or a small child.
3. Don't be in a hurry, take your time, contemplate the questions; wait for answers to come.
4. It is important to reflect on various events and experiences, but it will take time to be able to see their significance. In most cases, you will not know immediately.
5. There is also meaning in not receiving an answer; do not pressure yourself by trying to produce an answer. Blank spaces are also important.
6. There are people who have a knee-jerk reaction to an assignment (just like when we were taking tests in school) that 'faster' is better and 'more' is better. Explain clearly that this is not a test, nor a homework assignment that must be handed in.
7. Once you have finished, reread what you have written. After meditating on this for a while, you may become aware of something you hadn't seen before or discover something you had overlooked.
8. It is best to do this kind of pondering when both your heart and your body are relaxed. If you try to do it too quickly or under pressure, you will not be able to remember much or reflect effectively. Reading sections on "Life of Gratitude" (p. 81) and "Seeking Meaning" (p. 73) in Henri Nouwen's *Here and Now* can be a help.

It is important for us to know ourselves, our own hearts, bodies and the state of our souls, because it is in drawing near to one's self that one can draw near to God. When we are alienated from ourselves, it is very difficult to have an intimate relationship with God. But knowing one's self is not an easy matter. In order to know ourselves, we can meditate on many different topics while we also meditate on the Word of God. As we do this, we ask the Holy Spirit to open our eyes and to make it possible for us to see. The facilitator can pray continually for this to happen.

Knowing one's self is not something gained by self-examination or self-analysis; rather we come to know ourselves as we are known by God (Ps. 139). This kind of self-knowledge is deeply related to our knowledge of God, knowledge we receive from God himself through the Word of God. The work of the Holy Spirit is indispensable to knowledge of both God and ourselves.

The facilitator prepares each opportunity of facilitating the retreat with the expectation that the Lord has something for herself/himself. Although the preparation and facilitating are for others, we can approach the retreat with the awareness of our own needs and weaknesses and struggles. This awareness makes us open and humble before God.

As facilitators, if possible, we can participate in the meditation on the scriptures and the reflection on our own lives just like the other participants do. Then we can share our experiences in the group. Not only are we able to receive blessings for ourselves, we can gauge our way of facilitating. For example: Were our hearts well prepared for the exercise? How was the timing? Was there enough time? Were the questions clear and helpful? How was the closing? Etc.

In addition to the above merit, we can avoid the danger of giving participants the mistaken impression that we are professionals, somehow special and different from them. Deepening our silence does not release us from the troubles or trials of life, nor from sin or mistakes; it can encourage us to draw near to the Lord in the midst of them and to personally experience the Lord's mercy and help.

As facilitator, we learn most from our own experiences at each retreat that we lead. It is helpful for us to take time after each retreat for reflection, making notes of positive experiences, difficult or awkward experiences, questions that arise, etc. It is possible to use these findings as a reference for future opportunities. One need not feel bound by these experiences, but it would be wonderful if such observations could be shared with people who are facilitating similar retreats.

The following pointers may help you to learn from each retreat:

1. Before the retreat, ask a few people to assist you, to be a support to you (preferably people who have experience with silence). Ask them to share with you their thoughts and impressions a few times

during the retreat, and invite them to pray with you for the Lord's guidance and for the Holy Spirit to be at work among you. After the retreat, ask them for their thoughts, suggestions and advice. It is not uncommon for us as facilitators to be so engrossed in leading the retreat that we are not able to see the responses, reactions and the conditions of the participants. It will also help us to not be misled by our subjective or one-sided impressions.

2. Ask the participants to give you a copy of their personal summaries of the retreat, if possible. You can learn much from these.
3. Compile the findings for your personal resources.

It is very important to connect a retreat with the daily life of participants. "Arrival Exercises" and "Going Home Exercises" may help them to make this connection.

"Arrival Exercises" are to help participants to be more aware of where they are from and why they are here, or what they have brought with them in their mind and heart from their daily life.

"Going Home Exercises" are to help them to prepare themselves for going back to their daily life, that is, what they would like to take to their daily life from the retreat and how they can keep and cultivate it in their day-to-day. It is also very important for us to be realistic and practical, especially in "Going Home Exercises". A small thing and a small step count.

PRINCIPLES OF LEADERSHIP FROM THE LIFE OF MOSES:

Numbers 14:10–20; 20:1–12

John Ting

I believe Moses was a leader of tremendous stature worthy of our highest regard and respect. There are five reasons why I believe this:

Moses sacrificed much for the sake of Christ

Hebrews 11:24–26a, "By faith, Moses when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be ill-treated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt . . ."

How could Moses have made such a choice? What tremendous sacrifice it involved in terms of worldly status, wealth and power. I think of students I have taught at DTC—engineers, doctors, dentists, lawyers, accountants, company secretaries, senior civil servants. I think of the sacrifices they made. From the world's point of view their sacrifices were considerable, especially in the Asian context where the gap between the remuneration of professionals and that of full-time workers can be large. However, I believe their sacrifices pale into insignificance when compared with Moses' sacrifice. For Moses dropped from a greater height

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to a greater depth. He left the royal household of Pharaoh and identified with a slave people!

Moses persevered in adverse, discouraging circumstances

To lead the people of Israel through the desert for forty years was a task of epic proportions. The logistics alone boggle the mind! But the logistics formed only a part of the problem! Even more difficult for Moses was the short memory of the people. How quickly they forgot God's gracious acts of salvation. How quickly they forgot Moses' key role in those acts! How quickly the people grumbled, complained and rebelled. What a thankless task it was to lead such an ungrateful, uncooperative mass of people, often bent on their own ways! Would we blame Moses if he gave up in discouragement, frustration and hurt, and washed his hands of such a people? Moses persevered to the very end, giving himself to the task as strongly at the end as at the beginning. What a great shepherd-heart and servant-spirit he possessed to be able to persevere faithfully to the end in such adverse, discouraging circumstances.

Moses Met Challenges to His Integrity with Humility

Even Moses' own brother and sister challenged him. They called into question his very integrity (Numbers12:1–3). However, Moses did not retaliate or go on the defensive or abuse his authority or pull rank as others might have done. No! Moses just entrusted himself to God. No wonder Numbers 12:1ff. speaks of Moses as the most humble person in all the earth!

I still find it difficult when I am put down, "dismissed" or maligned! Even when there is some justification for it. For example, when I am criticised for a failure in my ministry.

If I react badly when I am in the wrong and my critics are in the right, imagine my struggle when I am in the right and they are in the wrong! So I am very struck by the humility with which Moses met this challenge to his integrity. Moses' example anticipated the supreme model of the Lord Jesus, especially at his trial (Mark 15:16–20) and on the Cross (1 Peter 2:21–23).

How was the Lord Jesus, the King of kings and the Lord of lords, able to stay on the Cross given the utterly insulting, jeering, scornful,

dismissive, mocking taunts that the crowds were flinging at him?

Moses remained humble despite his privileged relationship with God

Moses spoke with God, face to face. Exodus 33:1 tells us, "*The Lord would speak with Moses face to face as a man speaks with a friend . . .*" Moses stood in a uniquely privileged relationship with God. He could have become puffed up and proud. He could have presumed upon that privileged relationship. However, Moses remained humble and meek.

Now these four attributes of Moses are already tremendously impressive. However, there is a fifth attribute which speaks to me as much as, if not more than, the four already mentioned.

Moses was far more concerned with God's name and reputation than he was with the vindication of his own

Numbers 14:1–20 records the incident which most communicates to me the magnitude of Moses' servant-spirit and his fundamental concern for God's glory and honour not his own.

Yet again, the people grumbled and complained. They slandered Moses, calling into question his very integrity. How was it possible for Moses to put up with all this, after all that he had done, and gone through for their sake. What thanks did Moses get from the people? (14:10) "*… the whole assembly talked about stoning them!*" They even questioned *God's* integrity (14:3), "*Why is the Lord bringing us into this land only to let us fall by the sword?*" How could the people possibly say such things about the Lord after all the mighty works he had done in bringing them out of Egypt?! However, enough was enough!

The Lord said to Moses (14:11–12), "*How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them? I will strike them down with a plague and destroy them, but I will make you, Moses, into a nation greater and stronger than they.*" What was Moses' response? Not "*Hah! At last that complaining, ungrateful, rebellious lot will get their just deserts!*" Not "*Now, I'll finally be rid of that grumbling, rebellious rabble*!" Not "*Now they will see who is right and who is wrong! The Lord is vindicating me for all I have suffered on their account. . .!*" But "*Lord, please reconsider! What*

will the nations say about you? Lord, please forgive them for your name's sake!"

Moses was far more concerned with God's name and reputation than he was with the vindication of his own. When I think of those times when my own character, motives and integrity have been attacked—and attacked by the very ones to whom I have given myself in service—my respect for Moses' servanthood grows even higher.

So these five attributes of Moses make him a leader of the highest stature worthy of the utmost respect. If all I have said about Moses is true, why did God punish Moses so harshly? Why did He punish him with the one punishment which Moses probably felt more deeply than any other punishment—exclusion from the promised land!?

The particular incident which brought about this punishment is first referred to in Numbers 20:1–20. What had Moses done to merit such punishment? All his faithful, sacrificial service was undone and counted for nothing through this one act of disobedience in striking the rock to bring forth water. How had Moses disobeyed God? Just what had Moses done that was so wrong?

When God expressed his intention to destroy Israel, Moses pleaded with God to change his intention—and God did! But when it came to Moses himself, God did not change his intention, despite Moses' earnest pleading. Even towards the end of his life, on the eve of Israel's entry into the promised land, Moses was still pleading with God to allow him to cross over into the promised land. So the punishment was obviously something which Moses felt very keenly right to the very end of his life: (Deuteronomy 3:23–25), "*At that time, I pleaded with the Lord: 'O sovereign Lord. you have begun to show to your servant your greatness and your strong hand. For what God is there in heaven or on earth who can do the deeds and mighty works you do? Let me go over and see the good land beyond the Jordan—that fine hill country and Lebanon.*" And yet the Lord did not relent—the punishment remained! (Deut. 3:26) "*But because of you the Lord was angry with me and would not listen to me. 'That is enough,' the Lord said, 'Do not speak to me anymore about this matter!*'" What had Moses done that was so wrong? Right at the end of his life, God said to Moses (Deuteronomy 32:51–52) "*This is because both of you broke faith with me in the presence of the Israelites at the waters of Meribah*

Kadesh in the desert of Zin and because you did not uphold my holiness among the Israelites. Therefore you will see the land only from a distance; you will not enter the land I am giving to the people of Israel." This matches the original account in Numbers 20:12, "*Because you did not trust in me enough to honour me as holy in the sight of the Israelites, you will not bring this community into the land I give them.*"

Here are helpful extracts from a couple of commentaries:

> "Moses (with the staff) and Aaron gather 'the assembly together in front of the rock' as they have been instructed. And though they do not realise it, the moment that will be decisive for the course of the rest of their lives has come. Moses speaks when he should have been silent: he strikes the rock twice when he should have spoken once. He speaks in His own name and strikes in his own strength."

> His words are in the first place an expression of the revulsion he feels when he sees 'the assembly' and of the bitterness that fills his soul when he remembers what he has had to endure from them for so many years. 'You rebels', you people who are always in opposition because you think only of yourselves and measure others by your standards, even the Lord. After this reproach, which was unquestionably deserved, but misplaced here because it was not part of the Lord's instructions, comes a question. Not a command to the rock in the name of the Lord, but a question addressed to the "rebels": "Must we bring you water out of this rock?" Moses thus fell into the snare of sin because of his negative feelings toward his rebellious people (cf Leviticus 5:4); he fails to do what he was told and does what he was not commanded to do, He strikes the rock,' twice, and , . . the water 'gushed out.' However, for Israel this gushing water is now no longer a special miraculous act of God on Israel's behalf; it is not the Lord who has given them water from the rock but we,' i.e., Moses and Aaron." "In disobeying instructions and showing no respect for the symbol of God's presence, Moses failed to sanctify God; that means he did not acknowledge publicly his purity and unapproachability. When unholy men approach God, he shows himself holy by immediate or delayed judgement (13; Cf Leviticus 10:3). Whereas Aaron's sons died on the spot for offering incense that was not commanded, Moses and Aaron received a lighter sentence: they would not be allowed to lead the

people into the land which God had given them (12). Nevertheless, this was enough to vindicate God's holiness (13)."

I want now to draw out four practical implications for leadership.

1. We must not presume that our faithful, sacrificial service:

a) gains us special favour with the Lord, or somehow puts him under obligation to us. Remember the words of the Lord Jesus (Luke 17:7–10): "Suppose one of you had a servant ploughing or looking after sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat?' Would he rather not say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink?' Would he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, "We are unworthy servants; we have only done our duty."

I believe these words of our Lord Jesus reflect something of Moses' servant-spirit and they ought to reflect something of ours.

b) immunises us against sin and failure. As the apostle Paul wrote in 1 Corinthians 10:12, "So if you think you are standing firm, be careful that you don't fall!"

And especially, let us not, like Moses, allow our disappointments, frustrations and anger with the people we serve provoke us into sin. Do not let the sins of others provoke in us, a sinful reaction. This is what happened to Moses—with disastrous consequences!

c) exempts or protects us against God's judgement. God's judgement came upon Moses who had served the Lord with such faithfulness and perseverance. It can come upon us too. We should not presume upon God's patience and mercy.

2. Let us persevere in our ministry in spite of the criticisms and opposition we face. Let us persevere in serving the people, even when they grumble, complain and unjustly criticise us. Let us persevere even when they have such short memories, so quickly forgetting all that we have done for them and instead impute bad motives and intentions to us.

"*Ha! Moses we know why you forced us to leave Egypt! It was so that*

we might perish out here in the desert. We can see through you. We are wise to your evil intentions!" After all that Moses had done for them, how could they possibly think so badly of him? When they did think so badly of him, how was it possible for Moses to continue to serve and lead them the way he did? But he did continue. He did not opt out. By God's enabling grace, neither should we!

A number of years back, while teaching full-time at DTC (Discipleship Training Centre), I responded to an SOS from a Singapore Church to be their part-time senior minister. Almost immediately I was caught up in controversy and conflict. I recognise, in hindsight, that I contributed to the intensity of the conflict through lack of good judgement and unwise actions on my part. I can say with clear conscience, however, that I tried to act fairly and honourably and that I had no ulterior motives or vested interests. What amazed and disappointed me, was how Church members could attribute ulterior motives for my actions and how they could have such negative judgements of me. It was certainly a difficult time.

Around that time, one of the elders died. I asked one of our pastoral assistants to inform the family that as senior Minister, I was willing to take any part in the funeral service. The following day, I was informed that the bereaved family did not want me to have anything to do with the funeral service. This was how badly they thought of me! Though that elder and I were opposed in our views, I had nothing against him personally. I respected his stand and his integrity, even if it had apparently not been mutual! So I, the senior minister, found myself sitting in the third back pew, watching on as my four pastoral assistants conducted the service.

Some members, unaware of the family's wish, were probably thinking how petty and mean-spirited I was in refusing to conduct the funeral. For a while I struggled with some very ungodly thoughts. "So this is the treatment I get after having given sacrificially of my time and energy to serve them in their moment of need? To heck with them. They can find someone else! Why should I go the extra mile to serve them when I get this kind of treatment?" But Moses' example encourages us to persevere, even in the face of harsh criticism, misrepresentation and questioning of our integrity.

3. We should persevere even when it is God himself who appears

harsh and unfair to us. How demotivating it could have been for Moses when the Lord announced his punishment. Could Moses still continue to serve the Lord wholeheartedly when the Lord constantly rejected the deepest longing of his heart? Yet Moses continued to serve the Lord with undiminished faithfulness right to the very end. Yes, he continued to plead with God to change His mind, but he did not bargain with God nor did he let his disappointment turn into bitterness or resentment against God.

Moses continued to devote all his energy to his task, not least in the training of Joshua to succeed him and to carry out the very task he himself had set his heart on—to lead Israel across the Jordan into the promised land! In similar circumstances my reaction would probably be, "Lord, since you want Joshua to take over leadership and lead the people into the promised land instead of me, then you train him. Why should I?"

In Numbers 27:12ff., the Lord allowed Moses to see the promised land but not to enter it. What was Moses' response? Not more pleading to God to change His mind but heart-felt concern for the welfare of the people. (27:15–17) "Moses said to the Lord, 'May the Lord … appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a shepherd." Moses was one who exemplified a servant-spirit and a shepherd-heart! In this he anticipated the Lord Jesus who, (Matthew 9:36) "When he saw the crowds he had compassion on them, because they were harassed and helpless, like sheep without a shepherd."

4. Finally we need to be conscious of the need to reverence God's holiness. I suspect that most of us need to be more alert to the danger of holding the Lord in contempt by our words, our actions, our attitudes. We need to be alert to the danger of lowering God in the eyes and estimations of others through what we say, do and are. God's holiness is not to be trifled with!

So let us seek to follow Moses in his servanthood
but not in his failure to uphold God's holiness!

BEING A DISCIPLE, FEELING BLESSED

William Wan

Discipleship Training Centre (DTC), as originally conceived by the late David Adeney, has a simple mission of training disciples. Mr Adeney was inspired by the text in Mark 3:14—"that they might be with him, and that he might send them forth to preach..."

There are, of course, many different nuances to the notion of discipleship. Minimally, to be with Jesus is to learn from Him and be imbued with His values and concerns. It is to be like Him. It is the modern version of the Imitation of Christ.

To be with Christ is to respond to His call to deny oneself, take up the cross and follow Him (Luke 9:23). The cross in the New Testament is about suffering and in the case of Christ, it is about redemptive suffering. The Bible is full of such purposeful suffering, which is part and parcel of our discipleship. It is a suffering as a consequence of following Christ and seeking to live godly lives (John 15:13; Acts 20:33–35; Rom. 12:10; 15:1–3; 1 Cor. 8–10; Phil. 2:1–4; 3:7–11; Col. 1:24; 1 Pet. 2:12, 18–25; 3:15–17; 4:1, 12–19).

Dr. William Wan, JP, PhD, was a lawyer before his call to teach full time at DTC in the '70s and became its first local lecturer. He subsequently served in Canada and the USA for many years, assuming leadership in different areas of ministries, including Chair of the Ottawa Presbytery of the United Church of Canada and the Board of Ordained Ministry of the United Methodist Church in the USA. He was also Vice President of Tyndale University College and Seminary, and distinguished Visiting Professor of Asian Studies at Eastern University. He returned to Singapore to be senior pastor of a local church. He then went back to law practice and business, and in the last seven years has led the Singapore Kindness Movement.

I have always taken discipleship to include suffering and it means that I must submit to His sovereign will in my life. Consequently, I am most blessed when I am most obedient—obedient to the point of death, let alone suffering.

It has never occurred to me to seek personal prosperity as a sign of blessings. Since God is sovereign and in control of my life, it follows that I am blessed irrespective of the state I am in and whatever God allows to take place in my life. And since discipleship comes with suffering, it follows that the blessing of suffering is what I should treasure. In other words, discipleship in this life is not about self-actualisation. It is not about self-indulgence. It is about self-denial, death-to-self and being alive in Christ. And since the living Christ is still rejected by the world (1 Pet. 2:7–8), we must share his suffering and rejection (Phil. 1:29–30; 3:10; Col. 1:24).

I submit that in this present life, our blessedness is found in the cross and not in the crown.

As I reflect on my three score and ten years, I am blessed that I had my fair share of the cross. My portion is nothing compared to the sufferings of Christ or of Paul (2 Cor. 11:16–33). Nonetheless, they are real sufferings.

After having served the Lord for more than 30 years, I ended up being fired from the church, given exactly 24 hours to pack up. That was only after false charges were thrown at me and, though unproven, I was nonetheless fired. People I grew up with and who shared leadership with me abandoned me in droves and at the same time, I became acutely aware that there were many who stood by me and supported me. On balance, the pain of rejection was incredibly painful but the faithfulness of those who supported me ameliorated my suffering. That there was some form of reconciliation 14 years later was helpful in healing some of my wounds.

Ironically, that episode freed me to be where I am, for nothing could have persuaded me to return to my secular calling of law and the society in the worldly context without His big push. I often jokingly said that in God's sovereignty, I was fired by the church only to be rehired by the world. Today, I feel like a Joseph who went down the pit only to be lifted up for a renewed service in a different context far beyond my expectation.

I learnt the meaning of Romans 8:28 and Ecclesiastes 3:11. When

my world of Christian ministry collapsed around me 20 years ago, I could not see what good there was in God allowing the ministry to be forcefully taken away from me. But today, I can see how in His time, He does make all things beautiful. In the worst of times, God has provided for me and has given me the experience of Isaiah 40:31, "But those who trust in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint."

I am indeed blessed, for by His grace, I continue to abide in Christ in the worst and best of times. Like Paul, "I have learned to be content in whatever circumstances I am" (Phil. 4:11).

I am truly blessed that in His sovereign plan, He has sent me out to serve in a completely different context than what I had envisioned. As a disciple of Jesus Christ, I feel tremendously blessed though I have very little silver or gold to show after all these almost 45 years of work. But all I have, I gave away in my own way, and I trust that what I have given proves to be a blessing to some in the name of the Lord Jesus Christ.

I know deep in my soul that the crown of blessing is yet to come, and it will be soon when I shall hear my Lord say, "Well done, My good and faithful servant."

And that is what I live for as a disciple and imitator of Jesus Christ, an imperfect one at that.

ENDNOTES

Introduction

1 David Adeney, *Discipleship at the Cross-Roads*, ed. by Ernest Chew (Singapore: Discipleship Training Centre, 1994), 2. See also Jeanette Hui's article on page 5, "DTC: Her Beginnings and the 'Aftermath'".
2. Ibid.
3. Ibid.
4. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York, NY: Orbis Books, 1991), 38.
5. Ibid, 38–39.

DTC: Her Beginnings and the "Aftermath"

1. Carolyn Armitage, *Reaching for the Goal: The Life Story of David Adeney* (OMF Publishers, 2004, 204, (First published in 1993).
2. The Andersons moved to serve with OMF Malaysia after serving eight years in DTC & at Prinsep Street Presbyterian Church, Singapore.
3. Unfortunately the Woodberry family had to leave Singapore unexpectedly after six months. Praise God that Peter Yuen and family were able to come shortly after to fill the vacancy.
4. Howard & Rosalind Peskett served DTC for 15 years before moving on to other ministry positions.
5. William & Ruth Wan responded and went on to Regent College, Canada, for further studies before coming to teach in DTC for a three-year commitment, commencing in July 1978.
6. They were the first alumni to return in December 1977 after John Ting's further studies at Moore College, Sydney, Australia. Jeanette Hui, also from the first batch, returned to teach in August 1981, after further studies in the UK and the US. In the late 1990s Eileen Poh returned to teach after her PhD studies. Alvin & Daisy Tan returned to teach after a 10-year stint in Cambodia, initially as full-time, now as adjunct, after Alvin became senior pastor of his home church. Samuel Goh Chin Lian (2014–2016) is a faculty-in-training.
7. Armitage, *Reaching for the Goal*, 206. Fourteen students plus two 'student wives' made up the first batch of sixteen students, though not all arrived at the same time. Eight countries were represented. The sixteen were David Chen Liu & Dorothy (with son Joshua); Frances Fung; Spring Ho; Robert Hu; Jeanette Hui; Morley & Sophie Lee (with sons Kai & Soong); Lim Fong Jwong; Loh Soon Choy, Kunimitsu Ogawa; Jonathan Parreno; Lucy Tan; John D Ting; Lydia Tan Giok Lan & Seyoon Kim. The

youngest was aged 21 and the oldest was nearly 30.

8. Armitage, *Reaching for the Goal*, 210.
9. As Arnold Lea put it, DTC was a "terrific gamble" backed by faith and prayer!
10. Since moving to 33A Chancery Lane, the number of rooms available has capped the intake of students to a maximum of 20 adults, with student families given two rooms per family unit. So the community size per year is capped at a maximum of 30 to 35, including children.
11. The first Valedictory Service was held in Prinsep Street Presbyterian Church in July 1970. Graduates at the service were three couples: Chen Liu & Dorothy; Morley & Sophie Lee; John & Frances Ting; three single ladies were Jeanette Hui, Spring Ho & Lucy Tan and the three single men were Loh Soon Choy, K. Ogawa & Jonathan Parreno. A total of twelve were sent out to the fields. Three from the first batch stayed on in DTC for a third year for different reasons.
12. Armitage, *Reaching for the Goal*, 221.
13. See John Ting, "Unchanging Ethos, Changing Curriculum", *DTC Newsletter* (Sept. 2008); an issue that celebrated DTC's 40th anniversary.
14. John Ting and his wife, Frances (from the first batch of 1968–70) were the first alumni to be invited back, followed by fellow batch member Jeanette Hui, in 1980. Subsequent alumni who became teachers are Eileen Poh (1987–89), Alvin Tan & Daisy (1991–93); with Samuel Goh Chin Lian (2014–16) as a faculty-in-training. Other alumni who have spent time teaching at DTC include Seyoon Kim (first batch), K. Ogawa (first batch), Iman Santoso (1970–72), Ronald Adhikari (1974–76) and John C. J. Tan (1980–82).
15. After serving a two-year term as Dean of DTC from 1996–98, David Harley became the General Director of OMF International until his retirement. Prior to DTC he was principal of All-Nations Training College, UK. He and his wife, Rosemary, had also served as missionaries in Africa.
16. From his article in *DTC Newsletter*, page 14, celebrating her 40th anniversary, Sept. 2008.
17. "DTC now has its own council made up mainly of local pastors, university lecturers and professionals. It is registered with the government as the Asian Centre of Theological Studies (A.C.T.S.), but the name DTC will be retained. Members of the Council are: Dr. Ernest Chew (Chairman), Dr. Aw Swee Eng, Dr. Lawrence Chia, Mr. Chua Wee Hian, Rev. Prabhu Das, Rev. Philip Heng; Rev. Denis Lane; Mr. Francis Lee; Dr. Quek Swee Hwa, Mr. Tan Teng Wai, Dr. Tow Siang Hwa, Mr. Peter Yuen (Secretary), and the Dean, Mr. David Adeney." Page 26, *Asian Challenge*, Vol 3, July 1971.
18. The Council members who made this decision were: Mr. David Chan, Dr. Tony Chan, Dr. Ernest Chew, Dr. Lawrence Chia, Mr. Francis Lee, Mr. Loh Hoe Peng, Mr. Neville Long, Rev. Prabhu Das Roberts, Mr. Phua Seng Min, Dr. Moses Tay, Mr. Allan Wong, Miss Peggy Yeo, Mr. David Adeney & Mr. Howard Peskett.
19. The four uneven instalment payments were of the following amounts: S$150,000 by October 1976; S$100,000 by Oct. 1977; S$125,00 by Oct. 1978 and the final installment of S$125,000 by October 1979.
20. Alumnus John C. J. Tan wants to give credit to the project architect Kok Siew Hoon and

the Board chairman, Loh Hoe Peng, also an architect, for their wonderful teamwork on this building project.

Disciples in a Transforming Community: Reflections on DTC's Approach to Theological Education and Spiritual Formation

1. Frederick Schmidt, "Is It Time to Write the Eulogy?: The Future of Seminary Education", Patheos: http://www.patheos.com/resources/additional-resources/2011/03/is-it-time-to-write-the-eulogy-frederick-schmidt-03-21-2011.
2. It should be mentioned though that, one, DTC is not a seminary, and two, it does not offer a Master of Divinity degree.
3. Emphasis mine.
4. A formal definition of "theological education" is "those elements within Christian education that form people in, and enable them to reflect on, Christian beliefs". Theology constructs and articulates these beliefs, "whose cognitive content and method (skills and processes), and indeed affective attitudes (dispositions, values and virtues), are learned through theological education". (Jeff Astley & Colin Crowder, *Theological Perspectives on Christian Formation* (Leominster, UK: Gracewing, 1996), xi.) Spiritual formation can simply be defined as the process by which the Holy Spirit conforms or shapes our life into Christlikeness and our response to it.
5. A (classic) definition of theology which reflects this perspective is Anselm's "faith seeking understanding". Theology seeks to understand with the intellect what the heart already believes and is committed to.
6. Parker J. Palmer has written a very good book on this titled *To Know as We are Known: Education as a Spiritual Journey* (San Francisco, CA: HarperCollins, 1993). I will be referring to this book from time to time.
7. Eugene Peterson, *Subversive Spirituality* (Grand Rapids, MI: Eerdmans, 1997), 55.
8. J. I. Packer, *Notes in Systematic Theology*, Regent College.
9. Andrew Louth, *Discerning the Mystery* (Oxford, UK: Clarendon Paperbacks, 1989), 2.
10. Up until the 18th century, theology referred to a wisdom or experiential knowledge of God. It is oriented to life and leads to godly or holy living.
11. I have encountered people who are surprised to learn that DTC is a theological college. They thought it's a sort of centre for training in discipleship. Since 2011 DTC has been accredited by Asia Theological Association to grant graduate degrees in Christian Ministry (2 years — Masters) and Intercultural Studies (1 year — Diploma).
12. See Jeanette Hui's article, "DTC, Her Beginnings and the 'Aftermath'".
13. The testimonies cited here are from students I have been with from 2009 to the present. This couple has since been serving cross-culturally in a Southeast Asian country.
14. In the Bible, "face" (Hebrew *panim*) is plural. It is applied for both God and human beings. It "remind[s] us of the manifold different ways in which a man can give his attention to his counterpart". It is in the face that one "turns towards another person, that is, communicates". See H. W. Wolff, *Anthropology of the Old Testament* (London,

UK: SCM Press, 1974), 74.
15. Palmer, *To Know as We are Known*, xv.
16. Ibid.
17. Ibid, xvi.
18. Perry Shaw, *Transforming Theological Education: A Practical Handbook* (Carlisle, UK: Langham Global Library, 2014), 67.
19. Ibid, 71.
20. Palmer, *To Know as We are Known*, 8.
21. Ibid.
22. See Jean Leclercq's *The Love of Learning and the Desire for God* (New York, NY: Fordham University Press, 1961) for this monastic integration.
23. Palmer, *To Know as We are Known*, 11.
24. Palmer, *To Know as We are Known*, 8.
25. "He who prays is a theologian; a theologian is one who prays." (Evagrius of Pontus)

The Brunei Shipwreck, Discipleship Training and *Kintsugi*

1. A fascinating account of the Brunei shipwreck by Professor Michele Pirazzoli-t'Serstevens, entitled "The Brunei Shipwreck: A Witness to the International Trade in the China Sea around 1500": www.academia.edu/15897984, accessed 9th November 2017.
2. I read about "kintsugi" in Wikipedia and also in a *New York Times* article entitled "In Make-Do Objects Collectors find Beauty Beyond Repair", dated 15th December 2010. http://www.nytimes.com/2010/12/16/garden/16makedo.html, accessed 13th November 2017.
3. The quotation from Ronald S. Wallace is taken from his book on Daniel, *The Lord is King* (Downers Grove, IL: InterVarsity Press, 1979), 54.
4. I first saw a picture of the way a grand piano works in David Macaulay's wonderful book *The Way Things Work*, first published by Dorling Kindersley, which has been updated and republished several times.
5. Dietrich Bonhoeffer, *Life Together* (New York, NY: HarperSanFrancisco, 1954).

The Discipleship Training Centre's Approach to Theological Education in the Light of Recent Trends

1. In a previous article, I examined creative approaches to theological education from the 1990s and 2000s in relation to the DTC experience. (Warren R. Beattie, "Creating a Community for Contextual Learning" in *Ministry Across Cultures: Sharing the Christian Faith in Asia*, (Oxford, UK: Regnum, 2016b), 113–121.)
2. This is a comprehensive global discussion published to coincide with the Edinburgh 2010 conference in the "Regnum Series on Global Christianity".
3. Robert Schreiter, "Foreword" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al (Oxford, UK: Regnum, 2010), xxiii–xxiv.
4. Simon Winchester notes that the night on which the number of planes crossing the Pacific Ocean exceeded those crossing the Atlantic (using this as his "measure") was

in the 1970s. Simon Winchester, *The Pacific* (London, UK: Hutchinson, 1991).

5. David Esterline, "From Western Church to World Christianity: Developments in Theological Education in the Ecumenical Movement" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al (Oxford, UK: Regnum, 2010), 21.
6. Darrell L. Guder, "Theological Formation for Missional Faithfulness After Christendom: A Response to Steven de Gruchy" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al (Oxford, UK: Regnum, 2010), 51.
7. Colleen M. Mallon, *Traditioning Disciples: The Contributions of Cultural Anthropology to Ecclesial Identity* (Eugene, OR: Pickwick, 2010), 266.
8. Robert W. Brynjolfson, "Missionary Training and Spirituality: Spiritual Formation in Theological Education" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al (Oxford, UK: Regnum, 2010), 199–200.
9. Bjornfolson is aware of the paradox of how this works out in practice, in terms of how the jobs of lecturers are conceived and paid for!
10. David Adeney, "DTC—The Beginnings" in *Discipleship at the Crossroads*, edited by E. Chew (Singapore: Discipleship Training Centre, 1994), 2–4. 1 Thess. 2:8 is surely in the background here; this is a biblical verse we had printed on our prayer card long before we had heard of DTC; it is also a verse invoked by reflections on the Pioneer model in the United Kingdom—see Cocksworth's preface (xiii) to Cathy Ross, Jonny Baker (eds.), *The Pioneer Gift: Explorations in Mission* (London, UK: Canterbury Press, 2014) and the website: https://pioneer.churchmissionsociety.org/pioneer-mission-leadership-training-course/.
11. Carolyn Armitage, "DTC: A Terrific Gamble" in *Discipleship at the Crossroads*, edited by E. Chew (Singapore: Discipleship Training Centre, 1994), 104–106.
12. Sentiments expressed by David Chen Liu. See also Armitage, "DTC: A Terrific Gamble", 114.
13. Lester Edwin J. Ruiz, "The Theological Curriculum in Accredited Graduate Theological Education: A Commentary on a North American Conversation" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al, (Oxford, UK: Regnum, 2010), 271–284.
14. Adeney, "DTC—The Beginnings", 4.
15. Similar perspectives are echoed by Allaway in relation to the Pioneer community in the United Kingdom (a community with many parallels to DTC). "Community is hard…" [Ross & Baker (eds.), *The Pioneer Gift*, 82]. However, that does not in any way take away from its essential character as the ground for spiritual formation.
16. Adeney, "DTC—The Beginnings", 2–4.
17. Lamin O. Sanneh, *Disciples of All Nations—Pillars of World Christianity* (Oxford, UK: Oxford University Press, 2008), 272.
18. Michael Nai Chiu Poon, "The History and Development of Theological Education in South East Asia" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al, (Oxford, UK: Regnum, 2010), 385.
19. Armitage, "DTC: A Terrific Gamble", 117–118.
20. As I write this article in the reading room, next to me is a former student from

another missional community where I have taught and we are interacting about his MA project in a very similar way. No longer as teacher and student, but in a friendly spirit of enquiry into a theological theme that is of interest to both of us; our roles have changed but our shared enthusiasm remains and our friendship derives from our shared experience of community.

21. See also Hartshoren [Ross & Baker (eds.), *The Pioneer Gift*]; Ross has since written further on this [see Cathy Ross (ed.), *Mission on the Road to Emmaus: Constants, Context and Prophetic Dialogue* (Maryknoll, NY: Orbis, 2015)].
22. Ross & Baker (eds.), *The Pioneer Gift*, 29. After I had written a draft of this article, I saw that she has used the very phrase "around the kitchen table".
23. This is particularly true for the handful of former DTC students who now reside in the UK.
24. An arrangement of Prokofiev's Peter and the Wolf provoked significant differences of opinion between myself and a young pianist in this regard!
25. Personally, I have been very inspired by Edith Schaeffer's thinking and approach as expressed in *Hidden Art and What is a Family?* for their warm-hearted and creative approach to everyday Christian living.
26. Namsoon Kang, "Envisioning Postcolonial Theological Education: Dilemmas and Possibilities" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al, (Oxford, UK: Regnum, 2010), 36.
27. Though the 1960s were an intense period of change in relation to Internationalization in Asia – see my M.Sc. thesis. (Beattie, W. 1998. "OMF International: Internationalisation and Interactions with the Korean Missionary Movement." Unpublished M.Sc. Thesis, University of Edinburgh.)
28. Poon, "The History and Development", 384–87.
29. Kang, "Envisioning Postcolonial Theological Education", 37–39.
30. Armitage, "DTC: A Terrific Gamble", 101.
31. Lester Edwin J. Ruiz, "Recovering the Body: When Race and Power Migrate" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al (Oxford, UK: Regnum, 2010), 85–103.
32. See Sanneh for thought-provoking discussion on the same theme and how conservative colleges have moved faster on this than traditional ones; though the latter are "busy redefining themselves" to be more accessible to non-Western students — no doubt, the prospect of attracting fee-paying students from round the globe helps! (Sanneh, *Disciples of All Nations*, xx–xxi.)
33. At present, Chinese and US political power and the role of North Korea in the region remain important.
34. Kang, "Envisioning Postcolonial Theological Education", 39–40.
35. Ibid, 31.
36. There is an excellent discussion of contextualisation in South-East Asian contexts by Poon, which looks at two benchmark reflections — "The Critical Asian Principle" and "Guidelines for Doing Theologies in Asia." (Poon, "The History and Development", 383–384.) His whole article draws on an evidence-based account to offer an excellent survey of theological education in the region. See also Kang, "Envisioning Postcolonial

Theological Education", 35.
37. Kang, "Envisioning Postcolonial Theological Education", 36.
38. Ibid.
39. Beattie, "Creating a Community for Contextual Learning", 115–118.
40. Steve de Gruchy, "Theological Education and Missional Practice: A Vital Dialogue" in *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner et al, (Oxford, UK: Regnum, 2010), 42–50.
41. Poon, "The History and Development", 382–383.
42. Beattie, "Creating a Community for Contextual Learning", 126–128.
43. Adeney, "DTC—The Beginnings", 2.

DTC as the Foundational Phase of Missionary Training

1. *DTC Newsletter* April 2007.
2. *DTC Forty-Year Anniversary Newsletter* September 2008.
3. Beattie (ed.), *Ministry Across Cultures: Sharing the Christian Faith in Asia*.
4. Evelyn and Richard Hiebert, *Leading Multicultural Teams* (Pasadena, CA: William Carey Library, 2014), 19, 36.
5. OMF Training and Development Department, *TD Handbook Version 5* (2017-06-06) (Singapore: OMF International, 2017), 17.
6. OMF Training and Development Department, 05-FoT-Foundational Phase Summary 2016-10-17 (Singapore: OMF International, 2016).
7. Carolyn Armitage, *Reaching for the Goal: The Life Story of David Adeney* (Colorado Springs, CO: Harold Shaw, 1993).

The Cross-cultural Communication of Biblical Truth

1. Dean Flemming, *Contextualization in the New Testament* (Downers Grove, IL: InterVarsity Press, 2005), 72.
2. Jackson Wu, *Saving God's Face: a Chinese Contextualization of Salvation through Honour and Shame* (Pasadena, CA: William Carey IUP, 2012), 293.
3. Ibid, 294.
4. Colossians 1:13.
5. John 14:6.
6. Isaiah 1:18.
7. Hebrews 12:2; 13:13; Isaiah 53:3
8. Flemming, *Contextualization in the New Testament*, 112.
9. Ibid, 116.

Women as Witnesses and Patrons in the Early Church: The Example of Lydia in Acts 16

1. David W. J. Gill, "Acts and the Urban Élites" in L. H. Marshall & Gill (eds.), *The Book of Acts in its First Century Setting Vol. 2: The Book of Acts in Its Graeco-Roman Setting* (Grand Rapids, MI: Eerdmans, 1994), 114.
2. The main headings and sub-headings in this structure are taken from David Wenham

& Steve Walton, *Exploring the New Testament Vol. 1: Introducing the Gospels and Acts*, 2nd ed. (London, UK: SPCK, 2011), 287. The comments about women are mine.

3. Ben Witherington III, *Women in the Earliest Churches* (Cambridge, UK: CUP, 1988), 156.
4. Luke 8:1–3; 10:1–24; 23:49, 55.
5. Tabitha and the widows, as witnesses to this miracle, must have told it to others in Joppa (Acts 9:42). As a result, many people believed in the Lord. These would have included women.
6. Witherington, *Women in the Earliest Churches*, 155.
7. Carolyn Osiek, Margaret Y. MacDonald, *A Woman's Place: House Churches in Earliest Christianity* (Minneapolis, MN: Fortress Press, 2006), 194. See also Lynn H. Cohick, *Women in the World of the Earliest Christians: Illuminating Ancient Ways of Life* (Grand Rapids, MI: Baker Academic, 2009), 285.
8. As a Roman colony, Philippi was governed by Roman law, and the city and its buildings would have been modelled on Rome. Philippi was a centre for the imperial cult.
9. See for example Acts 13:5, 14; 14:1; 17:1, 10; 18:1–4, 19.
10. For a discussion of the various views on proseuchē, see Ivoni R. Reimer, *Women in the Acts of the Apostles: A Feminist Liberation Perspective* (ET; Minneapolis, MN: Fortress Press, 1995), 72ff.
11. See Acts 6:9; 9:2; 17:10, 17.
12. Teresa J. Calpino, *Women, Work and Leadership in Acts* (Tübingen, DE: Mohr Siebeck, 2014), 194. See also Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1998), 491.
13. Calpino, *Women, Work and Leadership in Acts*, 204–209.
14. Reimer, *Women in the Acts of the Apostles*, 108; Richard I. Pervo, *Acts* (Minneapolis, MN: Fortress Press, 2009), 403.
15. MacDonald, "The Women Householders of Acts in the Light of Recent Research on Families" in David L. Balch and Jason T. Lamoreaux. (eds.), *Finding a Woman's Place: Essays in Honour of Carolyn Osiek* (Eugene, OR: Pickwick, 2011), 175.
16. G. H. R. Horsley, *New Documents Illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri published in 1978* (Sydney, AU: Macquarie University, 1983), 53–55; Marshall & Gill (eds.), "Acts and the Urban Élites", 115.
17. There is evidence of the purple-trade and purple-dyeing in Thyatira and Philippi: Marshall & Gill (eds.), "Acts and the Urban Élites", 115.
18. Meyer Reinhold, *History of Purple as a Status Symbol in Antiquity* (Brussels, BE: Latomus, 1970), 48.
19. Pliny the Elder, *Natural History* 22.3.
20. Reinhold, *History of Purple*, 55.
21. Calpino, *Women, Work and Leadership in Acts*, 215–216. Calpino refers to inscriptions that show that purple cloth dealers were not poor.
22. Sandra R. Joshel, *Work, Identity, and Legal Status at Rome: A Study of Occupational Inscriptions* (Norman, OK: University of Oklahoma Press, 1992), 136.
23. Reimer, *Women in the Acts of the Apostles*, 108.
24. Plutarch, Pericles 1.3–4. Reimer also cites Cicero, De Off. 1.xlii in which he regards

trade done on a small scale as "vulgar".

25. Calpino, *Women, Work and Leadership in Acts*, 201.
26. H. W. Pleket, "Urban Élites and Business in the Greek part of the Roman Empire" in Peter Garnsey, Keith Hopkins & Charles R. Whittaker (eds.), *Trade in the Ancient Economy* (London, UK: Chatto & Windus, 1983), 143. He cites the example of M. Aurelius Alexander Moschinus from Phrygian Hierapolis, who was described as "purple-seller" and "town-councillor" on his sarcophagus.
27. Seneca, *De Ben*. 1.4.2.
28. Richard P. Saller, *Personal Patronage under the Early Empire* (Cambridge, UK: CUP, 1982), cited in Osiek & MacDonald, *A Woman's Place*, 195.
29. See Osiek & MacDonald, *A Woman's Place*, 199–209 for examples of women as patrons to individuals and groups.
30. S. J. Friesen, "Junia Theodora of Corinth: Gendered Inequalities in the Early Empire", in S. J. Friesen, S.A. James & D.N. Schowalter (eds.), *Corinth in Contrast: Studies in Inequalities* (Leiden, NL: Brill, 2014), 206.
31. Richard S. Ascough, L*ydia: Paul's Cosmopolitan Hostess* (Collegeville, MN: Liturgical Press, 2009), 53.
32. Osiek & MacDonald, *A Woman's Place*, 210.
33. Cohick, *Women in the World of the Earliest Christians*, 323.

A New Look on Paul's Gospel of Justification

1. This is an abbreviated and simplified version of my essay "Paul's Gospel of Justification as a Post-Easter Soteriological Form of Jesus' Gospel of God's Kingdom", which was presented at the Bible Conference in the 500th year jubilee celebration of the Reformation at Lutheran Seminary in Gothenburg, Sweden, in Nov. 2017.