A Settled Debate?

Assessing Spiritual Warfare Past and Present for the 21st Century

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In the 1970–1990s, evangelicalism was rife with discussions over spiritual conflict. Much was debated over the appropriateness of approaches that ranged from truth versus power encounters, power healing and evangelism, strategic level spiritual warfare and so on. The debate was wide, implicating theologians (e.g., Clinton Arnold, Fred Dickason, Robert Guelich), missiologists (e.g., Paul Hiebert, Charles Kraft, Robert Priest, Peter Wagner) and counselors (e.g. Scott Peck, Neil Anderson, David Powlison).

This article shall summarize and assess the debates and its implications on mission and evangelism in the last two decades. It shall also cover more recent treatments on spiritual warfare since 2000 which are mostly theologically oriented where new findings have been advanced. For example, Graham Twelftree's In the Name of Jesus (2007), Andrew Daunton-Fear's *Healing in the Early Church* (2009) and James Collins' *Exorcism and Deliverance Ministry in the Twentieth Century* (2009) have deepened an understanding of spiritual conflict in their historical and theological assessments.

This evaluation will review such discussions and assess these issues to benefit missiology and pastoral ministry.[1]

Spiritual Warfare and Recent Historical Examinations

From the first to fifth century A.D. the Greco-Roman spiritual milieu pervaded with idolatry and demonic activity. Unsurprisingly, the early church fathers saw a continued relevance for exorcism, explained how demons behaved and what Christians should do (Arnold 1992).

Theophilus, Tertullian and Minucius Felix remarked there was nothing new in taking confessions of demons to be truthful (Daunton-Fear 2009:77-78, Skarsaune and Engelsviken 2002:68), especially when forced during exorcism to do so (Tertullian, *Apol.* 23.4-8) (Daunton-Fear 2009:101). Tatian wrote there are demons that attached "to sick people, pretending to be the cause of their sickness, and sometimes add an element of their own" (Daunton-Fear 2009:52). Tertullian said demons caused sickness and stuck to children from birth (Daunton-Fear 2009:52, 69). There are also "references in the patristic literature to Christians being possessed by evil spirits" (Daunton-Fear 2009:26). For Tertul-

lian, demons could possess Christians who entered certain places (*De spectaculis* 26.1-2) or as they lurked under objects (Minucius Felix, Octavius 26.8-27.8) (Daunton-Fear 2009:70-72, 77-78). According to Origen (*Contra Celsum* 7.67, 8.43), Christians could expel demons from people, animals, places and statues (Daunton-Fear 2009:103).

To engage demons, methods included breathing/blowing on them, ordering them to leave in Christ's name and if tenacious, dealt with fasting (Tertullian, *Apol.* 23.4-8, Fasting 8.3, *Apostolic Tradition* 20.3-7). An "oil of exorcism" could also be used (Hippolytus' *Apostolic Tradition* 21.6-10). When normal exorcisms failed, baptism (i.e., water sprinkling) was performed to guarantee its departure (Cyprian, *Epistles*. 69.15-16, 75.15, *Dem.* 15) (Daunton-Fear 2009:80, 160). It was not uncommon for baptismal candidates to be considered demon-possessed, required to undergo (pre) baptismal exorcism (Daunton-Fear 2009:43, Skarsaune and Engelsviken 2002:71) and "instructed to make a verbal renunciation of Satan"

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(Arnold 1997:108). Hippolytus' *Apostolic Tradition* 20.3-7 mentions a "series of exorcisms during the time immediately prior to a baptism" and considered them "almost as a diagnostic tool to reveal and heal possible possession [as well as] an element … that prevents future possession (Skarsaune and Engelsviken 2002:70-71).

However, by the Enlightenment until the Modern era, few Christian theologians or ministers took demonology or exorcism seriously or wrote about it (Collins 2009:9). Consequently, they crippled missionaries' gospel witness in animistic societies (Collins 2009:10). Only beginning in the 1980s did spiritual warfare return as a major missiological concern.

Assessments: There are "striking similarities between what happened in the history of the ancient church and what is happening in demonic encounters and deliverance today" (Engelsviken 2000:88). Consequently, we need to understand the pluralistic and pagan contexts in which the church fathers ministered for us to relate spiritual warfare practices appropriately today.

Most of us today "are spared that background, but vestiges of an exorcistic power are found even in modern liturgies of baptism, suggesting that still from birth, we are confronted by evil spirit powers over which only [God] can ensure victory" (Daunton-Fear 2009:164). For example, exorcisms "in the form of prayers for protection from evil do remain in the baptismal rituals [such as] The Rite for Infant Baptism [and] the Rite of Christian Initiation of Adults" (Dallen and Elmer 2003:553). When

comparing the early church to the church today, we need to keep in mind that rarely are demonic issues dealt with in the assimilation process of new Christians. … In fact, the quality of training and discipleship of new believers often looks woefully inadequate when we compare it to the three-year catechumenate of the pre-Nicene churches. Thus, this may mean that there are more unresolved issues of sin and demonic influence among Christians today who have professed Christ for five years or more than among Christians in the early church (Arnold 1997:127).

In this light, acknowledging evil spirits in continued relationship to new believers should be recognized by evangelicals. In addition, baptism rituals to the sinner's prayer (where none contains any element of renunciation of demons, leaving open possible demonic influences to continue in the believer's life after conversion) should be revisited.

Spiritual Warfare in Recent Missiological Treatments

What is the root cause of human bondage to sin? The flesh or demons? How this is answered this determines one's understanding of spiritual conflict in relationship to missiological concerns. Generally, most practitioners of exorcism/deliverance perceive demons as the prime cause in human evil versus a more traditional model highlighting the sinful nature, with the demonic a "contributory exacerbating stimulus" (Collins 2009:199).

Some involved in spiritual warfare object to the term "demon-possessed," preferring "demonization" instead (e.g.,

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Moreau 1997:62; Kraft 2002:196; Warner 1991:80) as Christians can be "demonized" (Kraft 1992:34-35, Murphy 2003:51; Wagner 1996:85-86). Pentecostals dislike the term, which Kraft (2002:196) believes "is a misunderstanding concerning the concept of possession"; however Clinton Arnold (1997:78-79) sees the use of "demon-possessed" for Christians as a "tragic confusion."

Assessing Demon Rankings

Are there different kinds of spirits and authority rankings in Satan's kingdom? According to Murphy (2003:22), there are those (1) "free to carry out Satan's evil purposes," (2) "rebellious angels … bound in the abyss," (3) "bound forever, not in the abyss, but in hell," (4) "bound within the earth." Kraft (2002:305) claims that there are "ground-level" and "cosmic-level" spirits which may be (1) institutional spirits (2) vice spirits and (3) nature, household and cultural item spirits. For Murphy (citing Ac 5:3-9, 1 Cor 7:5 and 1 Thess 3:5), Satan has also "assigned evil spirits against each of us" (2003:43).2 For example, Wagner (1996:146-148) names Beelzebub as "one of the highest ranking principalities in the invisible world of darkness" while Kraft (1992:123-125) provides a long list of demon names and functions.

The best assessments however reveal that in the NT "Satan alone is dignified with rank" when he is called the "prince of demons" (Mt 9:34, 12:34) and "ruler of the kingdom of the air" (Eph 2:2) (Guelich 1991:63; Twelftree 1993:164). He does have a hierarchy of demons (Mt 12:24; 25:41) that operates on a united front (Mt 12:25-26; Mk 3:23-26; Lk 11:17-18) but it is unknown how extensive is the hierarchy (Page 1995:99).

Assessing demonization

According to Kraft (2002:190-192) and Murphy (2003:433), demons may "attach" themselves to people.[3] Attachment may also occur when there is human "garbage" (i.e., unresolved sin or sinful practices) that attract them as rats are to garbage (Kraft 2002:190-192) such as "unrighteous anger, self-hatred and hatred of others, revenge, unforgiveness, lust, pornography, sexual wrongdoing, various sexual perversions (like transvestism, homosexuality, bestiality, sodomy) and drug and alcohol abuse" (Wimber 1987:118). There are "prideful, negative attitudes" that are "powerful negative energies" drawing Satan "like magnets" (Murphy 2003:510).

It is debated whether Christians can be possessed though they can become demonized in many ways.[4] Generally,

> ## « IT IS DEBATED whether Christians can be possessed though they can become demonized in many ways. Generally there are two views in missiology. »

there are two views in missiology:[5] (1) *Expansives*[6] (e.g., Kraft, Murphy, Wagner, Wimber) have a wide view of demonization and see exorcism/deliverance as a primary solution to human bondage. (2) Conservatives (e.g., Moreau, Powlison, Priest) mainly stress traditional/classical spiritual disciplines such as prayer, repentance, holiness, love and fellowship as answers. Expansives believe Christians are vulnerable to Satanic attack that occur for various reasons (Warner 1991:44, 80; Dawson 1989:194; Wimber 1987:114) in four primary areas such as

(1) Illicit sexual practices or fantasies out of control. (2) Deep-seated anger, bitterness, hatred, rage and rebellion, often leading to destructive and/or self-destructive impulses. (3) A sense of rejection, guilt, poor self-esteem, unworthiness, and shame. (4) Strange attraction to the occult and to the spirit world, often but not always, with a desire for illicit power over circumstances and other people (Murphy 2003:433).

Wimber (1987:116) notes examples of believers being demonized are 1 Sam 10:1, 9-13; 15:23; 16:14; Lk 13:18; 19:9; 22:3; 22:54-62. In con-temporary life, Christians are vulnerable when dabbling in false religions or witchcraft, having residual influence from past (e.g., sorcery, channeling, inter-generational or "familial" spirits) and unintentional invitations through habitual sinful practices (e.g., Eph 4:27) (Arnold 1997:116-120).7 According to Murphy (2003:195, 358, 385-386), vulnerable areas include being a novice (1 Tim 3:6), false teaching (2 Cor 11:13, 2 Tim 2:25-26), learning from demonized teachers (Gal 1:18), and being in the world where "Satan works in concert with its desires to lead us to ruin" (Jas 1:14; 1 Jn 2:16). Murphy notes the following examples:

Saul, daughter of Abraham (Lk 13:10-17), Annanias and Sapphira, and anger as a foothold for demonization (Eph 4:27) (2003:431-432). Arnold describes the "most fruitful and accurate way of describing demonic influence is along a continuum" (1997:101) (See page 4.)

Pentecostals such as Reddin however insist Christians cannot be demon possessed; previously, all believers were enslaved to sin and Satan but are "no longer in bondage because 'whom the Son sets free is free indeed' (Jn 8:36)" (1999:228). Arnold's conclusion of the Expansives' views is that "most of the ways that demons work against believers would not be described as symptoms of 'demonization' or inhabitation" (1997:101). Page (1995:138) believes those "who support the shift to the language of demonization often apply the term demonized to people whose condition is less severe than that of the biblical demoniacs." Therefore, it may be better to term it "demonic association" than to speculate on the degree of connectedness and generate confusion when Scripture hardly

Continuum of Demonic Influence

Tempted	Regularly yielding to demonic temptation	"Devoured" "Taken captive"	"Demonized" "Has a demon"

indicates such detail. That being so, sometimes Jesus' followers are also called "Satan" (Mt 16:17), "the devil" (Jn 6:70), "children of the devil" (Mt 13:38, Jn 8:44) or that he enters into them (Jn 13:2).[8]

There is however a multidimensionality to sin and evil as Satan can afflict the body, emotions, mind and will, and disorders nature (Engelsviken 2000:85). Because of this, "spiritual conflict involves more than one enemy, it must engage the flesh, the Devil and the world" (Engelsviken 2000:90). Consequenttly, an integrated healing model should address the body, soul and spirit (Wimber 1987:169-171, 201-202). There is sometimes a "dual causation" thus "spirit problems need to be dealt with at both human and suprahuman levels" (Kraft 1995:105, 120-123). This view "encourages a wholistic approach to Christian maturity … and not myopically attribute evil behavior to one source [obliging] a deliverance ministry in conjunction with sound therapy and a solid mentoring/discipling relationship" (Arnold 1997:36).[9]

For Christians overall, "spiritual warfare … belongs exclusively to the arena of sanctification, not at all to the arena of salvation" (Murphy 2003:97). Believers should remove any grounds for attack by renouncing any ungodly involvements, repenting from sin, and asking God for strength and perseverance during times of attack (Lk 22:32; 2 Cor 12:7-8; Col 1:11) (Arnold 1997:115-126).

It is however "noteworthy that the first mention of Satan in Acts deals with his influence over members of the Christian community [and] not through some act of terrible depravity, but through an act of religious devotion" (Page 1995:132). This suggests that "from the very beginning Satan

sought to hinder the spread of the gospel by causing believers to stumble [but yet] did not frustrate the work of God" (Page 1995:133). 1 Tim 3:6-7 recommends Christians to appoint mature individuals to authority positions in ministry; leaders must be careful as Satan lays traps for them as "there are those who are eager to find fault whom Satan can use as his instruments" (1 Tim 3:7) (Page 1995:195). Satan is in the world but

Scriptures are not preoccupied with defining these issues. The biblical writers were also not concerned to discern "when a temptation is from the inner evil impulse, from a cultural/societal influence, or directly from a demon. They seem to see all three involved in the process. (Arnold 1997:98)

Rather, we should pray daily for deliverance from the Evil One (Mt 6:13). The point is to resist Satan if he comes (Jas 4:1-8). However, God may also allow him to attack us in order to test/purify us (Job 1-2; 1 Cor 5:2; 2 Cor 12:7) or discipline wrongdoers (1 Cor 5:5; 1 Tim 1:20) (Page 1995:200-203, Murphy 2003:519).

Assessment: Deliverance ministries must include healing, conversion, repentance and continuous discipleship. This means that missiology should (1) integrate counseling dynamics in analyzing human bondage and (2) prioritize prayer and mentorship for physical and emotional healing in such engagements. It is important to

develop an understanding of sanctification that addresses all of the human person: our spiritual, emotional, mental and physical selves. Such a holistic understanding of sanctification will include the development of spiritual disciplines, inner healing and deliverance. All need to become tools supporting the sanctification of Christians through the Word by the Holy Spirit (Engelsviken 2002:95).

Assessing Exorcism/ deliverance practices

Exorcism ministries usually involve four phases: preparation, discernment, deliverance and post-exorcism. *Preparation* varies depending on the discernment process, the number of participants and "type" of demon believed to be present. Some previous deliverance ministry is important otherwise it "can be a possible handicap to an examination of the dynamics of spiritual warfare" (Kraft 1995:135). Murphy (2003:521) outlines the following handicaps: (1) Not dealing adequately with personal, social and supernatural sin. (2) Inadequate pre-deliverance counseling of the afflicted to discover issues in their life. (3) Inadequate post-deliverance counseling. (4) Incorrect diagnosis. (5) Overestimating Satan's power. (6) Underestimating Satan's power. (7) Evil people in our midst. (8) Overemphasizing/seeking manifestations of the Holy Spirit. Wagner believes Christians may face hindrances ministering when they "may not be full *enough* of the Holy Spirit … intimate *enough* with the Father or … open *enough* to receive input from [their] peers" (1996:68-69). Those with gifts of healing, discernment of spirits or word of knowledge should also "work together in healing clusters" to minister (Wimber 1997:195). Teamwork is important as engaging Satan "is not the work for heroic individuals [but] must seek the support of a group of intercessors" (Engelsviken 2000:90). Ministering as a team is vital for prayer support, safety, counsel, multi-perspectival and recording evaluation purposes (Wimber 1997:230-231).

Discernment: How demons are discerned depends on (1) the individual or team's skill or gift of discernment,

(2) factors/manifestations relating to the afflicted or (3) the possibility of asking demons for their names. Missiological debates have revolved around the gift of spirit discerning and factors that may show vulnerability to demonization (e.g., curses, energized objects, generational sins and places) (Kraft 1995; Priest et al. 1995).

With regards to (1), the discussion revolves around 1 Cor 12:10 and the gift of distinguishing between spirits. Wagner affirms some Christians have a "spiritual Geiger counter," a gift which reveals a demon's identity and intentions (1996:68).10 Moreau remarks it is an ability to discern evil from the Holy Spirit (1997:47). Dawson (1991:161) believes it involves determining identities of demons and that it belongs to all Christians as "part of God's grace expressed in order to bring all … to maturity" (1989:27) while Wimber (1990:32) notes that "many power encounters begin with supernatural insights, called words of knowledge in Scripture" (e.g., Ac 5:1-11). Priest et al. (1995:50-55) disputes this spiritual Geiger counter gifting (including the gift of word of knowledge), finding no such warrant as 1 Cor 12:10 is testing based on doctrine. A plausible explanation may be that missionaries seeing strange people and culture experience "disturbed feelings … which sometimes lead them to speak in terms of being able to 'sense' the spiritual darkness" (Priest et al. 1995:53).

Theologians also disagree, seeing three views as to the meaning of the gift: (1) Testing of prophetic utterances (Fee 1991:596-597),11 (2) distinguishing between evil versus the Holy Spirit or (3) a combination of (1) and (2).

Another way to discern demons is to observe their external manifestations. According to Murphy (2003:271), three ways that demons can manifest are being forced to it by a man of God, the demoniac's self-confession or a person's visible affliction by some "thing."12 Arnold (1997:127) notes that "unless the person manifests some sort of supernatural power or abilities, such as levitation or superhuman strength, it is difficult to diagnose the presence of a spirit merely by a set of symptoms." Should such difficulties occur, one can pray "If there is a demonic spirit causing this problem, I now command you in the name of … Christ to depart!" (Arnold 1997:128)13

Interestingly, "few criteria are given in the Gospels for indicating the presence of an evil spirit in a human being, except that the demons in different ways hurt the possessed person … as if the symptoms of possession were obvious and recognised on the basis of previous experience" (Skarsaune and Engelsviken 2002:83-84).14 Here, it may help to learn from the Catholics who have had long historical experiences on this. For them, the demonic can be discerned by evidence of superhuman strength, knowledge of hidden or distant things, ability to speak or understand foreign languages, levitation, etc. (Cuneo 2001:234, 255; Martin 1992).15

Assessment: With regards to the first method, the gift in 1 Cor 12:10 is difficult to be determined from Bible exegesis alone as missiologists and theologians who are non-charismatic and Pentecostal/charismatic disagree over its meaning. Generally, the latter see the gift as distinguishing spirit-beings16 while non-charismatics see it as testing doctrinal content. Thus, this disagreement remains unresolved.

As for the second approach, discernment by observing demon manifestations are susceptible to sociocultural interpretations (Engelsviken 2000, Moreau 2002, Priest 1995:53). What may be understood as demonic in one culture may not be to another (Goodman 1988:1-24). Here, it is important for missionaries to discern with believers from other cultures to ascertain if demonization markers are culturally variable or not. Finally, a team diagnosis involving a missiologist, pastor, doctor/ psychologist is key. Great humility and dependence on the Holy Spirit working with an interdisciplinary team of workers that are culturally diverse and spiritually mature is strongly recommended. Even so, Page (1995:181) warns that there are

a number of dangers implicit in proposing a diagnosis of possession. First, given the susceptibility of some to the power of suggestion, one may unconsciously induce simulated possession. Second, one may encourage exaggerated views of the power of the demonic and an unhealthy paranoia. Third, one may provide those who are inclined to deny personal responsibility for their actions with a convenient scapegoat.

Ultimately, it is important to trust in God's Spirit to lead the team through the diagnostic step and process as "the burden for healing is on him, not us" (Wimber 1987:204).

A third method to discern the demonic is to ask demons for their

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names (e.g., Kraft 2002:197; Wagner 1996:71) or consult pagan sources for data on demons (Dawson 1991:158; Wagner 1990:85). Kraft, Murphy and Wagner note that such actions should:

1. Be done in Jesus' name or under the Spirit's power to control them (Kraft 1995:117-118).

2. Compel them to speak truthfully (Murphy 2003:282). Murphy observes that "every time the words of a demon are recorded in the NT, they speak the truth!" (cited by Wagner 1996:69).17 Interestingly, the only time spirits are mentioned telling lies are in 2 Kg 22:11, 12, 19-23 when it was God who directed lying spirits to do so.

3. Consider them as "hostile witnesses" (Kraft 2002:197; Wagner

1996:71).

The main reasons for asking their names are that it hastens deliverance (Kraft 2002:197) and gives more authority over them (Wagner 1996:200). Kraft believes that "under the power of the Holy Spirit they frequently reveal things that we could not have discovered [and] use that information to lead the demonised person take care of the garbage that gives the demon rights" (2002:197). Wagner writes that we "have *examples* of Jesus both naming and addressing demons (1996:201).[18] *In one instance* He learned the name of the demon by asking the demon itself" (italics mine) (Wagner 1996:201). However, Murphy notes that Jesus "requests information from the demon to know better what is occurring in the life of the poor man" and opposes "knowing the name of the demon to get authority over it [as this] is magic" (2003:282).

It is thus more likely they are mapping "native belief about spirits" (Priest et al. 1995:33).

Assessments: Regarding exorcism in the NT, "direct dialogue between Jesus and the demon in the possessed person is the normal style … with the one exception where it is a demon of muteness" (Skarsaune and Engelsviken 2002:83). Though Jesus only asked a demon's name once (e.g., Mk 5:9), even then, it unclear whether a name or number was given (Guelich 1991:41). Jesus also "never names or addresses a demon by name [but] asks the demon(s) his name after he has already ordered the demon(s) out!" (Guelich 1991:41). However, Catholics have taken a middle position–allowing the use of demon-supplied information only insofar as its usefulness (Martin 1992).

In Scripture, when demons spoke, it was mostly uninitiated by Jesus, but often in fear of him or calling his name

more "effective" power to exorcize. If Paul states that Christ

> has been raised 'far above all rule and authority, power and dominion, and *every name that is named* [then] why do we need to find the name of a [demon] if we are in union with a Lord who has been exalted high above every conceivable power, regardless of its name or title? (Arnold 1997:163)

Types of exorcism encounters: According to Kraft (2002:190-192), there are four major approaches to spiritual warfare: (1) Traditional evangelical approaches: They see "Satan's activity limited largely to tempting people to sin [and] the antidote … to learn more about the kinds of temptation employed and how to combat them. (2) Truth-oriented approaches: These "focused on dealing with self-image and works quite well with those who are able to take cognitive control of their emotional wounds and to tell themselves the truth of who they are [and] to go through certain steps towards freedom that involve learning and assimilating basic scriptural truths concerning who we are in Christ … and if there are any demons, they leave." (3) Deliverance or power-based approaches: They assume "demons are the major problem and that simply casting them out is the way to get people healed" (e.g., the Pentecostal/charismatic approach.) (4) Inner-healing approaches (e.g., John and Paula Sandford, Charles Kraft, Ed Murphy): These "focus almost exclusively on dealing with emotional and/or spiritual 'garbage' [or] demonic 'rats' that may be attached to the garbage." Garbage may be frequent/ generational sins, curses, etc. that may allow demonic attachment to people. Of these approaches, the most common are (2) and (3) (Wagner 1996:258).

Truth encounter: Generally, all sides approve the truth encounter in spiritual conflict. A key is Scripture memorization and speaking God's word to counter Satan (e.g., Luke 4) (Anderson 1993:84-86; Moreau 1997:36, 147).19 For Moreau, engaging truth by putting off sin, putting

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Conservatives however see this practice as animistic. Because demons by "very nature and every action are characterized … by deception and lies … ideas from Satan should not be trusted" (Priest et al. 1995:29-30). A citation of Mark 5 is unconvincing as the demon (i.e., Legion) reveals a number, not a name (Powlison 1993:125). Lastly, beliefs from non-Christians cannot be trusted for ontological truth (Hiebert et al. 1999:35-36, 169). Priest et al. (1995:32) state that "what is valid is not clearly explicated by Wagner as to whether it is a phenomenologically precise description of realities or an ontologically accurate description of these realities." If it is the former, there "would appear to be a very literal sense in which Kraft, Murphy and Wagner are propagating 'doctrines of demons"–doctrines which they learn from demons" (Priest et al. 1995:31).

to control/repel him. When they did broadcast truth to people, they were unwelcomed (Ac 16:18) or in anticipation of an attack (Ac 19:15). That Jesus hardly accepted demon testimonies in his exorcistic encounters should caution practitioners using this method for all cases. Whether it is likely demons always speak truth commanded to do so in Jesus' name is inconclusive. In balance, an uncritical acceptance of the testimony of demons is an excess to avoid (Arnold 1997:129-130). However, we should be open as not all church fathers rejected it when demons could be compelled to tell the truth in Jesus' name (Daunton-Fear 2010:70-71) but *extremely* cautious and circumspect and only when led by the Spirit to do so.

There is however no biblical warrant to seek pagan sources to discover demon names and rankings to gain

on righteousness and exercising one's authority in Christ resists the enemy's attacks (1997:15-18). These practices involve the spiritual disciplines and believing and acting on that truth versus Satan's lies (Moreau 1997:17, 25). Personal discipleship involves "truth, confession and repentance, forgiveness, extending blessings for curses, and loving our enemies" (Moreau 1997:79, 83).

The weakness of this method is a highly cognitive approach (i.e., battle for the mind) that minimizes the power aspects (Ellenberger 1990:165). It strongly appeals to evangelicals as it is clean, non-demonstrative, mostly quiet and cognitive-centered. Another weakness is that it especially overlooks sickness caused by demonization that truth encounters cannot overcome (Mungadze 2002, Thomas 1998).

Power encounter: There are times, especially when evangelizing persons from New Age/occultic backgrounds, that a power encounter is essential to "demonstrate the power of God over the deceiving spirits, not simply to talk about it" (Warner 1991:19). Murphy believes exorcism is always a power encounter, "even where truth encounter is used" (2003:342).[20]

There are two critiques of power encounters: (1) It may underemphasize truth though Wimber notes "unbelief is the evil that is conquered in a power encounter" (1986:16). (2) It may resemble animism in appearance and practice (Priest et al. 1995).

Dispelling and expelling demons: All deliverance practices usually include addressing demons to exit the afflicted in Jesus' name. Beyond this a wide diversity of methods exist, e.g., baptizing the person, serving communion to demoniacs, using salt as well as anointing oil, making a sign of the cross (Kraft 1992:198, 231).[21] Wagner (1991:9-10) states Christians should use one's spiritual authority in Jesus' name and apply the blood of Jesus, (Wagner 1991:9-10).[22] For Wimber (1987:124-125), self-deliverance involves turning to Christ, confessing and repentance of sins, commanding

demon(s) to leave and destroying all objects linked to that area of sin. If there are many demons in a person, they need to be exorcized one by one (Wimber 1989:96).

Sometimes expulsions are slow if people are not operating in the right spirit or confronting a difficult demon that requires prayer (Murphy 2003:295).[23] If a demon fakes its departure, Wimber would test it, saying "If there is a spirit in there, I command you to manifest" (1989:233).

In discussions regarding "binding the strongman," a more specialized method is used.[24] Regarding Mt 12:29, 16:19 and Lk 13:16, Wagner comments that

binding means restricting the power of evil on all levels. Because we have such spiritual authority and knowledge that "sin has been bound in heaven" (e.g., lust, pride and bitterness), "so have demons [as well] the authority to bind the spiritual forces behind war or oppression or child abuse or racism or pornography …." (1991:15)

However, the "higher the rank of the evil spirit, the more spiritual power is needed to bind it" (Wagner 1991:17)

Assessments: Biblically and historically, it is valid to "defeat the devil through the application of the blood of Jesus" (Arnold 1997:165). While Jesus' name is relationally and authoritatively efficacious for believers to tame and expel demons, it should not be used mechanically or flippantly as the "problem with the use of authority is that it easily degenerates into using a formula" (Warner 1991:75).

There is also a difference between *praying to God for protection* from Satan versus *praying against* demons. Exegetically, the act of expulsion (*epitiman* in Mk 1:25) means "rebuke in order to expel" (Twelftree 1993:68-69). However, Moreau asserts there is no "justification scripturally or historically for confronting these spirits directly by discerning their names and attacking them in prayer" (1997:175). Guelich states that appeals to Eph 6:18-19 (where prayer is a call to supplication and intercession) hardly validates speaking against demons as a weapon (1991:6). Interestingly, preaching (Ac 5:5-8) or music-playing (1 Sam. 16:23) may cause the expulsion of demons

« **THERE IS A DIFFERENCE** between *praying to God* for protection from Statan versus *praying against* demons. »

Among the possibilities that one is "impotent in binding and loosing" may include lack of submission to Christ's lordship or unholy lives (Wagner 1991:18). Wagner believes when believers "do address the evil spirits, it is not with petitions, but with authoritative *commands* and *rebukes*" (ibid.). Kraft (2002:305) claims Christians are authorized to bind social vices, cultural or "institutional spirits" in Jesus' name. Moreau qualifies this, stating that "if by binding Satan we mean limiting, hindering, constraining and even stopping his work in the lives of others, then Christians certainly can bind him" (1997:159-160).

or even when faith is silent *by the one possessed* (Mt 15:58).

Wagner however asserts that demons are always "obstacles that must be removed" or bound and expelled (1996:156). However, Scripture indicates this need not always occur. For example, God uses Satan or his agents to humble Paul (2 Cor 12:7) or discipline believers (1 Cor. 5:5; 1 Tim 1:20). Conversely, Psalm 78:49 shows angels being responsible for the deaths of Egypt's firstborn (Page 1995:81 n.121).[25] Elsewhere we also see the "angel of the Lord" being represented as a destroying angel in 1 Sam. 24:15-17, 2 Kg 19:35, 1 Chron. 21:12, 15-16;

2 Chron. 32:21 (ibid.).

Two conclusions are realized in these passages: (1) Evil "relates only to the effects the angels [or demons] bring and not to their character" (ibid.). (2) Even if demons are discovered, they need not be expelled as they "may perform socially beneficial roles in different cultures" (Goodman 1988:87-94) that serve God's greater purposes.

In addition, there are limits on our authority to bind Satan (Moreau 1997:160-161): (1) It is dependent upon God's authority in its exercise, and he only permits that which is consistent to his will. (2) The state of our relationship with God (e.g., unbelief, sin) is a factor as well. Arnold notes Christians are "not called to bind the strong man ourselves" as this "has already been done by Christ" but to "plunder the strong man's possessions

>> **ANY TEACHING ON** spiritual conflict that leads us to overly fear Satan "that we lose our confidence in Christ's victory over him and in God's sovereign power to protect us must be rejected." >>

by bringing them the message of redemption and deliverance and helping free them from the enslaving grip of Satan and his forces" (1997:106).[26] Satan is only as bound/loosed as much "as long as God wants to use him (2 Cor 4:4) [for] the day is coming when he will be bound" (Reddin 1999:225).

Lastly, while Jesus was divine, demons sometimes delayed or bargained with him on terms of their expulsion (Mt 8:29, 31; Mk 5:7, 10, 12; Lk 8:28, 31-32) (Page 1995: 152). Unsurprisingly, they may still continue doing so in contemporary deliverance ministries. Jesus was also not always successful immediately in all his healing attempts (Page 1995:146); for example, the healing in Mk 8:22-26 occurred in two stages (Twelftree 1993: 84).

Post-exorcism/post-encounter: Among the Expansives, few discuss what proceeds through post-exorcism.

Conservatives who stress the spiritual disciplines (e.g., prayer, repentance, bible study, fellowship) are more helpful, reminding us that deliverance must not "usurp the primary need for discipleship" (Collins 2009:105). Here is where spiritual formation cannot neglect spiritual warfare in its practices.

During this stage, believers must be alert for "darkness, evil days [for] demonic activity still persist," thus, "they are still susceptible to its influence and can only resist it by appropriating the power of God" (Arnold 1992: 115, 142). However, any teaching on spiritual conflict that leads us to overly fear Satan "that we lose our confidence in Christ's victory over him and in God's sovereign power to protect us must be rejected" (Engelsviken 2000:87). Christians can be assured of victory over Satan for Christ appeared to destroy his works (1 Jn 3:8); when believers are filled with God's word, the Devil is overcome (1 Jn 2:14). Christians should "make the most of every opportunity 'because the days are evil' (Eph 5:16) [for] we do not yet live in the fullness of the age to come" (Arnold 1997: 38).[27] It is only in the eschaton that Satan is bound for a millennium (Rev 20:3). Therefore, we need vigilance (1 Pet 5:8) and daily prayer that God will "deliver us from the evil one" (Mt 6:13).

Spiritual Warfare and Recent Theological Reflections

According to Twelftree, Mark's Gospel "portrays Jesus using techniques that would have been familiar to his readers from their knowledge of other exorcists" (2007:47). They include: (1) *Common refrains*: When

Jesus expels demons, he used refrains such as "Be silent!" (Mk 1:25) and "Come out!" (Mk 1:25; 5:8; 9:25) (Twelftree 2007:46). This command is "the basic method found in common to all kinds of exorcists … in the NT period" (Twelftree 1992:167). (2) *Naming demons:* When Jesus asks the demon its name [in Mk 5:9], it parallels the ancient belief that "possession of someone's name was thought to include power over that person" (Twelftree 1993:84). (3) *Transfer of demons to another object:* When "Jesus took up the practice of transferring demons from the sufferer to … a herd of pigs (Mk 5:12-14), such demonically charged objects … could be thrown away or destroyed to effect and perhaps signify the demon's departure from the situation" (Twelftree 2007:46). (4) *Territorial spirits:* The "request to not be sent out of the area [in Mk 5:10] coincides with the contemporary notion that demons were especially associated with particular regions" (Twelftree 1993:167).

However, other features of Jesus's exorcisms distinguished him from pagans: (Twelftree 1993:162, 167; 2007:47-48): (1) He "did not 'charge,' 'adjure,' or 'bind' the demons by another power-authority [but] used the emphatic 'I' for which [there is] no parallel in any other incantation or exorcism story in the ancient world." (2) Jesus was "not operating unaided–relying only on his personal force or presence–but was also using a power-authority, the Spirit or finger of God." (3) When Jesus expelled a demon without a word (Mt 12:22) he "seems to have experienced no such difficulty" compared to other contemporaries who had difficulty getting demons to speak. In every case, "Jesus is clearly in control of the situation [as] there is simply no contest … in stark contrast to [others] which often reflected a power struggle between the demon and the exorcist" (Guelich 1991:40).

Other dissimilarities are (Twelftree 1993:48): (1) Apart from exorcism, Jesus "expressed no interest in the

control of and protection from unwanted demons, as frequently found in ancient magic." (2) Jesus "did not appear to rebuke sickness, reserving exorcistic language and technique for the removal of demons." Unlike other healers, "no one returned from him uncured" and "he required no aids in his exorcisms." (3) There is "no evidence that Jesus collected [or] used artifacts or a library of incantations." (4) He showed "no interest in exorcising buildings or places." Lastly, Daunton-Fear (2009:15) observes that Jesus "offered no questionable course of treatment, and provided almost invariably instant cures free of charge."

Assessments: When comparing Jesus against his contemporaneous exorcists, we see how God can work by borrowing animistic practices for his purposes (e.g., Gen 30:27). However, there are also dissimilarities in the rituals as Jesus transformed them and their meanings. The deliverance methods Jesus (and his disciples later used, e.g., Peter's shadow, Paul's clothing) were contextual bridges that God used to accommodate to the pagan worldview (Twelftree 1993, 2007). I. Howard Marshall writes:

> In a situation where people were gripped by superstition, perhaps the only way for Christianity to spread was by the demonstration that the power of Jesus was superior to that of the demons, even if those who came to believe in Jesus were tempted to think of his power and person in ways that were still conditioned by their primitive categories of thought (cited by Murphy 2003:351).

Overall Conclusions: What Can We Learn?

Lesson 1: Spiritual warfare discussions must carefully parse similarities/ dissimilarities between animistic practices versus Christian ones. It is inaccurate to say the "ways in which animists misanalyze are not so much due to a misunderstanding of the principles as to their application of them" (e.g., Kraft 1995:98). Major differences do not merely "lie in the source of the power and the way they are used, not in the principles themselves" nor

that the workings of "Satan and God operate under the same set of rules" as Kraft (1994b:42; 1995:105) asserts. Rather, it is in the sufficiency of *some* clear dissimilarities from the beginning so that both an emic-etic tension is maintained in the truth-power encounters. This is because a survey of Jesus' exorcism methods and its practice in church history show not only great similarities to those of the pagans, *dissimilarities* were also present. Mere surface similarities do not automatically signify syncretism as long as sufficient dissimilarities are present in the borrowing.

Thus, if some of the practices reflect a one-to-one "correspondence between the belief and the reality" (Priest et al. 1995:32), missionaries should use that

as a contextual bridge for gospel witness. However, a failure to introduce sufficient dissimilarities in its initial contextual use "will invariably end up syncretistically incorporating animistic and magical notions of spirit power into our doctrinal understandings of the demonic world" (Priest et al. 1995:32). In addition, the locals may fail to distinguish between genuine Christianity versus animistic practices.

Lesson 2: Satan contextualizes his schemes in various societies and cultures[28] via "deception in an attempt to redirect human allegiances to anyone or anything other than God … with regard to all institutionalized forms of religious or ideological allegiance, including the church" (Englesviken 2000:85). Because of this, Christians are strongly cautioned "against taking ideas, methods or strategies developed in one society and using them uncritically in another" (Engelsviken 2000:91).[29]

Lesson 3: God has given Christians all things that are sufficient for righteousness (2 Pet 1:3-4) so that one need not pursue an etiology of demonization as part of its cure. In Scripture, the cure is considered more importantly than its cause. Therefore, it is unhealthy to dwell overmuch on demons and demonization. Christians need to practice the presence of God more than Satan. Even so, believers need to account for sin's multidimensional aspects and not pit one approach over another (e.g., truth versus power encounter).

Lesson 4: It is "too simple to say that what God's people do is of God … or that what non-Christians do is of Satan" (Hiebert 1989:136). Similarly, not all demonic activities always mean

evil and not all angelic activities always mean good. Implicitly, not all demonic activities (when discerned) need to be exorcised (contra Wagner 1996:156) as God may use them for greater purposes[30] and not all angelic activities end up being "good" in human eyes.

Lesson 5: Christians may count on fruit to validate method but not in and of itself (e.g., Kraft 1995:107) as the nature of the healing or deliverance needs critical examination (Hiebert 1989). False Christ-followers can also perform healing miracles but their sources are un-Christian (Mt 7:22).

In addition, "resultant fruit … does not necessarily validate all of [one's] assumptions [as] it is not always easy to determine which elements of human strategy and assumptions were critical" (Priest et al. 1995:43). Sometimes, "different approaches based on contradictory assumptions may each work [and] in such a situation, the issue of truth, of which assumptions

are true, must be settled by recourse to criteria other than that of pragmatism" (Priest et al. 1995:44).

Lesson 6: Hiebert (2000:174) observes "Scripture and church history show that demonstrations of God's power often lead some to believe, but they also excite the enemy to greater opposition, leading to persecution and death." Warner (1991:47) warns Christians against two errors: (1) seeing Christian living as "a constant diet of spectacular demonstrations of spiritual power [but not] whether the results are in harmony with the teachings of Scripture" or (2) "withdraw from a concern with the demonstration of spiritual power [to be] a powerless Church." However, "we do not shrink from spiritual conflict, since to avoid it is costly to the kingdom of God" (Engelsviken 2000:89). This matters as Christians and churches are in desperate need of showing God's power in transformed lives and in a Christlike confrontation of evil wherever they find it, whether demonic, systemic, or personal. Here we face two dangers. One the one hand, we may avoid bold demonstrations of power for fear these may become magic. The church is then poor in the manifestations of God's might. On the other hand, in our zeal to demonstrate God's power, we can run after the sensational and be tempted to use power for our own glory. Neither miracles nor the cross can be taken out of the gospel without distorting it (Hiebert 2000:176).

Lesson 7: Prayer is at the heart of spiritual warfare and is so vital it is the means of intimacy and communion with the almighty Lord. Prayer is also an expression of faith. The very act of prayer is an admission that "there is someone greater than I" and that "I am not able" (Arnold 1997:43).

It therefore should not be just a weapon or it may overshadow "intercession and fellowship with our Creator [and] a means of … growth, and strength" (Moreau 1997:175). In relation to evangelism, when it is "snatching people from the fire" (Jude 23), it is a type of spiritual warfare and attack on Satan. When the Church is somatized to "the awareness of the power of God" by the Spirit in prayer and in evangelizing the lost, it is "divinely empowered and directed" to fulfill its mission to the lost world (Arnold 1992:139).

Lesson 8: Spiritual warfare also has a relational foundation vis-à-vis "our relationship to God and with others, and our relationship to Satan–and relationships do not work by invoking ritual or through the use of magic" (Moreau 1997:11). Therefore, a "'gentle invasion' that overcomes evil with good and wins people by love is as important as demolishing Satanic strongholds. Consequently, Christians should use God's power where it "becomes the source of ethical enablement [and] the basis for the exercise of Christian love." This contrasts with the pagans where many spells were used to gain advantage over people while God's power enables believers to love after the pattern of Christ (Arnold 1992:99-100). In this way, truth and power remain central in God's people and the gospel witness (Hiebert 2000:163).[31]

Godly power is always rooted in love, not pride; redemption not conquest; and concern for the other, not the self. It is humble, not proud, and inviting, not rejecting" (Hiebert 1989:134).

In conclusion, "spiritual power in Scripture is never an end in and of itself [as] Jesus cautioned [the disciples] and pointed them to their relationship with the God who provides the power" (Kraft 2002:293). Thus, "as crucial as the power issue is both scripturally and contextually, we dare not diminish the traditional evangelical emphasis on a commitment to Christ [nor] neglect the issue of truth … to be an experienced truth, not simply intellectual truth." In spiritual warfare ministries where there is a demonstration of power, it should not be dichotomized from the expression of love but be seen as a part of God's redeeming love (Kraft 2002:294).

Endnotes

1. For our discussions, I examine only the North American setting. For the U.K., see Walker (1994) and for rest of the world, see the excellent compilation Deliver us from evil by Moreau et al. (2002).

2. Wagner (1989, 1991, 1996) and Dawson (1989, 1991) discuss territorial spirits but due to space, I exclude them. For recent writings exegetically affirming the existence of territorial spirits, see Heiser (2001) and Stevens (2000) who have critiqued Priest et al. (1995) here.

3. Kraft believes there are degrees of demonic attachment. See also Ellenberger (1990:164-165).

4. For discussions of this, see Warner (1991:83, 86), Moreau (1997:61-62), Arnold (1997:82, 88-89), and Thomas (1998:318).

5. This classification somewhat artificial and does not reflect the complexity of all views. E.g., Arnold's (1997) and Moreau's (1997) views cut across the categories.

6. Here I borrow Scotland's (2006) use of the term but in a more broader sense.

7. Arnold (1997:119-120) states that those who overlook this text "criticize those involved in deliverance ministry for assuming that they may be a sin problem in a person's life that has attracted a demonic spirit."

8. On this, see Evans (2010:147) and Page (1995:122, 126-127).

9. See Arnold (1997:115-126) for his detailed approach to multidimensional aspects of spiritual warfare.

10. Sociologically, practices of discerning the demonic historically involved social and religious elites assigning to others traits of diabolism to reduce threats their socio-religious self-interests (Caciola 2003, Sluhovsky 2007). Historically, this gift of discernment has been used as a "spiritual cudgel for coercing people into deliverance" or a "mechanism of social control" (Cuneo 2001:119) towards female mystics and nuns (Caciola 2003), witches (Sluhovsky 2007), Pentecostals and charismatics (Unger 1997, Dickason 1986), communism and occultists (Peretti 1986), Hinduism and other non-Christian religions (Murphy 2003:xiv), feminism and church insurbodinationism (Cuneo 2001:121), homosexuality (Murphy 2003:136-142) and most recently, terrorists (ibid:vi).

11. But see Grudem (1982: 263-268) for its refutation.

12. See also Wimber (1987:111-112, 124) for his own list of demonic manifestations.

13. However, Arnold is inconsistent as he elsewhere states that an excess to avoid is "When in doubt, cast it out" (1997:130).

14. See also Thomas (1998:315) and Page (1995:178).

15. According to Martin (1992), the four Catholic criteria are (1) secret knowledge (2) superhuman strength (3) aversion to holy objects and (4) speaking in foreign languages. Cuneo however believes these markers can have

physiological, medical, psychological or cultural explanations (2001:162, 264).

16. However, a prominent Pentecostal exception is Fee (1991:596-597).

17. For example, Job 1:10; Lk 4:6; Mk 5:9; Lk 8:30; Ac 16:17; 19:15.

18. However, Wagner cites no other examples in Scripture though he cites a plurality here.

19. Page (1995:208) however believes this is without foundation.

20. A variation of this is an allegiance encounter (Kraft 1989:84), where "the locus of the battle is in the total being of the person–will, mind, emotions and world view" (Ellenberger 1990:166).

21. Sprinkling salt/holy water or brandishing the crucifix is a Catholic ritual (Martin 1992).

22. See also Moreau (1997:164). For Wagner (1996:52), speaking to the demons in the "rhema word" from God is efficacious as it is the spoken word of God (as distinct from the logos, which is the written word of God).

23. See also Unger (1977:148). Collins (2009:131) notes that these reasons are stated "to disarm … criticism that the form of deliverance ministry looks very different from the form found in the NT." Interestingly, in Mk 9:17-18, "Jesus does rebuke the disciples because of their lack of faith … [not] that prayer is the means of the exorcism … but rather that prayer indicates the disciples' appropriate faith relationship with God who was the source for the power over the demon" (Guelich 1991:60n).

24. This is typically mentioned in discussions concerning territorial spirits (Dawson 1989:20; Otis 1991:93, Wagner 1996:154; 1997:109; Warner 1991:140) as well as rebuking demonic spirits. Due to space, I only discuss territorial spirits vis-à-vis personal demonization.

25. In this passage, the Hebrew word meaning "destroying" is translated as "evil" in Judg 9:23.

26. Parsons observes that "Jesus only bound 'the strong man'; the Gospels give no suggestion that he tried to evict him … Moreover, the purpose of binding the strong man is to divide up his spoil; that is, rescue people from demonic influence, rather than actually to try to evict the strong man himself" (2007:113).

27. See Page (1995:215, 242, 247), Eph 6:12 and 1 Cor 15:24 for the on-going warfare.

28. Kraft (2002:298-299) discusses how Satan contextualizes in Japan versus in the West.

29. For how different cultures understand exorcism and spirit possession, see Goodman (1988).

30. For example, in 1 Sam 16:14-16, 23; 18:10 and 19:9, "six out of seven times, the evil spirit is mentioned … as coming from Yahweh" where God uses the spirit to punish Saul for his sin (Page 1995:76).

31. Arnold (1992:140-141, citing Nielsen) critiques cruciform theology noting there are "passages such as 1 Cor 2:4-5, 1 Thess 1:5 and Gal 3:5 that can speak of the visible display of the power of God without any indication … that it is concealed in weakness." In addition, "Paul is not saying that the power of God only comes to expression in an exceptional time of weakness and distress … but that the power of God is received by man, who is inherently weak" (ibid:141).

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Church Leaders and Theologians Tackle Challenge of **Witchcraft and Witch Accusations in Africa**

Deerfield, Il., April 4 — Fifty Christian scholars and church leaders, a majority from Africa (Central African Republic, Democratic Republic of Congo, Ghana, Kenya, Malawi, Nigeria, Tanzania), but including participants from Asia, Europe, and North America, gathered at Africa International University (AIU) in Nairobi early last month to discuss how the church community to beatings and murder. According to Tanzanian police records, in Sukumaland alone more than 200 women (mostly elderly widows) are lynched as witches each year. Those most frequently mistreated as witches are also society's most vulnerable: the elderly, widows, orphans, and strangers. Dr. John Jusu, Dean of the School of Professional Studies at AIU, stressed that these are

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The consequences of witch accusations are devastating, ranging from social ostracism to exile from one's community to beatings and murder.

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should respond to witchcraft and to witch accusations. While a variety of secular human rights groups have organized against witch accusations and violence, this historic gathering marks the first large-scale, international and interdenominational effort within the church and within the framework of Christian theology to address the growing presence of witch accusations and violence.

Health problems, death, infertility, and financial problems are widely attributed to "witches" thought to be acting through evil occult power. Elderly women are the ones most often alleged to be witches. Orphaned children are another vulnerable group, often willing to falsely confess to practicing witchcraft. Rev. Haruna Tukurah, a Nigerian pastor with ECWA (Evangelical Church Winning All), reported that 250 out of the 300 children in the orphanage he ran had been accused of being witches. Even pastors are often accused of being witches.

The consequences of witch accusations are devastating, ranging from social ostracism to exile from one's

precisely the categories of people whom God calls on us to protect.

Dr. Timothy Nyasulu, Synod Moderator and Education Secretary of the CCAP Synod of Livingstonia, Malawi (the largest Presbyterian church in Africa), highlighted the role of traditional diviners in witch accusations, reporting statistics on 586 church members (from ten congregations over ten years) who received church discipline for consulting diviners when they felt someone had bewitched them. Diviners are often more accessible than either health services or police. They may be motivated by hope of profits to tell their clients that a family member or neighbor has caused the sickness or misfortune. Christian "prophets" and "prayer centers" also frequently endorse witch accusations. Henock Banda reported on his research into "child witches" of Malawi, and said that when pastors pray for or attempt to exorcise accused "witches" this sometimes has the effect of providing pastoral endorsement to the charge that they are witches, rather than freeing them in the eyes of the community.

Some alleged witches seek exorcism, often after confessing under duress. Dr. Opoku Onyinah, Chancellor of Pentecost University College, Accra, Ghana, and Chairman of the largest Protestant denomination in Ghana, the Church of Pentecost, cautioned that discernment is required and that exorcism is often inappropriate because the accused is neither a witch nor a person possessed by demons but a person suffering psychological and social problems.

Researchers suggested that "neo-traditional witchcraft" was the most appropriate term for the contemporary phenomenon because both traditional and modern influences contribute. Contemporary influences such as Hollywood movies and the popular Ghanaian film genre that was analyzed by Professor Asamoah-Gyadu of Trinity Theological Seminary in Accra, were cited as contributing causes. Deliverance ministries and the prosperity gospel (sometimes influenced by ministries from the USA) also reinforce the belief that witches are harming others through evil supernatural means.

The assumption that witchcraft fears would wither away with increasing access to modern education has proven flawed. The wearing of amulets as protection against witchcraft is common among even Christian high school students in Kenya, as demonstrated by Justus Mutuku, Chaplain at Kabarak University. According to Nigerian theologian Dr. Samuel Kunhiyop who is currently serving as General Secretary of ECWA–a denomination with over five million regular attenders–there is currently a "wildfire" of witch accusations across all denominations.

How to understand the role of the demonic either in the lives of accused "witches" or in the "accusers" was a matter of discussion. Many African church leaders stress that "witchcraft is real," and many African Christians pray regularly that God will protect them from the attacks of witches.

Meeting in small groups, participants shared case studies and identified theo-

Marital Issues in Missionary Retention

David Cashin

As an institution which trains missionaries, Columbia International University has a vested interest in the deployment and retention of effective cross-cultural workers in long term service for the advancement of the mission of God worldwide. Over the years my institution has often modified its curriculum, in consultation with cooperating mission agencies, to ensure that spiritual formation and best practices in missionary service were adapted to match the needs of new generations of Christ's servants.

Though the mission of Jesus to redeem all nations has not changed, the circumstances of the 21st century reflect relentless change in our culture. There has been a profound change in the backgrounds of the students who come to us today as compared to 50 years ago. Perhaps the greatest area of instability has been the family background and challenges to establishing healthy Christian marital patterns in the missionary couples that we train. This paper represents an effort to adjust our curriculum in our Best Practices Internship class to address key issues of

"potentially preventable" (ReMap II 9). This percentage has been gradually increasing over the past 30 years (ReMap II 11). On average there is approximately a 26% potentially preventable attrition rate over a 10 year period in U.S. mission agencies (ReMap II 14). The problem is significant because an average of 1 in 4 missionaries leaves the field for preventable reasons over a ten year period. This represents a very high cost in terms of training, lost knowledge, finances and, often, broken relationships. This paper will consider a subset in the topic of causes

would best address these issues in the curricular environment of CIU and, by extension, to other schools that train cross cultural workers? We are all familiar with anecdotal information about missionary attrition and the role of spousal struggles in that. I am personally aware of cases of the break-up of missionary families for various reasons, dismissal from the field for sexual misconduct, issues of physical abuse, as well as the quieter cases of couples leaving the field in the silence of a deeply troubled marriage. What we need is information that is more

An average of 1 in 4 missionaries leaves the field for preventable reasons over a ten year period. This represents a very high cost in terms of training, lost knowledge, finances and, often, broken relationships.

missionary couples in the 21st century.

At the outset it should be noted that this study, of necessity, will tend to focus on negative issues. Studies on missionary marital satisfaction have generally shown high positive responses. As one study puts it, "Missionaries, however, tend to report satisfaction in their marital relationships and sexual relationships, despite experiencing frustration with the inability to find adequate privacy" (Schwandt and Moriarty 319). The functional nature of this article should not be allowed to distort that overall reality.

In the 2003 Remap II missionary retention study it was noted that 50% of missionary attrition was deemed to be

of preventable missionary attrition; the husband/wife relationship. I will leave missionary children out of this discussion for the sake of scope. For similar reasons this article will also consider North American missionaries. ReMap II listed family issues as amongst the three most common causes of preventable attrition (ReMap II 27). Family and marriage problems have "topped the list" of causes of attrition in older studies (Ruud, 1). With this in mind the author will attempt to answer two primary questions in this article. First, what are the primary struggles that have been identified through research regarding spousal relationships? Second, what curricular emphases

research based and representative.

My method in this article will be to review a significant sampling of articles in scholarly Christian journals that deal with the missionary family and problems that missionary families are facing. The approach will be open-ended but hopefully will suggest a primary grid of identified issues. The articles that have become a primary focus will be annotated with information concerning the statistical bases for their findings. Once these are sorted for relative importance, I will look at curricular activities that may most effectively address those issues, to the degree that they can be addressed in our educational environment.

Part 1
The Nature of the Challenges Faced by the Missionary family

Any study of the challenges of the missionary family must begin with the complexity. O'Donnell suggested in 1987 that the missionary family was characterized by 6 life cycle stages, 8 mission stages, and 10 psychosocial individual stages (in Andrews 107). Family background is also a huge factor. Successful missionary work has been correlated to warmth of early relationship to one's father as has the potential of missionary kids (hereafter MKs) to also go into missionary service (Andrews 108). One may add to this the multiple language and cultural exposure as well as the transitory aspect of missionary life. Another study has also indicated a rise in stress levels amongst missionaries both single and married prompting the question, "Are

subject was "the degree of missionary success appears to be best measured by the severity of need for improvement on the part of the missionary" (325). This conclusion doesn't explain much but his study certainly demonstrates the complexity of evaluating factors that lead to success. He points out that even in secular business studies predictive tests show only "modest" results. He concludes that other assessment methods are needed which track marital satisfaction in missionaries (325-6).

Leslie Andrew's study of correlative factors that lead to spiritual, family and ministry satisfaction among missionaries is also representative of the complexity of the issues. Her study focused on positive correlations. Not surprisingly, family life satisfaction correlated closely with missionary service satisfaction. Andrews notes, "The higher a missionary's satisfaction with his or her spouse,

issues, conflict resolution and equalitarian roles. Mother's absence correlated significantly and negatively with friends and family and communication problems" (114). Conversely, kindness of mother and father in family of origin correlated positively with the same factors. Father's absence correlated more negatively than mother's absence, a finding in keeping with general research on the topic (115). Andrews concludes that "the more favorably one views one's family of origin", the more positive one's family dynamics (114).

Understanding the family background of our potential missionary candidates and addressing outstanding issues is clearly an important aspect of our training. Andrews concern that, "The voices of our parents speak into our lives long after we leave our childhood homes" (115) speaks not only to mission administrators but also to those

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SPECIFIC ISSUES that the survey measured as significant to family and ministry success included warmth of relationships to children, marital satisfaction, sexual relationship, dealing with personality issues, communication, conflict resolution and leisure activities.

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missionaries generally living at a higher level of stress than they did in the past" (Carter 179). Females, more than males, rated "relationship with spouse or partner" as a "moderate to great" stressor to 40% or more of the women surveyed (Carter 176). This factor was significantly higher than for men. One study noted the "lack of longitudinal data on missionary marriages" (Rosik 3).

Attempts to correlate marriage satisfaction with job success in missionary work have proven difficult to demonstrate and have shown little predictive value concerning which missionaries will succeed on the field. This is perhaps a result of the numerous complexities involved in defining job success and correlating to specific aspects of marital issues in cross-cultural missionary contexts. Cousineau's only solid conclusion in his article on this

the higher his or her satisfaction is in other domains" (116). Specific issues that the survey measured as significant to family and ministry success included warmth of relationships to children, marital satisfaction, sexual relationship, dealing with personality issues, communication, conflict resolution and leisure activities. Also, not surprisingly, "the more satisfied a missionary was with his or her spiritual life, the more likely he or she was to be satisfied with family life and vice versa" (112).

Family of origin proved to be a significant topic in Andrew's study. Satisfied missionaries were likely "to have positive attitudes toward the way that their parents treated each other" (114). Absence of a father "correlated significantly and negatively with marital dynamics in the areas of marital satisfaction, communication, personality

engaged in training for missionary service. Similarly, an understanding of the quality of the student's present marriage relationship or on-going courtship is critical both to missions and training agencies. She makes a specific recommendation for marriage enrichment to be a priority in order for couples to find ways to "nurture their relationship" (116). To what degree do training agencies also find time for that kind of discipling to these underlying issues in our students?

Marital satisfaction as a factor in dealing with cross-cultural stress in the first term on the field was the subject of a survey by Sweatman. His study measured the relationship between stress factors in marriage and psychological pathologies. Although 80% of those surveyed were "satisfied with their marriages" significant stress factors were

found in quality time together (nearly 50%), sexual dissatisfaction (40%) and affective communication (30%) (156). His most important conclusion was that "marital satisfaction does indeed act as a stress moderator for one of the psychological symptoms of stress, depression" (159). Depression has been linked in other more extensive studies to a doubling of frequency of illness and a decreased effectiveness that was "seven times as high as those without depression" (Cousineau, et al. 319). Sweatman's suggestions for mission leaders involved, "a complete assessment of marital quality during candidate screening, tools given during training for increased marital intimacy, and on-field programs that at minimum strongly encourage leisure time together"(161).

Missionary marital roles and conflicts with local cultural roles and expectations as predictors of missionary stress and poor self esteem amongst married female missionaries was evaluated in a study by Hall and Duvall. Here the issues of dissonance with the local cultural expectations proved an insignificant factor in married female missionary stress and esteem. Personal expectations of one's role where there was dissonance between the woman's actual role and her expectations of role, and, particularly, her ability to choose the role she desired, did figure significantly in areas of stress and esteem (Hall and Duvall 310). They conclude, "self expectations may be more important than congruence with the expectations of the host culture" (312). They recommend role guidance from missions and particularly allowing women to make their own choices in this regard as important factors in

missionary satisfaction. It goes without saying that missionary husbands need to keep these factors in mind for service and familial harmony. Studies have also noted that wives experience greater re-entry stress to the home country than husbands, and wives tended to become more dependant as marital power structure shifted toward the husband (Stringham 69, 71). Stringham concluded that power-equalized symmetrical relationships seemed to adapt better to re-entry stresses (72).

Rosik and Pandzic pursued a longitudinal study of 28 missionary couples from candidacy to the second furlough which focused on levels of marital satisfaction over time. The theoretical foundation for their study is found in a number of marital satisfaction studies pursued in the general population. These studies have suggested a family life cycle closely tied with child rearing that relates directly to marital satisfaction. Such studies have been criticized for their lack of focus on childless couples. Setting aside this critique, two contradictory points emerge from these studies. For some studies, marital satisfaction tends to decrease from the beginning of the marriage reaching its lowest point when the child/children are in their teenage years. Other studies indicate a general process of decline over time in marriage satisfaction with young children followed by "modest (positive) effect" in mid-life and "greater satisfaction later in life" (3). Other studies do not show these levels of variation, while still others show that initial satisfaction is the best predictor for later satisfaction in marriage. Another study indicated "there is no data to indicate dramatic changes in marital functioning over time" (4). So we are

left with contradictory "trajectories" in studies on levels of satisfaction for marriages in the general population.

Rosik notes from various studies that there are unique stressors on missionary couples, "a new culture…new language…new lifestyle" (4). Culture shock may negatively affect marital relationships. Spousal support in these circumstances, financial dependency on home fields and a "too ascetic lifestyle" are all factors that impact marital satisfaction. He adds to this the particular concern of teenage missionary children. They must adapt to two different cultural worlds and this may also deepen familial stress. Finally, the husband's work, as related to the priority of the family, may also affect spousal satisfaction.

Rosik made several predictions for his longitudinal study. First that missionary marital satisfaction would drop during the first term on the field due to adjustment factors but would bounce back in the second term due to missionaries adapting to their new culture. Second, he predicted that the presence of children would correlate negatively with marital satisfaction and "that marital satisfaction would be lower as the number of children in the family increased" (5).

Rosik's conclusions did not entirely correlate with his hypotheses. First, though marital dissatisfaction in areas of marital affection, general distress, problem solving, time spent together, finances, sex, role orientation and child-rearing did increase after the first term, it did not seem to bounce back positively in the subsequent second term on the field. Those levels of dissatisfaction attained on the field tended, thereafter, to be maintained. Younger marrieds, (1-4 years at beginning of

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ROSIK NOTES from various studies that there are unique stressors on missionary couples, "a new culture…new language…new lifestyle." Culture shock may negatively affect marital relationships.

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service) tended to experience these factors most acutely.

The second hypothesis was also more mixed in its findings though indicating that families with older children adjusted somewhat better to the field over time (13). Another way of putting that is to say that the younger the marriage the more that dissatisfaction with children tended to increase even in the second term. This is balanced by the result that younger couples tended to bounce back better in their marital self-appraisal in the second term.

A final point that contrasted with expectation was that "the presence of young children or the birth of a first child during the first term of overseas service did not result in parenting distress above that which missionaries with older children were already experiencing" (13). Rosik's primary conclusion was that mission agencies need to pay particular member care attention to young couples having children in their first term on the field.

Part 2
Specific Problems Identified with Missionary Couples

The issue of sexual sin figures occasionally in articles on the missions community. There is a lack of survey material on this topic. Kellog and Hunter note, "there is no extant scientific data to give this point support" and thus they rely in their survey "almost entirely on anecdotal material" which they refer to as "clinical rather than empirical" (45, 46). Part of the issue is that the missions community is structured more like an extended family with powerful loyalty bonds and an idealized self-concept. In such contexts sexual immorality takes on characteristics which the authors describe as "Overtones of Incest". The missions community has the same tendency that natural families do of covering up such sin, of self-blaming on the part of victims and on-going issues of power differential between "victim and perpetrator" (48, 49). The assumed scenario is the married male supervisor and the single female missionary, although adultery between married partners is considered. This problem is exacerbated by the strongly patriarchal culture of missions groups, with the inclusion of single women in a male dominated protective environment, and the extreme imbalance of single female to single male missionaries. One mission mentioned in the article showed an imbalance of 1210 single females to 186 single males (50). The article is in the category of consciousness-raising and makes no specific recommendations other than that these issues should come out into the light.

This assumed scenario has been challenged and may well not reflect the circumstances of the 21st century. The patriarchal structure of the mission station has more or less vanished in the last 30 years and missionaries today tend to live in separate apartments or houses scattered far from each other and are involved in far less interaction as a separate western community than in the past. One of my compatriots, who have counseled missionaries for 20 years, puts it this way:

"The cases I have dealt with over the past 20 years consisted of affairs with host nationals 50% of the time and with co-workers who may be married or single 50% of the time. There is an older stereotype that involves single female, and there may have been a time when this was true. However in modern missions this stereotype is met with resistance because it is not true" (Pruitt).

A similarly unresearched area concerns homosexuality in the mission's environment. Western society has moved towards a more homosexual/lesbian friendly environment. It is not surprising, given the preponderance of single female missionaries, that the issue of lesbianism has drawn more attention than homosexuality, though the latter is certainly also present. Cases of lesbian behavior involving missionary wives bring marriages into the equation. There has been significant debate, even within the Christian community, concerning whether same sex attraction is "an inborn unchangeable trait" or the result of "spiritual and biopyschosocial forces" which can be changed (Gardener, et al. 26-27). The authors of this study followed the latter viewpoint and identified as primary cause a lack of proper attachment to the same sex parent leading to "an incompleteness of same sex identity" (29). In the pressure of isolation from familiar culture on the mission field, these issues can lead to "emotionally dependant" relationships (30). The authors discuss 5 levels of same sex attraction and activity and note where administrative intervention is needed and then assess risk factors in the appointment of female missionaries with same sex attraction issues (32-35). It is important to note that most majority world cultures are significantly more negative to same sex behavior than the West.

It is clear that pathologies in the missionary marriages are not the subject of extensive research. There are a number of case studies, such as Cerny and Smith's case study of marital conflict in a cross-cultural missionary marriage in the Middle East (Cerny and Smith, 189-194). Conflicts with a missionary kid exposed much deeper marital conflicts revolving around marital expectations and discipline patterns from two very different cultures. There is a great deal of anecdotal reference on a personal level to marriage failure in cross-cultural missionary marriages. I mention two which I have heard in the past few weeks in the context of this research. In one case reference was made to "19 out of 21 marriages between western female missionaries and men in North Africa ending in divorce." In another case a mission leader told me that marriages between western missionary men and Latin American women generally do better than marriages between western missionary women and Latin American men. But these assertions seem to be based primarily on anecdotal experience with very little quantitative or qualitative reliable research as a foundation.

I mention this because it seems from conversations with single female mis-

sionary candidates that the possibility of marriage to a national is becoming increasingly popular. That may result from the perception on the part of single women missionaries that commitment to missions seems almost unavoidably a commitment to singleness. At the very least we need some reliable research on cross-cultural marriages to provide good advising in this matter.

Part 3
Summary of Issues and Educational Suggestions

Missionary attrition as the result of marital problems is a significant issue and is likely to grow worse in the future. As such, missions agencies and training organizations will need to pay greater attention to the screening, preparation and pastoral care of new missionary couples. I will list the issues that have been raised based on their relative frequency in the literature consulted. I will offer some brief thoughts on recommended curricular changes in the CIU environment, and potential personnel management recommendations for sending agencies. I am aware that the latter group may have already implemented many of these recommendations. Each section will conclude with some study questions

a. Family background. Having a Positive and warm relationship to the father in one's family of origin as well as memories of positive parental relationship seem to be a very important in predicting warmth of spousal relationship. This is more important than the relationship to the mother both for male and female, although that relationship is not unimportant. This age of fatherlessness in certain segments of our population does not bode well. Courses in best practices for missionaries will need to explore issues of candidate's relationship to father and mother and suggest ways to adapt/remediate in cases where those roles are lacking. In CIU's case I am recommending that missionary mentors in the "Best Practices" course take time to explore these issues with the stu-

dents that they mentor and implement discipleship remediation where issues arise. Students should also look upon these mentors as having a role in their application to mission boards through allowing those mentors to be one of their references for board applications. Exploratory questions and discussions at an appropriate level of memories of parental relationship and role models that a candidate followed need to be explored and remedial activities suggested at the mission board level as well.

Questions: **1.** Tell me about the nature of your relationship with your father. Was it a happy and positive relationship? Was your dad a strong and helpful presence in your life? What issues did you have or do you still have with your father? Have you had other positive male role models in your life? Tell me about them. Have you had any bad experiences with males who were role models to you?

2. Tell me about the nature of your relationship with your mother. Describe for me positive and negative role models of women in your life.

b. The importance of marriage enrichment and relax time. Missionaries struggle with finding a place to be private and to relax with marriage enriching activities together. Creative models need to be explored for how relax time and marriage enrichment can be done on the mission field. Married and courting couples should be given opportunities for marriage and relational assessments that identify areas of strength, weakness and conflict including helpful activities and habits to strengthen the relationship. I already gives the book *The Seven Principles that Make Marriage Work* to all engaged couples that I know at CIU. This contains many activities for enriching a

marriage and it should be considered for inclusion in the reading materials for next year's version of the class. This or similar observation based curricula for marriage enrichment should be part of every mission agency's program for personnel development. Questions regarding this for mentors can be derived directly from survey questions provided in the book. CIU and mission personnel directors should be familiar with their respective marriage enrichment curricula.

c. Female missionary role definition. Married female missionaries should be given the opportunity to define the roles they wish to fulfill on the mission field. Future plans and roles should be broadly defined before reaching the field and the husband must understand his role in allowing his wife to find a role that fits for her. These can be discussed as part of the missionary couple's future plans and non-negotiables in the best practices course and as they negotiate with a mis-

Married and courting couples should be given opportunities for marriage and relational assessments that identify areas of strenght, weakness and conflict.

sion agency. It is suggested in the CIU Best Practices course that mentors explore couple's expectations for field service with particular reference to the wife's plans and aspirations.

d. The missionary couple and child-rearing. Candidates should have exposure to the key issues relating to raising children on the mission field. This is particularly true of younger couples. They should be made aware in their training of the special stresses that this process will bring to their relationship. They will need to pay particular attention to this process during their first term on the field. In general new candidates should be advised to choose wisely amongst mission agencies and pay attention to the role that member

Toward a Holistic Approach to **Cross-Cultural Education**

Kayla Wilson

Choosing how to educate "western children" while living abroad can be especially complex for the missionary family who seeks to integrate their lifestyle into a host culture's rhythms. One such family working in West Asia made the decision to educate their children in a Christian school located just across the boarder from the country where they serve. This family appeared to be functioning well internally in the cross-cultural setting, but expressed continued difficulty gaining the local people's trust in both social and ministry settings.

While the parents attempted to integrate into the host culture by speaking the native language and working local jobs, their children were learning the language of the neighboring country where they attended school and were constantly carpooling across the boarder for academic and social activities. In addition to the family having to split their time between home and school, the lingering political tension surrounding these two countries has created a mutual distrust between citizens living on opposite sides of the border. Furthermore, the family's association with the neighboring culture could have contributed to their lack of acceptance into

the local culture. This family's expressed desire to live contextually in their new environment suggests that the decision to prioritize their children's education over cultural integration was made unwittingly, and was more a reflection of their western values influencing their decision-making. This example inspired the following research, which seeks to determine how the missionary family has traditionally approached the challenge of educating children abroad, and how a contextual approach to overseas ministry should be affecting this decision making process. More

importantly, this paper will show how the educational environment of third culture kids (TCKs) has both internal and external affects on the missionary family and as such, can be used to either help or hinder cross-cultural ministry.

Available Options for Cross-Cultural Education

In order to better understand the mindset of missionary parents who are faced with the challenge of educating their children abroad, four options for cross-cultural education will be presented. These include educating at home, sending children to boarding schools, local international schools and/

or local national schools. The resources used for this brief overview are those that have been suggested by missions agencies for parents to consider in their decision making process, and speak primarily to the needs and concerns of the western missionary family.

Home School

Technological advancements in the last half-century have increased the attractiveness and feasibility of educating children at home, making homeschooling an increasingly popular option amongst western families

living abroad.[1] The flexibility of this option allows parents to determine the curriculum that their children are exposed to and ensures that the children are prepared for college according to the regulations required by western universities. Also, the family unit is able to remain in tact regardless of the ministry location, which studies have shown is especially important for a child's development in their early school years.[2] Where some parents may hesitate at the idea of homeschooling, if for example, they feel unequipped to teach academic subjects, the availability of online programs helps answer this concern by allowing students to participate in classes through teleconferencing and submit assignments online to an outside teacher.

A significant drawback to homeschooling is the children's lack of physically present peers.[3] School as well as school related activities are the primary social venues for children and without this outlet for peer interaction, the family will have to either become the primary source of interaction or supplement with other activities where their children can be involved in community. This can be challenging for families living cross-culturally due to the lack of local friends, family and other believers to help meet this need. Because face-to-face social interaction is not provided within this educational model, a real danger of adopting the at-home approach is the family's susceptibility to becoming internally focused.

> [**Technological advancements** have increased the attractiveness and feasibility of educating children at home.]

Boarding School

Boarding school offers a stark contrast to the homeschooling method and raises a different set of educational benefits and challenges for the missionary family. Some benefits of children attending boarding school include their ability to generate peer group relationships; the high academic standards maintained these schools and the good preparation for reentry into the home country (depending on curriculum). Despite these benefits, many mission agencies suggest placing children in boarding schools only when the family is highly mobile or involved in a potentially dangerous ministry. The conservative approach toward this option stems from the difficulty children may experience while adjusting to life apart from their parents, especially at a young age. Ruth E. Van Reken authored one of the first books from a TCK perspective on this subject and shares how her experience with boarding school shaped her early life. She explains how the constant cycle of separation and loss that all TCKs experience was particularly difficult for her as a child, recalling, "If it wasn't my turn to go, it was someone else's."[4] While many TCKs have had positive experiences in boarding schools, an individual child's age, temperament, and ability to cope with the challenge of being away from their family for extended periods of time should be considered before choosing this option.[5]

Local International School

International schools represent another local educational option for TCKs. In recent years these schools have grown to accommodate a variety of international students, with many of them adapting their curriculum to accommodate a more diverse audience. Yet even with the influx of non-western students, international schools tend to provide an education that most closely mirror the educational systems in Britain and in the United States. These schools also tend to offer enrichment and specialized programs along with their rigorous academic regime. Another added benefit of the international school is the student's ability to stay at home with his or her family and have the option of continuing their schooling during furloughs to the home country.

Perhaps the biggest challenge for the missionary family surrounding international schooling is the financial cost of this education. If the parents are working for an agency that does not pay for the educational costs of their children, the tuition expense alone could take this option off the table.[6] Another drawback to consider when evaluating this option is the problem of cultural hierarchies within international schools. Children traditionally develop their identities during adolescence, which includes their personal identity (concept of self) and social identity (sense of belonging).[7] This development process can be difficult for students in the international school setting because of the racial, economic and other identity labels used to signify status.[8] This type of environment can be considered a subculture in and of itself, as it does not accurately represent the host culture or the mother culture of the student. Therefore, local international schools have the potential to increase the sense of displacement and identity crisis that TCKs often struggle against.

Local National School

Local national schools can vary significantly depending on the country in which they are located but can be one of the best educational options available to TCKs. Here students have the opportunity to be completely immersed in the culture, which aids in language learning and in their ability to make local friends. The costs are low compared to other schooling options and children are able to remain a part of the family unit by living at home.[9] Moreover, local national schools are able to facilitate cross-cultural living by providing natural exposure to the host culture for TCKs, and these schools represent one of the fastest ways for children to become truly bicultural.

While some extreme drawbacks to this option will surface in certain cultures, such as physical punishment for misbehavior, the missionary family will face the primary challenges of the local national school internally. Language represents the first challenge. If the language used in the classroom is not the parent's mother tongue then communicating with school faculty, helping children with homework and maintaining children's use of the mother tongue could be burdensome.[10] Consideration should also be given to the local school's philosophical and methodological systems, which may be different from the

> [**Local national schools can vary** significantly depending on the country in which they are located.]

traditional western approach. Although the TCK's quick assimilation into the host culture is one benefit of choosing a local national school, a drawback closely associated with this can be the parent's unpreparedness for how quickly their child identifies with the new culture. The potential for TCKs to choose not to repatriate with their mother culture (e.g., marrying someone from the host culture, living overseas permanently, etc.) requires parents to consider the long-term implications of cultural immersion on the front end of this decision making process.

Depending on the circumstance, each of the above educational options has the potential to be the right choice for a family serving overseas. While some approaches may appear better than others, the criteria given for evaluating these options thus far, has spoken primarily to the internal needs of the missionary family. However, a

contextual approach to cross-cultural missions will also consider how this decision externally affects the family's ministry. Both perspectives must be considered in order to arrive at the most appropriate decision.

Education as Facilitator for Cross-Cultural Ministry

After conducting twelve interviews about cross-cultural education, including perspectives from both the parents of TCK's and the TCKs themselves, the results show that the average missionary parents participating in these interviews do not view their children's education as a significant part of their overseas ministry. Instead, education is often perceived as an additional obstacle for the family to overcome. Although there are some very real challenges associated with educating children abroad, the examples in the box on page 21 will show how education can in fact be used as a facilitator of cross-cultural ministry.

Each of these examples assumes a different approach to cross-cultural education, yet all three of them have the potential to be used as a facilitator for the missionary family's external ministry to the host culture.

Toward a Holistic Approach

A holistic approach to the decision-making process surrounding TCK education applies the same principles of contextualization used for other aspects of cross-cultural ministry. The majority of missions agencies now train their team members on how to live contextually overseas through participation in language learning programs and in depth cultural study before arriving in the field. This preparation helps the transition process into a new culture and provides the tools necessary to present the gospel in a way that is culturally relevant. While these tools are important for successful ministries overseas, they are also relevant to the missionary's personal life. Paul reiterates the importance of being able to live contextually in 1

Corinthians 9: 22-23 when he says, "To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings."[11] Paul allows this model to permeate his entire lifestyle rather than trying to contextualize only the gospel message. He takes on the challenge of becoming the gospel to the people so that they might see and understand and believe. Scripture makes it clear that bringing the gospel to the nations will require self-sacrifice, commitment and clear communication. Moreover, these elements practically played out by missionary families cultivate a not only a contextual ministry model but a contextual lifestyle.

The benefits of approaching education as a legitimate contributor to cross-cultural ministry are two fold. First, it encourages the missionary family to take another step toward incorporating the seemingly nominal elements of daily life into a holistic approach to ministry, and moves away from a compartmentalized approach. Second, this approach may actually lessen the identity crisis faced by TCKs because they have the chance to feel more like a participatory member of the ministry being done by their family.[12] All things considered, the choice of how to educate children while in a cross-cultural setting does have the ability to impact not only the missionary family internally but externally in ministry. Therefore, this decision must be made in prayer and with an understanding of the potential opportunities that come with having children serve alongside their parents in the mission field.

Endnotes

1. See Hofer 83 for more information on this trend.
2. Pollock reiterates the importance of parent-child bonding for the development of TCK's under the age of 7 (203).
3. Van Reken speaks on the importance of peer relationships in the first section of her book (9-28). Pollock also touches on this

subject (202).
4. Van Reken's experiences touch on the routine feelings of separation and loss many TCK's experience at a young age (197).
5. Pollock encourages parents to consider the individual needs, strengths and weaknesses of TCK children before choosing boarding school as an education option (203).
6. See Fail 325 for additional notes on the financial challenges of cross-cultural education.
7. See Fail 300-336.
8. Tanu offers insights on the international school hierarchy observed in a school located in Southeast Asia (231). This case study highlights how skin tone was used to group students not based on the actual color of their skin, but based on their behavior. For example, a student who was a native to the host culture with "middle brown skin" was referred to as "white" because his friends were Americans and British students and because he dressed, acted like and associated with them.
9. See Pollock 205 for additional insights on the financial benefits of local national schools.
10. Pollock points to the cultural biases of families seeking to live contextually overseas when it comes to the cultural preferences of their own children (206).
11. NIV, 1 Corinthians 9:22-23.
12. See Pollock 205 for additional notes on the importance of TCKs feeling like a part of the family. Also, see Sand-Hart chapters 2 and 3.

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How **Education** Can Be Used as a Facilitator of Cross-cultural Ministry

HANNAH:
Local International School

Growing up in the Middle East as a pastor's daughter, Hannah attended a local international school from elementary to high school. This decision was made in part because the other available educational options were strictly Islamic in philosophy and curriculum. Another contributing factor to this decision was Hannah's parent's clear expectation for her to attend college in the US, and the international school's strong English program added to its attractiveness. Although the motivators for choosing this school revolved around Hannah's academic needs, her placement in this educational environment provided several opportunities for her to interact with Muslim classmates. The decision to send Hannah to the local international school also gave her exposure to Islamic culture and helped facilitate her integration into her new environment.

From a ministry perspective, Hannah's parents were sent to the Middle East to reach out to the Islamic community, and to start a house church network. The decision to send their daughter to a school that catered to local Muslim students but did not teach Islamic philosophy had the potential to open several doors for ministry by connecting Hannah to their target demographic. However, when asked if she or her parents attempted to reach out to her schoolmates Hannah responded, "No, I'm not sure why we didn't do that." Similar responses were common among several participants interviewed and suggest a mindset that sees ministry as a separate entity from daily life. This example shows that while attempts are actively being made to contextualize the ministry being done overseas, the opportunities for ministry in the day-to-day activities can be inadvertently overlooked.

KATIE:
Satellite and Local National Schools

Katie spent grades two through five in Central America while her family worked as missionaries to an unreached Indian tribe, and had the opportunity to experience two different types of schools. When her family first arrived in the field they moved into a neighborhood with several other missionary families who also worked with native Indian tribes. Because there were more than ten school-aged children within the group, the mission agency sent down a teacher to work exclusively with the missionary kids.

This "satellite school" environment accommodated the missionary lifestyle by holding extended classes for two thirds of the month and then having no classes at all for the last third, in order to allow students to journey into the jungle and visit with their working parents. Katie's circumstance was slightly different than that of her peers because the Indian tribe her parents worked with were actually "squatters" who remained on government land just outside of the city. As a result, their family worked only on the weekends to educate this tribe using a biblical curriculum and Katie got to live with her parents full time during the week.

Overall, Katie liked the satellite school and appreciated the close relationships she developed with the other missionary kids. Yet, before the start of her fifth grade year Katie's parents decided to place her in a local national school in order to help with her language acquisition. She remembers how quickly she picked up on the language after being completely immersed in the cross-cultural environment and said that this school was also a good experience for her, despite being separated from her old classmates and the routine drama associated with fifth grade girls. During this time Katie's parents also became more involved in the host culture through the local national school and even started to build relationships with some of the parents of her classmates.

This is a prime example of how involvement in the local community can open additional doors for ministry. Before enrolling their children in the local national school this family was only involved in ministry on the weekends, but after taking steps to become more fully immersed in the culture, new ministry opportunities became available to them.

JOHN:
Homeschooling and Local National School

John and his wife served as missionaries for fifteen years in the Mediterranean and raised three elementary aged children during their time overseas. The local national schools in the area were unequipped to provide sufficient education for their children's needs, but this family made the decision to enroll them anyway and supplement with homeschooling.

Sending three children to the local school during the day and then taking on the responsibility of rounding out their education at night was a significant commitment on the part of the parents. Some fellow workers were critical of this decision, reasoning that the extra time spent on the children's education after school detracted from the family's ability to be engaged in ministry. John remembers questioning if they were doing the right thing during the first year and feeling like sending his kids to attend the local national school was a waste of time. However, his perspective changed after the second year when he and his wife became involved in their host country's equivalent to what is the "PTA" in the States.

Going to these meetings and conversing with other parents who had similar concerns about the quality of their children's education helped to build a sense of camaraderie between the adults on this committee despite their different cultural backgrounds. Parents with children that were younger than John's often came to the family for advice about what to expect next year from teachers, which resulted in additional opportunities for ministry. After five years of maintaining this blended approach to education, John concluded that spending the extra time homeschooling his kids was worth it because of all the relationships created from their involvement in public school.

All things considered, this family's decision to live a lifestyle that was similar to their neighbors (including their educational choices) ultimately opened several doors for ministry within the school system and highlights how education can be used as a pathway for cross-cultural connections.

Discovering the Mission of God:
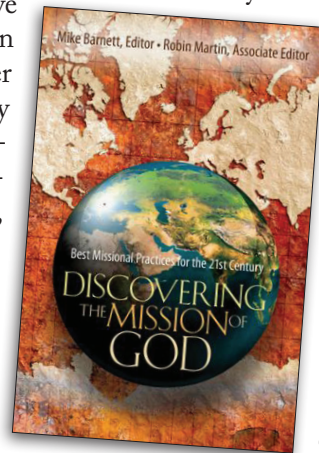## Best Missional Practices for the 21st Century

Edited by Mike Barnett and Robin Martin, Downers Grove: IVP Academic, 2012. xvi, 640 pp, paper, $17.68

Reviewed by Robert L. Gallagher, Robert L. Gallagher (Ph.D.) is department chair, director of the Master of Arts program in intercultural studies, and associate professor of intercultural studies at Wheaton College Graduate School in Chicago where he has taught since 1998.

John R.W. Stott wrote, "The living God of the Bible is a sending God. . . . [He is] a missionary God!"[1] God is the great cross-cultural worker who uses his church to accomplish his purposes, yet his people are often confused as to how to be involved in God's mission. We often hear the

lishing, coedited this massive volume of 38 essays, plus an additional 16 e-book chapter supplements. Written by contributors such as William J. Larkin Jr., Christopher R. Little, J.D. Payne, Jerry Rankin, Ed Stetzer, and John Mark Terry, the work provides a comprehensive panorama of God's plan, collecting scholarly insights that consider the missional impact of world politics, future technologies, and demographic shifts.

The book is divided into three parts. In part one the focus is God's mission, method, and power as revealed

mended further readings and relevant discussion questions.

The 40 contributors were certainly pioneers and veterans of global mission, yet among the writers there were only three women and one European author, while the remainder were North American Caucasian men. Six of these teach at Columbia International University (Barnett is dean of the College of Intercultual Studies at Columbia); six are professors at Baptist universities; nine with doctoral degrees from Southern Baptist Seminaries, and thirteen missionaries of the International Mission Board. The only exceptions to these Baptist parameters were SIM's Gary R. Corwin, A. Scott Moreau of Wheaton College Graduate School, Howard Norrish with Operation Mobilization, John Piper, pastor of New Bethlehem Baptist Church in Minneapolis, Tom Steffen of Biola University, and Christopher J.H. Wright of Langham Partnership International, all of whom have some connection with the American Evangelical Missiological Society. In the prime essays there seemed to be no Majority World theological or missiological voices. Mike Barnett confessed in his introduction, "Our greatest regret is that we do not have more authors from the non-Western world" (29). The unanswered question is, Why weren't they invited to the table to speak?

Discovering the Mission of God weaves a theological understanding of God's heart for the nations and challenges readers to global perspectives.

refrain, "What is God doing in the world and where do I fit in his global plan?" *Discovering the Mission of God* weaves a theological understanding of God's heart for the nations and challenges readers to global perspectives through studies of mission history and philosophy with contemporary missiological research and case studies. The book offers guidance to a new church generation asking the serious questions and seeking to understand the shape of future missions, whereby "all peoples have the opportunity to hear, understand, and respond to the gospel in their own cultural context" (12-13).

Mike Barnett and Robin Martin, both with backgrounds in the Southern Baptist International Mission Board and with extensive experience in pub-

in Scripture. The Bible is missional and the church exists because of God's mission to serve and worship him. Part two demonstrates that God continued his mission plan among the nations through church history, which provide lessons for today. It was pleasing to see the inclusion of the mission of the Ante-Nicene Church, Church of the East, Catholic monasticism, and Celtic Christianity, in addition to Anabaptist and Pietist mission. The final section of the book emphasizes contemporary mission by analyzing the trends and issues of the 21st century: God's love is manifested to people through people in the process of mentoring the nations and equipping the people of God by way of the church. An enhancement to the end of each chapter is the recom-

Supported and endorsed by the International Mission Board, this project does raise provocative and serious questions for debate. Yet it is questionable whether the authors could be called a "diverse team of contributors" (1), or the reader could agree with the statement, "Our authors come from a variety of church…backgrounds" (29). In reality

the editorial approach of this kingdom-focused conversation—promoted as filling a needed hole for missiologists, missionaries, pastors, and students alike—will most likely limit the listeners to only one fragment of God's people. From the preface Jerry Rankin, president emeritus of the International Mission Board, confidently affirmed, "[It] will challenge the church and motivate God's people to adjust priorities and personal agendas to become aligned with what God is doing to fulfill his mission today" (13). The publishing question remains, however, Who are the people of God that the book was designed to reach? The whole church needs to listen to the dialogue generated by *Discovering the Mission of God*. As Ralph D. Winter lamented about the whole church's lack of missional understanding, "God cannot lead you on the basis of information you do not have."

Conceivably the Protestant Evangelical church needs to hear the clear voice of Cuban-American theologian Justo González who wrote, "The ultimate reason why it is important for the church at large to listen to the plural perspectives we and others bring to the table, is that, just as the gospel is attested in Scripture by a multiform witness, so must it be interpreted and lived today through the multiform witness of many perspectives, so that it may be truly according to the whole…. Though the church is truly the church wherever it is, it loses much when it is limited to a single perspective, which then appears to be final, complete, and universally applicable" (*Out of Every Tribe & Nation: Christian Theology at the Ethnic Roundtable*, 26).
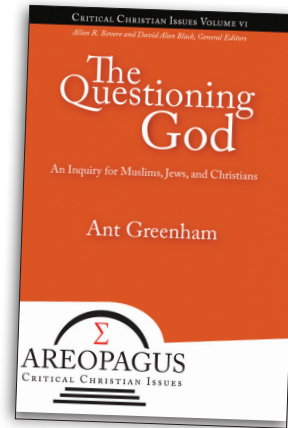
Endnote
John R.W. Stott, "The Living God Is a Missionary God." *Perspectives on the World Christian Movement*, 3rd ed. (Pasadena, Calif.: William Carey Library, 1999)

The Questioning God: An Inquiry for Muslims, Jews and Christians

Ant Greenham. Gonzalez, FL: Energion Publications. 2012. viii, 78 pp, paper, $9.99

—Reviewed by Larry Poston is Chair of the Department of Religion and Professor of Religion at Nyack College in Nyack, New York.

Ant Greenham's *The Questioning God* proposes that "questioning (or free inquiry) is central to our being human" (1). He agrees with the thinking of Udo Middelmann that Jesus' requirement that His disciples become like little children represents an advocacy of children's "unabashed courage to question, to demand

as insisting that Muslims "believe only in their own perfection, and that others must learn from them" (17)—implying that while Muslims invite questions from others, they are themselves unwilling to ask questions. But Islamic history is rife with examples of Muslims borrowing from various cultures. Indeed, Muslims may be said to have "held in trust" many of the philosophical, mathematical and medical treasures of the ancient Western world while medieval Europe was

More useful are Greenham's observations regarding the factors having the greatest impact on the conversion of Muslims to Christianity.

answers, to doubt, and to discover what is true about God and human life" (8). Applying this standard to religious systems, Islam's insistence on unquestioning submission to authority would result in the failure of Muslims to measure up. Neither do Jews fare very well because they avoid questions regarding Jesus of Nazareth's claims to be Messiah. And, like Muslims, Christians are dehumanized whenever they "exhibit a spirit of unthinking submission" (1).

While Greenham's depiction of Islam may be true with respect to certain streams within the religion as regards Quranic or theologically-oriented ideas, such a characterization is not true of Islamic cultures in general. Ibrahim al-Buleihi is quoted

burning such works. The Crusaders brought these ideas—vastly amplified and improved by the Muslims—back to Europe, sparking the West's Renaissance.

More useful are Greenham's observations regarding the factors having the greatest impact on the conversion of Muslims to Christianity, including 1) questions raised about the person and message of Jesus, 2) curiosity concerning the teachings of the Bible, 3) the influence of individual believers, and 4) "God's supernatural involvement" in bringing about decisions for Christ.

With respect to Judaism, the author's most encouraging observation concerns the recent tendency on the part of Jews to question the traditional Zionist narrative. Historically, Jews

have been portrayed as "victims" and Palestinians as "oppressors." But anyone who is familiar with contemporary history knows that the actual situation has been so utterly complex that it defies coherent description, and so a trend toward examining anew the history of Zionism bodes well for the future.

The strength of the book lies in the final three chapters, in which Greenham correctly observes that "all too often, our questioning is more answering (i.e. condemning) than enquiring…" (57). He recommends self-questioning, which would enable us to obey Jesus' command to pull beams from our own eyes before removing specks from others'. Commendably, Greenham also notes that "some are not candidates for speck removal, but are dogs and pigs" with whom we should not waste our time. Such honest, biblically-based pragmatism is rare in the present day.

In Chapter 11 the author applies his thesis to political contexts and castigates American evangelicals for their failure to critique foreign policy decisions made by government officials. Coming in for special denunciation is the American war on Iraq, conducted in the face of "unanimous disapproval by the global Christian community" (52). Failure to ask important questions regarding this decision has led to catastrophic conditions that have forced more than half of Iraq's Christian population to flee their homeland, decimating the Iraqi church.

Greenham believes that a lack of, or improper, questioning on the part of evangelicals has also led to a market-driven, "seeker-sensitive" approach to church planting and development worldwide. "Few question these churches' outward success," he says, "even if truth is displaced by an unbiblical focus on self-esteem" (54). He is rightly convinced that such a focus will always be antithetical to producing valid conversion experiences.

Greenham's overall thesis is highly useful for missionary theory and strategy. Learning to question sincerely and properly as opposed to the "answering" kind of questioning described above can lead to greater credibility on the part of Christ's ambassadors as well as a more thorough and better informed process of contextualization.

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care plays in their mission. I am not, at present, aware of a good "child rearing on the mission field" curriculum to suggest to students or their mentors. This will be an aspect for further research during the coming Spring semester.

e. Further Research. The issue of pathologies on the mission field needs to be addressed to the degree of its importance. At the moment we don't know how large a problem this is. Much thought in mission agencies today is based on anecdote and a deepening awareness of the need for member care. There needs to be a drawing together of what is now largely an undefined area into a better defined body of understanding. Cross-cultural marriage needs more solid research. These are areas where educational and training institutions can make a significant contribution through research projects particularly focused on the alumnae of the institution.

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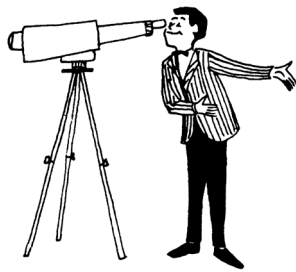
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W e are pleased to present the new format of *OB* with this edition. Our expanded version now includes a section on book reviews, as well as an increased number of articles. As we develop this format, we will begin to have themes for each edition, as well as to draw on the strengths of our regional Vice Presidents who will recommend articles from their regional meetings to our editorial staff for review and publication. With this expansion, we have asked several EMS members to come on board to make this operation successful. Thanks to Lloyd Rogers, our Associate Editor who will give overall approval of the articles and reviews, Ed Smither who solicits and examines the papers from the regional VPs, and to Fred Lewis who oversees and selects the books for review. These men are making our new presentation possible through the time and effort they expend in the publication. A special thanks goes to Dona Diehl for her great job in layout.

We are looking for good missiological papers to publish through *OB*. This implies that if you have a paper to contribute for a future publication you should get involved with the regional EMS meeting in your area, or contact Ed for his input into your paper. We are excited to move forward and grow in our communication with the EMS family. Hopefully, you will be pleased with the "new and improved" *Occasional Bulletin*.

—*Bob Lenz, editor*

A Settled Debate?

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Witchcraft—continued from page 12

logical and Biblical themes that can inform our understandings of witchcraft, can help counter witch accusations, and can underpin pastoral counseling. Biblical and theological scholars guided initial reflection on critical passages and doctrines. Plans were brainstormed for further research and writing, for curricular development, for partnering together and with others to turn the tide on the modern epidemic of witch accusations and violence, and for finding additional funding to help make all this possible.

The conference was sponsored by the Carl F. H. Henry Center for Theological Understanding at Trinity Evangelical Divinity School (TEDS) in Deerfield, Illinois as part of TEDS' partnership with Nairobi Evangelical Graduate School of Theology (NEGST) of AIU. The conference organizers were Dr. Robert Priest, Professor of Mission and Anthropology at TEDS, Dr. Tite Tiénou, Senior Vice President and Dean at TEDS, Dr. James Nkansah-Obrempong, Dean of NEGST, and Dr. Steve Rasmussen, Lecturer in Missions and Intercultural Studies at AIU.

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