

A Theology
of the
Spirit
in **Doctrine** and
Demonstration

*Essays in Honor of
Wonsuk and Julie Ma*

Edited by
Teresa Chai

**A THEOLOGY OF THE SPIRIT IN DOCTRINE
AND DEMONSTRATION**

Essays in Honor of Wonsuk and Julie Ma

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Published in the Philippines by

APTS PRESS
444 Ambuklao Rd
2600 Baguio City
www.pts.edu

Fourth book of the APTS Press Monograph Series

ISBN 978-971-503-387-9

Printed in the Philippines by

ICI Ministries, Inc.
www.iciphilippines.org
info@iciphilippines.org

Cover design by Mil Santos (milsantos.ici@gmail.com)



FOREWORD

It is a distinct pleasure and privilege for me to contribute the Foreword of this *Festschrift* in honor of my friends and former colleagues, Drs. Wonsuk and Julie Ma. I am pleased that the APTS Press, a ministry of Asia Pacific Theological Seminary (APTS) in the Philippines, which counts them both as alumni and former faculty, has undertaken to publish it.

I first met the Mas when I came to APTS as Academic Dean in 1991. The Mas had already been at the seminary for a number years, both as students and (Wonsuk) as faculty. They left soon after I arrived to pursue Ph.Ds. at Fuller Seminary under the APTS faculty development program, where Wonsuk studied Old Testament and Julie, Missiology. In 1996, the year I became APTS President, the Mas returned once again to serve at APTS—Wonsuk in the role of Academic Dean and Julie as a member of the faculty.

As any president of an academic institution will attest, the work of the academic dean is critical to the success of the school and his or her effectiveness in that role relieves much pressure from the board and constituency that might otherwise fall on the president. Certainly, Wonsuk fulfilled that expectation. As Academic Dean, he provided outstanding leadership to the growing and diverse APTS faculty, which included both Western and Asian members. He was highly effective in expanding the number of Asian members of the faculty representing a number of nations, and in leading the school through accreditation self-

studies and reviews by its three accrediting agencies. His many creative initiatives in looking for ways to expand the programs of the school and in seeking new delivery mechanisms constantly encouraged us toward innovation. At the same time, he was highly valued as a teacher and mentor of students. Julie was also involved in teaching and was especially effective in mentoring students through the writing of master's theses and doctoral dissertations and she was the primary academic supervisor for students doing research in missiology.

During these years, Wonsuk was instrumental in the establishment of two academic journals: the *Asian Journal of Pentecostal Studies (AJPS)*, published by APTS, and the *Journal of Asian Missions (JAM)*, published by Asia Graduate School of Theology (AGTS), a consortium of seminaries in the Philippines to which APTS belongs. He co-edited *AJPS* with William Menzies, noted Pentecostal scholar and former APTS President, but it was acknowledged by Menzies that Ma carried the major editorial burden. Wonsuk also served as the first editor of *JAM*, a role that Julie later assumed.

It is rare to find a couple who both have strong academic and practical ministry interests and achievements, but the Mas distinguished themselves in both areas. The location of APTS is in the Cordillera mountain region of Northern Philippines and the influence of the Mas did not end at the gates of the seminary but extended into the far reaches of the mountains where they were involved in planting and nurturing new churches and leading teams of students to contribute to these efforts. Over the years, they were instrumental in establishing more than 150 churches through these endeavors—an accomplishment that many might consider sufficient for a lifetime of ministry. Julie's doctoral research on the history and practice of Pentecostal

missions among the Kankana-ey people of Northern Philippines provided a strong missiological basis for this ministry.¹

In 2006, Wonsuk accepted the invitation to become the Executive Director and Julie a research tutor for the Oxford Centre for Mission Studies (OCMS) in the UK. I felt both a sense of loss as these wonderful friends and colleagues were leaving APTS, but also joy in seeing them expand their influence through contributing to the education of key global Christian leaders through the work of the Centre. Clearly, the years since have witnessed their continuing commitment to scholarship and excellence in theological education, and God has multiplied their effectiveness in significant ways as they teach and mentor students while also maintaining an active program of scholarship and academic writing.

The Mas are people of the Spirit with a strong commitment to the worldwide mission of the church. As such, it is fitting that the articles in this *Festschrift: A Theology of the Spirit in Doctrine and Demonstration* represent the work of scholars from across the globe, including Asia, Africa, Europe and the US. The ministry of the Mas has also had this kind of global reach. In addition, the range of topics included in the volume touch on many of the academic and ministry interests of the Mas, evinced through both their own writings and their continuing involvement in theological education, through which they have guided the development of many emerging theological educators, theologians and missionaries. Significantly, several of the contributors to this volume are former students of the Mas.

No doubt, for anyone involved in theological education, the greatest satisfactions derive from seeing students accomplish

¹Julie C. Ma, *When the Spirit Meets the Spirits: Pentecostal Ministry among the Kankana-ey Tribe in the Philippines*. Frankfurt am Main: Peter Lang, 2000.

significant levels of achievement in their own right. I'm certain that the legacy of Wonsuk and Julie Ma will continue to reverberate around the world as generations of students, who have completed graduate and post-graduate education under their guidance, assume the ministry roles to which God has called them. As such, the lasting impact of the ministry of Wonsuk and Julie Ma has only begun to be realized.

John F. Carter, Ph.D.

President Emeritus, Asia Pacific Theological Seminary



EDITORIAL

by Teresa Chai, PhD

In March 2014, the Asia Pacific Theological Seminary (APTS), Baguio, Philippines celebrated its 50th Anniversary of operations. Two of the key persons in this great institution's journey are Dr. Wonsuk Ma and Dr. Julie Ma. The leadership of the institution believes that one of the 50th Anniversary publications should include this *festschrift* in honor of the Mas' contributions to the missional, academic and ecclesiastical world they have so long been a part of in such an active way. John Carter had kindly agreed to do the *Foreword* to this publication. The *festschrift* is a peculiarly academic genre. It is a celebratory publication in honor of a scholar or scholars. In a *festschrift*, academic peers and former students honor scholars by writing essays on a topic close to their scholarly heart. Thus, this theme reflects for the Mas' what is close to their hearts: *A Theology of the Spirit in Doctrine and Demonstration*.

The ones who are the contributors to this publication are friends of the Mas; they have worked with them, they have been their colleagues and their former students. This is the legacy the Mas leave in the Philippines and the one that Rose Encoy's historical article sketches through interviews and archival research on how the Mas helped plant one hundred mountain churches concurrently with their academic duties at APTS. As she states, "the Mas have an exceptional capacity of valuing both people and ministry and live a balance between academics and spirituality."

Next is an article by Amos Yong entitled *Incarnation, Pentecost, and Virtual Spiritual Formation: Renewing Theological Education in Global Context*. He challenges theological educators to consider the “digital world” and to build in the aspect of spiritual formation. Still on the topic of spirituality, Robert Menzies, who comes from a missionary point of view, contributes his article *Missional Spirituality: A Pentecostal Contribution to Spiritual Formation*. In his own words, Menzies’ dedication of his article is as follows “I feel the following essay on Missional Spirituality is particularly appropriate in this instance, for Dr. Ma was never an ivory tower scholar. Rather, he has always been a missionary at heart, a man driven by the Holy Spirit to take the gospel to those who have not heard.”

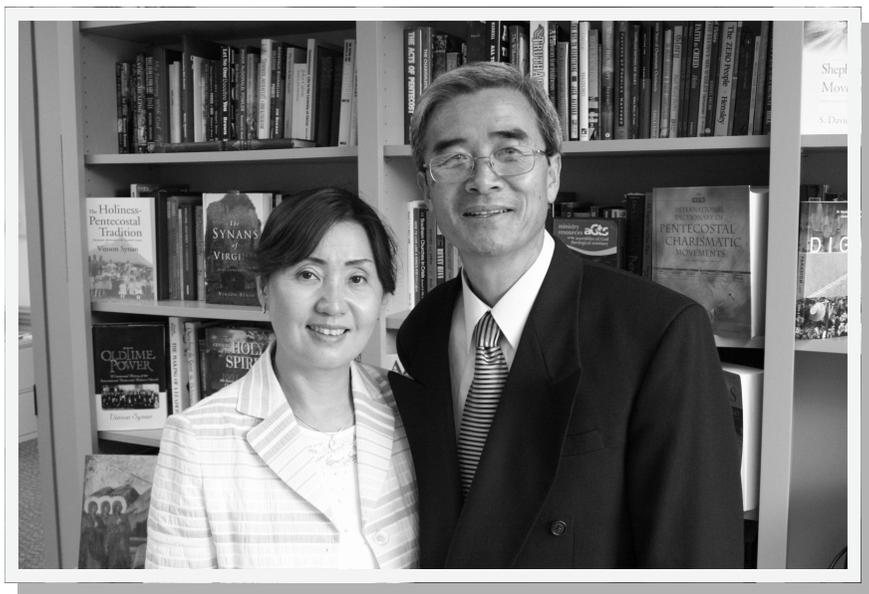
Veli-Matti Kärkkäinen is from Finland and has served as a missionary in Thailand. His article is entitled *Theological Education in a Pluralistic World: Theological Reflections*. This is his concern, “This brief essay seeks to offer some *theological* (rather than pedagogical) reflections on international theological education with a focus on one particular issue that I find increasingly challenging, namely training ministers in and for a religiously pluralistic world.” From Birmingham is Allan Heaton Anderson, who writes an engaging article entitled *Contextualization and Pentecostal-Charismatic Education in a Global Village*. His article captures the essence of the work of the Mas in their missionary ministry and academic contributions.

Another good friend of the Mas’ is Harold Hunter. He gives his *Pentecostal Reflections on Apostolicity*. This article is used with permission as it was previously published in JEPTA a journal published in Europe. As Hunter stated “The particular emphasis will be on fidelity to the church of the apostles in terms of teaching and practice while acknowledging that our covenant communities observe sacraments.” Next is Kim Kirsteen giving a Pentecostal perspective on *Mission in the Spirit: From Edinburgh*

to Canberra and Athens. In honor of the Mas, Kirsteen is writing about “. . . the contribution of Pentecostal-charismatic perspectives to mission spirituality and mission pneumatology through reflection on the mission of the Spirit.”

Then from non-Western authors we have three articles. The first is written by J. Kwabena Asamoah-Gyadu about *The Blessing of Abraham: Pentecostalism and Ecumenism in African Perspectives*. Asamoah-Gyadu expresses his appreciation saying, “Wonsuk Ma and his wife Julie are Pentecostals with a wonderful ecumenical spirit and this essay is written to celebrate the fact that their work has impacted Africa too.” Next, the article entitled *Pentecostal Feeling in Conversation with William James and Rudolf Otto: A Preliminary Exploration* is written by Ekaputra Tupamahu, a former student of the Mas. Taken from his understanding of Wonsuk Ma, Tupamahu builds upon this premise that what is needed is “a deep conviction that the task of constructing theology has to be undertaken from within a real human context.” A former colleague from APTS, R.G. dela Cruz, is a New Testament scholar writing on *Peter, Women and the Spirit in the Bezan Text of Acts*. Dela Cruz is using the “Codex Bezae Cantabrigiensis . . . a major New Testament uncial Greek-Latin bilingual manuscript that has preserved remarkable variant readings in the Acts . . .” to give fresh insights on the topics of Peter, women and the Spirit in the Book of Acts.

Last but not least, Dave Johnson, who was mentored by Julie Ma, gives his contribution of *Baptism in the Holy Spirit vs. Spirit Possession in the Lowland Philippines: Some Considerations for Discipleship*. Johnson, a veteran missionary in Bicol, Philippines, focuses his article on “. . . how Filipinos understand the baptism in the Holy Spirit within their cultural framework.” This article serves to give a wonderful bookend and practical application of the theme *A Theology of the Spirit in Doctrine and Demonstration*. May you enjoy reading this festschrift.



Wonsuk and Julie Ma



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