

Living Out the Counter-Cultural Values of the Kingdom of God

This theme could be said to cover all aspects of life and Al Tizon's two articles, which lead off this edition, fit within that framework. However, the application of his two articles merges with the focus of the remaining four articles in that they have strong ramifications for ministry among the poor, oppressed and disenfranchised of today's world—the segments of society from which the vast majority of Pentecostals and Charismatics are drawn.

In the first of Al Tizon's two articles, he calls us to whole life stewardship, a discipleship concept that goes well beyond money. From coins to creation preservation, he challenges us to be focused on Kingdom values in all aspects of life, looking for ways to give away our time, talent and treasure rather than using it on ourselves. In his second article, he takes us deep into the Hebrew concept of *shalom*, walking in God's peace in all aspects of life. One need not assent to his pacifism to agree that there is much to be said for the concept of "waging peace," whether it is in personal relationships, the war on terror or in resolving legitimate international disputes between nations without resorting to arms.

In his insightful paper on the Muslim/"Christian" conflict in Mindanao, the large island in the southern Philippines, Filipino scholar Aldrin Peñamora, who currently serves as the Research Manager for Muslim/Christian relations under the Philippine Council of Evangelical churches, follows the idea of *shalom* as it regards to the Muslim population on that war torn island. In this case, peace will be achieved through addressing the issues of the injustices of the past. He presents his thoughts within the theological and ethical framework of the Eucharist and calls all of us to follow Christ's example by laying down our lives for others in order to achieve peace and justice for all.

Ivan Satyavrata then explains why Pentecostalism has had such an appeal to the poor, stating that "the Pentecostal message is very good news among the poor: it answers their immediate felt needs and

provides powerful spiritual impetus and community support for a better life.” He goes on to add that “the genius of Pentecostalism has thus been its relevance to the powerless—its ability to penetrate the enslaving power structures of the socially and economically marginalized.” This is an excellent example of the well-known concept of redemption and lift that can be seen in the lives of Christ followers all over the world.

Tizon’s and Peñamora’s articles were originally presented at the 23rd William W. Menzies Lectureship held on the APTS Baguio campus in January, 2015. Satyavrata’s article is a chapter in a book entitled *Pentecostals and the Poor: Reflections From India*, that our own APTS Press will be publishing in the next few months.

Yuri Phanon’s two part article, a Greek exegesis paper on Luke 7:36-50, presents an interesting and insightful alternate interpretation to the story of Jesus, Simon the Pharisee and the uninvited woman of low repute at Simon’s home. Rejecting the traditional interpretation on the text on exegetical grounds, Phanon holds that the woman had already been forgiven by Christ before she ever set foot in Simon’s house and that she came to express her love and gratitude to Jesus for what he had already done. She also does an excellent job of contrasting how this woman responded to Jesus in a respectful, worshipful manner as opposed to the indifferent way in which Simon received him. In doing so, the woman of low estate is more highly esteemed than Simon who, because of his status as a Pharisee, was the one considered “respectable” by Jewish society. Phanon concludes by calling us to be like Jesus in our relationships with those who are not like us.

I hope you enjoy this edition. As always, please feel free to contact me through our website, www.pts.edu.

Your partner in the gospel,

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