



AMSTERDAM BIBLE ACADEMY



**15TH EDITION
AUGUST, 2020**

Stichting Life and Peace Project:

Training & Coaching Local Church Leaders for Ministry & Mission partnership with the Global University SpringfieldAUS
Info: www.abacademy.nl | www.globaluniversity.edu | Postbus 22550 | 1100 DB Amsterdam

ABA STAFF



Application invited for: 2020/2021 Academic Year

This academic year will start from September 2020.

Areas of Studies

A. **College Degree Program (4 years)**

1. B.A Degree in Bible & Theology
2. B.A Degree in Religious Education
3. B. A Degree in Mission.

B. **Ministerial Studies (2 years)**

Admission Requirement

Ability to read and write English is enough for the Christian Service Diploma.

A high School diploma or its equivalent is required to enroll for the College Degree Program. There is also opportunity to audit the courses without studying for Credit.

In such cases no educational qualification is required.

Send your application to the Registrar:

Amsterdam Bible Academy
Postbus 22550
1100 DB Amsterdam
The Netherlands
Telephone: 0625512251



BOARD MEMBERS



Lydia Wemer - Gaander



Dr. Francis Osondu Ogbuli



Dr. Peter Roelofsma



Mr. Philip Ngotho



Ms. Leticia Amono-Neiser





There Is Only One Race!

THE HUMAN RACE

This truth, which the Bible affirms was confirmed by science not too long ago. Thanks to God for the discovery of DNA technology.

Few years ago Scientist confirmed that all human race came from one woman (BLACK WOMAN!) from Africa.

As people began to migrate to different parts of the world, exposed to different experiences and climate, the pigments began to change to adapt to the prevailing climatic conditions. This explains the different pigments and colours of people in different parts of the world.

Two years ago, my son did a DNA test, and the result indicated that he came from Nigeria, Austria and South America. Many people have done this DNA test around the world with pleasant surprises of their genetic make ups.

I therefore do not understand why people still discriminate in the technologically advanced 21st century.

As I reflect on the racial uproar of the past weeks, I could only conclude that people discriminate for three reasons.

1) Ignorance: People perish due to lack of knowledge. I can only associate discrimination to ignorance in this time because there is so much information outside there that shows that we are all from the same human race, despite our diversities. 2) Low self worth: Low self esteem is a serious issue in our societies. When people grow up with low self esteem, they normally look for ways to compensate for this lack of personal worth. Mostly people with low self esteem tends to look down on others in order to feel better, choosing to discriminate against other. 3) Pure evil: There are people that seems to have choosing for evil: The devil came to steal to kill and to destroy. These are the Hitlers of our world who delight

in evil through intentional action to isolate, hate and destroy people that are different from them.

We are all learning so much about systemic discrimination around the world against different race especially against the African race. I could not believe the story of discrimination in US immediately after the abolition of slavery, when the freed African slaves began to prosper. It was told that a group of people invaded this economy and completely burn it down killing thousands of prospering families, destroying their blooming businesses, denying the survivals the possibilities to engage in estate businesses.

The African American is yet to recover from this intentional persecution and oppression.

Discrimination of any form is evil that must be confronted with every available means, but if people discriminate against you, the most important weapon is to know who you are, to have a divine perspective of self, because you are created in the image of God. However, if because of your color you are denied of your right, you have every right to fight for your right.

Lets continue to educate ourselves and the coming generation. Hopefully discrimination can drastically be reduced if not abolished. Keep save, keep fighting. Together we can make a difference.

Dr. Moses
ALAGBE



Where Are THE COMPASSIONATE HEARTS?

I have found out that it is easy to identify a problem, analyse it, debate and prescribe a solution without bringing it to action. I remember about 15 years ago in Ghana; I was on my way to work with a colleague when we saw a man lying on the ground in a busy market place, just across a police station. We ignored him because we said the police might be aware that such a person is lying in this place thus, they will take care of it. My conscience has not freed me since, I regret not taking action and have pleaded with God for forgiveness.

What did we not do right? We should have walked to the police station and ensured that something was done. We should not have assumed that someone might have reported the incident already. There is no doubt that the world's condition is worsening, and people are facing more hardships than ever. Therefore I would like to re-echo an analysis I presented in 2008 concerning the State of the World's Need. It was based on the report by World Relief Corporation (WRC).

In that report they sought to bring to every Christian's attention that Jesus, in Mathew 25:32-46) identified himself with the needy in terms of the hungry, the thirsty, the stranger (migrant/refugee), the naked, the sick and the prisoner. These are people are at a disadvantage, needing the help of the strong and the advantaged.

MINISTERING THROUGH THE EYES OF JESUS

Jesus and the needy are virtually inseparable. In Luke 4:18 we see in the content of his mission statement that he came for those who are in need both physically and spiritually (setting the captives free; healing the broken hearted)

He demonstrated in practice and in certain times he would stop preaching and attend to needs before continuing. One such example is found in Luke 13:10-18¹⁰ *Now he was teaching in one of the synagogues on the Sabbath.* ¹¹ *And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself.* ¹² *When Jesus saw her, he called her over and said to her, "Woman, you are freed from your disability."* ¹³ *And he laid his hands on her, and immediately she was made straight, and she glorified God.* This is typical of him (Mark 2:1-8).



Rev. Samuel Abeka

Jesus will act in favour of the needy at the expense of religious duties including the most revered Sabbath which often angered the Pharisees. There was an instance when the crowd had followed him into the wilderness and it was getting dark. His disciples had the courage to ask Jesus to send them away, Jesus in response rather directed them to feed the people. This is a huge statement. What Jesus seems to suggest to his followers is that they have incredible power to do even greater things (John 14:12). He did not allow his disciples to get away with **prescription without action**. I believe that everyone who sees a problem also can be part of the solution.

This is how Jesus illustrated this principle in the story of the Good Samaritan (Luke 10: 25-37). He showed that it is not enough to be a religious leader or fanatic, rather what matters is seeing and hearing the wounded and acting with both your time, energy and resources to see that they are restored to wholeness. In my opening paragraph my story was to ignore, thereby placing the responsibility on others. I am certain that many religious folks would easily by pass the vulnerable, abused and the wounded. Although sometimes we may feel guilty, yet we may be lacking the courage to pursue our convictions to the end. We should take note that God could not be clearer when he stated in Isaiah 58:6, 7⁶ *"Is not this the fast that I choose: to lose the bonds of wickedness, to*

Where Are THE COMPASSIONATE HEARTS?

undo the straps of the yoke, to let the oppressed go free, and to break every yoke?⁷ Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?

THE FACTS

It is undeniably factual that many men, women and children who have been created in the image of God are in an unacceptable state. It is also true that food production in the world is sufficient to feed everybody, but the developed countries empty the food basket before passing on the scraps to the developing countries. According to the 1988 WRC report the following were observed, and unfortunately there hasn't been much of a considerable change till date.

1. Industrialized countries even though being 20% of the world population consumes 80% of the world food resources.
2. United States alone spends about \$50 billion dollars every year on diets and related expenditure to reduce calories. Many North Americans eat to death.
3. Too often, the overall economic growth benefits the rich citizens of poorer nations.
4. Christians had a total annual income of over \$10 Trillion.
5. It would have cost only \$30-\$40 billion annually to provide for all developing countries with basic education, health care and clean water- equivalent to the annual golf war expenditure.

Today it is a common knowledge that the golf war was embarked upon due to a wrong intelligence report.

RELEVANT APPROACH

It is obvious that the greater percentage of the world's problem is man-made, which is caused by political and economic systems that are difficult to change. These are in line with the predictions in the Bible, one of which is that in the last days difficult times will come **because** people shall be lovers of themselves, covetous..., (2 Timothy 3:1-5). Christ on the other hand formed his church in the world because he believed the church would have a better understanding of the sufferings that are perpetuated on humans (Matt 9:35-38)³⁵ *And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and*

*healing every disease and every affliction.*³⁶ *When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.*³⁷ *Then he said to his disciples, "The harvest is plentiful, but the laborers are few;"³⁸ therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."*

I can say without hesitation that those who have the eyes of Jesus can't see the world at any stage and feel no obligation. We need to remind ourselves of the following facts that

- Jesus and the disadvantaged are inseparable; thus, our mission should be holistic; encompassing both preaching and meeting all human needs.
- Most problems of human needs are human caused and therefore can be solved.
- Missions in this perspective are the collective responsibility of the body of Christ. It is obligatory and we will be judged by it (Matt 25).
- The needy are God's creation and therefore deserve a better living.

CONCLUSION

I suppose this year has been one of the greatest tests for all people. We have been stretched physically, economically and mentally. The plights of refugees, migrants, the lonely, the sick and the poor are glaring. It is in times like this that we are to demonstrate our compassionate heart. With such a state you cannot look the other way like I did 15 years ago. Thankfully to God I have changed since because I could not bear the guilt of looking the other way. Apart from personal donations, I have been a contributor to the UNICEF for the past 9 years. Ron Sider says "Nobody can do everything but everybody can do something, and together we can change the world." There is a cry from the vulnerable to God who has also placed solutions in our own hands. Let us arise and act.

¹Ralph D. Winter and Steven C. Hawthorne, eds., "The State of the World's Need" in *A Reader: Perspectives on the world Christian Movement* (California: William Carey Library, 1999), 569.

²Ralph and Steven, 569.

³Ralph and Steven, 574.

⁴Herbert Kane, *Life and Work on the Mission Field*, (Grand Rapids, Michigan: Baker House, 1980), 352.

⁵Ralph and Steven, 574.

C o r o n a C r i s i s & **THE CHURCH**

The year 2020 began casually and everything seems to be going on according to plan. Suddenly in the month of February/March, Corona virus came without any announcement. It came and took the whole world by surprise including the church.

In retrospective, the economic, social and spiritual impact is unbelievable. Many lives were lost all over the world, many businesses went bankrupt, the crisis changed the ways we relate, do business, church service etc. Many are saying that things will never be the same again.

It reminded many of us of what will happen in the second coming of our Lord as written in the Scripture. Jesus will come like a thief in the night, when people are sleeping, in party etc. We need to be ready at all time.

There was no hint or any indication that the whole world will be locked down.

The church was taken by surprise but quickly adjusted to the situation, using live-Facebook, streaming their services online.

At Amsterdam Bible Academy, we took advantage of zoom to continue our teaching and learning process. We are now looking at this possibility as a means of providing Theological, Ministry and Mission studies to immigrants that are living in other cities of the Netherlands. In every crisis there are lots of possibilities. Many migrant churches responded by supplying food to undocumented migrants, old and sick people in our neighborhoods, despite the financial difficulty brought by the lock down.

We know God is in charge of the situation and because of this we can give thanks at all times for his mercy that endure forever.

A Student's Testimony

discovered God 's plan and a purpose for my existence. I listened to God and I came to ABA

I now know who I am in Christ, where i am going and what I am to do.

I have seen miracles in my life, my finances, my marriage and my friendships and even how to deal with people regarding life issues.

The wisdom and the knowledge I have gotten is a mind blowing. Studying at ABA revolutionised my spiritual life and classified the plans that God had for my future. I had been in need of direction and God gave it to me. I now work as a part time in my ministry and am using my pastoral gifts for healing the sick and teaching the word

of God. ABA gave me such a firm foundation in God's word that i have been able to stay strong in times of difficulties. I can speak from experience. God has given you purpose and ABA will help you find it and live it.

Adofo Richard Wiafe.





ABA STUDENTS 2020



Church In Community

Witnesses to Power

*Stories of God's Quiet Work in
a Changing China*

Title: Witnesses to Power (Stories of God's Quiet Work in a Changing China)

Authors: Tetsunao Yamamori and Kim-Kong Chan

Number of Pages Read : 109

Witnesses to Power is a collection of the testimonies of ordinary unknown Chinese Christians and how they engage in sharing the gospel in a hostile antireligious environment ruled by a Government with antireligious ideology. The authors also included testimonies of the transformed effect of the Christian faith in several communities across China, especially transformation of opium addicts and elevation of poverty. In addition to these, the authors revealed the local Government support for the Christian faith due to the beneficial evident in the lives of the converts.

Analysis Critics

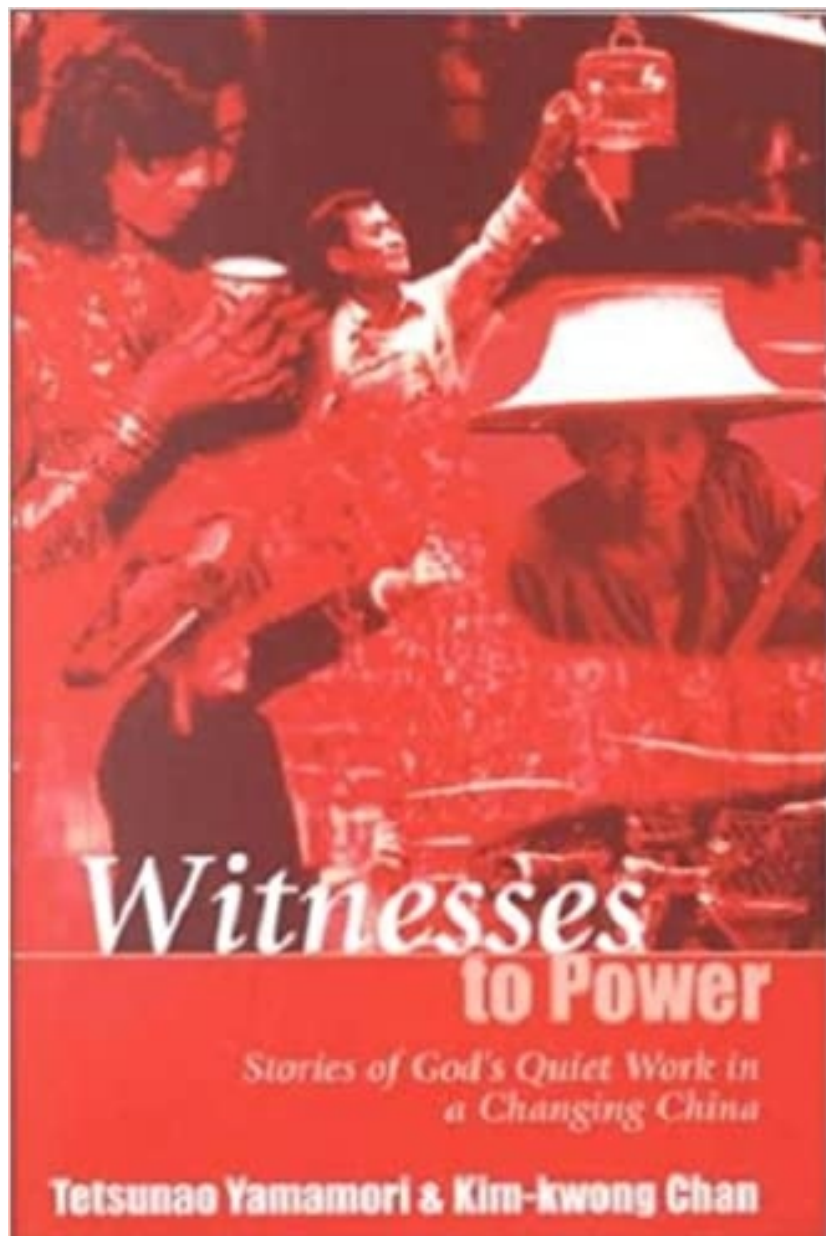
Most of the testimonies presented cannot be substantiated. However the stories shares a lot of similarities with those presented by other authors that publish books about the history of Christianity in China.

Transferable principle

Identify and meeting felt needs ; marriage problem in Lisu and the resultant effect on the socio-economic life of the community was identified and used by the Christian church to release the converts from the burden of dowry and marriage party. This brought a lot of people to faith in Jesus Christ.

Persistency in Faith and Prayer: The lives of Granny Jie and Gan Ping shows that God's work becomes more effective as we persist in faith and prayer in the face of impossibilities. This will help me in my ministry as I serve among the African immigrants in Europe.

Ministry to Needs: Several testimonies recalled in this book shows that development is a way to redemption. Several needs identified and met brought the gospel into reality. What struck me most is that believers that were used are those who did not allow the lack of provision to hinder them from starting projects. In most cases they start in faith and God always provide.



ABA COURSES In Partnership With The GLOBAL UNIVERSITY USA

Level One (Certified Minister)

Upon completion of the Level One Ministerial Certificate, a student should possess the academic qualification that includes a working knowledge of Bible study methods, New Testament content, and Pentecostal doctrine. He or she will possess the basic skills needed to begin serving in a ministerial role in the local church.

- BIB 114 Christ in the Synoptic Gospels
- THE 114 Introduction to Pentecostal Doctrine
- BIB 115 Acts: The Holy Spirit at Work in Believers
- BIB 117 Prison Epistles: Ephesians, Colossians, Philippians, and Philemon
- BIB 121 Introduction to Hermeneutics: How to Interpret the Bible
- MIN 123 The Local Church in Evangelism
- MIN171 A Spirit-Empowered Church: an Acts 2 Ministry Model (required course in 2018)
- THE 142 Assemblies of God History, Missions, and Governance *
- MIN 181 Relationships and Ethics in Ministry
- MIN 191 Beginning Ministerial Internship
- THE411 The Church: Pentecost to Reformation may be taken in place of THE142 Assemblies of God History, Missions & Governance for those students who are not pursuing Assemblies of God credentials or who are not affiliated with the Assemblies of God. Credential candidates may not take THE411 in place of THE142.

Level Two (Licensed Minister)

Upon completion of Level Two Ministerial Certificate, a student should possess the academic qualification that include a mastery of specified Bible content, systematic theology, and ministry skills.

NOTE: Students who completed their Level One (Certified) studies under the previous eleven-course plan (1997-August 2005) should follow the [Level Two Transition Program](#).

- THE 211 Introduction to Theology: A Pentecostal Perspective
- BIB 212 New Testament Survey
- BIB 214 Old Testament Survey
- BIB 215 Romans: Justification by Faith
- MIN 223 Introduction to Homiletics
- THE 245 Eschatology: A Study of Things to Come
- MIN 251 Effective Leadership
- MIN 261 Introduction to Assemblies of God Missions
- MIN 281 Conflict Management for Church Leaders
- MIN 291 Intermediate Ministerial Internship

Level Three (Ordained Minister)

Upon completion of Level Three Ministerial Certificate, a student should possess the academic qualification that includes mastery of several of the more difficult books of the Bible, advanced theological concepts, and administrative skills required for ministerial roles.

NOTE: All students who have completed Levels One and Two, whether under the pre-2007 requirements or transitional license, should take the following Level Three (Ordained Minister) requirements:

- THE 311 Prayer and Worship
- BIB 313 The Corinthian Correspondence
- BIB 318 The Pentateuch
- BIB 322 The Poetic Books
- MIN 325 Preaching in the Contemporary World
- MIN 327 Church Administration, Finance, and Law
- MIN 381 Pastoral Ministry
- MIN 391 Advanced Ministerial Internship



The Biblical & Theological Basis *For* Holistic Ministry

Genesis chapters 1 and 2 give us a glimpse into how God created the world and everything in it, while Revelation 21 and 22 shows us what happens at the consummation of all things. **The story of creation in Genesis concluded that everything God created was good.** It is a story of the relationship between the Trinity as the creator and the created. God made adequate provision for His creation. ***In Genesis 1:26 God gave mankind the single privilege of caring for the whole of His creation.*** Man became the custodian of God's creation. He gave mankind the authority, a delegated authority, the power to care, to increase and multiply. ***In the cause of time mankind rebelled and went their own way.*** This rebellion affected the whole of creation, the identity and the responsibility of mankind. Because of His love God did not abandon His creation. He immediately set up a plan of redemption. ***God's plan of redemption is holistic, for He set up His plan to redeem the totality of His creation.*** God told Noah in Genesis 9: 11 never again will all flesh be cut off with water and never again shall there be a flood to destroy the earth. God is concern over the salvation of mankind and the earth. ***His mission is not only to rescue mankind. His mission is the restoration of the created order.*** As a missionary God, He called Abram to make a nation of him for His redemptive purpose. He called and blessed Abraham that he may be a blessing. Through Abraham He established a nation to Himself for His work of redemption. ***In Exodus 19:5-6 God again entered into covenant with His people, declaring that all the earth belong to Him. He set His people apart as kingdom***

priest, a holy nation for the mission of reconciling His creation back unto Himself. From Genesis 3 to Revelation 20 the story and the plan of God's redemptive efforts through and with His people – the nation of Israel and the church to restore and reconcile all things unto Himself is recorded. The story and the history of His relationship with Israel is recorded in what we call the Old Testament while that of the church is recorded in the New Testament.

God revealed Himself in the Old Testament as Lord of the whole world (Exodus 19: 5 , Psalm 24:1, 2 Kings 19:15 , Job 38: 1- 33, Psalm 74:17, Proverb 3:19, Isaiah 37:16 Jeremiah 27:5) . In His relationship to the nation of Israel as we read in the Scriptures quoted above, God reveals Himself as the creator and the king of the earth who cares passionately about His creation. It is for this purpose He called out the nation of Israel- to serve Him and make Him known. According to Bosch, primarily, Israel is to serve the marginal in its midst: the orphan, the widow, the poor, and the stranger. Whenever the people of Israel renew their covenant with Yahweh, they recognize that they are renewing their obligations to the victims of society

But Israel failed to understand the call to service. Several prophets were sent to remind them of the purpose of their call. The conclusion of the story is summarized in Amos 6: 8. Israel failed to do what God required of them as a nation. They failed to do justice, they failed to love mercy and to walk humbly before God. They failed to understand God's promise to send a Messiah. They were expecting a Messiah that will come to conquer the Gentile nations and restore Israel. They failed by building their own Kingdom instead of God's Kingdom. **God**

Himself, in the person of Jesus Christ came to do what Israel could not do. Incarnation of Christ is key to understanding God's mission to the world. The Word became flesh (John 1:14) instantly demonstrates to us that God's mission is not limited to spiritual salvation. If we take the incarnation seriously, **the Word has to become flesh in every new context.** Our mission to the world must be a practical outworking of the Love of God. Proclaiming the message of the Kingdom of God, Jesus demonstrates that God is concerned with both the spiritual and the physical aspects of His creation. He came to establish the Kingdom of God over all by not only proclaiming the Kingdom, but also demonstrating its power. He called for repentance while healing the sick and the afflicted. He proclaimed the Good News while confronting the socio-political injustice of His time. He taught and challenged those who believe in Him to feed the poor and live the Gospel (Matthew 5-7). God's purpose is to reconcile everything unto Himself (Ephesians 1:10, Colossians 1:20). The mission of the church must therefore be holistic.

The centrality of the Kingdom of God in the life and ministry of Jesus Christ was well documented by Sider. According to him, God called his chosen people out of Egypt to make them a society that will be a visible demonstration of God's will for all. Exodus 19:6 was quoted to support this statement. Sider said,

God gave them the law, showing them how to worship God, do justice, share the

land, enact fair laws, and maintain strong families

The nation of Israel failed in this responsibility. Instead of worshipping God, they engaged in idolatry. They preferred the oppressive religious, economic and political structures of the Gentile nations to that of the new society that God has called them to establish. What Israel failed to do, Jesus came to establish. He lived and preached the kingdom of God. He challenged the unjust religious, economic and political leaders, He healed the sick and fed the poor. He preached and lived the Good News. He called individuals to repentance and deal with their physical needs. At the end of His ministry, he challenged His disciples to take the same Good News to all parts of the world. These are the responsibilities of the church. A gospel that fails to address spiritual, social and economic issues is not a complete gospel of the Kingdom of God as preached and lived by our Lord Jesus Christ. We have been called to take the whole gospel to the whole world.



Dr. Moses Alagbe

Moses Alagbe, an African missionary in Europe works in Amsterdam among the African in diasporas

President of the Amsterdam Bible Academy, he coordinates theological, mission and ministry training that equips Africans to minister in a Western culture.

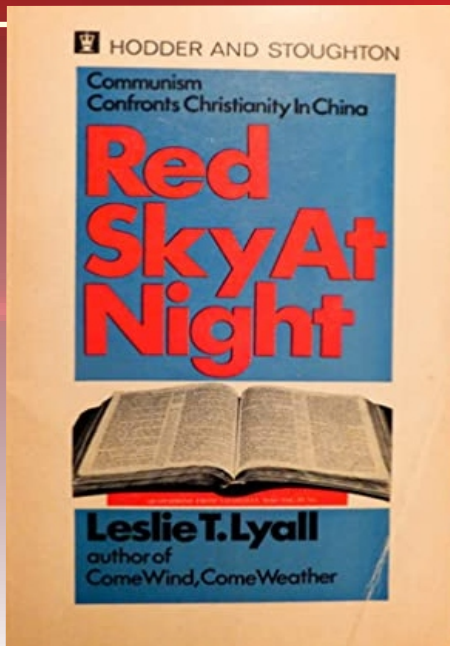
Moses obtained his first degree in Agriculture in 1983 in India, taught in High School in Nigeria from 1985 to 1990. Left Nigeria for Europe, became a leader of a local church in Athens Greece, left Greece for Theological training in Amsterdam, completed his master degree in Mission at Tyndale Theological Seminary Badhoevedorp in 1998.

Between 2004 and 2008 he completed his doctoral program in transformational leadership for global cities at Bakke graduate university Seattle. He is currently the pastor of Maranatha Community Transformation Center Amsterdam.

Dr. Moses is married to Annet (a former Dutch Police chief) and they have two beautiful young adults as children.

Red Sky at Night

Communism Confronts Christianity in China



Title: Red Sky at Night (Christianity in Communist China)

Author: Leslie Lyall

Number of Pages
Read: 128

Thesis and Argument of the Author

This book is an outlines of the history and the development of the Chinese

church just before and during the cultural revolution. It gave an insight into the great leap and the failure of the cultural revolution of Mao's regime.

The book examines the relationship between the church and the Government. Government propagation and the expulsion of all foreign missionaries from China.

The author described the full scale persecution of the church from the beginning of the cultural revolution in 1966 and the response of the church during this difficult time. It exposes the mistakes of the foreign missionaries and the confusion of the local Chinese church in responding to obeying the state as commanded by the Scripture.

A brief but informative history of communism beginning from Karl Marx was given a good attention. The nature of communism with suggestions for Christian approach was dealt with.

The author also gave a chapter to the deception of Communism as used in China to confuse those who profess Christianity. He labeled communism 'a deceptive counterfeit' that seems to share the social values of the Christian religion with man and the material world as the determining factors. A society where God is not acknowledged.

A chapter was devoted to how to share Christ with a communist with a concise explanation and comparison of Communism and Christianity.

Finally a self appraisal of the foreign mission and the mistakes made was thoroughly dealt with.

Ending with challenges posed by communism, the author hopes that China will one day be open again to foreign mission and that there will again be freedom of worship. He warns the

church to prepare for such a day in order to avoid confusion, and the repetition of the former mistakes.

ANALYSIS

The author did a good job of presenting the history of the Chinese church chronologically and their suppression by the state. It is an easy and straightforward book to read.

I think the acceptance of fault and tendering of apology on behalf of the foreign missionaries in chapter eight was too far and too general. Not all the foreign missionaries treated the Chinese believers as shit, not all of them disregarded their culture and traditions. There are records of many foreign missionaries who ate as Chinese, wear their local cloths, speak their language, live in the local simple houses, these were not mentioned at all by the author.

In chapter ten, the author allowed himself to be carried away by the ardent devotion of those who follow communist ideology, saying that if Christian were to have the same sense of direction and half the dynamic enthusiasm in the attainment of their objectives, there would be no need to bemoan the declining church attendance and the dwindling offers for overseas service. The violent that accompanies the communist fervency should not be forgotten, this surely is not the way of Christ. I do not agree that Christianity has not turn the world upside down but communism has as concluded by the author. History has clearly shown that the opposite is the case.

Finally, I do not agree with the statement made in chapter nine that the Christian must be prepared for debate, dialogue and discussion as he seeks to bring conviction to minds prejudiced against Christian truth. In as much as we are to be ready to give a reason for why we believe, from my experience, it takes more than dialogue, debate and discussion to bring conviction. Conviction is the work of the Holy Spirit and in all that we might be doing, total dependence upon the Holy Spirit in fervent prayer is very essential.

TRANSFERABLE PRINCIPLES

Contextualization: As a foreign missionary in Europe, the history of the Chinese church and the several mistakes made by foreign missionaries has taught me that the key to reaching the indigenes is contextualization.

I should not transfer my African culture to my converts but disciple them in relation to their culture.

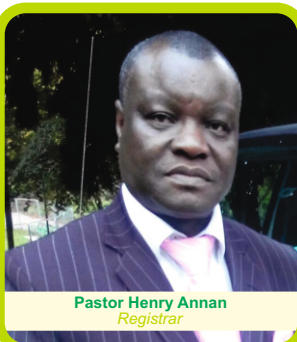
As much as I focus on felt needs of the people, I should not forget that the goal is to bring them into the local body of Christ for discipleship and ministry.

My conviction that the indigenes are the best to evangelize their own people is further confirm by reading this book, I strongly believe that the indigenes can reach more of their own in ministry and evangelism than a foreigner could.

Tent maker: I will encourage African missionaries to be tent makers as these will elevate the problem of financial support, it will also place us among the non-believers where we can always get opportunity to show the love of Christ in practical ways.

MEET OUR STAFF

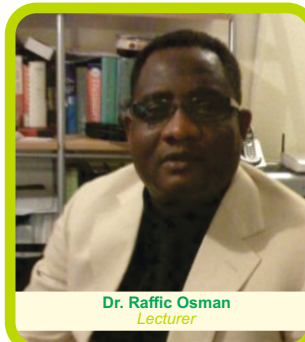
ACADEMIC & NON-ACADEMIC



Pastor Henry Annan
Registrar



Ingrid Powel
Secretary



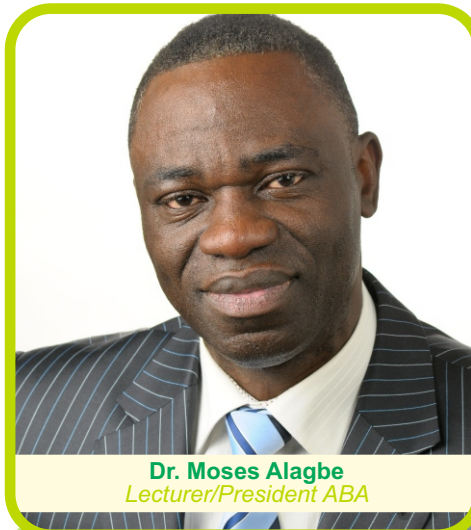
Dr. Raffic Osman
Lecturer



Rev. Maxwell Nana Addi
Lecturer



Rev. Samuel Abeka
Lecturer



Dr. Moses Alagbe
Lecturer/President ABA



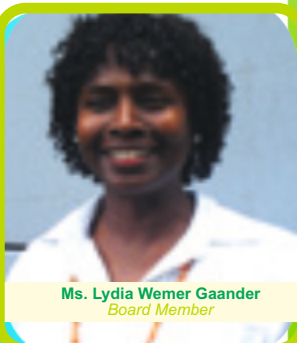
Rev. Emmanuel Jayeola
Lecturer



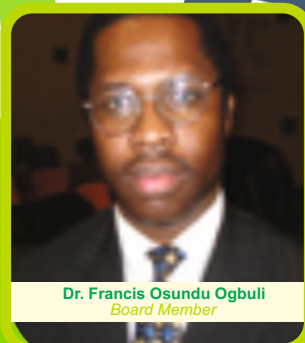
Rev. Vandyck Ismael
Lecturer



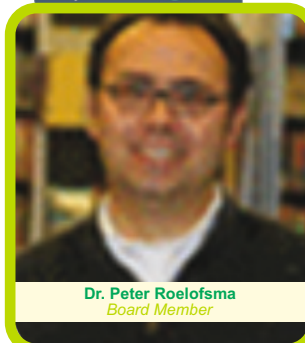
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Dr. Francis Osundu Ogbuli
Board Member



Dr. Peter Roelofsma
Board Member



Ms. Leticia Amono Neisser
Board Member



Applications Invited for a One Year Advance Diploma in Pastoral Studies

This course is designed for those that are already in pastoral ministries, but will like to increase their leadership capacity and ministry effectiveness. The course will also be a great tool for those who felt called into pastoral ministries.

Qualification for admission.

Only those who have been in ministries for a minimum of two years as pastors/assistant pastors or ABA students who have completed CS Diploma/BA courses are qualified to apply for admission.

Course Details

BIB 114 Christ in the Synoptic Gospels

THE 114 Introduction to Pentecostal Doctrine

BIB 115 Acts: The Holy Spirit at Work in Believers

BIB 117 Prison Epistles: Ephesians, Colossians, Philippians, and Philemon

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MIN 123 The Local Church in Evangelism

MIN 171 A Spirit-Empowered Church: an Acts 2 Ministry Model (required course in 2018)

THE 142 Assemblies of God History, Missions, and Governance

MIN 181 Relationships and Ethics in Ministry

MIN 191 Beginning Ministerial Internship

Send a written request for application form to info@lifeinternational.nl You can also call the registrar. 0625512251 for application form.

BIB 114 Christ in the Synoptic Gospels

An introductory study of our Lord's life and times according to the Gospels of Matthew, Mark, and Luke. It examines the historical setting, His life between the Annunciation and the Ascension, and His message and method, including His parables and miracles. Organized around three themes—(1) the world, (2) the Man, and (3) the message—this introduction helps to fuse our understanding of His life and work with our commitment to live by the values He taught and demonstrated. Materials required: Christ in the Synoptic Gospels (IST) by Michael R. McClaflin Materials recommended: Life of Christ by Ralph M. Riggs

THE 211 Introduction to Theology: A Pentecostal Perspective

A study of historic Christian doctrines as expressed through Protestant and Evangelical traditions. The course provides a complete study of the "Statement of fundamental Truths" of The General Council of the Assemblies of God. Materials required: Introduction to Theology: A Pentecostal Perspective (IST) by Johnny Ford Materials recommended: Bible Doctrines by William F. Menzies and Stanley M. Horton

BIB 115 Acts: The Holy Spirit at Work in Believers

A thorough study of the content, purposes, principles, and applications of Acts. The course emphasizes the role of the Holy Spirit in the early church and today. Attention is given to the geographical, numerical, cultural, and theological growth of the church from Jerusalem to Rome. The journeys of Paul are examined as the background for his epistles. Materials required: Acts: The Holy Spirit at Work in Believers (IST) by George O. Wood Materials recommended: Acts: A Logion Commentary by Stanley M. Horton

BIB 117 Prison Epistles: Colossians, Philemon, Ephesians, and Philippians

A practical study of the principles Paul wrote to the churches during his imprisonment. The concepts are presented in language that is easy to understand with explanations, illustrations, and applications that make the concepts helpful to students in both their personal lives and ministries. Materials required: Prison Epistles: Colossians, Philemon, Ephesians, and Philippians (IST) by LeRoy Bartel Materials recommended: Ephesians by Francis Foulkes

BIB 121 Introduction to Hermeneutics: How to Interpret the Bible

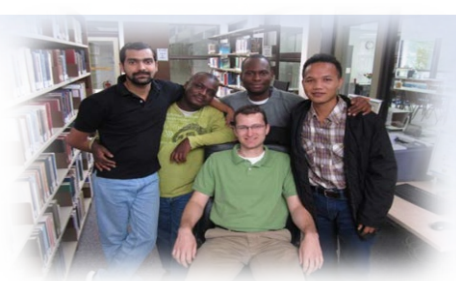
An introductory course on the principles for interpreting Scripture. It summarizes the need for hermeneutical principles and explores the qualifications, tools, and goals of a biblical interpreter. This is followed by a historical survey of hermeneutics from early Jewish interpreters to the present. The course includes a unit on the general and specific principles for interpreting the Bible, a unit on genres, and a unit on applying the principles. Students develop skills by practicing the principles in the provided exercises. Materials required: Introduction to Hermeneutics: How to Interpret the Bible (IST) by Quentin McGhee, Carl Gibbs, and Willard Teague Materials recommended: Dictionary of Hermeneutics by James D. Hernando

MIN 123 The Local Church in Evangelism

The local church is the provenance of evangelism for reaching its community and the world. After a foundational, biblical theology of the Great Commission and the Holy Spirit's role in evangelism, this course proposes a comprehensive and integrated approach to evangelism in the local church that avoids over compartmentalizing evangelism and discipleship. It focuses on a variety of evangelism methods, the evangelistic purpose of an organized fellowship of churches, and pastoral leadership in evangelism. The largest portion of the course is devoted to the evangelistic responsibility of all believers and practical biblical instruction about effective personal evangelism. Materials required: The Local Church in Evangelism (IST) by Randy Hurst Materials recommended: The Master Plan of Evangelism by Robert E. Coleman

MIN 171 A Spirit-Empowered Church: An Acts 2 Ministry Model

A biblical, comprehensive, and strategic plan requires the empowerment of the Spirit to produce spiritual fruit and a flourishing church. The strategic plan is based on Acts 2 and focuses on developing Spirit-empowered disciples who will be involved in the five functions found there: connect, grow, serve, go, and worship. Assessment tools are used to identify areas where changes are needed, and the strategic plan is used to focus on God's vision for each local church. Materials required: A Spirit-Empowered Church: An Acts 2 Ministry Model (IST) by Alton Garrison Materials recommended: A Spirit-Empowered Life: Discover the World-Changing Journey God has designed for You by Michael Clarensau



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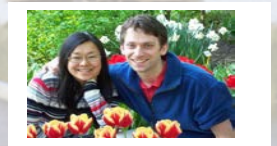
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ABOUT AMSTERDAM BIBLE ACADEMY (ABA)

ABA is a weekend and evening School designed to meet the needs of every believer in and around Amsterdam who is committed to knowing Christ and making him known. We recognized that many could not afford a full time Bible school. This could be due to full time working schedule or numerous other reasons. For such people Amsterdam Bible Academy is the best place to enhance your spiritual growth and prepare for ministry. Since 1996, ABA have been providing Theological, Mission and Ministry education to local church leaders and believers in and around Amsterdam. Many of our graduates are now in different ministries in and outside The

Netherlands. ABA is affiliated to Global university Springfield, Missouri in USA. Degrees and Diplomas awarded by ABA is recognized world wide. Check www.globaluniversity.edu for more information. If your desire is to know Christ and to make Him Known we will be glad to have you study with us. ABA is a Not-for-Profit training Department of Foundation Life & Peace International for the purpose of raising and developing transformational leaders for the mission of God to the world.. Jesus said, "I will build my church...". Amsterdam Bible Academy is committed to the building of Christ's church for the spiritual, social and economic transformation of the world. ABA Registrar: Pastor Henry Anna

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The PENTECOSTAL CHALLENGE Of FASTING

There is a lot of confusion about prayer and fasting especially among the Pentecostal church. There are many believers suffering from kidney, heart and other health problems because of their wrong understanding and practice of prayer and fasting.

This wrong understanding and practice of fasting have unfortunately led to the death of many believers.

In this article I will try to give a biblical view on fasting in response to discussions and questions that many believers are asking.

Fasting is defined as abstinence from all or some kinds of food or drink, especially as a religious observance.

The bible refers to fasting as afflicting of soul. Leviticus 16:29-31. Another term used for fasting is mourning (to mourn) Daniel 10:2

The Bible describes three main forms of fasting:

1) **Total abstinence from food.** Luke 4:2 reveals that Jesus "did eat nothing." Afterwards "He was hungered." The bible was silent about water, so we can assume that our Lord abstained from food but not from water.

2) **Total abstinence from food and water** Esther 4:16, (called for 3 days of fasting and prayer without food and water) In Acts 9:9 Paul (not by choice) for three days He "neither did eat nor drink." The abstinence from both food and water seems to have lasted no more than three days

3) **Total abstinence from food and water for 40 days** (Moses, Exodus 34:28, Elijah I King 19)

4. **The restriction of diet rather than complete abstinence.** Daniel 10:3

Fasting is to be done with the purpose of seeking to know God in a deeper experience (Isaiah 58:1-3; Zechariah 7:5). Fasting relates to a time of confession (Psalms 69:10). Fasting can be a time of seeking a deeper prayer experience and drawing near to God in prevailing prayer (Ezra 8:23; Joel 2:12).

The early church often fast in seeking God's will when choosing leadership in the local church (Acts 13:2).

However, in the beginning, God told Adam to eat freely from all the fruit trees in the garden except from one.

There was no need to fast in the beginning. There is no record that Adam and Eve ever fast. I cannot remember reading about Abraham, Isaac or Jacob fasting.

There was no fasting when Israel was led out of Egypt into the Promised Land. The Israelites did not fast to defeat the army of Pharaoh.

The first time fasting is mentioned in the Scripture is connected with Moses. In Chapter 34 of Exodus . Moses did not eat for forty days and forty nights while he was on the mount with God receiving the 10 commandments.

There is no mention of fasting in the ten commandment.

The Only time God required fasting after the commandment was giving to Moses is recorded in the book of Leviticus when God command Israel concerning several feast the nation of Israel shall observe.

Lev. 23:26-32 *And the LORD spoke to Moses, saying: "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, (as used in Isaiah 58:3)*

and offer an offering made by fire to the LORD. "And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God." For any person who is not afflicted in soul on that same day shall be cut off from his people." And any person who does any work on that same day, that person I will destroy from among his people. "You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings."It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath" (Leviticus 23:26-32).

One day in a year. God commanded the nation of Israel to fast from evening to evening 24hrs to commemorate the day of atonement. (making amend for a wrong done)

This is the reason why many leaders, Old Testament kings and Prophets proclaim fast for seeking God for forgiveness when the nation of Israel sin against God. They know that as long as they continue to obey God, the lord will continue to give them

The PENTECOSTAL CHALLENGE Of FASTING

victory over their enemies.

Ezra 8:21-23 *"Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions. For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying, 'The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him.' So we fasted and entreated our God for this, and He answered our prayer."*

In the Old Testament sackcloth was put on ashes were scattered on the head or the rending of the garments. 1 Kin. 21:27; Jonah 3:5-8).

On many occasions in the history of the nation of Israel, God allows them to experience famine, hunger and the attack of their enemy when they turn away from God to idol worshipping.

In such times, Prophets arise that usually call them to pray and fast and repent and come back to God.

Repentance and weeping often accompanied fasting and prayer in such a situation.

Joel 1: 13-14

Put on sackcloth, you priests, and mourn; wail, you who minister before the altar.

Come, spend the night in sackcloth, you who minister before my God; for the grain offerings and drink offerings are withheld from the house of your God.

⁴Declare a holy fast; call a sacred assembly.

Summon the elders and all who live in the land to the house of the Lord your God, and cry out to the Lord.

God condemn his people on several occasions and refuse to accept their fasting because they have turned fasting into religious activities.

Outwardly they fast without any transformation or change of heart and behavior.

During prophet Isaiah's time, people complained that they had fasted, they have afflicted their soul and that

God had not responded to their fast and prayer. In Is. 58:3-4

Jeremiah 14:12 shows God's attitude to Israelites fasting without repentance, *"Although they fast, I will not listen to their cry; though they offer burnt offerings and grain offering, I will not accept them....."* (Jeremiah 14:12).

Zech. 7:2-7: (also 8:6) *"the word of the LORD came to Zechariah, on the fourth day of the ninth month, Chislew, when the people sent Sherezer, with Regem-Melech and his men, to the house of God, to pray before the LORD, and to ask the priests who were in the house of the LORD of hosts, and the prophets, saying, 'Should I weep in the fifth month and fast as I have done for so many years?'"*

Then the word of the LORD of hosts came to me, saying "Say to all the people of the land, and to the priests: 'When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me-- for Me? 'When you eat and when you drink, do you not eat and drink for yourselves? 'Should you not have obeyed the words which the LORD proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?'"

In our study of the Old Testament, we can conclude that;

1. There was no need to fast in the beginning. There is no record that Adam and Eve ever fast.
2. God commanded Israelites to fast once a year to mark the day of atonement. The forgiveness of their sin
3. Individuals fast to humble themselves before God and to repent of their sin
4. Prophets were raised by God in different times of the history of Israel to call the people back to God from idol worshipping. They do this through fasting and prayer.
5. Sin is usually what expose the Israelites to defeat in the hand of their enemies, when the repent by fasting and repentance, God usually give them victory.
6. God condemn religious fasting that doesn't result in the change of heart and behavior

In the New Testament one of the first fasting activity is recorded in Luke 2 verse 37. It is about an old widow called Anna who live in the Temple *"serving God with fastings and*

The PENTECOSTAL CHALLENGE Of FASTING

prayers night and day" (Luke 2:37). (some people refer to this as a ministry and they have devoted themselves to fasting and prayer. The bible did not tell us much about this) Anna's practice of fasting is an extension of the knowledge of dealing with God from the Old Testament.

Remember that the people who were mentioned in the New Testament only had the Old Testament Scripture.

Biblical History shows us that with the growth of the Phariseism, fasting became a special pious (holy) exercises. The Pharisees fasted regularly on the second and fifth day of every week (Matt. 9:14; Luke 18:10-12).

Pharisees insisted on fasting to be justified by God and fasting became human effort to attain righteousness. We also read that our Lord Jesus fasted 40 days and 40 nights as recorded in Matthew 4 verse 2.

Our Lord did not condemn fasting when he gave series of teaching about the Kingdom of God as recorded in Matthew chapter 5 to 7.

Matthew 6:16-18

¹⁶“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. ¹⁷ But when you fast, put oil on your head and wash your face, ¹⁸ so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Though he didn't condemn fasting, Our Lord Jesus did not appoint any fasting as a requirement for spirituality or forgiveness of sin.

In the book of Acts, it is recorded that sometimes Early church pray and fast to seek God for direction/leadership: Acts 13:2-3 (sometimes only prayer without fasting Acts 1: 21-26, Acts 13:3; 14:23; 2 Cor. 6:5).

In the whole of the New Testament, there is no place where fasting is mentioned as a requirement for spirituality or for breakthrough, for healing sickness, for defeating demonic powers or setting people free from

demonic forces as it is used today .

The statement of Jesus in Matthew 17:20 is mostly used by people to support the above that fasting is required to cast out demons. But the content of the story in this Scripture tells us that Jesus rebuked the disciples because of their lack of faith. There is no other place in the Scripture where our Lord Jesus or the disciples fast before casting out demons. What Jesus taught time and time again is to have faith, He rebuked his disciples many times because of lack of faith.

Pharisees fast twice a week: Monday and Thursdays.

The Catholic church tradition instituted fasting every Wednesday and later 40 days fast called THE LENT to mark the crucifixion and resurrection of our Lord Jesus (Church tradition). Protestants and Catholic church have continued this 40 day fasting till today.

By the sixth century fasting was made obligatory by the Second Council of Orleans (A.D. 541), which decreed that anyone neglecting to observe the stated time of abstinence should be treated as an offender.

In the eighth century it was regarded as praiseworthy, and anyone who failed to participate will be excommunicated.

In the Roman Catholic and Greek orthodox churches fasting remains obligatory, whereas in most Protestant churches it is merely recommended.”

Pentecostalism born in 1901 introduced their own tradition of fasting for spirituality. They believe that fasting is essential to receiving divine anointing, power from above, to cast our demons, to be spiritually powerful etc. and this has grown to all kinds of non-biblical ways of fasting till today.

A very important question: Do we need to fast to gain something from God? Will fasting give us a spiritual advantage?

2 Corinthians 1:20 states, “For in Him (Jesus Christ) every one of God's promises is a 'Yes'”. Verse 21 says that we are established in Christ by God. Every promise is ours.

If God has given us every promise, by His grace, we do not need to fast to gain them. We only need to access them by knowledge of God's word and apply it in obedience and by faith.

Do we need to fast to cast out demon or for spiritual victory?

Some of our Pentecostal believers believe that fasting will give us victory in everything, and that fasting is the key to operating in the power of the Holy Spirit.

But We read in Acts 2 that the outpouring of the Spirit occurred while they wait in obedience and were in prayer in the upper

The PENTECOSTAL CHALLENGE Of FASTING

room without mentioning of fasting.

In all the Scriptures where the new believers receive the baptism of the Holy in the book of Acts, there is no mention of fasting.

Fasting does not move the hand of God quicker or make demons weaker. There are those that believe by continued prayer and fasting around the clock they can alter the spiritual atmosphere - destroying the demonic strongholds in the air. Demons and forces of darkness have already been destroyed by our Lord Jesus Christ. We only need to walk in obedience and faith to enjoy victory over all power of darkness.

We learnt from the book of Acts that the early church "devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer"(Acts 2:42). Fasting is absent from the list of what they did as they gathered in the church. Obviously they (the apostles) did fast but not as **a requirement/commandment**.

Romans 14:17, "For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Ghost."

You can pray without fasting, but fasting should always be accompanied with praying.

Here are some of promises that back up the idea of prayer without fasting. James 5:16 says, "The effective, fervent prayer of a righteous man avails much." It does not suggest or promise that by adding fasting it will make our prayers more powerful or receptive. "The prayer of faith shall save the sick".

All through the New Testament we see the apostles instructing the church to pray, they pray for the people and *pray for one another* (James 5:16). Nowhere is fasting instructed to give them them power in evangelism, or victory over demonic powers.

However, the bible does not condemn fasting, neither does it command fasting.

Fasting is good, but not for twisting God's hand or for receiving God's blessing or for victory over the devil

It is good to fast to seek intimacy with God, to crucify the

works of the flesh and for seeking God for direction.

When you fast, please drink water. For the sake of your health.

"Fasting"- is making a decision to go without food or drink.

Decision to fast is a personal matter- it is between you and God. It is not to be displayed for spiritual self-promotion. We are not to tell people when we are fasting or even look like we are. But how often do you hear people purposely say I'm fasting for this and that.

It is also possible to be instructed by the Holy Spirit to set aside time to fast and seek the Lord.

Advantages of fasting

Fasting, accompanied with prayer focuses the mind and heart to be devoted to the things of God, not for asking for material earthly things.

Seeking God is to be occupied with the word, prayer and doing His commands.

There are times when it is good to abstain from normal activities (working or eating) to be dedicated in prayer and the Word. The seeker will devote his whole time to "praying" or "reading the Word," concentrating on the Lord despite ones body crying out for food. This results in our spirit being strengthened and having a renewed sense of direction and mission.

Science now reveals that fasting boost human metabolic activity, generating antioxidants, and help reverse some effects of aging, prolonging life.

Fasting does have a positive healthy effect on the body. Nearly all animals instinctively fast when they are ill, when we fast our organs and glands get a much-needed rest. The body is able to concentrate on other things besides digestion.

In a general sense fasting can give us control over the weaknesses of our flesh we normally may not have.

In a more specific sense fasting can help us concentrate on spiritual matters as we set aside our everyday activity to concentrate on the Lord.

Everything we do let's do them according to the knowledge of God's word.

Dr. Moses Alagbe

Jesus *In* Beijing

Title : Jesus in Beijing

Author : David Aikman

Number of Pages Read : 325

Thesis and Argument of the Author

In this book, David presented the dynamic changes that are taking place in China and the Christian component of these changes and its remarkable potential.

It is a book that traces the history and the influence of the Christian faith on the different political ideologies experienced by the Chinese.

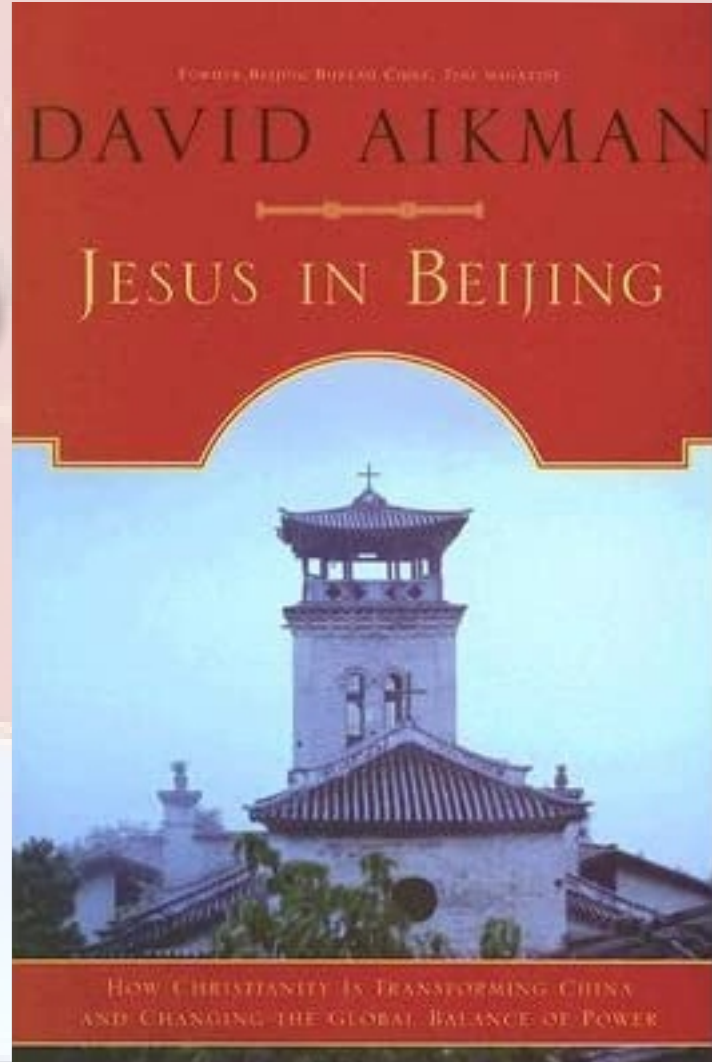
The history of the Christian faith was traced by the author from 7th century, the different political powers that govern China as a nation and the interaction between these political powers and the church till the present.

What makes the book interesting is the first hand materials, information, interviews and stories inserted by the author.

The author also reveals the different reasons cited by the Government during the cultural revolution for clamping down on the church.

He told the stories of selected church leaders 'Uncles' that were imprisoned, during the persecution, their experiences and the role they play in the furtherance of the Christian religion in different parts of China. The persecution of the church and the different methods used by the Government was vividly revealed in this book. The author graphically describe the picture of the persecuted believers in different parts of the country and how this contributed to the expansion and growth of the church.

The issue of training the new generation and the impact of the Christian faith among the intellectuals, young professionals and business community was also dealt with.



After the collapse of the cultural revolution, the author also dealt in detail with the formation and the establishments of different religious organizations with the purpose of controlling religious activities within the Protestant and the Catholic faith.

The author clearly drives home his point that Christianity is influencing China in becoming a democratic nation, but it may take a longer time than estimated. According to him caution should be exercised by the overseas believers in order not to arouse another terrible crackdown because nobody expected what happened in 1989 when many young students lost their lives at the Tiananmen Square.

ANALYSIS

The book is very easy and interesting to read. The story is chronologically presented and documented. Each preceding chapters flows into the next ones.

However, the authentication of most of the pictures and stories presented may be difficult.

Reading this book, I sensed a bias against the 'Three Self Churches' and sparing documentation of the Catholic church and their work in China. Jesus in Beijing should be Jesus in Beijing, because whatever may be the Theological differences,

Jesus *In* Beijing

I believe the church is one and Jesus will surely accomplish His work through all these different arms of the church according to His plan and purpose. The book heavily lean on the House churches and their struggle under persecution. This I think is not objective. It is not only the house churches that are shaping political events in China, but 'Jesus in all the churches'.

Transferable Principles.

Principle of Incarnation : this is clearly evident in the story of the Jesuits in China as presented by the author. It was when they began to live and dress as Chinese that they were able to make converts .

The same goes for Charles Taylor and his ministry in China. The fact that they live and dress as Chinese was instrumental to their great success.

This further helps me to see that as a foreign missionary in Europe, I need to live and effectively interact with and adapt to the culture of my host community for the purpose of effective mission.

Unity: The global success and the victory of the small Mongolian tribes between 1206 and 1219 caught my attention. This was attributed to a dynamic leadership with the ability to unite all the small Mongolian tribes for a single purpose which was accomplished . The Mongols were eventually defeated because of internal conflict and division. This again reminds me of what Jesus said in the 17th chapter of the gospel of John that it is only when we are united that the world will believe that the father send him. I must therefore do everything necessary to ensure unity among the African believers and churches in Europe on one hand and between us and the European churches on the other. This is really at the center of my heart.

Contextual Principle: The Jesuits as presented by the author did a good study to understand their new environment and they were able to plan their mission strategy based on their findings, for example, they focused on the China's ruling intelligentsia, study the language and used their secular skill in their mission work. In my case , this will be relevant to my host community. I will have to encourage this principle among African churches and believers living in Europe for the purpose of reaching our host communities in a meaningful and relevant ways.

Locals to reach locals : The strategy of pairing with the locals to evangelize the new community is worth noting. This was used successfully by some house churches.

As a foreign missionary in Europe, I will achieve more by focusing on few selected committed indigenes that will be equipped to reach their own people. I have been reflecting on this since last December and I believe we will make a great impact by bringing the youths together for one month of spiritual impartation, after which they will be sent out to begin to minister through their different professions.

Prayer: This is clearly evident in the lives of the Chinese house church believers.

They stood and conquer very difficult circumstances because of their faith in persistent, consistent corporate prayer. For us to succeed as African missionaries in Europe, we will have to trust and seek for the supernatural move of God against rationalism and materialism.

Gospel enveloped in cultural event: This was effectively use by Su Wenxing, presenting the gospel through music. The gospel message covered by a big African cultural music concerts could be used to draw the Westerners to hear the message. This could be an avenue to expose the gospel to those who otherwise would have never heard the gospel message.



CHURCH IN ACTION



**In Response
to Corona
Crisis**

The image shows a close-up, slightly blurred view of several wheat stalks. The wheat is a golden-brown color, indicating it is ripe. The stalks are arranged vertically, with some in the foreground and others in the background. Overlaid on this background is a series of horizontal lines, typical of a notebook page. In the top left corner, the word "Notes:" is written in a cursive, italicized font. The lines are evenly spaced and extend across the width of the page.

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