

Editorial:

The Overview and ‘the weeds’

One of the challenges in working in missiology is to balance, and give equal time to, the overview or macro-level perspective of missiology with the micro-level, specific context perspective, ‘the weeds.’ It is easy to focus on ‘the weeds’ because this would be a context of missions work and activity of the author/missionary, but the ‘big picture’ is also needed. Further, there are times the detailed context is needed, while other times the macro-level view is necessary. The *International Journal of Pentecostal Missiology (IJPM)* has intentionally been focused on the importance of both. Ultimately, the missiologist should engage at the macro- and micro-levels, yet the interaction of both is significant for missions and missiology.

From a macro-level lens, Grant McClung presents his extended essay, “Missional Focus in a Milieu of Multiplicity: A Mental Map for Pentecostal Leaders,” which emphasizes the ‘whole gospel, whole church, whole world’ focusing on key missionary priorities. McClung looks at the importance of a quadrilogue: 1. The assembly (church and movements), 2. The agency (missions agency), 3. The academy (missiologists and trainers), and 4. The agora (practitioners in missions) as mutual stakeholders in missions that need to mutually engage about global missions.

From micro-level lens, Linda Lee Smith Barkman’s essay on “Towards a Missional Theology of Prison Ministry” focuses on the need of the sub-culture of incarcerated women in prison. Using her own past experience, she takes seriously the situation for those in prisons and suggests a robust Christology, Ecclesiology, and Pneumatology for incarcerated women. Looking at the Indian context, Enoch S. Charles distills major strands of indigenous Indian rationalism and skepticism. Charles then suggests a model of Indian Pentecostal engagement with these strands in dialogue, prophetic voice, sharing in the *pathos* of the people, and as a witness with ‘many tongues and many practices.’

Renée Griffith focuses on an in-depth exegetical and cultural study of familial obligations in a Hindu family. With biblical exegesis and interviews, Griffith looks at familial obligations through the lens of a Hindu family’s understanding of family and notes how this informs a biblical study of the family with the resulting answers to this Hindu family’s questions. Stephen

Jester looks at the Spirit's role in Mission using narratives to understand the theology and practice in West Africa, especially in regards to Church Planting. Through engaging with a number of Assemblies of God Church leaders (both missionary and indigenous) from Nigeria and Togo, Jester is able to 'tool out' the common narrative of the Spirit's enablement in church planting in these West Africa contexts. Joseph Quayesi-Amakye looks at the concept of the 'good life' within the context of the Akan culture of Ghana with comparisons and contrasts with Ghanaian Pentecostalism. Cultural points of congruence and dissidence are noted with implications for the missional focus of Ghanaian Pentecostalism and its need to be separate in terms of cultural acceptance.

There are two missiological reflections in this issue. Doug Clark notes that many Muslims reject the proclamation of Paul about Jesus since they believe he distorts Jesus' message. Clark suggests that the way forward is to follow the 'Gospel of Peter' which for Clark is the proclamation of Peter about Jesus in the Petrine epistles and the passages about him in the book of Acts. Bert de Ruiter reflects on the engagement of Muslims by others. He calls for an 'open view of Islam' in contrast to a 'closed view of Islam.' de Ruiter notes that those with the 'closed view' do not perceive the wide ranges of differences among various Muslims. The 'open view' can lead to understanding, friendships, and "[p]erhaps God has called you to help your Muslim friend become reconciled to God through Jesus Christ." (152)

This issue has been part of a difficult journey with seasons of personal grief. During the course of the compilation and editing of the essays for this issue, my father passed away, and while he had been in declining health, the timing was unexpected. Also, roughly a month after my father's passing, *IJPM's* main copyeditor's, Ruth Wilson's, husband lost his battle with cancer. Nick's witness during this battle was nothing short of 'Spirit'-ually inspiring. While for both of us, we have the comfort of knowing that they are with their Lord, the respective grief was and still is great. With that as part of an explanation of the tardiness of this issue, we hope that the fine quality of the essays will help assuage concerns due to the lateness. I would like to thank the help of the editor, Ruth Wilson, and another editor, Susan Meamber, who also helped with part of this volume. To both, I am greatly indebted.

Paul W. Lewis, Editor