Introduction

Christian writer C. S. Lewis once wrote: “There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is . . . to feel an excessive and unhealthy interest in them” cited in Best Practices, 2014 (1977:3). “There’s a saying . . . ‘The greatest strength the devil has is that nobody believes in him’” (Engelhart 2014). A casual survey of peoples the world over reveals that most fall for one of two errors: Western culture tends to ignore the existence of demons while majority-world cultures seem dominated by a fear of demons. These opposing cultural tendencies seem to be found globally in Adventist contexts as well.

The Seventh-day Adventist Church was raised up by God to bring the everlasting gospel “to every nation, tribe, language, and people” (Rev 14:6 NIV). By the very nature of this mission, Adventists find themselves behind enemy lines in various cultural and historical contexts. In the process of bringing the gospel to people of other cultures, Adventists are often forced to engage in power encounters “against the spiritual forces of evil” (Eph 6:12 NIV). Power encounters refer to “the confrontation which takes place between a believer, as God’s agent on earth,” and demonic forces (Brant 1993:187).

Demonization in the Philippine Context

Maria and Her Preternatural Friend. Maria is a teenager who was applying to be our house maid. She told us that she has a preternatural friend who told her that he is one of the angels thrown out of heaven who wanted to return but could not. She described her friend as 18–20 feet tall,
visible only to her, who accompanies her wherever she goes. I asked her if her friend accompanied her inside our house. She said he was out by the lawn hovering over a mango tree. She said that he did not want to come inside our house.

Jolly, the Possessed. Jolly is a cheerful member of our Voice of Youth team. One evening, Jolly collapsed on the floor and began convulsing. Her friends restrained her because she tried to jump out of the window of the second floor of the house we were staying in. She had sharp, fiery eyes and spoke in a deep hoarse voice. The team gathered around her, sang and then prayed out loud. They coached her to say “Jesus.” When Jolly called on the name of Jesus, her body relaxed and she became calm.

The Haunted House. The missionaries got back late in the afternoon from visiting the homes in an isolated barrio. As they prayed in the living room of the house they rented, they felt someone walking around them. One trainee felt someone blow air on his ear yet no one was there. At night, the trainees felt someone pushing down on their chest, trying to suffocate them. The house owner confided that faith healers used to rent the house. The trainees found and removed from the house amulets and images of saints. Then they dedicated the house, after which, things became normal throughout their stay.

The Charmed Army Sergeant. Sgt. Jose had joined a cult that gave amulets to its members. The amulet made him fearless and invincible. It enabled him to do heroic feats in battle. But it was also a magnet for small black preternatural beings. These black beings would even swing his hammock for him. One day, a pastor came to conduct an evangelistic meeting in the camp where Sgt. Jose was stationed. Whenever the pastor would preach the microphone wire would be pulled out from the amplifier; or the lights would go out. The speaker saw no one messing with the equipment, but Sgt. Jose could see black preternatural beings tugging at the microphone or pulling down the light switch. He said the black beings surrounded the tent where the pastor was preaching. But when the pastor would pray, Sgt. Jose said, they scattered like a ripple of water when a stone is thrown in a pool. Eventually, he was baptized with others from the camp and even though he could still see the black beings, they kept their distance from him.

These are just a few of the stories about the activities of demons that abound in the Philippine context. We are sure that Adventists from majority-world cultures of Asia, Africa, Latin America, the Middle East, and Eastern Europe can offer stories of similar incidents in their respective countries. They can equally attest to the difficulty of not knowing what to do when faced with the reality of the presence and activities of demons.

This paper offers a biblical and missiological foundation for understanding demonization and the casting out of demons.

Journal of Adventist Mission Studies
Biblical Foundation

*Angels.* In the beginning, God created beings that are of a higher order than human beings (Ps 8:5). They were created to serve God (Rev 5:11; Heb 1:14) and assist him in his governance of the universe. Though they are spirits, they sometimes appear in human form (Gen 18:1–33; Gen 19:1–38; Heb 13:2). They are depicted in the Bible as having superior strength to human beings (Ps 103:20). In Hebrew these spirit beings are called *mal’âk* (i.e., a messenger), in Greek they are called *aggelos,* which is translated in the English Bible as “angel” or “angels.”

*Rebellious Angels.* One of the created spirit beings, a covering cherub named Lucifer (Isa 14:12–14; Ezek 28:12–18), aspired to the throne of God and led a rebellion in heaven. With him were one third of the angels whom he deceived. There was war in heaven and the rebellious angels were defeated and thrown out of heaven (Rev 12:4–9). Lucifer “introduced the spirit of rebellion into this world when he led Adam and Eve into sin” (28 Fundamentals 2013). This archenemy of God is called *Satan* in the NT (Luke 10:18), meaning, “the accuser” (Strong 1890) or *Devil* (Rev 12:9). All people are now “involved in a great controversy between Christ and Satan regarding God’s character, law, and sovereignty over the entire universe” (28 Fundamentals 2013). Since the war in heaven the earth has become the arena for the activities of Satan and his associate spirit beings, “a spectacle to the whole universe, to angels as well as to men” (1 Cor 4:9 NIV).

*Old Testament Demonology.* Demons are seldom referred to in the OT. Teachings about demons (demonology) in the OT are not as explicit or as clear as in the NT (Rodriguez 1998). This is in spite of the fact that the knowledge about “evil spiritual beings” was well-engrained “in Jewish thinking long before Jesus began casting out demons in first-century Palestine” (The Revell Bible Dictionary [RBD] 1990:289, s.v. “demon”). A quick search in the E-Sword electronic Bible for verses that had the words “angel/angels” and “demon/demons” showed the following results (for KJV and NIV): “angel” had 95, “angels” had 13, “demon” had 0, and “demons” had 2. The only two passages containing the words “demons” are in Deut 32:17 and Ps 106:36, 37 which speak of child sacrifices as part of demon worship. In 2 Kgs 17:16–17, it mentions that the Israelites forsook God, went into idolatry, began sacrificing “their sons and daughters in the fire,” “practiced divination and sorcery and sold themselves to do evil in the eyes of the Lord, provoking him to anger” (NIV). This, in spite of the explicit command of God against divination and spiritism (Deut 18:10–12; Isa 8:19). From these two passages it can be deduced that OT demonology is closely related to its more explicit teaching against idolatry. In fact, these and other related passages indicate that “evil spirits lie behind occult practices, such as spiritism, which the Bible condemns” (RBD 1990:289,
s.v. “demon”). Interestingly, spirit beings consulted by a necromancer in Old Testament times are called “‘elohim’ (‘gods, divine beings’)” although “they can be recognized as demonic powers because of their association with the dead” (Rodriguez 1998). When King Saul asked the witch at Endor: “What do you see?” The woman answered: “I saw gods [elohim] ascending out of the earth” (1 Sam 28:13 KJV), suggesting again that the activity of consulting with evil spirits is a form of idolatry (Isa 8:19).

**New Testament Demonology.** The NT gives us a clearer picture of demonic beings. In the Gospel accounts, demons function “as living beings with the ability to speak, hear, think, feel, and act” (*RBD* 1990:289, s.v. “demon”; see also Matt 8:31; 17:18; Mark 1:34; 5:12; Luke 8:32; 10:17). Matthew and Luke describe evil spirits as invisible, incorporeal beings (Matt 8:16; Luke 10:17, 20). They apparently have a form of hierarchy (Eph 6:10–12). They possess superhuman intelligence. Demons are “unhesitatingly hostile to human beings” (*RBD* 1990:289, s.v. “demon”). Their main object is to oppose and thwart God’s purposes by tempting, harassing, and possessing people. They can cause diseases, such as, blindness (Matt 12:22), insanity (Luke 8:26–36), dumbness (Matt 9:32, 33), madness (Mark 5:2–20; Luke 8:27–39) and suicidal mania (Mark 9:22) (Bryant 1967:131). In fact, because Jesus came “to destroy the devil’s work” (1 John 3:8 NIV), wherever he found demon-possession, Jesus “drove the demons out and delivered the person from his or her suffering” (*RBD* 1990:289, s.v. “demon”).

**Exorcism in the Bible.** The only reference to exorcism in the Bible is found in Acts 19:13 (NIV). This is a reference to traveling Jewish exorcists, such as the seven sons of the Jewish chief priest Sceva in Ephesus, who unsuccessfully “tried to invoke the name of the Lord Jesus over those who were demon-possessed” (vv. 13–14). Exorcism, before, during, and after the time of Jesus is known as “the expelling of demons by means of magic charms, spells, and incantations” (Bryant 1967:165). In surrounding countries such as Mesopotamia and Egypt, “charms and incantations were commonly used to help persons possessed or oppressed by evil spirits” (*RBD* 1990:358, s.v. “exorcise”). The practice of exorcism before, during, and after Jesus’ time often involved the use of “magic spells” which “featured a special word or phrase thought to be especially powerful” (*RBD* 1990:358, s.v. “exorcise”). Thus, we find the above-referenced Jewish exorcists (which literally means, “one that binds by an oath or spell” or a “conjurer”) (Strong 1890) trying to use the name of Jesus as a magic spell and ending up being beaten up by the demon-possessed man (Acts 19:13–16; cf. Matt 12:27).

It is interesting to note that Jesus did not use any of the techniques commonly used by exorcists in his time. In fact, “the Bible does not use the term exorcism to describe Jesus’ ministry of casting out demons”

**Missiological Foundation**

Adventists are often unprepared to deal with people who are in various levels of demonization. Missionaries and pastors often do not have any training to deal with the demonized. Add to this the tendency among Western missionaries (the expressed trainers and role models of Adventist mission and ministry) to ignore the reality of the spirit world when ministering cross-culturally. It is understandable why many Adventists are unprepared to biblically and spiritually respond to the reality and activities of demonization in their various cultural contexts.

There are three reasons why Adventists avoid reflecting on and dealing with the demonized in theological discussions as well as missionary and ministerial preparation.

First, Adventists are reluctant to be identified with Pentecostals and Charismatics. Being involved with the supernatural verges on deliverance ministries which used to be the exclusive domain of the Pentecostal movement (Love 1996:194). Ellen White has warned Adventists to avoid the spurious works of signs and wonders that will be prevalent in the last days:

> The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God’s servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought. (1958:54)

Second, the Adventist Church is careful not to encourage fanaticism and sensationalism. From time to time, fanatical movements have brought grief and setbacks to the Seventh-day Adventist Church. Ellen White has repeatedly warned against such sensational activities.

> I was shown that . . . the . . . spirit of fanaticism . . . is ever seeking entrance into the remnant church. . . . The work of declaring persons possessed of the devil, and then praying with them and pretending to cast out the evil

2015, vol. 11 no. 2
spirits, is fanaticism which will bring into disrepute any church which sanctions such work. (1980:378)

She warns the Church to be on guard against fanatical “demonstrations” that “would bring a stain upon” the name Seventh-day Adventists and “destroy the confidence of the people in the message of truth” which we must bear to the world (White 1980:378).

Third, the Adventist Church is strongly affected by the Western worldview. This Western worldview, according to Wonsuk Ma, “collapses the world of angels, demons and miracles into a two-tiered worldview, the supernatural and the natural worlds” (see figure 1). Consequently, such a worldview produces a theology that “naturally ignores or ‘demythologizes’ the supernatural” (2007:22). Just like other Western churches, Adventists in the majority-world cultures of Africa, Asia, Eastern Europe, Latin America and the Middle East, have received a “sanitized version of Christianity” (22), which included little discussion of angels, demons, demonization, healing, and miracles. In fact, most of the time, these things have been deliberately avoided in Adventist theological reflection.

Figure 1.

Adapted from Hiebert, 1982, p. 40-43
Importance of Power Encounters

However, “encounters with witchcraft, spiritism, and demon possession” (Hiebert 2000:163) make it difficult for Adventist missionaries and pastors to deny the realities of the spirit world. In Asia, for instance, a region where “the underlying religiosity . . . is animism” (J. MA 2007:5), it is crucial to have “a visible, practical demonstration that Jesus . . . is more powerful than the false gods or spirits worshipped or feared by the members of a given . . . people group” (Hesselgrave 2005:176). In other words, it is not enough to speak of a Christ who has power to save from sin. We need to demonstrate his past, present, and future power to heal and deliver from physical and spiritual bondage. The phrase “Jesus is Lord” should mean more than just the “Lord of the individual convert’s worldview, standards and relationships” but also “Lord of the . . . principalities and powers (1 Pet. 3:22)” (Willowbank Report 2009:518). There is often a need for “a confrontation demonstrating that Jesus’s power is superior to that of the old gods” (Ott, Strauss, and Tennent 2010:254). There is a need, not only to teach the “reality and hostility of demonic powers” but also to proclaim, in word and deed, the supremacy, authority, and power of Jesus Christ over and against magic, voodoo, the curses, evil eye, and of evil spirits (Willowbank Report 2009:519).

Kraft feels that “a knowledge-truth brand of Christianity that pays little if any attention to power encounters” is inadequate to deal with “people who have grown up in spirit-oriented societies” (Kraft 2009:450). He complains that while missionaries are strong on the truth and commitment encounter approaches, most are not addressing the issues of power.

We encounter allegiances to other gods and spirits with the challenge of commitment to Jesus Christ. But when the people need healing, or seek fertility, or when there isn’t enough rain or there are floods, too often our answer is the hospital, the school and modern agriculture. We provide secular answers to what to them (and the Bible) are basically spiritual issues. (Kraft 2009:450)

Hiebert explains the effect of Western Christianity on converts from a folk religious background. He writes:

“Because the Western world no longer provides explanations for questions on the middle level, many Western missionaries have no answers within their Christian worldview [see figure 2]. What is a Christian theology of ancestors, of animals and plants, of local spirits and spirit possession, and of principalities, powers, and rulers of the darkness of this world (Eph. 6:12)? . . . Given no answer, they return to the diviner who gives definite answers, for these are the problems that loom large in their everyday life” (Hiebert 2009:413).
Kraft (2009:450) reminds us that confronting “Satan’s counterfeit power with God’s power” is the “the missing element” in many mission contexts. He goes on to say that “truth and commitment alone won’t do” (450). He suggests that in order “to succeed in our world mission” we should not merely deal with truth and commitment issues, but also with power issues (450). He advocates three biblical encounters in mission: truth encounter, commitment encounter, and power encounter (447). As Love points out, a “power encounter certainly is not the key to the kingdom . . . but it is an essential key to unlocking doors” (2005:209).

Kraft shows that the worldview of Western peoples (i.e., Americans and other North Atlantic peoples) is naturalistic while the worldview of non-western peoples is supernaturalistic (i.e., it usually revolves around the activities of supernatural beings) (1990:27).

Kinds of Demonic Activity

There are five kinds of demonic activity, namely possession, oppression or subjection, harassment, influence, and temptation.

1. Demon Possession. This refers to the condition in which demons control the “human neurology and physiology” that is, “an individual’s higher centers, central nervous system, individual organs of the body, etc.” (Biblical Research Institute [BRI] 1983: part II. B). A demon possessed person is totally under demonic control as a consequence of giving up his or
her personality, character, and will to the demons (Henry 1986:88). This will be described in detail later.

2. Demonic Attack or Harassment. Whereas demon possession is experienced by relatively few individuals, the external physical attacks or harassment brought on by Satan and his hosts is a universal experience (BRI 1983: part II. B). Demonic harassment may include some physical and emotional illnesses and symptoms. It may also come in the form of opposition from others particularly as one seeks to be obedient to God. In fact, Ripken and Nelson observe that “persecution, at its core, is essentially a form of spiritual warfare that is completely evil in its origin and power” (2012:452). Job’s experiences illustrates this type of demonic activity (Job 1:6–22; 2:1–13; 42:7–17). The good news is that even in the midst of demonic attacks, God is sovereign. “Job’s story shows that the victory of spiritual warfare does not depend on exemption from sufferings or protection from satanic attacks, but on the gaining of the human heart” (Luc 2012:72).

3. Demonic Subjection or Bondage. Demon possession is very extreme and relatively rare; demon subjection or bondage is more common. The unconverted heart finds itself in this situation. The marks of a person who is under demonic subjection or bondage are less extreme than for those who are demon possessed. They include “non-receptivity to divine things, religious doubt, ineptness for true knowledge of sin, inability to concentrate in Bible reading and prayer, persistent lack of peace, inner unrest, temper bursts, blasphemy, depression, and suicidal thoughts. With these is joined various compulsions toward drunkenness, sexual immorality, falsehood, theft, smoking, and drugs” (Montgomery, quoted in Henry 1986:88).

Cain exemplifies someone who was in bondage to Satan. In Gen 4, where “the first use of the word ‘sin’ in the Bible” is found, God warns Cain “not to give in to his anger, which eventually leads to murder” (Luc 2012:72). Unfortunately, Cain did not heed God’s call to seek help from God even though at the beginning his heart was capable of resisting sin. A similar case is found in one of the letters of Ellen White. She writes to a man whose wife “has followed the impulses of her own unconsecrated heart until Satan has almost complete control of her” (1989:76). She goes on to say that “unless there is a change . . . this lower nature in the wife, controlled by a will as strong as steel, will bring down the strong will of the husband to her own low level. . . . In this case it is not the woman whom Brother D is dealing with, but a desperate, satanic spirit” (76).

4. Demonic Influence. Henry observes that “believers often find it difficult to imagine that Satan could possibly have any power or influence in their lives” (1986:88). But this is not necessarily true. Consider the experience of Peter. In Matt 16:15–20, the Lord Jesus blesses Peter because of the revelation he received from God regarding Jesus’ divine identity. Yet a
couple of verses later, Jesus rebukes Peter saying, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men” (Matt 16:23 NIV). In other words, Satan can influence even believers to say or do things that are contrary to what God wants them to do. “Man is naturally inclined to follow Satan’s suggestions, and he cannot successfully resist so terrible a foe unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan” (White 1948:341).

5. Demonic Temptation. This is “the lowest level of demonic or satanic activity which is common to the unbeliever, the believer, and to Jesus Christ while He was here in earth” (Henry 1986:90). Jesus was tempted by Satan in every way yet he did not commit sin (Heb 4:15). No one can escape temptation. Whether one is a believer or an unbeliever, Satan and his demons will actively seek to tempt people to sin. In the area of demonic temptation, however, demons do not usually come openly as a demon. To effectively tempt people, Satan uses other people. Satan “is too cunning to come openly, boldly, with his temptations; for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But he comes in unperceived, and works in disguise through the children of disobedience who profess godliness” (White 1948:341).

What makes Satanic temptation subtle is that the devil frequently uses very normal and very natural “everyday concerns” and then distorts their importance in such a way that “natural appetites become unnatural obsessions” (Henry 1986:90). The result is the severing of a person’s saving relationship with God and the thwarting of God’s purposes in that person’s life. Two things factor in the success of demonic temptation: “the fleshly nature within, and the corrupted world around” (Mallory, quoted in Henry 1986:90).

Symptoms of Demon Possession or Attack

The symptoms of demon possession are “very extreme and quite rare” (Henry 1986:88). In fact, demon possession is experienced by “a comparatively much smaller group of human beings” (BRI 1983: part II. B). Henry lists the following characteristics: (1) Personality Changes: intelligence, moral character, demeanor, appearance, etc.; (2) Physical Changes: preternatural strength, epileptic convulsions, foaming, cataleptic symptoms, falling, clouding of consciousness, anaesthesia to pain, changed voice; (3) Mental Changes: glossolalia, understanding unknown languages, preternatural knowledge, psychic and occult powers, clairvoyance, telepathy and prediction; and (4) Spiritual Changes: reaction to and fear of Christ, blasphemy, and impact on prayer life (1986:77, 78).
Dealing with the Demon Possessed

Based on a study of the Bible, the Spirit of Prophecy, as well as the collective experience of missionary leaders and field missionaries, we offer the following advice on dealing with demon possession and the demon possessed.

1. **Know Your Position in Jesus.** Realize that “the ability to expel demons is not related to any spiritual gift” (Brant 1993:185). It is related with your position in Christ and his authority over evil spirits (Eph 1:19–21; 2:4–6; Henry 1986:87). “The ultimate victory in spiritual warfare is our position of being in Christ. He is the one who conquered Satan” (Rankin 2012:293). Christ’s authority is behind you, enabling you to be his disciple (Matt 28:18–20; Mark 16:17; Luke 9:1; 11:20).

2. **Do Not Seek Out Demons.** Do not actively seek out opportunities to cast out demons, but when confronted with demonized people in your ministry, do not hesitate to respond (Acts 16:16–18). Ellen White gives some sobering advice. “We are none of us to seek to cast out devils, lest we ourselves be cast out” (1990:323).

3. **Engage in Team Ministry.** While there will be times or incidents when an individual may have to deal with such encounters alone, we strongly advise that setting people free from evil spirits should be a team ministry (Mark 6:7; Luke 10:1). Christ sent his disciples out to minister two by two. We encourage you to bring at least one other person with you who also has a strong relationship with the Lord.

4. **Search Your Heart.** Those who find themselves dealing with demon possessed people need to realize that they can only do this by the grace of God. It is important to examine your heart to see if there is any unconfessed sin, any desire for self-exaltation, pride, or any gap in your spiritual armor through which the devil can attack you (Eph 6:10–19; 1 Tim 3:6; 1 Cor 12:7). If necessary, engage in prayer and fasting to be sure that there is no barrier between you and God (Matt 17:21; Mark 9:29).

5. **Be Spiritually Strong.** Have you noticed that the Pauline epistles do not seem too concerned with demon possessions? Paul seemed more concerned with making sure his converts are spiritually strong and walking in the truth. That is because “Christ is our armor and protection,” “our security against Satan’s temptation and deceit” (Rankin 2012:294). Paul’s letter to the Ephesians about the armor of God (6:10–18) actually “highlights the key to gaining victory in spiritual warfare” (294) and highlights the importance of the spiritual disciplines (prayer, Bible reading, meditation, fasting, confession, obedience, surrender, etc.) in the life and ministry of anyone who has to deal with demonization (Rom 13:12–14).
6. **Lead the Victim to Jesus.** Deliverance from demon possession is more than just casting out demons. It is important to help the person find deliverance from his or her bondage to sin through a new birth experience. Urge the person to confess Jesus as personal Lord and Savior. Teach the person how to pray in the name and authority of Jesus and how to resist the devil (Jas 4:7–10). The victim should be surrounded by loving Adventists who have a strong relationship with the Lord and who are aware of the power of Jesus in case there is a relapse (Luke 11:24–26). “The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped” (White 1948:343). “Entreat those who have . . . a religious experience, and . . . faith in the promises of God, to plead with the mighty Deliverer in their behalf” (343).

7. **Pray Fervently.** Focus on God in Jesus instead of on the devil. Instead of conversing with or listening to the demon, talk to God and implore him to drive out the demon (Jas 4:7–10; Mark 9:29). “Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His strength and majesty. At the sound of fervent prayer, Satan’s whole host trembles” (White 1948:345). “Satan will reinforce his evil angels who have controlled these persons; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones (343).

8. **Avoid Ritualizing It.** Traditional exorcisms follow rituals to cast out demons. They sing or chant, read power words, use holy water and holy objects, adjure the evil spirit to identify themselves and then one by one cast them out by name. “A ritualistic approach to overcoming demons seems to have [an] inherent weakness of playing the devil’s game by the devil’s rules. . . . The Christian’s authority does not spring from a manipulation of them . . . but from the very fountain of all authority. To depend on ritual for the exercise of power is to depend on magic. It undermines dependence on God” (Henry 1986:86).

9. **Give God the Glory.** If incidents of deliverance from demon possession are recounted publicly, “great care must be taken to give all the credit and glory to Christ, at whose name the demonic world trembles” (Brant 1993:186; Acts 14:15; 15:12).

Ellen White offers the best advice for those who are faced with a power encounter. She says, “Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. . . . Cast yourself at His feet with the cry, ‘Lord, I believe; help Thou mine unbelief’” (White 1940:429). You can never perish while you do this—never.
Works Cited


2015, vol. 11 no. 2


Abner P. Dizon served with Philippine Frontier Missions (as founding Executive Director and later as Research & Training Director) for a total of 22 years. Abner currently serves as Assistant Professor of Missions and Islamic Studies at the Theological Seminary in the Adventist International Institute of Advanced Studies (AIIAS). He has a Doctor of Missiology degree from Philippine Christian University.

Maila Tina Dizon is co-founder of Philippine Frontier Missions (PFM) and served in various capacities as its Assistant Director, Treasurer, Corporate Secretary, and Executive Director, for a total of 21 years. She has an M.A. in Ministry-Intercultural Studies (emphasis in Islamic Studies) from the Adventist International Institute of Advanced Studies (AIIAS). She is currently pursuing a Doctor of Missiology degree at Andrews University.