RECONSIDERING THE ASPECT OF FEAR/POWER IN EVANGELISM AND MISSIONS

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John Yongmin Wang

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APPROVAL SHEET

RECONSIDERING THE ASPECT OF FEAR/POWER

IN EVANGELISM AND MISSIONS

John Yongmin Wang

Read and Approved by:

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J. Keith McKinley (Chair)

_____

John M. Klaassen

Date_____

To the One who helps me overcome all my fears

and to Suk Hwa who always stands with me,

as they shape who I am

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PREFACE

Living in a different culture is challenging, and it always requires a painful learning process. As I have lived in a few different cultures for missionary work, I have often misunderstood cultural symbols. This experience has made me recognize my own cultural presuppositions and has led me to rely more on the Creator, who loves all people in different cultures. The study of missiology has provided me theoretical and theological foundations for my understanding of God and others. Through the doctoral program, I discovered the genuine humility of former missionaries over the centuries through articles and books, and that humility challenges me constantly. My study at the Southern Baptist Theological Seminary has shown me a glimpse of abundance of the gospel of Jesus Christ beyond my cultural boundaries.

I am indebted to many people for this study. This dissertation could not have been completed without the support of my leaders of the International Mission Board. I give special thanks to the professors of the Doctor of Missiology program, especially my supervisor Dr. Keith McKinley, whose encouragement and honest assessment did indeed shape my scholarly journey.

J. Yongmin

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CHAPTER 1

INTRODUCTION

Since the twentieth century, missiologists and mission practitioners have made significant efforts to understand various types of cultures. One of these attempts is to consider the aspects of guilt/innocence, shame/honor, or fear/power in different cultures. Even though the employment of these aspects tends to simplify the immense cultural activities and values with these three categorizations, it has been helpful for missiologists and mission practitioners to identify the dominance of one of these aspects in cultures, as Darrell L. Whiteman assesses.[1] The shame/honor aspect especially has received tremendous attention among theologians and missiologists with the acknowledgment that this aspect contrasts Western theology centered on guilt and innocence, as people from "Majority World cultures" center more attention on "honor to cover shame and power to mitigate fear."[2]

Scholars have paid less attention to the fear/power aspect than the other two aspects, and missiologists think of fear in a very limited context. Cross-cultural workers have studied fear and power primarily in relation to animistic cultures where people seriously appreciate the fear of invisible spiritual beings.[3] However, fear is pervasive in all the cultures that I have experienced. This pervasive fear today has two characteristics. First, fear is widespread with various types, including fear of invisible beings, fear of

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[1] Darrell L. Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power: A Missiological Response to Simon Cozens and Geoff Beech," *International Bulletin of Mission Research* 42, no. 4 (2018): 351, https://doi.org/10.1177/2396939318788783.

[2] Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (San Bernardino, CA: Timē Press, 2017), 12.

[3] For example, see Georges, *The 3D Gospel,* 25.

uncertain futures, and fear of rejection from other people. Second, people today describe fear implicitly in conversations using other words than "fear," perhaps because people do not want to admit their feelings of fear on many occasions.[4] Matthew R. Schlimm contends that some cultures, such as American culture, avoid expressing fear, "even if fear is a universal part of human experience."[5] If scholars agree with Jayson Georges's assertion that the guilt, shame, and fear aspects help Christians understand "the multifaceted nature of the gospel," considering only one type of fear, such as the fear of invisible spiritual beings, seems too confined.[6] The gospel clearly speaks about power against invisible spiritual beings (Mark 16:17; Col 2:15). But, does the gospel not speak on other types of fear? What is fear? What does the Bible teach about fear? These questions evoked my interest regarding fear.

Numerous works in the psychological and political domains reveal that guilt, shame, and fear are interconnected in a way to affect people. Nonetheless, research on fear in evangelism and missions is scarce, which motivated this dissertation.

Thesis and Research Questions

In this dissertation, I will answer one central thesis question: How do we biblically understand fear and the gospel of Jesus Christ to manage fear appropriately in the contexts of evangelism and missions? To answer the question, I will examine the following four secondary questions: (1) What do the Old and New Testaments teach

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[4] People seem to have changed the perception of fear over time even in translating the Bible. For example, Frida Johansson performs a cognitive linguistic study, showing that there is a significant difference of "the conceptualization of fear" between the KJV and the ESV (i.e., between the 17th century and the 21st century). Frida Johansson, "The Concept of Fear in the Bible: Two Conceptual Studies from a Cognitive Linguistics Perspective" (BA diss., Lund, Sweden, Lund University, 2012), http://lup.lub.lu.se/student-papers/record/3459879.

[5] Matthew R. Schlimm, "The Paradoxes of Fear in the Hebrew Bible," *Svensk Exegetisk Årsbok* 84 (2019): 25. Schlimm's arguments in this paper are focused on the analysis of fear in the Bible and he does not further discuss the tendency of people to hide fear in American culture. Discussions on fear, though, exist abundantly even in American culture in public domains such as psychology and politics, which will be briefly addressed later in the literature review.

[6] Georges, *The 3D Gospel*, 12.

about fear? (2) How has the church dealt with fear in the context of evangelism and missions? (3) What changes would be necessary to supplement existing evangelistic methods in consideration of the aspect of fear? (4) What are the missiological implications of this study?

I learned from my preliminary research on fear that theologians have extensively researched the concept of the fear of the Lord throughout the Old Testament. I also discovered that missiologists have studied fear in primitive and animistic cultures, where fear of supernatural and spiritual beings is dominant. The Bible addresses several types of fear, including fear of spiritual beings. The root word יָרֵא, for example, is used in the relationship with God (Prov 1:7), as well as the relationship between people (Gen 50:21). This word also expresses the fear of other gods or invisible beings (2 Kgs 17:35) and the fear of imminent dangers (Gen 31:31).

I believe that the study of fear in all cultures, beyond the fear of invisible beings, is beneficial for three reasons. First, as Paul G. Hiebert contends, we desire to transform the worldviews of people through evangelism and missions.[7] Worldviews, he explains, "shape deep feelings," including fear.[8] Second, we want to regain attention to morality before God, and fear is an essential element of morality.[9] Subsequently, it is valuable to appreciate biblical usages of fear and to handle fear properly so that mission practitioners, with the gospel, desire to change the morality of people who live under various types of fear. Third, by comprehending one more cultural aspect, we can further enrich our understandings of the gospel. Georges says that because the cultures in the Bible were primarily driven by shame and fear, understanding "the gospel for guilt,

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[7] Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 12.

[8] Hiebert, *Transforming Worldviews*, 59.

[9] Frank Furedi, "Fear Today," *First Things* 1, no. 289 (2019): 9.

shame, and fear contexts" helps us see "the entire diamond"—the gospel.[10] Since fear is a "primary emotion . . . hardwired into the human brain," a fear aspect can bring Christians an intrinsic emotional understanding of the gospel.[11]

The fear/power combination specifies that power is the aspiration value to overcome fear. In animistic cultures, people seek power to avoid harm from fearful spirits or to control fearful spirits. With an intention to expand the consideration of the aspect of fear beyond animistic cultures, therefore, it is necessary to identify proper aspirational values to conquer all types of fear. I desire that this dissertation will open a discussion to consider all types of fear in evangelism and missions to impact all "levels of cultures"—from people's worldviews through their belief systems to the cultural values—with the power of the gospel.[12]

Terminology

In this section, I will explain the definitions of some of the important concepts that will be used throughout the dissertation.

Evangelism. In a dictionary on missions, evangelism is defined as: "the activities involved in spreading the gospel."[13] While this dictionary provides a broader concept of evangelism by including life evangelism and social actions, this broader concept of evangelism will not affect my arguments that I will make regarding the consideration of fear in evangelism and missions. In subsequent chapters, I will focus on

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[10] Georges, *The 3D Gospel*, 13.

[11] Schlimm, "The Paradoxes of Fear in the Hebrew Bible," 25.

[12] Hiebert, *Transforming Worldviews*, 33. In this book, Hiebert argues for the necessity to impact the full levels of cultures to transform people's worldviews.

[13] Karl Muller et al., *Dictionary of Mission: Theology, History, Perspectives* (Eugene, OR: Wipf and Stock Publishers, 2006), 151.

evangelism as the activities involved in spreading the gospel by verbal communication, as declared in the Lausanne Covenant.[14]

Missions. In this dissertation, *missions* denotes intentional evangelism in cross-cultural contexts for the purpose of the formation of a local church. This working definition essentially follows that of Edward L. Smither, who distinctively defines *mission* and *missions*. For Smither, mission is everything that the church is doing for the kingdom of God, and missions refers to "the specific work of the church and missionaries to make disciples of all nations through evangelism, discipleship, church planting, and related ministries."[15] Two elements are supplemented to Smither's definition, following Eckhard J. Schnabel's emphasis: *intentionality* and *cross-cultural movement*.[16] The purpose of missions is included in the working definition in agreement with Donald A. McGavran, who embraces the formation of a local church as the purpose of the missions.[17]

Animistic culture. Animistic culture refers to the culture where animism is dominant and significantly affects people's way of living. Dean C. Halverson defines animism as "the religion that sees the physical world as interpenetrated by spiritual forces to the extent that objects carry spiritual significance and events have spiritual causes."[18]

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[14] "The Lausanne Covenant," Lausanne Movement, August 1, 1974, article 4, https://www.lausanne.org/content/covenant/lausanne-covenant.

[15] Edward L. Smither, *Mission in the Early Church: Themes and Reflections* (Eugene, OR: Wipf and Stock Publishers, 2014), 3.

[16] Schnabel stresses the importance of *intentionality* and *geographical movement* in missions. I replaced the latter with *cultural movement*, considering globalization in the current world. Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove, IL: InterVarsity Press, 2008), 27.

[17] Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Wm. B. Eerdmans Publishing, 1990), 24.

[18] Dean C. Halverson, "Animism: The Religion of the Tribal World," *International Journal of Frontier Missions* 15, no. 2 (1998): 59.

Guilt culture, shame culture, and *fear culture*. The notions of guilt culture will be interchangeably used with guilt-driven, guilt-based, or guilt-dominant culture in this paper. I will apply the same principle to shame culture and fear culture. Scholars have used these three aspects as the foundational types of culture.[19] Guilt, shame, and fear denote the significantly influential cultural values, while many scholars consider each of them as "the single most important factor in determining a people's orientation to one of the three avoidance/pursuit pairs is their interpersonal relationships."[20]

Limitations and Delimitations

A limitation for this research is the lack of diversity of the topic of fear in research of evangelism and missions. Missiologists have concentrated on fear in animistic cultures, while theologians have discussed the fear of God. There is a paucity of biblical studies on differences or connections between the fear of God and fear in general.

I will delimit the biblical study of fear to texts written in English. While the study of fear in original languages is beyond the missiological study, English texts sufficiently illustrate the fact that the Bible significantly considers fear alongside other theological terms, such as grace, and provides biblical instructions on how to overcome fears. Although this study is limited in English texts, the study in original languages offers a depth of richness and merits further study.

Another delimitation of this research appears to be the scope of the research; the research centers on the contexts of evangelism and missions, specifically in terms of communicating the gospel. Therefore, I will delimit the literature review for the ministries of the church to the areas of church history and missions. The consideration of

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[19] For example, see Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 351.

[20] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power."

fear in other contexts, such as pastoral contexts or Christian politics, deserves further research.

For literature reviews in other disciplines, I will consider the literature of cultural anthropology. Cultural understandings of fear are essential to consider fear in the contexts of evangelism and missions, which fall under cultural anthropology. The reason to exclude literature from psychology and sociology is because literature in cultural anthropology reflects the influence of these disciplines in relation to the study of fear.

The last delimitation is with the choice of the gospel presentation methods to examine them in relation to fear. I will use the five gospel presentation methods: *The Four Spiritual Laws*, *Come Home, The Three Circles*, *From Creation to Christ*, and *Any-3*. The choice is based on three considerations: the time of their development, their style either in the format of an outline or a story, and their contexts—such as pastoral, oral cultural, and Muslim contexts.

Methodology

This research is an attempt to recognize the aspect of fear in the gospel and to appropriately manage fear that permeates the contexts of evangelism and missions. From my preliminary research, I learned two things. First, fear affects all people in all three types of cultures.[21] Fear occurs with various stimuli and people respond to fear differently, depending on their perceptions of stimuli and cultural norms. Acknowledging the lack of diversity and limitation of the preliminary research, I learned that fear of supernatural beings is dominant in animistic cultures, and that fear of rejection affects people considerably in shame-driven cultures. I will investigate further such findings in

[21] For example, Zupancic and Kreidler claim the connectedness between shame and fear, and Gilbert argues that the fear of negative evaluation from others is related to both guilt and shame. For more details, see Melissa K. Zupancic and Maryhelen C. Kreidler, "Shame and the Fear of Feeling," *Perspectives in Psychiatric Care* 35, no. 2 (April 1999): 29–34, https://doi.org/10.1111/j.1744-6163.1999.tb00572.x, and Paul Gilbert, "The Relationship of Shame, Social Anxiety and Depression: The Role of the Evaluation of Social Rank," *Clinical Psychology & Psychotherapy* 7, no. 3 (2000): 174–89, https://doi.org/10.1002/1099-0879(200007)7:3<174::AID-CPP236>3.0.CO;2-U.

chapters 2 and 3. Second, I also learned from a few historical examples that attempting to conquer fear strengthens believers' conviction of the lordship of Jesus Christ, while considering shame results in increased importance placed in the communities that people belong to.

In this dissertation, I will aim to find proper biblical treatments of fear in evangelism and missions through three methods: a study of fear in the Bible, an analysis of publications on fear in cultural anthropology, church history, and missions, and an examination of existing gospel presentation methods in relation to fear.

For the study of fear in the Bible, I will work through four steps. First, I will investigate the usage of the English word *fear* and its synonyms to understand how the Bible emphasizes the fear of God, and how Israel overcame diverse types of fears. Second, I will examine theological meanings of the fear of God. Third, I will argue that the fear of God is interlaced with other types of fear in the Bible and is the ultimate solution to overcome other types of fears. Fourth, I will attempt to discern a proper aspirational value, or values, against fear by examining the meanings of power and authority and propose authority as an aspiration value to overcome all fears.

An analysis of selected publications will follow in two steps. First, I will review existing uses of fear in cultural anthropology, church history, and missiology. Second, I will exert to draw meaningful contrasts from the review and find implications for evangelism and missions.

Subsequently, I will examine pre-selected existing gospel presentation methods employed in evangelism and missions in light of fear. In this review, I will first present the gospel components that are meaningful to address fear and identify strengths and deficiencies of each method according to these components.

Finally, I will propose missiological implications and suggestions to consider fears in all cultures in the context of evangelism and missions. The effort of this study will be concentrated on its relation to sharing the gospel in local and cross-cultural

settings, while other salient concerns encountered during the research will be suggested as the topics of future research.

Preliminary Literature Review

Whiteman explains that anthropologists and theorists have attempted to categorize cultures intuitively since the nineteenth century and that ethnographers have adjusted the attempts based on empirical data since the twentieth century.[22] Whiteman considers Ruth Benedict to be the forerunner who first coined the term "the shame concept," as she explained the Japanese culture as a shame culture in contrast to American culture as a guilt culture.[23] Eugene Albert Nida added the aspect of fear, resulting in composing the three aspects of cultures.[24] Since then, many missiologists have employed these three aspects—guilt, shame, and fear—paired with aspirational values to pursue against each of the three—innocence, honor, and power, respectively.[25] Georges provides an online tool to detect the type of dominance of cultures in individuals and contends confidently, "sin distorts the human family by causing guilt, shame, and fear. Consequently, the cultures of the world chase after innocence, honor, and power apart from God."[26] Whiteman identifies specific weaknesses and strengths of the three aspects, arguing that all of these exist in every culture and they should be seen as

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[22] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 349.

[23] Ruth Benedict, *The Chrysanthemum and the Sword: Patterns of Japanese Culture* (Boston: Houghton Mifflin Harcourt, 1946).

[24] Eugene Albert Nida, *Customs and Cultures; Anthropology for Christian Missions* (New York: Harper & Row, 1954), 150.

[25] Some examples include Daniel Y. Wu, Roland Muller, Simon Cozen, and Geoff Beech. Wu focuses on the face culture in China. Daniel Y. Wu, *Honor, Shame, and Guilt: Social-Scientific Approaches to the Book of Ezekiel* (Winona Lake, IN: Eisenbrauns, 2016); Roland Müller, *Honor and Shame, Unlocking the Door* (Bloomington, IN: Xlibris Corp, 2000); Simon Cozens, "Shame Cultures, Fear Cultures, and Guilt Cultures: Reviewing the Evidence," *International Bulletin of Mission Research* 42, no. 4 (2018): 326–36, https://doi.org/10.1177/2396939318764087; Geoff Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," *International Bulletin of Mission Research* 42, no. 4 (2018): 338–46, https://doi.org/10.1177/2396939318783682.

[26] Georges, *The 3D Gospel*, 73.

dominant characteristics.[27] Following missiologists, biblical scholars began studying the Bible through the lens of the shame/honor aspect, and scholars in secular domains began researching the shame and fear aspects.[28] The aspect of fear in missions, on the other hand, has been studied in limited contexts such as animistic cultures. In fear-dominant cultures, people meaningfully value invisible powers from spirits, deceased ancestors, *mana*, and others.[29] Whiteman shares his own experience in the Solomon Islands and Papua New Guinea, where "fear of evil spirits and discontented ancestors was far more significant than guilt."[30] Nonetheless, Werner Mischke points out that shame/honor is not foreign even in American culture, illustrating two examples.[31] One example is his own experience with a young lady who came to the meeting where he preached. After listening to his preaching on shame/honor, she confessed to him that she felt freedom from fear. Another example is the presence of immigrants who came from shame cultures.

Theologians have extensively studied the fear of the Lord, also known as the fear of God, the meanings of which are profound.[32] Scholars appear to agree that the fear

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[27] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 350.

[28] For example, there are publications to investigate the meanings of fear in the contexts of Matthew, Esther, Ezekiel, Hebrews, and others, respectively. Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville: Westminster John Knox Press, 1998); Timothy S. Laniak, *Shame and Honor in the Book of Esther* (Atlanta: Scholars Press, 1998); Wu, *Honor, Shame, and Guilt*; and David A. DeSilva, *Despising Shame: Honor Discourse and Community Maintenance in the Epistle to the Hebrews*, Society of Biblical Literature Dissertation Series 152 (Atlanta: Scholars Press, 1995), http://www.gbv.de/dms/bowker/toc/9780788502019.pdf. For an example of the study of shame and fear in secular domains, see Linda Brennan and Wayne Binney, "Fear, Guilt, And Shame Appeals in Social Marketing," *Journal of Business Research* 63, no. 2 (February 1, 2010): 140–46, https://doi.org/10.1016/j.jbusres.2009.02.006.

[29] Georges, *The 3D Gospel*, 25.

[30] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 350.

[31] Werner Mischke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* (Phoenix: Mission One, 2014), 24, 28.

[32] To list a few, Henri Blocher, Robert L. Cate, R. H. Pfeiffer, and Matthew Richard Schlimm investigate the significance of the fear of God in the Old Testament, while Fred Berthold and Jerry Bridges study the applications of the fear of God. There are studies to understand the fear of God in certain contexts, such as Exodus, Psalms, and Matthew. See Henri Blocher, "The Fear of the Lord as the 'principle' of Wisdom," *Tyndale Bulletin* 28 (1977): 3–28; Robert L Cate, "The Fear of the Lord in the Old Testament," *The Theological Educator* 35 (1987): 41–55; R. H. Pfeiffer, "The Fear of God," *Israel*

of God conveys different meanings depending on the passages; generally speaking, it conveys awe, laws, ethics, and faith.[33] In evangelism, some preachers have employed fear appeals—preaching about God's wrath and eternal punishment—which, Alexander Ellis Stewart argues, seems less attractive to other preachers for fear of negative effects.[34]

In psychology, many researchers have studied fear in therapeutic contexts, such as treatments of anxiety, along with other contexts.[35] The political domain is another area where ample works have been published regarding fear.[36] Frank Furedi explains that the term "culture of fear" was coined in the 1990s and "in recent decades . . . fear itself has become a singularly significant point of reference in our public conversation."[37] He also reveals a relation between fear and authority and argues that "fear becomes uncoupled from morality."[38] If fear is interrelated with authority and ethics, it appears

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Exploration Journal 5, no. 1 (1955): 41–48; Schlimm, "The Paradoxes of Fear in the Hebrew Bible"; Fred Berthold, *The Fear of God: The Role of Anxiety in Contemporary Thought* (New York: Harper & Bros., 1959); Jerry Bridges, *The Joy of Fearing God* (New York, NY: Crown Publishing Group, 2009); Kon Hwon Yang, "From 'Fear' or the 'Fear of the Lord': A Study on the Motif of Fear in Exodus," *Journal for Baptist Theology & Ministry* 15, no. 2 (2018): 19–29; Christine Brown Jones, "When I Am Afraid: Fear in the Book of Psalms," *Review & Expositor* 115, no. 1 (2018): 15–25, https://doi.org/10.1177/0034637317752930; and Neyrey, *Honor and Shame in the Gospel of Matthew*.

[33] I will explain more in chapter 2. For now, see two examples: Blocher, "The Fear of the Lord as the 'Principle' of Wisdom," and Cate, "The Fear of the Lord in the Old Testament."

[34] Alexander Ellis Stewart, "The Ethics of Fear Appeals and the Apocalypse of John," *Criswell Theological Review* 17, no. 1 (Fall 2019): 65–66.

[35] For example, Peter N. Stearns, *American Fear: The Causes and Consequences of High Anxiety* (New York: Routledge, 2012); Sergio Starkstein, "Sigmund Freud and the Psychoanalytical Concept of Fear and Anxiety," in *A Conceptual and Therapeutic Analysis of Fear*, ed. Sergio Starkstein (Cham, Switzwerland: Springer International Publishing, 2018), 231–57; Jeffrey Alan Gray, *The Psychology of Fear and Stress* (Cambridge, UK: CUP Archive, 1987); and Allen D. Gervaise, *Psychology of Fear: New Research* (New York: Nova Science Publishers, 2012).

[36] In response to the keyword "culture of fear," a Google search shows more than five hundred books. To list a few, see Mary Cardaras, *Fear, Power, and Politics: The Recipe for War in Iraq after 9/11* (Lanham, MD: Lexington Books, 2013); Corey Robin, *Fear: The History of a Political Idea* (New York: Oxford University Press, 2004); Samuel Kelton Jr. Roberts, *Infectious Fear: Politics, Disease, and the Health Effects of Segregation* (Chapel Hill: University of North Carolina Press, 2009); and Henrik Enroth, "Fear as a Political Factor," *International Political Sociology* 11, no. 1 (March 2017): 55–72, https://doi.org/10.1093/ips/olw033.

[37] Frank Furedi, *How Fear Works: Culture of Fear in the Twenty-First Century* (London: Bloomsbury Publishing, 2018), 7.

[38] Furedi, "Fear Today," 10.

crucial for Christians to recognize the fear dynamics as part of Christian ethics, as well as the power of the gospel against fear.

Missiological Significance

Georges argues that because shame and fear were dominant in the biblical cultures, "[t]he salvation story of the Bible presents a theology and missiology for all three types of cultures [guilt, shame, and fear]."[39] Georges associates fear-based cultures with animistic cultures.[40] Whiteman, however, warns that it is inappropriate to use only one of the three aspects to categorize cultures because the other two aspects are still impactful even though they are less dominant.[41] Whiteman thus suggests using these three aspects for self-evaluation purposes "to examine ourselves and our interpretation of Scripture."[42] Subsequently, considering the fear-dominant cultural lens is beneficial in two ways. First, if we can identify the fear aspect in American culture, it will expand our understanding of the gospel and salvation and enable us to share the gospel with those captivated by fear. Second, identifying the fear aspect in any culture on the mission field provides us with more bridges to communicate the gospel over all barriers. As Georges claims, people in fear-based cultures seek methods to appease spiritual beings more than knowledge of truths.[43] Then, we can deduce that supplementing an aspect of fear to existing methods impacts people who are afraid to initiate the gospel communication.

Proper understanding of fear is significant to believers in their relationships with God. Many people consider power as an aspirational value against fear in fear-

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[39] Georges, *The 3D Gospel*, 14.

[40] Georges, *The 3D Gospel*, 25.

[41] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 350.

[42] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 355.

[43] Georges, *The 3D Gospel*, 25.

dominant cultures.[44] Considering the flaw of the excluded middle, it seems that fear/power is not the combination to which people want to pay attention to in American culture.[45] However, R. H. Pfeiffer introduces a theory that religion was born out of fear, reasoning that "religion in general is the tension between opposite feelings of fear and longing."[46] The Bible resonates with this argument, as the fear of God represents awe and love. In addition, the understanding of fear enriches believers by adding an emotional aspect to their relationship with God and to the Lordship of Jesus Christ, recalling that fear is a universal emotion of human beings. Therefore, the consideration of fear can encourage believers to better know God and to establish biblical morality in daily life. This aspect can be intensified in missiological contexts, where fear is more pervasive implicitly and explicitly.

Chapter Summaries

In the first chapter, I describe the brief background and the purpose of the dissertation, along with the central thesis question and the secondary research questions. Then, I present the definitions of important concepts, followed by the methodology of the research. After reviewing existing works on fear, I present the missiological significance of the thesis.

In chapter 2, I will perform a biblical study on fear to understand biblical usages and their meanings. In this study, I will show (1) that there are various types of fear in the Bible and that the Bible treats fear significantly. (2) I will examine literature of

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[44] Georges explains the fear/power combination, and he introduces the flow of the excluded middle by Hiebert to address that the Western worldview does not recognize the influence of spiritual forces. Georges is not clear on whether the fear/power combination comes from Hiebert or from others, but his argument in the book appears to affirm the former. Georges, *The 3D Gospel*.

[45] Hiebert categorizes reality into three dimensions: the natural, the middle, and the supernatural, where invisible spiritual beings reside in the middle dimension. Hiebert mentions "the flow of the excluded middle" to argue that the Western people tend to omit to recognize the influence of the middle dimension. Paul G. Hiebert, "The Flaw of the Excluded Middle," *Missiology* X, no. 1 (1982): 43, https://doi.org/10.1177/009182968201000103.

[46] Pfeiffer, "The Fear of God," 41–42.

theologians to study the theological meanings of the fear of God. (3) I will inspect that the fear of God is interconnected with all types of fear and thus is the ultimate solution to overcome other types of fear. (4) I will argue that power, as an opposite value of fear, works in limited contexts, and it is more appropriate to consider authority, instead of power, to deal with fear in broader contexts.

The third chapter will focus on the pervasiveness of fear, not only in primitive and animistic cultures, but also in guilt- and shame-dominant cultures. I will show that all three aspects are essentially interconnected, and I will present precedent studies on fear in cultural anthropology and church history. Then, I will review published works on considering fear in evangelism and missions, where missiologists apply the fear/power combination.

In chapter 4, I will discuss five gospel presentation methods considering fear: *The Four Spiritual Laws, Come Home, Three Circles*, *From Creation to Christ,* and *Any-3*. The purpose of this analysis is to discuss how each tract handles or omits fear and to surmise what revisions might be necessary so that we can supplementally show the power of the gospel to dissipate fear. I will first present the gospel components and propose meaningful elements to consider fear. Based on these components, I will examine those presentation methods and suggest revisions, if needed, so that Christians can use these methods to present the gospel to those who fear.

In the final chapter, I will answer the final secondary research question: What are the implications of considering the aspect of fear in evangelism and missions? I will conclude the dissertation by proposing suggestions to implement the considerations of fear, based on the study in the previous chapters.

CHAPTER 2

FEAR IN THE BIBLE

Ethnographers and missiologists began considering the aspect of fear/power, along with those of guilt/innocence and honor/shame, because they recognized the cultural differences between their own cultures and host cultures and wanted to categorize these differences.[1] Recognizing these aspects, theologians began to extend biblical doctrines, especially the gospel and salvation, through these different cultural aspects.[2] While there are many books and articles published on the gospel and salvation through the aspects of guilt/innocence and shame/honor, very few works are known in the aspect of fear/power.[3] In this chapter, I analyze the use of words for *fear* in the Bible and consider biblical treatments of fear based on the analysis.

James A. Russel argues, "There is today no adequate means by which an ethnographer can state the meaning of an emotion word found in another language."[4] Therefore, the comprehensive study of words for *fear* in the Bible is not possible without a decent understanding of the original languages and cultures in the Old and New Testaments. The goal of this chapter is to explore biblical descriptions of fear, according

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[1] See, for example, Darrell L. Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power: A Missiological Response to Simon Cozens and Geoff Beech," *International Bulletin of Mission Research* 42, no. 4 (2018): 355, https://doi.org/10.1177/2396939318788783.

[2] For example, Jayson Georges claims, "The gospel is a many-sided diamond diamond, and God wants people in all cultures to experience his complete salvation." Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (San Bernardino, CA: Timē Press, 2017), 13.

[3] Geoff Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," *International Bulletin of Mission Research* 42, no. 4 (2018): 339, https://doi.org/10.1177/2396939318783682.

[4] James A. Russell, "Culture and the Categorization of Emotions," *Psychological Bulletin* 110, no. 3 (1991): 434, https://doi.org/10.1037/0033-2909.110.3.426.

to various stimuli of fear—or what to fear, and biblical instruction to overcome fear in English Bible translations. In this chapter, I present the analysis of fear words in the Bible and my own categorization of their usages. I review theological significance of the fear of God, which is fundamental to understand various types of fear in the Bible, followed by the study of biblical treatments of fear. I conclude the chapter with the implications of this analysis.

Analysis of Fear Words in the Bible

What does the Bible say about fear? To find an answer to this question, I searched the occurrences of fear and its synonyms in the Bible and categorized these occurrences according to the stimuli of fear. Based on this categorization, I performed an analysis to study the relationships among the categories. I assumed that the usages of fear words in the Bible would not significantly vary by the change of a language, once a proper set of fear words was determined. Based on this assumption, I performed this analysis with four English translations of the Bible, trying to minimize translation variances.

Categorization of Fear Words in the Bible

The categorization was done in two phases. The first phase was to find proper English words of fear and its synonyms that can represent the usages of fear in the Bible. I implemented this process with the search function of the website www.biblegateway.com. The second phase was to categorize the usages of these words.

In the first phase, I searched the number of occurrences of the pre-selected words of fear and its synonyms—*fear*, *afraid*, and *terrified*—in four English texts—the Christian Standard Bible, the English Standard Version, the King James Version, and the New International Version. I chose these four translations because of their popularity, the

time span of their publications, and their different translation styles.[5] I began the search with these three terms because they are the most common translations for the root words יָרֵא, in the Old Testament and φοβέω in the New Testament. I searched each of the three terms in each translation via the search function of the webpage and counted the number of the occurrences. I then compared the total occurrences to see if any translation aberrations appeared; one translation can have the total number of the occurrences of these three terms significantly less than that of other translations. The existence of any aberration indicates that this translation employs other words for *fear* different from the three terms.

The total numbers of occurrences of the three terms in the four translations—CSB, ESV, KJV, and NIV—are 603, 620, 707, and 593, respectively. While there are similar occurrences of the fear words in the CSB and the ESV, the number of the occurrences in the KJV is significantly larger and that in the NIV is significantly smaller. This suggests that other synonyms for fear are used in the NIV, the CSB, and the ESV than in the KJV.

Because of the existence of the aberration, I compared individual passages of the four translations that these terms appeared to search another synonym for *fear*. This finding process was repeated until the total occurrences of all the synonyms were similar among the four translations. During this process, I repeatedly added three more synonyms—*tremble*, *revere*, and *awe*—which yielded the occurrences of fear synonyms within 5 percent across the four translations. Because of these results, I chose to use these six fear words for the categorization in the second phase. The numbers of the occurrences

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[5] CSB is the most recently published Bible and KJV is the oldest, while the others were published between these two translations. BibleGateway's webpage clarifies that they use the versions of CSB, ESV, KJV, and NIV published in 2017, 2001, 1987, and 2011, respectively. See "BibleGateway.Com - 230 Online Bibles in 74 Languages, in Text and Audio Format," accessed December 17, 2020, https://www.biblegateway.com/versions/. With respect to the translation styles, CSB, ESB, and KJV are literally translated Bibles, while NIV is more dynamically translated than the others. For example, see Andreas J. Köstenberger and David A. Croteau, *Which Bible Translation Should I Use?: A Comparison of 4 Major Recent Versions* (Nashville: B&H Publishing Group, 2012), 43.

of the synonyms in the four texts are described in table 1 in the order of the year of the publication, where I put the earliest translation in the second column and the latest in the last column. This table shows that the newer translations tend to use *fear* less and *awe, terrified*, and *tremble* more. While the exact reasons are unknown, presumably two reasons can explain this difference. First, being consistent with Johansson Frida's analysis, the translations for contemporary readers try to avoid using *fear* probably because of its negative connotations.[6] Second, the translations other than the KJV appear to distinguish the fear of God with *awe* and *revere* from other fears to designate sacred emotions without a negative connotation. This distinction also leads the newer translations to use *terrified* and *tremble* more to denote wrath and punishments.

Table 1. The search results of fear terms in the four English Bibles in the order of the year of the publication

Search word	KJV (1987)	ESV (2001)	NIV (2011)	CSB (2017)
Fear/fearful	510	437	336	345
Afraid	193	167	209	195
Terrified	4	16	48	62
Tremble	54	68	71	91
Awe/awesome	3	47	54	55
Revere/reverence	15	9	39	23
Total	779	744	757	771

[6] As described in chapter 1, Frida Johansson showed the difference of the conception of fear between the KJV and the ESV through a cognitive linguistic study. Frida Johansson, "The Concept of Fear in the Bible: Two Conceptual Studies from a Cognitive Linguistics Perspective" (BA diss., Lund, Sweden, Lund University, 2012), http://lup.lub.lu.se/student-papers/record/3459879.

In the second phase, only one translation would suffice for the categorization of the usages according to stimuli because all four translations show the similar number of occurrences. I focused the analysis on the CSB, the most recently published text among the four translations. Analyzing the 771 occurrences, I categorized the usages of fear and its synonyms into five groups according to the stimuli of fear: God, other gods, people, nature, and emotion. The first group includes the occurrences for the fear of God, which includes a positive attitude toward God, such as the reverence of God in Proverbs 9:10, and a negative feeling of the avoidance from God's wrath or possible punishment, such as the feeling of being afraid of God in 1 Chronicles 13:12.[7] The second group contains the references of fear of other deities and supernatural entities; for example, in Deuteronomy 32:17 when Moses addressed the Israelites' fear against other gods. The third group is for the expressions to indicate fear of people in various situations, such as fear of people with sociopolitical power or authority. This category includes the fear of armies of other countries and expressions of fear within any human relationship. The fourth type of fear is in response to the power of nature, such as the fear of the disciples against a violent storm in Matthew 8:26, and of animals, such as in Ezekiel 14:15. The last category includes fear without explicit stimuli, expressing the emotional status of being terrified. The song of Moses, describing the future when leaders of Edom and Moab will be terrified in Exodus 15:15, is an example in this category. This category also includes the fear against unknown consequences or the future, such as in Genesis 19:30, as well as the directives of encouragements against fear, such as "do not fear" and "do not be afraid," unless these directives expressively mean "do not be afraid of God," which

[7] This category counts the instances that are explicitly associated with God in immediate contexts. A reader might want to move many instances from the category of emotion into the category of the fear of God when he or she considers wider contexts. For example, I categorize Job 18:20 and Psalm 46:2 into the emotion group, but trembling happens because of God. Daniel Castelo affirms that "the usual object of fear in the vast majority of instances . . . is God" but estimates the occurrences of the fear of God in the OT as "approximately four-fifths" contrasted with my count, 50.4 percent and 13.7 percent for the fear of God and fear as an emotion in the OT, respectively (table 2). Daniel Castelo, "The Fear of the Lord as Theological Method," *Journal of Theological Interpretation* 2, no. 1 (2008): 151.

belongs to the first category. This type of fear is often associated with deterred actions, such as in 1 Samuel 3:15 when Samuel was afraid to tell Eli his vision.

Categorization is based on the immediate contexts of the occurrences, and readers may place some occurrences into other categories when they employ interpretations of the text in wider contexts. For example, the first occurrence of fear in the Bible appears in Genesis 3:10, where Adam was afraid when he encountered God after he had eaten the fruit of the forbidden tree. Genesis 3:10 says, "I was afraid because I was naked."[8] People provide different reasons for this fear and thus could categorize this fear differently. They may consider it as the fear of God, for example, because they think that Adam was eventually afraid of God or God's punishment mentioned in 2:17, but I classify this incident into the emotion category because the text describes his emotional response without explicitly stating a reason.[9]

The numbers of fear word occurrences by category are shown in figure 1, where the first number in the parentheses represents the occurrence of the words in the category, and the second is the percentage of the category within all fear categories. The full lists of Scripture verses are listed in appendix 1. Note that there are two or more occurrences of the same word in some verses and more than one fear words appear in other verses.

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[8] I used CSB to cite biblical verses throughout the paper, unless otherwise specified.

[9] For example, Kenneth A. Matthews understands this emotional response consequently caused by shame, but Robert S. Candlish regards it as the fear of future death. See Kenneth A. Matthews, *Genesis 1-11:26,* The New American Commentary Series, vol. 1A (Nashville: Broadman & Holman Publishers, 2001), 240, Logos Bible Software, and Robert S. Candlish, *Studies in Genesis* (Oak Harbor, WA: Logos Research Systems, Inc., 1868), (Gen 3:6), Logos Bible Software.

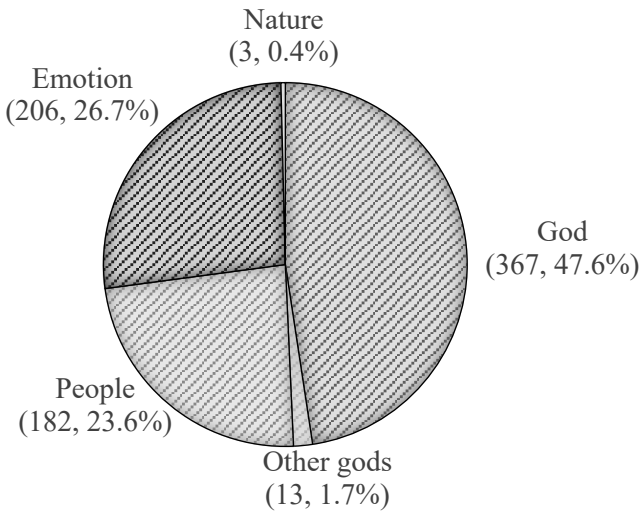

Figure 1. The occurrences of fear terms in CSB by category
(occurrences, percentage)

Analysis

During the categorization process, I examined the individual occurrences of fear words, as well as the interrelationships among the categories. From the entire process, I uncovered several significant biblical perspectives about fear.

First, fear is a significant biblical theme. Fear and its synonyms occur more frequently than some of the theologically meaningful words, such as *grace*, *mercy*, and *salvation*. The term *grace/graceful* appears 134 times in 127 verses in both Testaments of CSB, *mercy/merciful* occurs 129 times in 119 verses, and there are 145 occurrences of *salvation* in 142 verses.[10] Note in table 1 that there are 345 occurrences of a single word, *fear*. Clearly, the occurrence itself of a word does not suggest its significance, but I can at least argue that fear is not a hidden concept in the Bible based on its frequent occurrence.

[10] Certainly, there are meaningful words that appear more than *fear*. For example, *faith/faithful* and *love* appear 600 and 760 times in 561 and 685 verses, respectively.

Of the fear themes, fear of God is the most prominent. Because the largest portion of the occurrences consists of the fear of God (47.6%), almost double that of the second largest category, it is important to understand biblical meanings and the theological significance of the fear of God to understand fear in the Bible. Biblical scholars recognize that the fear of God is important for the people of God not only to understand fear, but also relate to their God. R. H. Pfeiffer, for example, argues that the fear of God is "the earliest term for religion in biblical Hebrew . . . . and describes exactly the prevailing religious feeling."[11] Daniel Castelo also states that "when one looks at the OT especially, there is no more pronounced claim within the canon as to how believers are to relate to their God than in the 'fear of the Lord.'"[12]

The book of Psalms especially illustrates how men effectively treat human emotions, including fear. In the book of Psalms, fear words appear 102 times, which represents 16.6 percent of the occurrences in the OT and 13.2 percent in the whole Bible. Charles Augustus Briggs says in his commentary on the book of Psalms that "[p]oetry is the measured language of emotion" and that the poetry in Psalms distinctively reveals "the relations of man with man or of man with God."[13] Christine Brown Jones also states, "The beauty of Psalms may be found in the honesty with which the psalmist addresses issues like fear" and "the psalmist models a faithful way of dealing with such fears—trusting God."[14] Note that, in the book of Psalms, the fear of God or the fear of the Lord appears considerably more than the fear of people and that as emotion—each of them occurs 86, 6, and 10 times, respectively. These lessons from the book of Psalms can be

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[11] R. H. Pfeiffer, "The Fear of God," *Israel Exploration Journal* 5, no. 1 (1955): 41.

[12] Castelo, "The Fear of the Lord as Theological Method," 148.

[13] Charles Augustus Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, trans. James Gracey Murphy (Andover, MA: Warren Fales Draper, 1875), 4–5.

[14] Christine Brown Jones, "When I Am Afraid: Fear in the Book of Psalms," *Review & Expositor* 115, no. 1 (2018): 16, https://doi.org/10.1177/0034637317752930.

readily extended to the entire Bible because they are not confined to poetry. In his study of the fear of the Lord in the book of Exodus, Kon Hwon Yang enunciates that understanding the emotion of fear essentially helps Christians better understand the fear of God because fear "threatens and paralyzes life," while God is the one "who creates life, gives life, and saves life."[15]

Second, fear in the Bible contains different connotations from the general perception of fear. Regarding fear in general, people generally perceive it as a negative feeling and prefer to avoid it, if possible. Cambridge Dictionary defines fear as a noun as "an unpleasant emotion or thought that you have when you are frightened or worried by something dangerous, painful, or bad that is happening or might happen," and as a verb as "to be frightened of something or someone unpleasant" or "to be worried or frightened that something bad might happen or might have happened."[16] Fear in the Bible is generally an unpleasant emotion, which is clearly illustrated in John's writing that "fear involves punishment" and "perfect love drives out fear" (1 John 4:18).

Fear associated with God, however, carries distinctive meanings. Dictionaries provide a supplementary meaning of "reverential awe" to the definition of *fear*, when associated with divine or supernatural beings.[17] Among the occurrences of the fear of God in the Bible, many instances can be understood as "reverential awe" corresponding to the dictionary definition (e.g., Gen 20:11; Exo 1:17; Deut 4:10; Job 1:1; 1 Chr 16:25; Isa 8:13; Dan 1:10; Luke 1:50; Acts 9:31; Rom 3:18; Rev 11:18). The fear of God,

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[15] Kon Hwon Yang, "From 'Fear' or the 'Fear of the Lord': A Study on the Motif of Fear in Exodus," *Journal for Baptist Theology & Ministry* 15, no. 2 (2018): 29.

[16] Psychologists also accept fear as "a vital response to physical and emotional danger." See "FEAR | Meaning in the Cambridge English Dictionary," accessed January 5, 2021, https://dictionary.cambridge.org/dictionary/english/fear, and "Fear," *Psychology Today*, 1967, https://www.psychologytoday.com/us/basics/fear.

[17] For example, Merriam-Webster includes a reverential awe to fear. In this dictionary, awe is "an emotion variously combining dread, veneration, and wonder that is inspired by authority or by the sacred or sublime." See "Definition of FEAR," accessed January 5, 2021, https://www.merriam-webster.com/dictionary/fear and "Definition of AWE," Dictionary, Merriam-Webster, 2021, https://www.merriam-webster.com/dictionary/awe.

however, cannot be confined to "reverential awe." Some passages in the Bible depict the fear of God as having a negative disposition in the same way as other types of fear, and the fear of God in other passages is entangled with moral implications. For example, the fear of God in 1 Chronicles 13:12 and Jeremiah 4:9 is a feeling of being terrified or "los[ing] . . . courage" because of their wrongdoings, and the fear of God in Deuteronomy 4:10 and 6:2 is a command of God for Israel to learn and teach their children to preserve the right relationship with him. The fear of God, therefore, has multiple meanings that include both negative and positive dispositions: a disposition to avoid God's punishments or wrath, and one to pursue a right relationship with God.

Third, a substantial change in the doctrine/theology of fear occurs moving from the Old Testament to the New. Separating the numbers of occurrences of fear in both Testaments in table 2 demonstrates two changes of the focus on fear between the two Testaments: (1) Occurrences of the fear of God in the NT are significantly less than that in the OT, and (2) emotional fear in the NT becomes more prevalent. For the former, which is a decrease in percentage from 50.4% in the OT to 36.5% in the NT, some scholars propose an argument for different connotations of the fear of God in the NT to be that the fear of God signifies faith.[18] Paul C. Stock, for example, explains that fearing God in Luke 23:40-43 means "repentance and faith" and Henry Blocher believes that the fear of God "denotes piety" without mentioning "the principle of wisdom" and that it is interpreted as "faith in Christ" in the NT.[19]

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[18] Blocher believes that the connection of the fear of God with faith is "the Augustinian tradition." Blocher, "The Fear of the Lord as the 'principle' of Wisdom," 26, 28. Some theologians claim the compatibility of fearing God and loving God in the OT. Lewis John Eron concurs with the Jewish tradition, where fearing God and loving God come together in the OT, especially in Deuteronomy. More specifically, Mark Thiessen Nation conjoins the fear of the Lord in the OT with the great commandment in the NT. These views can explain the fear of God in the NT being the less prominent. See Lewis John Eron, "You Who Revere the Lord, Bless the Lord," *Journal of Ecumenical Studies* 18, no. 1 (1981): 67, and Mark Thiessen Nation, "The 'Fear of the Lord' Is the Beginning of Anabaptist Wisdom," *The Mennonite Quarterly Review* 84, no. 3 (July 2010): 407.

[19] Paul C. Stock, "Fear of the Lord: An Investigation into Its Meaning and Relevance for Christianity Today" (ThM diss., Deerfield, IL, Trinity Evangelical Divinity School, 1986), 49, http://libraryweb.fuller.edu/tren/006-0244.pdf.

Table 2. The occurrences of fear words in the Old and New Testaments by category

Category	Old Testament		New Testament	
	Occurrences	Percentage (%)	Occurrences	Percentage (%)
God	310	50.4	57	36.5
Other gods	8	1.3	5	3.2
People	149	24.2	33	21.2
Emotion	146	23.7	60	38.5
Nature	2	0.4	1	0.6
Total	615	100	156	100

Interestingly, the occurrences of *faith* and *faithful* appear 298 times in 290 verses in the OT, while they are found 295 times in 285 verses in the NT.[20] Considering the difference in the volumes of both Testaments, the NT writers use these two words significantly more than the OT writers, which possibly illuminates the connotation of the fear of God with faith. The reasons for the latter change are not clear, but there is one factor to contemplate; among the sixty occurrences in the NT, more than half of them (thirty-four occurrences) appear in the four Gospels. With the incarnated God, the Bible presumably reveals human emotion of fear more than in the OT. The frequency of the exhortations not to fear is slightly changed between the OT to the NT. Table 3 shows the frequency of the exhortations, where the percentages are to the total occurrences of fear words. Note that the positive directive is to fear God in the Bible and that the frequency of the negative directive in the NT is increased from 16.4% to 17.3%. Even though the increased amount is small, this increment partially explains more prevalence of the emotional fear in the NT.

[20] Those counts are in CSB as before, and I am disregarding the possible translation issues.

Table 3. The occurrences of exhortations in the Old and New Testaments

Category	Old Testament		New Testament	
	Occurrences	Percentage (%)	Occurrences	Percentage (%)
"Fear"	16	2.6	3	1.9
"Do not fear"	85	13.8	21	15.4
Total	101	16.4	24	17.3

Fourth, the Bible addresses fear issues in terms meaningful to all types of cultures. The fear without stimuli—fear as an emotion—constitutes the second largest category (26.7%), followed by the fear of people, including fear of enemies' armies (23.6%). Additionally, the Bible is not silent about fear of other gods (1.7%) and fear of nature (0.4%). Paul G. Hiebert suggests a model to map out worldviews of various cultures, which captures how people perceive the world—such as the cosmos, forces, and beings—in various cultures.[21] The five fear categories are placed in his model in figure 2, and this figure demonstrates that the Bible addresses fear in all of the segments.

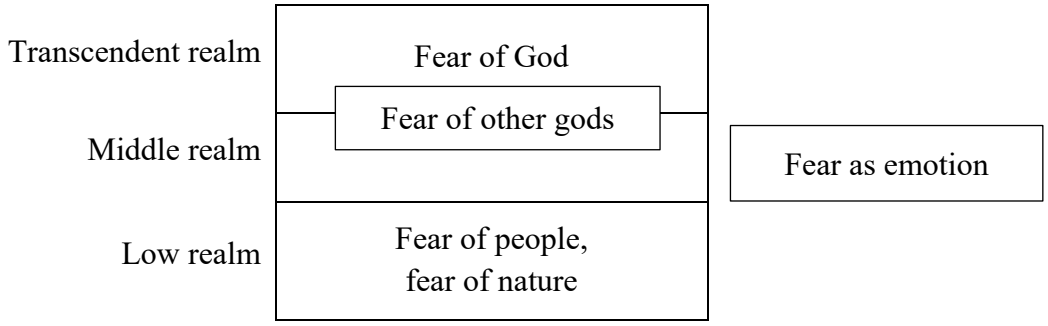

Figure 2. Mapping of the categories into the Hiebert model

[21] Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Publishing Group, 1994), 193. In this model, Hiebert categorizes the world into three levels and two dimensions. The three levels—empirical realm, unseen beings on earth, and transcendent realm—are considered with the organic-mechanical continuum. The continuum is not considered in this analysis but will be later considered in chapter 5 when I present the implications of considering the aspect of fear.

This model has three realms: the transcendent, the middle, and the low realms, where angels and demons belong to the transcendent realm, while local gods and ghosts are placed in the middle realm. The fear of people and the fear of nature belong to the low realm, which is the empirical worlds. As the second category, fear of other gods, can be in reference to both transcendent gods in the transcendent realm or ghosts in the middle realm, it is placed in both categories. For example, the category of fear of other gods is present within Scripture verses such as Judges 6:10 and Deuteronomy 32:17. The former verse addresses the fear of the gods of the Amorites and, thus, is placed in the middle realm of the model, and the latter mentions the fear of demons that should belong to the transcendent realm in the model. Fear as an emotion, including fear of the future, is a fear against an unidentified entity or often without stimuli, which may stage in any of the realms, and thus fear as an emotion is placed outside of the box. Hence, fears of entities from all parts of the model are found in the Bible and the biblical treatments of such, once found, are applicable to any type of fear that people may have.

The Theological Significance of the Fear of God

As shown above, the fear of God is the fear that occurs the most frequently in the Bible and hence it is necessary to explore theological meanings of the fear of God. Regarding discussions on the fear of God, a significant change occurs in the early twentieth century. Traditionally, theologians have, with little divergence, understood the fear of God as the human emotion until Rudolf Otto's work in 1923. Since Otto's work, Jason A. Fout summaries overall arguments on the fear of God in three tendencies: (1) to understand the fear of God as part of "the human emotion," (2) to view it as "an encounter with 'the Holy,' in Rudolf Otto's terms," and (3) to consider it as "obedience to God and God's commands."[22] To Fout, the first tendency "is chiefly a matter of human

[22] Jason A. Fout, "What Do I Fear When I Fear My God? A Theological Reexamination of a Biblical Theme," *Journal of Theological Interpretation* 9, no. 1 (2015): 24.

experience of the impressive presence of God," the second is to regard the fear of God as a negative disposition to avoid undesirable consequences including God's wrath, and the third is to consider the fear as human responses to God, where, Fout warns, fear is distinct from "the idea of something emotional, of a specific, psychical form of the experience."[23] I will discuss these tendencies with traditional and modern understandings, where the former includes the first tendency, and the latter consists of all of the three tendencies as well as an additional one.

Traditional Understandings until Rudolf Otto

Understanding the fear of God as the human emotion of fear has been dominant until the twentieth century. Medieval theologians interpret the fear of God through the functions of a feeling of fear. Aurelius Augustine, the bishop of Hippo, explains fear in his book, *The City of God* published in AD 426, with the dictionary meanings described above, until he distinctively highlights the fear of God by calling it "clean fear" taken from Psalm 19:9, asserting that "it is not a fear deterring us from evil which may happen, but [one] preserving us in the good which cannot be lost."[24] In *Summa Theologica*, published one thousand years after *The City of God,* Thomas Aquinas concedes that the object of fear is evil, while God is not.[25] To him, "God can and ought to be feared" because "the evil of fault can come to us, if we be separated from Him."[26] He further recognizes two types of fear that lead men to "turn to God and adhere to Him": "servile fear" as "fear of punishment" and "filial fear" as "fear of committing a

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[23] Fout, "What Do I Fear When I Fear My God?," 25.

[24] Aurelius Augustine, *The City of God*, trans. Marcus Dodds (Peabody, MA: Hendrickson Publishers, 2009), Book XIV, chapter 9.

[25] Thomas Aquinas, *The Summa Theologica of St. Thomas Aquinas*, English Dominican Province Translation edition (New York: Christian Classics, 1981), I–II, Q. 41, Art. 2.

[26] Aquinas, *The Summa Theologica*, II–II, Q. 19, Art. 1. Note that his focus of fear is on sin, not on God, and it is not precisely a discussion on the fear of God, but a discussion on fear.

fault," where the latter is the gift of God and lasts in heaven.[27]

The Reformers succeed the Aquinian terminology in discussing the meanings of the fear of God through the servile fear and the filial fear—reverence. Stock explains that Martin Luther and John Calvin employ both types of fear in their understandings of the fear of God, even though Calvin distinctively embraces "a double meaning" of the fear of God: unbelievers have a servile fear and believers have a filial fear.[28] It appears that theologians until the Reformers address the fear of God not separated from a human emotion, but as part of a human emotion, especially as a negative disposition.

In the twentieth century, people began recognizing the fear of God as distinct from fear of other stimuli. Simon J. De Vries, for example, affirms that fear in general and the fear of God "are entirely incompatible with each other."[29] Stock ascribes the first consideration of this incompatibility to Otto, who published *The Idea of Holy* in 1923.[30] In this book, Otto argues that religious feeling should be understood through a "'numinous' state of mind," which is "irreducible to any other" and "cannot, strictly speaking, be taught, . . . [but] can only be evoked, awakened in the mind."[31] He claims that an encounter with the Holy creates a "non-rational process of development" of feelings, leading to the level of fear of God, "by which [the feeling] is 'rationalized' and 'moralized' i.e.[,] filled with rational and ethical meaning."[32] The significance of Otto's

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[27] Aquinas, *The Summa Theologica*, II–II, Q. 19, Art. 2. In this discussion, he addresses one more fear, initial fear between these two. The gift of God is discussed in Article 9.

[28] Stock, "Fear of the Lord," 5–8.

[29] Simon J. De Vries, "Note Concerning the Fear of God in the Qumran Scrolls," *Revue de Qumrân* 5, no. 2 (18) (1965): 234. As an Old Testament scholar, he claims that only four Hebrew words for fear among a dozen are used to express the fear of God in the Old Testament. De Vries, "Note Concerning the Fear of God in the Qumran Scrolls," 233.

[30] Stock, "Fear of the Lord," 13. Stock mentions *The Idea of Holy* by Rudolf Otto from 1926, but this book was first published in 1923, which is a translation of *Das Heilige* in 1917, according to the translator's preface. See Rudolf Otto, *The Idea of the Holy*, trans. John W. Harvey (New York: OUP USA, 1958), ix.

[31] Otto, *The Idea of the Holy*, 7.

[32] Otto, *The Idea of the Holy*, 113–14.

work is "his anti-naturalism," opposing "the appreciation for . . . the 'scientific' investigation of religion," which Schleiermacher represents.[33] While ongoing discussions exist on Otto's view, Otto's insight produces at least two new aspects in the ways of considering the fear of God.[34] First, Otto cogitates the fear of God as a positive element by moving its focus from evil to God and men. Regarding fearing God, he argues that "though what is enunciated in the word is negative, what is meant is something absolutely and intensely positive."[35] Second, he encompasses the scope of the fear of God beyond an aspect of feelings to moral aspects by arguing that the fear of God is "a process of development of its own . . . by which it is 'rationalized' and 'moralized' i.e.[,] filled with rational and ethical meaning."[36]

Some biblical instances of the fear of God are difficult to understand without these two aspects. For example, when an angel told Abraham in Genesis 22:12 that "now I know that you fear God," Abraham's fear reveals his obedient action by his faith, not a feeling of being frightened, nor a feeling of danger, which is confirmed in Hebrews 11:19. Additionally, Proverbs 9:10 does not imply any feeling of danger, nor an unpleasant emotion, and Deuteronomy 10:12 denotes fear as an obedient relationship with God with "hearts" and "souls." Other passages specify the fear of God as a human

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[33] Andrew Dole, "Schleiermacher and Otto on Religion," *Religious Studies* 40, no. 4 (2004): 390. In this sense, Otto stresses the experience with the divinity, which is distinct from human, and argues that fear of God is beyond "a self-confessed 'feeling of dependence.'" Otto, *The Idea of the Holy*, 10.

[34] To list a few, Jason A. Fout disagrees with Otto saying that the fear of God or the fear of the Lord in the OT is used "in terms not of an encounter with or experience of God but of the commitment of humans to God through the covenant—a commitment of human to God through covenant." On the other hand, Ettienne Ellis contends that "Otto's views remain conceptually useful, but the fear of God in the [Hebrew Bible] should always be understood with due consideration." See Fout, "What Do I Fear When I Fear My God?," 28, and Ettienne Ellis, "Reconsidering the Fear of God in the Wisdom Literature of the Hebrew Bible in the Light of Rudolf Otto's Das Heilige," *Old Testament Essays* 27, no. 1 (2014): 54.

[35] Otto, *The Idea of the Holy*, 13.

[36] Otto, *The Idea of the Holy*, 109. It seems that Otto does not directly connect the fear of God with ethical behavior. David J. A. Clines argues, "Otto is clear that fear is an emotion, and that attraction or fascination is another." However, it is evident, at least, that Otto makes a strong connection between fear and its consequent behavior. See David J. A. Clines, "'The Fear of the Lord Is Wisdom' (Job 28: 28): A Semantic and Contextual Study," in *Job 28: Cognition in Context*, ed. E. J. Van Wolde (Leiden, Netherlands: Brill, 2003), 5.

responsibility coming out of voluntary attitudes with sincerity for the relationship with God (e.g., Deut 10:20; Josh 24:14). Some researchers believe that it is challenging for contemporary Christians to comprehend the fear of God. Castelo, for example, postulates two reasons why contemporary Christians have difficulties "know[ing] how to interpret" the fear of God: because of the "unsavory and/or offensive" perception of fear and the "dominant voice" of Johannine literature to Christians.[37] The former, he argues, comes from the influence of "media and market forces" in a culture of fear, where "eliminating fear" becomes virtue and fear becomes "a tool to elicit attention and create desire." For the latter, "an innate incompatibility" of fear with love in Johannine literature (1 John 4:18) predisposes people to overlook the aspect of "a positive, even necessary, disposition" for fearing God.[38]

Four Theological Themes after Rudolf Otto

Since the twentieth century, seeking the meanings of the fear of God has developed with two tendencies: (1) semantics of the Hebrew root words of fear, such as יָרֵא, and (2) that of the phrase, "The fear of the Lord is the beginning of knowledge" in Proverbs 1:7 and 9:10.[39] Scholars have discussed the fear of God as the human emotion and as moral or ethical attributes.[40] The former succeeds and expands Otto's view in

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[37] Castelo, "The Fear of the Lord as Theological Method," 147.

[38] Castelo, "The Fear of the Lord as Theological Method," 148.

[39] To name a few, scholars who focus on the words include Simon J. De Vries and Matthew Richard Schlimm, while those who do the passage-based study are David J. A. Clines, Henri Blocher, and others. See De Vries, "Note Concerning the Fear of God in the Qumran Scrolls," Schlimm, "The Paradoxes of Fear in the Hebrew Bible," Clines, "'The Fear of the Lord Is Wisdom' (Job 28:28)," and Blocher, "The Fear of the Lord as the 'principle' of Wisdom."

[40] Fout delineates three tendencies of the discussions on the fear of God among biblical theologians. The first tendency is on Otto's view to "depict the fear of God as an encounter with 'the Holy,'" the second is to see the fear of God as "the human emotion of fear," and the third is to explicate the fear of God as "obedience to God and God's commands." Fout distinguishes the second from the first in that the second views the fear of God as a negative emotion. Fout, "What Do I Fear When I Fear My God?," 24. In this paper, however, I include the views to regard the fear of God as a positive disposition in the emotional theme.

various contexts, which is divided into two themes: negative and positive dispositions. The negative disposition is the continuation from the Medieval theologians to consider the fear of God as an anticipation of imminent punishment or evil, and the positive disposition indicates reverence for God. For the latter, Biblical theologians generally understand fear with an ethical dimension of human reaction to God, such as obedience, worship, or faith. An additional meaning, however, is uncovered through an exegesis of Psalm 19.

As a negative disposition. Regarding the fear of God as the human emotion, researchers express different opinions, but there is a consensus among the supporters of this view to understand this fear as possessing a negative disposition. Pfeiffer, for example, argues in support of this view, using the analogy of ordinary life. He says that "[i]n ordinary life, as also in religion, a sense of fear . . . produces one of two reactions: either flight, to put a distance between oneself and the object of fear, or acts of propitiation intended to allay hostility," and fear toward gods, in the same way, demands service or worship from man as an act of propitiation.[41] He understands worship in a ritualistic way that requires the preparations such as "purifications, change of garments" and offerings, while their specific ways of rituals have changed over time.[42] Fout mentions two OT theologians, Walther Zimmerli and Dave J. A. Clines, who regard the fear of God as a negative emotion.[43] Zimmerli argues for obedience as a response to the fear of God based on Deuteronomy, where the fear of God "repeatedly recalls the distance that separates creatures from their creator and the Lord."[44] Clines, on the other hand, claims in his study on Job 28:28 that "the fear of God always signifies the emotion

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[41] Pfeiffer, "The Fear of God," 43–44.

[42] Pfeiffer, "The Fear of God," 46–47.

[43] Fout, "What Do I Fear When I Fear My God?," 25.

[44] Walther Zimmerli, *Old Testament Theology in Outline* (Edinburgh, UK: A&C Black, 2000), 145.

of fear," regardless of responsive actions and clarifies that people fear God "because they are afraid of God and of consequences."[45]

As a positive disposition. Some researchers deviate to recognize the fear of God as possessing a positive disposition, such as a reverential awe to God. Fout disagrees in regarding the fear of God as a negative emotion because he believes that the fear is "not a reaction to anger or wrath" but "it is a matter of taking account of God's just judgement," which is not necessarily "construed in strict terms of violent retributive punishment."[46] Walther Eichrodt thinks that Otto's view is in line with awe, explaining that "[t]he focus of the interior emotion is therefore just as capable of shifting to other pole . . . . so that the true mid-point [between terror and trusting love] of this basic religious feeling may be described as 'awe.'"[47] Pfeiffer elaborates further that a reverential awe, or the fear "toward the gods," is different from other types of fear and that it has an aspect of "a feeling of longing for the presence of the deity, trust in a God's benevolence and helpfulness, and even love."[48] Other researchers accentuate the positive aspect of emotion in the fear of God by contrasting two dispositions with different names. Castelo, for example, distinguishes the two dispositions of the fear of God with Adamic fear and Mosaic fear.[49] While many theologians embrace the fear of God as a positive emotion, there are disagreements among theologians about the relationship between fear

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[45] Clines, "'The Fear of the Lord Is Wisdom' (Job 28:28)," 64.

[46] Fout, "What Do I Fear When I Fear My God?," 30.

[47] Walther Eichrodt, *Theology of the Old Testament, Volume Two* (Louisville: Westminster John Knox Press, 1967), 269.

[48] Pfeiffer, "The Fear of God," 41.

[49] Castelo, "The Fear of the Lord as Theological Method," 153. Castelo's notion of Adamic fear and Mosaic fear resembles Calvin's "double meaning" described above. These two fears function distinctively for different groups of people with different purposes. One is associated with disobedience or sin and the other with obedience or faith. In this sense, Castelo's argument is different from that of Pfeiffer who views the fear of God as the mixture of fear and longing. In his claim that "religion in general is the tension between opposite feelings of fear and longing," Pfeiffer sees fear as a negative disposition and longing as a positive one, but Pfeiffer is also in line with Otto's aspect to recognize the positive disposition of fear. See Pfeiffer, "The Fear of God," 42. The emphasis in this paper is to highlight the positive disposition that is absent from general fear, not to discuss what these two dispositions are.

and emotion in understanding the fear of God. To name a few, Daniel Castelo and Matthew R. Schlimm embrace an analogy of human emotion to understand the fear of God, but Castelo construes his disagreement with Gerhard von Rad who argues for the elimination of the emotional aspect in understanding the fear of God.[50]

As an obedient response. Another significant theme in discussing the fear of God is to explore ethical or moral aspects of the fear of God beyond the emotional dimension. As discussed above, some scholars, such as Pfeiffer and Otto, address obedience as a meaning of the fear of God, which is a consequence of fear as one of the results of fight or flight. Others find obedience as a characteristic of the fear of God, not as a consequence. Gerhard von Rad, for example, equates the fear of God with "obedience to the divine will."[51] Henri Blocher relates the fear of God with "moral obedience, at least subordinate knowledge to ethical character: to be wise is to do good."[52] Fout expounds that the only meaning of the fear of God from Abraham's fear in Genesis 22, when Abraham offered Isaac, is obedience. Fout writes, "This fear is reflected not in an experience of the numinous or in terror at God's anger but simply in Abraham's obedience, or doing as God instructed."[53] After reviewing several instances in the Pentateuch and Matthew, Fout asserts that the fear of God "is meant to capacitate [the believer] to act rightly," which is obedience.[54] He further argues that "the fear of God might well devolve into fear as an emotion, as one disobeys God."[55] This understanding

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[50] See Schlimm, "The Paradoxes of Fear in the Hebrew Bible," 32, and Castelo, "The Fear of the Lord as Theological Method," 149. I believe that the discussion on the relationship of the fear of God with the human emotion is beyond the scope of this paper and I only indicate here that fearing God signifies more than an emotion, as some scholars contend.

[51] Gerhard von Rad and James D. Martin, *Wisdom in Israel* (Harrisburg, PA: Trinity Press International, 1993), 66.

[52] Blocher, "The Fear of the Lord as the 'principle' of Wisdom," 16.

[53] Fout, "What Do I Fear When I Fear My God?," 30–31.

[54] Fout, "What Do I Fear When I Fear My God?," 34.

[55] Fout, "What Do I Fear When I Fear My God?," 35.

of the fear of God makes sense when considering Castelo's claim that the fear of God "can be taught and cultivated, and God makes it clear that it should be so for Israel's posterity."[56] The fear of God as obedience implies the worship of God, accompanied with proper actions. God commands Israel to hear and obey his words and to learn to fear him (Deut 4:10). The NT, particularly Jesus's teaching, maintains the centrality of the fear of God, according to Fout.[57]

As the Word of God. Some scholars define the fear of God only with a single meaning, but Schlimm warns against this single meaning because "biblical texts are often quite diverse, and words frequently have multiple interrelated definitions."[58] Tremper Longman III suggests an approach to address the fear of God in the context of the book where it appears. He examines the meanings of the fear of God in the book of Ecclesiastes and offers three different meanings based on the contexts: to obey the commandments in the Pentateuch, to know the judgment of God in the Prophets, and to fear God in the Writings.[59] Robert L. Cate goes one step further to indicate a different meaning in a certain passage. He expounds that the fear of the Lord in Psalm 19:9 cannot mean awe or reverence, worship of God, ethics, nor faith, and asserts that it is "a technical, idiomatic term carrying with it a specific reference to the authoritative revelation of God."[60]

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[56] Castelo, "The Fear of the Lord as Theological Method," 153.

[57] Fout, "What Do I Fear When I Fear My God?," 33.

[58] Schlimm, "The Paradoxes of Fear in the Hebrew Bible," 35.

[59] Tremper Longman III, "The 'Fear of God' in the Book of Ecclesiastes," *Bulletin for Biblical Research* 25, no. 1 (2015): 21.

[60] Robert L Cate, "The Fear of the Lord in the Old Testament," *The Theological Educator* 35 (1987): 42–43. Jones teaches that the fear of God in Psalms generally signifies trusting God and keeping God's commands as in the book of Deuteronomy. The argument of Cate, therefore, should be understood as an additional meaning of the fear of God illustrated in Psalm 19. See Jones, "When I Am Afraid," 23.

Biblical Treatments of Fear

The Bible addresses the five types of the personal and societal fears with ample examples. The Bible not only shows the occurrences of fear, but also provides instructions to treat these fears, where the consistent message is to fear God only and not to fear others. To consider fear in all cultures, it is necessary to evaluate fear/power as a pursuit/avoidance pair, as anthropologists and missiologists have considered power as an aspirational value against fear in animistic cultures. In this section, I explore biblical instructions to conquer fears and review the aspirational values against fear. I suggest that the value of authority is better in conquering fear than power in the contexts of evangelism and missions.

Biblical Instructions to Conquer Fears

The essence of biblical instructions is that fearing God is the remedy for all other types of fear. To show this, I present God's directives not to fear and the interconnectedness of the fear of God with other fears. In discussing fear, the Bible has a foundational basis regarding the origin of fear. The Bible clarifies that fear is the "effect of sin," along with shame and guilt.[61] The Bible also elucidates that sin has an enslaving power (John 8:34-35), and the salvation from sin brings the liberation from various types of fears (Rom 8:31-39). Consequently, the ultimate and genuine treatment of fear must be the treatment of sin, which is the goal of evangelism and missions. Apart from treatment of sin, I present five biblical instructions on how to treat fears in this section.

First, the Bible exhorts us to fear God and not to fear others. The positive exhortation, such as "fear your God" in Leviticus 25:43, appears 19 times throughout the Bible (2.4% of the total occurrences). The negative exhortation, such as "fear not" (Isa 35:4) and "do not be afraid" (Josh 1:9), occurs significantly more: 106 times—85 times

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[61] David Brown, Andrew Robert Fausset, and Robert Jamieson, *A Commentary Critical, Experimental, and Practical on the Old and New Testaments. Vol. 1: Genesis-Deuteronomy* (London: William Collins, 1945), 51, Logos Bible Software.

in the OT and 21 times in the NT—comprising 13.7% of the total occurrences of fear.[62] These exhortations are in the command form, which are often observed in ordinary people's conversations. The exhortation can be ineffectual in our daily conversations, when we know that we cannot do anything about conquering fear. Nevertheless, when we read those expressions in the Bible, we can see whether these exhortations are in vain or not. Out of 106 exhortations of "do not be afraid," only 11 of them are the exhortations of a person to others and the rest are those of God directly and indirectly.[63] God gives exhortations to his people not to fear in various situations, which are genuine because "the one who is in you is greater than the one who is in the world" (1 John 4:4). Referring to the significance of this exhortation, Castelo states that it is an assurance of the presence of God to those who are in "a perpetual state of vulnerability and fear."[64]

These commands are implicitly and explicitly connected with the fear of God. Castelo relates this directive with the fear of God, declaring, "Coupled with those many instances in which God tells the people not to fear is the command to fear him."[65] Schlimm suggests three meanings of the command not to fear.[66] Firstly, God commands not to fear because people fear inappropriately; the command corrects this fear. Secondly, this command is a comfort to those who did wrong that punishments would not come.

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[62] The directive not to fear in the Bible plays a significant role for God's people, as this directive alone constitutes a considerable portion of the occurrences of fear. Castelo highlights the importance of the standing "that God's people are not to fear." To him, it is a persistent theme from the patriarchs to the nation of Israel until they took the land of Canaan, which is reassured in Luke's account of the birth narratives because it is a recognition of God as "a source of strength, courage, . . . comfort, . . . guidance, assurance, and hope." Castelo, "The Fear of the Lord as Theological Method," 152–53. These directives appear in all of the categories. There is another form of directives related to fear in the Bible—a positive command, "fear your God" (Lev 19:32; 2 Kgs 17:32). This directive occurs sixteen times in the OT and three times in the NT.

[63] The exhortations of a person are Judges 4:18 (Jael); Ruth 3:11 (Naomi); 1 Samuel 4:20 (women), 12:20 (Samuel), 22:23 (David), 23:17 (Jonathan), 28:13 (Saul); 2 Samuel 9:7 (David); 1 Kings 17:13 (Elijah), 25:24 (Gedaliah); and 1 Chronicles 28:20 (David).

[64] Castelo, "The Fear of the Lord as Theological Method," 152.

[65] Castelo, "The Fear of the Lord as Theological Method," 153.

[66] Schlimm, "The Paradoxes of Fear in the Hebrew Bible," 48–49.

Thirdly, it is a call to remember that God is with his people and that God is more powerful than any other. This directive is, therefore, God's affirmation for his presence to Israel (Isa 41:10) and God's call for Israel's faith (Exod 14:13) in the OT. It is also Jesus's assurance of salvation to those who believe in him in the NT (John 12:15).

Second, the Bible establishes fearlessness in the nature and character of God. There are passages that explicitly specify why listeners should not fear. Sixty-nine occurrences (8.2% of the total) appear with the reasons why not to fear, which I categorize into four groups in figure 3: God's authority, God's presence, God's protection, and God's work. [67]

Figure 3. Reasons why we should not fear
(occurrences, percentage)

[67] These numbers are based on the explicit expressions. By considering broader contexts, we may deduce God's remedy from more incidents. In Genesis 26, for example, Isaac lied to people in Gerar, saying that Rebekah was his wife, because "he was afraid" (26:7). As there is no direct evidence of God's intervention or encouragement to Isaac against his fear in the narrow context, this occurrence does not indicate any connection between the fear of God and Isaac's fear of people. It is not wrong, however, to conclude that God protected Isaac in the broad context and that a remedy for fear of people in this incidence can be trusting in God's protection. Since faith in God is a form of the fear of God in the earlier discussion, one may say, putting this conclusion differently, that the fear of God is a remedy for the fear of people for Isaac's incident. In this paper, however, I search the connections of fears in the narrow contexts.

The first category indicates that listeners should not fear because God commands it, such as in Isaiah 44:2, while the other categories provide the reasons not to fear as described in the titles of the categories. While God's protection can be regarded as God's work, the former only contains the instances where the Bible specifically addresses that God *will* protect the listeners. The full lists of verses in the categories are included in appendix 1.

It is worth noting that the presence of God is the largest category of the reasons why not to fear. In the "God's work" category, 4 out of 24 occurrences refer to what God did in the past, while the other occurrences refer to God's work in the future and thus require listeners' faith in God.[68] Considering that the other three categories also require listeners' faith to be the reason not to be afraid, the Bible tells that the reason why listeners need not to fear comes from the faith of God and the faith of Jesus Christ.

These two significant reasons to not fear are associated with the meanings of the fear of God discussed above. God's presence is directly related with the fear of God as feelings of God—whether feelings of awe or fears of punishments—and remembering what God has done is the reason for obedience to God. In my categorization, God's protection is his promise for the future and God's authority is based on who he is. These two reasons require the faith of his people, and these two reasons are less than a quarter percent of the occurrences of fear terms in the Bible. The Bible thus asks God's people not to fear, largely based on what God has done and is currently doing.

Third, the Bible instructs that loving God, or fearing God, drives out fear. Alicia D. Myers argues in her exposition of 1 John 4:18 that loving God and other people drives out fear, by interpreting love as the love in the greatest commandment (Mark 12:29-31; Matt 22:37-40; Luke 10:27-28) which is "rooted in the double-love command

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[68] The instances of the reason why not to fear because of what God did in the past are Deuteronomy 7:18, Daniel 10:19, Joel 2:21, and Luke 12:7.

of Deut 6:4-5 (the *Shema*) and Lev 19:18b."[69] These two passages are explicitly related to the fear of God. The *Shema* is given "so that you may fear the Lord your God" (Deut 6:2) and Leviticus 19:18 is commanded because "you are to fear your God" (19:14, 32). Hence, Myers's claim is of no difference from the suggestion of the fear of God for the treatment of other fears. Remember that the fear of God does not remove the presence of fear stimuli, nor changes people to overcome fear, but enables people to stand against fear through faith in God.[70] This implies that other fears should be handled through the fear of God because "fearing God relativizes all other fears."[71] Jones affirms this idea by saying that "fear and affliction have no real power over our lives when we find refuge in the LORD."[72] Because there exist strong connections between the fear of God and other types of fear in the Bible, understanding the fear of God is foundational in understanding biblical teachings on fear.

Fourth, the Bible shows that the fear of God is incompatible with the fear of people. There are abundant passages describing that the fear of God, or trust in God, dissipates this fear; Exodus 14 is a good example. The Israelites camped by the sea and "were terrified and cried out" when they saw Pharaoh's army coming after them (Exod 14:10), and then Moses encouraged them not to fear but instead to "see the Lord's salvation" (14:13). Later in Deuteronomy, God instructed the Israelites to fear the Lord while addressing this experience (Deut 6:24). God went on instructing them to not "be afraid of them [nations]" because God "will do the same to all the peoples you fear" (7:18-19). Therefore, the Bible clearly teaches that the fear of God is the way to overcome the fear of people. Jesus confirms this teaching in the NT. He instructs his

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[69] Alicia D Myers, "Remember the Greatest: Remaining in Love and Casting out Fear in I John," *Review & Expositor* 115, no. 1 (2018): 51, https://doi.org/10.1177/0034637317752931.

[70] Jones, "When I Am Afraid," 21.

[71] Fout, "What Do I Fear When I Fear My God?," 33.

[72] Jones, "When I Am Afraid," 20.

disciples not to fear people, but to fear God (Matt 10:28; Luke 12:5).

Jones indicates three qualities for the relationship between the fear of God and the fear of people: First, the fear of God dissipates the fear of people and armies but is not an expectation to change "the presence of the enemy."[73] Second, there is "a strange paradox of faith and fear" that the "God-given strength" comes only with the experience of "the powerlessness of fearful situations."[74] Jones discourages "individual strength and courage" to be fearless because they greatly hinder "from fully trusting God."[75] Third, "God's intervention" for the fear of people, as a consequence of the fear of God, is against dangers whether they come in the present or future.[76] Thus, the biblical remedy for the fear of people is not therapeutic, but relational, which makes the issue a volitional matter in deciding to whom to dedicate one's attention and respect.[77]

Fifth, the Bible explicitly commands not to fear other gods and nature. There are clear and persistent warnings against fearing other gods in the Bible. The First Commandment is a very explicit command for God's people against fearing other gods (Exod 20:3; Deut 6:13-14) and Israel understands that they must choose to fear God, not other gods, and they cannot fear both at the same time (Josh 24:14-15; 2 Kgs 17:35-36). The reasons for this command are openly described in Isaiah 40. Israel must fear God, because (1) other gods are made by men (40:19-20), (2) God is the creator and runs the whole world (40:21-26), and (3) God is known to Israel (40:27-31). This command is also applied to other supernatural beings such as ghosts (Deut 18:9-11). In the NT, Jesus

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[73] Jones, "When I Am Afraid," 21.

[74] Jones, "When I Am Afraid," 22.

[75] Jones, "When I Am Afraid," 22.

[76] Jones, "When I Am Afraid," 24.

[77] In discussing the fear of God and the fear of others, Jones addresses the backward direction: fearing others "shifts one's attention and respect away from God." On the other hand, Julie Canlis, in explaining the experience of John Calvin, argues for the forward direction that the fear of God is the solution to other fears. See Jones, "When I Am Afraid," 22, and Julie Canlis, "John Calvin: Sojourner through Fear to Fear of the Lord," *Crux* 54, no. 3 (2018): 11.

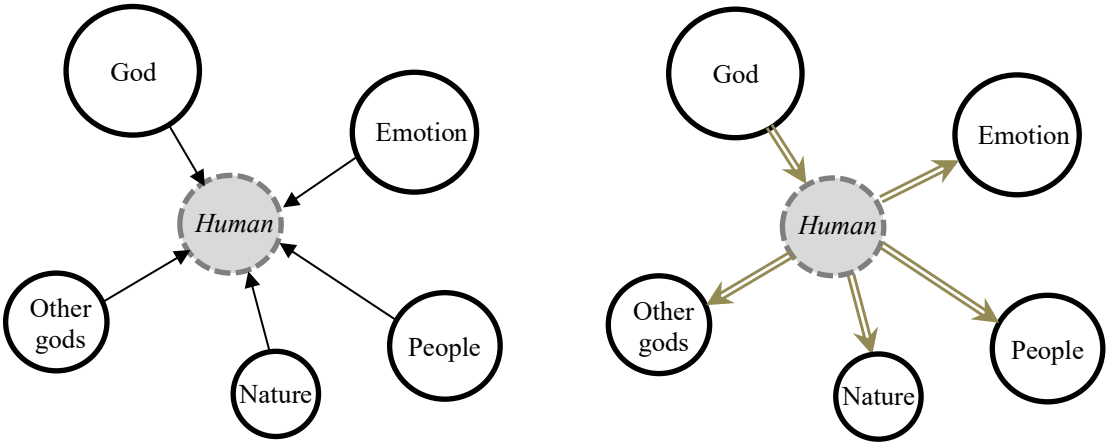
clearly teaches that he has more power and higher authority than any other. This teaching is unquestionably shown in Luke 11:21-22, where, after driving out demons, he declares: "When a strong man, fully armed, guards his estate, his possessions are secure. But when one stronger than he attacks and overpowers him, he takes from him all his weapons he trusted in, and divides up his plunder."

There are three verses in the Bible that address the fear of nature: Judges 20:41, Ezequiel 14:15, and Matthew 8:26. The occurrences of this type of fear are few, and these occurrences display the frightened emotional status of people. The scarcity of the occurrences of this fear is presumably because the Israelites understand that even harm from nature is related to the fear of God. Several biblical passages show the correlation between the fear of nature and the fear of God. Some examples include Deuteronomy 28:21-24 and Jonah 1-2 in the OT. In the NT, Jesus makes a connection between faith and the fear of nature in Mark 4:39-40.

Concerning the fear of other gods and the fear of nature, Scripture shows, at least, three lessons to overcome these fears: (1) The exhortations of God and Jesus to not fear also mean not to fear nature and supernatural beings (Judg 6:10; Jer 10:5; Mark 6:50). Jesus affirms that the fear of God empowers his disciples not to fear nature and supernatural beings. (2) Jesus made his disciples have authority over nature and other gods (Matt 17:20; Mark 3:15, 16:17-18). (3) Jesus also promises the presence of "another Helper," or the Holy Spirit (John 14:15-16).

In conclusion, I depict the relatedness of the five types of fear in figure 4. In the figure, the five circles illustrate different types of fear discussed earlier and the arrows denote their influences. In figure 4, the diagram (a) shows the normal situation where a person experiences fear. These fears work independently, and a person must find a treatment for each fear. But the diagram (b) represents the situation where a person appropriately fears God according to biblical instructions. When he or she fears God, or has a proper relationship with God, the fear of God works through this person to handle

other fears, which is depicted by reversed arrows. This way of dealing with fears implies that people should know God as the most powerful and fearful being that dilutes other fears. As it is not easy to convince this to those who do not believe, the idea of the fear of God as a treatment of other fears becomes a matter of evangelism and missions.



(a) Fears of a person in general (b) Fears of a persons who fears God

Figure 4. The interactions of various types of fear

This treatment is in accordance with sociologists' warning against pseudo-dangers, which conceal real dangers. Barry Glassner, for example, points out that people pay too much attention to pseudo-dangers, which support people in their avoidance of confronting real dangers.[78] It means that people fear what is secondary or sometimes unnecessary and do not confront what they should primarily fear.

The Aspirational Value against Fear

People have used the avoidance/pursuit pairs to categorize and understand cultures, where this pair illustrates the most important values to pursue and avoid in the

[78] He calls the situation the culture of fear. Barry Glassner, *The Culture of Fear: Why Americans Are Afraid of the Wrong Things* (Basic Books, 2018), 8.

cultures, and researchers have widely used the three pairs: guilt/innocence, shame/honor, and fear/power.[79] The first two have been researched considerably, while the last has been studied for animistic people groups.[80] As the purpose of this paper is to understand fear in various cultures, it is necessary to scrutinize the aspirational value to avoid fear. In the worldview of animistic cultures and people, man fears supernatural beings, deceased ancestors, and nature, and seeks spiritual powers to avoid harm and invite blessings.[81] Gailyn Van Rheenen explains the significance of "power encounter" in the conversion of the people in animistic cultures.[82] Some missiologists provide Scripture verses for "the fear-power narrative of salvation" to augment understandings of the gospel, which have a strong emphasis on the power of God and of Christ.[83] While spiritual powers play an important role as aspirational values in animistic cultures, it appears that this fear/power pair may extend beyond animistic cultures because some people indicate power as the aspirational value to overcome other types of fear, precisely, fear of people. Schlimm, for example, points out the connection between fear and power in social relationships.[84]

While the fear/power pair serves in animistic cultures and other contexts, the focus of power, however, can cause a misunderstanding like that of the "sons of Sceva, a Jewish high priest" had in Acts 19:11-20, where powers were personalized. The fear/power pair can be appropriate for the cases described in figure 4 (a), which can lead to a confusion that individual power can be regarded as a treatment of fear. In this sense,

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[79] Geoff Beech believes that the ascendency of this pair in Western culture is Muller's book, *The Messenger, the Message & the Community*, in 2006. Geoffrey Robert Beech, "A Study of Affective Domain Factors Influencing the Decisions of Leaders with Different Cultural Perspectives" (PhD diss, Canberra, Australia, Australian Catholic University, 2010), 50, https://doi.org/10.4226/66/5a960c71c6846.

[80] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 341.

[81] Georges, *The 3D Gospel*, 26.

[82] Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Pasadena, CA: William Carey Library, 1991), 87–90.

[83] For example, see Georges, *The 3D Gospel*, 45–46.

[84] Schlimm, "The Paradoxes of Fear in the Hebrew Bible," 49.

the fear/power pair is deficient in representing biblical instructions appropriately, shown in figure 4 (b).

There are a few candidates that may fulfil the aspirational value, instead of power in the fear/power pair. Unmistakably, the fear of God is one, as discussed above. While the fear/fear of God pair clearly conveys biblical instructions, this pair demands much explanation on the meanings of the fear of God. And, as Castelo indicates that the fear of God is one of the terms that contemporary readers avoid, a plainer term could be better.

Another candidate is love as in 1 John 4:18. As Myers expounds, love can convey loving God in the greatest commandment and thus the true meanings of the fear of God in the biblical contexts.[85] It is, however, difficult to extend the usage of love beyond the biblical contexts, and doing so may not be suitable to those who are not familiar with the Bible. Jayson Georges employs patronage to describe the relationship of God's people with God in honor/shame cultures, where he uses "the relational loyalty" to describe what God deserves to receive from his people.[86] Thus, fear/loyalty may be well understood to people in honor/shame cultures.

The third candidate for fulfilment of the aspirational value is authority—the authority of God or the authority of Jesus. In his teaching, Jesus focuses on who exercises power (Matt 12:29; Mark 3:27). In power exercising situations, the Bible uses authority: Jesus gave authority to his disciples to drive out unclean spirits (Matt 10:1, Mark 3:15; Luke 9:1, 10:19). Authority is also linked with faith in the Bible. The centurion at Capernaum in Matthew 8 believes that Jesus's authority has power to heal his servant, for which Jesus commends him, saying that he is "so great a faith" (8:10). In the following

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[85] Myers, "Remember the Greatest," 53.

[86] Jayson Georges, *Ministering in Patronage Cultures: Biblical Models and Missional Implications*, Illustrated edition (Downers Grove, IL: InterVarsity Press, 2019), 43.

passage, Jesus relates fear of the disciples at the boat of the storm to "little faith" (8:26). Moreover, recognizing the authority of Jesus as a pair value with fear carries the biblical basis of the origin of fear—sin. Further, while power is impersonal, authority is relational, particularly in representing faith in the contexts (Matt 8:9, 9:6, 28:18; Mark 2:10, 3:15, 6:7; Luke 4:36, 5:24, 7:8, 9:1, 10:19, 12:5).[87] The great commission follows the declaration of Jesus's authority over "all in heaven and on earth" (Matt 28:18).

Interestingly, Frank Furedi explains the relationship between fear and authority. He first reminds us of Thomas Hobbes, a philosopher who claims that fear works "as a foundation for establishing the authority of the sovereign ruler" and fear "conveyed explicit positive moral connotations" until the twentieth century.[88] Furedi conclusively utters, "We need the domain of the moral and its authoritative claim to avoid being mastered by our fears."[89] In this sense, fear has a strong negative correlation with authority in philosophical, religious, and sociopolitical contexts. Consequently, the fear/authority pair may convey a clearer meaning to obey the great commission in the presence of fear stimuli than the fear/power pair.

Implications of the Analysis

There are implications in the analysis of fear words in the Bible. In this section, I will discuss three implications: the need to cultivate the fear of God for contemporary Christians, the centrality of the fear of God, and understanding fear for contemporary Christians.

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[87] There are discussions on the distinctions between power and authority in social and political contexts, but both are commonly recognized as synonyms in such contexts. As these two words produce little differences, the fear/authority pair yields no harm in these contexts, either. For the discussions on power and authority, see, for example, Norman Uphoff, "Distinguishing Power, Authority & Legitimacy: Taking Max Weber at His Word by Using Resources-Exchange Analysis," *Polity* 22, no. 3 (November 21, 2016): 295–322, https://doi.org/10.2307/3234836.

[88] Frank Furedi, "Fear Today," *First Things* 1, no. 289 (2019): 9–10.

[89] Furedi, "Fear Today," 11.

First, one of the important characteristics of the fear of God is that it can be and must be cultivated among Christians (Deut 6:13, 24, 10:20, 13:4). Cultivating the fear of God implies that it is necessary to teach various meanings of the fear of God and its connections with other fears so that Christians may fear only God, not others. This is challenging to contemporary Christians for three reasons: (1) The fear of God does not follow faith and baptism automatically, but it is to be cultivated in community (Acts 2:41-43). (2) The negative perception of fear is dominant and hence the positive disposition of fear must be educated.[90] (3) Castelo specifies theological concerns for contemporary Christians in having difficulties with the notion of fearing God. He believes that Christians traditionally have "a strong distinction between 'law' and 'gospel,'" which causes neglect to a prominent theme in the OT, fearing God.[91] Castelo, therefore, argues that theologians ought to consider the fear of God as theological methods:

> When one assumes that the theological task is not simply the construal of a system of beliefs that has God as its object but also the pursuit of a way of life that is God-directed, then the kinds of dispositions and intentions associated with this pursuit or journey are all-important. . . . Biblically speaking, the "fear of the Lord" *is* theological method because the Bible depicts knowing God and relating to God in interrelated ways.[92]

Second, the fear of God signifies "the centrality of God in our lives."[93] According to Frederica Beard, a person cannot "choose not to fear," but can choose to fear either God or others (Matt 10:24-28).[94] He continues saying that "fear was the one of the chief origins of worship."[95] Thus, fearing God with emotion and obedience is to admit

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[90] Castelo, "The Fear of the Lord as Theological Method," 148.

[91] Castelo, "The Fear of the Lord as Theological Method," 150.

[92] Castelo, "The Fear of the Lord as Theological Method," 148.

[93] Nation, "The 'Fear of the Lord' Is the Beginning of Anabaptist Wisdom," 399.

[94] Frederica Beard, "Is Fear Essential to Well-Being?," *The Biblical World* 50, no. 1 (1917): 17.

[95] Beard, "Is Fear Essential to Well-Being?," 14.

the centrality of God and to recover the genuine sense of worship. It also means that the church should be able to help those who experience fear from other stimuli overcome their fear through the fear of God (Matt 10:28-33). While one of common approaches to deal with fears is to let people face them, the biblical instructions are different.[96] The Bible often suggests avoiding a fearful situation (Matt 2:22) and teaches to fear God in the presence of fears (Ps 56:3, 4). To anabaptists, fearing God is paired with love in the great commission, as they believe that "the love of God begins in fear, and the fear of God ends in love."[97] Also, the search of proper aspirational value(s) of fear helps Christians focus on the centrality of the fear of God.

Third, fearing God is significant to those who live in the culture of fear. Scott Bader-Saye, an episcopal theologian, reflects that "fear takes center stage" for liberalism.[98] While fear is prevalent, he believes that "we should not make it our goal to rid ourselves of fear," but "we need to be taught to fear well."[99] He conclusively suggests that while supporting people in sharing about fear, the church "explicitly" invites them to "theological territory" for "a conversation about life's proper loves and humankind's proper end."[100] Understanding all types of fear also helps contemporary Christians surpass the excluded middle that Hiebert addresses, as fear exists all over the worldview framework depicted in figure 2.

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[96] Dorisanne Cooper is one of many who argue to face fears. In her paper, Cooper suggests a four-level approach to help people face fear: personal, interpersonal, social, and cultural aspects to examine fears. Dorisanne Cooper, "Lighting a Candle against Fear," *Review & Expositor* 115, no. 1 (2018): 106, https://doi.org/10.1177/0034637318754384.

[97] Nation, "The 'Fear of the Lord' Is the Beginning of Anabaptist Wisdom," 410.

[98] Scott Bader-Saye, "Thomas Aquinas and the Culture of Fear," *Journal of the Society of Christian Ethics* 25, no. 2 (2005): 98.

[99] Bader-Saye, "Thomas Aquinas and the Culture of Fear," 100.

[100] Bader-Saye, "Thomas Aquinas and the Culture of Fear," 106–7.

CHAPTER 3

FEAR IN THE LITERATURE

Fear is one of the themes that researchers from various disciplines have investigated deeply, with Google Scholar showing more than three million publications for the keyword *fear*.[1] As discussed in the previous chapter, the Bible addresses various types of fear that human beings have, which I grouped into five categories—fear of God, fear of other gods, fear of people, fear of nature, and fear without stimuli. How, then, have people studied and dealt with these five types of fear in the literature, and is it necessary to expand the study of fear beyond animistic cultures to other types of cultures for the purpose of evangelism and missions?

To answer these two questions, I will consider the following secondary questions: (1) Do people fear today? (2) How have researchers studied fear in the contexts of cultural anthropology? (3) How has the church taught about various types of fear? (4) How have missiologists and missions practitioners responded to fears in missions? The first question asks about the presence of fear today and, to answer it, I will show that people today sufficiently feel these types of fear in their daily lives. The second question is to understand previous research on fear in the literature of cultural anthropology. I will examine works on fear published throughout church history for the third question and literature related to fear in missions for the fourth question.

The first two secondary questions will answer the first primary question—how have people studied the five types of fear—while the third and fourth secondary

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[1] "Fear," Google Scholar, accessed March 3, 2021. https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=fear.

questions are necessary to answer the second primary question—the necessity of expanding the consideration of fear beyond animistic cultures. In this chapter, I will review publications following the order of the secondary questions and will argue for the need to consider fear in non-animistic cultures in the context of evangelism and missions.

Study of Fear in Cultural Anthropology

Historian Max Weiss writes that the study of fear has gained significant attention from scholars and the amount of research is "as vast, as multidimensional, and yet also as basic as the emotion itself."[2] Scholars who research fear come not only from psychology but also from philosophy, politics, sociology, and cultural anthropology. A social dimension in the study of fear has been recognized, as researchers apprehend that fear is more than an individual feeling in its construction and functions.[3] In this section, I review literature to show the prevalence of fear in all cultures, present the development of cultural anthropology in relation to fear, and identify noticeable themes of the study of fear in cultural anthropology.

Recognition of the Pervasiveness of Fear

People fear. Scholars indicate that there is no difference of the prevalence of fear in both urban and rural areas.[4] Fear appears as individual fears and societal fears, with the former a personal experience and the latter "a social experience resulting from

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[2] Max Weiss, "Fear and Its Oppositions in the History of Emotions," in *Facing Fear: The History of an Emotion in Global Perspective*, ed. Michael Laffan and Max Weiss (Princeton, NJ: Princeton University Press, 2012), 1.

[3] For example, Kurt Riezler, "The Social Psychology of Fear," *American Journal of Sociology* 49, no. 6 (1944): 489.

[4] Paul G. Hiebert, R. Daniel Shaw, and Tite Tienou, for example, argue that folk beliefs exist in both rural and urban areas, which affect people with fear as they practice animistic rituals. Additionally cultures of fear are directly related with people's fear, where cultures of fear appear to be more prevalent in urban areas. Paul G. Hiebert, R. Daniel Shaw, and Tite Tienou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids: Baker Publishing Group, 1999), 75–77, and Frank Furedi, *Culture of Fear Revisited* (Edinburgh, UK: A&C Black, 2006), 129.

sociocultural constructions."[5] According to anthropologists Andrea Boscoboinik and Hana Horáková, fear is linked to potential risk, and the perception of risk "is mediated through cultural values and social belonging."[6] It is, however, difficult to differentiate individual fears from societal ones unless there is a noticeable conflict in assessment of cultural values or risks related to fear between an individual and the society that the individual belongs to. Accordingly, I will address societal fears originating from social and political structures. The presence of societal fears ostensibly intensifies the pervasiveness of fear.

In discussing individual fears, on the one hand, some scholars suggest that folk beliefs trigger individual fears, where folk beliefs are "the religious beliefs and practices of the common people."[7] These folk beliefs threaten people with common issues, such as anxiety of uncertain futures and safety issues. In discussing folk beliefs and practices, for example, Paul G. Hiebert, Daniel Shaw, and Tite Tienou provide a list of misfortunes with causes and remedies which are directly associated with fear and argue that fear stimuli exist not only in animistic cultures, but also in other cultures. Some examples include "sin, evil spirits, witchcraft and sorcery, evil eye, soul loss, spirit intrusion, ancestors, and mental illness" in animistic cultures and "fate, astrology, bad luck, magic, pollution, violation of a taboo, object intrusion, and biological and physical disorder" in other cultures.[8] Hiebert, Shaw, and Tienou affirm the presence of folk religion even in churches in the West.[9] Individual fears also include political and social fears. On the other

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[5] Andrea Boscoboinik and Hana Horáková, eds., *The Anthropology of Fear: Cultures beyond Emotions* (Zurich, Berlin: LIT Verlag, 2014), 11.

[6] Boscoboinik and Horáková, *The Anthropology of Fear*, 10–11.

[7] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 75.

[8] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 145–57. The authors classify those cultures with two types of worldviews—organic and mechanical. They clarify that people the United States also have folk beliefs, such as astrological beliefs.

[9] They use the term "split-level Christianity" for those churches. Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 15.

hand, researchers report the rise of the "security industry" or "fear industry" not only in the United States but also in Europe.[10] Boscoboinik claims that because people acknowledge the presence of this type of fear, people seek security through various methods, such as gated community residences.[11]

Likewise, societal fears are also pervasive in all cultures. Perhaps the "culture of fear" is the term that best explains the widespread perception of fear in political and social dimensions, and this term implies that people think of fear as "a cultural metaphor for interpreting life," not only as an emotional reaction to dangers.[12] Safety issues have even impacted church ministries in the United States; Amanda Handler-Voss, for example, questions the security of church ministries under raising safety issues and emphasizes faithfulness to continue ministries.[13] Many people report that political leaders have been using fear as a tool in public domains in the United States.[14]

Development of the Study of Fear in Cultural Anthropology

According to anthropologists Catherine Lutz and Geoffrey M. White, attention to social and cultural aspects to understand emotions has mushroomed in various

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[10] Furedi, *Culture of Fear Revisited*, 14.

[11] Boscoboinik further argues that this security-seeking tendency enables security business to grow. Andrea Boscoboinik, "Risks and Fears from an Anthropological Viewpoint," in *The Anthropology of Fear: Cultures beyond Emotions*, ed. Andrea Boscoboinik and Hana Horáková (Zurich, Berlin: LIT Verlag, 2014), 15.

[12] Furedi, *Culture of Fear Revisited*, vii. The security industry is strongly related with the cultures of fear, and thus the cultures of fear are involved with both individual and societal fears.

[13] Amanda Hendler-Voss, "Be Not Afraid?," *U.S. Catholic* 85, no. 3 (March 2020): 12–16.

[14] For example, John Hollander discusses the usages of fear in a political context with an analysis of Franklin D. Roosevelt's notion "fear itself." See John Hollander, "Fear Itself," *Social Research* 71, no. 4 (2004): 865–86. Other examples include one in public health areas and another in politics. Amy Lauren Fairchild et al., "The Two Faces of Fear: A History of Hard-Hitting Public Health Campaigns Against Tobacco and AIDS," *American Journal of Public Health* 108, no. 9 (September 2018): 1180–86, https://doi.org/10.2105/AJPH.2018.304516; and Hollander, "Fear Itself." Fairchild et al. discuss ethical and efficacy-centered concerns of using fear in public health campaigns, and Hollander contributes his whole paper to discuss the meaning of "fear itself" spoken by Franklin D. Roosevelt at his first inaugural address in 1933.

disciplines, including anthropology, since 1970.[15] Lutz and White identify three factors that have contributed to the development of the study of emotions:[16] First, scholars had discontent with the major view of emotions. Second, the perspectives of people regained attention to understand societies and cultures. Third, interpretive approaches to social science emerged. In their survey, Lutz and White present plentiful anthropological approaches to the study of emotions with respect to the two major traditional psychological views—materialism and idealism—of emotions and cross-cultural understandings of emotion.[17] Anthropologists hope that a sociocultural model of emotions becomes "an effective instrument for ordering and analyzing data" as they view emotions as cultural and social constructions.[18] While anthropologists endeavor to employ cultural dimensions to understand emotions as both individual feeling and cultural meanings, ethnologist John Leavitt argues for the need to translate social symbols in "their feeling-tones," as well as their meanings.[19]

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[15] Catherine Lutz and Geoffrey M. White, "The Anthropology of Emotions," *Annual Review of Anthropology* 15 (1986): 405.

[16] Lutz and White, "The Anthropology of Emotions," 405.

[17] Materialism is the view of understanding emotion as "hard-wired" instinct and idealism regards emotion as a result of "evaluative 'judgments.'" In this article, Lutz and White present about two hundred articles during the 1970s and 1980s, including the work of Paul Ekman, an anthropological study for materialism, which reveals cultural variations of gestures and facial expression of emotions; the work of Michelle Z. Rosaldo, for idealism, where Rosaldo examines that shame of Ilongots "differs from the shame and guilt familiar in most classical accounts" because "selves" are shaped by social equality; and for the cultural construction of emotion, the work of Eleanor Ruth Gerber, which presents Samoan emotion. Lutz and White, "The Anthropology of Emotions," 405–6; Paul Ekman, "Biological and Cultural Contributions to Body and Facial Move- Ment in the Expression of Emotions," in *The Anthropology of the Body*, ed. John Blacking (London: Academic Press, 1977), 34–84; and Michelle Z. Rosaldo, "The Shame of Headhunters and the Autonomy of Self," *Ethos* 11, no. 3 (1983): 150, https://doi.org/10.1525/eth.1983.11.3.02a00030; and Eleanor Ruth Gerber, "Rage and Obligation: Samoan Emotion in Conflict," in *Person, Self, and Experience: Exploring Pacific Ethnopsychologies* (Berkeley: University of California Press, 1985), 121–67.

[18] David L. Scruton, "Introduction," in *Sociophobics: The Anthropology of Fear*, ed. David L. Scruton (Boulder, CO: Westview Press, 1986), 1–2.

[19] John Leavitt, "Meaning and Feeling in the Anthropology of Emotions," *American Ethnologist* 23, no. 3 (1996): 532.

As anthropologists have paid attention to studies on emotions, they became attentive to the study of fear.[20] In the anthropological study of fear, anthropologists employ different strategies from the dominant empirical studies used by psychologists because of the need to reflect cultural or social considerations, and they expand the scope of fear to incorporate reverence into the study of fear.[21] As scholastic attention to fear has grown, scholars from various disciplines have worked together to understand fear "as an object of knowledge."[22] Fear, thus, has become an interdisciplinary topic. Historians claim that interdisciplinary studies are necessary to understand fear because the boundaries of the disciplines are "so readily reconstituted."[23]

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[20] One example of an anthropological study of specific emotions is the study of depression. *Culture and Depression* is a collection of anthropological approaches for depression edited by Arthur Kleinman and Byron Good. The authors claim that anthropological evidence indicates "dramatic differences" in analyzing data. Two years later came out the study of fear *Sociophobics*. Arthur Kleinman and Byron Good, eds., *Culture and Depression: Studies in the Anthropology and Cross-Cultural Psychiatry of Affect and Disorder* (Berkeley: University of California Press, 1985), 2–3; and David L. Scruton, *Sociophobics: The Anthropology of Fear* (Boulder, CO: Westview Press, 1986).

[21] William H. Key identifies the challenges with reliability and validity. He argues that "the Fear Survey Schedules [that some researchers used] . . . to measure reliability and validity" are difficult to consider "social and cultural interactional questions," for which he proposes new strategies. David Parkin categorizes fear in two types; controllable fear and uncontrivable fear. The former is involved with "'respect' and 'reverence' or 'veneration,'" with which a "hierarchy of control is explicit" and the latter is "the raw emotion." The inclusion of reverence in the study of fear differentiates the anthropological approaches from psychological ones. Psychology categorizes fear only with the raw emotion. William H. Key, "Measurement in Research on Sociophobics," in *Sociophobics: The Anthropology of Fear*, ed. David L. Scruton (Boulder, CO: Westview Press, 1986), 56; and David Parkin, "Toward an Apprehension of Fear," in *Sociophobics: The Anthropology of Fear*, ed. David L. Scruton (Boulder, CO: Westview Press, 1986), 158–59. For an example of the categorization of fear in psychology, see Filomena Valadão-Dias et al., "The Hierarchic Structure of Fears: A Cross-Cultural Replication with the Fear Survey Schedule in a Portuguese Sample," *Clinical and Experimental Psychology* 2, no. 3 (2016): 1.

[22] Benjamin Lazier and Jan Plamper, "Introduction," in *Fear: Across the Disciplines*, ed. Jan Plamper and Benjamin Lazier (Pittsburgh: University of Pittsburgh Press, 2012), 1.

[23] Lazier and Plamper, "Introduction," 1–2. Regarding the interdisciplinary approaches to study fear, the authors of *Fear: Across the Disciplines* make a clear point. This book is a collection of papers edited by two historians Jan Plamper and Benjamin Lazier "from a workshop" with "scholars from the fields of neuroscience, clinical psychology, philosophy, political theory, literary studies, film studies, economic history, intellectual history, and history of science." The authors present four themes in studying fear across the disciplines in this book: whether fear is a process or an entity, when fear appears, how we know fears, and who controls fear. See also the collection by historians Michael Laffan and Max Weiss. There are multidisciplinary projects beyond the academy. One example is a multidisciplinary project, *Dealing with Fear,* which is a space for scholars and artists to reflect "the term 'fear' and the idea of 'dealing with fear'" from 2007 to 2009. See Michael Laffan and Max Weiss, eds., *Facing Fear: The History of an Emotion in Global Perspective* (Princeton, NJ: Princeton University Press, 2012); and Akademie Schloss Solitude, "Dealing with Fear," Online document, 2009, http://www.dealing-with-fear.de/.

There are, at least, four anthropological contributions to the study of fear. First, through anthropological approaches, people acknowledge cultural aspects, such as "[c]ultural values, identities, rational choice or trust," to identify the significance of people or groups in relation to fears.[24] Second, anthropological approaches also suggest the need to consider an emic approach.[25] Third, scholars recognize positive aspects of fear as "a feature of cultural experience" in the community, which is distinctive from the dominant views until the 1980s that fear is something to be avoided, as David L. Scruton contends.[26] Fourth, scholars have recaptured the fear of supernatural beings, such as fear of invisible beings and veneration of ancestors, as David Parkin denotes.[27] As Hiebert confesses, the fear of supernatural beings is a recognition of entities that are unfamiliar to Westerners.[28] It is also a consideration of fear according to "the grammar of morality," which has waned in the Western cultures.[29]

Notable Themes of the Study of Fear in Cultural Anthropology

According to Boscoboinik, anthropologists are concerned with collective fears shaped in a society and culture and research interests center on identifying fear of individuals and groups, reasons for this fear, and strategies to avoid, alleviate, and

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[24] Boscoboinik, "Risks and Fears from an Anthropological Viewpoint," 13. Fina Antón Hurtado addresses the work of Ruth Benedict to indicate anthropologists' contributions to the study of emotions. Benedict first categorized the Japanese culture as the shame culture. Fina Antón Hurtado, "Antropología del miedo," *methaodos.Revista De Ciencias Sociales* 3, no. 2 (2015): 264, https://doi.org/10.17502/m.rcs.v3i2.90.

[25] James A. Russell, "Culture and the Categorization of Emotions," *Psychological Bulletin* 110, no. 3 (1991): 426, https://doi.org/10.1037/0033-2909.110.3.426.

[26] David L. Scruton, "The Anthropology of an Emotion," in *Sociophobics: The Anthropology of Fear*, ed. David L. Scruton (Boulder, CO: Westview Press, 1986), 9.

[27] Parkin, "Toward an Apprehension of Fear," 158–59.

[28] Paul G. Hiebert, "The Flaw of the Excluded Middle," *Missiology* X, no. 1 (1982): 35–36, https://doi.org/10.1177/009182968201000103.

[29] Furedi, "Fear Today," 9.

overcome fears.[30] Therefore, two research themes are notable for the study of fear in cultural anthropology: societal formations of fear and reactions to fear. The former requires the understanding of the perceptions of fear and other related concepts, such as risk, in cross-cultural contexts. For the latter, the notion "a culture of fear" or "cultures of fear" is prominent today in the study of fear, especially in the United States. While people generally use this notion in political contexts, anthropologists also address it to examine strategies against fears.[31] As anthropologists investigate fear in cultures through diverse dimensions, the purpose of their research is to explain the effect of fear on people's lives in different locations.[32]

Regarding societal formations of fear, anthropologists observe the relationships between cultures and emotions and call for attention to the cultural and linguistic influences on the perceptions of emotions.[33] As James Russel explicates, for example, some cultures do not distinguish fear and shame, and others have diverse expressions of fear according to the stimulus.[34]

Anthropologists, therefore, attempt to identify cultural and linguistic meanings, interpretations, and functions of fear in the contexts of the community that people belong to, and they work to identify other concepts closely related to fear. Boscoboinik argues that the perception of risk is one of the important concepts related to fear and recognizes

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[30] Boscoboinik agrees with the need of interdisciplinary study for fear with mentioning the work of Plamper and Lazier, where she spells out anthropological interests. Boscoboinik, "Risks and Fears from an Anthropological Viewpoint," 10.

[31] Frank Furedi first developed the notion "a culture of fear" or "cultures of fear" to indicate the prevalence of social and political fear that affect individuals in the society. Frank Furedi, *Culture of Fear: Risk-Taking and the Morality of Low Expectation* (New York: Continuum, 2002), viii. Uli Linke argues that "Cultures of fear are founded on a politics of borders that enables the systematic inclusion and exclusion of specific population groups." See Uli Linke and Danielle Taana Smith, "Fear: A Conceptual Framework," in *Cultures of Fear: A Critical Reader*, ed. Uli Linke and Danielle Taana Smith, Anthropology, Culture and Society (London: Pluto Press, 2009), 10, https://doi.org/10.2307/j.ctt183p6n7.5.

[32] Linke and Smith, "Fear," 16.

[33] Russell, "Culture and the Categorization of Emotions," 444.

[34] Russell, "Culture and the Categorization of Emotions," 428, 431.

Mary Douglas as the one who initiated discussions of the perception of risk in the culture.[35] Douglas argues that risk is "a way of thinking" and that it is helpful to analyze "perception of risk as part of a probabilistic system."[36] Other important concepts related to fear that anthropologists have studied include identity, ethnicity, and security.[37]

Historical and political aspects are important to understand the cultural constitution of fear. Anthropologists investigate the cultural constitution of fear in these aspects to affirm that fear is linked with social memories.[38] In *The Anthropology of Fear,* for example, Michał Maleszka and Carole Lemee present cases of historical formation of fear in Warmia-Masuria and Yugoslav refugees, respectively.[39] In some countries, fear has formed as social memories have penetrated the society; Linda Green studies the formation and the impact of fear in Guatemala, Gavin Smith investigates the case in Spain between 1975 and 2007, and Leigh Binford and Nancy Churchhill research the impact of the "lynching officer" and fear in Mexico in 2004.[40]

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[35] Boscoboinik, "Risks and Fears from an Anthropological Viewpoint," 11–13.

[36] Mary Douglas, *Risk and Blame* (London: Routledge, 2013), 46.

[37] A few examples include, for identity, Jane K. Cowan, *Macedonia: The Politics of Identity and Difference*, Anthropology, Culture and Society (London: Pluto Press, 2000), and Vered Amit and Nigel Rapport, *The Trouble with Community: Anthropological Reflections on Movement, Identity and Collectivity*, Anthropology, Culture and Society (London: Pluto Press, 2002); for ethnicity, Peter Wade, *Race and Ethnicity in Latin America : How the East India Company Shaped the Modern Multinational,* 2nd edition, Anthropology, Culture and Society (London: Pluto Press, 2010), and Thomas Hylland Eriksen, *Ethnicity and Nationalism: Anthropological Perspectives*, 3rd edition, Anthropology, Culture and Society (London: Pluto Press, 2010); and for security, Thomas Hylland Eriksen, Ellen Bal, and Oscar Salemink, eds., *A World of Insecurity: Anthropological Perspectives on Human Security*, Anthropology, Culture and Society (London: Pluto Press, 2010), and Thomas Hylland Eriksen, ed., *Globalisation: Studies in Anthropology*, Anthropology, Culture and Society (London: Pluto Press, 2003).

[38] Scholars often use socialist Raymond Williams's notion *structures of feeling*, which refers to "social experiences in solution, as distinct from other social semantic formations which . . . are more evidently and more immediately available." Raymond Williams, *Marxism and Literature* (Oxford: Oxford University Press, 1977), 133–34.

[39] Boscoboinik and Horáková, *The Anthropology of Fear*, 143–204.

[40] Linda Green, "Fear as a Way of Life," *Cultural Anthropology* 9, no. 2 (1994): 227–56, https://doi.org/10.1525/can.1994.9.2.02a00040; Gavin Smith, "Formal Culture, Practical Sense and the Structures of Fear in Spain," *Anthropologica* 51, no. 2 (2009): 279–88; and Leigh Binford and Nancy Churchhill, "Lynching and States of Fear in Urban Mexico," *Anthropologica* 51, no. 2 (2009): 301–12.

Another important research theme in the study of fear regards responses to fear. Exploring cultural meanings of fear is not only helpful to understand fear, but also necessary to appreciate how people respond to fear. Researchers note diverse sources of the production of fear responses; Joshua Barker, for example, argues that responses to fear come from individuals, social groups, and the state, where the distinction of responses from social groups and the state is often ambiguous.[41] Responses to fear formed through society and state affect the shaping of "discourses and institutions" as well as "security technologies, architecture and the built environment."[42]

Anti-fear strategies that people take are mostly to mitigate, deny, and divert fear.[43] People often utilize these strategies through individuals' choices of where to live, and these choices triggered the emergence of what is called the "security industry."[44] One example of the security industry is building a gated residence or a community equipped with safety technology, such as a surveillance system. María Carman argues, however, that this type of strategy not only creates separation from others, especially of the lower socioeconomic classes, but may cause social harms to others in the community.[45] Additionally, safety issues connected with places of residence sometimes occur because of the growing population of immigrants. For example, Petr Šimáček, Miloslav Šerý, David Fiedor, and Lucia Brisudová address the presence of topophobia, an expression of

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[41] Joshua Barker, "Introduction: Ethnographic Approaches to the Study of Fear," *Anthropologica* 51, no. 2 (2009): 268–69.

[42] Barker, "Introduction," 269.

[43] For example, see Boscoboinik, "Risks and Fears from an Anthropological Viewpoint," 15.

[44] Boscoboinik, "Risks and Fears from an Anthropological Viewpoint," 15.

[45] María Carman, "'Usinas de Miedo' y Esquizopolíticas en Buenos Aires," *AIBR: Revista de Antropología Iberoamericana* 3, no. 3 (2008): 415. Scholars in other discipline affirm this argument. Brunilda Pali and Marc Schuilenburg in criminology, for example, survey the publications on the smart city to conclude that "the smart city reproduces the social order [by separation and marginalization], but also produces new social categories through new forms of smart governance." See Brunilda Pali and Marc Schuilenburg, "Fear and Fantasy in the Smart City," *Critical Criminology* 28, no. 4 (2020): 785, https://doi.org/10.1007/s10612-019-09447-7.

unfavorable places, in Czech Republic. They explore the reasons for topophobia from "primarily particular social groups, such as homeless people, ethnic groups (the Roma), and those under the influence of alcohol and narcotics (drunk people and drug users)."[46]

Conclusion of the Study of Fear in Cultural Anthropology

While scholars have investigated emotions, including fear, in their meanings and impact on people's lives, cultural anthropologists acknowledge a social aspect of fear, viewing fear as a social and cultural construction. Approaches of cultural anthropology have two major themes—understanding meanings of fear formed through society and identifying strategies to mitigate and avoid fear.

The cultural anthropological study of fear implies two things in the context of evangelism and missions: First, because fear is a cultural construction, mission practitioners need to understand cultural values to identify people's fears from the perspectives of local people in the culture where they work. Second, the presence of folk religions calls for attention to cross-cultural workers in the study of fear not only in animistic cultures, but also all cultures. Nonetheless, cultural anthropological approaches have a tendency of relativism by nature. This tendency intensifies the need for contextualization for cross-cultural workers, such as missiologists and mission practitioners, who desire to provide local people biblical instructions against fear.

Study of Fear in Church History

Barbara H. Rosenwein, professor of history, describes that the study of emotions was scarce during the Middle Ages because of the lack of scholarly intentions and methodology. Rosenwein characterizes emotions of this time period as "the zig-

[46] Petr Šimáček et al., "To Fear or Not to Fear? Exploring the Temporality of Topophobia in Urban Environments," *Moravian Geographical Reports* 28, no. 4 (2020): 318, https://doi.org/10.2478/mgr-2020-0023.

zagging emotions" of disasters, such as despair, cruelty, and piety.[47] Rosenwein also specifies that works on the church's study of emotions, especially fear, have flourished since the twentieth century.[48] The church, therefore, has responded to fear in limited contexts until the twentieth century.

To describe how the church has managed fear, I first present works of distinguished scholars in relation to fear in three time periods: from the Patristic era to the Middle Ages, during the Reformation, and after the Reformation.

From the Patristic Era to the Middle Ages

Church fathers addressed fear in relation to faith. While it appears that they acknowledged fear in a negative aspect, as unpleasant feelings that a person wanted to avoid, they often accentuated the positive effects of fear in the context of the relationship with God. John Chrysostom, for example, affirmed the necessity of fear, emphasizing the proper objects of fear. In his homilies, Chrysostom preached that individuals fearing their own safety were like "being already dead with fear," referring fear to fears of injustice, people, and disasters, as well as fear of future.[49] He taught that men should fear sin, not death, because death can be escaped with faith, but sin "is a crime to commit impiety.[50]

In contrast, Augustine of Hippo, contemporary church father to Chrysostom, recognizes two aspects of fear, which are in an "apparent contradiction" from Psalm 19:10 and 1 John 4:18: "The chastefear of the Lord endures forever and ever" and "There is no fear in love. Perfect love castsout fear."[51] Augustine categorizes fear into two

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[47] Barbara H. Rosenwein, "Writing without Fear about Early Medieval Emotions," *Early Medieval Europe* 10, no. 2 (2001): 229–30, https://doi.org/10.1111/1468-0254.00087.

[48] Rosenwein, "Writing without Fear about Early Medieval Emotions," 230.

[49] Frans van de Paverd and Josef Prader, *St. John Chrysostom, the Homilies on the Statues: An Introduction* (Pont. Institutum Studiorum Orientalium, 1991), Homily II, 5.

[50] Paverd and Prader, *St. John Chrysostom, the Homilies on the Statues*, Homily V, 14.

[51] Craig J. N. De Paulo, "'O Love That Casts out Fear': More on Augustine's Influence of Heidegger Concerning 'Timor Castus' and 'Timor Servilis,'" *Augustiniana* 65, no. 3/4 (2015): 175. De

types—chaste fear and servile fear, where the former is the fear of losing and the latter is the fear of punishment.[52] Augustine suggests love as a treatment for fear because he believes that "servile fear could be converted to chaste fear through the grace of charity, the love that casts out fear."[53] In association to this love, Augustine affirms the need of fear, preaching that "if no fear, there is no way for charity to come in."[54]

A more detailed categorization appears five hundred years later, when Peter Lombard and Thomas Aquinas deploy the four types of fear—worldly, servile, initial, and filial fears.[55] Filial fear is similar to Augustine's chaste fear and the other three types are a development of Augustine's servile fear; wordly, servile, and initial fears view retribution diffrently, where worldly fear leads man away from God, and servile and initial fears draw man toward God with regard to punishment chiefly and secondarily, respectively.[56]

Peter N. Stearns observes that the discussion of fear in the Middle Ages centers around "[f]ears of death and of damnation" and that theologians understood fear in light of its consequences, such as whether fear leads toward or away from God, without perceiving much fear of others.[57]

Paulo mentions Psalm 18:10, instead of 19:10, to indicate that Augustine used the ancient Latin Vulgate.

[52] De Paulo, "O Love That Casts out Fear," 176.

[53] De Paulo, "O Love That Casts out Fear," 178–79.

[54] Aurelius Augustine, *Homilies on the First Epistle of John*, ed. Daniel E. Doyle and Thomas Martin, trans. Boniface Ramsey (Hyde Park, NY: New City Press, 2008), Ninth Homily, 4.

[55] In his paper, Robert Miner addresses the distinction of Aquinas's concepts on the four types of fear that Lombard originally published. Miner argues that the distinction is "primarily for the sake of solving a technical problem in theology." The discussion of the distinction is omitted in this paper as it is beyond the scope. Robert Miner, "Thomas Aquinas's Hopeful Transformation of Peter Lombard's Four Fears," *Speculum* 92, no. 4 (October 2017): 963, https://doi.org/10.1086/693350.

[56] Thomas Aquinas, *The Summa Theologica of St. Thomas Aquinas*, English Dominican Province Translation edition (New York: Christian Classics, 1981), II–II, Q. 19, Art. 2. Augustine uses the analogy of husband and wife, and Aquinas uses the relationship of the son with his father, while servile fear comes, to both, from the relationship of a servant with the master.

[57] Peter N. Stearns, "Fear and Contemporary History: A Review Essay," *Journal of Social History* 40, no. 2 (2006): 477.

During the Reformation

Viewing fear as a negative feeling is dominant until the Reformation, when the fear of God begins to be treated distinctively. During the time of the Reformation, there are affluent sociopolitical afflictions in Europe, as Julie Canlis reminds a phrase for this time period, "a *Europa afflicta*, where fear was palpable at every turn."[58] Accordingly, the preachings of the Reformers distinctively reflect fear of God and other fears. Martin Luther grasps the fear of Christ similar to the fear of evil, but he develops his theology to recognize positive aspects of fear of God by making an inseparable connection between the fear of God and the love of God based on the goodness of God.[59] John Calvin, according to Canlis, addresses various types of fear, such as fear of damnation, fear of danger, and political fears, while he views that "fear was indispensable to proper reverence."[60] Canlis fathoms that what Calvin offers is the transformation of "terror and alienation . . . into the fear of the Lord."[61] Shared feelings of fear among the Reformers are religious fears and fear of death. The latter comes from persecution, and the former are for "both the unity of the church and the integrity of the civic order."[62] When the Reformers established church orders and organized important doctrines, these activities helped the church relieve and avoid those fears. Ulrich Zwingli, for example, addressed

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[58] Julie Canlis quotes the translation of Heiko Oberman, "Europe is a mess." See Julie Canlis, "John Calvin: Sojourner through Fear to Fear of the Lord," *Crux* 54, no. 3 (2018): 2, 11; and Heiko A. Oberman, "Europa Afflicta: The Reformation of the Refugees," *Archiv Für Reformationsgeschichte* 83, no. jg (January 1, 1992), https://doi.org/10.14315/arg-1992-jg05.

[59] Kristin Johnston Largen, "The Role of Fear in Our Love of God: A Lutheran Perspective," *Dialog* 50, no. 1 (2011): 27–28, https://doi.org/10.1111/j.1540-6385.2010.00578.x.

[60] Canlis, "John Calvin," 5. Fear of danger is found in his commentary on Psalm 56:4, and Bruce Gordon reports how Calvin addresses political fears, especially fear of the new queen. See John Calvin, *Commentary on the Book of Psalms*, trans. James Anderson, Vol. 2 (Calvin Translation Society, 1846), 349; and Bruce Gordon, *Calvin*, Illustrated edition (New Haven, CT: Yale University Press, 2011), 264.

[61] Canlis, "John Calvin," 11.

[62] Timothy George, *Theology of the Reformers* (Nashville: Broadman Press, 1988), loc. 2892-2893, Kindle.

the fear of schism and established a baptismal registry and the Lord's supper.[63] As the Anabaptists received heavy persecution, their leaders, such as Menno Simons, wrote many articles and book to encourage their congregations to tolerate persecution.[64]

During the Post-Reformation Period

After the Reformation, the church in Europe perceived more diversified fears, such as fear of disasters or fear of "military depredations," which caused pessimism.[65] Jean Delumeau observes that pessimism was dominant in early modern Europe, which led to the pinnacle of "the fear of one's self," and argues that the church eventually considered sin as one of the most important themes of theology.[66] In early modern Europe, people sought witchcraft and white magic to alleviate fear and improve security and left from traditional "religious fearfulness."[67] With these changes, consequently, people became concerned with emotional anxiety. Stearns argues that the emotional context in the United States was different from Delumeau's claim—the change from religious fears to the fear of disease and death in the twentieth century. Stearns asserts that in the United States some groups fought against religious fears with "the debates over original sin," while others maintained their support of religious fear.[68]

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[63] George, *Theology of the Reformers*, loc. 2370-3071.

[64] George, *Theology of the Reformers*, loc 6454.

[65] Stearns, "Fear and Contemporary History," 477.

[66] Jean Delumeau, *Sin and Fear: The Emergence of a Western Guilt Culture, 13th-18th Centuries*, trans. Eric Nicholson (New York: St. Martin's Press, 1990), 189. Peter N. Stearns critically introduces Delumeau's book, where he points out the scarcity of evidence or proofs to link between the pessimism during the seventeenth and eighteenth centuries and the original sin debate in the United States in the nineteenth century. He addresses more on this book in his book review. Nonetheless, the prevalence of pessimism in early Modern Europe and the emergence of the doctrine of sin after the Reformation suffice for the discussion of this paper. See Peter N. Stearns, *Review of Sin and Fear: The Emergence of a Western Guilt Culture, 13th-18th Centuries*, by Jean Delumeau, trans. Eric Nicholson, *The Journal of Interdisciplinary History* 23, no. 1 (1992): 156–58, https://doi.org/10.2307/205500.

[67] Stearns, "Fear and Contemporary History," 477.

[68] Stearns, "Fear and Contemporary History," 477.

Post-Reformation, the church approached fear of damnation vigorously and with other fears evasively.[69] Five characteristics of post-Reformation management of fear are important in this study. First, the church appreciated emotional aspects sincerely. The study of emotion in secular dimensions flourished from Enlightenment theories, where universalism and cultural relativism emerged as significant theories.[70] Universalism also influenced theologians, who have posited "emotion as an abstract and universal essence," and theologians have taken this view to comprehend the relationship "between humanity and God, transcendence and immanence, body and soul."[71] Religious movements, especially Pietism, significantly considered emotional traits, which Protestant churches have generally conceded.[72] Alec Ryrie and Tom Schwanda claim that Puritans dealt with different typs of emotions including fear of death as a way of achieving happiness, and that emotions were intense and vigorous in Puritan cultures and impacted their religious activities in early modern Britain.[73] In this sense, John Corrigan reasons, Friedrich Schleiermacher offered the "feeling of absolute dependence" as "the essence of religion" and Rudolf Otto cultivated the idea of seeing "emotion as a mysterious human experience" to be "a priori status for religious emotion."[74]

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[69] I did not include here pastors' preaching against fears in the pulpit on special occasions. Pastors often preach against fears in connection to the birth and the resurrection of Jesus, especially during Christmas and Easter. For an example of Christmas, see Melanie A Howard, "'Be Not Afraid': An Essay for My Mom And Other Worried Parents," *Vision (Winnipeg, Man.)* 20, no. 1 (2019): 54–60; and of Easter, see Valerie Bridgeman, "Fears Within and Without: Easter Preaching to the Fearful," *Journal for Preachers* 42, no. 3 (2019): 44–48.

[70] John Corrigan, ed., *Religion and Emotion: Approaches and Interpretations* (Oxford: Oxford University Press, 2004), 7.

[71] Corrigan, *Religion and Emotion*, 9.

[72] For example, see William Cardwell Prout, "Spener and the Theology of Pietism," *Journal of Bible and Religion* 15, no. 1 (1947): 47.

[73] Alec Ryrie and Tom Schwanda, "Introduction," in *Puritanism and Emotion in the Early Modern World*, ed. Alec Ryrie and Tom Schwanda, Christianities in the Trans-Atlantic World, 1500–1800 (London: Palgrave Macmillan, 2016), 6–9, https://doi.org/10.1057/9781137490988_1.

[74] Corrigan, *Religion and Emotion*, 9.

Second, church leaders accentuated the importance of the community as a way of managing fears.[75] Compared to the three main approaches—mitigation, denial, and diversion—utilized in other disciplines, this community approach is an assortment of mitigation and diversion. Jonathan Strom finds that "religious renewal movements have challenged traditional forms of religious community, group formation, and ecclesiology" throughout church history as "new forms of resistance."[76] Leaders of religious movements, especially Pietistic movements, have created a community to protect their congregations from societal and political fears.[77] Historian Delumeau evaluates this approach as "a refusal of the world based on fear of the world, of a deep pessimism, and anathema."[78]

Third, apocalyptic preaching played a significant role in establishing a moral system, where the preaching largely consists of God's punishment and the fear of damnation.[79] Kevin Pelletier argues that love and fear are "imbricated" in apocalyptic preaching, especially in the nineteenth century in the United States.[80] Pelletier considers that this apocalyptic preaching served to shape "abolitionist narratives and antislavery politics" as well as to intensely encourage believers to complete their covenantal responsibilities and live by God's word.[81] While apocalyptic preaching contributed much,

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[75] The fear of God is an exception in this context, as the fear of God has been emphasized distinctively.

[76] Jonathan Strom, "Introduction," in *Pietism and Community in Europe and North America: 1650-1850*, ed. Jonathan Strom, Brill's Series in Church History (Leiden, Netherlands: Brill, 2010), 1.

[77] Jonathan Strom, ed., *Pietism and Community in Europe and North America: 1650-1850*, Brill's Series in Church History (Leiden, Netherlands: Brill, 2010), 339–55. This book is a collection of articles to address Pietistic ecclesiology, where Samuel Koehne deals with societal fears in chapter seventeen and Hartmut Lehmann does for political fears in chapter eighteen.

[78] Delumeau, *Sin and Fear*, 34.

[79] Kevin Pelletier, *Apocalyptic Sentimentalism: Love and Fear in U.S. Antebellum Literature* (Athens, GA: University of Georgia Press, 2015), 2.

[80] Pelletier, *Apocalyptic Sentimentalism*, 4.

[81] Pelletier, *Apocalyptic Sentimentalism*, 8–9.

some people object to the preaching. Jennifer Garcia Bashaw, for example, disputes that apocalyptic preaching "revolves around suspicion and fear" and warns that people may hear from apocalyptic preaching "'Fear your neighbor' than 'Love your neighbor.'"[82] Bashaw asks preachers to use apocalyptic preaching with understandings of the persuasive nature of this type of preaching and careful study of the passage "in the contemporary context without creating crises or invoking fear."[83]

Fourth, there have been sporadic individual cases related to fear. Some well-known conversion stories expressively related to fear, or more precisely, fear of damnation, and with other fears. One example is the conversion story of John Wesley, which had an impactful beginning with his encounter of the Moravians on the ship *Simmonds* in 1735. James Nelson contrasts Wesley's "fear in facing what seemed imminent death" with the Moravian believers' boldness against death during a severe storm.[84] According to Nelson, the continuing conversation with them about their faith led Wesley to conquer his fear during his association with the Moravians, which lasted more than two years and influenced Wesley significantly in the formation of American Methodism.[85]

Finally, the church leaders occasionally exploited fears for their governing methods. James Van Horn Melton introduces the case of Pastor Christoph Ortmann, the leader of the community in Ebenezer in 1736, who used fear for his governance regarding

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[82] Jennifer Garcia Bashaw, "Taking the Fear out of Apocalyptic Preaching," *Review & Expositor* 115, no. 1 (2018): 63–64, https://doi.org/10.1177/0034637318754382. Alexander Ellis Stewart raises a stronger voice. After reviewing fear appeals in three areas—social science, ethics, and biblical studies, Stewart claims that fear appeals should be used for specific "target audiences which are already convinced of the reality of the danger" and that "religious fear appeals are guilty of the charge that they cause active harm (stigmatization and marginalization of those who do not or cannot respond)." See Stewart, "The Ethics of Fear Appeals," 65–66.

[83] Bashaw, "Taking the Fear out of Apocalyptic Preaching," 66–74.

[84] James Nelson, "John Wesley and the Georgia Moravians," *Transactions of the Moravian Historical Society* 23, no. 3/4 (1984): 24.

[85] Nelson, "John Wesley and the Georgia Moravians," 29.

his antislavery position; Melton writes that Ortmann "threatened" his opponents.[86] As Melton precisely indicates, Ortmann used fear, not "out of conviction," but for his personal gain.[87] Remembering Paul's teachings to use freedom in Christ for brothers in Christ (1 Cor 8:9) and for winning souls (1 Cor 9:19), church leaders should avoid exploiting fear for their governance unless it is necessary for the benefits of the congregation.

Conclusion of the Study of Fear in Church History

The church has perceived fear with negative connotations. Church Fathers addressed fear of death and fear of God's wrath until the Middle Ages, and the Reformers began addressing social fears due to buoyant social afflictions and religious persecution. After the Reformation, pastors and theologians have developed diversified approaches to manage fears. I see positive consequences from the churches' managements of fear: The perception of fear influenced the church to establish the doctrines of men and sin, and the church accentuated the relationship with God from the fear of eternal death and augmented the importance of the community. The church, nonetheless, has generally utilized strategies to avoid fears and has rarely attempted to actively confront fears by fearing God as the Bible instructs (Deut 6:24).

Study of Fear in Missions

Fina Antón Hurtado recognizes Ruth Benedict as a forerunner of the anthropology of emotion, which has significantly impacted missiologists' understandings

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[86] James Van Horn Melton, "The Pastor and the Schoolmaster: Language, Dissent, and the Struggle over Slavery in Colonial Ebenezer," in *Pietism and Community in Europe and North America: 1650-1850*, ed. Jonathan Strom, Brill's Series in Church History (Leiden, Netherlands: Brill, 2010), 239–40.

[87] Melton, "The Pastor and the Schoolmaster: Language, Dissent, and the Struggle over Slavery in Colonial Ebenezer," 239.

of cultures.[88] Since the time Benedict identified shame as a distinct feature to characterize Japanese cultures, missiologists have published anthropological works to apply the theory of emotions, mostly by addressing the aspect of shame/honor, to identify cultures.[89] Simon Cozens presents the aspect of fear/power, in addition to the aspects of shame/honor and guilt/innocence, presuming that Eugene Nida first introduces the fear aspect.[90] Cozens laments that the discussions of this fear/power aspect have been sparse based on "anecdotal accounts."[91] Geoff Beech expounds that the study of the fear/power aspect has been centered on "tribal cultures . . . with animism," where people have fears of invisible beings, such as ghosts and the spirits of the ancestors as well as fears of spirit-inhabited objects.[92] Beech divulges two common characteristics of fear-dominant cultures: power-seeking and quiet living. People in fear-dominant cultures seek power to gain control over fearful objects and try to "live quietly" to avoid punishment from the spirits.[93]

In Animistic Cultures

In her book *From Jerusalem to Irian Jaya*, Ruth Tucker writes the stories of missionaries who served in fear-dominant cultures, where people live with the fear of evil

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[88] Hurtado, "Antropología del miedo," 264.

[89] Ruth Benedict, *The Chrysanthemum and the Sword: Patterns of Japanese Culture* (Boston: Houghton Mifflin Harcourt, 1946).

[90] Simon Cozens, "Shame Cultures, Fear Cultures, and Guilt Cultures: Reviewing the Evidence," *International Bulletin of Mission Research* 42, no. 4 (2018): 327, https://doi.org/10.1177/2396939318764087. In the same journal, Geoff Beech also addresses the fear/power aspect. See Geoff Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," *International Bulletin of Mission Research* 42, no. 4 (2018): 338–46, https://doi.org/10.1177/2396939318783682.

[91] Cozens, "Shame Cultures, Fear Cultures, and Guilt Cultures," 327.

[92] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 339–41.

[93] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 341. In discussing fear/power cultures, Jayson Georges identifies "three dimensions of reality" where fearful objects come: the seen world, the unseen of this world, and the unseen other world, quoting from Paul Hiebert. These dimensions, however, are not just for fear-oriented cultures, which I will discuss in the next section. See Georges, *The 3D Gospel*, 25.

spirits and worship them. To list a few, the missionaries include Patrick who was trained in Gaul and served in Ireland for fifteen years beginning in 432, French Jesuits who preached the gospel among the Hurons in the St. Lawrence Valley in the seventeenth century, and Semisi Nau, a native Fiji missionary who arrived in New Guinea in 1905 and served the native peoples of remote villages until 1918.[94]

Entering the twentieth century, missiologists reported more detailed investigations of fear-dominant cultures, as well as suggestions for proper methods of the gospel presentation. Allen Howell and Logan T. Thomson, for example, share their experience to visit the Makua-Metto people in Mozambique, a people group with Islam and Animism.[95] They testify that the Makua-Metto people live under significant influence of fear, while shame is also prevalent in certain occasions, such as during burials.[96] Beech introduces his own research on two Bolivian cultures in which he identifies the urban culture as an honor/shame culture and the rural one as a fear/power culture. Beech reports that Bolivian people in urban areas have fear of people and failure of achieving people's expectations, while people in rural areas fear entities of invisible world.[97] Consequently, he denotes, significant relationships are different depending on where they live: interpersonal relationships are foundational in urban areas, but relationships with "the

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[94] Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids: Zondervan, 2004), 39, 72, 431.

[95] Alan Howell and Logan T. Thompson, "From Mozambique to Millennials: Shame, Frontier Peoples, and the Search for Open Atonement Paths," *International Journal of Frontier Missiology* 33, no. 4 (2016): 157.

[96] Howell and Thompson, "From Mozambique to Millennials," 159. In this paper, they first note that the Makua-Metto people have a fear-dominant culture but spend more space to address that their culture has the aspect of shame.

[97] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 342–43.

physical and metaphysical world" are important in rural areas.[98] Beech concludes that it is important to present the gospel in a more relevant context.[99]

In discussing the development of the pair of avoidance/pursuit, Geoff argues that people in the fear-dominant cultures seek power to avoid fear.[100] Many missionaries tell of incidents where people believed in Jesus after they experienced the supernatural power of God. Jesse Moon writes about power encounter in evangelism, for example, where he describes an incident that American missionary Maynard Ketcham and Indian believer Abdul Munshie observed in a Muslim village in what is now Bangladesh.[101] When missionaries entered the village, they found a demon-possessed woman blocking the way. When they prayed for the woman, asking that they could "take all authority over every demon in" her, "the demons left her," and she began testifying for Jesus. Moon continues reporting that all people in the village believed in Jesus and that some Muslims later came to believe after they failed to persecute the people in this village. Similarly, missiologists suggest that it is culturally appropriate to present the gospel message with an emphasis on teaching Jesus as "the only one who has the power to save us from hell" in fear-dominant cultures, and the gospel presentation without this emphasis does people "a grave disservice" in fear cultures.[102]

In discussing fear/power worldviews, Robin Dale Hadway includes the worldviews of Pentecostalism, as an example, which have substantially exploited supernatural phenomena, including "spiritual warfare."[103] Charismatic Christianity has

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[98] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 344.

[99] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 345.

[100] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 340.

[101] Jesse Moon, "Power Encounter in Evangelism," in *Power Encounter: A Pentecostal Perspective*, ed. Ed Opal L. Reddin (Springfield, Mo: Central Bible College Press Publishers, 1999), 302–4.

[102] James E. Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists," *International Journal of Frontier Missiology* 36, no. 2 (2019): 71.

[103] Robin Dale Hadway, "Contextualizing the Gospel to the Worldview of Folk Muslims,"

significantly impacted not only Muslim cultures, but animistic cultures, especially in Africa ever since the gospel was first introduced. In their book, Karen Lauterbach and Mika Vähäkangas present a collection of articles for "the significance and transformation of Christianity in Africa," and the editors argue that local contexts influence people's faith because people experience faith in the local contexts where they live.[104] In this book, there appears to be an accordance among the authors that, in relation to fear, people in these cultures perceive a strong connection between evil spirits and unstable social situations, which implies that fear of spirits is related to fears of economic and political instabilities. For example, Galia Sabar discovers, after having investigated theology and local contexts in various countries in Africa, that Christians believe in "witches and spirits (ancestral spirits, evil spirits, etc.)" because these beliefs are part of the traditional African belief system, even though they consider these beliefs "as demonic."[105] In Sabar's understanding, the churches should work for both spiritual and practical needs and participate not only in spiritual activities, but also social, economic, and political activities.[106]

Scholars have identified several characteristics of Pentecostalism, among which three aspects are worth noting in relation to fear. First, the emotional emphasis helps people have a sense of power. Douglas Petersen, for example, argues that

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Midwestern Journal of Theology 11, no. 1 (2012): 60–61. Hadway, however, takes a negative position against those who use "supernatural forces" because if "the missionary attempts to match the magician miracle–for-miracle then he or she becomes like another sorcerer displaying power rather than a messenger bringing the Gospel."

[104] Karen Lauterbach and Mika Vähäkangas, eds., *Faith in African Lived Christianity: Bridging Anthropological and Theological Perspectives* (Leiden, Netherlands: Brill, 2019), 1, https://library.oapen.org/handle/20.500.12657/38133.

[105] Galia Sabar, "Re-Thinking the Study of Religion: Lessons from Field Studies of Religions in Africa and the African Diaspora," in *Faith in African Lived Christianity*, ed. Karen Lauterbach and Mika Vähäkangas, Vol. 35, Bridging Anthropological and Theological Perspectives (Leiden, Netherlands: Brill, 2020), 102.

[106] Sabar, "Re-Thinking the Study of Religion," 103. Sabar was suspicious of their "downplaying dogma" and seeking "a pragmatic gospel [for] practical concerns like sickness, poverty, unemployment, and loneliness" but confessed that his "formal training and theological understandings were insufficient" to consider their contexts. See Sabar, "Re-Thinking the Study of Religion," 102–3.

Pentecostals accept theological meanings of feelings of power and worship as "the concrete realities of spiritual and social liberation, dignity and equality, and a sense of empowerment" and that this perception gives the congregation the sense of the liberation from sin and of the transformed life.[107]

Second, Pentecostal leaders handle practical issues which are often connected to economic and political fears. Matthews A. Ojo, for example, reveals that the charismatic organizations in Nigeria often offer promises for practical issues, such as security of jobs, as well as the alleviation of fear.[108] Ojo also indicates that the charismatic organizations transform their "spirituality to a social message in the context of the economic and political developments of the 1970s and 1980s."[109]

Third, Pentecostal churches have community-centered activities which enable people to confront fears, not only in their individual lives, but also in communities. According to Petersen, the converts of Pentecostal churches usually participate in many activities, and new leaders are born through their "apprenticeship system."[110] Subsequently, these three aspects of Pentecostalism have led people to stand strongly against various types of fear.

In Non-Animistic Cultures

A. Scott Moreau, Gary R. Corwin, and Gary B. McGee identify Pentecostalism with three distinctive movements—the Pentecostal movement, the Charismatic Renewal,

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[107] Douglas Petersen, "Pentecostals: Who Are They?," in *Mission as Transformation: A Theology of the Whole Gospel*, ed. Vinay Samuel and Sugden (Eugene, OR: Wipf and Stock Publishers, 2009), 85–86.

[108] Matthews A. Ojo, "The Contextual Significance of the Charismatic Movements in Independent Nigeria," *Africa: Journal of the International African Institute* 58, no. 2 (1988): 183, https://doi.org/10.2307/1160660. Matthew A. Ojo explains that the charismatic movements "have the same doctrinal emphases as the [p]entecostal movement" but differ in their nondenominational nature. See Ojo, "The Contextual Significance of the Charismatic Movements in Independent Nigeria," 176.

[109] Ojo, "The Contextual Significance of the Charismatic Movements in Independent Nigeria," 187.

[110] Petersen, "Pentecostals: Who Are They?," 81–82.

and the Third Wave—and introduce them beyond the animistic cultures, indicating that the third movement originated from Anaheim, California.[111] Mark Tierney also testifies the presence of the Charismatic Renewal Movement in the United States since 1901. Scholars specify that the Charismatic Renewal and the Third Wave have flourished within mainline Protestant churches. Pentecostalism began using the term *spiritual warfare*. Along with the spread of Pentecostalism, the concept of spiritual warfare is also widely embraced by mainline Protestants around the world, which implies that people have gradually become familiar with the power of Jesus and the Holy Spirit.[112]

In addition to Pentecostalism, the aspect of fear/power is recognized beyond animistic cultures, where the sense of spirituality is strong—folk religion appears blended with world religions. Folk Buddhists have constant fear of harmful local deities or spirits, indicating that fear significantly affects their lives.[113] While pure Buddhism is atheistic, Paul H. DeNeui explains, Thai Buddhism has the ultimate power or ultimate being "*Pra Cao* (God)," which is linguistically related with animistic spirits "*Cao Phau* (honored father)."[114] According to DeNeui, Thai Buddhists feel that gods are distant, while harmful spirits are "intimately close."[115] James E. Morrison also addresses the fear of spirits among the Burmese folk Buddhists and the fear of local deities and demons among the

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[111] A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids: Baker Academic, 2004), 147.

[112] Hans Olsson claims that spiritual warfare is one of the distinctive characteristics of Pentecostalism, and John Cox reminds "a tentmaker" of the necessity of spiritual warfare discussed at the Lausanne II congress in 1989. See Hans Olsson, "Going to War: Spiritual Encounters and Pentecostals' Drive for Exposure in Contemporary Zanzibar," in *Faith in African Lived Christianity*, ed. Karen Lauterbach and Mika Vähäkangas, Vol. 35, Bridging Anthropological and Theological Perspectives (Leiden, Netherlands: Brill, 2020), 249, https://www.jstor.org/stable/10.1163/j.ctvrxk46s.16; and John Cox, "The Tentmaking Movement in Historical Perspective," *International Journal of Frontier Missions* 14, no. 3 (1997): 114.

[113] Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists," 70.

[114] Paul H. DeNeui, "Contextualizing with Thai Folk Buddhists" (Thai Missions Library, 2002), 12, https://thaimissions.info/gsdl/collect/thaimiss/index/assoc/HASH01e9.dir/doc.pdf.

[115] DeNeui, "Contextualizing with Thai Folk Buddhists," 12.

Tibetan folk Buddhists.[116] Hadway presents the similar argument with folk Islam, which is a fusion of Islam and traditional folk religions, arguing that folk Islam is predominantly under the aspect of fear/power.[117]

With Christianity, it is not difficult to find examples of folk Christians. In his anthropology paper, F. Landa Jocano writes about the problems in conversion of people in Malitog, Philippines because of the influence of traditional religion, formerly "filtered" Roman Catholicism and Protestantism, where traditional religion has beliefs of the influence of spirits of the dead and "environmental spirits."[118] Commenting on Jocano's paper, Jaime Bulatao calls this folk Christianity "split-level Christianity," arguing that Christians live by two principles—one with traditional beliefs and the other with Christian beliefs.[119] Paul G. Hiebert claims that this phenomenon is ubiquitous around the world, including the West.[120] Hiebert indicates that "constant fear and the need for security" are common issues of folk religions.[121]

Morrison responds to folk religion, arguing that the gospel should be presented with Jesus as "the only one who has the power to save us from hell" because people with this belief become Christians to escape from the fear of damnation.[122] Bulatao, however, warns that beliefs from folk religion can be and are present after people receive the

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[116] Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists," 70–71.

[117] Hadway, "Contextualizing the Gospel to the Worldview of Folk Muslims," 65. In his paper, Hadway specifically addresses the case of Sufism, a mysticism of Islam.

[118] F. Landa Jocano, "Conversion and the Patterning of Christian Experience in Malitbog, Central Panay, Philippines," *Philippine Sociological Review* 13, no. 2 (1965): 97–99.

[119] Jaime Bulatao, "Split - Level Christianity," *Philippine Sociological Review* 13, no. 2 (1965): 120.

[120] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 15.

[121] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 87.

[122] Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists," 115.

gospel as a form of split-level Christianity, for which he does not propose a quick remedy but suggests to leave it to national clergies.[123]

Conclusion of the Study of Fear in Missions

Missionaries have preached the gospel and taught a biblical perspective and response to fear/power in animistic cultures, which is evidently necessary. In non-animistic cultures, scholars do not explicitly mention the aspect of fear/power to describe missionary ministries. However, Pentecostalism, including Pentecostal churches, has served people in the aspect of fear and power by emphasizing the power of the Holy Spirit.

Missiologists and missionaries, nonetheless, identify the presence of folk beliefs, which include animistic practices among people with formal religions—Buddhism, Hinduism, Islam, and Christianity. Consequently, the influence of folk religions calls for attention of scholars to the aspect of fear/power in non-animistic cultures.

Reasons to Consider Fear in Evangelism and Missions in All Cultures

I suggest three reasons to consider fear beyond animistic cultures in the contexts of evangelism and missions. First, as discussed above, the presence of folk religion is undeniable around the world, including the United States. Anthropologists now understand religion not just as "beliefs in supernatural beings and forces and the behavior and practices associated with them," as traditionally understood, but also as "beliefs about the ultimate nature of things, *as deep feelings and motivations*, and as

[123] Bulatao, "Split - Level Christianity," 121. Paul G. Hiebert suggests a contextualization process to fix split-level Christianity. See Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker Academic, 2009).

fundamental values and allegiances" (emphasis added).[124] Hiebert, Shaw, and Tienou point out that almost all of folk beliefs are relevant to fear and security.[125] It is necessary, therefore, to understand the religion of the people to understand fear among them. Hiebert, Shaw, and Tienou clarify the roles of anthropologists in working with people as differentiated with psychologists and sociologists and claim that anthropologists should investigate "systems of beliefs, symbols, behavior, and worldviews," as well as their practices associated with these beliefs and worldviews.[126] Without understanding fears in people's beliefs, missionaries cannot effectively present the gospel.

Second, fear exists not only in fear-dominant cultures, but also in shame-dominant and guilt-dominant cultures. Many missiologists, who discuss shame-dominant cultures, express the substantial influence of fear. Whiteman, for example, observes that people in the Solomon Islands and Papua New Guinea are influenced by fear of harmful spirits and spirits of deceased ancestors, even though the culture of the former area is recognized as a shame culture and that of the latter as a guilt culture.[127] In Bolivian shame cultures, Beech notices the fear of committing an error or not fulfilling the expectations of the society, which appears to be consistent in all of the cultures.[128] David Adams Richards also indicates the strong connection between fear and guilt when he argues that all fears are originated from guilt.[129] Further, as I described earlier, psychologists, such as James Russel, admit that there are no distinctions between fear and

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[124] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 35.

[125] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 87.

[126] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 31.

[127] Darrell L. Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power: A Missiological Response to Simon Cozens and Geoff Beech," *International Bulletin of Mission Research* 42, no. 4 (2018): 350, https://doi.org/10.1177/2396939318788783.

[128] Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," 342.

[129] David Adams Richards, "I Will Show You Fear in a Handful of Dust," *Vision: A Journal for Church and Theology* 20, no. 1 (2019): 30.

shame in some cultures.[130]

Third, the influence of social fears grows in all cultures. Fear described in cultures of fear demands a biblical treatment of fear in non-animistic cultures, and fear is one of the dominant emotions today, as historian Stearns upholds.[131] In contrast to sociologists and psychologists who have significantly studied fear and identified methods to confront fear, missiologists and theologists are largely unprepared to provide practical biblical treatments to address various types of fears in cultures.[132]

Finally, as the undiminished fear of the death and damnation is present, salvation stories through fear have been tremendous testimonies across cultures. John Wesley's salvation story, for example, still resonates with contemporary readers. As the Moravians' strong conviction on the power of God helped Wesley overcome his fear, teaching about God's power and presence effectively speaks to contemporary readers.

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[130] Russell, "Culture and the Categorization of Emotions," 428, 431.

[131] Stearns, "Fear and Contemporary History," 482.

[132] For example, sociologist Frank Furedi argues that "fear itself becomes the problem" in seeking appropriate fear-treatments. Furedi, *Culture of Fear Revisited*, 1.

CHAPTER 4

FEAR IN GOSPEL PRESENTATION METHODS

In the previous two chapters, I discussed that fear is an important issue in the Bible and that the church has responded to fear in various ways. I also discussed that the consideration of fear beyond animistic cultures is necessary because fear is prevalent in all types of cultures. As an attempt to consider fear in the contexts of evangelism and missions, I will examine five gospel presentation methods in this chapter through the lens of fear. For this purpose, I chose the following five gospel presentation methods: *The Four Spiritual Laws*, , *The Three Circles*, *From Creation to Christ*, and *Any-3*. The first approach is a well-known traditional approach and the second is a message-centered approach.[1] The third method arose from a pastoral context, the fourth was first developed for oral listeners, and the fifth arose from the ministry to Muslims.

In this chapter, I will first inspect important factors of the gospel that are relevant to fear and accordingly identify necessary criteria to examine gospel presentation methods. Second, I will examine five gospel presentation approaches by the criteria and offer suggestions on how to incorporate each of them with the aspect of fear, and third, I will conclude with my observations.

Important Factors of the Gospel in Relation to Fear

The gospel presentation methods under consideration consist of several sections wherein each section presents one or two components of the gospel, and each

[1] There are other traditional gospel tracts that have a similar presentation flow as the *Four Spiritual Laws*. The assessment of the *Four Spiritual Laws* for fear would be similar to these methods. One example is *Steps to Peace with God*. Billy Graham Evangelistic Association, *Steps to Peace with God* (Charlotte, NC: Billy Graham Evangelistic Association, 2006).

method employs an approach to present the atonement of Christ. I will argue the need to identify an appropriate approach to present the gospel relevant to fear and explain the criteria of the gospel components in relation to fear to examine the gospel presentation methods in the next section.

Need to Use an Appropriate Approach to Present the Gospel

What is the best way to present the gospel addressing the issues with fear? Undoubtedly, Christians must proclaim the gospel without a compromise and with no non-biblical elements. Christians, nonetheless, need to use a proper approach to present Christ and must emphasize presenting the gospel according to listeners' cultures so that listeners effectively hear the gospel. Gailyn Van Rheenen, for example, claims for the need to use an appropriate approach to introduce Christ in presenting the gospel because some approaches "would not create an urgency in [a listener's] heart to hear the Christian message."[2] Van Rheenen argues that the approach to present Christ that best resonates with the hearts of people in animistic cultures is to present "Christ, the triumphant one, who defeats the principalities and powers."[3]

As I intend to consider fear beyond animistic cultures, I contend that describing Christ as the victor is also impactful to present the gospel to those who live in non-animistic cultures with fear. Alan Howell writes three reasons to present Christ as the victor for people in animistic cultures. These reasons are also applicable to those in non-animistic cultures meaningfully influenced by fear.[4] The first reason Howell indicates is

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[2] Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Pasadena, CA: William Carey Library, 1991), 141.

[3] Rheenen, *Communicating Christ in Animistic Contexts*, 141. Many missiologists who work for animistic people have presented Christ as the victor that Van Rheenen suggests. See, for example, Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists," 71.

[4] Alan Howell, "Through the Kaleidoscope: Animism, Contextualization and the Atonement," *International Journal of Frontier Missiology* 26, no. 3 (2009): 139.

that this approach can attend to their strong concerns about the power against the spirit realm. This reason is binding not only to animistic cultures but also to all cultures where there is a strong desire for power against fear either coming from the spirit world or from the visible world. People need to perceive the power of Christ against spirits in the spirit realm as well as other fear factors in the visible realm. For the second reason, Howell believes that a legal context to present Christ, such as penal substitution, appears unreliable for the animists because relational contexts generally affect more than legal contexts. While this reason is effective to relationship-oriented cultures beyond animistic cultures, a legal approach is complementarily necessary where the legal and judicial system helps people understand the satisfaction model for Christ. For the third reason to present Christ as the victor for people in animistic cultures, Howell argues that people in animistic cultures draw attention more on present issues "with the spirit world, with community expectations, with personal failures, with issues of poverty and health, etc." than on eternal issues.[5] The animists' concerns and struggles are also the stimuli of fears prevailing in non-animistic cultures as I discussed in chapter 3. Accordingly, the gospel presentation approaches should display Christ as the victor so that people can understand that Christ has authority and power against fear.

I have discussed that there is an appropriate way of displaying Christ in presenting the gospel to make the presentation effective to listeners. I believe that looking for an appropriate way of presenting each component of the gospel is an attempt to find a better way of presenting the gospel to impact listeners' hearts and that it is necessary to identify important factors in each component of the gospel in relation to fear.

Criteria to Examine Gospel Presentation Methods

Can Christians use the existing gospel presentation methods to those who fear

[5] Howell, "Through the Kaleidoscope," 139.

in any context? If not, what revisions are necessary for this purpose? To answer these questions, I will assess the five gospel presentation approaches by the six components of the gospel and assess the applicability of these components when considering fear.

Gospel presentations generally consist of six components: God, sin, Christ, the human response, the Holy Spirit, and the church.[6] Note that the first four components are indispensable to present the gospel and invite a listener to accept Jesus, while the last two are necessary as follow-up steps when the listener accepts Jesus. Some gospel presentation methods may have an emphasis on presenting the gospel until the human response and are little attentive on the Holy Spirit and the church. While acknowledging this aspect, I will review all these six components in relation to fear in examining the gospel presentation methods to address the full spectrum of gospel presentation in this section. Also, I enumerate certain themes in each component in relation to fear, which I will use in the examination of the gospel presentation methods in the following section.

During the examination, I will assess how each component can be applied to those who fear with four categorizations: *absent*, *less relevant*, *relevant*, and *present*. The *absent* category indicates that a gospel presentation method contains scarce or no element to relate to the biblical teachings on fear. The *less relevant* and *relevant* categories denote that the presentation method has the terms or concepts that are not directly relevant to the biblical teachings on fear but can be applicable with more explanations. This means that the presenter can use this method by adding supplementary explanations. I will explain the distinction between these two categorizes in each component. The *present* category means that the method considers or is readily applicable to consider fear. Table 4 shows the key concepts related to fear in each component.

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[6] Some people use classifications differently. For example, Will Metzger suggests "five points" and Timothy Keller uses "four chapters." See Will Metzger, *Tell the Truth: The Whole Gospel Wholly by Grace Communicated Truthfully Lovingly*, 4th edition (Downers Grove, IL: InterVarsity Press, 2012), 102–32, and Timothy Keller, *Center Church*, Unabridged edition (Grand Rapids: Zondervan, 2017), 33.

Table 4. The key factors of the gospel in relation to fear

Components	Key aspects	Impacts
God	The creator The care-giver	God has the supreme authority and power against fear. God cares for man and helps them overcome fear.
Sin	The origin of fear Death Enslaving power	Fear is inevitable for the sinnful nature. Fear is not God's design, just as sin is not. The salvation from sin is the ultimate solution to fear.
Christ	The Lord The victor	Christ has the authority and power against fear. Christ is the ultimate solution to overcome fear. Believers have nothing to fear in Christ.
Man's response	A personal relationship	Repentance and faith brings unity with Christ.
The Holy Spirit	Indwelling God	He is more powerful than any fearful beings. He empowers man to stand against fear.
The Church	A new community	Believers work together against fear.

God as our Creator, King, and Father. As the creator of the world, God has ultimate authority and ownership over men's daily lives (Gen 1). Having justice and mercy as his attributes, God is the sovereign king. God is also the loving father, who cares for his children (Rom 8:32). These points imply three things in relation to fear: First, God has supreme authority with power over whatever people fear. Second, God cares for those who fear. Third, God provides treatments to overcome fear.

For the assessment of the applicability, I will consider two questions: Does the gospel presentation method in review present God as the creator of the world, as well as the creator of men and women? Does the method present God as a caregiver or loving God toward those with fear? If the method does not show affirmative answers to both questions, I will use an *absent* category, and if there is one affirmative answer in the method, I will categorize the component as *relevant*, while I will use a *present* category if

I find affirmative answers in the method to both questions.

The sinfulness of men. Men are separated from God and unable to come to God by themselves. Men have a sinful nature and have the tendency to live against God. Men need salvation. In regard to fear, I consider the following three points: First, fear came into the world as a consequence of the original sin. Second, men inevitably have come to fear death, people, nature, supernatural beings, and others, contrary to God's original intention. Third, men need the salvation of God from the enslaving power of sin and death. With the salvation of God, men have the liberation from all fear stimuli (Rom 8:31-39).

For the applicability, I will consider the following two questions: Does the gospel presentation method imply that fear entered the world because of sin? Does this method address death in relation to sin? Does the method imply that fear is a result of the enslaving power of sin? If the method addresses none, one, two or all three of the questions, I will use the categories of *absent, less relevant, relevant*, and *present,* respectively.

Christ as the Victor and Savior. Jesus "came to seek and to save the lost" (Luke 19:10) with "all authority . . . in heaven and on earth" (Matt 28:18). Through his death and resurrection, Christ "disarmed the rulers and authorities and put them to open shame, by triumphing over them in him" (Col 2:15). Fear can be addressed with three points: First, Christ is the victor with power over all things that cause fears except those from God. Second, Christ is the only way to be free from the slavery of sin and fear (Gal 5:1). Third, in Christ, nothing "will be able to separate us from the love of God" (Rom 8:39).

For the applicability categories, I will employ the following questions: Does the gospel presentation method indicate that there is nothing to fear in Christ? Does the method introduce Christ as the victor? If the method does not have an affirmative answer to either question, I will put an *absent* category for this component; if the method has a

positive answer to only the first question, I will use a *relevant* category. Otherwise, I will categorize this component with a *present* category.

The human response. Man must respond with "repentance toward God and faith in our Lord Jesus" (Acts 20:21). Man is saved by faith alone (Gal 2:16). Faith means having a relationship with Jesus (John 15:40). These points imply that man has the solution to conquer fear by having faith in Christ because of Christ's power and authority over fear. I will categorize this component as a *present* category if a gospel presentation method presents the human response in a relationship context, such as indicating that people begin a personal relationship with Jesus by accepting him as the Lord. When the gospel presentation invites listeners to respond the gospel with repentance and faith, I will label a *relevant* category for this component and an *absent* otherwise.

The Holy Spirit. God sent the Holy Spirit, or the helper, to "convict the world about sin, righteousness, and judgment" (John 16:8). The Holy Spirit seals the salvation and guides believers (Eph 1:13; John 16:13), and the Holy Spirit indwells and empowers believers (1 Cor 3:16; 12:6). Regarding fear, the Bible teaches that the Holy Spirit is God's personal presence in believers—the presence of God who has supreme authority with power against fear. For the applicability, if the method does not mention the Holy Spirit, I will use an *absent* category. Otherwise, I will categorize this component as a *present* category.

The church. The new life in the community, or in the local church, is an essential part of evangelism because Christians' ways of living resonate with their witness.[7] Believers become members of the local church as a new spiritual family (1 Tim 3:15). In the new life, each believer grows with the Word of God (1 Pet 2:2) and God answers believers' prayers (1 John 5:14, 15). This new life implies two things concerning

[7] Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, Il: Crossway Books, 2007), 67.

fear: First, believers work together against fear. Second, believers experience God's authority and power against fear through prayers. For the applicability of the component of the church, if the method does not mention the church, I will label this component with an *absent* category. If the method presents the church as a new community to join as a Christian, I will use a *relevant* category, while if the method explains that Christians support each other in the church, I will categorize this component with a *present*.

Table 5 shows the summary of the criteria to assess the applicability for the gospel components that I have described.

Table 5. The criteria for the categorization in the gospel presentation method

Component	Questions	*Absent*	*Less relevant*	*Relevant*	*Present*
God	1. Does the method present God as the creator of the world, as well as men and women? 2. Does the method present God as a caregiver or loving God?	"No" to both questions	—	"Yes" to one question	"Yes" to both questions
Sin	1. Does the method imply that fear entered the world a consequence of sin? 2. Does this method address death in relation to sin? 3. Does the method imply that fear is a result of the enslaving power of sin?	"No" to all questions	"Yes" to one question	"Yes" to two questions	"Yes" to all questions
Christ	1. Does the method indicate that there is nothing to fear in Christ? 2. Does the method introduce Christ as the victor?	"No" to all	—	"Yes" to question 1	"Yes" to question 2
Human response	1. Does the method invite listeners to respond with faith and repentance? 2. Does the method present the human response to begin a relationship with Jesus?	"No" to both questions	—	"Yes" to question 1	"Yes" to both questions
Holy Spirit	Does the method address the Holy Spirit?	"No"	—	—	"Yes"
The Church	1. Does the method present the church as a new community to join? 2. Does the method explain that Christians work together against fear as the body of Christ?	"No" to both questions	—	"Yes" to question 1	"Yes" to both questions

Examination of the Five Gospel Presentation Methods

Many Christians have used these five methods to share the gospel and have impacted many people. I will inspect how Christians can use these methods to those who fear spiritual beings, nature, people, and others. I will apply the aspects in tables 4 and 5 and suggest some necessary supplementations, if any.

The Four Spiritual Laws

The *Four Spiritual Laws* (FSL) is an evangelism method that Bill R. Birght, the founder of Campus Crusade for Christ, known today as Cru, developed in 1951 to present the message of the gospel to university students in less than eighty words.[8] Joshua J. Kellogg reports that the intention of this simplified evangelism method is to "reach as many people as possible with the Gospel" and distinguishes this method from others in that FSL "starts on a positive note in explaining God's love rather than starting by explaining how mankind is sinful."[9] Bright developed this method under the influence of the Cold War to defend the young people against communist atheism.[10] Employing a parallelism arguement that spiritual laws exist for the relationship between God and man just as physical laws exist for the physical world, this approach intended to reach, but was not limited to, educated people[11]. As FSL is published in a form of a booklet, one of the characteristics of this method is that each page has a transitional phrase so that readers easily follow the flow of the message by reading through the passages.[12]

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[8] "Died. William ('Bill') R. Bright," *International Bulletin of Missionary Research* 27, no. 4 (October 1, 2003): 164.

[9] Joshua J. Kellogg, "The Four Spiritual Laws: An Analysis of Campus Crusade's Method of Evangelism" (Senior Honors Thesis, Lynchburg, VA, Liberty University, 2012), 4.

[10] Cas Monaco, "Bill Bright's (1921–2003) *Four Spiritual Laws* Reimagined: A Narrative Approach to Meaningful Gospel Conversations for an American Twenty-First-Century Secularized Context" (PhD diss, Wake Forest, NC, Southeastern Baptist Theological Seminary, 2020), 64, https://www.proquest.com/openview/003724e24648323cfe181794e656b5b1/1?pq-origsite=gscholar&cbl=44156.

[11] Monaco, "Bill Bright's (1921–2003) *Four Spiritual Laws* Reimagined," 30–31.

[12] Bill Bright, *Have You Heard of the Four Spiritual Laws?* (Peachtree City, GA: Campus

Description of the presentation. FSL consists of two parts: the former introduces the "four spiritual laws" in relation to man's relationship with God and ends with an invitation to listeners to receive Christ, and the latter follows to explain the meaning of responding to the message to accept Christ.[13] I divide the whole message into six sections where each section has one of the six components that I described in the previous section. This method is succint and uses condensed phrases associated with Scripture verses to present the components. The six sections are as follows:

The first section presents the first law that "God **loves** you and offers a wonderful **plan** for your life" (emphasis in the original).[14] The introductory phrase is a parallel between physical laws and "the spiritual laws" to explain the relationship between God and man.[15] The first law addresses God's love and God's plan, where two Scripture verses, one verse for each topic, appear as an explanation. Then, a question follows, as a transitional phrase to the second law, asking why "most people" do not experience the "full and meaningful" life.[16]

In the second section, the second law describes the status of man, indicating two reasons why man "cannot know and experience God's love and plan"; the first is because man "is sinful" and the second is because man "is separated" from God.[17] Man becomes independent from God and has lost the relationship with God as a result. An illustration visualizes the separation as a distant space between God and "sinful man,"

Crusade for Christ, 1993).

[13] Bright, *Have You Heard of the Four Spiritual Laws?*

[14] Bright, *Have You Heard of the Four Spiritual Laws?*, 2.

[15] Bright, *Have You Heard of the Four Spiritual Laws?*, 2.

[16] Bright, *Have You Heard of the Four Spiritual Laws?*, 2.

[17] Bright, *Have You Heard of the Four Spiritual Laws?*, 4–5.

followed by a transitional phrase to introduce "the only way to bridge" the space in the third law.[18]

The third law appears in the third section, presenting three aspects about Jesus: "Jesus died in our place," "rose from the dead," and is "the only way to God."[19] A diagram accentuates God's provision constrated with the space in the second law. A transitional phrase prepares readers for an additional step to have the abundant life in addition to understanding the three laws.

The fourth and last law covers the remaining part of the method and this law has more than one component. I divide this law into three sections to match with the remaining three components: the human response, the Holy Spirit, and the church.[20] The human response section include three aspects about receiving Christ: the need to receive Christ, the meanings of receiving Christ, and how to receive Christ. An illustration contrasts the "self-directed life" and the "Christ-directed life" to describe the meanings of receiving Christ.[21] It encourages readers not to "depend on feelings."[22]

The fifth section is concering the results of receiving Christ, indicating the following four points: the presence of Christ, the forgiveness of sins, becoming a child of God, and having eternal life.[23] In the last section, this method concludes the gospel presentation by offering suggestions. The suggestions for spiritual growth are praying daily, reading the Bible daily, obeying God, witnessing God by "life and words," trusting

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[18] Bright, *Have You Heard of the Four Spiritual Laws?*, 5.

[19] Bright, *Have You Heard of the Four Spiritual Laws?*, 6.

[20] The theme of the fourth law is that "[w]e must individually receive Jesus Christ as savior and lord; then we can know and experience God's love and plan for our lives." The first sentence is with respect to the human need, while the latter is the new life, which is associated with the Holy Spirit and the church. Bright, *Have You Heard of the Four Spiritual Laws?*, 8–15.

[21] Bright, *Have You Heard of the Four Spiritual Laws?*, 9.

[22] Bright, *Have You Heard of the Four Spiritual Laws?*, 12.

[23] Bright, *Have You Heard of the Four Spiritual Laws?*, 13.

God "for every detail" of life, living with the Holy Spirit, and practicing fellowship in a "good church."[24]

Evaluation of the method on fear. This short gospel presentation method has significantly impacted many people to know Christ.[25] It appears that the parallelism bewteen physical laws and spiritual laws touches the hearts of many people.[26] Because this method is a succint presentation of the gospel message that has one or two sentences for each gospel component, a presenter of FSL should add explanations for these sentences.

Regarding God, the first and second laws describe God's love and plan for man. This method does not explicitly describe God as the creator of the world—the creator of men, women, nature, and unseen beings. If listeners, who fear, understand God as the creator, as well as the loving one, they can relate their fear with the authority and the power of the creator even though a presenter does not specifically have attention to fear. In the second law that "man was created to have fellowship with God," it is ambiguous, even though implied, that God created man.[27] Hence, God in this method is irrelevant to fear and I categorize this component as *absent* in relation to fear.

Regarding sin, the method appears to have a focus on the current status of man, not addressing the original sin that caused the origin of fear. Besides, fear does not appear in the context of sin in this method and it is difficult for people who fear to imagine that they can overcome fear through the power and the authority of Jesus. Nevertheless, this

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[24] Bright, *Have You Heard of the Four Spiritual Laws?*, 14–15. The last suggestion is a separate one in the booklet, and the first six suggestions form an acrostic with the word *growth*, which I do not follow in this paper. This acrostic expression changes when translating into other languages. The Spanish version, for example, uses the word *Cristo* (Christ). Bill Bright, *Conoces Ias Cuatro Leyes Espirituales?* (Medley, FL: Editorial Unilit, 1996), 14.

[25] Monaco, "Bill Bright's (1921–2003) *Four Spiritual Laws* Reimagined," 65.

[26] Scott Dawson, *The Complete Evangelism Guidebook: Expert Advice on Reaching Others for Christ* (Grand Rapids: Baker Publishing Group, 2008), 171.

[27] Bright, *Have You Heard of the Four Spiritual Laws?*, 4.

method addresses death as the wage of sin, and I categorize this component as *less relevant*. This method presents the atonement of Christ through penal substitution; this method does not address the authority and power of Jesus, nor mentions that there is nothing to fear in Christ.[28] Thus, I categorize this component as *absent*. When a presenter complements the victory over sin, as well as over all things, such as death, angels, and rulers (Rom 8:38-39), it would be helpful for listeners to conceive that Christ is the victor.

In presenting the human response, this method contrasts two types of life: self-directed life versus Christ-directed life. The diagram with two circles, representing the two kinds of life, is very expressive for listeners to see the differences between the two types of life. This method also addresses feelings with an illustration of a train that has a locomotive, a fuel car, and a caboose lebeled as fact, faith, and feeling, respectively. This method encourages a believer not to depend on feelings, as the train can run with or without a caboose. These two visualizations—the diagram with two circles and an illustration of a train—can be utilized as a bridge to address the issues of fear, and thus I categorize this component as *present*. To use this method to people under the influence of fear, a presenter needs to explain that a believer begins a personal relationship with Jesus once receiving Christ.

Regarding the Holy Spirit and the church, this method mentions both, which are the most influential factors for Christians to confront fear. I categorize both components as *present*.

Since the first three components—God, sin, and Christ—lack the elements connected with fear, the presenter of this method should be prepared to supplement necessary elements. The presenter can enact this supplement with only a few words. For example, when the presenter says that "man was created to have fellowship with God" in

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[28] Bright, *Have You Heard of the Four Spiritual Laws?*, 7.

the second law, he or she can add a few words about how God created man and the world. Regarding sin, the presenter can add fear, along with men's efforts, when describing the space in the diagram. In presenting Christ in relation to fear, it would be sufficient to add 1 Corinthians 15:56-57, when mentioning 1 Corinthians 15:3-6 in the script.

Come Home

The outline *Come Home* is the gospel presentation that Will Metzger suggested in his book *Tell the Truth* in 1981.[29] Metzger laments that the evangelism methods he had experienced "seemed impersonal and manipulative" and states that the design of the outline *Come Home* is an attempt to provide a balanced outline having all important elements of the gospel.[30] In proposing this method, he underlines three characteristics of the outline *Come Home*: the whole gospel, message-centered witness, and God-centered evangelism.[31] Regarding the whole gospel, he argues that the gospel presentations should reveal "the whole truth." He believes, for example, that when listeners hear God's love, they understand God with a human perception of love. Because of this, Metzger argues that the goepel presentations must address biblical meanings of divine love. Concerning message-centered witness, Metzger claims that the gospel presentations should send messages from the Bible, while the presentations with method-centered witness give messages from the presenters' experience. He asserts that the gospel presentation must be God-centered evangelism, refuting me-centered ones which present truth "out of

[29] Metzger, *Tell the Truth*, 17.

[30] Metzger specifically does not name any method in his book regarding his frustration. Metzger, *Tell the Truth*, 14–17.

[31] Metzger argues that many evangelism methods are "me-centered evangelism" and that this type of witness presents shrunken versions of the gospel. Metzger, *Tell the Truth*, 89–96.

context."[32] Metzger accordingly suggests a gospel presentation based on biblical stories with a diagram, which takes about twenty minutes.[33]

Description of the method. The diagram for the *Come Home* method has a summary of the gospel with "the five pivotal truths: God, his law [life], our sin, Christ's salvation and our response."[34] Each truth consists of five elements: key concepts, a point to emphasize, a biblical story and individual verses associated with the truth, an illustration to explain the truth, and a transitional statement. The flow following these five truths in order is called "the Road of Life," which takes listeners "either to hell or . . . to heaven and home."[35] I describe a summary without the diagram of this method.[36]

The first truth is about God. There are three roles to present God as: the maker, the love-giver, and the law-maker. The biblical story for God is Paul's preaching in the Areopagus in Acts 17:22-34, and an individual verse is Revelation 4:11. The illustration explains that God created the world and gave us the Bible to know him.

The second is about life, which has three aspects: (1) God gave men and women a unique way to get to "the eternal home" to God. (2) God gave men and women two rules to maintain "our freedom": to love God and to love "all people." (3) Perfect obedience to these two rules is obligatory to stay "on the road." The biblical passages for life include Mark 12:30-31 and the story of the rich young man in Mark 10:17-27.

The third is about sin, having three aspects: (1) Sin is the failure to obey God's rules. (2) The relationship with God is broken, and sin caused a great gap between God

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[32] Metzger, *Tell the Truth*, 94.

[33] Metzger, *Tell the Truth*, 261. Metzger admits that the summary of the gospel in this presentation is extensive, but he believes that it is necessary. Metzger, *Tell the Truth*, 18.

[34] He describes the second truth as "his law" in his book, but this truth appears as "life" in the diagram. Metzger, *Tell the Truth*, 132. Metzger provides two diagrams: one for the training purpose and the other for the presentation purpose. The former diagram has detailed explanations of the simplified version. Metzger, *Tell the Truth*, 279.

[35] Metzger, *Tell the Truth*, 132.

[36] Metzger, *Tell the Truth*, 275–76.

and man. (3) God has to punish sinners. The biblical passages for sin are Romans 3:20 and the story of Jesus with the Samaritan woman in John 4:4-30.

The fourth is regarding Jesus Christ as the way back to life. This truth has four aspects: (1) God sent Jesus as a way to go back to God. (2) Jesus did not sin. (3) Jesus died as a substitute to take the punishment for our sin. (4) Jesus rose from the dead. This truth has the biblical passages of Romans 5:6-8, as well as John 19:17-20:31 for the death and resurrection of Jesus.

The last is about the human response. We have to respond God. As a response, this method invites listeners to repent and trust in Jesus Christ. If they do, they come back "home" and go to hell otherwise. This part has the story of the parable of the prodigal son in Luke 15:11-32 and Scripture verses of Psalm 51:1-4 and Romans 10:9-10.

Evaluation of the method on fear. As Metzger clarifies, this method has an emphasis on "a scriptual doctrine" and thus includes a biblical story and Scripture verses for each of the five biblical topics, which is similar to *From Creation to Christ*.[37] Utilizing biblical stories has an advantage in relation to fear. When telling a stories, a presenter adjusts details of the stories.[38] Thus, a presenter easily adapts biblical stories relevant to listeners' contexts. In this sense, a presenter can find relevance of each truth to fear from biblical stories in this method.

This method presents God as the maker, the love-giver, and the law-maker, which are essential aspects of God in the lens of fear. Also, the biblical passage for this first truth is Paul's speech in the Areopagus, where Paul addresses other gods. This Bible story, along with the illustration in this part, clarifies that the God of the Bible has the supreme authority and loves people even though they do not know God. Listeners of this

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[37] Metzger, *Tell the Truth*, 17.

[38] Christine Dillon, *Telling the Gospel Through Story: Evangelism That Keeps Hearers Wanting More*, Illustrated edition (Downers Grove, IL: InterVarsity Press, 2012), 64-70.

method can perceive that the God of the Bible is more powerful than others that cause fear to them. I categorize this component as *present*.

This method presents sin with a contrast between God-centered and self-centered living. Even though the flow centers on a legal context, this contrast reveals that sin is life without God, or without the most powerful being, with which the presenter of this method can elucidate to listeners in fear contexts that fear becomes a powerful influence in self-centered living. To make a clearer relevance of sin with fear, the presenter can supplement that fear is a result of the enslaving power of sin, thus I categorize the truth on sin in this method as *present*.

The script of *Come Home* describes Christ as the substitute for our sins, which conveys little in fear contexts. However, because this method uses biblical passages, the presenter can address Christ as the victor without altering the passages. Additionally, the presenter can comment on the victory of Jesus over death with an emphasis on the last part of the same story (John 20:19-31). He or she may provide other biblical passages to declare Christ as the victor. For example, the presenter may want to use Romans 6:6-7, instead of 5:6-8, which indicates that we are delievered from the power of sin through Christ: "For we know that our old self was crucified with him so that the body ruled by sin might be rendered powerless so that we may no longer be enslaved to sin, since a person who has died is freed from sin" (Rom 6:6-7). The categorization for Christ is *present*.

Regarding the human response, this method invites listeners to repent and trust in Jesus Christ. The instruction for this step, however, is in legal terms. The example prayer, for example, includes that "I desire to follow your instructions whatever it may cost me."[39] To consider fear contexts with this method, a slight alteration of this instruction is necessary so that the prayer is to follow Jesus and begin a personal

[39] Metzger, *Tell the Truth*, 280.

relationship with him. This component is *relevant* to fear contexts.

This presentation ends with the invitation and addresses little about the assurance of salvation and the new spiritual life. The *Come Home* method lacks any mention of the Holy Spirit and the church, for which I label both with an *absent* category. As Metzger provides a training material in his book, Christians, who want to use this method in fear contexts, can revise this material to cover the topics of the Holy Spirit and the church.[40]

Three Circles

Chad Austin writes that Jimmy Scroggins designed the *Three Circles* in 2008 out of the need to share the gospel with those who came to his church but did not know the Bible.[41] According to Austin, Scroggins, after becoming the pastor of Family Church in West Palm Beach, FL, started a marriage preparation class where he found that the couples in his class needed to hear the gospel. Motivated from this incident, Scroggins developed the framework that became the *Three Circles*.

Kevin Ezell recognizes the charateristics of this method with its simplicity, visualized presentation, and good conversation approach.[42] Scroggins, Steve Wright, and Leslee Bennet believe that this method is simple and reproducible because a new believer can quickly learn and be able to use the method to share the gospel with others.[43] This method has an emphasis on the presentation of the gospel in individual conversations,

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[40] Metzger, *Tell the Truth*, 234–82.

[41] Chad Austin, "The Origin of the '3 Circles' and Why It's Relevant to Your Ministry," Baptist State Convention of North Carolina, 2020, https://ncbaptist.org/the-origin-of-the-3-circles-and-why-its-relevant-to-your-ministry/.

[42] Jimmy Scroggins, Steve Wright, and Leslee Bennet, *Turning Everyday Conversations into Gospel Conversations* (Nashville: B&H Publishing Group, 2016), 12, Apple book.

[43] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 23.

where the training for this method centers on transitioning daily conversations into gospel conversations.[44]

Description of the presentation. This method comprises three circles, where each circle represents God's design, brokenness, and the gospel, respectively. Scroggins, Wright, and Bennet propose a script to share the gospel with this method, which I summarize in this section.[45] The basic story line of this method is that departing from God's design leads sinful people to brokenness, from which people are rescued by repenting and believing the gospel.

The presentation begins by drawing a circle, writing *God's design* in the circle. A presenter explains that God wonderfully created nature and people with a purpose. Then the presenter explains that he or she "rebelled against" God's design because of not desiring "to be under anyone's design or rule."[46]

After drawing an arrow with a label *sin* from the circle, the presenter draws the second circle, writing *brokenness* inside. With "squiggly lines" from the second circle, the presenter spells out many forms of brokenness, such as struggles, conflicts, "guilty feelings, shame, and emptiness," which people try to overcome in their own ways.[47]

The presenter draws the third circle, writing *the gospel*, an up arrow, a cross, and a down arrow inside the circle. He or she explains the meaning of the word *gospel* as good news, for which the presenter presents Jesus with four points: (1) Jesus is God's son

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[44] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 43.

[45] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 55–65.

[46] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 58.

[47] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 59.

whom God sent, (2) lived "a perfect life (down arrow)," (3) died for "our sin (cross)," and (4) resurrected "from the dead (up arrow)."[48]

The presenter draws an arrow from brokenness to the gospel circles, writing *repent and believe* along with this arrow, and explains the words *repent* and *believe*. The presenter draws the last arrow from the gospel to God's design, writing *recover and pursue* below the arrow, and explains that we begin recovering and pursuing God's design when we repent our sins and believe in Jesus. Then the presenter invites listeners to repent and believe the gospel.

Evaluation of the method on fear. This method has one central storyline of the gospel: The recovery from brokenness through the gospel toward God's design. The script of Scroggins, Wright, and Bennet provides a gospel presentation example in the US and this script reveals the perceptions in the contexts of churches in the US. The authors, for example, describe the gospel in guilt/innocence contexts, presenting Jesus as penal substitution.[49] This presentation method, nevertheless, has much room for a presenter to expand the focus of the gospel theme to the contexts of fear if the presenter relates brokenness with fear. To use this method to those who fear, therefore, a presenter needs to complement several elements of the gospel components.

In the section of God's design in this method, God is described as the one who designed everything, including our bodies and nature. Even though the script has a focus on the design rather than the designer, the presenter can revise this section to present God as the creator with supreme authority and with the power to speak about fear. The focus on God's design clearly offers God as the caregiver of man. I assign the component of God a *present* category for the exandability.

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[48] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 61.

[49] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 32–39.

As the arrow from God's design to brokenness, sin is depicted as the depature from God and rebellion against God. The script only mentions "guilty feelings, shame, and emptiness," but the presenter can supplement that fear is a consequence of sin and that brokenness includes feelings of fear against death, people, nature, or supernatual beings.[50] I categorize the component of sin as *relevant.* Regarding Jesus, as addressed above, the script presents him through penal substitution. The presenter, thus, needs to recognize Jesus as the victor over all things against fear. As this component needs supplementary explanations to consider fear, I categorize this component as *absent*.

In relation to the human response, the script does not explain the response in a relational context with Jesus. In the script, the invitation question asks a listener to repent and "believe the gospel," without addressing that each person should receive Jesus as his or her Lord and Savior.[51] Receiving Jesus as the Lord is significant in fear contexts because it denotes that a listener has the victor and powerful one in his or her life. I label this component of Christ as *relevant*.

The components of the Holy Spirit and the church barely appear in this method, and accordingly I assign both an *absent* category for the applicability. The last arrow with a label *recover and pursue* can be a place to address these components. To employ this method in fear contexts, a presenter needs to develop a script to present recovery and pursuit as what Christians do together as a spiritual family with God's presence.

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[50] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 29.

[51] Scroggins, Wright, and Bennet, *Turning Everyday Conversations into Gospel Conversations*, 68.

From Creation to Christ

From Creation to Christ (C2C) was formerly established as a chronological Bible study technique to teach and train people in oral cultures with forty-two biblical narratives.[52] People later revised C2C as a gospel presentation method to people in all cultures in fifteen minutes, and the *Training for Trainers* (T4T) movement has promoted this method in the context of the *Church Planting Movement* (CPM).[53] As a part of T4T, Steve Smith and Ying Kai offer a summary of "the Bible's basic message" from God's creation to Jesus in presenting "how to come back to God."[54] Presenting the gospel in this method is like telling stories from memory without mentioning a Scripture verse until the last part, where the presenter mentions a few verses. For the significance of storying methods of the gospel presentation, Christine Dillion argues that telling and discussing stories makes people more willing to believe in Christ than other methods that are "time-efficient and produce guaranteed results."[55]

Description of the presentation. In this section, I summarize the message in C2C that Smith and Kai propose.[56] This method consists of eight parts, where the presenter offers an invitation to repent and believe in Jesus and an assurance of salvation in the last part.

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[52] For example, see Kuem Ju Lee, "Bible Storying: A Recommended Strategy for Training Church Leaders in Oral Societies" (PhD diss, Louisville, The Southern Baptist Theological Seminary, 2005).

[53] Smith and Kai promote three gospel presentation methods as "highly effective presentations." The other one is *How to Have Assurance of Salvation.* See Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution: The Story Behind the World's Fastest Growing Church Planting Movement and How It Can Happen in Your Community!* (Monument, CO: WIGTake Resources, 2011), 219.

[54] Stephen Smith and Ying Kai, "Creation to Christ Story," T4T Resources, 2021, http://t4tonline.org/wp-content/uploads/2011/02/2-Creation-to-Christ-Story.pdf.

[55] Dillon, *Telling the Gospel Through Story*, 12.

[56] Smith and Kai, "Creation to Christ Story."

In the first part, a presenter introduces the background of the story; the story is from the Bible about the relationship of God with the world. The presenter proclaims that the stories are true and reliable because these come from the word of God.

The second part addresses God's creation and God's relationship with man and woman that God created. God is the creator of everything in the world, including nature, angels, man, and woman. God maintained a good relationship with the man and woman, while God allowed them to eat from every tree in the garden except one.

In the third part, the presenter explains that people are separated from God. The persenter elucidates sin with three layers—the fall of the devil, the disobedience of man and woman against God's command, and the sin of all human beings—declaring that all people "cannot live forever with God as . . . designed."[57] The fourth part describes the ten commandments and sacrifices, where the former teaches people how to live with God and with other people, and the latter describes how God forgives people through the blood of animals each time they sin. The conclusion of part four is that people cannot recover their relationship with God on their own terms.

In the fifth part through the seventh, the presenter discusses Jesus. The birth and life of Jesus appear in the fifth, describing Jesus as the one who God sent, as a teacher, and as a miracle worker against nature, demons, and the dead. These stories show that Jesus loves people. The sixth part depicts the death and the resurrection of Jesus as the perfect sacrifice as the substitute for our sin to give us a way to go back to God.

In the seventh part, the story of the wandering son is the main story, where a younger son left his father, repented, and came back to his father, and the father received him. The presenter explains that people are like the prodigal son and presents Jesus as the unique way to live with God. The last part includes a summary of the story and an

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[57] Smith and Kai, "Creation to Christ Story," part 3.

invitation to the listener to repent and believe in Jesus as his or her "new Master."[58] An assurance of salvation and an exhortation to share the story with others follow this invitation to conclude the presentation.

Evaluation of the method on fear. Stephen Smith suggests that a presenter should tell "the Bible story" from memory using his or her own words without adding "extra details," opinions, or interpretations.[59] It implies that this method has its emphasis on a storytelling, where the presenter can expand each section with more stories if necessary.

God is presented in the first and second parts, as the creator of the world, including angels, and as the provider to men and women. The first part especially begins with "the Most High God" to indicate that the God in the story is not a god of any religion. This method thus presents God as the relational ultimate being with the ultimate authority and love. This implies that listeners can relate God to their contexts of fear even though the presenter does not intend to address fear, hence I categorize this component as *present* for applicability to fear contexts.

In this method, sin is addressed in the third and fourth parts, where a presenter explains what sin is in the former part and how sin has impacted men and women in the latter. It is necessary that the presenter explains that fear entered the world as a consequence of sin, but two points offer vigorous relevance to fear contexts: One is addressing invisible beings in explaining sin, and another is an emphsis that men and women cannot go back to God as a result of sin. The category of this component is also *present*.

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[58] Smith and Kai, "Creation to Christ Story," part 8.

[59] Stephen Smith, "Gospel Presentations Used in T4T Packages," T4T Resources, 2011, 5, http://t4tonline.org/wp-content/uploads/2011/02/3d-Gospel-Presentations-Used-in-T4T-Packages.pdf.

The presenter introduces Christ in the fifth and sixth parts, where the former part contains stories on Jesus's miraclous power and authroity against nature, human needs, disease, and death. It is necessary for the presenter to include the phrase "Christ the victor" in the fifth part to use this method in fear contexts. I assign a *present* category for this component.

The human response appears in terms of relationships in the seventh and eighth parts of this method: God restores listeners' relationships with him through Jesus, and listeners take Jesus as the their master by repenting and believing in Jesus. I label the human response as *present*.

As the name of this method suggests, this method does not include a story for the Holy Spirit and the church, even though the church is briefly mentioned in the last part. If the presenter wants to use this method in fear contexts, he or she needs to find some passages on the Holy Spirit, such as the story of Cornelius in Acts 10, and the church, such as the story of fellowship in the church in Acts 2:42-42, to add them to the flow of the story. I categorize these two in the script of Smity and Kai as *absent* and *relevant*, respectively.

Nonetheless, because this method has biblical stories to present each component of the gospel, much of the presentation depends on the presenter. The presenter should prepare biblical stories according to the context of listeners and the method itself is applicable to all cultures.

Any-3: Anyone, Anywhere, Anytime

The *Any-3* evangelism is an evangelism method that Mike Shipman designed "to share the gospel with anyone . . . anywhere and at anytime" in the context of the ministry for Muslims, and this method became a main evangelism tool in CPMs.[60] The

[60] Mike Shipman, *Any-3: Anyone, Anywhere, Anytime: Lead Muslims To Christ Now!* (Monument, CO: WIGTake Resources, 2013), 11, Kindle.

Any-3 approach is a formulation from Jesus's converstaion with the Samaritan woman at the well in John 4, and this method, therefore, Shipman believes, is also effective for non-Muslims in "any culture or worldview."[61]

Shipman describes that the *Any-3* evangelism emphasizes natual transitions from casual conversations to the gospel conversation, which is similar to Scroggins's *Three Circles*.[62] Since Muslims are likely to agree that all human beings have the problem of sin, the transitional question to the gospel conversation centers around the issue of sin.[63] To bring up spiritual issues in the converstaions, Shipmand suggests asking questions "in a non-threatening way."[64]

Description. This method has five steps; being "an intentional path" for conversations, this method comprises a series of suggested questions in each step.[65] In step 1, a presenter has a casual conversation with the listeners to make a connection with them. Shipman denotes that "finding a common ground" is the main goal in this step.[66] The transitional question is to ask about their religion.

In step 2, the presenter changes the conversation to talk about God. The converstation develops based on two general perceptions:[67] First, people are trying to please God. Second, all people have sinned and need to pay their sins off. The transition to the next step is to change listeners' attention from general perceptions of sin to personal ones.

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[61] Shipman, *Any-3*, 12–13.

[62] Shipman, *Any-3*, 13.

[63] Shipman, *Any-3*, 15.

[64] Shipman, *Any-3*, 33.

[65] Shipman, *Any-3*, 16.

[66] Shipman, *Any-3*, 20.

[67] Shipman, *Any-3*, 28.

Step 3 addresses the lostness of listeners, where the presenter asks listeners whether their sins are paid off.[68] Shipman asserts that this step is particularly important with Muslims because this step helps them recognize their own lostness and helps them to be prepared for the next step.[69] Then, the presenter divulges that God's solution to obtain forgiveness of sin is different from other religions and shares his or her conviction of forgiveness of sin as the transition to step 4.

In step 4, the presenter proclaims the gospel, where this method suggests telling stories instead of stating "propositional truths about the gospel."[70] In this method, Shipman suggests using "The First and Last Sacrifice Story" with Muslims, which consists of "brief versions of five sacrifice stories."[71] This step stresses the uniqueness of the biblical solution. By telling these stories, the presenter describes Jesus as God, his death as the sacrifice for us, and the impact of his death on us. For the transition to the last step, the presenter contends that the listeners need to respond to have their sins forgiven.

The last step is an invitation to listeners for a decision: "Do you believe that Jesus died as a sacrifice for our sins and was raised from the dead?"[72] Shipman expects one of the three responses—yes, no, or I do not know—and suggests practical steps to move the presentation forward with each of these responses.[73]

Evaluation of the method on fear. I believe that *Any-3* can conquer the problems with fear because the discussion for spiritual matter begins with people's

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[68] Shipman, *Any-3*, 17.

[69] Shipman, *Any-3*, 22.

[70] Shipman, *Any-3*, 29.

[71] Shipman, *Any-3*, 37.

[72] Shipman, *Any-3*, 29.

[73] Shipman, *Any-3*, 92–93.

inability to please God, which is also related to fear. *Any-3,* however, was originally designed for Muslims. This method is, then, based on the presuppositions of Muslims. For example, this method assumes that listeners have perceptions on God and sin, and hence does not address spending time to explain who God is and what sin is. I presume that to accept Jesus as their Lord is a thoughtful decision for a Muslim and makes him or her ready to accept the Bible entirely. To use this method in other cultures, therefore, a presenter should consider examining the presuppositions behind this method.[74] In this sense, to use this method to those who fear invisible beings and people, the presenter needs to prepare additional explanations to present the gospel, for which I include some suggestions below.

This method begins with a conversation on similarities among "most religions" in step 1 and moves toward the distinctiveness of the gospel in step 3.[75] Accordingly, the presenter should maintain careful attention to clarify the perceptions of certain terms, such as God, sin, forgivness, and salvation. In this method, the distinction on forgiveness of sin comes up in step 3. Because the presenter discusses the components of God and sin in steps 2 and 3, he or she needs to explain the distinctiveness of biblical concepts of God and sin before discussing the forgiveness of sin.

Regarding God, for example, God is introduced as an object to please. This implies that people in fear contexts may have general perceptions of a god or gods and promptly connect these perceptions into the conversation. Muslims are monotheistic, which the presenter may not assume in other cultures. The presenter of this method in other cultures, therefore, must necessarily address the biblical perceptions of God.

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[74] Shipman gives some suggestions to adapt this method in other contexts, such as nominal Christians, Hindus, and Buddhists. Shipman, *Any-3*, 110–14. Those suggestions are helpful, but because listeners in other contexts may have different perceptions on certain biblical terms, such as God and sin, it appears that a presenter needs more careful examinations of these terms to present the gospel without confusion.

[75] Shipman, *Any-3*, 17.

Besides, the presenter should present God as the creator of the world as well as one who cares for people, which seems appropriate in step 4 when presenting the gospel. Otherwise, listeners can misunderstand God as the object of salvation, instead of the subject of salvation. I categorize the component of God as *absent* in relation to fear.

Regarding sin, listeners of this method may have a perception of sin connected with fear because this method specifies that men and women cannot please God, which implies that God is fearful and that people cannot please God. Thus, when the presenter presents sin as debt to be paid off in this method, it is necessary to clarify that people can confront fear when Jesus forgives sin. This method, nevertheless, does not address the biblical concept of sin. According to the script of Shipman, I categorize this component as *absent*.

This method presents Christ through biblical stories.[76] Because these stories come from the Bible, these stories can present Christ as the victor. For example, the story of the promised Savior discloses that "a Savior . . . would crush Satan's head," and the last story also describes that "Jesus rose from the dead, just as He promised."[77] Based on these stories, the presenter proclaims Christ as the victor, as well as the forgivness of sins. Thus I label the Christ component with a *present* category. The component of the human response is readily applicable to fear contexts because step 5 describes that listeners should "surrender their life to Christ as Lord."[78] I assign this component a *present* category.

The component of the Holy Spirit does not appear in this presentation, for which I categorize it with *absent*. Because the Holy Spirit does not appear in Jesus's conversation with the Samaritan woman in John 4, the presenter has to improvise the

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[76] Shipman, *Any-3*, 37–39.

[77] Shipman, *Any-3*, 38–39.

[78] Shipman, *Any-3*, 29.

flow to include the Holy Spirit in this method. Perhaps it is appropriate to address the Holy Spirit when the presenter discusses the resurrection of Jesus.

Regarding the church, since Shipman has used this method as the CPM, it is clear that he would encourage believers to join the church to grow even though he does not explicitly write about the church. I accordingly categorize the component of the church as *relevant*. The presenter who wants to apply this method to fear contexts, therefore, needs to supplement the Holy Spirit and the church with clear biblical stories and illustrations in step 5.

In table 6, I summarize the categories of the applicability to consider fear in the six components for the five gospel presentation methods.

Table 6. The applicability to consider fear for the five gospel presentation methods

Method	God	Sin	Christ	Man's Response	Holy Spirit	The Church
FSL	Absent	Less relevant	Absent	Present	Present	Present
Come Home	Present	Present	Present	Relevant	Absent	Absent
Three Circles	Present	Relevant	Absent	Relevant	Absent	Absent
C2C	Present	Present	Present	Present	Absent	Relevant
Any-3	Absent	Absent	Present	Present	Absent	Relevant

Chapter Conclusion

In this chapter, I examined five well-known gospel presentation methods in relation to fear. Each of the methods was born to present the gospel to people in an appropriate way according to their situations. As Metzger correctly acknowledges that we cannot have "the perfect gospel outline or the right approach for each situation," no

single method effectively works for all situations.[79] As expected, I have found deficiencies in some components of certain methods in relation to fear. Here are some of my learnings from this examination.

First, it is important to include essential doctrinal points comprehensively in a gospel presentation method. Examples of the essential doctrinal points include the gospel components that I described earlier in this chapter. As Dave Lynn Bell asserts, it is impossible to understand Christ correctly without a good understanding of God and we cannot understand the work of Christ without an understanding of sin.[80] In some cultures, for example, people can have a consensus of the biblical concept of God, and it may not need to include details of God in the gospel presentations. However, a consensus does not guarantee that all people have the same concept. Further, when this method is applied to people in another context, the presenter of this method may lack in presenting the biblical concepts of God. In this sense, a gospel presentation should have all essential elements of the gospel. *Any-3* has a presentation flow based on the accumulated experience from the Muslim ministry but carries many assumptions about God. Metzger warns against the "lack of the doctrines of the gospel" in a gospel presentation, arguing that this lack formulates "easy believism and cheapening grace."[81] Accordingly, a gospel presentation should cover all essential doctrinal elements of the gospel because a gospel presentation is a guide for a Christian to share the gospel.

Second, story-based gospel presentations have flexibility to adapt to cultures without revising the outline. Among the presentations that I chose, *Come Home* and *C2C* are most applicable to people who fear. Because the main outlines are based on biblical stories, the presenters can revise the scripts to their contexts without hurting the outlines.

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[79] Metzger, *Tell the Truth*, 99.

[80] Dave Lynn Bell, "Tracts to Christ: An Evaluation of American Gospel Tracts" (PhD diss, Louisville, Southern Baptist Theological Seminary, 2005), 51–52.

[81] Metzger, *Tell the Truth*, 40–41.

Three Circles is a story-based presentation and has this flexibility. After lamenting the deficiency of the *Four Spiritual Laws*, Monaco calls for the recontextualization in the presentation of the gospel according to current contexts and recommends narrative approaches "to meaningful gospel conversations."[82] To employ narrative style presentations, it appears necessary to properly learn how to use biblical stories to share the gospel. Dillion recommends telling stories rather than trying to memorize them because telling stories is more effective and efficient, like how actors act out stories instead of just memorizing scripts.[83]

Third, I was surprised that many methods insufficiently address the Holy Spirit and the church. Only the *Four Spiritual Laws* mentions the Holy Spirit—and only once and without describing who he is. This is presumably because these methods were born in the United States contexts because they assume people already know what the Holy Spirit is, but it appears necessary to include, even briefly, the presentation on who the Holy Spirit is and what he does for Christians. The church is another element that many methods omit. Eddie Gibbs presumes that this omission comes from the assumption that people in the US have knowledge about the church.[84] Considering the essential aspect of the church to Christians, I believe that the presentations should encourage new believers to come to churches. For those who do not accept Jesus, it is still necessary to invite them to churches. Gibbs argues that the confrontation of non-believers in the church is necessary and that the belonging in a community meaningful to them can lead to their believing.[85]

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[82] Monaco, "Bill Bright's (1921–2003) *Four Spiritual Laws* Reimagined," 188.

[83] Dillon, *Telling the Gospel Through Story*, 64–65.

[84] Eddie Gibbs, *Church Next: Quantum Changes in Christian Ministry* (Downers Grove, IL: InterVarsity Press, 2000), 193–94.

[85] Gibbs, *Church Next*, 196–99.

The purpose of my examination of these gospel presentation methods was to see how difficult it is to use the existing gospel presentation methods to those who fear. People have already endeavored to create appropriate gospel presentation methods applicable to current situations. After the examination, I learned that it is necessary to revise the existing five gospel presentation methods, where this revision requires an awareness of fear elements in the gospel message rather than for substantial changes of the outline or the flow of the methods. In conclusion, Christians should be able to address the fear needs in all cultures, utilizing the existing gospel presentation methods with revisions.

CHAPTER 5

CONCLUSION

As described in the introduction of this dissertation, I intended to answer the central question: How do we biblically understand fear and the gospel of Jesus Christ in order to appropriately deal with fear in the contexts of evangelism and missions? In seeking an answer to this question, I investigated the biblical instructions on fear, where the fear of God plays an essential role for God's people, and suggested that authority appears to be a better representative than power as an aspirational value against fear in the context of evangelism and missions (chapter 2). I examined that scholars have significantly studied the historical and social formation processes of fears—individual and societal fears—in each culture and have identified three major strategies to overcome these fears: mitigation, denial, and diversion (chapter 3). As an attempt to begin considering fear in all types of cultures in the context of evangelism and missions, I examined five gospel presentation methods through the lens of fear and found that it is necessary to revise the existing methods in relation to fear, which does not require substantial changes of the outline or the flow of the methods, to present the gospel to those who fear in all cultures (chapter 4).

In this chapter, as the conclusion of this dissertation, I will present missiological implications to consider fear in all cultures in the context of evangelism and missions and propose suggestions to effectuate these implications. I will offer further research topics to consider fears in all cultures in broader contexts.

Missiological Implications on Fear

Missiologists have acknowledged the contribution of the study of emotions on

cultures through the "three paradigms"—the aspects of guilt/innocence, shame/honor, and fear/power—and identifying cultures through one of these aspects, "the primary social-control mechanism among people," makes the gospel communication more effective.[1] Since fears are prevalent in all cultures (chapter 3), proper understandings of fear similarly can enhance the effectiveness of the intercultural gospel communication, especially among those who fear. To achieve this objective, I present missiological considerations of fear in all cultures in the context of evangelism and missions in this section, based on the research in the previous chapters. I will specify the significance of recognizing the influence of fear in missiological contexts and the cultivation of the fear of God interculturally.

Regarding the Influence of Fear

In the description of the first appearance of fear in the Bible, fear came along with feelings of guilt and nakedness (Gen 3:10-12). Fear typically does not come to man alone in the Bible but appears in relation to shame (Isa 54:4; 1 Pet 3:16) and guilt (1 Sam 24:5; Acts 16:38). Similarly, socialists and missiologists indicate that fear is associated with other emotions, including guilt and shame. Fear is strongly associated with shame and guilt, folk religion, and morality.

First, fear follows shame and guilt. Missiologists have acknowledged three aspects—guilt, shame, and fear—based on what happened after Adam and Eve's sin in the garden.[2] Some missiologists, such as Darrel L. Whiteman, claim that these three aspects are necessary complementarily.[3] Scholars, therefore, regard fear as one of the

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[1] Darrell L. Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power: A Missiological Response to Simon Cozens and Geoff Beech," *International Bulletin of Mission Research* 42, no. 4 (2018): 353–54, https://doi.org/10.1177/2396939318788783.

[2] For example, see Roland Müller, *Honor and Shame, Unlocking the Door* (Bloomington, IN: Xlibris Corp, 2000), 17–19.

[3] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 350.

three dominant orientations to interpret cultures. Some scholars, nonetheless, understand that fear is an addendum of guilt and shame, respectively, rather than an independent aspect.[4] In the discussion of shame, for example, missiologists identify that fear and shame are not distinguishable in some cultures.[5] In the cultures where the concepts of shame and fear are distinguished, such as in the United States, psychologists Holly A. McGregor and Andrew J. Elliot affirm the proposition that shame is strongly related with fear of other people, especially fear of failure of the expectations of people.[6]

In addition, when discussing the differences between shame and guilt, Hannes Wiher relates both to fear, where the feeling of shame denotes the fear of "abandonment," and the feeling of guilt is the fear of "punishment."[7] Wiher also claims that people have perceptions of both shame and guilt existing in all cultures with different connotations according to their cultural orientation.[8] These connotations are described in table 7. This implies that feelings of fear follow guilt and shame in all cultures. Therefore, although missiologists identify cultures through the three aspects—guilt, shame, and fear—because sin brought these three aspects to human beings, it appears necessary to view fear interlaced with guilt and shame, respectively.[9]

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[4] It is worth noting that scholars define sin in terms of guilt and shame, respectively. I have not encountered a work addressing that sin is defined in terms of fear. As an example to define sin with shame, Hannes Wiher views "sin as a violation of harmony," while Wayne A. Grudem defines sin with guilt as "any failure to conform to the moral law of God." Hannes Wiher, *Shame and Guilt: A Key to Cross-Cultural Ministry* (Bonn, Germany: Verlag für Kultur und Wissenschaft, 2003), 302; and Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2009), 490.

[5] G. Stanley Hall, "A Study of Fears," *The American Journal of Psychology* 8, no. 2 (1897): 218, https://doi.org/10.2307/1410940.

[6] Holly A. McGregor and Andrew J. Elliot, "The Shame of Failure: Examining the Link Between Fear of Failure and Shame," *Personality and Social Psychology Bulletin* 31, no. 2 (February 1, 2005): 229, https://doi.org/10.1177/0146167204271420. There are similar arguments in clinical contexts. See, for example, Melissa K. Zupancic and Maryhelen C. Kreidler, "Shame and the Fear of Feeling," *Perspectives in Psychiatric Care* 35, no. 2 (April 1999): 29–34, https://doi.org/10.1111/j.1744-6163.1999.tb00572.x.

[7] Wiher, *Shame and Guilt*, 70.

[8] Wiher, *Shame and Guilt*, 170.

[9] Hannes Wiher explains that some missiological "models" have two aspects—guilt and

Table 7. the concepts of shame and guilt presented by Hannes Wiher

Culture Type	The concept of guilt	The concept of shame
Shame culture	Failure to meet specific social expectations	Failure to meet general social expectations
Guilt culture	"Fact" of misconduct	Failure with misconduct

Figure 5 depicts the traditional understanding of the three aspects, where guilt, shame, and fear are consequence of sin, and these aspects affect people jointly and independently in culture.

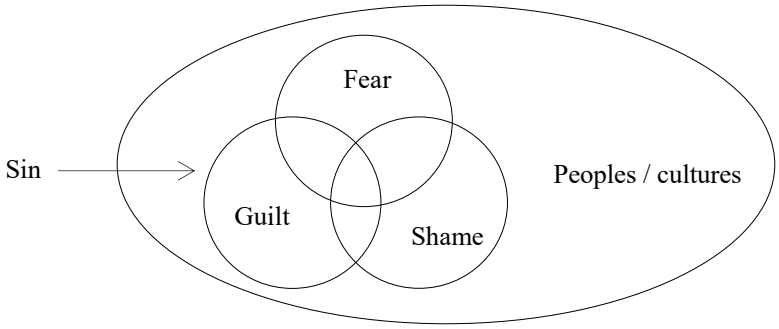

Figure 5. The traditional understanding of guilt, shame, and fear

However, as discussed above, it appears that fear affects people in two ways: as an independent dominant aspect and as an addendum of guilt and shame. Each of the aspects of guilt and shame functions distinguishably. Fear also functions as a dominant influence in certain cultures, such as animistic cultures, but affects people along with guilt and shame in other cultures. This suggests that Christians who work in evangelism or missions should understand the influence of fear even in guilt and shame cultures.

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shame—having "anxiety" as an integral part of these aspects. In these models, he includes the models of Piers Gerhart, Melford E. Spiro, and Klaus W. Müller. Wiher, *Shame and Guilt*, 169. Wiher clearly states that "fear is an integral part of the shame and guilt mechanism, [which] is entirely compatible with Biblical data." Wiher, *Shame and Guilt*, 197.

Second, fear exists in all cultures through animistic beliefs. In discussing the differences between folk and formal religions, Paul G. Hiebert, R. Daniel Shaw, and Tite Tienou argue that people look to folk beliefs regarding practical issues in life, such as well-being, knowledge to decide, and problems of the unknown, while people rely on formal religions for "ultimate reality, and issues of truth and logical consistency."[10] This implies that folk beliefs impact people in cultures with a dominant formal religion.

Missiologists report the presence of folk religion in accordance with this implication. For example, James E. Morrison shares his experience with folk Buddhists, Robin Dale Hadway discusses the influences of folk religion on various types of Islamic practices, and Solomon Rajah writes of cases of folk Hinduism in Malaysia.[11] Hiebert, Shaw, and Tienou argue for the presence of folk religion mixed with Christianity around the world, including in the US.[12] With folk religion, people continuously practice animistic "superstitions" even though they have formal religions, and these practices are strongly related with fear.[13] In other words, people who live in non-animistic cultures maintain animistic rituals and life events, which brings significant impacts to people similar to the case of animistic cultures in relation to fear.

In addition to animistic practices, folk beliefs affect theology. When people receive the biblical truths, people understand these truths through the lenses of their existing beliefs. Dieumème Noëlliste, for example, reveals the influence of folk beliefs on theology in the case of the Afro-Caribbean. Noëlliste argues that the Afro-Caribbean

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[10] Paul G. Hiebert, R. Daniel Shaw, and Tite Tienou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids: Baker Publishing Group, 1999), 74–75.

[11] James E. Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists," *International Journal of Frontier Missiology* 36, no. 2 (2019): 69–75; Robin Dale Hadway, "Contextualizing the Gospel to the Worldview of Folk Muslims," *Midwestern Journal of Theology* 11, no. 1 (2012): 47–65; and Solomon Rajah, *Folk Hinduism: A Study on the Practice of Blood Sacrifice in Peninsular Malaysia from a Christian Perspective* (Manila, Philippines: ATESEA, 2000).

[12] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 15–30.

[13] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 87.

initially understand the transcendent God as the remote and hidden God because of their perceptions of transcendence.[14] Noëlliste asserts that the concept of ontological transcendence can correct this issue.[15] Since Noëlliste is not alone in experiencing the influence of folk beliefs on theology, it is necessary for Christians who work interculturally to investigate the impact of fear in all cultures.[16]

Third, fear is strongly associated with morality. Sociologists seek to reconnect fear with morality and moral authority. Sociologist Frank Furedi, for example, contends that fear has been important in the advancement of morality and the realization of moral authority.[17] Historian John Corrigan also claims that fear is a "moral emotion" as this emotion acts "as a check on behavior."[18] This implies that missionaries should firmly establish the moral authority of God so that people can confront fears with God's power and authority.[19]

In cultures of fear, according to Furedi, "moral panics" function importantly in relation to crimes.[20] Consequently, contemporary people disconnect morality from fear in

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[14] Dieumème Noëlliste, "Transcendent but Not Remote: The Caribbean," in *The Global God: Multicultural Evangelical Views of God*, ed. Aída Besançon Spencer and William David Spencer (Grand Rapids: Baker Publishing Group, 1998), 104–26.

[15] Noëlliste, "Transcendent but Not Remote: The Caribbean," 126.

[16] The book *The Global God* has eleven cases, including Noëlliste's case, where each case reveals that missionaries have encountered unexpected theological differences between people's understandings and biblical understandings of God. Aída Besançon Spencer and William David Spencer, eds., *The Global God: Multicultural Evangelical Views of God* (Grand Rapids: Baker Publishing Group, 1998).

[17] Frank Furedi, "Fear Today," *First Things* 1, no. 289 (2019): 9.

[18] John Corrigan, ed., *Religion and Emotion: Approaches and Interpretations* (Oxford: Oxford University Press, 2004), 161. According to Corrigan, the whole emotion is associated with morality, which researchers have increasingly recognized. Corrigan, *Religion and Emotion*, 14.

[19] Psychologists also affirm the positive correlation between public morality and laws. Tom R. Tyler, E. Allen Lind, and Yuen J. Huo report the positive correlation of the public morality with the legal system in the US. This implies that the legal metaphor of Christ needs strong morality in the US. Tom R. Tyler, E. Allan Lind, and Yuen J. Huo, "Cultural Values and Authority Relations: The Psychology of Conflict Resolution across Cultures.," *Psychology, Public Policy, and Law* 6, no. 4 (2000): 1153, https://doi.org/10.1037/1076-8971.6.4.1138.

[20] Frank Furedi, *Culture of Fear: Risk-Taking and the Morality of Low Expectation* (New York: Continuum, 2002), 25–50.

cultures of fear in order to avoid fears.[21] This implies that cultures of fear influence people to become ignorant of morality, while fear itself effectuates people's moral actions. I discussed in chapter 3 that a growing awareness of cultures of fear is one of the reasons why Christians need to consider fear in the context of evangelism and missions. Thus, proper understandings of biblical instructions on fear help Christians stand firm in cultures of fear, as well as maintain moral behavior before God.

Regarding the Fear of God

To address fear according to the biblical instructions, especially in the context of evangelism and missions, it is necessary to teach proper meanings of the fear of God, along with appropriate methods of praxis, so that people fear God and can overcome their fears, as I discussed in chapter 2. I want to propose three points to consider for cultivating the fear of God among believers.

First, it appears that the Bible uses the phrase *the fear of God* differently between believers and non-believers. For believers, the fear of God means a feeling of awe, worship, obedience to his commandments, and God's words, as I discussed in chapter 2. For non-believers, the fear of God implies a recognition of the holy God including a feeling of awe and does not necessarily imply a relationship with God, such as worship or obedience to God's commandments. John Piper, for example, distinguishes the fear of God in these two types of people:[22] With the case of Cornelius, on the one hand, Piper argues that the fear of God means Cornelius's belief of "a holy God" and his sinfulness before the saving faith in Christ. In preaching about worship, on the other hand, Piper argues that the fear of God, as an essential feeling, "make believers tremble"

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[21] Furedi, "Fear Today," 9.

[22] John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions*, 2nd ed. (Grand Rapids: Baker Academic, 2005), 135–39.

and makes conversion more spiritual and more radical.[23] This implies that the church should teach believers to fear God and to understand the biblical meanings of the fear of God and its dynamics against other fears, while Christians seek to encounter God-fearers, like Cornelius, to present Christ's atonement for their sin and victory against fears, not to mention to proclaim the gospel to all people.

Second, people believe God under the influence of folk beliefs. As part of theology, people understand and believe God through the lenses of their traditional beliefs, and this influence is still effective to those who have moved to the US. Chinese American Grace Y. Mary, for example, confesses that Chinese Americans hardly imagine having an intimate relationship with God.[24] Without proper adjustments of their concepts, teaching them the fear of God can result in partial understandings about God like the case that Mary mentions. This implies that teaching the fear of God to people from other cultures demands review of their understandings of God. Christians, nonetheless, continuously examine their cultural appreciation based on Scripture so that Scripture is the base for cultural appreciation.

As shown in the cases of Noëlliste and May, one of the common misunderstandings of God is remoteness. As a remedy for this perception, it appears to be appropriate to consider Jayson Georges's model to view God's covenant with Israel as "a marriage pledge" instead of "a legal contract."[25] In this model, Georges suggests apprehending salvation through the patronage relationship—God is the patron and believers are his clients—where faith means the clients' allegiance and loyalty to the

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[23] John Piper, *Desiring God* (Sisters, OR: Multnomah Publishers, 2003), 89. Piper's argument in this book is based on his view to see the fear of God as a feeling.

[24] Grace Y. May, "Viewing God through the Twin Lenses of Holiness and Mercy: A Chinese American Perspective," in *The Global God: Multicultural Evangelical Views of God*, ed. Aída Besançon Spencer and William David Spencer (Grand Rapids: Baker Publishing Group, 1998), 172.

[25] Jayson Georges, *Ministering in Patronage Cultures: Biblical Models and Missional Implications*, Illustrated edition (Downers Grove, IL: InterVarsity Press, 2019), 41.

patron.[26] Proposing an appropriate model, such as patronage, can help people recognize the fear of God in relational aspects, such as love, honor, authority, and others (figure 6).

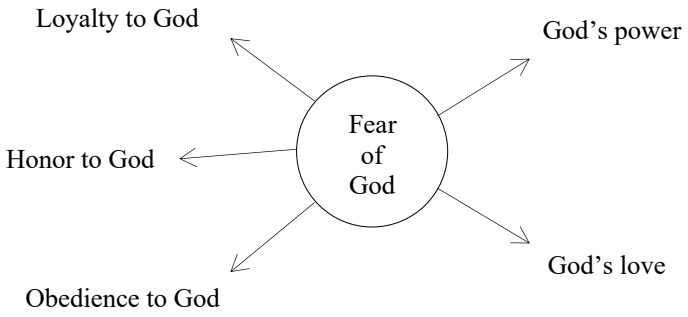

Figure 6. Various relations of the fear of God

Third, the perceptions of authority vary in cultures. Missiologists have considered power as the aspiration value to overcome fears. Because the aspect of fear/power is for animistic cultures, power implies spiritual powers against fears of invisible beings. To consider fear in all cultures beyond animistic ones, I suggested authority instead of power as an aspiration value against fear in the context of evangelism and missions in chapter 2.

Scholars indicate, however, that the perception of authority, unlike power, varies by the influence of cultural values. Thus, intercultural workers should be careful in presenting the gospel and the authority of God so that people can understand the authority of God without a harmful impression. Psychologists Tyler, Lind, and Huo, for example, explain that cultural values affect "authority relations" in the social contexts and offer an example in the US, where the low acknowledgement of public morality decreases the practicability of legal authority.[27] Social psychologist Harry C. Triandis proposes that

[26] Georges, *Ministering in Patronage Cultures*, 103.

[27] Tyler, Lind, and Huo, "Cultural Values and Authority Relations," 1153. When people have

people from collectivistic cultures tend to obey authority figures more than those from individualistic cultures.[28] Missiologist Wiher also affirms the different functionality of authority according to cultural orientations, when he presents several missiological models for cultural orientations.[29]

Watchman Nee remarkably differentiates God's authority and God's power. He reminds that God sustains all things by his words in Hebrews 1:3, interpreting that God's authority upholds all things, where "God's authority represents God Himself," while God's power denotes what he does.[30] Further, Nee claims that "if we want to serve God, we must know God's authority."[31] Intercultural workers, hence, should teach God's authority as an attribute of God in the relational contexts, such as God's grace and mercy.

Regarding the Expansion of the Consideration of Fear

The attempt to expand the consideration of fear beyond animistic cultures changes Christians' attention to fear; the main concern for fear with animistic cultures is fear of spiritual and invisible beings, while in non-animistic cultures, the central attention includes fear of people and emotional and sociopolitical fear. The focus on sociopolitical fear is the main factor that intrigued scholars' attention on the cultural anthropology study of fear.[32] When Furedi investigates the reason why people fear today, he makes an

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low credibility of the legal system, the legal metaphor for Christ less likely impacts people's hearts, as Alan Howell argues this for animistic cultures. Alan Howell, "Through the Kaleidoscope: Animism, Contextualization and the Atonement," *International Journal of Frontier Missiology* 26, no. 3 (2009): 139.

[28] Harry C. Triandis, *Individualism and Collectivism* (New York: Routledge, 2018), 33. Triandis confirms the importance of authority in both types of cultures, by presenting Fiske's model, where authority is one of the four measures for social behavior. Triandis, *Individualism and Collectivism*, 48.

[29] Wiher, *Shame and Guilt*, 144–46. Wiher categorizes conscience instead of cultures, where conscience is the elemental judging authority of people. He continues his arguments with guilt and shame-oriented consciences to discuss cultures. Wiher, *Shame and Guilt*, 87.

[30] Watchman Nee, *Authority and Submission* (Anaheim, CA: Living Stream Ministry, 1998), 9.

[31] Nee, *Authority and Submission*, 9.

[32] David L. Scruton, "Introduction," in *Sociophobics: The Anthropology of Fear*, ed. David L. Scruton (Boulder, CO: Westview Press, 1986), 1.

interesting argument of the reason people have lost cultural affirmation of the fear of God since the nineteenth century: Furedi argues that this change came from the dissociation of fear from "any positive attributes," which gives people the sense of the lack of control over fear.[33] He further insists that people have a tendency to avoid change and to seek "safety as an end in itself."[34] These arguments are a reminder of Jesus's teachings to not "worry about your life" and only "seek first the kingdom of God" (Matt 6:25-33). Jesus also teaches that we should fear whom we should fear and not the others (Matt 6:25-33; 10:28-31).

The expansion of the consideration of fear beyond animistic cultures, therefore, brings Christians some fundamental questions: Who has control in life? What ultimate authority are we subject to? In this sense, considering fear in all cultures can benefit Christians more than finding a way to overcome fears.

Suggestions for Implimentation

Considering fear in all cultures in the context of evangelism and missions demands proper understandings of the fear of God and biblical instructions on fears, as I discussed in the previous section. As the first step for this understanding, I propose three suggestions: raising an awareness on fears, regaining attention on the fear of God, and learning from Pentecostalism.

Raising an Awareness on Fears

People fear. The initial step to help people in all cultures with the gospel is to raise an awareness of biblical fear/authority dynamics and to teach Christians this respect.[35] While it is necessary to recognize that "fear is not sin," Christians should

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[33] Frank Furedi, *Culture of Fear Revisited* (Edinburgh, UK: A&C Black, 2006), 7–8.

[34] Furedi, *Culture of Fear Revisited*, 9–16.

[35] Missiologists have used the aspect of fear/power. I use fear/authority in this section even though this pair is new because I believe that this pair better represents the biblical instructions.

accept that all people fear because of sinful nature and the prevalence of fear.[36] To raise an awareness, it is necessary to measure levels of awareness. Werner Mischke effectively developed the levels of awareness of honor/shame in the ministry, and the idea of awareness levels is also useful for fear/authority.[37] Revising Mischke's notions, I propose five levels of awareness of fear/authority in ministry in table 8.

Table 8. Five levels of awareness of fear/authority

Level 1	Level 2	Level 3	Level 4	Level 5
Blind spot	Animism-level	Split-level	Gospel-level	Kingdom-level
Little to no awareness	Awareness of fear in animistic contexts	Awareness of biblical instructions on fear	Awareness of fear and authority in the gospel	Awareness of fear and authority in biblical narratives

Level 1 denotes little to no awareness of fear/power or fear/authority dynamics, which Mischke calls "blind spot."[38] Mischke indicates four reasons for the level of "little to no awareness of shame/honor dynamics in scripture or culture," which are instantaneously applicable to fear/authority: the lack of Christian education in this respect, recent appearance of literature, the common presence of theological blind spots, and the influence of Western cultures.[39] At level 2, Christians are aware of fear/power in

[36] Edward T. Welch, "Fear Is Not Sin," *The Journal of Biblical Counseling* 34, no. 1 (2020): 7–19.

[37] Werner Mischke proposes five levels of awareness of honor/shame. Werner Mischke, "H/S-1 to H/S-5: Levels of Awareness of Honor/Shame in Cross-Cultural Ministry," *Evangelical Missions Quarterly* 51, no. 2 (2015): 170–79.

[38] Mischke, "H/S-1 to H/S-5: Levels of Awareness of Honor/Shame in Cross-Cultural Ministry," 172.

[39] Mischke, "H/S-1 to H/S-5: Levels of Awareness of Honor/Shame in Cross-Cultural Ministry," 172–73.

animistic contexts, such as exorcism, and do not make a connection of fear/power or fear/authority to their daily lives. Level 3 shows that Christians become attentive to the presence of fears in their daily lives and to biblical instructions of fear/authority. Level 3 possibly includes split-level Christianity and believers may maintain their folk beliefs while they accept biblical truths on fear. At level 4, believers understand the cultural values of authority in the gospel in relation to fear and faith in Jesus, such as the centurion's faith at Capernaum (Matt 8:5-13). Like Mischke's definition, level 5 is the theological level, where believers understand the biblical meanings of the authority of God through biblical narratives.

The goal of utilizing the awareness levels is to identify how much believers are aware of fear/authority and to make efforts to raise their awareness levels. To raise the levels, it is appropriate to use Dorisanne Cooper's four-layered strategy to work against fear—individual, interpersonal, social, and cultural.[40] The idea of this layered strategy is to support people in examining their own beliefs and cultural values individually, in personal relationships, in social contexts such as churches and schools, and in cultural contexts such as cultural unwritten rules, respectively, to identify and confront fears.

While working through these layers, the church should know and teach important concepts in relation to fear that I discussed in chapter 2. I believe that these concepts should include those of folk religion and power. In relation to fears, folk beliefs, or folk religion, impact people significantly. Uncovering its significance, Hiebert, Shaw, and Tienou denote that folk religion causes split-level Christianity as people use their folk beliefs for issues of their daily lives.[41] As a missiological response to folk religion, the authors suggest the need to develop "a biblically based way of doing theology that

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[40] Dorisanne Cooper, "Lighting a Candle against Fear," *Review & Expositor* 115, no. 1 (2018): 107–9, https://doi.org/10.1177/0034637318754384.

[41] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 90.

sets limits to theological diversity."[42] For this process, they propose a critical evaluation process of the local context—local churches as hermeneutical communities critically evaluate their contexts based on Scripture with the guidance of the Holy Spirit.[43] Missionaries should note Hiebert's warning that "missionaries rarely study the way local societies organize their communities."[44]

Regarding power and authority, some people appreciate power in relation to prosperity or spiritual power, and others frequently appreciate power and authority in political situations.[45] In this regard, Hiebert, Shaw, and Tienou recommend that believers develop "a biblical theology of power."[46] The authors advise that the goal of power must be to attain "transformed lives and . . . a Christlike confrontation of evil," and the root of God's power should be "love, . . . redemption, . . . concern for the other."[47]

Regaining Attention on the Fear of God

As Daniel Castelo points out, it may be challenging for Christians today to embrace the phrase *fear of God* because of negative connotations of fear.[48] It is necessary, nonetheless, that the church makes efforts to regain attention on the fear of God. Thus, it is necessary to teach the connection between the fear of God and other fears. As discussed in chapter 2, the Bible instructs that God's people can overcome fears

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[42] The authors call this "a meta theology." Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 384.

[43] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 384–87.

[44] Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker Academic, 2009), 181.

[45] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 373; and Brian M. Howell and Williams Jenell Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker Academic, 2011), 131–51.

[46] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 373–74.

[47] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 374.

[48] Daniel Castelo, "The Fear of the Lord as Theological Method," *Journal of Theological Interpretation* 2, no. 1 (2008): 149.

by fearing God because God has authority and power over any kind of fear stimuli, and God loves his people, which I illustrate in figure 7. These biblical instructions suggest two things for intercultural workers considering the gospel. The first is that intercultural workers should teach that fearing God is not only feeling afraid of God for his majestic dignity, but also acknowledging his authority by obeying him with words and deeds. It is important to present God as the Creator and the Sovereign who shows his love for people through Jesus Christ (Rom 5:8).[49] The second is that it is necessary to understand local people's fears that appear through their social symbols and cultural meanings, and to translate the fear of God into their social systems.[50] Eventually, fearing God leads Christians "not [to fear] others . . . [and to] act boldly and fearlessly."[51]

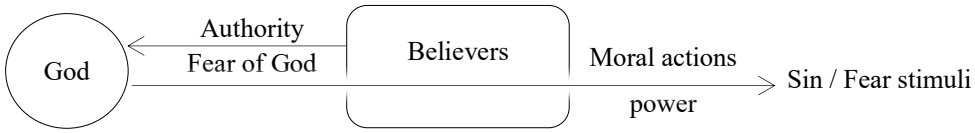

Figure 7. The biblical way to confront fears

Learning from Pentecostalism

In the history of Christian missions, Pentecostalism, including charismatic movements, has significantly impacted people, especially in relation to fear. There are a few things that evangelical Christians can learn from Pentecostals in relation to dealing with fears, and I suggest two things to learn from them in this regard: the emphasis on the

[49] Anthropologist Joshua Baker argues that proper treatments of fear should include "to locate the sources of fear . . . [and also] to remind people that they ought to be afraid." Joshua Barker, "Introduction: Ethnographic Approaches to the Study of Fear," *Anthropologica* 51, no. 2 (2009): 269.

[50] John Leavitt, "Meaning and Feeling in the Anthropology of Emotions," *American Ethnologist* 23, no. 3 (1996): 531–32.

[51] Jason A. Fout, "What Do I Fear When I Fear My God? A Theological Reexamination of a Biblical Theme," *Journal of Theological Interpretation* 9, no. 1 (2015): 33.

Holy Spirit and a community-oriented church life.[52]

Almost all writers indicate the strong emphasis on the Holy Spirit as a—perhaps the most—distinguishable characteristic of Pentecostalism. While many scholars debate some problems on their pneumatology, Pentecostal churches undeniably have a strong attention on the Holy Spirit.[53] As discussed in chapter 3, the emphasis on the Holy Spirit naturally leads them to be aware of spiritual power and the presence of God in people's everyday lives. The church and intercultural workers need to learn from them on this aspect to "walk by the Spirit" (Gal 5:16). It is meaningful that Paul accentuates the importance of living by the Holy Spirit immediately before the declaration of Christians' victory over the enslaving power of sin in Romans 8. Since the discussion on spiritual gifts comes later in Romans 12, living by the Holy Spirit evidently is more foundational than exercising spiritual gifts.

Another characteristic of Pentecostalism that I want to focus on is the community-oriented church life. This type of church life includes not only participating in formal worship services, but also dealing with life events in everyday situations. This characteristic is not exclusive to Pentecostalism but is more expressive than of other Protestant groups. Douglas Petersen points out their church life in small groups, where Pentecostal churches practice activities, train leaders through the apprenticeship system, and handle social problems of members' lives through small groups.[54] As people often regard Pentecostal churches as a "religious and social movement" because many Pentecostals are socially marginalized, Pentecostal churches strive to manage social

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[52] Douglas Petersen, for example, identifies the emphases on practices of the word, the Holy Spirit, and the community-focused ministries as the characteristics of Pentecostal churches. Petersen, "Pentecostals: Who Are They?"

[53] For example, Timothy C. Tennent discusses pneumatology issues with Pentecostal churches. Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology*, Illustrated edition (Zondervan Academic, 2007), 163–92.

[54] Petersen, "Pentecostals: Who Are They?," 81–83.

issues.[55] In this sense, Pentecostals' church life, along with the emphasis on the Holy Spirit, help people confront various types of fears.

It is, therefore, essential for missiologists and mission practitioners to develop a proper model for church ministries in consideration of, at least, these two characteristics of Pentecostal churches to support people to conquest various types of fears.

Further Research

The aspects of guilt/innocence, shame/honor, and fear/power have been helpful to identify cultures and to present the gospel in intercultural ministry so that people can hear the gospel in a way that the gospel readily touches their hearts.[56] With the prevalence of fears in all cultures because of the presence of folk beliefs and the rise of cultures of fear, it is necessary to expand considering the aspect of fear beyond animistic cultures. Besides, the growing perception of cultures of fear permeates people's everyday lives in social and political situations. Because of its socio-political essence, the culture of fear often seems more concerned with personal issues. Recently, several books were published that discuss cultures of fear from Christians' viewpoints.[57] It takes much more effort to confront these fears—fears from folk beliefs and cultures of fear—in evangelism and missions. Considering this, more research is necessary. I offer four further research areas: biblical storis of fear, the doctrine of God, other ministries besides evangelism in relation to fear, and the authority of God.

First, it is necessary to study biblical stories in relation to fear and authority.

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[55] Petersen, "Pentecostals: Who Are They?," 77. Marius Nel argues that many Pentecostal churches were born with socially unprotected and marginalized people. Marius Nel, "Pentecostals and the Marginalised: A Historical Survey of the Early Pentecostal Movement's Predilection for the Marginalised," *Hervormde Teologiese Studies* 75, no. 1 (2019): 1–8, https://doi.org/10.4102/hts.v75i1.5184.

[56] Whiteman, "Shame/Honor, Guilt/ Innocence, Fear/Power," 353.

[57] To list two examples, see Scott Bader-Saye, *Following Jesus in a Culture of Fear* (Grand Rapids: Brazos Press, 2007); and Jason C. Whitehead, *Redeeming Fear: A Constructive Theology for Living Into Hope* (Minneapolis, MN: Fortress Press, 2013).

Scholars study the Bible through the aspect of shame/honor, which enriches the understandings of the gospel and the Bible. Similarly, identifying biblical stories to learn more of the aspect of fear/authority can nurture Christians. For example, in chapters 6 through 8 of Romans, Paul addresses the consequences of being justified and intensely uses the language of authority and power, such as *slave*, *prisoner,* and *rescue*. The last paragraph of Romans 8 declares, at its pinnacle, the victory of Christians in Christ against fear of any kind, such as "neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor any other created thing" (Rom 8:38-39). The epistle of Romans, therefore, clearly addresses the aspect of fear/authority.

Georges investigates the aspect of shame in Paul's epistle to the Romans, arguing that the epistle "places much greater emphasis on" shame/honor language than "courtroom terms" such as *guilt*, *forgiveness*, and *innocence*.[58] I disagree with his argument that the epistle of Romans has a greater emphasis on shame/honor than guilt/innocence because this epistle evidently has strong attention on guilt/innocence, such as in Romans 1 and 2, for example. But I agree with Georges's point that the epistle has an emphasis on shame/honor. The same argument with fear shows that Romans uses similar emphasis on fear/authority terms because this book has similar or more occurrences of fear/authority than those of shame/honor—*fear*, *power*, *authority*, and *free* appear 2, 10, 3, and 8 times, respectively. Like the example of the study of Georges, many biblical stories contain the aspect of fear and authority of Jesus, and it is accordingly necessary to identify and learn biblical instruction on fear and authority in biblical narratives.

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[58] Jayson Georges develops his argument based on the number of occurrences. He reports that the numbers of occurrences of *shame*, *honor*, and *glory* are 6, 15, 20, and those of *guilt*, *forgiveness*, and *innocence* are 0, 1, 1, respectively. The numbers in CBS are slightly different: those numbers are 3, 8, and 15; 0, 1, and 1, respectively. Note that *forgiveness* and *innocence* do not appear, but *forgiven* and *innocent* each appear once in CBS, which shows that Georges should have taken more care to count the numbers, but his point is clearly expressed. Jayson Georges, "Why Has Nobody Told Me This Before?," *Mission Frontiers* 37, no. 1 (2015): 9.

Second, the theology of God needs more attention for cross- or intercultural ministries, especially in relation to fear. Missiologists who work in fear cultures have emphasized the work of Christ, employing a proper metaphor for the atonement of Christ to handle issues with fear properly. For example, Morrison argues for the need to use a metaphor of Christ the Victor of the atonement of Christ to people in fear cultures.[59] In contrast, missiologists strive to observe the attributes of God that God has revealed to people in their cultures. In the introduction of the collection of missiological reports on the concepts of God in various cultures, the editors Aída Besançon Spencer and William David Spencer explain that the writers describe the most evident attributes of God in their cultures, where some attributes are "evidently operant," and some are not.[60] Spencer and Spencer presume the reason for the de-emphasis of some attributes of God is because people "historically and experientially" verify the learned truths of God in cultures.[61] For example, Noëlliste and May, as I discussed previously, testify that people should learn the presence and mercy of God in their cultures, respectively, to correct their de-emphasized attributes of God.[62] This appears to give an impression that missionaries observe the revealed attributes of God by scrutinizing the concepts of the supreme God among the people in their cultures more than missiologists intentionally proclaim the biblical attributes of God in the beginning of their ministries. When people believe in God in accordance with their cultural traditions, they possibly miss some important attributes of God, such as sovereignty and love. This deficiency of understanding on these attributes has two implications: First, people can have more attention on what God

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[59] For example, see Morrison, "Contextualizing the Gospel in the Fear-Power World of Folk Buddhists."

[60] Spencer and Spencer, *The Global God*, 17.

[61] Spencer and Spencer, *The Global God*, 19.

[62] Noëlliste, "Transcendent but Not Remote: The Caribbean;" and May, "Viewing God through the Twin Lenses of Holiness and Mercy: A Chinese American Perspective."

has, such as power, than who God is. Second, people can perceive God as a fear stimulus rather than one who provides people the ultimate solution to overcome other fears. Missiologists, therefore, need to develop a proper model to proclaim God, as they endeavor to find an approach to present Christ appropriate to the cultures where people live.

Third, the fear/authority aspect reminds intercultural workers to examine other ministries in relation to fear in addition to evangelism that I discussed in chapter 5. An example is the ministry for community developments. Bryant L. Myers argues that poverty has a connotation of fears.[63] He also mentions that poverty sometimes has spiritual causes.[64] As I discussed in chapter 2, the fear of God is the ultimate solution to not only spiritual fears, but also all other fears, including social and political ones, which are directly associated with cultures of fear.

Lastly, further study appears to be necessary to answer some subsequent questions: How does the authority of God function in the daily lives of God's people in relation to fear? What characteristics of fear can Christians find in folk-Islam, folk-Buddhism, folk-Hinduism, and folk-Christianity, and what practical bridges can Christians have with these characteristics? What are some practical steps to help people in urban areas confront fears with the gospel? How does the church consider fear/authority in the contexts of pastoral ministry or Christian politics?

As a concluding remark, I believe that Christians should draw more attention to the aspect of fear/authority in every context of life and ministry. The influence of fear becomes significant to people today. On the one hand, the fear of invisible beings is prevalent among people in animistic cultures and among those in non-animistic cultures

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[63] Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (New York: Orbis Books, 2011), 117.

[64] Myers, *Walking with the Poor*, 143. Myers also provides an approach to transform the community by establishing "just and peaceful relationships" through the gospel, which resembles the approach to resolve fear issues. Myers, *Walking with the Poor*, 181.

through animistic practices in folk religions.[65] On the other hand, fear of physical, social, and political harm reemerged as strategy of control around the world since entering the twenty-first century.[66] Though the influence of fear is increasing, people try to hide emotions of fear in some cultures, such as American subcultures, and lose the appreciation of the fear of God because of the negative connotation that the word *fear* carries.[67] Biblical instructions of fear reveal that God has the ultimate authority and power against fear and that the fear of God is the ultimate solution to overcome all types of fear. The aspect of fear/authority, therefore, needs more attention from biblical scholars because the gospel is the solution to fears that people have. I pray that the study on the aspect of fear/authority continues in addition to the context of evangelism and missions so that all people live with the conviction that nothing "will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom 8:39).

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[65] Hiebert, Shaw, and Tienou, *Understanding Folk Religion*, 29.

[66] Geoffrey R. Skoll, *Globalization of American Fear Culture: The Empire in the Twenty-First Century* (Palgrave Macmillan US, 2016), 1–2, https://doi.org/10.1007/978-1-137-57034-5.

[67] Matthew R. Schlimm, "The Paradoxes of Fear in the Hebrew Bible," *Svensk Exegetisk Årsbok* 84 (2019): 26, and Castelo, "The Fear of the Lord as Theological Method," 147.

APPENDIX 1

SEARCH OF *FEAR* AND ITS SYNONYMS IN CSB

The term *fear* and its synonyms were searched in the English texts of the Bible and their usages were analyzed in chapter two. In this appendix, I present the detailed lists of the verses containing *fear* and its synonyms and the verses indicating why not to fear that I discussed in chapter 2.

The List of the Verses by the Seven Categories

In this section, I enumerate the verses of *fear* and its synonyms according to the categories. Note that some verses contain two or more occurrences.

The Verses of Fear of God

Genesis 18:15, 20:8, 20:11, 22:12, 28:17, 31:42, 31:53, 42:18; Exodus 1:17, 1:21, 3:6, 9:20, 9:30, 14:31, 15:11, 18:21, 20:18, 20:20, 34:10; Leviticus 19:14, 19:30, 19:32, 25:17, 25:36, 25:43, 26:2; Deuteronomy 4:10, 5:29, 6:2, 6:13, 6:24, 7:21, 8:6, 10:12, 10:17, 10:20, 10:21, 11:25, 13:4, 13:11, 14:23, 17:13, 17:19, 19:20, 21:21, 25:18, 28:10, 28:58, 31:12, 31:13; Joshua 4:14, 4:24, 22:25, 24:14; Judges 5:4, 13:6; 1 Samuel 12:14, 12:18, 12:24; 2 Samuel 6:9, 7:23, 22:8, 23:3; 1 Kings 3:28, 8:40, 8:43, 18:3, 18:12; 2 Kings 4:1, 17:25, 17:28, 17:32, 17:33, 17:34, 17:36, 17:39, 17:41; 1 Chronicles 13:12, 16:25, 16:30, 17:21, 21:30; 2 Chronicles 6:31, 6:33, 19:9, 26:5; Ezra 9:4, 10:3; Nehemiah 1:5, 1:11, 4:14, 5:9, 5:15, 7:2, 9:32; Job 1:1, 1:8, 1:9, 2:3, 6:14, 9:6, 9:13, 15:4, 21:6, 21:9, 23:15, 23:16, 26:5, 26:11, 28:28, 37:22, 37:24, 39:24; Psalm 2:11, 5:7, 11:9, 15:4,18:7, 19:9, 22:23, 22:25, 25:12, 25:14, 30:7, 31:19, 33:8, 33:18, 34:7, 34:9, 34:11, 40:3, 45:4, 47:2, 49:5, 52:6, 55:19, 60:4, 61:5, 64:9, 65:5, 65:8, 66:3, 66:5, 66:16, 67:7, 68:8, 68:35, 72:5, 76:7, 76:8, 76:11, 76:12, 77:16, 85:9, 86:11, 89:7, 90:7, 90:11, 96:4,

96:9, 97:4, 99:1, 99:3, 102:15, 103:11, 103:13, 103:17, 104:29, 104:32, 106:22, 111:5, 111:9, 111:10, 112:1, 114:7, 115:11, 115:13, 118:4, 119:38, 119:63, 119:74, 119:79, 119:120, 119:161, 128:1, 128:4, 130:4, 135:20, 145:6, 145:19, 147:11; Proverbs 1:7, 1:29, 2:5, 3:7, 8:13, 9:10, 10:27, 14:2, 14:26, 14:27, 15:16, 15:33, 16:6, 19:23, 22:4, 23:17, 24:21, 28:14, 30:21, 31:30; Ecclesiastes 3:14, 5:7, 7:18, 8:12, 8:13, 12:13; Song of Songs 6:4, 6:10; Isaiah 8:13, 11:2, 11:3, 13:13, 19:1, 29:23, 33:6, 41:23, 50:10, 57:11, 59:19, 63:17, 64:2, 64:3, 66:2, 66:5; Jeremiah 2:19, 4:9, 5:22, 5:24, 10:7, 23:9, 26:19, 32:39, 32:40, 33:9, 44:10, 50:2; Ezekiel 1:18, 1:22, 7:27, 38:20; Daniel 1:10, 5:19, 6:26, 8:17, 9:4, 10:11; Hosea 3:5, 10:3, 11:10; Jonah 1:16; Zephaniah 3:7; Haggai 1:12; Micah 6:9, 7:17; Nahum 1:5, 2:10; Habakkuk 3:2, 3:7; Malachi 1:6, 1:14, 2:5, 3:5, 3:16, 4:2.

Matthew 9:8, 17:6, 27:54; Mark 4:41, 9:6; Luke 1:50, 1:65, 2:9, 5:26, 7:16, 8:25, 8:35, 9:34, 12:5, 18:2, 18:4, 23:40; John 9:31; Acts 2:43, 3:10, 5:11, 7:32, 9:31, 10:2, 10:4, 10:22, 13:16, 13:26, 13:50, 16:14, 17:4, 18:9, 19:17, 24:25; Romans 3:8; 2 Corinthians 5:11, 7:1; Galatians 4:11; Ephesians 5:21, 6:5; Colossians 3:22; Titus 2:3; Hebrews 5:7, 11:7, 12:21, 12:28; 1 Peter 1:17, 2:17, 2:18, 3:2, 3:16; Jude 1:12; Revelation 11:11, 11:13, 11:18, 14:7, 15:1, 15:3, 15:4, 19:5.

The Verses of Fear of Other Gods

The fear of other gods or supernatural beings is mentioned five times in the Old Testament in God's commands to Israel (Judg 6:10; Jer 10:2, 10:5; 2 Kgs 17:35, 37, 38) and once in the song of Moses (Deut 32:17). In the New Testament, on the other hand, there is one instance when the disciples saw Jesus walking on the sea (Matt 14:26; Mark 6:50; Luke 24:37). The passages explain that they were frightened because they thought they saw a ghost.

The Verses of Fear of People

Genesis 26:7, 31:31, 32:11, 45:3; Exodus 14:10, 15:5, 34:30; Numbers 12:8, 14:9, 21:34, 22:3; Deuteronomy 1:29, 2:4, 2:25, 3:2, 3:22, 7:18, 7:19, 18:22, 20:1, 20:3, 20:8, 31: 6, 32:27; Joshua 8:1, 9:24, 10:8, 10:25, 11:6

Judges 6:27; 1 Samuel 5:6, 5:11, 7:7, 13:7, 14:15, 14:26, 15:24, 15:32, 16:4, 17:24, 18:12, 18:29, 21:12, 22:23, 23:3, 23:17, 28:5, 28:13; 2 Samuel 3:11, 9:7, 10:19, 12:18, 13:28, 14:15, 22:46; 1 Kings 1:49, 1:50, 1:51, 19:3; 2 Kings 1:15, 6:16, 10:4, 25:24, 25:26; 1 Chronicles 14:17; 2 Chronicles 20:3, 20:15, 20:17, 32:7; Ezra 3:3, 4:4; Nehemiah 2:2, 4:14; Esther 5:9, 7:6, 8:17, 9:2, 9:3; Job 5:21, 5:22, 9:35, 19:29, 31:34, 32:6, 33:7; Psalm 3:6, 18:45, 27:1, 27:3, 48:5, 48:6, 56:3, 56:4, 56:11, 64:4, 78:53, 112:8, 118:6; Proverbs 29:25; Isaiah 7:2, 10:24, 10:29, 12:2, 14:31, 15:4, 18:2, 18:7, 23:11, 25:3, 51:7, 51:12; Jeremiah 3:8, 41:18, 42:11, 42:16, 46:5, 46:27, 46:28, 50:36, 51:29, 51:46; Ezekiel 2:6, 3:9, 11:8, 27:35, 32:10; Hosea 13:1; Joel 2:21, 2:22; Obadiah 1:9; Zephaniah 3:13, 3:15, 3:16; Zechariah 9:5.

Matthew 10:26, 10:28, 14:5, 21:26, 21:46, 25:25; Mark 6:20, 9:32, 11:18, 11:32, 12:12; Luke 9:45, 12;4, 19:21, 20:19, 22:2; John 7:13, 9:22, 12:15, 19:38, 20:19; Acts 5:26, 9:26, 10:35; Romans 13:42; 2 Corinthians 7:15; Galatians 2:12; Hebrew 11:23, 11:27, 13:6; 2 Peter 2:10.

The Verses of Fear for Emotions

Genesis 3:10, 9:2, 15:1, 19:30, 21:17, 26:24, 27:33, 32:7, 35:17, 42:28, 42:35, 43:18, 43:23, 46:3, 50:19, 50:21; Exodus 2:14, 14:13, 15:15, 20:20; Deuteronomy 1:21, 5:5, 9:19, 28:65, 31:8; Joshua 1:9; Judges 4:18, 6:23, 7:3, 7:10, 8:20; Ruth 3:11; Ezra 10:9; Esther 4:4; Job 3:25, 4:14, 6:21, 18:20, 39:16, 39:22, 41:25, 41:33; Proverbs 3:24, 3:25, 31:21; Psalm 18:4, 23:4, 34:4, 46:2, 49:16, 55:5, 83:17, 91:5; Ecclesiastes 12:3, 12:5; 1 Samuel 3:15, 4:20, 12:20, 17:11, 21:1, 28:20, 28:21, 31:4; 2 Samuel 1:14, 22:5; 1 Kings 17:13; 2 Kings 19:6; 1 Chronicles 10:4, 22:13, 28:20; Isaiah 7:4, 7:25, 8:12, 13:8, 14:16, 17:2, 19:16, 19:17, 31:4, 31:9, 32:11, 33:14, 35:4, 37:6, 40:9, 41:5, 41:10, 41:13,

41:14, 43:1, 43:5, 44:2, 44:8, 54:4, 54:14, 60:5; Jeremiah 1:8, 17:8, 17:18, 23:4, 26:21, 30:10, 36:16, 36:24, 40:9, 51:32; Lamentations 3:57; Ezekiel 12:18, 26:16, 26:18, 30:13; Daniel 5:6, 5:9, 7:15, 7:28, 10:12, 10:19; Jonah 1:5, 1:10; Amos 3:6, 3:8; Haggai 2:5; Zechariah 8:13, 8:15; Habakkuk 3:16.

Matthew 1:20, 2:22, 10:31, 14:27, 14:30, 17:7, 28:4, 28:5, 28:8, 28:10; Mark 4:40, 5:15, 5:33, 5:36, 10:32, 16:8; Luke 1:12, 1:13, 1:30, 1:74, 2:10, 5:10, 8:37, 8:47, 8:50, 12:7, 12:32, 21:26, 24:5; John 6:19, 6:20, 14:26, 19:8; Acts 5:5, 16:29, 16:38, 23:10, 27:17, 27:24, 27:29; Romans 8:15; 1 Corinthians 2:3, 16:10; 2 Corinthians 7:5, 7:11, 11;3, 12:20, 12:21; 1 Thessalonians 3:5; 1 Timothy 5:20; 2 Timothy 1:7; Philippians 1:14, 2:12; 1 John 4:18; Hebrews 2:15; 1 Peter 3:6; Jude 1:23; Revelation 1:17, 2:10, 18:10, 18:15.

The Verses of Fear of Nature

This fear appears in the following three verses: Judges 20:41; Ezekiel 14:15; Matthew 8:26.

The List of the Verses for Why Not to Fear

The following verses describe why God's people should not fear. Like the previous lists, one verse may have more than two occurrences.

God's Authority

Deuteronomy 18:22; Isaiah 44:8.

God's Presence

Exodus 20:20; Deuteronomy 31:6, 31:8; Joshua 1:9; Judges 6:23; 1 Chronicles 28:20; Psalm 27:1, 34:4; Isaiah 41:10, 41:13, 41:14, 43:5; Jeremiah 42:11; Zephaniah 3:15, 3:16; Mark 6:50; Luke 1:13, 2:10, 5:10; John 6:20; Acts 27:24.

God's Protection

Genesis 15:1, 46:3; Deuteronomy 1:29, 20:1, 20:3; 1 Samuel 12:20; 2 Chronicles 20:15, 20:17, 32:7; John 14:27.

God's Work

Deuteronomy 1:21, 2:25, 3:2, 7:18; Joshua 1:9, 8:1, 10:8, 10:25; 1 Kings 17:13; 1 Chronicles 22:13; Isaiah 19:16, 19:17, 31:4, 35:4, 43:1, 44:2; Daniel 10:12, 10:19; Joel 2:21; Luke 12:7, 12:32; 1 Corinthians 16:19.

APPENDIX 2

CASE STUDY: FEAR IN BUENOS AIRES, ARGENTINA

Fear is prevalent in urban areas. As an example, I will present the case of the city of Buenos Aires (BA), Argentina. The city of Buenos Aires is recognized as one of the most highly connected global cities in the world.[1]

Individual Fears in BA

On September 16, 2017, the BA City Team of the International Mission Board presented a religious survey to national pastors in BA, Argentina, and this survey demonstrated the responses of people in the greater metropolitan areas to a few dozen religious perceptions. One survey question was to choose among guilt, fear, and shame as the feeling that the respondent seeks to avoid the most. To my surprise, people chose fear as the feeling they sought to avoid the most (37 percent), followed by guilt (33 percent) and shame (28 percent).[2] I assumed that people in global cities would most avoid guilt or shame, not fear, depending on the dominance of the culture type—either individualism or collectivism. When I shared my views with another missionary who had lived in Argentina for a few decades, he expressed his opinion that people might feel the fears of political and economic instabilities. It is uncertain to know exactly what types of fear

[1] According to the Globalization and World Cities (GaWC) Research Network, Buenos Aires is one of the alpha cities categorized by "their international connectedness," which is the third highly connected category among ten. See GaWC, "The World According to GaWC 2010," 2011, https://www.lboro.ac.uk/gawc/world2010t.html.

[2] About 2 percent of answers were "I don't know." The survey results were published on the website of the International Mission Board. See question 32. Global Research, International Mission Board, "Buenos Aires Overview," 2018, https://grd.imb.org/amp/buenos-aires/.

people in Buenos Aires seek to avoid, but this survey result at least illustrates the prevalence of fear among them.

The presence of fear can also be identified through myths and legends that grandparents tell their grandchildren because people learn what to fear from these stories from their youth. Paul G. Hiebert highlights the importance of myths and legends in a culture where people acquire meanings to interpret reality through them.[3] While myths and legends are widespread in rural areas of Argentina, the children in the city of BA learn these stories in elementary schools. The educational department of the city, for example, promotes storybooks to teach elementary students Argentine traditions. These books contain stories on spirits, vengeance, and justice by supernatural powers. As can be seen in the example below, people in the city hence become cognizant of the existence of supernatural entities from their youth.

> Maria moved to an abandoned house in *Villa* 15 with Juan Pablo, her five-month-old baby, when her husband was murdered. One night in 2001, neighbors thought she was cursed, they burnt her house and only Juan Pablo survived by firemen. Soon the spirit of Mary came to her son, giving an unusual strength and speed. He realized his power when he was six but was forbidden to run. However, the spirit of his mother was reborn in unjust situations and he began to attack those who did unjust. He became a just-keeper in a neighborhood.[4]

Many people in the city of BA are concerned with safety. In her paper, Maria Carman questions whether "the middle and upper class residents who 'confine' themselves within walls or behind fences" in BA feel less fear.[5] Interestingly, she finds that those who live in the gated communities feel safe about thefts and robberies but have fears of potential violence, such as the intimidation from the guards whom they have

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[3] Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 66.

[4] *Villa* is a Spanish Word, meaning a slum in Argentina. All Spanish words are italicized throughout the paper. Mercedes Miguel, *Leyendas Urbanas: Antología de Relatos Breves* (Buenos Aires, Argentina: Dirección General de Planeamiento e Innovación Educativa, 2015), 27.

[5] María Carman, "'Usinas de Miedo' y Esquizopolíticas en Buenos Aires," *AIBR: Revista de Antropología Iberoamericana* 3, no. 3 (2008): 398.

hired.[6] On the other hand, according to Carman, people outside the communities are afraid of those who live inside and seek some types of protection from the "*castillos* (castles)."[7] Carman's paper illustrates that "the fear industry" does not remit fear, but brings different types of fear to people.[8]

The last example of Argentinian fears addresses the fear of people, and the second one is about the fear of spirits and ghosts. Because Argentina is a Catholic country, the fear of God affects people to a certain extent. Considering these examples, it is understandable why people in Buenos Aires chose fear as the feeling they sought to avoid the most.

Societal Fears

As indicated above, societal fears come from cultural values and social belonging. Argentines are sensitive to social and political changes and risks and thus have societal fears. In this section, I present two papers to display fears in social and political areas among the people in BA, respectively.

First, research shows that Argentine national myths often appear in connection with social activities, illustrating that Argentines have fears in the low realm of the Hiebert model. Ariel C. Armony and Victor Armony, for example, study the relationship between social activities and Argentine national myths during the social upheavals that occurred in 2001 and 2002. Armony and Armony disclose two mythic phrases used in social activities: "an 'Argentine dream' of greatness" and the slogan "*¡Que se vayan todos!* (Let's get rid of them all!)."[9] The former illustrates the Argentines' perception of

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[6] Carman, "'Usinas de Miedo' y Esquizopolíticas en Buenos Aires," 414.

[7] Carman, "'Usinas de Miedo' y Esquizopolíticas en Buenos Aires," 403.

[8] The fear industry is the industry that produces products to avoid fear, such as gated communities or vigilance systems. The term, safety industry, is interchangeably used. It is part of "the culture of fear," which I will address later.

[9] Ariel C. Armony and Victor Armony, "Indictments, Myths, and Citizen Mobilization in Argentina: A Discourse Analysis," *Latin American Politics and Society* 47, no. 4 (2005): 34–35,

the Argentine identity to become one of the "best countries in the world," where the essence of the activities is an identity issue associated with national myths; that is "definitional questions that refer to the kind of country Argentines believe they can, should, and want to have."[10] The latter signifies that "the obstacle had been *estatismo* [statism], and that once it was removed" Argentina could fulfill the Argentine dream.[11] The authors conclude that "the crisis should be explained in the context of enduring conceptions of national identity and their interaction with political and economic factors."[12]

The second example describes fears of Argentines in the political domain. Robinson Salazar Pérez claims that people have fears when they confront the unknown.[13] Pérez acknowledges three types of fear among Argentines—fear of losing, fear of nature, and fear of insecurity. These fears have been used for purposes of political and social control, and these fears grow to become a myth with accumulated strength.[14] Fear is conceived as a threat linked to the idea of order, and the government may utilize and ideologize fear in the fight against organized crimes, for which Pérez provides an example of the epoch of Antonio Domingo Bussi.[15]

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https://doi.org/10.1111/j.1548-2456.2005.tb00327.x.

[10] Armony and Armony, "Indictments, Myths, and Citizen Mobilization in Argentina," 34–35.

[11] Armony and Armony, "Indictments, Myths, and Citizen Mobilization in Argentina," 42.

[12] Armony and Armony, "Indictments, Myths, and Citizen Mobilization in Argentina," 47.

[13] Robinson Salazar Pérez, "Los miedos ocultos en la sociedad del Siglo XXI," *Theomai: estudios sobre sociedad, naturaleza y desarrollo*, no. 23 (2011): 24.

[14] Pérez, "Los miedos ocultos en la sociedad del Siglo XXI," 25–26.

[15] Pérez, "Los miedos ocultos en la sociedad del Siglo XXI," 31.

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ABSTRACT

RECONSIDERING THE ASPECT OF FEAR/POWER IN EVANGELISM AND MISSIONS

John Yongmin Wang, DMiss
The Southern Baptist Theological Seminary, 2021
Chair: Dr. J. Keith McKinley

The cultural aspects of guilt/innocence, shame/honor, and fear/power have received much attention since the twentieth century. While theologians in Western contexts have considered the guilt/innocence aspect and missiologists have researched the shame/honor aspect in missiological contexts, scholars have located the fear/power aspect primarily in animistic cultures.

The purpose of this dissertation is to extend the consideration of the aspect of fear to all cultures in the contexts of evangelism and missions. To achieve this goal, I will examine: (1) What do the Old and New Testaments teach about fear? (2) How has the church approached and managed fear in the context of evangelism and missions? (3) What changes would be necessary to supplement existing evangelistic methods in consideration of the aspect of fear? (4) What are the missiological implications of this study? Additionally, I will attempt to identify proper opposite values of fear, instead of power, to manage various types of fear.

Fear is a significant theme in the Bible, where fearing God plays an essential role for God's people to conquer other fears, and authority appears to be better than power as an aspirational value against fear in the context of evangelism and missions. Scholars have significantly studied fear in individual and social contexts and have identified three major strategies to overcome these fears: mitigation, denial, and

diversion. As an attempt to begin considering fear in all types of cultures in the context of evangelism and missions, I examine five gospel presentation methods through the lens of fear and suggest that Christians must acknowledge some key elements of the gospel in relation to fear to present the gospel to those who fear in all cultures.

I offer missiological implications: First, consider fear as an addendum to each of shame and guilt in non-animistic cultures. Second, fear impacts people through folk beliefs and sociopolitical fears. The presence of folk beliefs affecting people's faith and the growing perception of sociopolitical fears calls for the need to consider the aspect of fear/authority. I provide suggestions to cultivate the fear of God and consider the aspect of fear in all cultures.

VITA

John Yongmin Wang

EDUCATION

BS, Industrial Engineering, The Hanyang University, South Korea, 1989
MS, Industrial Engineering, The Hanyang University, South Korea, 1991
MS, Operations Research, Columbia University, 2000
PhD, Operations Research, The University of Texas at Austin, 2006
MDiv, The Southwestern Baptist Theological Seminary, 2015

ORGANIZATIONS

International Mission Board, 2009-