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This is an integration paper from the tenth chapter of the book: *Soul, Self, And Society: A Postmodern Anthropology for Mission in a Postcolonial World*. The book was published by Cascade Books; and the publishing date is 2011 in Eugene Oregon.

Additionally, in this chapter, I will include four specific areas such as: a one sentence thesis statement, a one paragraph summary, personal interaction with specific themes in the readings, and two questions for further engaging the topic.

THESIS STATEMENT

“ Both anthropologists, and missionaries have been entangled in colonialism, but missionaries have resisted admitting the entanglement, and slower to do something about it.”¹

SUMMARY PAGES 169-197

The title of this chapter is, Colonialism, Neocolonialism, and Postcolonialism. The author documents the relationship between anthropology and missiology, and the operations of colonization in the neocolonialism, and postcolonialism ² The author supports his argument by providing the reader with documented misinterpretations that missionaries have taken from from the Holy Bible, and unfortunately, these misinterpretations, are shared by them, to the people, and subsequently result in misrepresentation of the The Holy Bible and its truth in these narratives, which subsequently results in “colonial myths.” For example, the author shares the story of The Garden of Eden “Paradise Lost and Paradise Found”(“and found again”) also, “the

¹ pg.172

² Pgs. 169-196

Curse of Ham and the Three Races Of Humankind; and The promised Land and the Conquest.”³

PERSONAL INTERACTION - FROM BIBLICAL NARRATIVES TO COLONIAL MYTHS- PAGES 173 -175

For me, it is very difficult to grapple with the idea that reportedly, missionaries are making these errors in interpreting Scriptures; by instead of exegeting Scriptures as they should, that instead, they are eisegeting them. What makes it more disturbing for me, is as reported by the author, these eisegeted texts are used as tools by these missionaries to try to “win souls” for the “Kingdom of God.”

For example, the author shares that the primary argument that the colonial individual uses to try to win the “Subject” to Christ is: the creation story; and this story is also eisegeted. By the messenger.⁴ Also, that the colonial messenger, uses his/her misinterpretation of this Scripture, to justify their actions of domination and exploitation (because of the misinterpretation of the word “dominion” in the story of creation.⁵ Based on Christ’s earthly ministries, documented in the Holy Bible, He has a heart for “missions. For example, He commands His messengers to “Go”.....⁶ Jesus is not an exploiter, neither is He an oppressor. He shares in the synagogue that: The Spirit of The Lord is upon me, because He hath anointed Me to preach the gospel.....⁷ The Word of God tells us His messengers, what He requires of us. To do justly, and to love mercy, and to walk humbly with thy God.⁸

³ pgs. 173-175

⁴ Pgs. 173-174.

⁵ pg.174

⁶ See Luke 16:15

⁷ See Luke 4:18-19

⁸ See Micah 6:8

TWO QUESTIONS

1. Is there a way for the administrative personnels of a mission group/society assess the missionary's delivery of the Good News prior to be hired?⁹
2. Would adopting the concept of "waiting"¹⁰ apply to missionaries before they are deemed qualified to go out in the "vineyard"; and proclaim the Good News? After all, we must rely on The Holy Spirit to be our "mouth pieces" for providing services as "thus saith The Lord." Also, the motive is to accomplish the task of "RELATE"¹¹ (#8 on suggestions "what will it take to be in mission with postcolonial people").

⁹ Pg.197

¹⁰ See Acts 1:4-5

¹¹ pg.197