Globethics Repository



A Biblical Theology on Power Manifestation

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see https://www.globethics.net. Data and content policy of Globethics Repository see https://repository.globethics.net/pages/policy.

Item Type	Article
Authors	Chia, Anita
Publisher	Asia Pacific Theological Seminary
Rights	With permission of the license/copyright holder
Download date	2026-11-08 23:13:05
Link to Item	http://hdl.handle.net/20.500.12424/237241

A Biblical Theology on Power Manifestation: A Singaporean Quest[1]

Anita Chia

[HTTP://www.apts.edu/ajps/99-1/99-1-a-chia.htm]

1. Introduction

Pentecostals have a unique contribution to make to society, i.e., the release of God's power into life situations. Pentecostals believe that miracles are for today. We actively pray for the sick to be healed, the deaf to hear, the blind to see, and the demon possessed to be delivered. During the hay day of the Charismatic renewal in the 70s and 80s, Pentecostal/Charismatic churches in Singapore grew because of the manifestation of God's power in the Sunday services and mid-week house fellowships. Hundreds came to the Lord through the house fellowships. Whether individually or as a family, they testify of the power of God in their lives.

Unfortunately as the 80s turn into the early 90s, signs and wonders became fewer and fewer. Returning mission teams excitedly testify of signs and wonders happening in the mission field; but where are the manifestations in the local church? Has the church outgrown the stage of miracles? Has the church become too sophisticated to expect miracles from God. Or are Singaporeans now self-sufficient?

In this paper I seek to establish a theology for power manifestation, and then argue that since the major ethnic groups in Singapore are familiar with power in the spiritual realm, power evangelism would be an effective tool for sharing the gospel.

The expressions power manifestation and signs and wonders may be used interchangeably. Both of these terms mean any kind of manifestation that reveals the power of God. Unless otherwise explained in the paper, power manifestation refers to God's power manifestation. It includes tongues and interpretation of tongues, a word of wisdom, a word of knowledge, visions and dreams. Power encounter is the confrontation between God and another lesser power being. This may include deliverance and healings. Power evangelism occurs when there is the sharing of the gospel with power manifestation, especially through a power encounter. This may occur in small groups or in large public meetings.

In the Old Testament, God's power is demonstrated through His deeds (signs and wonders). In the Ancient Near Eastern and Hebrew belief system, the gods were in control of everything, including nature and land. The gods were also territorial. Baal was

the god of the Canaanites, Molech was the god of the Ammonites, and Dagon was the god of the Philistines, while YHWH was the God of Israel. The political boundaries defined the territorial reign of the gods. Hence when Naaman was healed of leprosy, he asked for some of Israel's soil to take back with him so that he could worship YHWH. The ten plagues in Egypt and Elijah's encounter with the prophets of Baal at Mt Carmel are the two prominent power encounters in the Old Testament. YHWH demonstrated His supreme powers over the pagan gods. Signs and wonders were also symbols of YHWH's presence, protection and provision. The signs and wonders demonstrated during Israel's wilderness experience were of such nature.

2.1.1 Signs and Wonders as Power Encounters

The deliverance of the Israelites from slavery in Egypt was only made possible through a series of power encounters between God and the gods of Egypt. The ten plagues were a demonstration of YHWH's supremacy over the gods of Egypt.[2]

Scripture Reference	Plague	Defeated Egyptian God(s)
Exod 7:17-21	Water to Blood	Osiris Trinity: • Osiris: fertility god, king of the dead. • Isis: wife of Osiris • Horus: sky-god/ god of sunrise Hapimon: god of north Nile
Exod 8:1-15	Frog	Hekt: goddess of the land
Exod 8:16-19	Lice	Geb: earth god
Exod 8:20-32	Flies	Scarob -god: sacred insect
Exod 9:1-7	Disease of Beast	Apis: bull-god Hathor: cow-headed goddess of the desert
Exod 9:8-12	Boils on Humans and Beast	Thoth: god of intelligence & medical learning. Gods of healing -- Apis, Imhotep, Serapis.
Exod 9:13-25	Hail	Nut: sky goddess
Exod 10:1-20	Locusts	Nepir: grain-god Anubis: guardian of the fields

Exod 10:21-29	Darkness	Ra: sun-god Tem: god of sunset Shu: god of light
Exod 11:1-8 cf. 12:29-30	Death	Ermutet: goddess of childbirth Pharaoh: ruler-god of Egypt

Table 1: The Ten Plagues in Egypt[3]

YHWH had told Moses that He would do miracles, which would compel Pharaoh to release His people. As a confirmation for Moses, YHWH showed him two signs. One was turning Moses' staff into a snake when he threw it onto the floor and reversing the miracle when he picked up the snake. Second, was turning Moses' hand leprous and then restoring it. YHWH said that He would make Moses as God to Pharaoh (Gen 7:1). This was significant because the Pharaohs were regarded as god-rulers. Moses was YHWH's emissary to Pharaoh as his equal. YHWH also claimed in 7:5 that Egypt shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst. YHWH was declaring war against the Egyptian gods. The magicians from Pharaoh's court initially tried to rival the signs performed by Moses but their gods were impotent before YHWH. The final outcome of this confrontation of powers was the release of the children of Israel from Egypt. Rise up, get out from among my people, both you and the sons of Israel; go, worship the Lord, as you have said (Gen 12:31). Pharaoh and his servants did regret their decision to release the Israelites and gave pursuit. The final power confrontation was at the Red Sea. God caused the entire Egyptian army to drown in the Red Sea while the Israelites crossed the sea on dry ground (Gen 14:26-29). Verse 31 records, And when Israel saw the great power which the Lord had used against the Egyptians, the people feared the Lord, and they believed in the Lord and in His servant Moses. The Exodus became a benchmark in Israel's history. The Israelites commemorate the event annually and remember that their God, YHWH, delivered them from Egypt by His mighty acts.

Another great power encounter was recorded in 1 Kings 18:20-40, the confrontation between Prophet Elijah and the 450 prophets of Baal. This was the darkest period of spiritual adultery in Israel's history. Ahab, Israel's King, served and worshipped Baal. Ahab was described in 17:30-32 as the king who did more to provoke YHWH than all the kings of Israel before him. The challenge on Mt. Carmel was to prove to the people who was God, YHWH or Baal? Despite the frenzied yelling and demonstrative rituals by his prophets, Baal was silent. Conversely, when Elijah called on YHWH, His fire consumed the wet offering completely including the wood and water. Elijah's prayer was that the people may know that YHWH was God and that Elijah was His prophet. At the end of this encounter the people repented and admitted that YHWH was God. They slew the 450 prophets of Baal.

The above power encounters culminate in the general recognition of YHWH as God. This recognition, however, should not be mistaken as an allegiance to YHWH, which was

evidenced in the Israelites who believed and Rahab who feared YHWH and acknowledged Him as Lord and God in heaven above and on earth beneath (Josh 2:11). Others, like Pharaoh and his servants, King Ahab and Jezebel, witnessed the power of YHWH but refused to give allegiance to Him.

2.1.2 Signs and Wonders as Symbols of God's Presence, Protection and Provision

God did not tell Moses the destination when He delivered the children of Israel from slavery in Egypt. He only promised them a land flowing with milk and honey. From the very beginning of their journey, YHWH's presence was with them as their guide. The pillar of cloud that guided them by day and the pillar of fire by night were a miraculous, visible manifestation[4] of YHWH's presence. The children of Israel's footwear never wore out during the forty years in the wilderness. In the desert of the wilderness, YHWH miraculously provided them with water (Exod 15:22-27; 17:1-9; Num 33:8, 12, 13), manna (Exod 15:1-5, 14; Num 11:1-9), and quails (Exod 16:8, 11-13; Num 11:31-34). The wilderness experience was a special time in Israel's history; YHWH manifested Himself at Mt Sinai to establish His covenant with Israel. Having set Israel apart to be His people (Lev 20:26), YHWH revealed His presence with them via His deeds.

YHWH also did signs and wonders in response to prayers. When Hannah earnestly prayed for a son (1 Sam 1:10,11) YHWH opened her womb and she gave birth to Samuel (v. 20). Elijah prayed for the widow's dead son to live. God heard Elijah's prayer and life returned to the boy (1 King 17:21, 22). The power of intercessory prayer could be demonstrated in Israel's battle with Amalek (Exod 17:8-13).[5] As long as Moses' hands, with the rod of God in them, were raised heavenward, the Israelites prevailed but whenever his hands grew tired, Amalek prevailed. Aaron and Hur supported Moses' hands and Israel won the battle.

God's miracles were not reserved for His people only. Naaman, captain of the army of Aram, was healed of his leprosy (2 King 5). His miraculous healing caused him to proclaim, Behold now, I know that there is no God in all the earth, but in Israel (v. 15b). The widow who hosted Elijah during the drought was from Zarephath in the land of Sidon near Tyre. YHWH manifested His miracles through her and for her. Elisha also raised from the dead the son of a Shunammite woman (2 King 32-35). The miracles of Daniel in the lions' den (Dan 6:16-28) and of the three Hebrew children in the furnace of fire (Dan 3:19-30) caused Nebuchadnezzar to confess that there was no other gods like YHWH and to decree the reverence of YHWH in his kingdom (Dan 6:26, 27). The miracle of Jonah and the big fish forced the reluctant Jonah to warn Nineveh of YHWH's pending judgement. Nineveh repented and was spared from YHWH's judgement.

2.2 Power Manifestation in the New Testament

Jesus' ministry was filled with signs and wonders. John recorded that if all the details about what Jesus did were written even the world itself would not contain the books which were written (John 21:25). Merrill Tenney posits that the miracles which John recorded revealed the characteristics of Jesus' power and ministry.[6]

John recorded these signs so that his readers may believe and have life in his [Jesus] name. This may be John's purpose in writing his gospel account, but he was also very aware that there were those who responded to the signs in belief and others who responded in unbelief (see table 2).

Luke, on the other hand, noted that Jesus introduced His own ministry by reference to a quote from Isa 61:

> *The Spirit of the Lord is upon me,*
> *Because He anointed Me to preach the gospel to the poor.*
> *He has sent Me to proclaim release to the captives,*
> *And recovery of sight to the blind,*
> *To set free those who are downtrodden,*
> *To proclaim the favorable year of the Lord.*
> *(Luke 4:18, 19, NASB)*

Reference	Sign	Jesus' Power Over	Belief	Unbelief
2:1-11	Water changed to wine	Quality	Disciples believed (2:11)	
4:46-54	The healing of the Nobleman's son	Space	Man believed word (4:50) Man & Household believed (4:53)	
5:1:18	The healing of the man at the pool	Time	Belief implied by action (5:9)	Reaction from the Jews.
6:1-14	The feeding of the 5000	Quantity	Acknowledgement of Jesus as prophet (5:14)	Departing of many (6:66)
6:16-21	Walking on water	Nature	Willing to receive Him into the boat (6:21)	
9:1-41	The Healing of the Blind man	Mis-fortune	Progressive belief (9:11,17,33,38)	Reaction of Pharisees (9:16, 24, 29, 40, 41)
11:1-44	The raising of Lazarus	Death	Martha (11:27) Jews (11:45; 12:11)	Plot of Pharisees to kill Jesus (11:53)

Table 2: The Signs in John[7]

Luke presented Jesus as the Prophet like Moses. Just as many signs and wonders were performed through Moses in Exodus, Jesus also did many signs and wonders. He healed the sick, restored sight to the blind, delivered the demon-possessed, fed 5,000 people with 5 loaves and 2 fish, stilled the storm, and raised the dead. These signs and wonders were proofs that Satan's power has been broken and the Kingdom of God has come.[8] Jesus also empowered his disciples to perform signs and wonders. In the sending out of the seventy, He said, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you (Luke 10:19). Before sending out the twelve, He gave them power and authority over all the demons, and to heal diseases (Luke 9:1). Thus empowered, His disciples went about among the villages preaching the gospel and healing; and Jesus saw Satan fall from heaven like lightning (10:18).

In the book of Acts, signs and wonders were very much a part of the Apostles' ministries. Just as Peter affirmed in his Pentecostal message that Jesus' ministry was attested to by God through signs and wonders (Acts 2:22), the ministry of the Apostles was also confirmed by signs and wonders. People believed due to the signs and wonders performed through the disciples. The healing of the lame beggar at Gate Beautiful coupled with Peter's preaching resulted in 5,000 men believing (Acts 4:4). Luke also recorded that the Apostles did many signs and wonders and multitudes of men and women were constantly added to their number (Acts 5:12-16). At Joppa, Peter healed Aeneas from paralysis and raised Tabitha from the dead. Both these miracles caused many to believe in the Lord (Acts 9:32 ff). Paul himself had such a miraculous encounter with Jesus on the road to Damascus that the persecutor became the persecuted for the Gospel's sake (Acts 9:1-31). At Ephesus, Paul performed extraordinary miracles in Jesus' name. Other Jewish exorcists attempted to copy Paul but they were overpowered by the demons. Many who heard about this, both Jews and Greeks, converted and gave up their magic practices (Acts 19:11-20). Luke's summary comment was that the Word of God prevailed and grew mightily.

The biblical data above show that power manifestation formed a large part of Jesus' ministry and in the life of the early church. Power manifestation either set the stage for the preaching of the word, or followed the preaching of the word. The two basic responses to power manifestation are belief or unbelief. Many who encountered the power of God believed and were baptised into the church. There were also those who encountered the power of God, but did not believe because of their hardened hearts.

In summary, power manifestation, both in the New and Old Testaments, regardless of power encounter or signs and wonders, does not necessarily evoke a response of allegiance to God in the people. Power manifestation is like durian. Those who are open to God will turn to Him in faith, but those who are opposed to God will turn away.

2.3 Implication

The authority to cast out demons and to do signs and wonders was not given to just the twelve and the seventy. Jesus stated clearly in Mark 16:17-18 that these signs will accompany *those who have believed*: In My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover. James also said (James 5:14-15), Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up. Among the list of Spirit gifts in 1 Corinthians 12:8-10, Paul included healing, the word of wisdom, the word of knowledge, discernment of spirits and the working of miracles. These are gifts given to the church for the purpose of ministry. They are given freely by the Spirit to whoever will desire them. De Wet noted that Jesus gave His disciples - yesterday, today and forever -- authority to heal every disease and infirmity, charging them to preach, 'The Kingdom of heaven is at hand.'[9]

Thus from the biblical perspective, power manifestation is not a historical monument to be fossilized in Church history. Christians have been given the authority by Christ and empowerment by the Holy Spirit to do signs and wonders in Jesus' name for the purpose of establishing God's kingdom. From the missiological perspective, signs and wonders are needed for effective ministry in non-western cultures. Charles Kraft wrote about his own frustration as a missionary to Nigeria because his Christianity was powerless against the spiritual practices of the natives.[10] Kraft was not alone in his experience. Peter Wagner also had a similar experience during his sixteen-year term in Bolivia. He recognized that the Evangelicals did not prepare their missionaries to deal adequately with a culture where spirit powers were seen to be at work in every area of life, and where the clash between divine and satanic power often was felt.[11] Thus, with the help of John Wimber from the Vineyard movement, Wagner introduced the Signs and Wonders class into the School of Mission at Fuller Seminary.

From the practical perspective, church growth studies have shown repeatedly that the churches that are experiencing explosive growth are the Pentecostal and Charismatic churches[12] where the power of God is manifested through enthusiastic worship and signs and wonders.[13] The non-western world has a concrete mind-set. They are not interested in the concept of Trinity or the *kenosis* of Christ. To these people, God has to be practical in their daily lives. God has to be immanent to them. Their spirit world is very real and concrete. Signs and wonders point to a powerful God who answers prayers. Before a person changes his/her allegiance from folk/animistic religion to Christianity, he/she has to be convinced that God is more powerful and will protect him/her from the spirits of the folk/animistic religion. The Bible presents such a God, as do the Pentecostals/Charismatics.

3. Singapore Perspective

We have looked at power manifestation from the biblical perspective and the missiological and practical implications. The question yet to be answered is whether power evangelism is a valid evangelistic approach for Singapore of the 90s and beyond.

3.1 Religious Profile

Singapore has a population of 3.1 million[14] comprising 75% Chinese, 13.5% Malays, 7.5% Indians, and 4% other races. The religious distribution[15] is 31.1% Buddhist, 22.4% Chinese Traditional Beliefs/Taoism, 15.4% Islam, 12.5% Christianity, 3.7% Hinduism, 0.6% other religions, and 14.3% no religion.

Table 3 (see appendix 1) shows that the Chinese are the most mobile religiously. The Malays remain generally unchanged. Although the table does not reflect any Malay Christians, Johnston reported about 200 Malay Christians in Singapore,[16] of which only 30 to 40 meet together regularly. Indian Hindus took a mild dip while Indian Muslims increased by 6 percent. There is a Muslim Convert Association in Singapore who helps Muslim adult converts learn the ropes of Islam. Conversion into Islam is usually by marriage. The data seem to indicate that Christianity has not made many inroads into the Malay and the Indian communities. Table 4 (see appendix 1) shows that more Christians are found among the higher educated than the lower educated. Forty percent of university graduates are Christians while only 6% have primary education and below. The reverse is true of the followers of traditional beliefs/Taoism and Buddhism. These percentages become even more stark when one considers that Christians only represent 12.3% of the total surveyed, whereas Buddhism and traditional beliefs/Taoism makes up 31.3% and 22.8% respectively. Hinduism and Islam, being affiliation by birth, are quite evenly spread over the different educational levels.

Singapore Christians (Pentecostals included) have experienced economic upward lift. English speaking churches, in particular, are having difficulty reaching non-Christians in the lower income bracket. This is a sad setback for the Pentecostals who use to have the Gospel message for and the ministry of reaching the poor in society.

3.2 Receptivity to Power Manifestations

The Asian worldview accepts the spirit world without question. This spirit world has power over or is influential over the happenings in the physical world. Buddhism, Islam and Hinduism may be classified as high religions. However, because of the historical roots of the Chinese, Malays and Indians, they are generally very open to seeking spiritual guidance, healings and intervention.

3.2.1 The Malays

Singapore Malays can trace their roots to peninsular Malaya, Sumatra, Java, and the other islands of the Indonesian archipelago.[17] Their ancestors were primarily folk Muslims. Although officially Muslims in Singapore are *Sunnis*, Malay magic used to be a part of their culture before the 80s. They apply magic to economics, building, human life cycle, curing, entertainment, forecasting events, personal life and interpersonal relations.[18] Spiritual powers are evoked in *bersilat* (a Malay art of self-defence) and *Wayang Kulit* (shadow puppet). Singapore Malays are familiar with spiritual power struggles. This used to be a common theme in locally produced Malay movies.

Their practice of magic makes them easy victims of demon possession. Christians have the authority to cast out demons. Deliverance ministry would be a powerful witness to the authority of Jesus. Muslims also believe that Allah speaks to them in dreams and visions. There have been many testimonies of Muslims coming to Christ through dreams and visions. One such testimony is recorded in 1998's *30 Days Muslim Prayer Focus* (Day 27).

3.2.2 The Indians

Almost two-thirds of the Indian population were from southeastern India.19 They were from the poorer class who came to work in Singapore. Coming from the less educated class, the nature of their religion would be more popular and animistic than philosophical. Their religious worldview allows them to receive Jesus Christ as one of their gods. Roger E. Hedlund noted that traditional methods of evangelism and mission in south India failed to yield much fruit but ministry that is characterised by prayers for the sick and the possessed yields church growth by 11.8%.20 Since the majority of the Indians in Singapore are from similar areas in India, they may be more drawn to power evangelism with emphasis on prayers for the sick and the possessed than the conventional evangelistic crusades. Power evangelism to the Indian community should be followed through with strong discipling. Praying the sinner prayer does not mean changing allegiance from their Hindu gods to Christ. They must be brought to the point of total allegiance to Jesus Christ.

3.3.3 The Chinese

In Hinton's 1985 book, he described the Chinese religionist21 as result-oriented, highly pragmatic, problem oriented, this-worldly and materialistic, individualistic, and highly concrete and action based.22 The Chinese religionist would be those classified under Buddhist and traditional religions/Taoist. Technological advancement over the last ten years did not change the basic characteristics of the Chinese described by Hinton. Neither has the Chinese worldview on the paraphenomena changed. As the nation becomes more and more materialistic and affluent, there seems to be a concurrent increase in spiritual activities. These activities are related to seeking prosperity -- consulting geomancer and inviting *Choi Sun*23 into private homes. Geomancy24 used to be observed in private but now it has gained favor among the professionals. Many building development projects name their geomancy consultants along side their architects and engineers on their display boards. The geomancer would advise the architect on the layout of the building. The belief is that spatial design must be in harmony with nature for good fortune to flow.

Power evangelism is not strange to the older Singapore Chinese. John Sung used to hold healing crusades in Singapore during the 1930s. It was reported that the Chinese were very responsive to his ministry.25 In 1963, Madam Kong Mui Yee, a converted, Spirit-filled actress, also made a great impact on the Chinese community and the Chinese non-Pentecostal Christians. A number of them began to speak in tongues and they had to leave their churches. A Chinese Pentecostal church was started, the Church of

Singapore.26 Power manifestations seem to appeal to the result oriented, high pragmatism, problem-centred Chinese.

Based on the above observations, I believe that power evangelism through signs and wonders is a viable strategy for winning Singaporeans to Christ. Churches that experienced explosive growth in the 70s and 80s were those that moved in the power of signs and wonders.27 Today, the fastest growing churches are still those that move actively in signs and wonders. The Muslims, the Hindus and the Chinese religionists are more likely to receive the gospel via power encounters than via the conventional *Four Spiritual Laws*. The agnostics and the atheists, on the other hand, will be more inclined to hear God's truth when they experience the immanent God in their moments of crisis.

My father was one such agnostic. He had heard the gospel many times, even witnessed miracles but refused to believe that Jesus is the only answer. Our family had many discussions over this issue. One night the discussion became very heated and my father walked out. Strangely, the next morning, he told mother that he wanted to accompany her to her Bible study class that evening. That night, he gave his heart to God. All of us in the family were puzzled. We had reservations about his salvation. It was only later that father told us that God visited him that night of the heated discussion. Frustrated, he had challenged God to reveal Himself to him if Jesus was the only way. God did.

As a case in point, I offer the fellowship group that meets every Friday in a home at Nassim Hill, Singapore. The leaders of this group are third-wavers from a vibrant Anglican church. According to a regular attendee, the weekly attendance is about 150 and growing. What is the attraction? Those who have either attended or heard about this fellowship group say that needs are met there. This fellowship group has led many people to Christ through demonstrations of signs and wonders.

4. Conclusion

Power evangelism, power encounter or signs and wonders are not the latest fades in church growth principles. They are biblical models demonstrated by God who proves His words by His deeds. Kraft was correct in affirming that experiencing God's power may be both pleasant and impressive, but only a commitment to God through Christ really saves.28 We, therefore, do not encourage people to chase after signs and miss God in the process. Neither do we want to deprive people of experiencing the miracle working power of God in their lives.

Hinton made a valid observation.29 He commented that in Singapore's dive for meritorious excellence and materialism, Singaporeans have become very materialistic and lack moral values. I agree with him that only Christianity has the best moral value to offer. Power evangelism is a good way to turn the people's attention to God, and to offer them a living faith that is relevant to their lives. Pentecostals have much to offer in terms of a balanced power ministry because of our rich heritage. We must be aware that we do not lose our Pentecostal distinctive for the sake of respectability in the ecumenical movement.30

Ethnic Group and Religion	1980 (%)	1990 (%)
Chinese	34.1	39.3
Buddhism	38.4	28.4
Chinese Traditional Beliefs/Taoism	10.7	14.0
Christianity	0.2	0.3
Other Religions	16.6	18.0
No Religion		
Malays	99.6	99.6
Islam	0.3	0.2
Other Religions	0.1	0.2
No Religion		
Indians	56.5	52.6
Hinduism	21.7	27.0
Islam	12.5	12.2
Christianity	8.1	7.0
Other Religions	1.2	1.2
No Religion		

Table 3: Religion by the Major Ethnic Groups[31]

Religion	Total (%)	Primary & Below (%)	Secondary (%)	Upper Secondary (%)	University (%)
Buddhism	31.3	33.9	30.5	25.0	15.1

Chinese Traditional Beliefs/Taoism	22.8	28.8	14.6	12.6	7.4
Islam	15.6	17.8	16	7.2	2.6
Christianity	12.3	6.3	16.8	26.1	39.4
Hinduism	3.8	4.0	3.8	3.1	3.5
Other Religions	0.6	0.4	0.7	0.7	0.9
No Religion	13.6	8.8	17.6	25.3	31.1

Table 4: Religion and Highest Qualification Attained, 199032

References

1 An earlier version was presented at the Annual Lectureship of Asia Pacific Theological Seminary in Jan 1998.

[2] Herbert Lockyer, *All the Miracles of the Bible* (Grand Rapids, MI: Zondervan, 1974), p. 48. The ten plagues stood out as miracles of power in terms of their systematic severity. They were also the sign of God's full flooded wrath and judgment upon Egyptian idolatry.

[3] Timothy J. Kamps, The Biblical Forms and Elements of Power Encounter (MA thesis; Columbia, S.C.: Columbia Graduate School of Bible and Missions, 1986), p. 34.

[4] Herbert Lockyer, p. 60.

[5] Maxie D. Dunnam, *Exodus*, Communicator's Commentary (Waco, TX: Word, 1986), p. 214.

[6] Merril Tenney, *John: The Gospel of Belief* (Grand Rapids, MI: Eerdmans, 1972), p. 30.

[7] Tenny, p. 312.

[8] Christian De Wet quoted by H. Ridderbos, Biblical Basis of Signs and Wonders, in *Signs and Wonders Today* (Wheaton: Christian Life Missions, 1983), p. 26.

[9] De Wet, p. 25.

[10] Charles Kraft, *Christianity with Power* (Manila: OMF Literature, 1989), pp. 3-6.

[11] Peter Wagner, Signs and Wonders: What Difference Do They Make? *Christian Life Magazine* (Nov, 1982), p. 77.

[12] Wagner, A Church Growth Perspective on Pentecostal Mission, in *Called and Empowered*, eds. Murray Dempster, Byron Klaus and Douglas Petersen (Peabody, MA: Hendrickson, 1991), pp. 266-67.

[13] Gary B. McGee, Strategies for Global Mission, in *Called & Empowered*, p. 206.

[14] Bottom Line, *Asianweek*, Oct 17, 1997, p. 18. The ethnic breakdown is computed from 1990 census, Lau Kak En, *Singapore Census of Population 1990* (Singapore: SNP Publishers, 1994), p. xiv.

[15] Lau Kak En, p. 2. Only Singapore residence 10-years and over are represented.

[16] Johnston, *Operation World*, 4th ed. (n.p.: STC & WEC International, 1987), p. 373.

[17] Barbara Leitch LePoer, ed. *Singapore: a Country Study* (Washington, D.C.: Library of Congress, 1991), p. 82.

[18] K. M. Endicott, *An Analysis of Malay Magic* (Singapore: Oxford University Press, 1991), pp. 23-27.

[19] LePoer, p. 87.

[20] Roger E. Hedlund, *Evangelization and Church Growth: Issues from the Asian Context* (India: McGavran Institute, 1992), pp. 217-18.

[21] The Chinese religion in Singapore is a syncretism of Confucianism, Taoism, Buddhism and Folk Religion. For more information read Keith Hinton, *Growing Churches Singapore Style* (Singapore: OMF, 1985), pp. 30 -32.

[22] Hinton, *Growing Churches*, pp. 33-34.

[23] The god of prosperity.

[24] Geomancy is the art of divination by means of configurations of earth or by means of figures derived from even or odd numbers by dots jotted down hastily at random.

[25] Bobby E. K. Sng, *In His Good Time: The Story of the Church in Singapore 1819-1978* (Singapore: Graduates' Christian Fellowship, 1980), p. 179.

[26] Sng, p. 290.

[27] Churches that move in power manifestation should also be strong in worship, preaching, teaching and discipleship.

[28] Charles H. Kraft, What Kind of Encounters Do We Need in Our Christian Witness? *Evangelical Missions Quarterly* (1991), p. 261.

[29] Keith W. Hinton, An Analytical Study of Church Growth Factors in Singapore with a View to Strategizing (Th.M. thesis, Pasadena: Fuller Theological Seminary, 1984).

[30] Kraft, A Third Wave Perspective on Pentecostal Missions, in *Called and Empowered*, pp. 306-7.

[31] Lau Kak En., p. 3.

[32] Lau Kak En, p. 6.