

Indian Journal of Theology
Volume 67:1, 2025

Contents

<i>Editorial</i>	iii
1. Resisting Exclusivism and Reimagining Christian Witness as Hospitality <i>Kenneth R. Ross</i>	1
2. The Other Side of Nationalism: Theological Reflections on Minority and Marginalization <i>Philip Vinod Peacock</i>	19
3. Migration and Human Dignity in Light of Daniel 1 <i>Nicole Ashwood & Thandi Soko-de Jong</i>	37
4. Ellipsis in the New Testament: Challenges in Translation and Interpretative Implications <i>R. Vanlalatlana</i>	62
5. Imagination in Preaching <i>P. Paul Gnana Nithyan</i>	87
6. Child Labour: Theological Response and Challenges <i>C. Lalchhuanliana</i>	100
7. <i>The Statement of the 59th North India Theology Students' Conference, 2024</i>	116

Book Review

1. *Religion and Power* by Havea, Jione. 119
S. Soloman
2. *Faith, Class, and Labor: Intersectional Approaches in a Global Context* by Choi, Jin Young, and Rieger, Joerg. 124
Gnanak Gerhardson Munnangi
3. *Spirit as Womb: An Asian Perspective Embodiment, Femininity, and Marginality* by Bar, Swarup. 128
Shibu Kurian
4. *Dancing with God for a Sustainable World* by Punnackadu, Mathew Koshy, and Koshy, Anne Susan. 131
Shinu Thomas Pothan

Editorial

It is with great pleasure that I present another edition of our Journal comprising **six essays, four book reviews**, and the official **Statement of the 59th NITS Conference**. This edition features scholarly writings on theological engagement with justice and inclusion in response to contemporary social, cultural, and political challenges from across India and abroad. I appreciate the laborious work of four colleagues from abroad representing global ecumenical Organizations and Institutions, and three other aspiring Doctor of Theology candidates in India. I extend my deepest gratitude to all as their insightful contribution will ensure our readers an intellectually rewarding experience.

Kenneth R. Ross's "Resisting Exclusivism and Reimagining Christian Witness as Hospitality," critiques the global rise in xenophobia, nationalism, and exclusionary politics, highlighting Christianity's historical complicity in these trends through colonialism and hegemonic evangelism. The author argues that evangelism must move from domination to dialogue, characterized by relational engagement and prophetic challenge, and calls for a reimagining of Christian witness, not as coercive proselytism, but as radical hospitality grounded in humility, mutual respect, and openness to the "other."

Philip Vinod Peacock's "The Other Side of Nationalism: Theological Reflections on Minority and Marginalization" critically explores the socio-political construction of minorities in India. By tracing the colonial and elite-driven constructs, particularly Aryan myth and the role of the *bhadralok*, the author shows how Indian nationalism has

historically aligned itself with upper-caste Hindu interests, casting Muslims, Christians, Dalits, Adivasis, and women as outsiders. He reinterprets biblical stories like those of Hagar and the prodigal son to critique dominant narratives of chosenness and counting, and advocates for a nationalism rooted in care for the vulnerable rather than allegiance to the powerful.

Nicole Ashwood and Thandi Soko-de Jong's "Migration and Human Dignity in Light of Daniel 1," draws parallels between the biblical narrative of Daniel and modern-day labour migration, particularly the phenomenon of *brain drain*. The authors assert that forced assimilation, seen both in Daniel's Babylonian captivity and in contemporary migration policies, undermines migrants' cultural and spiritual identities. They advocate for policies that preserve migrants' cultural heritage, enable knowledge-sharing, and ensure fair treatment, framing these approaches within theological concepts like *Imago Dei* and God's preferential option for the poor.

R. Vanlalhlana's "Ellipsis in the New Testament: Challenges in Translation and Interpretative Implications," examines the rhetorical and linguistic function of ellipsis in the Greek New Testament and the complex challenges it poses for modern Bible translation and interpretation. The author analyzes various types of ellipsis and compares how formal-equivalent, dynamic-equivalent, and paraphrased English Bible translations handle them. He contends that no single theory fits all, advocating instead for a flexible, purpose-driven approach, with "optimal equivalence" as a balanced model that considers both loyalty to the source and clarity in the target language.

P. Paul Gnana Nithyan's "Imagination in Preaching," explores how imaginative preaching, grounded in Prophet Isaiah's vision in Isaiah 11:6–8, can transform sermons into powerful, life-giving experiences. The author posits that imagination connects deeply with listeners, and provokes transformative insight. Imaginative preaching helps envision a new reality aligned with God's reign, enabling preacher and listener alike to imagine, hope, and act for a more just and compassionate world. He proposes three homiletical principles: harmonious living (promoting togetherness), centrality (centering the marginalized), and reverse existence (envisioning a world where the natural order is reshaped for peace).

C. Lalchhuanliana's article "Child Labour: Theological Response and Challenges" offers a compelling theological critique of child labour, calling it a grave violation of human dignity and divine intent. The author examines biblical teachings and Christian theology to highlight the moral imperative to protect and nurture children. He argues for a liberative theology centered on children's experiences and advocates for a shift from adult-centric religious narratives toward child-focused theological reflection. He calls upon the church to become a prophetic voice for exploited children, integrating love, justice, and economic ethics into both theological praxis and social action.