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## **The pursuit of shalom in the face of violent injustice**

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In theological discourse, ‘God as rescuer’ is a familiar refrain. What, then, is the role of God’s people in the face of violent injustice? Can Christians conduct rescue, or would that be considered paternalistic intervention? International Justice Mission actively engages these challenges, and contends that working through public justice systems—systems that societies have established in part to protect the poor from violence—can be one way to pursue shalom. Christians working for justice system transformation can affirm God’s role as ultimate rescuer without neglecting the plight of the vulnerable. This paper will lay out scriptural analyses of oppression and the God of rescue, protection, and restoration. It will share how these theological foundations intersect with IJM’s learnings, and draw from the insights of leaders in various countries where IJM works to capture the key insights and on-going questions facing our teams.

### **Rescue, protection, restoration and shalom**

The pursuit of shalom in the context of global injustice is complex. International Justice Mission (IJM) works with a specific subsection of the world’s most vulnerable—victims of *violent* injustice. Our clients can be described as powerless in their communities: a widow whose land and livelihood were forcibly taken from her; a young girl in a brothel; or a family trapped in slave labour, unable to rest or obtain medical treatment, and subjected to threats, blackmail and beatings.

Trafficking, slavery and other violent injustices exist in economic contexts. They thrive under specific social circumstances, and require favourable political conditions. In other words, these crimes oppress victims on personal, inter-relational, and communal levels. The pursuit of shalom in the face of violent injustices, then, must operate on corresponding levels. Simply put, it must extend to fully transform systems that support conditions in which trafficking and slavery can exist. Rescue is the crucial starting point in this transformation, because it ensures personal security. But rescue without a subsequent restraint of the oppressor(s) creates opportunity for continued offense and exploitation, undermining shalom. So, in cases of extreme violence, the need for a systemic reform, or sustained protection, becomes clear. Protection enhances inter-relational interactions, and puts a barrier between victims and perpetrators, as well as between potential victims and perpetrators. Rescue and protection are both examples of *mishpat*, Hebrew for “rectifying justice,”<sup>1</sup> or justice that pertains to acts, incidents and the people involved in them.

Restoration, the third key component in the pursuit of shalom, speaks more to *tzadeqah*, Hebrew for “primary justice,”<sup>2</sup> or a condition of right relationship—a condition that, if it were prevalent in the world, could render *mishpat* unnecessary.<sup>3</sup> Shalom calls for rectifying justice and primary justice together, which means that in situations of extreme violence, pursuing shalom requires rescue, protection and restoration. In certain cases, this combination necessarily translates to the transformation of justice systems.

This paper will begin with a definition of shalom and an explanation of the oppression that threatens it. The overarching theme of this paper will be an analysis of God’s characteristic rescue, protection and restoration, with a particular focus on rescue from situations of physical (rather than spiritual) oppression. It will attempt to explain what can be understood about God’s nature as a rescuer, and the consequent roles for God’s followers in his work of rescue. It will investigate human limitations in rescue, protection and restoration, as well as human potential, and will incorporate case studies from IJM’s field offices in order to illuminate both.

## ***Shalom* – God’s goal in creation**

The biblical term for peace (*shalom* in Hebrew and *eirene* in Greek) appears 550 times in the Bible, denoting “the way things are supposed to be.”<sup>4</sup> Beginning with creation, God establishes the conditions for shalom in his design of the universe, forging community, beauty and order from what was “formless and void” (Gen. 1:2). God’s shalom brings forth abundance and flourishing—Plantinga describes shalom in creation as “the webbing together of God, humans and all creation in justice, fulfillment, and delight...a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employ, all under the arch of God’s love.”<sup>5</sup>

God’s vision of shalom is entrusted to his people, who are to protect and honour creation. Attention is often paid to the first two verbs of this biblical mandate: “subdue” and “have dominion” (Gen. 1:28). But the latter two unveil the magnificent, unique responsibility of humankind’s stewardship: “to tend” and “watch over it” (Gen. 2:15). In other words, God wants people to actively sow his shalom, building peace, promoting well-being, and living full of grace.

But when humanity turned from God, its violent assault on shalom conceived suffering and injustice in creation. The current, ruptured condition of the world is the antithesis of what God intends. Yet Jesus testifies that shalom will have the final say over desolation: “My covenant of *shalom* shall not be removed,” (Isa. 54:10), “for you shall go out in joy, and be led back in *shalom*.” (Isa. 55:12). The whole of the biblical narrative anticipates the restoration of shalom—or the fullness of God’s presence—in the Kingdom, and attempts to instruct believers on how to pursue shalom in an unjust world.

## ***Shalom* – Justice, righteousness and salvation**

In the Old Testament, righteousness and justice (often used together in the same sentence or as a single phrase) establish the essential foundation for God’s shalom to prosper.<sup>6</sup>

Gutierrez observes that, speaking through Jeremiah, Jesus said, “If you truly execute justice one with another...then I will let you dwell in this place.” But the place was laid waste because “the Lord looked for justice, and behold, bloodshed; for righteousness, and behold, an outcry!” (Isa. 5:5-7).<sup>7</sup> Scripture makes it clear that where there is a breakdown in justice, shalom cannot prosper. And since God’s shalom animates a communal vision, its justice must be operative for *all* people, including the poor and invisible who are most often excluded.

Jesus’ example teaches us that any pain in our community is our own pain. “Conversion to the Lord implies this conversion to the neighbor. To be converted is to commit oneself lucidly, realistically, and concretely to the process of the liberation of the poor and oppressed.”<sup>8</sup> Thus, the flowering of human salvation is a willing pursuit of God’s shalom in the world.

### ***Shalom – Vision and call***

Shalom is both a future promise to anticipate, and a present calling to follow. Christians tend to narrow the scope of shalom, viewing it as an ideal state of being for humankind to attain in the future. This interpretation eliminates the incumbent call on every believer to seek the actualization of human flourishing *now*. In making shalom futuristic, people permit lethargy toward suffering and endorse a withdrawal from the world. Joldersma offers an alternative, ‘non-abandonment’ view of shalom:

“To be a Christian is to be under a certain uprising from a messianic pull, where we see the tears of God behind the wounds of the world, where we meet a wounded God behind the injustices that exist around the globe. Shalom is a call to non-indifference, here, now—it cannot wait.”<sup>9</sup>

Whitfield explains that, “the [Scriptures] hardly, if at all, use shalom for peace with God or for inner peace...shalom is communal rather than personal, and the community is the proper setting for it.” Punton parses shalom into three primary parts.<sup>10</sup> The first is shalom for the individual: a totally integrated life with health of body, heart and mind, attuned to nature, open to others, and joyful in God. Rescue in the face of violent injustice could be considered shalom for self.

Second is shalom between persons: sharing, mutuality and love, which are all present in the protection of the poor against violent injustice. Third is shalom in a community or society, which promotes justice, dignity, independence and freedom for all, as well as harmony and reciprocity. Shalom in a community is the manifestation of primary justice, of ultimate restoration.

The past few decades have seen a drastic evolution of global development strategies, of bringing justice to communities in just ways. Some of this evolution has exposed actions of “rescue” as suppressions of an individual’s or a group’s ability to act and to self-determine. This is why, in some development circles, the concept of rescue is unpopular, short-sighted and ultimately unhelpful in the promulgation of holistic, systemic reform. Other times, rescue is accused of carrying paternalistic overtones and promoting the cultural domination of one set of moral values over another.

However, in situations of violent injustice that entail the immediate threat of grave harm or death, rescue may be the appropriate response. Firefighters rescue people trapped in burning buildings; though an extreme example, the threat of danger it evokes is similar for some trapped in slavery. Violent injustice is uniquely intentional, executed by the powerful at the direct expense of the vulnerable. By definition, it ensures that physical, emotional, and psychological harm remains the daily reality of victims, because perpetrators will go to any length—using coercion, blackmail, physical restraints and various drugs or other judgment-altering aids—to maintain a consistent power dynamic. Neither perpetrators nor victims can experience justice in a setting of continued violation, so rescue, or the physical removal of a person from an abusive space, is essential to holistic change.

### **The God of rescue: a scriptural analysis**

To determine the efficacy of rescue, a brief examination of “oppression” is needed. Studying God’s view of oppression, his response to it, and his character at large can provide guidance for those pursuing shalom in violent, unjust circumstances.

The use of the word “oppression” in scripture, particularly in the Old Testament, introduces a wide range of connotations. The primary Hebrew variations on “oppression” include:<sup>11</sup>

Israel as oppressed	{	<i>nagash</i> (violent exploitation. To force, to exert pressure, to overwhelm with work)
		<i>'anah</i> (degradation of the inmost being of a person. To humiliate/dominate)
		<i>lahats</i> (the smashing blow of the oppressor...to press or squeeze, to drive back or corral)
Israel as oppressor	{	<i>'ashaq</i> (to oppress, to obtain by violence, to extort)
		<i>tok</i> (tyranny, indication of deception)
		<i>dak</i> (wretched, troubled...worn out)
		<i>yanah</i> (to put an end to, to cheat, to suppress) ...parallel to <i>'ashaq</i> and <i>lahats</i>

Despite all of these differences, the practical manifestations of oppression are consistent in the Bible. Oppressors usually have three characteristics in common: they are rich and striving to increase their wealth, they are idolaters, and their power stems from their positions in the governing class or their allied status with it.<sup>12</sup> Tamez projects that it would be impossible for oppressors to regard Yahweh as God, because Yahweh offers them nothing—he hates oppression and unwaveringly demands justice (Isaiah 29:15).<sup>13</sup> Only *other* gods would justify oppressors’ wicked actions.

This point, combined with Tamez’s observation that God’s self-revelation has historically occurred both in the midst of conflict, and on behalf of the subjugated,<sup>14</sup> proves that God listens to and sides with the oppressed. Even his partiality toward a people does not lead him to abandon this association. Tamez explains that God did not support the expansion of his chosen Israel at the expense of other, weaker peoples. When Israel gained collective political strength, oppressive structures developed within its very heart, and for this, God showed Israel no compassion. Rather, God reiterated his vision of shalom to the oppressed, and made it clear that their situations run counter to his will.<sup>15</sup>

### **A linguistic study of “rescue”**

After understanding God’s response to oppression, and his allegiance to the oppressed, followers of God may wonder what roles people should play in God’s work of rescue. The linguistic use of *y•aa•* (to save, to deliver) and *y•sa* (saviour,

deliverer), as well as their Greek counterparts, *sM* and *sM•r*, sheds some light on the delegation of responsibility in rescue between humanity and God.

In the Bible, rescue is conducted by people *and* by God.<sup>16</sup> The former are obligated to rescue regardless of their potential to succeed in doing so, and often in situations that are theologically insignificant, like battles, Joseph's rescue of his family from famine (Gen 47:25) or Joshua sparing Rahab's life (Jos 6:25). People are also called to rescue in *very* theologically significant situations. This refers primarily to ancient kings and their God-given charge to deliver their nations, especially the poor, needy and oppressed (Psalm 72:4, 12-14).<sup>17</sup> Judges and Nazarites were similarly tasked with delivering the people of Israel (Jdg. 8:22; 13:5; 2 Sam. 3:18; 14:4; 2 Ki. 6:26; Hos. 13:10), and prophets were called to hold kings accountable, speak out against oppression and communicate God's saving word to the nations.<sup>18</sup> Beyond that, citizens were expected to play a part in delivering their own cities from harm (1 Sam. 11:3).<sup>19</sup> Historically, then, God has expected people to claim responsibility in the process of rescue.<sup>20</sup>

However, it is always insinuated, and sometimes explicitly stated, in scripture that God is the ultimate source and executor of rescue.<sup>21</sup> Deliverance is God's responsibility, because God answers to his creation (Isaiah 30:15). Perhaps the strongest example of this is Isaiah 59:15b-16: "The Lord looked and was displeased that there was no justice. He saw that there was no one, he was appalled that there was no one to intervene; so his own arm achieved salvation for him, and his own righteousness sustained him."

So a faithful Christian interpretation of rescue includes both humankind and God. Tamez explains the inherent balance between the two, and their respective responsibilities in rescue, saying

the one cries out and the Other listens and heeds; then the one learns that the Other has listened and heeded the cry (Ex. 4:31). Both listen to one another, and both struggle as though they were a single person, because the enemies of the oppressed are also the enemies of God (Judg. 5:31).<sup>22</sup>

God remains the ultimate source of rescue, and people are invited to participate in God's work of rescue as it falls within their sphere of influence. In addition to leaders, citizens are invited to participate in the rescue or deliverance of their own communities.

Based in part on this “human and God” model, IJM chooses to work with local law enforcement in rescue. In fact, IJM does not conduct rescues independent of local law enforcement. IJM works in countries that have put laws in place designed to protect its most vulnerable citizens from violence and exploitation. It is the brazen *violation* of these laws along with a lack of enforcement that contributes to the thriving of violent oppression. IJM works with groups called to answer to the vulnerable: in the same way that citizens have been explicitly charged with bringing rescue to their own communities, law enforcement has been explicitly charged with bringing rescue to the oppressed. Rescue is included within the legally and socially prescribed responsibilities of the police, so in the fight against violent injustices like slavery and human trafficking, IJM has chosen to focus on expanding the capacity of justice systems to rescue, protect, and restore the people that justice systems have been charged to protect.

### **Story from the frontline: rescue as God’s responsibility**

For some within IJM, the invitation to participate in God’s rescue has illuminated their own story of rescue by God. An IJM director describes his experience:

*Last September, my team mobilized local police to conduct a rescue in a brothel that was selling six girls. Upon arrival, we were disappointed to find an empty building: none of the girls was there! We began a frantic search of the space, and finally, one of my colleagues detected a hollow space in a kitchen platform. We broke it open, exposing a tunnel that led to a small room where the girls huddled, sobbing in the very same space where they had been raped and broken. We held their hands and encouraged them to come out, and within minutes, their tears turned to smiles. While it is true that the healing process is long, it is also true that the divine gift of hope comes quickly, as it did in my own story. Therefore, I say that something divine happens when dignity is restored. Rescue is not just a physical rescue; rescue is a challenge to the foundational ideas of inequality and injustice. And God continues to rescue—to do miraculous works of transformation through miraculously transformed people.*

## **From rescue to protection and restoration**

For those subject to violent injustice, release from oppressive situations is the beginning of the pursuit of the shalom God intended for all creation. In order that they may be fully restored, they need protection from violence.

Charity provides immediate relief for those in need. It is a recognition of common humanity and a response of faithfulness. Charity is a short-term response, addressing only what exists in the present, and in some cases, charity is exactly and all that is necessary. The image of Jesus needing a cloth to wipe his face on the *Via Dolorosa* is a beautiful example of charity—of Veronica’s compassion meeting a tangible, immediate need.

Development compliments charity by providing tools, training, and support over the long term, in the hopes that charity might eventually be unnecessary. Development addresses skill sets, resources, and root causes of issues within a community, seeking to reform institutions and, ultimately, to make them sustainable.

In *The Locust Effect*, Gary Haugen proposes that in reasonably secure environments, people who are vulnerable (economically, socially, spiritually, or politically) are able to sustain gains from both charity and development, and enjoy some level of stability in light of those gains. But more than four billion people worldwide who live outside of the protection of the law suffer a significant *loss* of gains.<sup>23</sup> For example, bolstering the formal education of girls has proven to result in positive effects for whole communities. So large numbers of organizations worldwide have built schools for girls. But if girls fear attending school because they will get attacked on the way there, or because their teachers are abusing them on site, both charity and development are undermined by violence; the effect of violence on local programs tends to be underestimated or unknown. Protection is necessary with rescue to make any balance of charity and development effective.

God is described as a protector. God promises his presence,<sup>24</sup> and vows to “intervene in violent situations to help and to save.”<sup>25</sup> God is proactive regarding the protection of his people. God is more powerful than evil,<sup>26</sup> and through the

work of his Son, proves to be a more loving and competent shepherd than any other leader the world has seen.<sup>27</sup>

IJM's theory of change, with regard to protection, targets the reduction of impunity: the blatant disregard of the law, or the breaking of the law without fear of consequences. When the laws being broken are the laws that should serve to protect the most vulnerable, IJM believes that strong enforcement is the best deterrent to those exploiting the marginalized. If people realize they will be punished for violating laws, they will be much less likely to risk doing so. The original laws are then strengthened to protect the most vulnerable.

This dynamic has played out in several contexts. After IJM partnered with local police to rescue more than 220 trafficking victims and charge more than 100 suspected traffickers in Metro Cebu, Philippines, external researchers reported that the number of minors available for exploitation in the commercial sex industry there plummeted 79 percent since their initial study four years ago.<sup>28</sup> Strong enforcement of local laws designed to protect the poor became a deterrent to potential oppressors in Cebu, and resulted in better protection for the poor.

In Cambodia, a new reality is emerging, as well. Ten years ago, prevalence studies proved that between 15 and 30 percent of all Cambodia sex workers were minors,<sup>29</sup> and indicating that many different members of society participated in the procurement of minors for sexual abuse by foreign pedophiles. After years of collaborating with local churches, police, courts, and various other organizations to enforce Cambodian laws that protect minors, IJM has witnessed a 73 percent reduction in the presence of minors since IJM conducted its last prevalence study.<sup>30</sup> It is arguable that this newfound strength and greater integrity in local law enforcement has led, directly or in part, to a significant increase in the number of vulnerable children in Cambodia that are now protected from commercial sexual abuse.

While protection from violence is certainly essential to safeguard the gains achieved from rescue, the pursuit of shalom extends to the restoration of individuals to themselves, to each other, and to the world.

## **Understanding restoration through the kingdom of God**

In the New Testament, Jesus paints a picture of what shalom looks like, using the imagery of the kingdom of God. Christian highlights notable features of this kingdom, emphasizing a reorientation of earthly power structures: “at the center, the little lamb sits on the throne.”<sup>31</sup> Where the kingdom on earth is marked by exclusion and marginalization, the kingdom of God reaches out to include those on the margins. As Tamez puts it, “the preferential love of God for the poor expresses precisely God’s opposition to all attitudes that marginalize others.”<sup>32</sup> This preferential love of God seems to be at the heart of restoration, the work of empowering the vulnerable and integrating the marginalized into the community. Restored relationships, then, are by extension a crucial aspect of the pursuit of shalom.

### **A ministry of presence**

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra’s den, and the young child will put its hand into the viper’s nest. They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord. (Isaiah 11:6-9)

The preferential love of God in this historic portrayal of ideal community displays God’s heart for restoration within the context of shalom. IJM’s aftercare team walks with survivors of violent injustice, seeking with them the peaceable reconciliation of Isaiah 11. This reconciliation looks different for each client, as one of IJM’s aftercare specialists explains:

“aftercare is the process of restoration. What that means is walking alongside [our clients] and empowering them to return to the community in a safe way. To do aftercare, to be able to really engage deeply in this work is being able to say, I want to see, and I want to understand this through the eyes of someone else whose experience is different from my own. IJM’s work on human trafficking and working in cross-cultural settings is being able to see people as people.”<sup>33</sup>

In Mark 5:21-34, Jesus is rushing through a crowd in the hopes of healing Jairus’s daughter. Before reaching Jairus’ home, Jesus senses his power leaving

him (v.30). A woman in the crowd who suffered twelve years of bleeding takes responsibility, fearfully confessing that she touched his cloak in order to be healed. Jesus could embarrass her, scold her, or ignore her entirely. He could be upset that her touching him has made him unclean. But instead, he stops and listens, giving her his time and the attention of the crowd facing her. This pause, this questioning, serves multiple purposes for the woman. First, she is acknowledged; seen (v.33). She gives voice to her situation. She is restored to her community, publicly healed by a rabbi whose command to show herself at the synagogue sets the path for her reintegration into cultural, social, and religious community (v.34). Jesus identifies with her, even at risk to himself by acknowledging that this unclean woman has touched him. Through his sole focus on the woman's restoration, Jesus removed the condition that uniquely stigmatized her in that community. It seems significant that Jesus stopped, while hurrying to a time-sensitive request of a powerful man, to care for this woman at the edges.

Gwen,<sup>34</sup> one of IJM's clients in Manila, illustrates the holistic restoration Jesus modelled. Gwen is a survivor of child sexual assault. The assaults started when Gwen was nine years old and lasted a few years; the perpetrators were her uncle and cousin. IJM began advocating for her in 2012 and journeyed with her through recovery. When the IJM team first met Gwen, she was quiet and withdrawn. Now, she is actively engaging in her new life. Gwen is currently in her first year of college, pursuing a B.S. in Education and majoring in English. She is also a part of a support group for survivors. This support group teaches practical skills, advocates on behalf of other survivors and supports its members in achieving their personal goals. Gwen completed her aftercare program in 2014. She was assessed a year after she completed the program, and was found to have maintained the gains she had achieved.

IJM desires to be present with clients. This means advocating for their needs in the rescue planning process, receiving clients in rescues, standing alongside them in the courtroom and throughout their personal journeys to recovery. It is from insights gained during this ministry of presence that IJM works to identify potential gaps in the protection of the poor. After those gaps have been determined, IJM's advocacy work continues, more honed and more specifically

tailored for the purposes of restoration and systemic change to help justice systems become more effective at protecting the most vulnerable.

## **Shalom: A vision of hope for survivors of violent injustice**

The pursuit of shalom for survivors of violent injustice provides a vision for the restored reality God longs for all of his creation to enjoy. The pathway to this, in cases of human trafficking and slavery, often involves rescue, protection and restoration. Some have taken a “God only” model of rescue. IJM has chosen to follow a “human and God” model for rescue. Part of this is due to IJM’s “non-abandonment” view of shalom, and understanding that shalom is to be pursued in the present, as well as hoped for in the future. Protection of the marginalized is needed to preserve the gains made from rescue, and under the stability provided by a protected environment, the restoration process can occur. Significant limits arise depending on the nature of injustice committed; for instance, victims of sexual violence are often unable to be reconciled with those who commit crimes against them or exploit them. However, the vision of God’s shalom can provide inspiration for clients to be restored to themselves, to some relationships and to the broader community.

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<sup>1</sup>Nicholas Wolterstorff. “A Contest of Narratives”. in *Justice: Rights and Wrongs* (Princeton, NJ: Princeton University Press, 2008). 65.

<sup>2</sup> *Ibid.*

<sup>3</sup> Timothy Keller. *Generous Justice: How God’s Grace Makes Us Just* (New York: Riverhead Books, 2010), 10.

<sup>4</sup> Terry McGonigal. “If You Only Knew What Would Bring Peace: Shalom Theology as the Biblical Foundation for Diversity.” *Biola University, Student Life*.

[http://studentlife.biola.edu/page\\_attachments/0000/1395/ShalomTheology-TerryMcGonigal.pdf](http://studentlife.biola.edu/page_attachments/0000/1395/ShalomTheology-TerryMcGonigal.pdf)

<sup>5</sup> Cornelius Plantinga. *Engaging God’s World* (Grand Rapids, MI: Eerdmans, 2002), 14-15.

<sup>6</sup> Roger Dowley. *Towards the Recovery of a Lost Bequest: A Layman’s work-notes on the biblical pattern for a just community* (London: The Evangelical Coalition for Urban Mission), Section 10.

<sup>7</sup> Gustavo Gutierrez. *A Theology of Liberation: History, Politics, Salvation* (Maryknoll, NY: Orbis Books, 1973), 3.

<sup>8</sup> *Ibid*, 288.

<sup>9</sup> Nicholas Wolterstorff, Clarence W. Joldersma (ed.), Gloria Goris Stronks (ed.) *Educating for Shalom: Essays on Christian Higher Education*. (Grand Rapids, MI: Eerdmans, 2004), 13.

<sup>10</sup> Jim Puntun. “The Community of Shalom: God’s Radical Alternative” *Frontier Youth Trust Review*, no. 6, (1977): 178.

<sup>11</sup> Constructed using Elsa Tamez. *Bible of the Oppressed*. (Maryknoll: Orbis Books, 1978), 9-26.

<sup>12</sup> *Ibid*, 33.

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<sup>13</sup> *Ibid* , 34.

<sup>14</sup> *Ibid*, 1.

<sup>15</sup> *Ibid*, 38.

<sup>16</sup> Colin Brown (ed.) *The New International Dictionary of New Testament Theology*, vol. 3 Pri-Z (Grand Rapids, MI: The Zondervan Corporation, 1971), 206.

<sup>17</sup> Leander E. Keck (ed.) *The New Interpreter's Bible: a Commentary in Twelve Volumes*, vol. 5 (Nashville, TN: Abingdon Press, 1997), 665.

<sup>18</sup> Colin Brown, 218.

<sup>19</sup> *Ibid*, 206.

<sup>20</sup> Leander E. Keck (ed.) *The New Interpreter's Bible: a Commentary in Twelve Volumes*, vol. 6 (Nashville, TN: Abingdon Press, 2001), 55.

<sup>21</sup> Colin Brown, 218.

<sup>22</sup> Elsa Tamez, 61.

<sup>23</sup> Commission on Legal Empowerment of the Poor, *Making the Law Work for Everyone*. Volume I, 2008, United Nations, New York, p. 61.

<sup>24</sup> Leander E. Keck (ed.) vol. 6, 865.

<sup>25</sup> *Ibid*.

<sup>26</sup> Leander E. Keck (ed.) vol. 6, 204.

<sup>27</sup> Leander E. Keck (ed.) vol. 6, 1465.

<sup>28</sup> "Project Lantern: Game-Changing Results in the Fight Against Trafficking." *International Justice Mission*. 15 Mar. 2014. Web. 24 July 2015.

<sup>29</sup> IJM, "The Prevalence of and Justice System Response to Commercial Sexual Exploitation of Children in 3 Major Cambodian Cities," *Justice Review 2014-2015: A Journal on Protection and Justice for the Poor* (2014-2015): 23.

<sup>30</sup> "Cambodia: New Study Shows Significant Progress Made in the Fight to End Child Sex Trafficking." *International Justice Mission*. <https://www.ijm.org/content/cambodia-decade-progress-made-fight-end-child-sex-trafficking>

<sup>31</sup> Jayakumar Christian. *God of the Empty-Handed: Poverty, Power, and the Kingdom of God*, rev. ed. (Victoria, Australia: Acorn Press, Ltd., 1999), 7.

<sup>32</sup> Tamez, Elsa. *The Amnesty of Grace: Justification by Faith from a Latin American Perspective* (Nashville, TN: Abingdon Press, 1993), 131.

<sup>33</sup> International Justice Mission, "Behind the Suits Interview: Lisa Slavosky." *IJM YouTube Channel*, 2014.

<sup>34</sup> A pseudonym to protect IJM clients' identities.