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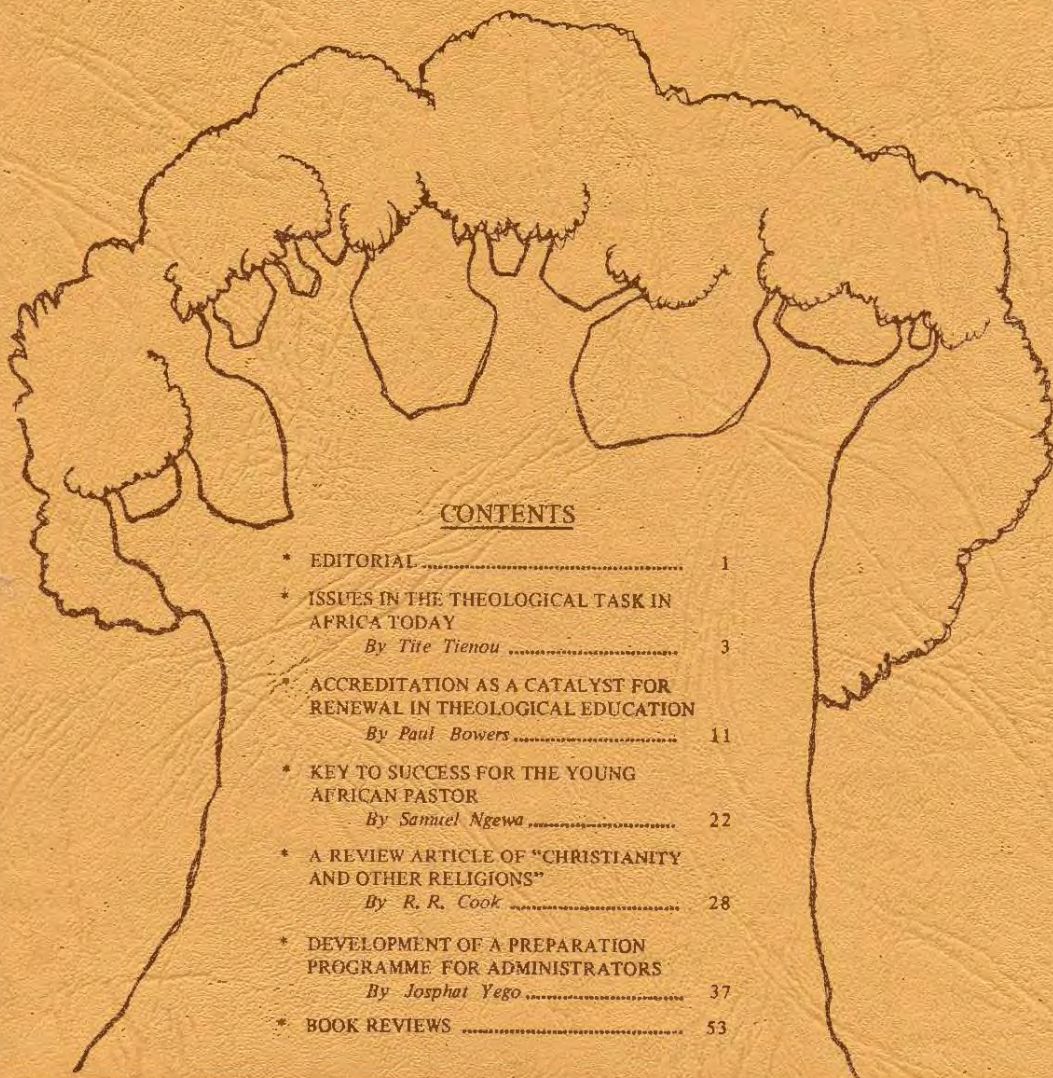
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THE EAST AFRICA JOURNAL OF EVANGELICAL THEOLOGY

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The Baobab tree is the EAJET symbol for the gospel in Africa. The good news of Christ, like the baobab tree, is ageless, enduring and firmly rooted in African soil.

EDITORIAL

It has become customary for printed comment on African Christianity to begin with a flood of statistics and a sigh of concern. The flood informs us of the estimated 200 million Christians in Africa, of the projected 400 million by the year 2000, of evangelical denominations doubling every decade, and of 50% of these statistical "people" being under the age of 16. The sigh that accompanies this statistical flood bemoans the theological and pastoral rootlessness of these masses. In some ways the undisciplined masses of African Christians are becoming a new kind of "Hidden" people — Christians, mind you, but hidden from the short arm of Christian leadership and pastoral care. The roar of the flood and the whisper of the sigh can both be deafening.

But for those of us involved in theological education in Africa, whether students or teaching staff, two other images come to mind to oppose the symbols of the flood and the sigh. An encouraging trickle of young African theological students can be observed quietly filling the continent's approximately four hundred theological institutions. God is raising up a new generation of African evangelical leaders. An equally encouraging shout can be heard as the young African evangelical confronts the challenges theological and practical that face the church. The trickle and shout seem to me to describe the current African evangelical scene as accurately as the flood and the sigh.

The East Africa Journal of Evangelical Theology seeks to swell the trickle and put substance to the shout. African evangelical theological students and their teachers need stimulation and support as they think through the challenges facing the church. Nor can the challenges be minimized. For the evangelical they come from several directions. There is the challenge of the past. For all the current criticism of Western Christianity, the thinking African evangelical senses the need to deepen his historic roots in the Western stream of creedal and doctrinal development. Twenty centuries of the Holy Spirit's work of illumination is ignored at our peril. A creative development must come from within firm commitment to the traditions of an Orthodox Christianity rooted in the Word of God. Equipped with the resources of the evangelical tradition, the African evangelical faces the challenge of contemporary issues. The litany is familiar but still gravely important: Islam, African Traditional Religion, Black Theology, poverty, marriage and the family, demons, magic, ancestral spirits, urbanization, contextualization, materialism, revolution, social justice, etc. Added to the past and

present is the challenge of the practical: How do churches grow? How can a young pastor be accepted by elders? What about adequate salaries? What Christian education techniques can improve my communication skills? These questions are not to be neglected. **EAJET'S** intent is to help African theological students substantially understand and successfully meet the challenges of the past, the present and the practical. The articles and book reviews in this inaugural issue attempt to cover that spectrum. We hope God uses this issue in your life. Pray with us for the advance of an African Christianity of powerful trickles and hopeful shouts.

ISSUES IN THE THEOLOGICAL TASK IN AFRICA TODAY

By Tite Tienou

For too long evangelicals have been content to work at the grass-roots level. This in itself is highly commendable. But dwelling on this exclusively is as dangerous as any extremism. Perhaps we evangelicals now suffer from the exclusive concern of our fathers for minimal theological training. Perhaps it is too late to redeem the time we have lost talking about all the evils of theology. It is hard to say. Be that as it may, one of the immediate consequences of the lack of evangelical presence on the scene of academic theology is the feeling of being trapped. It seems that the agenda for theological discussion is already set for us and all we do is react against the ideas contained in this agenda. This need not be so. There are many key issues currently under discussion in Africa, and I propose to consider a few of them.

Christianity and African culture

Culture has increasingly come to the forefront in recent theological debate. The Conference on Salvation Today held at Bangkok in 1973, the Lausanne Congress on World Evangelization in 1974, and the Fifth Assembly of the World Council of Churches held in Nairobi in 1975, all spoke about culture. These three conferences revealed to the general Christian public what specialists had debated for years: how do we, as Christians, deal with the diversity of cultures in the world? But what do we mean by culture? This is one word we need to define as carefully as possible if we are to prevent misunderstanding. Anthropologists and ethnologists hardly agree on how culture should be defined. Therefore, how shall we theologians make ourselves understood when we use the term culture? Professor John Mbiti,

Dr. Tite Tienou is the Executive Secretary of the Theological Commission of the Association of Evangelicals of Africa and Madagascar. This article is taken from his recent booklet published by African Christian Press entitled, The Theological task of the Church in Africa. (Used with permission).

in his PACLA lecture on 'Christianity and African Culture', proposed the following definition:

culture...(is the) human pattern of life in response to man's environment. This pattern is expressed in physical forms (such as agriculture, the arts, technology, etc...) and in form of reflection on the total reality of life (such as language, philosophy, religion, spiritual values, world view, the riddle of life -- birth -- death, etc...).¹

The Consultation on the Gospel and Culture held in Bermuda in January, 1978, after recognizing that culture 'is not easily susceptible of definition', had this to say:

Culture is an integrated system of beliefs (about God or reality or ultimate meaning), of values (about what is true, good, beautiful and normative), of customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat, etc...), and of institutions which express these beliefs, values and customs (government, law courts, temples or churches, family schools, hospitals factories, shops, clubs, etc...), which binds a society together and gives it a sense of identity, dignity, security, and continuity.²

If I quote these two definitions in *extenso*, it is for the purpose of showing the complexity of our topic. But, whatever our definition of culture is, we can take into account the fact of its integrative function and the impossibility of separating culture from philosophy, religion and spiritual values. The importance of this for the development of theology should be evident. Our attitude towards culture conditions, to a large extent, our theological methodology. An illustration at hand in the history of Christian thought is the way Tertullian and Clement of Alexandria conceived the relationship between Christian theology and philosophy. Tertullian's sharp disjunction between theology and philosophy is well known, while Clement's position, seeking to accommodate theology to philosophy, is a recurring one in the history of Christian thought.

Tertullian, a lawyer from North Africa, wrote this in his *Prescription Against Heretics*:

heresies are themselves instigated by philosophy ... What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? Our instruction comes from the porch (stoa) of Solomon, who himself taught that 'the Lord should be sought in simplicity of heart'. Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief...³

Clement of Alexandria, on the other hand, had this to say in his *Stromata*:

philosophy is in a sense a work of Divine Providence.... before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training to those who attain to faith through demonstration... philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks.... (It) was a preparation, paving the way for him who is perfected in Christ.... The Greek preparatory culture, therefore with philosophy itself, is shown to have come down from God to men...⁴

You could not find, if you tried, more opposing views! I wonder on whose side we are: Tertullian's? Clement's? I think that the majority of evangelicals in Africa would, at least in theory, agree with Tertullian. And yet, privately, African Christians feel the tremendous burden of having to bear at least two cultural loads: the western and the traditional. That is precisely where in the words of William B. Yeats; and Chinua Achebe, *Things Fall Apart*. We have learned to think of our customs as pagan but there have rarely been, if ever, substitutes for those cultural elements. The consequences of this are horrifying: much of practical evangelical Christianity in Africa is terribly syncretistic, while missionaries, and the pastors they have trained, keep on preaching the 'pure biblical message'! This is an important pastoral problem in our continent today. Several evangelical authors have warned of the dangers of syncretism, and with good reason, but syncretism has many facets. There is unwitting syncretism (produced by inadequate teaching of Christian truth), there is practical syncretism (where the person will go to the fetish priest, often in secret, or possess a talisman, while at the same time profess to be an 'orthodox' Christian), and theological syncretism. It is the second form of syncretism which is practised by many Christians because they have not been given clear Scriptural teaching which has grappled with the realities of every day living. Missionaries and pastors need to have a right attitude towards culture and a sympathetic understanding of it if they are to help Christians out of this devastating syncretistic way of living.

But how will missionaries and pastors develop this right attitude towards African culture? We must start in our ministerial training institutions and our theological seminaries to make our students aware of the cultural conditioning of all theologies. Too many of us think that we preach a de-culturalized Gospel, but there is no such thing! Rather we must not underestimate the fact that Christianity, as we know it, has worn the cultural garb of the Western world for nearly twenty centuries because 'the cultural dissimilarity which divided the Roman Empire.... (divided) the Christian Church also.'⁵ Evangelicalism as well as Roman Catholicism are thus culturally western.

Obviously, Christianity and evangelicalism do not stand or fall with western culture. As God's Church is composed of a mosaic of peoples, so Christianity can wear a multi-coloured cultural garb. We must, therefore study our own culture, the cultures of the biblical world and western culture.

To be a good theologian in African one must be well read in cultural anthropology. We need to examine African culture very closely to see what elements are compatible or incompatible with the Gospel message. We evangelicals need not be afraid of the fact that we are moving towards culturally differentiated Christianities.⁶ This trend is nothing new in the history of Christianity and it is no more dangerous today than it was in ages past. It will not necessarily lead to syncretism if the essential doctrines of the Bible are kept. That is why we must resist the temptation of making absolutes out of our own interpretations of Scripture.⁷ We must trust God's Spirit to guide the African Church into the truth, provided she abides in God's Word.

I realize there is much more that could be said on the subject of culture. Therefore some may feel that this is barely scratching the surface; for this I apologize. However, I did not intend to give answers but I wanted to call attention to the importance of the subject and to show how, regardless of what we say, our theological reflection is conditioned by culture. It is now, or never, that African evangelicals must start reflecting on such issues in order to give answers. Because the Christian faith is lived daily in culture, we need to develop a theology of culture. Professor Mbiti feels that this, among other things, is lacking in Africa.⁸ If we evangelicals develop a theology of culture, we could win back some precious theological ground we have lost, and we could also help the churches to come out of their cultural ghettos and confront culture with the Gospel, at all levels.

Christianity and African Religion

I have noted that it is virtually impossible to separate culture from philosophy, religion, and spiritual values. If it were not for modern secularism, we would not think that such a separation is possible for, as Paul Tillich put it, "Religion is the substance of culture and culture is the form of religion."⁹ Our attitude to culture will therefore, determine our attitude to religion. There will be those who take Tertullian's side, advocating a radical discontinuity between Christianity and other religions (African religions included). There will be those who will agree with Clement of Alexandria, recognizing some continuity between Christianity and other religions. These seem to be the two positions adopted by Christian theologians, from Tertullian and Clement to Barth and Brunner. It is, therefore, not surprising to find those two trends among African theologians (at least those who have written); those with an anglo-saxon education seem to insist on a continuity between African religion and Christianity, while those with a continental European education (predominantly Barthian?) see a radical discontinuity first, and then attempt to bring Christian thought and life into African society. 10

Karl Barth, in his dialectical methodology, affirmed a process of discontinuity between Biblical Revelation and all religions. His angry "Nein" to

Emil Brunner in the debate on a possible point of contact is a testimony of his determination. But, by abolishing religion, biblical revelation includes it. It is in this light that we must understand Hendrik Kraemer's conclusions. He insisted on discontinuity, he rejected the idea of a point of contact, but he added that there were points of contact.¹¹ In a way, this is exactly Mbiti's reasoning in his paper on *Christianity and African Religion*. He argued for a process of continuity and discontinuity, and that African religion is a preparation for the Gospel. He writes:

It is African Religion which generated a spirituality that finds ultimate fulfillment in the Gospel.... The Christian Faith comes, therefore, to enrich, to fulfill, to crown and to say 'yes' to African Religion and not to destroy it. The Gospel of Jesus – Christ both judges and saves or sanctifies many elements in African Religion. But, however rich African religiosity has been, it could not and did not produce that which the Gospel now offers to African peoples. Yet, it tutored the African in religious life, so that they could find in the Gospel that to which this religiosity pointed within the framework of its own revelation of God.¹²

He then goes on to give what elements can be used by the Church in a process of accommodation. Some beliefs, practises, traditional prayers, sacred places, morals and values and the services of (former) traditional religious leaders can be used for the enrichment of Christian life (pp. 5, 6).

To be sure there are good elements in African traditional religion. Not everything is the work of the devil. We must all recognize this fact and give credit to Mbiti. But what he says is more than just recognition of good elements. He makes definite theological statements. What must the evangelical think? What does the Bible say? Fortunately, Scripture does address itself to the question of multiplicity of religions in the world, both in the Old Testament and in the New. The exegesis of passages such as Acts 14:15 ff., Acts 17, Romans 1 and 2 leads to the following observations:

1. Non-Christian religions show that all men seek God and have a certain knowledge of Him (Acts 17:26, 27; Romans 1:21).
2. The seeking of non-Christian religions is at the same time a deformation of the knowledge of God, for man likes to domesticate God (Romans 1:18, 23). This underlines the ambiguity of non-Christian religiosity: it seeks God but it suppresses knowledge of Him.
3. No non-Christian religion gives a true knowledge of God, for without the light of Christ all men are without God (*atheoi*) (Ephesians 2:12).

This is what the Reformers and their heirs understood God's Word to teach about religions outside biblical revelation. It is not popular today. It has never been. But we must hold this view if we believe in the uniqueness of Christ and the effect of sin in man's heart.¹³

But saying this is not denying that there is revelation outside biblical revelation. God's truth is one and He allowed men to seek Him in their own ways

(Acts 14:15 ff). It is only affirming that there is no other Name but Christ. There are scholars who, understanding revelation as encounters with God, would affirm that revelation outside the Scriptures is just as valid. 14 Let us note first of all that revelation as encounters with God is not a discovery of the twentieth century. Read the Pentateuch and you will see how many encounters the patriarchs had. The whole Bible has examples of such encounters. Let us also note that they did not oppose the subjective knowledge of those encounters with the objective knowledge of propositional revelation such as: 'Listen, Israel, the Lord your God is the only God' (Deuteronomy 6:4) or 'You will be holy for I am holy' (Leviticus 20:7). Theophanies, sign and miracles certainly serve as revelation. They are often spectacular in character and this is why many people seek after them, particularly in the African 'Independent' churches. There is a danger here. Often these revelations are not clear and need interpretation and this opens the door to all sorts of abuse. The objective, written revelation is the method *par excellence* for communication with human beings and for teaching truths to man. But although the written Word is clearer and more sure than the subjective revelation, it is also open to the same dangers of mistaken interpretation. Evangelicals in Africa must maintain these two aspects of revelation, especially in the debate on African theology.

African Theology The expression 'African Theology' is an ambiguous one. Much of what is currently being called by that name is but ethno-theology. It is as if there is an attempt to write the theology of the encounters which African peoples had with God. If this is what we mean, let us say so! But misunderstanding develops because most people who hear the word 'theology' think of *Christian* theology. This is quite understandable, even though Christianity has no exclusive right to the word 'theology'. We may speak of Muslim theology, of Hindu theology, of Buddhist theology; these may or may not be ethnic in nature. It is quite another thing when we speak of African theology: the ethnic nature is definitely what one has in mind. Nevertheless some of African theology is interested in accommodating Christianity to African religion. John Mbiti considers that African theology should not only deal with the classical themes of theology but it should address itself to others such as: dialogue between Christianity and African religion, Christianity and Islam, Christianity and African culture, Church and State, pastoral problems, liturgical renewal, and the penetration of Christian faith in an African context.¹⁵

African theology is not understood by all proponents in the same way. It is legitimate to start with a phenomenological investigation of African myths, beliefs and religious practices. But if this is the only purpose of African theology then, of course, it cannot be accepted by evangelicals. Because of possible misunderstanding, Dr. Kato thought it more appropriate to talk of Christian Theology and then define whatever context we find it related to.... But there should be a continuing effort to relate Christian Theology to the

changing situations in Africa.¹⁶ This would seem to indicate that an *evangelical* 'African theology' is a contextual theology.

Contextualization When we come to contextualization, we find that the same ambiguity persists. What is contextualization? This term can also mean different things to different people. Tokunboh Adeyemo thinks that Rene Padilla describes it as a dynamic-equivalence theology. He continues that the end product of such a theology is not desirable because 'the message becomes relativistic, existential and situational'.¹⁷ He himself proposes 'Biblical Theology in an African setting'. One may ask: 'How is that different from contextualization?' The answer must be: 'Very little, if at all.

Regardless of what word we use, the problem is with us: Africa is not Europe. Europe is not America, America is not Asia! Even in those continents there are various settings or 'contexts'. This simple fact leads us to the question of how to make the Christian message take hold in different situations. This is quite legitimate. People are different even though there are some basic similarities among them. One cannot, therefore, take a 'Biblical Theology' and apply it anywhere! A contextual approach, whether or not we like the word, is needed and in fact has always been applied (with more or less awareness and forcefulness) in Christian theology. The question is: how do we prevent contextualization from leading to heresy? A right contextual approach takes seriously both the biblical text and the cultural context where the message is given.

In the words of the *Willowbank Report*:

Today's readers cannot come to the text in a personal vacuum, and should not try to. Instead, they should come with an awareness of concerns stemming from their cultural background, personal situation and responsibility to others. These concerns will influence the questions which are put to the Scriptures.... As we address Scripture, Scripture addresses us. We find that our culturally conditioned presuppositions are being challenged and our questions corrected¹⁸.

All the discussion about Christianity and African culture, Christianity and African religion, African theology, and contextualization spring from attempts to make Christianity more relevant to the African situation. This is what we evangelicals want. These must be among the issues in our own theological reflection. We want Christianity to be in the hearts, minds and deeds of our church members. We must not spare any effort to reach that goal! Let us not dismiss the African context too easily. But let us, also, never doubt God's Word for, to whom then shall we go? His Word is Truth; true Truth, as Francis Schaeffer would say! He alone has the Word of eternal life!

1. Mbiti, John S. "Christianity and African Culture," Lecture given at the Pan-African Christian Leadership Assembly, Nairobi, 9–21 December 1976, p. 1
2. *The Willowbank Report*, a Consultation on Gospel and Culture 6–13 January, 1978, Bermuda, p. 4
3. Tertullian "The Prescription Against Heretics" in Robert L. Ferm's *Readings in the History of Christian Thought* (New York: Holt, Rinehart and Winston, Inc., 1964) p. 5
4. Clement of Alexandria "The Stromata" in *Readings in the History of Christian Thought*, p. 12.
5. Ramm, Bernard L. *The Evangelical Heritage* (Waco, TX: Word Books 1973).
6. Chenu, Bruno "Point de vue d'un theologian europeen" *Lumiere et Vie*, t. XXIII novembre-decembre 1974, No. 120, p. 81
7. I do not want to minimise the importance of hermeneutics in theology. The right hermeneutic is that which makes us understand what the original hearers or readers of the message understood. Hermeneutics is not easy. Perhaps we should pay less attention to schools of interpretation and more attention to the way Jesus and the New Testament writers interpreted the Old Testament.
8. Mbiti, John S. *Christianity and African Culture*, p. 16
9. Cited by F. Chapey in the introduction to *Courage d'etre* (2^e ed., Casterman, 1967) p. 10
10. Olson, Jeanine *Histoire de l'Eglise* (Yaounde: Editions Cle, 1972) p. 160
11. Kraemer, Hendrik *La foi Chretienne et less religions non Chretiennes* (Neuchatel, Paris: Delachaux et Niestle, 1956) pp. 159, 162-163
13. Blocher, Henry *Prolegomenes*, pp. 32–33; Jean Calvin *Institution de la Religion Chretienne*, 1/4, 1, 5, 12, 13, 14, pp. 12, 29–31; Leon Morris *I Believe in Revelation* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976) p. 157
14. Morris, Leon *op. cit*, p. 148 Cf. Ronald H. Nash's article "Truth by Any Other Name" *Christianity Today*, October 7, 1977, pp. 17–23.
15. Mbiti, John S. 'Point de vue d'un theologien Africain' *Lumiere et Vie*, t. XXIII, November – December, 1974, no. 120, p. 90.
16. Kato, Byang H. "Black Theology and African Theology" in *Evangelical Review of Theology* 1/1977, p. 47.
17. Adeyemo, Tokunboh *Contemporary Issues and the Future of Evangelicals in Africa*, p. 4.
18. *The Willowbank Report*, p. 7

ACCREDITATION AS A CATALYST FOR RENEWAL IN THEOLOGICAL EDUCATION

by Paul Bowers

Within the larger discussion of the renewal of contemporary evangelical theological education world-wide, it is my particular contention that such renewal is properly integral to the accreditation mandate, and that accreditation is a key practical means for implementing that renewal.

This is not a prevailing notion. Renewal is often looked upon by traditionalists in theological education today as alien to the legitimate concerns of accreditation. And accreditation is in turn being treated by radicals in theological education today as renewal's latest enemy, a tragic reinforcement of the very problems which make renewal so imperative.

I propose that both perspectives are in error, that properly conceived accreditation both should be, and also can be, a catalyst for renewal in theological education world-wide.

I do not make this proposition as one with theoretical expertise in the areas of accreditation and educational renewal. While I respect those who have these qualifications, my own professional training lies elsewhere. Like most theological educators today, I approach the issues of accreditation and renewal in theological education as a consumer, not a technician, as one whose orientation has been gained by usage in the field rather than by detached analysis in the laboratory. I am conscious of the limitations this involves, but presume that the impressions which practical engagement yields are not without worth for the larger discussion today.

Let me develop the proposition at hand by attempting to analyze in turn its two central foci, first *accreditation* and then *renewal*.

I. Accreditation

A. Ingredients

In third world theological education today we are, in large measure, launched in accreditation movements the inner structures or essential ingredients of which we have not paused to analyze. We have familiarized ourselves with the externalities of accreditation, with standards and with procedures and with modes for administering these. But we need also to address ourselves in lively discussion within our movements to the internal

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issues as well. Here I intend only to make a beginning by way of developing my main proposition. If we ask after the essential internal ingredients of accreditation — at least as represented in our recently emerging accreditation movements within evangelical theological education internationally — then let me suggest for your consideration that these ingredients are three in number, namely: quality, credibility, and collaboration.

1. **Quality.** The primary ingredient of our accreditation is a concern which we believe to be rooted in biblical expectations. As Christians we are, in whatever we do, to do it well, to do our best, for the Lord. The Lord expects it, He deserves it, and He demands it. Not least therefore in theological education we are to pursue excellence, because of whom we serve. Sincerity, spiritual warmth, public reputation or internal satisfaction are not enough. We are under obligation to engage in regular disciplined self-examination both with regard to direction and with regard to attainment in our theological programmes. We are under obligation to distinguish mediocrity from quality, in order to pursue and achieve the latter.

Accreditation has gained such a ready foothold in evangelical education around the world in recent years not least because it in part answers directly to this specific biblical mandate. Accreditation is centrally focused on quality. It defines quality, and it encourages and reinforces the attainment of this quality. To ask what is quality in theological education, and to ask how we may motivate and reinforce its attainment, is to ask the central questions of our accreditation movements. Our various standards and procedures represent pragmatic answers to these questions; whether they represent final answers is another matter, and a matter we do well to consider.

2. **Credibility.** If quality is the primary ingredient of our accreditation, credibility is its fundamental partner. The very word, ‘ac-credit-ation,’ bears reference within itself to this ingredient. Extract credibility from accreditation and we do not have accreditation. Indeed in many parts of the world it is this ingredient, focused in terms of recognition, which seems often to be the principal attraction of accreditation. Theological schools feel themselves increasingly gripped by a need to secure recognition, from within society at large, and especially from within the academic marketplace, in order to facilitate admission of their graduates to advanced studies, proper job placement, local financial and moral support, and open doors for ministry and proclamation.

It is a concern not without its dangers, but also not without biblical warrant. The early Christians were of course taught to be governed not by the values and opinions of the world but by the word of the Lord and His judgment on their lives; but they were not thereby encouraged to ignore or disregard responsible external opinion and judgment, whether from within the body of Christ or from without. The apostle Paul lay down the general mandate: “Take thought for what is noble in the sight of all” (Rm xii. 17).

A specific qualification of Christian leadership was respect from among the general public (I Tim. iii. 7). If anyone did suffer from ill repute, they were to be sure, the apostle Peter admonishes, that it was not in fact deserved (I Pet iv. 15, 16). "A good name" the Old Testament, "is to be esteemed more than gold" (Pro xxii. 1). In similar style the modern theological school dare not function as its own self-sufficient measure, in disregard of external perception and opinion. A school owes it to its members and to its constituency to seek to be understood and trusted beyond its own walls, within its wider context of sponsorship and service, and to accept the healthy disciplines that this implies. That is not the last word on credibility, nor my last word here, but it is an important word. Quality that is not also accompanied by credibility will soon find itself serving no useful purpose.

Accreditation has gained a ready foothold in theological education around the world in recent years not least because it is intentionally structured to respond to this need. For among the psychological laws which dominate the marketplace of credibility and reputation, externality plays a pivotal role. And such externality is of the essence of our accreditation processes. For example, if you were to ask me about the quality of the school where I teach, and I responded that it was good, you would rightly feel assured of little more than my loyalty to my school. But if someone from outside that school gives you a similar report, it has a different impact. And if more than one outside person so reports, and if they base their judgement on notions of quality externally established, and if they arrive at this judgement through procedures externally set and monitored, then your own positive impressions about the school are compounded and compounded again. Accreditation is deliberately designed to operate in precisely this way. To ask how modes may best be devised for winning and nurturing external recognition of the quality of a particular programme of theological education is to ask a central question of our accreditation movements. Our systems represent pragmatic answers to that question; whether they represent the best answers is another matter, and one worthy of our attention.

3. **Collaboration.** There is a third basic ingredient of accreditation, in addition to quality and credibility. The tendency to go off and found one's own independent operation, so characteristic of the western evangelical world, is not in fact the New Testament pattern. There it is community and cooperation, team work and collaboration, mutual enrichment and edification, which form the normal pattern. We seem to be witnessing an era when theological educators are proving more and more alive to the need for just such mutuality. They are realizing that there are things urgently required in theological education which can best be cared for collaboratively, and they are ready to engage in such endeavors.

Accreditation has taken hold in part not least because it answers so readily to this sense of need. Our accreditation at its heart is a joint under-

taking. The standards are arrived at by consultation among a wide cross-section of theological educators. Our evaluative procedures are always carried out as team operations. Accreditation survives indeed only where there is a willingness to help others and to be helped, where there is an openness to cross-pollination and mutual reinforcement. When we ask how we may most usefully collaborate together for the enhancement of theological education, we are asking a fundamental question of our accreditation movements. Our various associative devices represent pragmatic answers to this question; we do well to examine whether they are the most fruitful ones.

If therefore we should wish a short definition of accreditation as it has emerged in our movements, a definition focused in terms of inner ingredients, then I should say that such accreditation is: a collaborative effort among programmes of theological education to achieve and demonstrate a quality that is credible.

B. Tensions

Before passing on to consider renewal and its relation to accreditation, there is one aspect of this internal analysis of accreditation which, I believe, requires closer comment. There are important segments of opinion in evangelical theological education today which tend entirely to ignore the role of credibility in such education. And there are other important segments of opinion which tend to treat credibility in practise as the paramount concern.

At the grass roots level of theological education, especially perhaps in the evangelical third world, the achievement of recognition for programmes of theological education easily becomes the ruling policy, not to say at times an all-conditioning fixation. It is a road fraught with temptations not always easily recognized or controlled. The peril implicit in the desire 'to be like unto the nations round about' is by no means restricted to Old Testament times. There are prices asked in the marketplace of recognition which are too high to pay for those committed to the lordship of Christ, and one could wish to hear more voices where it counts sounding an effective alarm in this regard.

But among specialist theoreticians in theological education, especially in the evangelical first world, critique and evaluation proceed with often complete disregard for the legitimate need among theological programmes for credibility and recognition. In these circles credibility in theological education is a conspicuously absent issue. If it does by chance intrude itself, it is treated merely as a perversity. Would that some honest soul within these ranks would put an ear to the Scriptures, and to the ground, and begin to deal more reasonably and realistically with this earnest concern from the grass roots levels.

In contrast to these two approaches, our accreditation movements

embrace the search for recognition, but only as it is attached to and led by a search for quality. It is of the essence of accreditation that it is not merely an image — enhancement operation, engineering public endorsement as an end in itself. Accreditation does seek to achieve public endorsement, but only for a quality that has been priorly determined to merit such endorsement. If recognition is only to be had at the expense of quality, of a biblically controlled notion of quality, then we must forcefully reject such a tendency, and ensure that we are not found, even unintentionally, facilitating it.

But it is also at the heart of what accreditation is all about that it does not seek merely for quality; accreditation seeks a credible quality. We reject the casual disregard and vilification of this legitimate concern. Where credibility is made paramount, theological education will run askew; but where it is ignored, theological education will shrivel.

It is the special role of accreditation to attempt to deal with both of these dangers constructively. By its nature accreditation can look neither complacently on a good teacher who has failed to secure recognizable credentials, nor complacently on a teacher with good credentials who has failed to develop teaching skills. It can look neither complacently on poor financial patterns which somehow pass an audit, nor complacently on good financial patterns which are not subjected to the disciplines of a regular external audit. Accreditation cannot look complacently on a library of two hundred well-chosen, well-used books, nor can it look complacently on a library of ten thousand poorly-chosen, poorly-used books. It is the peculiar challenge of our accreditation movements to occupy this point of tension sensibly and creatively, both in our formation of standards and in our application of those standards, seeking to serve both the need for quality and the need for credibility.

II. Renewal

A. New Opportunities

Where then does renewal fit into such a landscape? Perhaps we should begin by asking what we actually mean by renewal. Over the past two decades within the evangelical world a lively, highly audible critique has emerged of theological education as traditionally conducted, and a whole agenda of renewal propositions has been forcefully aired. Since among those involved the preferred terminology varies, let us agree to use the word 'renewal' only provisionally, leaving open the question whether another term might not serve better. In large measure the lively critique to which I have just referred has arisen from within the new movement for theological education by extension, and has been directed against the defects of traditional residential systems. Yet in more recent years this too easy distinction in assigning praise and blame has perceptibly blurred. On the one hand TEE, with time and experience, has discovered vexing problems

inherent in its own systems. And on the other hand large portions of the TEE-generated approach to theological education have been fruitfully adapted for residential programmes. It is my own impression that right now the larger portion of the renewal agenda has already attained acceptance among a fairly broad sweep of theological educators throughout the evangelical world. I wonder if those who have been most energetic in pressing the renewalist cause have yet recognized this achievement. There is something new here, an opportunity waiting to be grasped and built upon. Let me indeed urge upon you the notion that, with regard to the renewal agenda, between open-minded traditionalists and level-headed radicals there is now far more common ground than is realized. Rather than continuing to pursue the older patterns of aggressive confrontation, it is time to capitalize on this newly emerging consensus constructively. And here is where accreditation fits in; for our accreditation movements already stand at the juncture point of this new development. Here, perhaps still largely unrecognized, the open-minded among traditionalists and the level-headed among radicals have already joined hands, and seized accreditation as an exceptional instrument for effectively implementing the renewal agenda.

And none too soon it has been. Perhaps the gravest defect of the renewalist cause has been its general failure to communicate with the grass roots levels of already existing systems of theological education around the world, in a manner productive of change. So taken up in its own programmes of consultations and workshops, of publishing and research, it has not everywhere perceived this failing, taking its promotional activity for substantive achievement. In short, the renewalist has thought well but devised poorly, fashioning no broadly effective mode for pragmatic implementation.

As we all know, one does not move people merely by convincing them of their faults. Positive change only begins to take place where there is an effective combination of incentives to change. And accreditation is nothing if it is not just such a combination. To put it crassly, and far too simplistically, accreditation peddles recognition in exchange for the achievement of quality. It does not always require as demanded, nor deliver as promised. It is a finite operation, fallible in its judgment and ragged in its application. But all the same, accreditation represents a classic example of the carrot-stick incentive mechanism. And it does work. It speaks a language understood at the grass roots and trades in commodities recognized and welcomed there. It does not settle for mere assertion, but goes on to stimulate, prod, encourage, and entice. And change, genuine change, has in fact begun to appear.

That is why accreditation has been seized upon by open-minded traditionalists and level-headed radicals, operating in concert, as a singularly practical catalyst for achieving the renewal agenda. New times are upon us and new opportunities.

B. The Renewal Agenda

I have referred repeatedly to the renewal agenda. What then is this agenda? Everyone would answer differently, according to particular convictions and experiences. Let me offer a brief sampling of what I take to be that segment of the agenda which has achieved broad consensus among evangelical theological educators internationally.

1. **Contextualization.** The renewal agenda is concerned that theological educational curricula be designed with deliberate reference to the cultural context in which the student will serve, rather than be imported from overseas or arrived at in ad hoc manner.
2. **Outcomes measurement.** The renewal agenda is concerned that theological programmes continuously review the performance and attainments of their graduates, in relation to the stated objectives of the program, and modify the program in that light, so that actual outcome may more closely fit stated intention.
3. **Ministerial styles.** The renewal agenda is concerned that through the theological programme students should be moulded to styles of leadership appropriate to their biblical role within the body of Christ, becoming not elite professionals but equipped servants.
4. **Integrated programmes.** The renewal agenda is concerned that theological programmes combine spiritual, behavioral, practical, and academic objectives into one holistic integrated approach, rather than focusing narrowly on cognitive and academic attainments alone.
5. **Field learning.** The renewal agenda is concerned that students be provided with guided practical field experience in precisely the skills which they will need to employ in their work after completion of the course, rather than only introduced to these skills within a classroom setting.
6. **Spiritual formation.** The renewal agenda is concerned that theological programmes deliberately seek spiritual formation, rather than leave this to evolve privately and haphazardly.
7. **Churchward-orientation.** The renewal agenda is concerned that theological programmes orient themselves not in terms of some personal or traditional notion of what should be done, but pervasively in terms of the needs of the Christian communities being served. The list could go on; the area of consensus is more extensive than this. But if even this abbreviated version of the renewal agenda were implemented in current theological education, so far are we generally from these patterns that their achievement would look like a full scale revolution among us, and we would all be the richer more effective for it.

C. Reactions.

When one speaks of a wedding of such an agenda to our newly emerging accreditation movements, reactions arise from two different camps. On the one hand, the traditionalist says that these things may or may not be good, but that they are not part of accreditation. To wed the renewal movement to the accreditation movement is to mix alien operations. And accreditation must not allow itself to be taken over or diverted by every prophetic cause out to change the world. We are not in the business of revolutions.

On the other hand, the radical asserts that accreditation merely reinforces and encourages the bankrupt patterns of the past, which continue to do so much damage to the cause of Christ and His church. The eagerness for recognition too easily passes into a perverting lust, and accreditation by catering to such tastes contributes directly to this perversion. Instead of recognition, we should be focusing on excellence. And instead of defining excellence in terms of books in libraries and credentials in hand, of buildings constructed and credit hours earned, we should focus on ministerial styles and spiritual formation, on outcomes measurement and contextualization.

There is important truth in what both these camps assert, which we do well to heed. And at the same time I make bold to suggest that, over against these reactions, accreditationists have something important to say too, which our friends in these other camps would do well in turn to heed.

To the traditionalist, we wish to say that the issues of the renewal agenda are not in fact alien to the inner concerns of accreditation. Every one of the renewal issues is focused precisely on the question of quality in evangelical theological education. Accreditation concerns are not being commandeered; they are being properly extended and deepened. The agenda for renewal represents a substantive contribution to the central focus of accreditation on quality.

At the same time, we need to heed the traditionalist concern that we keep our bearings in the midst of heady new causes. The renewal agenda does not cover everything there is to cover in the area of quality, nor does it cover the most primal. I say that with emphasis and with care. To put it simply, what does not exist cannot be renewed. However important nutrition may be, the first thing a starving man needs is not a tract on nutrition. In other words, sheer existence and survival is the primary level of achievement in any quest for quality. I do not believe our professional theorists in theological education have any adequate notion of just how subsistent the lives of most grass roots theological schools and programmes are. If there are no yams to be had for the student dining room, if there is no petrol to be had for the TEE motorbike, it is meaningless to talk of outcomes measurement and integrated education. We must not let ourselves be misled by those schools which, praise God, have risen well beyond the subsistence level in theological

education, the Yavatmals and Ogbomoshos, JTS of Jamaica or CGST of Hong Kong, a Scott in Kenya or a Vaux in France. These are not the norm. Anyone closely familiar with the broad sweep of Bible schools and theological colleges throughout the evangelical third world knows that the large majority are daily preoccupied with, and often overwhelmed by, the mere struggle for survival, for achieving the merest minimal of normal operation. Most of these schools recognize very much that they are not where they ought to be, even in the most basic features of a viable programme of theological education, and they welcome guidance and help. Accreditation is designed to respond first and foremost to this level of need, to help them in what we might call the survival level of the quest for quality. If we fail here we fail miserably, and we must heed the traditionalist call not to be mesmerized by vaunting dreams of what could be, while failing to aid in what is.

To the radical, we wish most firmly to suggest a second and a more responsible look. The newly emerging accreditation movements are not inherently inimical to the renewalist cause. Indeed they have already materially embraced and furthered the renewalist cause, and represent not only a potential ally, but an urgently needed one. In so far as the theoreticians of renewal have lacked a pragmatic strategy of implementation, accreditation represents one of the best opportunities currently available for bringing the renewal agenda into transforming contact with the grass roots of evangelical theological education.

So far the radical reaction has rarely gotten beyond rejection, and (I choose my words carefully) a blind rejection, of the new accreditation movements. A new enemy has been spotted in the woods. No fresh reconnoitering has been deemed necessary. It is time rather to blast away with the old standard ammunition at the old standard spots. Indeed an attack of this sort has already developed among missiologists in the evangelical first world. It has so far only partially reached print, but its outlines have become evident in papers being read at consultations, and lectures being given in leading educational centres, with full-scale public visibility only a matter of time.

And one must say, seriously and with sadness, that so far for the most part the reaction has been culpably ill-informed and unconstructive. Anyone engaged in the accreditation movements would be taken very much aback at the inexcusable caricatures being purveyed. I do not know what advantage is being gained by anyone. And since in the cases I have in mind, which can be readily documented, it is transparent that even minimal homework on our movements has not been done, one despairs of finding a route for positive communication, much less constructive collaboration. Perhaps in our accreditation movements we have moved too far too fast for these folk to keep pace. Perhaps the notion that we could enter into fruitful dialogue and even common cause is too radical. Perhaps we must be patient and wait while an orthodox radicalism of the 1970's reforms and

reorients itself with regard to the new times and new opportunities of the 1980's.

Nevertheless, we need to heed the radical's concerns. Their alarm at undisciplined quests for recognition should be embraced. Even within the most respected citadels of evangelical soundness the temptation lurks to pursue recognition in careless disregard of biblically determined quality. Yet few among us have spoken out on this pressing danger. We need also to heed the radicals' concern that focusing only on traditional norms of quality is subversive of genuinely effective theological education. If it is true that a starving man does not initially need a tract on nutrition, it is also urgently true to say that once this man is on his feet he ignores the aid of the nutritionist at peril of a recurring pattern of starvation. The renewal agenda is not merely for those who have a taste for it or who can afford to dabble in it. If nutrition is not the front line of an attack on famine, it is the necessary follow-up if a cyclical recurrence is to be prevented. Once the yams have been bought and the petrol found, once the audits have been scheduled and the library books acquired, once the programmed texts have been duplicated and the leaking roof repaired, if the incentive is not there to go on to questions of renewal, then schools and programmes will become too quickly trapped in an endless fixation on these operational details, and the true and weightier goals of their programme will never be achieved. If renewal is not implemented within our programmes of theological education, with or without the help of our radical brothers, we have failed in our central commitments to quality.

In summary then, to traditionalists we say that accreditation *should* be a catalyst for renewal in evangelical theological education world-wide. And to the radicals we say that it *can* be effectively so.

III. Conclusion.

And in conclusion what can we say to the accreditationists? We must say that a statement of capability is one thing, and that performance is another. It is easy enough to say that we endorse the common ground of the renewal agenda as part of our mandate. It is easy enough to say that accreditation is a viable mode for implementing this agenda at the grass roots level. Both of these statements I believe to be true. But can we then go on to assert that indeed our newly emerging accreditation movements in international evangelical theological education are catalysts for renewal? It is a sobering question.

Perhaps the most appropriate answer would be that we have sincerely tried, but that we could certainly do more and better, and that we recognize a pressing responsibility to do so. There is work to be done. Let me make several suggestions in conclusion, intended merely to stimulate thought on what could be done.

1. Capitalizing on what I have suggested is a large measure of consensus on the renewal agenda, let us join together, in drawing up a manifesto on the renewal of evangelical theological education, which would take its place squarely on this common ground and vividly and forcefully assert and endorse it, in order to provide encouragement, guidance, and critical challenge to ourselves and to all those who look to us for direction.

2. Let us take practical steps to focus wide attention on the already significant examples in our midst of positive innovation and renewal in evangelical theological education, by producing and promoting a series of simple pamphlets highlighting achievements such as the pioneering ThD program at ATS in Manila, or the pace-setting incorporation of TEE principles into residential patterns at BEST in Bangui, to name only two.

3. Let us inaugurate a special commission mandated to evaluate our own accreditation movements for their degree of involvement and effectiveness in promoting renewal, and then let us humbly and voluntarily submit our various movements to such external assessment, for our own greater good.

4. Drawing on all the expertise available, let us initiate a special joint international research project, to study in depth the more complex and difficult aspects of the renewalist agenda, where assertion of need has proven easier than actual implementation — such as the call for an emphasis in accreditation on spiritual formation. How do you write an effective standard for such a focus, and how do you undertake to measure its attainment?

5. As we all too well know, and perhaps too well represent, most people are given leadership roles in theological education not because of any particular training in the field of education, but because of some academic attainment in the field of theology. As a result most of us are not adequately equipped for this vocation in which we are called to bear responsibility. Let us therefore fashion a series of special seminars, designed for the top levels of international leadership in evangelical theological education, to bring such leadership effectively into appealing contact with the renewal agenda, with its rationale and with its practical implications. Let us design for ourselves and our fellow leaders a first-class learning experience of this sort, tapping the best expertise available, and then let us lead the way in humbly and cooperatively exposing ourselves to this experience.

Let us open ourselves and our newly emerging accreditation movements to renewal, so that we may in turn become-effective mediums for an urgently needed renewal in evangelical theological education world-wide, for the sake of our Lord and the establishment and edification of His church.

KEY TO SUCCESS FOR THE YOUNG AFRICAN PASTOR

By Samuel Ngewa

Youth is full of strength and new ideas. Age is full of experience and established tradition. More often than not the two conflict rather than compliment each other. There is an awareness that the continued growth of the church in Africa will come as a result of complimenting each other and not conflicting with each other. Yet conflict is still a more common phenomenon than compliment. Some have argued that the problem cannot be solved because there will always be a generation gap. However, it does look to me like the Scriptures take the position that this can be overcome with the result that the young man becomes influential even in the midst of older people. The writer recognizes that the problem is shared by both the older and the younger generations but what he intends to do in this article is to address himself to the responsibility of the young in solving this problem. The procedure will be to exegetically examine one of the key passages speaking to the young pastor on being successful. Success will be dealt with in two categories, namely, 1) success in getting the respect of the older generation, and 2) success in accomplishing the task of the pastor.

1. Success in getting the respect of the older generation.

In about A.D. 63, Paul was concerned about the ministry of the young man, Timothy, at Ephesus. In 1 Timothy 4:12 he gives Timothy certain exhortations which will help him to gain respect in the eyes of the older people without which his ministry to them will not be far reaching.

Timothy was serving in a church with all ages — the aged men and women, young men and young women (1 Timothy 5:1, 2). He needed the respect of all the ages for his ministry to be effective. But he was young. The Greek word translated young is *neotetos* and in the Hellenistic context covered the age of military service which was up to forty years.¹ Timothy must have by this time been over thirty years of age.² He, however, was still a young man in the eyes of the aged men and women. It would have been possible for Timothy to let the fact that he was a young man be an hindrance to his effectiveness in the ministry. Paul's exhortation is to the contrary: "Let no one look down upon you because you are young." Paul uses the word *kataproneito* which is in the present and active imperative. The exhortation assumes that it is within Timothy's capabilities to continually let no one

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look down upon him on the basis of his youth. In other words Paul is telling Timothy that he must always make himself the object of respect rather than mockery even though his age may be an hindrance to that.

What a fitting exhortation in our African context where age is a primary issue in being accepted as a leader!

The question is, how would Timothy achieve the goal of letting no one despise him on the grounds of his youthfulness? Paul spells this out in very clear words. He says, "Set an example for the believers in speech, in life, in faith and in purity."

Paul uses the Greek word *ginou* (set) which is in the present middle imperative. Timothy is to make it his practice or habit to set an example. The word example is in translation *tupos* which means a model or pattern. The words "for the believers" are in the genitive case in the Greek (*tois pistois*) and not in the dative. Timothy is thus not to be merely an example to believers (which would be the force of the dative – of I Thess. 1:7, II Thess. 3:9, Titus 2:7) but a model of what believers are. As P. H. Liddon says, Timothy's life is to be a pattern of what believers become when they follow the Christian ideal.³ In other words Timothy is to be a believer with all the believer's qualities. At times we hear people talk of an individual as a Christian, not meaning that the individual said he accepted Christ or goes to church but because upon examination they see in him those qualities of what characterizes a Christian. This Timothy is to be, not for the sake of others to see and follow although that is included in the genitive, but because it is what he should be as a believer. Being that kind of person will so overwhelm those who see him that they will forget his youth and hold him in a place of respect. He is to be this model in five specific areas:

a. In speech (*en logō*) – This included all the words which come out of Timothy's mouth, whether speaking to one person or a group – an old man, old woman, young man or young woman. When his words are put to the test they should always be found to be words which the believer be expected to speak. This does not give conditions or situations as the determining factors as to the kind of words he will speak. His speech is to be unconditioned believer's words. It covers all of his life. Kelly rightly says that this refers to Timothy's "day to day conversation, including both personal conversation and public teaching."⁴

b. In life (*en anastrophē*) – This has reference to one's life, behavior and conduct. His conduct is to be such that it exemplifies those qualities which characterize those who are believers.

c. In love (*en agapē*) – In the New Testament, this love described as *agape* in Greek, is used in a number of ways: It is used of 1) love of man to man, and especially the love of Christians towards Christians (see Galatians 6:5, I Timothy 1:5), 2) love of man toward God (see I John 2:5), 3) love of God towards man (see John 5:10), 4) love of God the Father for the Son (see John 3:35) and 5) love of Christ towards man (see II Corinthians 5:14,

Ephesians 3:19). In this particular context, it is Timothy who is to exercise it and therefore the love to God (no. 2 above) and the love to man (no. 1 above). According to the New Testament, though, these two are inseparable. Without love towards God, love towards man is impossible and love towards man is a reflection of love towards God. Hiebert calls this kind of love “the fraternal charity in the full Christian sense in which case it relates to both loving God as well as loving men.”⁵

Our love towards God will affect our love towards men and our love towards men will directly affect our influence in the ministry.

d. In faith (*en pistei*) — As Kelly says, *pistei* in this context has a passive sense of faithfulness or trustworthiness.⁶ Timothy is to be one in whom people can exercise faith and trust. This may relate to matters of speech or matters of conduct. He is to be faithful and trustworthy not only in big matters of life like public speaking but also small matters like private conversation. Many times we hear of testimonies of some people by others expressed in the words: “Such and such a person cannot do such a thing.” This is in itself a sufficient defense in the midst of false accusation. This defense, however, is not easily achieved. It is founded on trust and faith which you have led people to put in you by being found faithful and trustworthy. This quality is not related to age. Timothy can have it, even being a young man.

e. In purity (*en agneia*) — In the word *agneia* is contained the idea of sinlessness of life.⁷ It covers innocence and integrity of heart.⁸ It includes purity of act and thought.⁹ It thus does not only cover the things which man can see, namely acts, but also those which only God can see, namely the meditations of the heart and the thoughts of the mind. While man may not see these, usually they will eventually show in action.

The exhortation is that Timothy must have pure thoughts about his congregation, old and young people alike. He is to have holy meditations about everyone and this will be evident in his character and speech as he relates to them.

In summary, Timothy is to be a man who is a lover of God and man — setting an example in matters of speech, life, conduct, love, faith and purity. He is to be a faithful man both in the eyes of God and in the judgement of men. He is to be a man who is pure both in act and thought. This will result not only in God’s blessing on his ministry but also in gaining honour and respect from the people, even though he is a young man. He who is an honoured and respected man because of his sincere relationships with God and man will be a successful pastor, regardless of his age.

2. Success in accomplishing the task.

We should, however, not be left with the impression that Paul is saying, “Just live an exemplary life of what a believer is and your ministry will blossom with fruitfulness.” Paul further says that Timothy must faithfully

do the work of teaching and applying doctrine to the lives of others. Paul does not systematically expound the doctrine to Timothy. He did not need to do so because Timothy must have known it already, having been a companion of Paul. Timothy was quite like some of us who in one way or another have enjoyed the learning of the Scriptures, whether in Bible school or Bible college or Bible class or even in a Theological Education by extension class. But Timothy needed a reminder that he must teach the doctrine applying it to the lives of those he is ministering to. Paul tells Timothy, "Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching" (I Timothy 4:13). The two words, preaching (*paraklessei*) and teaching (*didaskalia*) do not have an emphasized difference. Fairbairn says, "To try to distinguish exactly between the preaching and the teaching is superfluous, except that, from the impact of the terms, the one may be supposed to have had respect more especially to practice and the other to instruction."¹⁰ Elliott argues on the same line saying that "both appear to mark a form of public address, the former (preaching) directed to the feelings and application founded on some passages of Scripture while the latter (teaching) is more to the understanding of the hearers, perhaps to the distinction between a sermon and a lecture."¹¹ Teaching stresses factual content. The truths of the Scripture must be known. This is only possible through exegetical study of Scripture. Yet the content though known from A to Z would be of little significance if we do not answer the question: "So what does it mean to me?" The feelings must not be left untouched by our preaching. Our ministry of the Word of God must be applied ministry. Thus, factual content must be accompanied by application to life. Our application of Scriptures to life must also be founded on factual content. It is only then that we communicate God's message to man; otherwise we communicate our message. An appeal to the feelings must be founded on a mental grasp of the truths of God. We do not only need to be full of charisma but also full of factual content in order to have a successful, long-living ministry.

As pertains to both the exemplary life and faithful teaching and preaching ministry, Paul instructs Timothy to be diligent — giving himself wholly to them, watching them and persevering in them. The first two (i.e. diligence and total commitment to both exemplary life and faithful teaching and preaching) are to be such that his progress in good living and proper teaching will be noticed by everyone. It must be a growing experience. The thought of people noticing Timothy's progress is tied together with Timothy being an example for the believers. He is to be a pattern, or example and he can achieve this only if his progress is noticeable. Timothy is to guide others to the Christian ideal by the witness of his life and commitment to the ministry of the Word. The last two (watching and persevering) are tied together with the reason: "Because if you do so, you will save both yourself and your hearers." Surely the salvation which Paul is

talking about here is not justification, for Timothy must have gone through that already. A commonly suggested interpretation is that this is a reminiscence of Paul's fear in I Corinthians 9:27, "so that after I have preached to others, I, myself will not be disqualified for the prize."¹² Even this interpretation is not quite fitting an explanation because I Corinthians 9:27 talks about Paul being disqualified for the prize while the present passage talks about Timothy's salvation. A more fitting interpretation is one that takes into consideration the main purpose behind the epistle. Paul did not write the epistle primarily to instruct Timothy how to be justified or how to keep himself from being disqualified at the end. He wrote mainly to instruct him on how to carry out the ministry at Ephesus. One aspect of Timothy's ministry was to deal with false teachers who were not only teaching false doctrine but also living immoral lives. It is salvation from these false teachers and the leaven of their teaching that is in question here. If Timothy keeps a good watch on, and perseveres in holy living and reading, teaching and preaching pure doctrine, he will not only keep himself from being polluted by the false teaching but he will also help those whom he teaches from being polluted. He will be a successful pastor.

In this passage (I Timothy 4:12–16) therefore, Paul lays the emphasis on the importance of both good works and doctrine. Timothy is to be engaged not only in living a holy life, above reproach, but also in teaching and preaching sound doctrine. It is by means of doing this, and the pattern he presents, that he will be assured of not being led astray by those who teach otherwise, and saving others also. Those who do notice progress in both spirituality and commitment to the gospel will be pulled to the Christian ideal by his witness. Those who hear in him preach and teach will know and abide by the truth. It is not going to be an easy task and therefore Timothy must be diligent, giving himself wholly to it, to watch persevere.

What then would we who are young African pastors learn from this passage? Note especially that:

1. Even within a culture in which the older you are the more likely you will be accepted by either a local congregation or denomination, or vice versa, it is possible for a young man to be successful, respected and influential. This, however comes by living such a life that the youthfulness gets out of the picture. This can be done by:

- a) Being an example of what believers are in your speech — being full of love for God and man, faithfulness as we are examined by others and purity in act and thought.
- b) Being an example of what believers are in our conduct — full of love, faithfulness and purity.
- c) Committing ourselves to faithful preaching and teaching of the Scripture.

2. Even while serving within a world in which false teaching is all around

us (and remember that there is an increasing flow of this into Africa) we can be successful in faithfully preaching and teaching sound doctrines.

The key to this success is keeping on the alert (watching the cunningness of false teachers – not to find you unawares) and PERSEVERING IN THE TRUTH OF THE GOSPEL. Some of us as African theologians, are on the move to contextualize our theology for our own people. Within this exercise we must be on the alert and clearly discern what is factual content from Scripture and what is mere feelings without factual support from Scripture. We must persevere in that which is the truth of the Gospel. Persevering in the fundamentals of the Christian faith, even as handed down to us by our Christian African fore-fathers is not a sign of mental weakness but spiritual strength built on Scriptural facts.

We may conclude, therefore, with the saying, "Let he who is a young African pastor meditate not on how young he is but on how to be a Christian in practise and a faithful teacher/preacher of the Word." This is the key to success.

Footnotes

1. H. P. Liddon, *Explanatory Analysis of St. Paul's First Epistle To Timothy* (London: Longmans, Green and Co., 1897), p. 45. See also B. S. Easton, *The Pastoral Epistles: Introduction, translation, Commentary and Word Studies* (New York: Charles Scribners Sons, 1947), p. 146.
2. In his book, *The Pastoral Epistles* (Michigan: Eerdmans Publishing Co., 1954) p.21, E. K. Simpson argues that Timothy was by now between thirty and forty years of age.
3. H. P.. Liddon, *Explanatory Analysis of St. Paul's First Epistle To Timothy* p. 46.
4. J. N. D. Kelly *A Commentary on the Pastoral Epistles* (New York: Harper and Row Publishers, 1963) p. 158.
5. E. D. Hiebert, *First Timothy* (Chicago: Moody Press, 1957) p. 85.
6. J. N. D. Kelly, *A Commentary on The Pastoral Epistles* p. 104
7. J. H. Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan Publishing House, 1962) p. 1.
8. J. N. D. Kelly, *A Commentary on The Pastoral Epistles* p. 104.
9. W. Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T and T Clark, 1966) p. 53
10. P. Fairbairn, *Commentary on the Pastoral Epistles* (Grand Rapids: Zondervan Publishing House, 1956) p. 188
11. C. J. Elliott, *The Pastoral Epistles* p. 64
12. See E. F. Scott, *The Pastoral Epistles* (New York: Harper and Bros., n. d.) p. 54 and J. N. D. Kelly, *A Commentary on the Pastoral Epistles*, p. 109.

A REVIEW ARTICLE OF
"CHRISTIANITY AND OTHER RELIGIONS".

Edited by J. Hick and B. Hebblethwaite (Fount, Collins, 1980)

by R. R. Cook

Undoubtedly, a sympathetic interest in other religions is an extension of the ecumenical spirit found among so many Christians this century; at first we heard the plea for interdenominational fellowship, now we are also advised that Christians and Hindus, or Muslims should enter into open dialogue. This new attitude has several causes. On the one hand, many have felt that Liberalism and Modernism have undermined the distinctive foundations of Christian belief, robbing it of its unique and exclusive claims to Truth, with the result that members of other Faiths are viewed as brothers and spiritual equals. On the other hand, Christianity has become increasingly aware of the vital reality of other religions. This is true at all levels. At the academic level, the discipline of Comparative Religion, which only began in the last quarter of the nineteenth century, has noted the high ethical standards found in many of the religions, as well as the remarkable similarity of some of their beliefs to those of Christianity. And at the lay level, we are finding ourselves members of increasingly multi-religious societies: our next-door neighbour might be a Muslim or a Sikh, and may impress us with his piety and kindness. These factors, coupled with the tenacity of the major world religions when confronted with the Gospel, have led to the realization that they need to be respected and understood in all their strangeness and complexity.

But having tried to understand them as best we can, the question remains: what is their status before God? To be more specific in our African context, was (or even is) there salvation through African Traditional Religion? African theologians have given different responses, of course, from the positive replies of John Mbiti and Bolaji Idowu, to the much less hopeful ones of Tokunboh Adeyemo and the late Byang Kato. As we all search the Scriptures with this agonizing question in mind, we should be alert to the seminal theological work that has been done this century. This is where Hick and Hebblethwaite's anthology provides a great service.

Christianity and other Religions contains eleven readings by twentieth century Catholic and Protestant theologians. First comes the transcript of

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a lecture written by Ernst Troeltsch in 1923, just before his death. In it, this old Liberal looks back over a life-time's work, tracing its development towards greater and greater cultural relativism. Once he had rational arguments for the supremacy of Christianity, but now he realizes that they are all invalid. For example, he once believed that Christianity was the ultimate truth since through it alone could a man experience the miracles of conversion to a "higher quality of life". Now he recognizes the impossibility of proving the divine origin of such a conversion, and anyway other religions are not without their converts. Consequently, his present position is that each culture experiences the divine life in its own way, which is valid for it.

Troeltsch's lecture succeeds in exposing the poverty of all arguments which attempt to establish the uniqueness of Christianity on the basis of reason or pragmatism. However, relativism is not the only alternative. Any sound Christian epistemology must have Scripture as its foundation, but sadly this option was not open to Troeltsch with his liberal assumptions. Indeed, the Bible is not even quoted in his lecture.

Next comes an extract from Barth's *Church Dogmatics*. He decisively rejects the approach of the "History of Religions" school (of which Troeltsch was once a member) which assumes the evolutionary development of religions upwards toward Christianity. For Barth, human religion is not man reaching up to God, but man hiding from God. Through it, man "... attempts to justify, and to sanctify himself before a capricious and arbitrary picture of God" (p. 32). In contrast, there is the revelation of God, and Christianity is the true religion in so far as it faithfully expresses the content of this revelation: that man is justified through Christ alone.

Barth bravely stood against a relativistic generation and boldly pronounced the great truths expounded in Romans 1 and 2, but perhaps his was something of an over-reaction. After all, missionaries are sometimes finding elements of truth in other religions which can act as important apologetic bridges in evangelism. Is not this what we find in Acts 17 where Paul introduces his message by referring to the altar to the Unknown God: "What therefore you worship as unknown, this I proclaim to you."? Barth's belief that non-Christian religions are totally anti-God results in caricature. For instance, it is factually untrue to say that they are all attempts at self-justification (e.g. salvation in some forms of Mahayana Buddhism depends on the grace and merit of Bodhisattvas [Buddhas-to-be] towards the unworthy faithful.).¹

Barth's concept of revelation is precariously imprecise. As he elsewhere states² it is not to be identified with Scripture, which may, however become the medium of this ineffable communication from God. Yet he also insists that the doctrine of salvation through Christ alone is a revealed truth. It is noteworthy that other Neo-Orthodox theologians who share Barth's views concerning revelation as encounter, come to very different conclusions about the extent of God's disclosure. For example, later in the

the book we find John V. Taylor writing: "I believe we should think of every religion as a people's particular tradition of response to the reality which the Holy Spirit of God has set before their eyes" (p. 217).

Barth's contribution is followed by some notes of a lecture Karl Rahner gave in 1961, in which he expounds his notion of "anonymous Christianity". While affirming that Christianity is the absolute religion, he observes that this has obviously not always been so, since it began at a moment in time. The traditional Roman Catholic view has been that since Pentecost, everyone in the world finds salvation only through faith in Christ (c. f. Acts 17 v. 30), but Rahner questions this. He would rather think that this is only the basis for judgement once a culture has been explicitly confronted with the claims of Christ. Prior to this, pagan religion may be considered to be "lawful", that is, although imperfect, a legitimate means of finding salvation. They are saved through Christ although ignorant of the fact. They are anonymous Christians. Rahner is driven to this conclusion by the Biblical teaching that God desires all men to be saved, and by the observation that millions die unevangelized.

These lecture notes are an important part of the book, bearing in mind Rahner's massive influence in both Catholic and Protestant circles (especially the WCC). His compassion for the unreached is admirable, but his optimism regarding their fate was not shared by Paul who, for instance, reminded the Ephesians of their pre-Christian state in these words: "...you were at that time separated from Christ, ...having no hope and without God in the world" (Eph 2 v. 12). Rahner, who is usually a very clear writer, becomes significantly vague when he defines the anonymous Christian as one who has "...already accepted (God's) grace as the ultimate, unfathomable entelechy of his existence as opening out into infinity" (p. 75). This is so amorphous that virtually anyone could be called an anonymous Christian, and certainly many of Rahner's followers are moving in the direction of universalism.

Fittingly, Rahner is followed by an extract from the Vatican II documents which emphasize the similarity between the world religions, for all contain true and holy elements. There is no salvation without Christ, but "In him men find the fulness of their religious life" (p. 82). That this is a definite shift from the traditional catholic view that outside the Church there is no salvation is confirmed elsewhere in the documents where it is clearly stated that the unevangelized can find salvation.³ It comes as no surprise to learn that Rahner was a theological consultant at Vatican II.

We now have an extract from *Religious Diversity: Essays* by Wilfred Cantwell-Smith (1976). He argues that we cannot afford to ignore other religions or their claims, especially since they are so vigorous and intransigent when faced with missionary activity. We must develop a sophisticated explanation for them: "We explain the fact that the Milky Way is there by the doctrine of creation, but how do we explain the fact that the

Bhagavad Gita is there?" (p. 100). This explanation cannot depend on a few proof-texts: "The damnation of my neighbour is too weightily a matter to rest on a syllogism" (p. 102). Our exegesis must be tested by experience. Many have modified their understanding of the early chapters of Genesis in the light of evolution theory, similarly we should now be prepared to alter our view of the possibility of salvation outside Christian proclamation. Cantwell-Smith's alternative is simple: "... a Buddhist who is saved is saved only because God is the kind of God who Jesus revealed him to be" (p. 105).

As shall be mentioned later, there is food for thought in this essay. After all, we have our doctrine of the inspiration of Scripture, but how do we explain, say, the haunting poetry and noble sentiments of the Qur'an? He is right that our hermeneutic should be tested by experience. For example, Galileo's telescope showed that the doctrine of a fixed earth must have been an incorrect reading of Psalm 96:10. The danger, of course, is that experience and reason become normative instead of the Bible. Unfortunately, Cantwell-Smith has fallen into this trap; the clearly absolutist claims of Christ have been relativized.

Our next extract comes from Tillich's late book: *Christianity and the Encounter of World Religions* (1963). It is a deft stroll through history, during which Tillich points out examples of how Christianity has both learned from other religions and also influenced them. For instance, Augustine strongly challenged Manicheanism, but he also learned from it the seriousness of internal evil, and it is through him that the Church gets its doctrine of total depravity. Tillich advocates that this process of reciprocal education should continue as dialogue takes place.

One could carp about the historical accuracy of some of Tillich's examples (it seems more likely that personal introspection and the study of Romans led to Augustine's doctrine of human nature, rather than the influence of Manicheanism), but again the real danger is in his religious relativism. Admittedly, he does assert with his usual fuzziness that Jesus as the Christ is "... a symbol which stands for the decisive self-manifestation in human history of the source and aim of all being" (p. 109), but the overall impression of the extract is that all religions are on a par. The Bible provides us with a standard by which to judge the different forms of Christianity which have emerged throughout Church History but Tillich cannot accept any such external authority.

There follows a rather rambling and vapid extract from *The Unknown Christ of Hinduism* (1968) by R. Panikkar, a Catholic priest who worked for many years amongst the Hindus of India. He advocates that dialogue take place not on the level of intellectual discussion, but on the existential level of common intuitions and desires for the Absolute. It is an out-working of the anonymous Christian idea: "We meet in Christ; Christ is there in Hinduism, but Hinduism is not yet his spouse" (p. 139).

Next comes a section from *Living Faiths and the Ecumenical Movement* (1971) by S. Samartha, Director of the Dialogue Programmes of the WCC. It is a heartfelt plea for inter-Faith dialogue. One must come committed, but humble, ready to discover truth as well as impart it. Dialogue must not just be intellectual, there must also be shared artistic experiences and group meditation.

Samartha is championing a basically worthy cause, but one senses something a little unreal and romantic about some of the WCC preoccupations. It would seem that communal meditation involves about as much dialogue as a couple asleep next to each other on a bus! But it is true, we do need to learn to speak with, not at. We need to be gentle enough to listen as well as speak, recognizing that we may have things to learn from our non-Christian friend. Yet dialogue dare not replace proclamation, which should not be looked upon as necessarily a symptom of pride or an imperialistic spirit. After all, the Christian message has not evolved from our genius; as John Stott has well said: "The gospel is a non-negotiable revelation from God".⁴

Relativism in an extreme form is found in Hick's own contribution which is based on an article published in *The Modern Churchman* (Winter, 1974). Here is no tentative explorer, but an aggressively incisive thinker who suggests that it is just as acceptable for a Muslim to perceive a Christian as an anonymous Muslim as it is to accept Rahner's thesis! In fact, all the higher religions are equally valid, and are worshipping essentially the same God, as can be demonstrated by comparing the sample prayers which Hick provides. What then, of the exclusive claims of Christ? Simple. Biblical Criticism has shown that He probably never made them. Hick concludes: "We can say that there is salvation in Christ without having to say that there is no salvation other than in Christ" (p. 186).

Needless to say, Hick's cavalier rejection of Scripture and his consequent conclusions immediately alienate him from evangelical thought. It could also be argued that he has been highly selective in his choice of prayers. Other samples could be compiled that would suggest the opposite: that the world's religions have fundamentally different conceptions of God.

An extract from Moltmann's *The Church in the Power of the Spirit* (1977) is the penultimate contribution. He reviews and rejects many of the traditional approaches to other religions as forms of monologue and imperialism. In contrast, healthy dialogue "... involves clear knowledge about the identity of one's own faith on the one hand; but on the other it requires a feeling of one's own incompleteness and a real sense of need for fellowship with the other" (p. 204). Real dialogue involves vulnerability and a readiness to change. As a Christian, he does not believe that all religions are equal, but he confesses that any absolute standard by which to judge them is beyond our knowledge.

Moltmann, then, is yet another example of a theologian who precariously

attempts to preserve a non-relativistic position while refusing to acknowledge the objective authority of the Bible. His assumption that we can learn doctrinally from others is dubious. He cites Islam's emphasis on God's sovereignty as an instance of something that Christians do well to heed, but if we heed it, it should only be because it is already to be found in Scripture. Dialogue is fine, but we must not forget that we are custodians of God's revelation.

Finally comes Bishop John V. Taylor's Lambeth Interfaith lecture: *The Basis of Interfaith Dialogue* (1977). All religions are fallible responses to God's self-revelation and real dialogue between them is certainly healthy. God is concerned with, and at work in, other Faiths as the Bible clearly teaches. For example, Amos points out that, besides Israel, the Philistines and the Syrians have also experienced their exodus (Am. 9:7), then in Malachi 1:11 we read: "From the rising of the sun to the going down of the same my name is great among the Gentiles, and in every place incense is offered in my name and a pure offering." As for the seemingly exclusive saying found in Acts 4:12, well the verse is really about spiritual healing of the body, not the soul. Observing that Christ was crucified before the Fall of Man (cf. Rev. 13:8), Taylor contends: "sinner" (p. 222). All men are "in Christ".

Taylor is unique in the volume because he actually supports his views with Scripture, something none of the others do. Unfortunately, his exegesis is highly questionable. Amos 9:7 establishes no more than the general providence of God governing the nations, and should be read in the context of Amos 3:2. Malachi 1:11 does not necessarily imply that God accepts pagan worship. Even if one disagrees with the NIV translation of the verse as a future prophecy, one may understand it as a reference to the diaspora or to proselytes, or even perceive it as a highly ironical statement to the effect that Israelite worship is even more corrupt than that of pagans. Regarding Acts 4:12, suffice it to say that the majority of commentators from Calvin to F. F. Bruce disagree with Taylor's interpretation.⁵ There is certainly a half-truth in his notion that humanity has been forgiven; God is reconciled to the world (II Cor. 5:19), but the Scripture is clear that faith precedes justification. Those who do not believe are not "in Christ". In fact, Taylor is a blatant universalist as is evident in his other writings.⁶

So we come to the end of our brief survey. The major lesson of the book would seem to be that the rejection of an external authority leads inevitably to some kind of religious relativism and often to the conclusion that not only are all religions acceptable to God, but also all men.

The book contains few references to the kinds of traditional religion that are found in Africa, but what is there is interesting, and may suggest a progressive decrease in Western prejudice! At the beginning of the century, we find Troeltsch's condescending attitude. After establishing that different

cultures experience God in their own way, he writes:

We shall not assume it among the less developed races, where man's religious cults are followed side by side, nor in the simple animism of heathen tribes, which is so monotonous in spite of its many variations. (p. 26).

In contrast, more recently we find Moltmann appreciating these religions for their sensitivity to cosmic ecology:

Perception of the complicated systems of balance which bind together the individual, his community, the natural environment, his ancestors and the gods does not permit the prejudicial adjective 'primitive' to be applied to the animist religions of Africa and Asia. (p. 205).

As has become glaringly apparent, there is no evangelical author to be found in the book. It is doubtful that this is just the result of editorial bias (Hebblethwaite is no radical, contributing as he did to *The Truth of God Incarnate*). It indicates rather that we have not entered the forum of modern debate as we should. In conclusion, some guidelines are suggested for further thought. It may be that we find we shall need to retain the traditional evangelical doctrine that without an explicit faith-response to the Gospel message, there can be no salvation. But the following issues will need to be thought through:—

- 1) Keep firmly before us the supreme authority of Scripture and therefore:
 - a) the hopelessness of man apart from Christ's atoning sacrifice
 - b) the reality of Judgement and Hell
 - c) the fact that Scripture is generally pessimistic about pagan man (e.g. Rom 1 & 2, I Thes. 1:9 f.)
 - d) the imperative of the Great Commission.
- 2) Open ourselves to the reality of actual members of other religions. As Cantwell-Smith says, this may lead us to modify some of our conventional exegesis. For example, too often a passage like Rom 1:18–32 is read as a detailed description of all pagan religion, but does it really apply to the devout Muslim who has a great abhorrence of idolatry and sexual perversion?
- 3) Re-explore the implications of God's desire for universal salvation (II Pet. 3:9, I Tim. 2:4 etc) and His promise to reward the seeker (Heb. 11:6, Ps. 145:17–20). One response might be that it is the fault of the Church that the whole world has not been evangelized, and God is grieving about it. It is often argued that faith in Jesus Christ became the criterion for salvation at the time of Pentecost (cf. Acts 17:30). Was it possible for the Church to bring the Gospel to East Africa at that moment? Is John 15:22 ff. of any relevance here?

- 4) Take account of infants who die, and severely handicapped people who have no chance to learn about the Gospel.
- 5) While affirming the Scriptural teaching that man cannot be saved through General Revelation, explore the implications of Special Revelation to the pagan (cf. Balaam, Nebuchadnezzar's dream which came from God Dan 2:29 etc.).
- 6) While affirming that Scripture denies salvation through other religions, explore the possibility that some might be saved in spite of their religion. The evangelical author J. N. D. Anderson suggests that they might find salvation in the same way that the OT saints did, by repenting of their sins and trusting in God's mercy, Is this a correct interpretation of the basis upon which the Israelites will be judged? Hebrews 11 is a relevant chapter. Did the saved Ninevites (Lk. 11:31 f.) do any more than repent in response to faith in God?
- 7) Evolve a theology of extra-Biblical Scripture. This will undoubtedly involve the recognition of Satanic influence (something the contributors to Christianity and other Religions totally ignore), but surely this cannot serve as a complete explanation. As a working hypothesis it might be suggested that the inspiration behind these Scriptures is not different in kind from artistic inspiration. In both cases, the author often discerns a gratuitous element in what he creates: the poet wakes up with some finished lines running through his head, the pagan prophet speaks out what he has "received". Again, in both cases, the finished work which, if it is great art, will communicate with authority and power, may be a mixture of good and evil, truth and error. But what is the source of inspiration? Unfortunately, this is not the place to attempt an answer to this fascinating question, but the interested reader will find many provocative suggestions in the writings of the great Swiss psychiatrist, Carl Jung,⁸ and also in the ideas of Canon Stafford Wright who re-works Jung's concepts from a Christian perspective.⁹

1. See e. g. N. Smart, *The Religious Experience of Man kind*, (Fontana, 1971.) p. 134—138.
2. Karl Barth *Church Dogmatics*, 1. 4 III.
3. "Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them." (*Dogmatic Constitution of the Church*, 16)
4. J. Stott, *Christian Mission in the Modern World*, (Falcon, 1975), p. 59.
5. It is, however, becoming a popular interpretation among religious

- pluralists. See e. g. J. A. T. Robinson's *Truth is Two-Eyed*, (SCM, 1979), p. 105.
6. e. g. J. V. Taylor, *The Primal Vision*, (SCM, 1963) p. 163.
 7. J. N. D. Anderson, *Christianity and Comparative Religion*, (Tyndale, 1970), ch. 5. See also his article in *The Expositor's Bible Commentary*, Ed. F. E. Gaebelin (Zondervan, 1979), Vol 1, p. 143–161.
 8. The Collective Unconscious is his key idea, i.e. that part of the human race. The artist who can draw up images from this region "... speaks with a thousand voices; he enthral and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring" (From the lecture: *On the relation of analytical psychology to Poetry*, in *The Portable Jung*, Ed. J. Campbell, Penguin, 1976) p. 321.
 9. See J. Stafford Wright, *Mind, Man and the Spirits*, (Paternoster, 1968), ch. VI

DEVELOPMENT OF A PREPARATION PROGRAMME FOR CHURCH AND CHURCH SCHOOL ADMINISTRATORS IN KENYA

By JOSPHAT YEGO

The purpose of this study is to correlate perceived present and future needs of church and church school administrators in Kenya and to develop an appropriate preparation program for pastors and church school administrators based on the results of the analysis of the correlation. A questionnaire developed by the research for purposes of this study was structured so that perceived needs through experience were ranked from the most important to the least important based on the present job. Ten administrative functions and responsibilities were listed on the questionnaire, and the respondents were asked to rank these based on experience and on the future needs of church and church school administrators in Kenya. A suggested preparation programme was developed through the correlational study, concordance analysis of the rankings from pastors, church and church school administrators, as well as teachers in church owned schools.

The ten administrative functions and responsibilities were as follows:

- Managing money
- Planning
- Motivating
- Counseling
- Decision making
- Conducting meetings
- Managing conflicts and human relations
- Managing time
- Organizing
- Working in the organizational structure

Several educators and researchers have indicated that developing countries such as Kenya have tended to emulate or borrow outright from the Western World. However, this may have been an unfortunate practice. For example, Pius Wakatama, Director of Communication in Rhodesia, stated that most of the present conflicts between church and mission boards could have been avoided if the mission boards had asked the churches what they needed. Instead, the missionaries gave the national church what they thought they needed. "The problem with a number of missions is that they think they

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know what the national church needs without even asking it. Sometimes this assumption can bear painful results." Wakatama continued to show how several mission boards have established programs, prepared lesson materials, translated these into the national language, and prepared them for distribution, only to find that the program was inappropriate and unworkable.

A successful program should be based on the perceived needs by those practising in the field. Therefore, the correlation coefficient study was performed based on the identification and ranking of perceived needs. A preparation program was developed based on the coefficient or concordance and correlation coefficient of the needs and the needed preparation of the future administrators in Kenya. In order to accomplish this task a questionnaire was developed and sent. Over 700 questionnaires were sent to respondents in Kenya, the United States of America, and Canada. Three hundred and twenty-three were completed and of these, 288 were usable. The 288 respondents were categorized into three groups of which 151 were pastors, forty nine were administrators and eighty eight were teachers.

The respondents were grouped into four categories based on their background. The respondents were grouped into four categories based on their background. Of the 288 respondents, eighty-five had received in training, 106 were trained were trained abroad.

TABLE 1
RESPONDENTS ACCORDING TO POSITION

Position	Number of Respondents	Percent
Pastors	151	52.4
Administrators	49	17.0
Teachers	88	30.6
Total	288	100.0

TABLE 2
RESPONDENTS ACCORDING TO BACKGROUND

Background	Number of Respondents	Percent
No training	85	29.5
Trained in Kenya	106	36.8
Trained in Kenya and abroad	44	15.3
Trained abroad	53	18.4
Total	288	100.0

Table 3 indicates the background of each group. More than 60.3 percent of the pastors received their training in Kenya; 63.3 percent of the administrators were trained abroad only. Most responding administrators who received training abroad only were missionaries. More than 47.7 percent of the teachers indicated they had not received any Bible or theological training.

TABLE 3
BACKGROUND OF EACH GROUP OF RESPONDENTS

	Pastors	Administrators	Teachers.
With no training			
Number	37	6	42
Percent	24.5	12.5	47.7
Trained in Kenya			
Number	91	2	13
Percent	60.3	4.1	14.8
Trained in Kenya and Abroad			
Number	18	10	16
Percent	11.9	20.4	18.2
Trained abroad only			
Number	5	31	17
Percent	3.3	63.3	19.3
Total			
Number	151	49	88
Percent	100.1	100.0	100.0

Analysis of the Data by General Rankings

General Rankings by All the Respondents

Rankings by All Respondents Based on Present Job. Respondents were asked to rank the ten listed administrative functions and responsibilities based on present job. They were asked to number them from the most important to the least important, 1–10. Results of the rankings are indicated in Table 4. The three highest-ranked administrative functions and responsibilities were: (1) planning, (2) motivating, and (3) organizing. The three lowest-ranked administrative functions and responsibilities were: (1) working with the organizational structure, (2) conducting meetings, and (3) managing conflicts and human relations.

Ranking by All Respondents Based on Future Needs of Administrators. Respondents were asked to rank the ten listed administrative functions and

responsibilities based on future needs of administrators. They were asked to number them from the most important to the least important, 1–10. Results of the rankings are indicated in Table 5. The three highest-ranked administrative functions were: (1) planning, (2) motivating, and (3) organizing. The three lowest-ranked administrative functions and responsibilities were: (1) working with the organizational structure, (2) conducting meetings, and (3) managing conflicts and human relations.

General Rankings by Position Group

Rankings by Pastors Based on Present Job. Pastors were asked to rank the ten listed administrative functions and responsibilities based on present job. They were asked to number them from the most important to the least important, 1–10. Results of the rankings are indicated in Table 6. The three highest-ranked administrative functions and responsibilities were: (1) planning, (2) motivating, and (3) organizing. The three lowest-ranked administrative functions and responsibilities were: (1) working with the organizational structure, (2) managing conflicts and human relations, and (3) managing money.

Rankings by Pastors Based on Future Needs of Administrators
Pastors were asked to rank the ten listed administrative functions and responsibilities based on future needs of administrators. They were asked to number them from the most important to the least important, 1–10. Results of the rankings are indicated in Table 7. The three highest-ranked administrative functions and responsibilities were: (1) planning, (2) motivating, and (3) counseling. The three lowest-ranked administrative functions and responsibilities were: (1) working with the organizational structure, (2) managing conflicts and human relations, and (3) conducting meetings.

Analysis of the Data by Kendall's W Coefficient of Concordance
Kendall's W coefficient of concordance measures the amount of agreement of a rank order. It indicates the extent to which members of a set distinctly rank ordering of items. The mean rank indicates the amount of agreement in rank orders. The Kendall's W ranges from 0 to 1, with 0 indicating a total lack of agreement and 1 indicating a perfect agreement.

Kendall's W Measure of All Respondents

The Kendall's W coefficient of concordance was used to measure the amount of agreement for all respondents with respect to their rankings of each administrative function, as well as the mean ranks for the most important to the least important administrative functions for the total group.

Rankings by All Respondents Based on Present Job. The respondents were asked to rank the ten listed administrative functions and responsibilities from the most important to the least important based on present job. The Kendall's W_e , as well as the mean ranks based on the present job, are presented in Table IV.

Rankings by All Respondents Based on Future Needs of Administrators. Respondents were asked to rank the ten listed administrative functions and responsibilities based on future needs of administrators. The Kendall's W, as well as the mean ranks based on the future needs of administrators, is presented in Table V. The W for this analysis.

TABLE IV
KENDALL'S W COEFFICIENT OF CONCORDANCE OF ALL
RESPONDENTS BASED ON PRESENT JOB

Administrative Functions and Responsibilities	Mean Rank
Managing money	6.19
Planning	3.13
Motivating	4.58
Counseling	5.70
Decision making	5.27
Conducting meetings	6.47
Managing conflicts and human relations	6.32
Managing time	5.71
Organizing	5.09
Working with the Organizational structure	6.54

TABLE V
KENDALL'S COEFFICIENT OF CONCORDANCE OF ALL
RESPONDENTS BASED ON FUTURE NEEDS OF ADMINISTRATORS

Administrative Functions and Responsibilities	Mean Rank
Managing money	5.74
Planning	3.21
Motivating	4.66
Counseling	5.76
Decision making	5.35
Conducting meetings	6.59
Managing conflict and human relations	6.05
Managing time	5.59
Organizing	5.20
Working with the organizational structure	6.86

Spearman Rank Order Correlation Coefficient Based on Position and Training

There were two categories: Position and training. Position included pastors, administrators, and teachers. The training category included no training, trained in Kenya, trained in Kenya and abroad, and trained abroad only. The Spearman rank order correlation coefficient data are presented in Tables VI through XI

Rankings between Pastors and Administrators. Table VI presents the Spearman rank order correlation coefficient for the rankings between pastors and administrators. There was significant correlation between the rankings of pastors and administrators on future needs of administrators, $\rho = .679$, $p = .05$. There was no significant correlation between the rankings of pastors and administrators based on present job, $\rho = .540$.

Rankings between Pastors and Teachers. Table VII presents the Spearman rank order correlation coefficient between pastors and teachers. There was a significant correlation between pastors and teachers in both rankings based on present job and future needs of administrators. The rank order correlation coefficient based on present job was $\rho = .661$, $p = .05$. The rank order correlation coefficient based on future needs of administrators was $\rho = .819$, $p = .01$.

Rankings between Administrators and Teachers. Table VIII presents the Spearman rank order correlation coefficient between administrators and teachers. There was significant correlation between administrators and teachers in both rankings based on present and future needs of administrators. The rank order correlation coefficient based on present job was $\rho = .879$, $p = .01$. The Spearman rank order correlation coefficient based on future needs of administrators was $\rho = .819$, $p = .01$.

Spearman Rank Order Correlation Coefficient Based on Background
The Spearman rank order correlation coefficient was used to measure the correlation between all four training groups. There were four alternatives: (1) no training, (2) trained in Kenya, (3) trained in Kenya and abroad, and (4) trained abroad only.

Rankings between Respondents with No Training and the Other Three Training Groups. Table IX presents the Spearman rank order correlation coefficient between the respondents with no training and the other three training groups based on present job. There was a significant Kenya and abroad and those trained abroad only.

TABLE VI
SPEARMAN RANK ORDER CORRELATION COEFFICIENT
BETWEEN PASTORS' AND ADMINISTRATORS' RANKINGS

Administrative Functions and Responsibilities	Based on Present Job				Based on Future Needs			
	1	2	d	d ²	1	2	d	d ²
Managing money	8	9	-1	1	7	7	0	0
Planning	1	1	0	0	1	1	0	0
Motivating	2	3	-1	1	2	3	-1	1
Counseling	5	8	-3	9	3	8	-5	25
Decision making	6	4	2	4	5	4	-1	1
Conducting meetings	4	10	-6	36	8	10	-2	4
Managing conflicts and human relations	9	7	2	4	9	5	4	16
Managing time	7	5	2	4	6	5	1	1
Organizing	3	2	1	1	4	2	2	4
Working with the organizational structure	10	6	4	16	10	9	1	1

TABLE VII
SPEARMAN RANK ORDER CORRELATION COEFFICIENT BETWEEN
PASTORS' AND TEACHERS' RANKINGS

Administrative Functions and Responsibilities	Based on Present job				Based on Future Needs			
	1	†3	d	d ²	1	3	d	d ²
Managing money	8	9	-1	1	7	5	2	4
Planning	1	1	0	0	1	1	0	0
Motivating	2	2	0	0	2	2	0	0
Counseling	5	5	0	0	3	7	-4	16
Decision making	6	3	-3	9	5	3	2	4
Conducting meetings	4	10	-6	36	8	10	-2	4
Managing conflicts and human relations	9	7	2	4	9	8	1	1
Managing time	7	6	1	1	6	6	0	0
Working with the	10	8	2	4	10	9	1	1

TABLE VIII
SPEARMAN RANK ORDER CORRELATION COEFFICIENT BETWEEN
ADMINISTRATORS' AND TEACHERS' RANKINGS

Administrative Functions and Responsibilities	Based on Present Job				Based on Future Needs ^C			
	2	3	d	d ²	2	3	d	d ²
Managing money	9	9	0	0	7	5	2	4
Planning	1	1	0	0	1	1	0	0
Motivating	3	2	0	0	2	2	0	0
Counseling	8	5	0	0	3	7	-4	16
Decision making	4	3	1	1	5	3	2	4
Conducting meetings	10	10	0	0	8	10	-2	4
Managing conflicts and human relations	7	7	0	0	9	8	1	1
Managing time	5	6	1	1	6	6	0	0
Organizing	2	4	2	4	4	4	0	0
Working with the organizational structure	6	8	2	4	10	9	1	1

Analysis of the Data by t-test

The t-test was employed to measure the relationship of each function with respect to "yes" and "no" responses with the corresponding rankings based on present job and future needs of administrators. Respondents were asked to indicate whether or not they had been prepared in their training for the ten listed administrative functions and responsibilities. The responses of all the respondents are presented in Table IX. Training in counseling, conducting meetings, organizing, and planning were indicated most frequently. Areas reflecting the least frequency were: working with the organizations structure, managing money, managing conflicts and human relations, and decision making.

t-test Based on Present Job

Table X presents the administrative functions and responsibilities which had a significant relationship at the .05 level between "yes" and "no" responses when ranked based on present job. These were managing money and motivating. In both cases, respondents with training ranked higher than respondents with no training.

t-test Based on Future Needs of Administrators

Table X1 presents the administrative function and responsibility that had a significant relationship between "yes" and "no" response when ranked based on future needs of administrators. Managing time had a significant relationship between "yes" and "no" responses at the .05 level. The respondents who had received training in managing time ranked it as more important than those who had not received any training.

TABLE IX
PREPARATION FOR ADMINISTRATIVE FUNCTIONS AND
RESPONSIBILITIES

Administrative Functions and Responsibilities	Yes and No Responses by All Respondents						Total
	Yes	Percent Frequency	No	Percent Frequency	0	Percent Frequency	
Managing money	143	49.7	125	43.4	20	6.9	288
Planning	176	61.1	99	34.4	13	4.5	288
Motivating	163	56.6	111	38.5	14	4.9	288
Counseling	189	65.6	86	29.9	13	4.5	288
Decision making	158	54.9	116	40.3	14	4.9	288
Conducting meetings	181	62.8	94	32.6	13	4.5	288
Managing conflicts and human relations	150	52.1	124	43.1	14	4.9	288
Managing time	171	59.4	102	35.4	15	5.2	288
Organizing	178	61.8	96	33.3	14	4.5	288
Working with the organi- zational structure	142	49.3	130	45.1	16	5.6	288

TABLE X
T-TEST FOR MEAN RANK DIFFERENCE BETWEEN YES AND NO
RESPONSES BASED ON PRESENT JOB

Administrative Functions and Responsibilities	Number of cases	Mean	Standard Deviation	2 Tailed Probability
Managing Money				
Yes	137	5.912	3.105	.040
No	124	6.701	3.052	
Motivating				
Yes	157	4.324	2.573	.046
No	110	4.972	2.649	

TABLE XI

**T-TEST FOR MEAN RANK DIFFERENCE BETWEEN YES AND NO
RESPONSES BASED ON FUTURE NEEDS OF ADMINISTRATORS**

Administrative Functions and Responsibilities	Number of Cases	Mean	Standard Deviation	2 Tailed Probability
Managing time				
Yes	166	5.295	2.643	
No	102	6.000	2.814	04

THE FINDINGS

Planning was ranked as the most important administrative function by all respondents based on present job as well as future needs of administrators. It was also ranked as the most important administrative function and responsibility based on present job as well as future needs of administrators by all pastors, administrators, and teachers as well as by each of the four training groups.

Pastors and teachers ranked motivating and organizing as the second and third most important functions based on present job as well as future need of administrators. Administrators ranked organizing and motivating as the second and third most important functions based on present job and future needs of administrators. Organizing was judged more important by administrators than motivating; motivating was judged more important by pastors and teachers based on present job and future needs of administrators.

When the respondents were divided into the four training groups, there was statistical similarity in rankings between respondents who had no training and respondents who had trained in Kenya. There was a statistical similarity in rankings between respondents who had trained in Kenya and abroad and those who had trained abroad only based on present job and future needs of administrators. Respondents with no training ranked managing conflicts and human relations and working with the organizational structure as the two least important functions based on present job and future needs of administrators. Respondents who trained in Kenya and abroad and respondents trained abroad only ranked conducting meetings as the least important function based on present job as well as future needs of administrators. Working with the organizational structure and managing

money were ranked as the two least important functions by respondents trained in Kenya and abroad and abroad only based on present job and future needs of administrators.

The highest correlation occurred between administrators and teachers in their rankings based on present job, $\rho = .879$ (Table VIII). The lowest correlation was between pastors and teachers based on present job, $\rho = .661$ (Table VIII). There was also a high correlation between pastors and teachers and between administrators and teachers on rankings based on future needs of administrators. One observation was that pastors', administrators', and teacher', rankings based on future needs of administrators correlated significantly at the .05 level (Tables VI through VIII).

When respondents were divided into training groups, there was a higher correlation between respondents with no training and respondents who had trained in Kenya based on future needs of administrators than for the other and church school administration in Kenya.

CONCLUSIONS

The following conclusions are based on the analysis of the data in this study.

1. Although planning, motivating, and organizing were ranked by all respondents as the three most important functions; and although working with the organizational structure, conducting meetings, and managing conflicts and human relations were ranked as the three least important functions, all ten administrative functions and responsibilities received high rankings. It can be concluded, therefore, that a training program might appropriately include all ten of the listed administrative functions and responsibilities.
2. Based on the results of this study, it can be further concluded that there is a need for two types of programs. Pre-service programs as well as in-service programs should be developed to meet the needs of both present and future church and church school administrators.
3. Based on the solicited additional comments provided by the respondents it can be concluded that a training program in Kenya should be based on the priorities established by the participants and that Kenya culture and values should be reflected in that program.

Implications for Program development

Based on the analysis of the data, a need exists for two types of training programs: a pre-service program and an in-service program. The pre-service training program would be designed to meet the needs of students preparing for church and church-related vocations who are in training in Bible colleges, Bible institutes, and theological seminaries. The in-service training program would be designed to meet the needs of practicing pastors, administrators and teachers in church and church-related schools.

Pre-service Training Program

The pre-service training program should include instruction on the following administrative functions and responsibilities: planning, motivating, organizing, counseling, managing conflicts and human relations, conducting meetings, and working with the organizational structure.

The final identification of administrative functions and responsibilities must remain with the specific faculty and curriculum committees of each institution. Only they know best the needs of their denominational churches as well as the groups they serve. As an example, counseling may be taught as a subtopic in a course entitled pastoral theology. Conducting meetings may be studied within the context of the course, homiletics.

Suggested Pre-service Training Program

As shown by this research, there is a need to prepare church and church school personnel in the area of administration. The following suggested program reflects the rankings of all respondents and is based on the analysis of data obtained in regard to future needs of church and church school administrators in Kenya. It is recognized that the suggested program might be modified or adapted to meet individual or institutional needs of church and church-related schools.

Term	Administrative Functions and Responsibilities
(Twelve Weeks)	
One	Planning Motivating Organizing Decision making Managing time
Two	Managing conflicts and human relations Counseling
Three	Conducting meetings Managing money working with the organizational structure Communication Evaluation

Term one would provide instruction in the four areas that were ranked as most important. These functions are technical in nature and provide the basis for those less technical administrative functions and responsibilities that would be taught during the second term. The functions offered in term two should further prepare the student to work with the organization. Functions taught in term three should seek to encourage application of knowledge gained in terms one and two.

It is recommended that this program be offered as an elective option in the third or fourth year, near the conclusion of a student's college or seminary training. Since most of the Bible colleges, Bible institutes, and theological seminaries have elective course, it would be possible to implement this program as an elective option.

A second alternative would be to design a course that utilizes a seminar format. Practising church and church school administrators would be assigned responsibility for discussing important administrative functions and responsibilities. They would discuss their methods of dealing with these issues and their thoughts on improving administration. Both students and seminar leaders could gain from shared experiences. Christian education directors, bishops, hospital administrators, bookstore managers, and others in any other form of administration could be invited to lead these seminars under the direction of one lecturer.

Suggested In-service Training Program

It is recommended that in-service training programs should include instruction on all ten of the listed administrative functions and responsibilities. The order of instruction suggested below reflects the rankings of all respondents and is based on the analysis of data obtained in regard to future needs of church and church school administrators in Kenya.

The specific order and degree to which these functions should be addressed is dependent upon the needs of each particular group of practicing church and church school administrators. Detailed implementation of this suggested training program must remain the prerogative of the specific denomination, faculty, and the sponsoring denomination. The suggested order of instruction is:

1. Planning
2. Motivating
3. Organizing
4. Decision making
5. Managing time
6. Managing money
7. Counseling
8. Managing conflicts and human relations
9. Conducting meetings
10. Working with the organizational structure
11. Communication
12. Evaluation

Based on the importance of these functions, seminars and refresher courses are recommended for those practicing church and church school administrators who are in the field. Seminars and refresher courses should be arranged and offered on days convenient for most prospective participants.

This program should follow the pattern of implementation utilized by the Kenyan Ministry of Education in its in-service courses for teachers in the field.

It is also suggested that an expert or experts be assigned to each administrative function and responsibility and that presentations be scheduled for practising administrators. Following any large group presentation, participants should be permitted to discuss, in small groups, the material presented. Each member should also be given the opportunity to apply the new knowledge to his or her own particular situation.

Written information which presents the identified administrative functions and responsibilities in either Swahili or English should be given to those participants in the in-service program. This combination of expertise, shared information, and application should offer administrators opportunities to increase their knowledge of administrative practices.

It is suggested that a course of this type be offered three times each year; one week in April, one week in August, one week in December. All Kenyan schools are closed for holidays which occur during these months. Thus teachers, school administrators, and church administrators would be likely to have time to participate.

A further suggestion is that those churches which conduct post-refresher courses include these identified administrative functions and responsibilities within the existing framework. It is further suggested that in the first in-service year all, rather than just a few, of the administrative functions and responsibilities be covered broadly. During the second in-service year, several of the most important functions could be presented in greater detail. During the third year, church leaders could decide on the areas of concentration.

EVALUATION

Following the implementation of any training program, an evaluation of that program should be conducted for the purpose of analyzing its strengths and weaknesses. A selected committee of practicing administrators should be formed to evaluate the program. After evaluation, the committee should provide feedback information to those who were responsible for organizing and participating in the in-service program. The committee should also share its evaluation with the principals and curriculum developers of those Bible colleges, Bible institutes, and theological seminaries that participate in the pre-service training program.

Evaluation of this type would provide for the continuous assessment and appropriate modification of programs so as to meet the needs of church and church school administrators in Kenya.

A HISTORY OF AFRICAN CHRISTIANITY 1950–1975

By *Adrian Hastings* Cambridge University Press, 1979

Father Adrian Hastings is no stranger to African Christianity. Author of some eight books, most notably *Christian Marriage in Africa* (SPCK, 1973) and *African Christianity* (Geoffrey Chapman, 1976), Hastings has explored the soul of the African Christian movement with grace, insight and scholarship. In *A History of African Christianity, 1950–1975*, Hastings, equipped with the same virtues, continues his exploration but into far more tangled jungle. The result is the most readable and reliable historical synthesis of post-independence African Christianity available.

Hastings sets out with the goal “to write in fact a fairly straight history” (p. 2). The modest thesis that laces together the pieces of his historical narrative is that “the Christian churches have come through the era of decolonisation from an ecclesiasticism of dependence centered, at least politically, upon the missionary to an age of independence.” (p. 1). To establish this thesis he takes the reader through five chapters, the first four of which describe the church situation in 1950, 1951–1958, 1959–1966 and 1967–1975 respectively. Each chapter is rigidly subdivided into the three sections of church and state, the historic churches and the independent churches. Though this structure may appear stilted at first glance the periodization actually corresponds to key events which point to discernable shifts in African history. 1951 saw Ghana achieve independence under the leadership of Kwame Nkrumah. 1959 saw the Ethiopian Orthodox church achieve independence from the Egyptian Coptic church symbolizing the growing autonomy of the African churches from foreign domination. 1967 was the year of Julius Nyerere’s Arusha declaration on socialism and self-reliance marking the beginning of the shift away from the freedom and independence of the 1960’s to a new concern for social and economic justice in the 70’s.

Subdivisions keep the narrative from blurring into an unmanageable mass of material and allow us especially to see the independent churches as a distinct and noteworthy part of the Christian story in modern Africa. A final chapter summarizes the major trends in the period under review and points ahead to some of the challenges facing the church in the immediate future.

The first two chapters mark a strong beginning. Hastings deftly scans the political and ecclesiastical horizon in the Africa of 1950 – the almost forgotten world of colonial Africa in its last hours. The rise of apartheid and Verwoerd, the emergence of Nkrumah of Ghana (the messiah of black supremacy), and the undiminished eloquence of Leopold Senghor, dominated the political scene. The churches were dominated by European leadership. The missionary ranks were studded with high calibre men such as Parrinder, T. Huddleston, B. Sundkler and J. V. Taylor, Carey Francis and Stephen Neill. Albert Schweitzer was still hard at work in Gabon. By 1950 independent churches “were a familiar part of religious scene” (p 67).

The period from 1951–58 brought some notable changes to the status quo of 1950. Between Nkrumah’s election victory in Ghana in 1951 and Tom Mboya’s dramatic pronouncement in 1958 at the All-African Peoples’ Conference that “We meet here to tell the colonial nations – your time is past,” Hastings sketches the religious scene with masterful strokes. The spectacle of mission domination over a Christian movement straining to be free is the theme of this section. The most telling evidence of this drama is

the rapid rise of the independent churches in this period. Kimbanguism becomes organized and recognized. The same occurs with the Harrist church of Ivory Coast. Hastings handles the elusive independent movement with great adeptness.

Chapters three and four, covering the years from 1959 to 1975 document the shift the churches have been forced to make in the turbulent climate of African nationalism. Soon after the great waves of independence came in the early sixties, an equally great wave of disillusionment rolled in, inspired by the injustices, corruption, turmoil and instability that characterized some of the new independent regimes. Mboya's 1958 cry of freedom became nearly obsolete by 1967 when Nyerere's 1967 Arusha Declaration shifted the emphasis to justice. Hastings points to the significance of this by observing that "it has provided a moral flag for Africa in a period of coups, civil wars, brutal tyrannies and widescale aimlessness, and it has heralded a growing movement in the 1970's towards a far more strenuously socialist approach to the problems of society than was apparent in the decade of independence" (p. 185). Within the context of this dimming of political hope, the mainline Christian churches, nonetheless, made significant strides toward self-government and ecumenical unity. Concurrent with this growing autonomy of the mainline churches with their call for a moratorium, has been the rise of North American Protestant mission, particularly of the Baptist and Pentecostal variety. Hastings also points out that this period witnessed the rise of African theology as practised by Idowu, Sawyerr, Dickson and Mbiti. Unfortunately Hastings ignores the more conservative viewpoint of Byang Kato whose *Theological Pitfalls* was published in 1975 in Africa. One of the more startling features of this period was the cooling off of the independent movement. Hastings is cautious about projecting current slowing trends into the future but does venture the judgement that history has perhaps brought "near to a close the age of independency as a major ecclesiastical phenomenon in African Christianity." (p. 257). Once again these chapters are rich with depth of research, insight and analysis.

The closing chapter, "Between Politics and Prayer," is perhaps the weakest in the book as Hastings attempts to generalize about the shape of the African Christian movement during the years 1950-1975. While there is some helpful recapping, his comments on the 70's are indecisive. He admits that the last decade defies generalizations, stating that the "total impression of these years is one of not just expansion but expansion into a new scale of complexity" (p. 262). He ends with a sermon - or perhaps a prayer - that the African church continue to seek to create a more just society while at the same time nurturing the spiritual life of her flock.

Hastings has put in a virtuoso performance. His scholarship and accuracy are solid (though a few typographical errors do exist). His historical understanding is deep events do not spring from the air nor are church events interpreted out of the context of the time and cultural milieu in which they occur. Hastings recognizes the sociological, political and economic factors that are part of the complex of African church history. He also is a good enough historian to know that one must write with sympathy for one's subject to write well. The sociologist may want to criticise a method Hastings uses throughout - establishing general truth by appeals to isolated cases. Hastings does use this method but he often tempers it with a cushion of statistics indicating that the incident is truly representative of general trends. Furthermore, Hastings has built his work on strong local studies as his bibliography and footnotes amply demonstrate thereby minimizing the possibility of making erroneous generalizations. On quite a different line,

Hastings may be faulted both for too little interaction with theological issues as well as virtually ignoring Evangelical spokesmen and viewpoints throughout the book. While it is true that he has expressed himself on African theological issues in his earlier *African Christianity* (1976) one would like to see more interaction with theological issues within the history of modern African Christianity. Was there no charismatic movement by 1975? Was the Evangelical voice so insignificant that it deserved to be by passed? Hastings' prejudices are perhaps seeping through at these points in what is otherwise an extremely fairminded account.

Such weaknesses aside, Hastings has given us a masterful look at ourselves – the African church in all (or most) of its breadth, depth and dynamism. It is doubtful that Hastings' work will soon be surpassed. For all who desire to journey into the soul of African Christianity, Hastings has given us a useful guide.

Mark Shaw, *Scott Theological College*

PAUL'S IDEA OF COMMUNITY

By Robert Banks Paternoster, 1980

One ministering in churches on the continent of Africa is immediately attracted by the title of this book. As the church in Africa strives for self-hood and seeks to eliminate any undesirable accretions of the western church tradition it must go to the New Testament to discern the essential nature of the church. Furthermore, in a society where community has always been practiced but is now in danger through urbanization, the church has a valuable opportunity to demonstrate real community.

Upon reading the dust-cover one anticipates an unusual book: "Few books offer a genuinely original view of the New Testament.. But this is what Robert Banks has achieved in this study of one of the most important New Testament concepts." The uniqueness of the book lies not so much in original interpretation of the Pauline writings as in the way Banks compares some of the sociological institutions of the New Testament times with Paul's writings. In this way he shows that Paul did not simply adopt existing models of social structure to form his communities (churches). His communities, though having certain similarities with the Jewish synagogues and other religious groups, were unique and structured to fit the revelation received from God as well as to fit the context of the times.

Dr. Banks sees freedom as the integrating factor in Paul's view of community. This freedom leads to the development of communities which are based on informal, family-type structure rather than formal or institutional, and leadership which is charismatic (allowing spirit-gifted people to exercise their gifts freely) rather than official.

He observes that the renunciation of offices, and titles and honours which belong to them is a radical departure from first century attitudes towards religious structure. Paul describes the work of the leaders as diakonia (service). No distinction is made between clergy and laity; leadership and responsibility are corporate matters.

This book most certainly emphasizes some principles which need to be re-examined by the church today. Paul was greatly concerned about inter-personal relationships within his communities. (In fact, Banks believes that God communicated to them not primarily through written word or mystical experience and cultic activity, but through one another). Paul stresses this through his symbolism of family and body as well as through his development of house-churches. Together with this is the stress upon the responsibility of all Christians in leadership and service. Paul did not intend to generate "spectator" Christians content to let the "professionals" do the work of the ministry.

Dr. Banks tries hard to demonstrate that Paul had no formal offices in his churches. The arguments were not entirely convincing even when not considering the evidence from the Pastoral Epistles (which he considers to be non-pauline).

The most serious defect is the implied wedge driven between Paul's thought and later New Testament writers. The later writers are considered responsible for the move toward more formalism and institutionalism in the church. The New Testament interpreter must not consider Pauline theology in isolation.

The book is well worth reading for a servant of the church. It calls him to evaluate church structures and institutions against the New Testament house-churches, and clergy-laity distinctions against the charismatic principles of Paul. How these principles are carried through in practice in forming churches may vary according to culture and times.

Gary Isaac *Scott Theological College*

AFRICA: OUR WAY TO BE OTHER CHRISTS

By N. Gregoire & M. McGrath,

Geoffrey Chapman, 1981

This book is a serious attempt to provide devotional guidelines for Christian living. Each chapter deals with a particular lesson that Jesus taught, and is based on a passage of Scripture.

The authors are to be commended for a number of fine chapters. Chapter 12 is based on Lk. 11:5–13 and provides a very adequate discussion of the importance of persistent prayer. Chapter 24 is also impressive, with its full treatment of the subject of forgiveness and its forthright denunciation of the immoral means that people use to acquire wealth.

However, the Roman Catholic orientation of the book results in some unacceptable emphases. Indeed, the very title is misleading for although Scripture encourages us to be Christ's followers, we can in no way share His actual personality.

The authors also imply that it is by becoming involved in acts of social welfare that one becomes acceptable to God, that is, one becomes Christian. In contrast, the Bible clearly teaches that works acceptable to God flow from a life which has already been saved through faith (Eph. 2:8–10). The book is in danger of presenting a merely Social Gospel.

The book also suffers from a universalistic tendency. For example, in chapter 12 God is presented as the father of all children. The question of how a child can move from being a creature of God to becoming God's child is not dealt with.

There are numerous instances of faulty exegesis as well. A good example is found in Chapter 14 which deals with "sewing a new cloth onto the old one, or putting new wine into old wineskins." The authors unacceptably extend Jesus' clear implication that the old thought forms of Judaism cannot accommodate His fresh message of grace, to mean that we should always be changing our ideas and inviting new ones.

The authors also seem to widen the gates of heaven through the sacrament of baptism which is presented as the means through which the benefits of Christ's death and resurrection are mediated to the individual: "Baptism is really choosing Christ" (P. 35). However, the bible is clear that every person must consciously receive salvation by faith in Christ (Jn. 1:12, 3:36, 5:24 etc). They also imply that one's fate is not sealed at death, for they seem to advocate prayers for the dead in the Chapter "When an accident happens."

The book's style is commendably simple and clear and should therefore appeal to a wide spectrum of readers. In fact, since it is not particularly African in its approach, it should appeal to those of different cultures. Yet its very simplicity at times becomes monotony as each of its twenty-seven chapters follow the fairly uniform structure of story telling, question posing and question answering.

CHRISTIAN COUNSELING, A COMPREHENSIVE GUIDE.

By Gary R. Collins

Word Books Publishers, 1980.

Anyone active in the Christian ministry these days cannot but be aware of a growing need and demand throughout the world for counseling by the pastor and Christian worker. How can the Christian worker further develop his understanding of himself and his relationships and of the psychological and Biblical principles involved in counseling? How can he become more effective and skillful in the art of counseling and thus most effectively meet the needs of his people?

Fortunately consideration is being given to these questions in Christian circles and much is being written from the Christian viewpoint to assist one in reaching these goals. One of the more recent and comprehensive books is one by Gary Collins. Dr. Collins (who has his Ph. D. in clinical psychology, has authored over 20 shorter books in the field of human relationships, and is now the Chairman of the Division of Psychology and Counseling at Trinity Evangelical Divinity School in Deerfield, Ill.) is well qualified to attempt the task of integrating an approach using psychology and theology. His purpose was to prepare a tool that would be useful in teaching counseling skills to students, for helping individual Christians to understand themselves and help one another, and to provide a resource book for use in counseling problem areas the Christian counselor may expect to encounter. While Collins holds the view that God's Word is the final authority in testing truth he also states that God "has permitted us to discover truth through experience and through methods of scientific investigation" and that "we limit our counseling effectiveness when we pretend that discoveries of psychology have nothing to contribute to the understanding and solution of problems."

The book itself is divided into six sections dealing with broad issues and each section is in turn divided into chapters that deal with specific problem areas. The basic approach in each chapter is to consider what the Bible has to say about the specific problem, to outline the causes and effects from the psychological and Christian standpoints, to instruct as to how one would approach the problem in counseling, to suggest how the pastor could serve as a problem preventor in the church setting and finally to summarize the conclusions. This approach is helpful to one who has not had a broad background in psychology as it deepens his understanding of how problems arise and then points him to the Biblical principles involved and gives references as to where these principles can be found in Scripture thus encouraging the beginning counselor to begin to think through these issues for himself.

The first section deals with introductory issues such as a consideration of the role of the church in counseling, basic skills necessary in counseling, personal qualifications of the Christian counselor, and the appropriateness and opportunity of the pastor to serve as counselor in crisis situations in the lives of his flock.

The second section dealing with personal feelings common to all humanity is especially helpful in that many Christians have a complete lack of understanding and sometimes even awareness of their own feelings as well as an inaccurate theology as to the meaning of these feelings and how they should be resolved. Feelings specifically dealt with are anxiety, loneliness, depression, anger, and guilt.

The third section covers issues of singleness and marriage and has chapters on

singleness, choice of a mate, premarital counseling, marital problems, and divorce and remarriage. Since this section has a Western cultural bias, it fails to address some of the problems unique to Africa such as bride price or dowery and polygamy (which makes singleness less of an issue); however it does deal with the issues discussed from the Christian standpoint and much is applicable to the Christian regardless of his culture. The area of premarital counseling especially needs emphasis by the African church today where often the old traditional preparations for marriage have been interrupted and no adequate Christian instruction given in their stead. This chapter should stimulate thought as to how this lack can be remedied and supplied in the African context.

Section four deals with developmental family issues including child rearing and parental guidance, adolescence and youth, vocational counseling, middle age, and the later years. Here again cultural issues are not specifically dealt with, e.g. extended family, separation of the nuclear family with the wife at home while her husband works in the city, frustration because of lack of educational opportunity, vocational and other problems faced in a rapidly developing society, and culturally different attitudes toward youth and age. Again, basic Biblical principles are still relevant and can be used for developing a more contextualized approach.

Section 5 deals with sex and interpersonal issues and includes chapters on sex apart from marriage, sex within marriage, homosexuality, interpersonal relationships, and inferiority and self esteem. Here, as with the personal issues discussed in section two, interpersonal relationships are more profoundly affected by sin than cultural differences and the Scripture presents man as he really is and where he has gone wrong. Present Western attitudes toward relationships are just as distorted as pagan attitudes and Scripture must stand as the final standard of proper inter-personal relationship. The material presented is relevant regardless of culture.

Finally, section 6 deals with a spectrum of other issues a pastor may face in counseling; e.g. financial problems (this material needs to be contextualized but has good content), drugs and alcohol, sickness, grief, spiritual problems and spiritual growth, life traumas (illegitimate pregnancy, rape, physical abuse, handicap) and lastly a consideration of the potential for counseling in families, communities, and churches.

As you have seen, the scope of subjects covered in this book make it a valuable resource text for any Christian who finds himself confronted with a need to participate in counseling. Dr. Collins is to be commended for making the effort to systematically present the practical and personal-interpersonal issues frequently seen in both the secular and pastoral counseling setting and for demonstrating that the Scriptures have recognized and described these same problem areas and laid down practical guidelines as to how problems can be resolved and relationships restored in Christ. The book does not claim to be a text on secular theories of psychology and counseling yet it gives a foundation of basic information, both secular and Biblical upon which the Christian worker or pastor can begin to develop his own personal model of "people helping" in any culture thus fulfilling its purpose as a comprehensive guide to Christian Counseling.

SALVATION IN AFRICAN TRADITION

By Dr. Tokunboh Adeyemo

Nairobi: Evangel Publishing House 1979

Dr. Adeyemo's *Salvation in African Tradition* carries on a tradition associated with the late Dr. Byang Kato, a tradition defined by the apostle Paul of testing everything in order to hold fast to that which is good. The subject under review is African Traditional Religion. The book's thesis is similar to that of Kato's *Theological Pitfalls* – Universalism and syncretism threaten the purity of the gospel in Africa. In seven thoughtful chapters the author skillfully examines African Traditional concepts of revelation, worship, sin, death and destiny, and contemporary concepts of universalism and syncretism, concluding that the "Right Direction" (Chapter 7) is to stress the Christ of Scripture and his uniqueness. In this review I will explore some select generalizations that Dr. Adeyemo makes about African Traditional Religion against the backdrop of a specific religious heritage – Akamba Traditional Religion.

Africans, especially the Akamba, believe in a personal God who creates and sustains all life including man. Akamba have not assigned any human or animal form to God. But the way they talk of Him and the works they assign to him proves he is a personal God. They say he created man and took time to "design" him. An unborn baby is still thought of as his work. Akamba have never believed in abstracts. This background has helped them to understand the Gospel message and keep a close communion with God. The bible speaks of a personal God who understands and speaks to his people.

The traditional Akamba did not avoid direct encounter with their God as Prof. Kivutu Ndeti of Nairobi University thinks. There are a few reasons why traditional Akamba approached their God through "Dead Ancestors." First, their social structure is such that children do not approach their father directly. They have to go through their mother or elder brother. This is so because of the respect that they have for their father. Secondly, the traditional Akamba knew that it is the elderly who "knew how." The dead ancestors were considered to be elderly people who knew how to approach God. Thirdly, the dead ancestors knew what life in the physical body needed. And so they could ask from God then pass these blessings on to the people on earth. A fourth reason may be given that since traditional Akamba did not believe in abstracts, worshiping God through intermediaries gave them a greater assurance that they addressed their needs to a personal living God.

To the traditional Akamba God did not bother with individual affairs very much. He concentrated on communities. But contact with an individual may be established during the four main crises of life namely, Birth, Initiation, Marriage and Death.

God knew the problems of man after the fall of Adam. Every department of man's life or being was stained or affected by the fall so much that his perception of the things of God as revealed in nature is poor. He does not see the purpose of God in nature.

Satan constantly provokes man so that his mind is not calm to fully meditate on the things of God. General revelation itself was not meant to be complete and final. Rather it was to serve as a basis on which special revelation would rest. We therefore see that man needs both general and special revelation if he is to see the purpose of God in his life now and after this life. While worship to a Biblical Christian is based on love for God for who he is and what he has done, worship for traditional Africans,

especially Akamba was based on fear of the spirits and hunger for material prosperity and well-being. They want God to conform to their will.

While "worship" as Dr. Adeyemo observes, "is a spontaneous act as the heart of the worshipper meditates on the glory and majesty of God, as revealed in general or special revelation," to the traditional Akamba it meant begging. Worship was no ordinary act. People worshipped in the event of a crisis. For instance, elders needed guidance as they met to decide on a course of action after an epidemic or prolonged drought affecting both people and animals.

Although traditional Akamba believed in one God in practise they worshipped many gods. Although Prof. Idowu tries to call this "Unity in Diversity", it is clear that traditional worship in Africa was idolatrous in practise. Exodus 20:3-5 clearly shows that man shouldn't venerate or worship any objects physical or unseen, nor should he serve them. In Revelation 22:9 we see an angel refusing to accept worship because only God deserves that.

It is therefore clear that most traditional worshippers in Africa were practising open idolatry.

While it may be true that blood was used to restore ontological balance between God and man, the spirits and man, it is widely known in Africa, especially among the Akamba, that blood and beef, constituted the best food for the Spirits or Dead Ancestors. It is not clear whether blood had any theological significance in the A. T. R.

Many African people are not aware of any original breach between God and man. Nor is anything said about the sin nature of man. As Dr. Adeyemo observes, sin to most African's was limited to outward acts or manifestations. The Akamba knew that what is essentially true of parents will one day manifest itself in one or more of their children. For example if a parent is hot-tempered this will be inherited by one or more of his children. If a parent shows some mental weakness or disability, this may show up in his child, just as a child will resemble his parents physically. But the idea of the original fall of Adam affecting all mankind is foreign to traditional Africans.

Like the Yoruba people of Nigeria, the traditional Akamba have broadly categorised sin into major and minor. For instance, to a traditional Akamba, murder was a serious sin and might deserve capital punishment or payment of a heavy fine depending on the circumstances of the crime. To a Masai, murder, especially where the victim was a traditional enemy of the tribe, might be a means of proving one's bravery and hence a way of gaining popularity, especially to women. If cattle strayed into a neighbor's maize farm, the owner would pay a small fine. This was a minor sin. Traditional Africans thought of sin as "an irregularity in a given community." Failure to conform to the established social norms or taboos or offending the Dead ancestors by not feeding them, recognising them or failing to address them as one should was an act of sin. The problem of sin was dealt with locally. An elder in the village would be called upon to sacrifice to the gods who would restore order and peace to both people and nature in general.

Death to traditional Akamba was simply parting of the physical and the spiritual parts of a human being. They have not believed in eternal death or spiritual death. But they believed in the rejection of a "bad soul". If an individual led a criminal life on earth, upon death his soul might be rejected in the community of Dead Ancestors. This soul would become a "malignant Spirit" or "Evil Spirit" who would live to bring disasters in the community or even possess people. If a soul behaved well in physical life he would

be prepared to enter the community of the Dead Ancestors. Stories have spread among the Akamba of people who died and a few days later came to life because the Dead Ancestors would not let them in.

Death is personalised. It is an agent of the ancestors. He is sent to "call" an individual to join the community of the dead. Sometimes he makes a mistake and "calls" the wrong person. It is this wrong person who is sent back by the ancestors. Death of a youth or child is considered a tragedy. This misfortune is attributed to an evil spirit or mystical powers like sorcery, magic or witchcraft. Life after death is said to follow the same pattern as life on earth.

It is true as Dr. Adeyemo observes, that interest in cultural rebirth in Africa is fertile soil for universalism. This is especially a reaction to the elements of western culture with which the gospel came. A few years ago christian churches in Kenya were not allowed to use guitars or drums in their worship service. The only instrument which was used in the church was the piano from the west. The Roman Catholic Church did not allow the local vernacular language in church worship service. They said Latin was the only language God could understand. Today many African christians react to these. As the late Byang Kato observed, "they want to emphasize the dignity of the African by playing up African Culture and A. T. R."

Dr. Adeyemo is clear that God speaks to man where he is and whatever the pigmentation of his skin. He points out both the dignity and depravity of man. All men sinned (Rom 3:23); men can be saved in the blood of Jesus Christ (Rom 6:23). Man can be saved despite his physical bondage (– Eph 6:5–9). Salvation means establishing a new personal relationship with God despite the individual's circumstances, whether in South Africa or in Latin America. It is therefore upon christian theologians in Africa to communicate bible truth and apply that truth to people in their African situation using African thought forms.

I agree with Dr. Tokunboh that African social structure makes it hard for an African to believe eternity could be spent without the company of the dead loved ones. While this may be a real problem to some Christians in Africa, it must be remembered that God deals with individuals, not communities or families, when it comes to salvation. Everybody has an opportunity to prepare for eternity with his Saviour. – Heb. 9:27.

Dr. Tokunboh does well to point out the conflicting forces in the christian church in Africa. There are those advocating universalism, the view that all religions are the same. It is a pity that some of our African Theologians are subscribing to this "killer doctrine" called universalism. They have said God has revealed himself in each of the World Religions, just as the gospels point to Jesus Christ each from a different angle.

Rev. Kwasa, a Ghanaian Presbyterian Minister, is promoting unity among liberal and evangelical protestants and Roman Catholics. He emphasizes social concerns. He says that "since all men have God as their creator they have one destiny as children of one father. The church should therefore look for the unity of the human race." Let us remember the creator is the same God who said clearly that Jesus Christ is the only way whereby man can reach God – Acts 4:12: Jesus Christ himself bore testimony that he alone is the way, the truth, and the life – Jn. 14:6.

Other African theologians have said that Jesus prayed for unity of the human race. But it is clear in John 17 that Jesus Christ prayed for his faithful followers and those who would believe the testimony to his followers. Jesus clearly prophesied

that a believer in him would be persecuted even by his own family – Matt. 10:21.

As far as Biblical eschatology is concerned I believe that the kingdom of heaven is with christians but is not consummated.

In conclusion I want to agree with Dr. Adeyemo that A. T. R. is not redemptive. Rather we see man as a helpless creature trying to feel after God yet unwilling to appropriate that which the living God is offering to him. The kingdom of Satan has entrenched itself in the vast continent of Africa. The truth that God has communicated has been perverted –(Romans 1:18–32). The African, and indeed all advocates of traditional religions the world all over, have been tricked. As he began with the first man in Genesis 3, the devil pretends to own all things. He promises to supply for the needs of man. He followed a similar trick in Matt. 4:9 when he tried to tempt Jesus Christ. All he asks of man is worship. A. T. R. has been used by Satan as a tool.

A. T. R. is anthropocentric. It begins with the experience of man. Thank God that he saw the need of man right from the beginning and planned to redeem him. He reached down to rescue man. As Dr. Adeyemo rightly concludes, salvation is in Christ, not African tradition.

– Johnson Ndonge,

Machakos, Kenya

