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THE EAST AFRICA JOURNAL OF EVANGELICAL THEOLOGY

General Editor:

Rev. Isaac Simbiri, General Secretary, Evangelical Fellowship of Kenya.

Editorial Staff:

Samuel Ngewa, Mark Shaw, Angela Godfrey, Lois Shaw, Rob Cook.

Consulting Editors:

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Rev. Titus Kivunzi, Scott Theological College
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EAJET is published twice a year (in June and December) by the Staff of Scott Theological College in order to provide African evangelical theological students with editorials, articles and book reviews on subjects related to theology and ministry.

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The Editor
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Box 49
Machakos

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Cover



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.

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EDITORIAL

On Being the Church

The Church. We all know what it means to be the Church don't we? We're the body of Christ, the Bride, the Temple of the Spirit. But wait just a minute. What do those definitions look like in practice? What do those titles mean in the rough and tumble of life? The Church. Maybe we don't know as much as we thought about what it means to be the Church.

Consider the fine people of First Church. They celebrated their 75th anniversary as a church in the late sixties. In that year it was a bustling congregation of nearly 700 dedicated folk. Trouble was that these dedicated folk didn't care all that much about things like the gospel, or evangelism, or missions, or edification. The church for them was a benign and amiable social club. That anniversary year capped the traditionalist phase of First Church's spiritual pilgrimage. They kept going by tradition even though those traditions had little to do with Scripture or God's purposes for His church.

But radical change came. First Church got a new pastor. He roused the church from its traditionalism and challenged the people to become relevant to the needs of nation-building. The new pastor preached politics and social action. He prodded and scolded and bullied the congregation into community involvement and the struggle for justice. But strange things began to happen to the church. Numbers began to decline and simple questions about faith and assurance and growing in Christ were neglected and even regarded as irrelevant. First Church began to shrivel and die under the new legalism of the pastor's social gospel.

The Pastor left and a new man took his place. He found the church wounded and hurt from its years of activism. He preached simple but well prepared and searching messages directly from the Bible. He encouraged people. He visited them in their homes and on their jobs. He made people feel the presence of God when they gathered for worship. And the people came back to the church in greater numbers than before. Community involvement was coupled with evangelism. Social action continued but new programs were started as well to edify people, programs like small group bible studies that met during the week in homes. The church was entering its evangelical phase and was on the road that led away from traditionalism and trendiness to spiritual greatness. Sure there were problems but the Word kept giving them answers. The Church. Made great by the Gospel. Made rich by mutual submission to the Word of God. Weakened by mindless traditionalism or misguided attempts at relevance.

In this issue of EAJET we explore the nature and work of the Church in three thought provoking articles that come from scholars and churchmen on different sides of the continent. Julius Muthengi of Kenya explores the work and worship of the church by working through ten key questions. A. O. Nkwoka of

Nigeria ponders the issue of the Church's call to holiness. Richard Gehman, a Kenyan missionary-educator, sifts once again the amazing story of the East Africa Revival and what it can teach about the renewal of the church in our own time. The Church. We need to keep searching the Scriptures to unlock the fullness of what it means to be the Church. May this issue of EAJET guide you in that great quest.

Rob Cook, our book review editor, wanted to send a note along to those readers who enjoy reviewing books. If you are interested in helping in this way, please complete the form below, put it in an envelope and send it to us by airmail.

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Contributers to this Issue of EAJET

Mr. Julius Muthengi is a lecturer at Scott Theological College and a graduate of Trinity Evangelical Divinity School in the United States where he earned a ThM in Old Testament.

Rev. A. O. Nkwoka teaches in the department of Religious Studies at the University of Ife in Ile-Ife, Nigeria.

Dr. Richard Gehman is theological co-ordinator for the Africa Inland Mission and earned his Doctor of Missiology degree from Fuller Seminary in the United States. He resides in Nairobi, Kenya.

ON THE WORK AND WORSHIP OF THE CHURCH

Julius Muthengi

The new pastor was bombarded with requests. "The women's fellowship would like to build a new fellowship hall", he was told by one of the members. The young people wanted electric guitars for the choir. The elders asked if he would agree to be Chairman of the Board for the church-owned polytechnic. Some University graduates came to him as a delegation to ask what he was going to do about local poverty and rural development. The questions seemed to come in floods, "Can we use drums in the service?", "Should we as a church support a certain candidate in the next election?", "Should the church building be used for political rallies?", "Should we hold healing services on Sunday", "Could we start discipleship groups", and on and on the stream of inquiries went. The young pastor soon realised that he needed a clearer grasp of some basic biblical truths about the Church if he was to answer wisely the waves of questions about what the work and worship of the Church should be.

We want to look at some crucial questions about the work and worship of the Church in Africa. Let's look at 10 key questions about the Church's ministry and worship and see what the scriptures have to say.

1. What are the major purposes of the Church on earth? What does it mean for the Christians to be the "light" and "salt" of the world (Mt. 5:14-16)?

Purposes of the Church

The Church as the body of Christ and community of believers exists for specific purposes. According to the A.E.A.M. 4th General assembly meeting in Malawi in 1984, the foremost overall purpose of the Church is 'to glorify God' in all things. The Christian Church is called out to work to this end. What are the ways to glorify God? Note four: by Worshipping God (Psalm 29:2); being holy in all manner of life (I Cor. 6:19, 20); producing the fruit of the Spirit (Phil. 1:11); and being witnesses for Christ (Phil. 2:11; Acts 1:8; Mt. 28:19, 20).¹ Thus glorifying God in all things means exalting Him in the total life of the entire Christian community.

Take a closer look at the issue of worship. Worship comprises both celebration and instruction. In her worship, the Church celebrates all that God is and what He has done for her through the death and resurrection of Jesus Christ. On the other

hand, instruction consists of the reading of God's word and its proclamation. As a result, Christians are taught the implications of their faith which enable them to grow in both doctrinal awareness and practical Christian living. In this manner, individual Christians are helped in their understanding of God's word as well enabled to stand firm against heretical teaching.

Another way in which the Church glorifies God is through enhancing community life. From the biblical perspective, community is almost as important and vital as worship. Just as a household is not really a family unless it meets and shares time together, so with the Church when believers do not share time together. The Church as a body thrives and fulfils her purpose when believers enjoy life together as a community. We need to take seriously the biblical teaching that Christians are members one of another. Shared life means that not only are believers members one of another, but that they should take responsibility for each other's welfare.

There are two basic elements in the Church's community life which should be noted. First, there is the matter of discipline which should be taken seriously. Though the Church is a community that does not mean condoning sin. On the contrary, believers should accept responsibility for each other and agree to exercise the necessary measure of discipline. This must be done in the spirit of love.

The second important element is the use of spiritual gifts. The Church is a spiritually rich community in that each believer has been endowed with a spiritual gift or gifts (i.e. spiritual abilities to serve others) for the good of the body of Christ and for God's glory. Thus, these gifts (1 Cor. 12; 14; Romans 12 and Ephesians 4) have been sovereignly given by the Holy Spirit that the Church should use them to fulfill her God intended purpose here on earth.

The final way in which the Church glorifies God is through witnessing for Christ and thus fulfilling the Great Commission (Mt. 28:19, 20). The zeal and commitment to witness must start at the local and individual level before it becomes a national and international enterprise. Experience has taught us that a Church weak in worship has little (if any) inclination to witness. Similarly, a Church without vital community life experience has no commitment to witness.

We should point out that while all Christians are not meant to be evangelists (with a special calling to proclaim the gospel to those who haven't yet received it), yet each Christian is meant to be a witness for Christ (Acts 1:8). It is worth noting that, "A Church in whose preaching there is the authority of the spirit, in whose worship there is the joy of the spirit, in whose fellowship there is the love of the spirit and in whose service the gifts of the spirit are in full use - such Church will witness to Christ by being itself. It will convey to others that Jesus is alive and sharing His life with His people."

Involvement in Society

Salt and light are quite common commodities in day to day life. As it was during Jesus day, so it is today that in many African Countries salt is the best known preservative and antiseptic. Moreover, many African people know the importance of light, especially after sun set. In an average home, candles and lamps are used in order to enable those in the house to see light. In Matthew 5:14-16 when Jesus refers to Christians as the salt and light of the world, He is speaking of fundamental truths. Consider four implications of His teaching.

First, Christians and non-Christians are fundamentally different.² On the one hand, there is the world of darkness while on the other hand, there are the children of light. Similarly, there is the evil world which needs salt. The Salt represents the Church as that distinct redemptive commodity so desperately needed by the world yet so distinctly different. The second implication is that Christians have the responsibility of penetrating non-Christian Society.³ Thus, Christians as salt, must penetrate into the morally decaying world and as light, they must shine into the dark world. The third is that Christians can influence and change non-Christian society. Experience has taught us that both salt and light always produce change. Decay is arrested and darkness chased when these powerful forces are at work. Christians as salt and light can change non-Christian society by both word (proclaiming the Gospel message) and character (Godly living). The fourth implication is that Christians must retain their distinctiveness. Jesus teaches us therefore, that the salt must retain its saltiness, otherwise it becomes useless and fit only for being thrown away. Similarly, the light must continue to shine even more brightly, otherwise it becomes darkness. Christians can penetrate society with the Gospel and godly character, without being defiled by the world. Thus, the underlying principle is that of "penetration without assimilation". Part of that penetration is through evangelism.

2. What is the best way to define evangelism? What do Mt. 28:19-20 and Acts 1:8 teach about the duty and dynamics of Biblical evangelism?

The term "evangelism" has been defined in various ways. It may be defined as follows: "The Winning of men to acknowledge Christ as their Saviour and King, so that they may give themselves to His service in the fellowship of His Church".⁴ Another definition of evangelism is "the conversion of people from worldliness to Christ like godliness". Lets use as our working definition that evangelism is telling other people of the gospel of salvation through Jesus with the aim that they might repent, believe and find new life in Him.⁵ The definition raises the issues of both the gospel's content as well as the horizon of culture.

What is the content of the evangelistic message? In other words, what is the New Testament Gospel? The Gospel may be described as "the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and

that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe."⁶ This is the message the world lost in sin needs to hear. The Church in Africa and the world at large must proclaim this message with all fervor and zeal.

What of the gospel and culture? Some argue that the gospel message is irrelevant to the modern age since it was shaped by the Graeco-Hebrew and Roman cultures. This assertion is based on a misunderstanding of the gospel. Although God disclosed Himself in a particular culture, He did so in a way that speaks to all cultures for all time. Therefore, the Church in a given culture is responsible to make the gospel message relevant to the particular culture in which it finds itself. The methods of proclamation may vary, yet there is but one unchanging gospel.

The preaching the gospel demands both truth and timeliness. The message we preach must be both truthful and contemporary. But it is quite a mistake to think that our message must be dictated by current needs. True evangelism should never be described as answering the questions men are asking. The Bible teaches that 'evangelism' is first and foremost the communication of God's question to man. The question God puts to man is whether man would accept Jesus as the one and only Lord of life.

The Great Commission: God's strategy of evangelism:

In Matthew 28:19, 20, we have much to learn regarding the duty and dynamics of biblical evangelism. The preceding verse points out clearly that Christ, the Lord of the Church has ultimate authority over the universe. The verses in question and other portions of Scripture declare that the objective of Christ's commission is to bring men and women to the knowledge of the truth. This is accomplished by making disciples through preaching and teaching rather than merely making converts. Disciples are those who have come to Christ by faith and are being taught of Him continually. Thus from a biblical perspective evangelism is a process rather than a point. The second important ingredient of the Great Commission is that it is universal in scope. It addresses itself to all nations, meaning that the gospel message is for everyone. It is no wonder that the Church of Christ is composed of people from every nation and tongue. Looking at the Church today, we are amazed at the fact that there are Christians almost everywhere covering every social class of people. The third and final ingredient in the Great Commission of Matthew 28:19, 20 is that God's presence is ever with his people.

According to Acts 1:8, those who would make disciples for Jesus must first be endowed with power from on high. Such power gives enabling and makes one an effective witness for Christ. A witness is one who testifies of something he has seen or heard. All Christians are called upon to be witnesses of Christ's saving power. The message was initially to be preached to the dwellers of Palestine then to the whole world, as Acts and the epistles testify. The geographical terms of Acts 1:8 provide a sort of index of contents for the entire book of Acts, under the theme "You shall be my witness". Thus, being witnesses in Jerusalem

covers the first seven chapters; in all Judea and Samaria chapters 8:1-11:18 and the uttermost parts of the earth covers the rest of the book. We therefore conclude that the Church of Jesus Christ is commanded to carry Christ's message of salvation to every people group.

3. How should the African Church understand its ministry of teaching? What do Eph. 4:16 and II Timothy 2:2 have to say about the Church's task to teach? As you think about the way Africans have traditionally prepared their young people for adulthood what useful principles can be gleaned to guide the Church in its training task?

The Teaching Ministry of the Church

Ephesians 4:6 stresses the organic relationship between Christ and His body, the Church. As the Head, Christ causes the body to live and grow. He also exercises authority over the Church. In this verse, Paul uses a physiological metaphor which is also echoed in Colossians 2:19. There are two important concepts to be noted. First, Christ is the goal (the all in all of His people). The Church's life becomes what it ought to be by constant communion with Christ who is the source of her vitality. Secondly, Christ is the sovereign Lord of the Church. His risen life is diffused throughout an invisible fellowship scattered through out space and time, to which the physical organism offers a close analogy.⁷

Regarding the proper functioning of the body of Christ, we should observe that just as the human body functions when each membrane and organ does its part, so with the Church. In other words, the Church grows when the God-given spiritual gifts are properly used and when each member fulfils his or her God intended purpose. There is a need for active participation within the body of Christ. The end result is both a mature Church as well as a loving community, in which mutual edification prevails. Just as the human body when properly supported and held together, experiences normal growth, so also the Church, when each of its members supports and maintains loving contact with their Head and fellow members grow from grace to grace.⁸ In Ephesians 4:16, we should observe the following: Christ is the goal and source of the life development of the Church. Secondly, the whole Church should be actively involved in the growth process. There should be no idle members or spectators. Thirdly, each member should consciously seek the Lord for His supply of power and ability to facilitate the growth necessary. Fourthly, no individual Christian should think he can grow alone. Christians need each other.

In order to have a mature Church, God's whole counsel must be conveyed to every member of the body of Christ. In II Timothy 2:2, Paul encourages Timothy (who represents the Church leadership in general) to be faithful in transmitting to others God's truths already committed to him. The Church as the teaching agent needs to be reminded of the need to produce mature disciples. These words are especially important since Paul is about to depart from this world. He has carried the gospel torch

long enough, hence he hands it to Timothy who in turn must, pass it on to others.⁹ The deposit which the Church has received from the Lord Himself must be entrusted to trustworthy people who in turn must teach others. The end result of this type of ministry is that, the Church will consist of men and women who are mature. Such discipleship ministry both ensures growth in the Church as well as dispel spiritual and intellectual ignorance in the Church. The Church in Africa needs this kind of ministry more than ever before since the Churches are filled with converts who are not disciplined. When we are told that by the year 2000 the African Church will double in size to 400 million we can only project increased need for the disciplining of our congregations.

Based on 11 Timothy 2:2, we should conclude that the gospel of redemptive truth which the Church has received from Christ must be faithfully transmitted to every generation. This teaching ministry is best accomplished through the multiplication process in which the teachers are those who both know the truth and who order their lives according to biblical principles. They should be reliable people who will in turn produce other mature Christians.

The Church should learn from the way Africans prepared their young people for adulthood. The approach was that older women for example, spent considerable amount of time giving instructions to girls concerning steps towards womanhood. These girls had the freedom to ask questions to which the women would adequately respond. Similarly, boys greatly benefited from the instructions mature men gave them. Thus, older men spent a good amount of time with boys in several locations. First, there were places outside the home (in the case of the Kamba tribe of Kenya), by the gate where boys would sit under the instruction of older men around a fire place. In this context, young boys would be taught many things such as sayings of the wise, ancestral roots, how to look for a wife (giving guidelines concerning characteristics of a good wife), ethical principles etc. Secondly, there were organized hunting groups in which young men would observe things such as: how to make bow and arrows, the best way to shoot animals etc. In this context boys would learn both the theory and practise of hunting. The Church here in Kenya has begun to apply some of these principles to some extent. For example, the Christian Education Department of the Africa Inland Church, Kenya has programs for both girls and boys. In the girls' program (known as Cadettes) there are events such as cooking, homemaking, child care, bible study, singing etc. The sole aim of these programs is to prepare young people toward personal encounter with Christ and teaching them to grow in Him.

4. How can the Church of Africa become a serving Church? What community needs should Churches be addressing in order to show the love of Christ?

The Church should be concerned about the total man. Every person has spiritual, physical, intellectual and social needs to which the Church should address herself. Some of the community needs include famine or hunger relief, visiting the fatherless

and widows, ministry to the sick, speaking against corruption, ministry to the poor. while the primary task of the Church is to make disciples, the Church should not close her eyes to community needs. The Bible is quite vivid on this issue (see Matthew 5:42; Luke 6:32-36). The point here is that the Christian community should have a wider love, which extends beyond the four walls of the church building. We need to point out however that these works of love should be done in the name of Jesus and for His glory and not as ends in themselves. Balance is needed that we don't emphasize social concern to the extent of losing sight of the Church's primary goal of preaching the Gospel. The Church lives in the world as well as in the Church and has responsibility to both the world and the Church. Unfortunately, Churches tend to "ecclesiastise" their members.¹⁰ The Church should recognize that Christians are converted from the world and should be sent back into the same world to convert and shape it for Christ. A question needs to be posed at this juncture: What is the relationship between membership in the Church and witness in the world? There are three approaches to this issue. The first view says that we should preach the gospel without having anything to do with social concern. The second view says that we should preach a purely social gospel without concern for conversion to Christ. The third approach says that we should preach the Gospel with the view to ministering to the whole man. The end result is that Christ becomes Lord over the whole man.

Three terms can help us avoid unnecessary misunderstanding on the issue of serving. The first one is 'social concern'. This is an attitude of Christian awareness that salvation is directed to the total man (a holistic approach which takes into consideration man's spiritual, social, physical and intellectual needs). Thus, social concern is an awareness that the Gospel should be applied to the totality of man's needs.¹¹ The second term is social welfare, which may be defined as all the services Churches or Christians render to help the victims of social problems such as medical clinics, rescue mission, flood relief etc. The third term is 'social action', which aims at bringing about corrective measures to social and political structures that cause problems among the society. Further, social action aims at exercising political power within a particular government and perhaps trying to overthrow that regime and installing a different one.

Should the Church be involved in political action? This question is very sensitive especially here in Africa. Evangelicals differ in their convictions regarding the issue. What of South Africa? What of oppressive regimes and revolutionary anarchy? Some hold that the Church should not be involved in social action but should leave that to the world. This does not rule out the idea of speaking against evils in society from God's word. But it is outside the bounds of the Church, to be involved in political resistance to governments. Jesus taught us that His kingdom is not of this world (John 18:36). If the Church engages herself in politics, her true mission in the world will be marred. It should be pointed out that this view does not forbid Christian individuals from

becoming involved in politics in order to build the nation. The Lausanne Covenant deftly expresses this balance when it reminds us that "although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation we affirm that evangelism and socio-political involvement are both part of our Christian duty."

5. What about the African Church's responsibility to be one? What biblical guidelines should we follow in working towards this mark? Is a common commitment to the truths of Scripture essential for true unity to take place? What are the differences in the approach to unity taken by the WCC and AACC on the one hand, and the AEAM and WEF on the other.

Organic Unity

How can we speak of unity in the face of independent Churches, and isolated denominations? Statisticians speak of 6000 African Independent Churches found predominantly in East Africa, Zimbabwe, Zaire, Nigeria and Ghana. Roman Catholics, Ethiopian Orthodox and various main-line protestant groups add to the complex diversity. Yet the search for unity is not futile. The underlying concept is that the Church is the body of Christ (that is an organism formed of many members joined together through faith in the atoning work of the resurrected and soon coming Christ). Thus the way to belong to Christ is through the experience of the 'new birth' (John 3:3). In the body, Jesus Christ is the head and all believers are therefore one in Him. This unity is not based on any organizational relationship nor upon the fact that the persons are Church goers, nor even on the fact of having names on a Church record, but on the fact that each member within the body has been born again John 3:16; II Cor. 8:9; Ephesians 2:8, 9). When we talk of unity in the Church, we should emphasize that such unity must be spiritual rather than physical. It is unity based on divine initiative and not human efforts. God has come to seek and save lost humanity. For this reason, unity in the Church demands holiness of character. There is no value at all in talking about unity within the Church, irrespective of the holiness of life as an important quality which should characterize each individual Christian, a local congregation as well as the universal body of Christ (cf. I Peter 1:13-17). Holiness is not an option but a must for Christians. Thus, in working towards unity, we should realize that it is imperative for the members of the body to resemble the one who has called them out of darkness into His marvellous light.

Unity in the Truth

An important ingredient in the Church's unity is purity of doctrine. We cannot promote unity regardless of doctrinal stance, otherwise, this will be a form of compromise. Moreover, such unity will be artificial and fragile because it will never endure. We should heed the biblical admonition, "If any one

comes to you and does not bring this teaching [that Christ has come in the flesh] do not take him into your house or welcome him . . . Anyone who welcomes him shares in his wicked work (2 John 10,11)."¹²

Unity is desirable, but not at the expense of truth. Evangelical Christians must follow the true light even when it means separation from a blood relative. True unity therefore must take God's truth seriously (i.e. all the fundamental doctrines of the Bible). As Hans Kung has said: "The basis for the unity of the Church, and for the unification of the Churches lies in their obedience to this one message given by our Lord."¹³ Our basic presupposition is that the Bible is the inerrant and inspired word of God which presents to us in flawless perfection the gospel of our Lord Jesus Christ. Kung again stresses this note of apostolicity as the basis for unity:

Any Church which preaches an earthly kingdom rather than the kingdom of God, any Church which preaches instead of the Kyrios Jesus Christ another or a second Kyrios, any Church which teaches that man can be saved by his own efforts rather than by the grace of God, which preaches human slavery rather than human freedom, falsehood rather than truth, egoism rather than love--any such Church would find not just individual documents, but the entire writings of the New Testament unanimously ranged against him.¹⁴

Any effort towards unity in the Church which fails to accept the above assertion falls short of the facts. Evangelical Christians should work together towards unity. Evangelical fellowships on every continent are working towards this goal of unity in the gospel. Such groups seek to unite Christians in maintaining their unity and working together in order to fulfil the global mission of the Church universal.

We need to emphasize that this kind of unity among those who truly know and love the Lord is a biblical unity. This is what Jesus had in mind in His high priestly prayer in John 17. His prayer was that Christians should be one as He and the Father are one. It is the same thing Paul had in mind in Ephesians 4:3, "make every effort to keep the unity of the Spirit through the bond of peace."

6. What can the contemporary African Church learn from the rich heritage of worship found in African traditional religion? Ancestor worship in African Tradition

One of the main features of African Traditional worship is ancestor worship. The idea here is that the dead people continue to influence the living. For this reason, one's ancestors should be venerated since they can still give guidance and instruction to the living. Thus in order for the living to live a peaceful and enjoyable life here on earth, it is believed that one should keep in touch with the departed through mediums or medicine men. The traditional belief, still widely held, is that through some sort of spell, the mediums can connect the living with their departed ancestors.

The second main characteristic of African Traditional worship is prayer. It is agreed by authorities in African studies that prayer is an integral part of African Traditional worship. John Mbiti's statement is conclusive in this regard :

Prayer is reported among at least half of the peoples studies in this book and no doubt the number would be greater if more information were available. Most of the prayers are addressed to God, and some to the living dead, divinities, or other beings, many of whom serve as intermediaries.¹⁵

Prayer therefore has been established as a necessary aspect of every form of African Traditional worship. There are two basic questions to be asked. First, what is the nature of these African Traditional prayers? Secondly, what is the content of these prayers? Concerning the first question, it is generally believed that prayer in African Traditional worship is usually petitionary. The main aim is making requests known to the deity. A good example may be found in the Akamba people of Kenya, who traditionally pray to **Mulungu**, the supreme being in the hope that their petitions would be heard and granted. Concerning the second question, it should be observed that the contents of prayer in African Traditional worship is largely for material and physical blessings. Some of the main concerns are: protection from sickness and death, a long life, material prosperity, victory over enemies, protection from evil spirits etc. The objective of these prayers is to discover what a person or community can get out of the supreme being. There does not seem to be any concern about the deity's will. The only concern of the individual or community is to bend the deity to their own liking and wishes. This is the opposite of the Christian perspective on prayer as communion with God. We can learn from the devotion and diligence of our African ancestors in prayer but must move beyond this tradition and fully embrace biblical perspectives.

The third important feature in African Traditional worship is the sacrificial systems. According to African Traditional Religions, sacrifices are taken very seriously. They are thought to contribute to ongoing communion between man and deity. Through sacrifices man can maintain an already established relation with his god. Mbiti's description is interesting:

Sacrifices and offerings are acts of restoring the ontological balance between god and man, the spirits and man, and the departed and the living. When this balance is upset, people experience misfortunes and sufferings, or fear that these will come upon them. Sacrifices and offerings help at least psychologically to restore this balance.¹⁶

Sacrifices in African Traditional worship involve an animal such as a goat (of special colour, usually black and spotless in the case of the Kamba people); sheep etc. On the other hand, offerings involve no animal life or blood but simply items such as grain, oil etc. Meal and drink offerings are usually offered at shrines (daily) or under designated sacred large trees such as

fig trees and they are usually offered to divinities on sacred days. Offerings such as, goodwill offerings, are offered in the cases of remembering the death of a relative or commemorating the death of an ancestor, or invoking the support of the ancestors for some undertaking to be embarked upon by a member of the family.¹⁷ Other types of offerings are items such as ornaments, animals (offered alive), birds, vegetables etc. These items are usually offered as expression of gratitude due to the acts of benevolence shown to an individual or family by the deity. Moreover, there are appeasement sacrifices offered in the context of communal crises, e.g. when the community suffers some epidemic, famine, serious droughts etc. It should be observed that, according to experts in this field, the ritual varies from tribe to tribe, though in most cases, the animal is either buried, burned or treated with oil and exposed.¹⁸ As soon as the ritual finishes, the situation changes, signifying that divine wrath has been removed from the community. For the Christian we can continue the reverence for the concept of sacrifice by focusing on Christ as our full and final sacrifice for sin.

7. Is worship for a Christian to be limited to a few hours on Sunday morning or is it to be a matter of everyday lifestyle? What is the purpose of corporate worship on Sunday? Do some Christians confuse this action of praise with true worship? What can ATR teach us that would enrich our understanding of worship? What light do Romans 12:12 and John 4:11-13 shed on the misconception that worship is essentially something done on Sundays in a particular building called a Church?

Worship as a way of life

Romans 12:1, 2 speaks powerfully to the issue of true worship. In verse one, Paul uses the term **parakaleo** (beseech, implore, beg) to alert the Church that what follows represents what God deeply desires for the believer.¹⁹ The appeal is made on the basis of what God has done for the Church through Christ and his atoning sacrifice as described in chapters 4-11. Paul makes it clear that God's deep desire is for the believer to offer his whole body or being to God. The word 'body' is indicative of the totality of life. As believers, each one individually and the whole Church corporately are urged to serve God with their whole being. Offering ourselves wholeheartedly to God is a day to day act of worship. The body is to be offered as a living sacrifice (not like the sacrifice of a slain animal but a living ongoing act of permanent and continual service and self-denial). It must be holy, reflecting the very character of God Himself made possible only by the believer's sanctification through the Holy Spirit. This becomes the believer's spiritual or worshipful service. The point here is that the offering of ourselves or bodies should involve a conscious intelligent and consecrated devotion to God. We are challenged by Romans 12 not to be conformed to the lifestyle of our day, but to be transformed in the inner life. Thus, godliness is not an option for believers but a must and a day to

day experience for which believers should strive. We should emphasize that worship - attributing worth to God, honouring Him in all things should not be limited to a few hours on Sunday morning. Rather, it should encompass the whole being and a matter of every day life style. Those who worship God rightly are those who live godly lives. What then about Sunday Worship?

The significance of Sunday Worship

Corporate worship has great significance for Christians. When a body of believers meet together on Sundays, their spirits are lifted up as they sing praises to God, pray together, hear God's word read and preached to them. Moreover, they as a group are drawn closer to God and to each other, as they unite in praise and thanksgiving to God through the Lord Jesus Christ. This state of affairs takes place if and when each individual believer is spiritually in tune with God. Thus for worship to be meaningful, each individual believer must be walking in fellowship with God through constant Bible study, prayer and in obedience to God through the indwelling Holy Spirit. True worship is not merely going through the prescribed order of service. Rather, it is comprehensive in nature, affecting the total being and in all respects of life. Thus, believers should worship God in spirit and in truth. Since worship is attributing worth to God, it should be more than doing something on a Sunday morning. Believers should worship God through their daily life experiences such as: eating, work, family affairs, personal relations, ownership of property, possessions etc. As such only worshipping and worshipful individuals will make up a worshipping and worshipful community of believers.

Learning from African Tradition

There is much that the Church can learn from African Traditional Religion concerning worship. For example the traditional conception of worship is that it should affect all aspects of life, every day and everywhere (though there may be shrines and sacred places of worship). Worship affects all that an individual and community engages in. This includes such events as having sickness in the family, during planting and harvest time (in which the deity and the living dead are invoked and consulted), in times of epidemics, drought etc. The whole point here is that worship is integrated in the people's daily lifestyle - and experiences. Thus the Christian Church should look at the worship of God from the point of view of a daily affair, and not a one day per week act. We need to point out however, that both the object and objective of Christian worship are different from that of ATR. In ATR, man fights his own way to get to the supreme deity through intermediaries and with the goal of getting the most out of the deity. In contrast Christian believers worship God for who He is (Creator and sustainer of the universe and author of redemption). When Christians worship God, they do so in acknowledging His worth as well as His works.

The Church as the company of the redeemed worship Christ

with the view to ascribing Him worth for who He is, as well as proclaiming to the nations what He has done and anticipating His imminent return. Thus Christians should reflect on what the angels, the living creatures and elders in Revelation 5, perpetually assert:

You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God and they will reign on earth. Worthy is the lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise (Revelation 5:9, 10, 12).

Worship in Spirit and Truth

According to John 4:21-23, worship should not be confined to a Sunday experience in a building called "church". God is far more interested in the heart condition of the worshipper than He is with the building. In the passage referred to above, Jesus set forth the overwhelming truth that God is concerned about the manner of worship and not necessarily the place of worship. The issue here is not this or that mountain or church building, but how should the true worshippers approach the true and living God. Jesus makes it clear that genuine worship of God is spiritual. It is not dependent on places and things.²⁰ It should be pointed out however, that we cannot denounce the necessity of church building on the basis of these verses. The point here is that true worship can occur even outside the church building since worship must be spiritual and from a sincere heart. The passage does not advocate the view that Christians should worship alone at homes, without Sunday worship services. This would be a misunderstanding of the biblical text. When true worshippers meet together to worship God on Sunday, their worship will be full of meaning.

8. As we think of the proper way to conduct our corporate worship together in what ways has the African Church borrowed Western forms of worship? Has African Christian Worship been contextualized sufficiently? Explore this matter giving specific guidelines that should govern Christian worship in the African context.

Architecture, Music and Orders of Service

First the African Church owes much to the Church from the West, in that the former was founded by the latter. Not only should we talk of the initial starting of the Church in Africa, but the African Church in various parts of the continent has grown to its present state largely by the support it has received from the West. This support is in both people and funds. The second thing worth mentioning is that the African Church can conduct true worship of God the creator and sustainer of the

universe in its own distinctive ways. Of special importance is the question of corporate worship. It is not an over statement to say that the African Church has borrowed Western forms of worship. These forms manifest themselves in three areas namely: architecture, music and ritual (order of service).

Church architecture in Africa has borrowed, and in many benefited from Western Church styles. It is good and fitting to put up well structured, spacious and beautiful buildings as the places of worship for the living and true God. In the Ancient Near East, people expressed love for their God by the kind of temple they built for him. Thus, the kind of building expressed the nature and majesty of the so called god. By the same token, the house in which the living God is worshipped should be well built. As such, Christians should use modern ways of architecture and design, in church buildings. Yet there is a danger to avoid. According to the Old Testament, (cf II Samuel 7), although God would meet with His people in the tabernacle and later in the temple, yet He could never be confined to these structures. For this reason, although we need beautiful church buildings here in Africa, yet we dont need to stereotype the Western church buildings, with red carpets at the centre, a huge pulpit and balcony area and several crosses at the pulpit area and others by the door sides. Craving for these kinds of structures has led some Churches here in Africa to compromise with the world by seeking money for building from rich non-Christians. In some cases, too much effort is being spent in building cathedral-type buildings to the extent of failing to excell in the primary tasks of evangelism and mission. The Church in Africa should be warned against taking pride in buildings. The building of spiritually mature Christians must be the focus of best workmanship and the cause of our highest satisfaction.

What about Church music?

Western Christian music has made a deep and valuable contribution to African Christian worship. But African Christianity cannot be content to simply borrow the praise of the West. The Church in Africa should explore her potential for creative praise. For example, in the area of musical instruments, the African Church should combine Western instruments such as guitar, accordion, piano, trumpet with the African drums, horns etc. For many years, the Church in Africa has relied on and used Western composed hymns. It is high time for African Christians with musical talents to begin composing their own music. At the same time, it should be observed that 'quality' rather than quantity should be the main point of emphasis. It is not the context of music which matters, but the quality of such music. In other words, African Christian music should be theologically sound and African in tune. Music devoid of sound biblical content may entertain but it cannot edify. African Christian music must find its place alongside Western Christian music in our worship services.

A third area of Western impact on worship is order of service. There is nothing inherently wrong with ritual in Church's worship experience. Order is necessary whether in a

home, school or Church, otherwise the end result will be chaos and confusion. This order should not be merely a human enterprise but it should be coupled with the leading and freedom of the Holy Spirit :

And so the Church should worship in the freedom that the Spirit gives, but also in a way that is an ordered reflection of the whole truth of the gospel, as we have received it from Jesus Christ. There is no conflict between freedom and order in Christian worship, since the same Spirit is the author of both.²¹

We are not advocating freedom at the expense of order. But freedom must be under the guidance of the Holy Spirit and based on the discernible needs of the congregation.

What are some of the dangers of too much ritual in our worship services? One would be externalism without inward reality - people doing the right things, following the prescribed way but without the sincerity of the heart (c.f. Isaiah 29:13; Mt. 21:31). Another danger is the solo performance of the pastor and the selected few rather than being a chorus in which all the members feel like a community and participate together. If the same few people sing most Sundays, if the same few people pray and read and lead prayer in most cases, the body life experience will fade away from the Church. Worship service should be so structured that a wide variety of spiritual gifts are discovered and used to the honour of Christ. This brings up the issue of charismatic worship, an important new element in African Church Worship.

9. What elements of charismatic worship are attractive to young people and in what ways could all Christian denominations benefit from such approaches to worship? What would be some features to avoid? Why?

Features of Charismatic Worship

Worship services in some historic denominations in Africa have been described by young people as being "cold", overly formal and too highly structured. As a result a lot of young people have been attracted to the Charismatic movement. In Charismatic worship, the language used seems to make young people quite at home and interested in joining such groups. The language in question involves expressions such as "Praise the Lord", which demands the response, "Amen". This expression is repeated a number of times with the same response. As a result, the whole group gets worked up emotionally. The speaker in using such expressions draws the attention of the entire group. No one can go to sleep or doze in such a service. Another feature of language used in charismatic movement is the designation "brother/ sister". One is reminded of the biblical frequency of such terms and it does underscore the family nature of the Church of Christ. Generally, charismatic worship experiences have a high degree of warmth and love. When one visits the group for the first time one often feels so welcomed

and accepted that one will want to return. Since young people are yearning for love and acceptance, they would feel more at home in charismatic worship experience than in the main line Christian denominations. Cases are known that when one has a need, others in the same movement rally to meet that need whatever its nature. In some of our denominations, it seems that emphasis has been laid on mechanical organization of the Church rather than body-life. Charismatic worship is further characterized by clapping of hands, vigorous singing, jumping and other bodily movements. This type of experience has great impact on young people in Africa today. One of the characteristics of many young people is a love of variety and a distaste for monotony. Thus, in the cases where they are stirred up emotionally, they feel free to participate. They feel free to sing and to share their testimonies without reserve. This has a relaxing psychological effect on the young people. The tensions of daily life dissolve. Praying for the sick, speaking in tongues, exorcising demons and spontaneous sermons are additional features of charismatic worship.

Strengths and Weaknesses of Charismatic worship

Charismatic worship addresses itself to the important need to accept people and show them love for Christ's sake. Historic churches should be encouraged to learn this principle of 'building one another up' through love and fellowship. People are more important than programs. We must allow the Holy Spirit to break through our structures, believing that He will lead us with order and not chaos.

But there are certain danger areas as well. One of the dangers to be avoided is the emphasis on experience with very little bible content. Christian life must be backed up by Scripture because emotionalism is temporary. We walk by faith not feeling. There is also the danger of being presumptuous about the ministry of the Holy Spirit. The Holy Spirit does not work in a vacuum but through human instrumentality. In the case of preaching, there is need for theological training as well as personal preparation before one preaches. Man is responsible and he should endeavour to do his part and allow the Holy Spirit to do His.

Another danger to be avoided is an over reaction against structure and set forms in worship services. Although structure can be rigid and mechanical, yet it should be observed that worship services without order and harmony can be chaotic and confusing. Prejudice is a final danger to be avoided. For example, some people within the charismatic movement adopt a "holier than thou" attitude. Such an attitude leads some to openly rebuke other Christians and accuse them of being demon possessed. The Charismatic movement has brought renewal and refreshment to African Churches bound in the ruts of traditionalism but discernment is needed in choosing the movements strengths while avoiding its weaknesses.

10. As we examine our own life and walk with the Lord, what areas are "living sacrifices to God"? What areas have been difficult to give over to Him and His glory? What steps can the concerned Christian take to make more of his life, even the so-called secular areas of his life, more of a true expression of worship to God?

Six areas loom large as we consider applying the truths about worship to our lives and churches. Since our worship must be a way of life it needs to break out of the sanctuary and spill into the streets.

We are not our Own

We should not finalize our plans as if we owned the future. Many have been greatly helped by a verse in Proverbs 16:9 which reads "In his heart a man plans his course, but the Lord determines his steps." As one meditates on the above passage, it becomes clear that one cannot plot his life on a graph. Rather, one should allow God to direct one's ways though there is man's part to play by being obedient to the divine counsel.

Who owns our Possessions?

Another area of our life as the working and worshipping Church which must be turned over to God is that of material possessions. Have we learned that God owns everything (c.f. Romans 11:33-36)? As such, we should not find it difficult to give a portion of what rightly belongs to Him. This is especially true in the matter of giving concerning which the Scripture clearly teaches that a portion of all my possessions should be given to God (c.f. Malachi 3:7-10). In addition, the scripture commands us to be generous to others and hospitable (Hebrews 13:2).

Daily Worship

One other area in which God calls His Church to obedience is in daily Bible Study and prayer. As we daily wait upon the Lord and feed on His word, our lives are transformed day by day. This is not an easy thing to do however, since there are many obstacles along the way such as: laziness, disturbances by other commitments etc. With all that, God looks for us to come before Him daily for renewal, guidance and communion.

God's Family and Human Families

We all derive great joy from our families. To be the worshipping Church means to bring the worship of God into our homes. Some find the family altar enriching their family life as they search the Scriptures and pray together. Of special significance has been serving the Lord in sharing the Christian

love with the many guests who come to our homes. Moreover, as a family, we need to share material blessings with needy Christians. As we rightly remove any sacred aura we may mistakenly place on church building--let us wrap that same aura around our homes.

Worshiping in Spirit and Truth

One of the most difficult areas of life to give over to God is our thought life. This is especially true in the sense that we find it hard to keep thinking on the virtues outlined for us in Philippians 4:8. We find roadblocks which Satan places before us. Our minds stray. Wild thoughts wander through. The words of God may seem remote or irrelevant. Yet mastery of the mind is a crucial part of our worship as the Church. Letting our thoughts be made captive to the word of God is possible with God's help.

Should we take seriously Jesus words in Matthew 12:35-37 in which He contrasts the good man and evil one, from the point of view of speech? Gossip and slander can destroy the work and worship of the Church as it destroys Christians and divides the family of God. Speaking the truth in love is our rule.

What steps can we take to be the Church moment by moment?

One step to take is first to surrender one's life fully to Christ. There is no substitute in Christian life for a life completely given over to Christ. This affects the entire life and lifestyle including one's job, finances, material possessions, worship etc. Based on the above step, one ought to be a doer rather than a mere listener of the Word. Thus obedience to Christ is of paramount importance. This comes about as one practises the word he knows. Many professing Christians are faced with the issue of blending theory and practice. We need to be encouraged that it is not enough only to read the scriptures, but that we need to do what it says. To be the true working and worshiping Church demands no less.

Notes

¹ **A.E.A.M. 4th General Assembly**, (Malawi Evangel Publishing House, 1984) 283.

² John Stott, "The Christian Contribution to Nation Building". EAJET 3.2 (1984) 52.

³ John Stott, 53.

⁴ George E. Sweazy. **Effective Evangelism** (New York; Harper & Brothers, 1953), 20.

⁵ R. Kelley, ed., **Eerdmans Handbook of Christian Belief**, (Eerdmans: Grand Rapids, 1982) 466.

- ⁶ Bruce Shelley, **The Church: God's people** (Wheaton: Victor Books 1978) 113.
 - ⁷ E. K. Simpson and F. F. Bruce, **Commentary on the Epistles to the Ephesians and the Colossians** (Grand Rapids: William B. Eerdmans Publishing Company, 1979), 100.
 - ⁸ William Hendriksen, **New Testament Commentary Exposition of Ephesians** (Grand Rapids: Baker Book House 1967), 204.
 - ⁹ William Hendriksen, **New Testament Commentary: Exposition of the Pastoral Epistles** (Grand Rapids: Baker Book House, 1957) 246.
 - ¹⁰ Shelley, 115.
 - ¹¹ Shelley, 115.
 - ¹² Cf. Byang H. Kato, **Theological Pitfalls in Africa**, (Kisumu, Kenya: Evangel Publishing House, 1975) 169 ff.
 - ¹³ Hans Kung **The Church**, (Garden City: Doubleday, 1976) 378.
 - ¹⁴ Kung, 379.
 - ¹⁵ Quoted in Tokunboh Adeyemo, **Salvation in African Tradition** (Nairobi, Kenya: Evangel Publishing House 1979) 35.
 - ¹⁶ John S. Mbiti, **Concepts of God in Africa** (New York: Praeger Publishers, 1970), 179.
 - ¹⁷ Kwesi A. Dickson and P. Ellingworth eds. **Biblical Revelation and African Beliefs** (New York: Orbis Books 1969) 168.
 - ¹⁸ Adeyemo, 134.
 - ¹⁹ Lloyd M. Perry and Calvin B. Hanson **Romans: A Model for Bible Study Methods** (Chicago: Moody Press, 1982) 163.
 - ²⁰ Leon Morris, **The Gospel According to John** (Grand Rapids: Wm. B. Eerdmans Publishing House, 1971) 267.
 - ²¹ **Eerdmans Handbook of Christian Belief**, 372.
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PAUL'S IDEA OF THE HAGIOI AND ITS SIGNIFICANCE FOR CONTEMPORARY NIGERIAN CHRISTIANITY

Rev. A. O. Nkwoka

Saint Paul is a great name in Christian theology, practice, and life. Apart from Jesus Christ, there is apparently no one whose teaching and authority are so enshrined in Christianity as Paul. Thirteen out of the twenty-seven documents of the New Testament in the form of letters are accredited to Paul as the writer. According to biblical scholarship, the majority of Paul's letters antedate the earliest Gospel records by several years. Consequently the record of either a saying or an action of Jesus in some earlier epistles of Paul is the oldest written record of such¹. Since the Christian era, millions of known and unknown lives have been transformed by the message of the extant letters of Paul. Prominent among the lives that received new light and power from Paul were the great African professor of rhetoric, later known as St. Augustine of Hippo, bishop and theologian²; the German professor of Sacred Theology, Martin Luther, who led the famous sixteenth century Reformation³; and the great evangelical revivalist of the Anglican Church in the 18th Century, John Wesley⁴.

Paul, the acclaimed Apostle of Gentile Christianity had certain convictions about the new life in Christ to which he spent the greater part of his life inviting men and women. Some of these convictions were unacceptable to his Jewish colleagues and others made his Gentile converts uneasy. But he was not out to please men, and nothing would separate him from the love of God which is in Christ Jesus⁵. Thus his missionary theology which exempted Gentile Christians from circumcision irritated ardent Jewish Christians known as Judaizers and they opposed him fiercely. On the other hand, such Gentiles Christians as the Corinthians living in the "Vanity Fair" of the ancient world, felt Paul's sharp rebukes on sexual laxity and litigations.

Herman Ridderbos, a Dutch Pauline scholar, rightly says that "the redemptive-historical significance of the New Testament Church as the people of God already finds clear expression in the name **hagioi** with which Paul associates himself"⁶. Paul, as a Christian theologian not only associates himself with calling the people of God the **hagioi** (saints, holy ones), but uses it with a distinction. W. G. Kummel, K.G. Kuhn, and those before them do circumscribe the concept within Pauline ecclesiology. In this article we shall examine Paul's idea of the Christians as the **hagioi** and its implications for the Nigerian Church of today. Firstly, we shall look at the Old Testament idea of the **hagioi**. This will lead on to the examination of some passages in the Epistles of Paul which deal with this concept. Finally we shall

attempt to highlight the significance of Paul's idea for contemporary Nigerian Christianity.

The Old Testament Idea of the Hagioi

Yahweh, the God of Israel, is a holy God (Is. 6:3). He is holy in such a majestic fashion (Ex. 15:11) that none equals him (1 Sam. 2:2). Consequently everything around him must be holy whether it is angels, men, things, space, or time.⁷ The Sinaitic Covenant brought Israel into a special relationship with God (Ex. 24:4-8). Thus the idea of holiness which is the personal essence of Yahweh is brought into the relationship between God and His people. And because Yahweh who is holy dwells amongst His people, Israel too must be holy (Deut. 7:6; Lev. 19:2). This holiness demanded that Israel must have no dealings with the rites of other nations and Yahweh only must be worshiped (Deut. 6:4). In the concept of Israel as a holy nation (Ex. 19:6) the cultic and national elements are indissolubly merged. Israel was chosen by Yahweh and exalted above all other nations (Deut. 26:19) and the condition for the intercourse of Yahweh and His people is holiness because Yahweh is holy - "You shall be holy for I am holy" (Lev. 19:2). The cultic character of holiness which is being demanded is inseparably tied up with purity. The **hagioi** must be pure. God's presence and holiness were consummated in the Ark of the Covenant which right from Sinai was linked with the sanctuary and later, the Holy of Holies in Solomon's temple.

In prophetic theology however, the holiness of Yahweh as God stands out clearly in moral antithesis to man's creaturely nature (Hosea 11:9). Israel had broken the terms of the covenant with God by desiring to be like other nations and actually following the cult of Canaanite gods. It is only the incomprehensible love of God taken into His holiness that spares Israel from total destruction. In the theology of Isaiah, even the prophet himself had been alienated from Yahweh's holiness. There must be atonement initiated by God once man recognised his unworthiness. Yahweh as the Holy One of Israel binds Himself to Israel on the condition that only the holy remnant must be spared (Is. 4:3). The special privilege of Israel as the covenant people and therefore holy people of God carries with it a serious responsibility: they must pay for every iniquity committed (Amos 3:2).

In rabbinic concepts of holiness merely being an Israelite did not confer this status on anyone. It is only "the man who fulfils God's commandments and leads a pious life pleasing to God" that is holy. Furthermore, the holy man must keep himself separated from the Gentiles, their idols, and all forms of vices.

Besides the prophetic and rabbinic significance of the **hagioi** it has a decidedly eschatological sense typical of later Jewish Apocalyptic literature as have been ably defended by W. G. Kummel, A. Wikenhanser, and K.G. Kuhn. In the eschatological sense, the **hagioi** represent the true people of God (**Qahal-Yahweh**) whom the Lord has preserved and delivered from godlessness and

the **har-ammegeddon** into which the historical Israel was submerged and to which in the great future He will fulfill His ancient and external promises (Is. 4:3; 6:13; Dan 7:18, 21ff).

The Hagioi in the New Testament

The New Testament or covenant was established with the blood of Jesus Christ when he suffered the vicarious death on the cross. The new covenant is therefore Christocentric. Jesus the **hagios pais** (holy child) of God is both the sacrifice and the High Priest ministering at the real sanctuary of which the Old Testament Holy of Holies is a shadow (Heb 8:5). As the New Testament is a fulfilment of the Old, there is the **ekklesia** of God that arises out of the old Sinaitic covenant people of God. The **ekklesia** of God is reminded that in accordance with the old covenant of which they are the fulfillers, they are **ethnos hagian** (a holy nation) (1 Peter 2:9) and the injunction that they must be holy as God is holy all the more holds. Thus the members of the **ekklesia** of God, a cultic circle grounded in the sacrifice of Christ, becomes the New Testament **hagioi**.

The ecclesial significance of the expression is attested by its pre-Pauline usages, usages solely reserved to refer to the Jerusalem Church - the **urgemeinde** (see Rom. 15:25; 1 Cor. 16:1-2; 2 Cor. 8:4; 9:1, 12). A general Christian early usage is easily readable from the following texts: Acts 9:13, 32, 41; 26:10; Heb. 3:1; 6:10; 13:24; Rev. 5:8; 8:3-4 and Jude 3.

Consequently it has been very powerfully argued by many eminent scholars¹⁰ that the **hagioi** being the equivalent of the Old Testament **kadosh** has no reference to ethical or moral estate. The **hagioi** are only different from other people on points of being separated to God in Christ and dedicated to His service. Ethically and morally, therefore, the **hagioi** are no better than others.

Following tradition and redaction criticism these exegetes conclude that **hagioi** is, according to **opinio communis**, "a self designation of the Christian Church" which goes back to a pre-Pauline **testimonia**. The **testimonia**, according to their argument, was an early Christian composition of the collections of Old Testament proof-texts containing specific themes. We are, however, of the opinion that whatever meaning the concept of the **hagioi** had, the ethical and moral references were not absent. Jesus as the Head of the Church hammered constantly on the ethical and moral demands of discipleship as the Sermon on the Mount makes clear. In the theology of the early Christians a mere false declaration attracted instant death (Acts 5) and neglect of one's family relations classified one as an infidel (1 Tim. 5:8). A Christian is forbidden to suffer as an evildoer or a criminal (1 Peter 4:15) and no false preacher must be received by Christians (2 John 1:10-11). There are numerous other testimonies to the effect that in the New Testament the **hagioi** did not rely merely on the covenant relationship with God in Christ but were expected to demonstrate moral and ethical holiness.

Paul's Idea of the Hagioi

In the powerful historical sweep of Paul the concept of the people of God has burst its national limits and come to be equated with the Church of Christ. On the holy stump of the O.T. people of God the new branches from the Gentile world have been engrafted (R. 11:17) and they are sanctified by the stump. The stump is obviously Christ as **he rhiza tou lessai** (R. 15:12) ordained to rule over the Gentiles¹¹

The concept of the **hagioi** has been taken over and been typologically fortified by the Apostle Paul in the cause of his evangelisation in the Gentile Churches. In his letters, the appellation is employed many a time as an epistolary form of address, that is, in the salutations (cf Rom. 1:7; 1 Cor. 1:2); (2 Cor. 1:1; Eph. 1:1; Col. 1:2) and in the subscript (cf Rom. 16:15; 2 Cor. 13:12; Phil. 4:21, 22). For some scholars the preponderance of these text-references are a concrete proof that **ekklesia kai hagioi** are synonymous expressions in Christian antiquity. In principle, they are meant to be so but in practical terms did Paul classify them as one?

For Paul the **communio sanctorum**, the church, is the true people of God, the eschatological Israel which inherits the promises of God because of the salvation He has wrought through Christ. The Church is by no means the historical Israel but the hopeful Israel. Only in the light of this theological reflection can one understand the meaning of the qualifiers attached to the 'saints' as the 'elect' (**hoi eklektoi**), 'the beloved' (**hoi agapemenoi**), and 'the called' (**hoi kletoi**).

Why are Christians Saints?

The expression **hagioi** and its cognate modifiers complement one another, that is to say, the saints integrally constitute the true church. The central idea is that God has first chosen and called a people to Himself out of all peoples as Abraham was called out of the Ur of the Chaldeans (Gen. 12:1-4). **Mutatis mutandis**, believers have been called by the Gospel of God's grace to Himself. Consequently the faithful are beloved (**agapemenoi**), holy (**hagioi**), placed on God's side and separated from the world. The **hagioi** are believers in Christ, the church of the great future, the perpetuation of the true Israel in the **heilsgeschichte**.

In Paul's epistles to the Philippians,¹² Ephesians, and Colossians, we find the phrase, **tois hagioi**,¹² which means, "to the saints or holy ones" used repeatedly. "Saints", as Paul uses the term means, "set apart for God's possession, use, and service"¹³. But both Barclay and Moule opine that the term "saint" is a misleading translation for the Greek word **hagios** and the Hebrew equivalent **kadosh**, because both words are less concerned with any excellence of character than they are with the commitment and loyalties of the Christians to God who has made them His own.¹⁴ The meaning is clear but since the modern man

identifies a saint with stained glass windows of a church, it is best to translate **hagioi** as "God's dedicated people".¹⁵ But we are more inclined to agree with Mussner that the description "saints" is "very important" since it enables us to understand how the early Christians saw themselves and how we must see ourselves today.¹⁶ It is one of the most important clues to the recovery of the New Testament idea of the Church.¹⁷ We find it difficult to accept that the term **hagioi** had little reference to moral excellence or actual holiness. To deny the moral connotations of the term may reveal the natural human tendency of defensiveness: "If I admit they were actually holy, then I must be so too or admit failure". The popular view is that these people were called saints on point of their status rather than performance. Paul's idea, however, deviates from this view.

The Philippian Church was the chief of the churches of Macedonia which Paul highly commends in 2 Cor. 8:1-5 for "begging us earnestly for the favour of taking part in the relief of saints" though they were in extreme poverty. He almost swore as to his affection for them (Phil. 1:8) since they shared his vision and were partners in his Gospel ministry (Phil. 4:15). The Ephesian Christians were **hagioi**, being famous for their faith in Christ and love to all the **hagioi**. This evoked continual thanksgiving to God by Paul. He reminds them that saints are created in Christ Jesus for "good works" and now that they are "fellow citizens with the **hagioi**" he prays for them to "comprehend with all the **hagioi**" the full measure of Christ's love. As **hagioi**, God gave ministry gifts to them for the perfecting of the saints because Christ will come again for a glorious church, holy and without blemish. Finally in sharing Paul's ministry, they are to pray with "all prayer and supplication for the **hagioi**" and for Paul himself.¹⁸ As their counterparts in Ephesus, the Colossians were **hagioi** known for their faith in Christ and love for all the **hagioi**. Paul and his team prayed for them to have the full grace of God as they had been "qualified" to be partakers with the **hagioi**. The mystery of God hidden for ages has been made "manifest to the **hagioi** and they must not be "mystified" by any cosmological teachings. Paul admonished them especially slaves, to put exemplary performance in their work. Also as partakers in his Gospel ministry they were to pray for him, remembering his fetters.¹⁹

In Paul's epistles to the Romans and Corinthians, they were **kletois hagiois**.²⁰ **Kletois** comes from the verb, **kalein** which is "to call". The root idea comes from the Old Testament. It involves Divine summons. All eminent servants of God like Moses and the prophets were called.²¹ So the Roman and Corinthian Christians were called to be saints. Paul who repudiated **hyperochen logou** (excellency of speech) does not use words carelessly. The implication of this kind of address is that though the Roman and Corinthian Christians were called to be saints, they had not attained it. In status of being separated in Christ and dedicated to God, they were saints but in performance, they were yet to prove their mettle. Why we may ask? The Christian Communities had scandalous divisions in their churches that grieved Paul. The one in Rome was between Jews and Gentiles. It is believed that the disturbances caused

by this division made Emperor Claudius to expel Jews from Rome in 49/50 A.D.²² The Gentiles seemed to over-exercise their Christian freedom to the extent of despising the Jews especially in matters of foods and drinks. The Jews on their side were proud of their election and saw the Gentiles as lawless impostors. Paul devoted a great part of the epistle battling with this problem. When in Chapter 12 he had dressed down both Jews and Gentiles, he admonished them to present themselves to God as living sacrifices, **hagian** and pleasing to God. In 13:11ff Paul commands them to "wake out of sleep" and clothe themselves with the Lord Jesus Christ in order to defeat the desires of their sinful nature. In chapter 15, he intimates them of his ministry to the **hagioi** in Jerusalem. Phoebe, a deaconess of the Church in Cenchrea was to visit them and should be given a reception worthy of the **hagioi**. Earlier they were enjoined to contribute to the needs of the **hagioi** and practise hospitality.²³ The enormous problems of the Corinthian Church are clear to Bible students. It ranges from the four-party division to law-suits, fornication/adultery and even to the insult on the personality and ministry of Paul. The Corinthian Christians in instituting lawsuits did not know that the **hagioi**, will judge not only the world but angels. The God who in the Corinthian Church was portrayed as the author of confusion in the issue of glossolalia is a God of peace in all the churches of the **hagioi**. Like one of them, Shephenas, who was "addicted to the service of the **hagioi**," they were to make regular collection for the **hagioi** in Jerusalem. Though the Corinthian Christians had been initiated and were behind no church in spiritual gifts, they were "acting like mere men." In his second letter, Paul sent greetings to the Church with the **hagioi** in Achaia. Further mention of the **hagioi** concerned the collection of gifts for those in Jerusalem.²⁴

The Christians in Philippi, Ephesus, and Colosse were **hagioi en Christo** (i) and the ones in Thessalonica were "**ekklesia**. . . **Theo(i) Patri kai Kurio(i) Jesou Christo(i)**" --the Church in God the Father and the Lord Jesus Christ. In Paul's theology the phrase, "in Christ, in Christ Jesus, and in the Lord," are very significant. According to Barclay, the phrase "in Christ Jesus" occurs 48 times, "in Christ," 34 times, and "in the Lord", 50 times.²⁵ For Paul, this was the very essence of Christianity since Christ is our **hagiasmos** (santification). M.R. Vincent sees the Christian being in Christ as a bird in the air, a fish in the water, or a tree rooted in the soil.²⁶ In fact, the Christian is hid with Christ in God (Col. 3:3). Some scholars have tried to attribute the use of **ekklesia** in the earlier letters of Paul and the use of **hagioi** in the later ones to the development in his theology. But whatever was responsible, the tone of the epistles to the Thessalonians²⁷ reveals that Paul was equally happy with their performance as he was with the Philippians, Ephesians and Colossians.

In Paul's Epistle to the Galatians who were "bewitched", there is no mention of **hagioi**. And **en Christo(i)** is used only once to refer to the Church in Judea (1:22). On point of status, they had been baptised and become churches but Paul was so infuriated by their low moral performance in Christ and their majoring in legalistic matters that he called them "foolish

Galatians". Gal. 5:19-21 contains one of the catalogues of vices which, Paul severely warns, will keep Christians out of God's Kingdom.

From the foregoing discussion, it is evidently clear that Paul's idea of the **hagioi** is quite distinct. To be sure, he did not originate the concept: he gave it a stronger meaning. The **hagioi** are not only set apart for God's possession, they must allow God to use them and also do his service. If they must be "workers together with him", they must live holy lives as holiness is his essence. Using an academic analogy, one is not totally a student of a University by matriculation. He or she must perform to justify his/her status or the authorities will "show him Road One."

The idea of **election** must not deceive the **hagioi** into taking God for granted as old Israel did and suffered rejection. Thus Paul approved and reinforced the rabbinic concept of holiness as a cementing factor in his missionary theology.

The Significance of the Pauline concept of Hagioi for Contemporary Nigerian Christianity

Today the average Christian and average Church member would never permit himself to be classed among the saints. He thinks of saints as those who have attained a supreme degree of Christian perfection.²⁸

To call all the Church members saints strikes a modern Christian as quite strange. The word saint has suffered a sea of change since the days of the early church. In our time it connotes a figure in stained glass, wearing archaic clothes and commemorated in liturgical prayers. At its simplest it designates in modern speech the extraordinary Christian, the hero, the martyr.²⁹

The above quotations truly represent the modern Christian's view about sainthood whether he is a Nigerian, a Briton, or an American. Saints are Christians in antiquity who were superhuman. Though the Roman Catholic Popes are addressed as "His Holiness" and are "infallible in matters of doctrine," only those that pass the canonisation tests can merit the title, "Saint" and only after their death.

In Nigeria today, there are two trends in church life which make Paul's idea of the **hagioi** a concept that needs to be given very urgent attention. One of these trends is positive while the other is negative. On the positive side, there are revivals going on here and there in different denominations. Enthusiasm for revival seems to come from students in higher institutions of learning. As the Church is growing, there is a quest for the jewels of early Christianity buried in traditions and covered by the dust of years. Catholic charismatic renewal, a pentecostal and evangelical movement in the Roman Catholic Church, one of the biggest denominations in Nigeria, is very significant. Recent utterances of some Catholic bishops show that this movement has

become a force to be reckoned with in the church. The movement is threatening the church's foundation by challenging Mariology and the use of rosary in prayers. Many dioceses of the Church of Nigeria (Anglican Communion) are coming alive with the Gospel. During the Easter of 1985, the youth of the Kwara Diocese held a Holy Spirit Convention conducted by Rev. Dr. S.G.A. Onibere of the University of Ife in co-operation with other Anglican Pentecostals. The 1983 National Conference of the Nigerian Fellowship of Evangelical Students (NIFES) at the University of Port Harcourt attracted over 5,000 young Christians and the move of the Spirit was such that only God knows if anyone who left that Conference as an unbeliever. And since 1984, the Scripture Union National Conference ceased to be open to all those who could attend because the number of people attending was posing serious accommodation and administrative problems. Thus the Church in Nigeria seems to be experiencing some of the vigor witnessed in the Acts of the Apostles.

On the negative side, there are still many of the established Churches which believe that there are no living saints though there are good Churches and good church members. Whether one is regenerated or not, is not as important as being baptised and confirmed. Being a Christian involves nothing spectacular. It's simply a matter of rituals and ceremonies.

Christians are urged from all sides to find ways of communicating with the present day secularised 'post-christian' man in such a way that he will see the relevance of their Gospel. Indeed . . . relevance seems to be replacing truth as a criterion of permissible discourse. What concerns us is the possibility that certain efforts in this direction of communication and relevance merit the charge of reductionism, that is, the charge that in some way the distinctions of the Christian message are being watered down or undermined.³⁰

When being a Christian shifts from holiness to mere initiation and ritual, serious moral and behavioral problems begin to grip the Church. Little wonder that eminent Christian theologians assure outsiders that Christianity is not the way³¹ but a way to God. Christian politicians instead of taking the Christian principles into politics succeed in bringing politics into the church.³² In some places Christian individuals and Churches outdo everyone else in lawsuits, embezzlement and immorality.

With wrong theology and religious politics flourishing in the Church in Nigeria, she has witnessed the worst types of leadership tussle and unprecedented lawsuit scandals. Early in this decade, a leadership tussle caused the breakaway of a major section of the Eastern branch of the Christ Apostolic Church. It became the Christ Ascension Church after court litigation and a forceful removal of the leading pastor from the vicarage by the police. Presently the bishop in translation from Ekiti to the Lagos See of the Church of Nigeria cannot be installed because of the court action of six members. On 19th September, their

ambition "to enthrone a 'son of the soil' was shattered by a Lagos High Court."³³ But six days later, their lawyer "went to the Appeal Court asking it to reverse the verdict of the lower Court".³⁴ **The Guardian** of 4th October reports sympathetic appeals by two appeal court judges concerning troubles disrupting the Methodist church. Part of the report reads:

Mr. Justice Uthman gave the crisis-torn Methodist Church a chance to settle its long drawn rift out of court on Wednesday after admonishing feuding members to stop "washing their dirty linens in public." Another Judge of the Court, Mr. Justice Mohammed Kutigi said he was particularly piqued at the recent incident in the Wesley, Ikoyi branch of the Church, where policemen had to be called in to stop two pastors from performing the Sunday service at the same time. . . . "If disputes such as these cannot be settled in the Church, where else can they be settled?" he asked.³⁵

The judges appealed to the lawyers of both parties to negotiate and "amicable settlement" and come back on December 5 to "report the reconciliation." This case which centres on former Patriarch, Professor Idowu's refusal to quit office at the constitutional age of 70 years, is only one in the series sparked off by the 1976 Patriarchate Constitution of the Methodist Church of Nigeria.

It is evident that in the midst of the enviable revivals in Nigeria, her ecclesiology is still beset with divisive and grotesque power-thirsty magnates, the kind Paul denounced as Pseudo-Apostles parading themselves as **diakonoi tou Christou** (2 Cor. 11:5-6). Very recently, Governor A. Madueke of Imo State of Nigeria lashed Nigerian Church leaders for not living up to moral expectation and misleading the youths. The newspaper report read in part:

"For Christian Churches, to regain the grip which they appear to be losing on society", the governor said, "both their members and the clergy **must** live as shining examples according to what they preach." Navy Capt. Madueke observed with regret, that it did not serve any useful purpose for Churches to teach young ones what they are expected to do when some days afterwards these youths see the elders doing the opposite of what have been taught . . . the Church had apparently lost the former influence and ecclesiastical hold she had exerted on her adherents. This he said, "is very unfortunate."³⁶

If the revival in Nigeria is to be spiritually rewarding and if the Nigerian Church hopes for an eschatological rendezvous with the **ecclesia Triumphans** which is holy (Mt. 27:52; Rev. 11:18, 18:24), then holiness cannot be avoided. Wedel rightly argued that once a member of the people of God, there is no possible escape from the vocation to sainthood except by sinful

denial.³⁷ If one fails to reveal himself as a Christian by holiness of life he will certainly be able to conceal himself in the Church but all the same will not belong to it.³⁸ Saints are separated ones in a double sense, a negative separation from evil and a positive dedication to God³⁹ which make them occupy an incomparable position among world's social groups.⁴⁰ They are in the world but not of the world. The light must neither become darkness nor the salt lose its taste.

In considering the argument about the outdatedness of the terms, McIntyre opines that christian language gains its significance only when seen in the context of Christian world view. To do otherwise would be a logical reductionist approach.⁴¹ Vincent holds that ideally hagioi implies personal holiness and moral purity.⁴²

Holiness, after all, is a mark of the Church but when the Church experienced peace after the persecutions, sinners within the Church became numerous . . . No mathematical axiom is more certain than this moral one that where the fruits of holiness show themselves there is Holy Ghost and there is true doctrine.⁴³

In conclusion it is pertinent to emphasise that Christians are called to a life of holiness and separation to God.⁴⁴

Far from degrading the quality of sainthood or lowering the Standard of ideal Christian man, this conception extends the obligation to every Christian to measure his living by the measure of the stature of the fullness of Christ.⁴⁵

We have tried to show that Paul the great Apostle of the Gentile Churches is of the idea that every Christian should be a saint. And, in a collective sense, the members of the Church in any community should be the **hagioi** both by initiation and performance. Paul, as an outstanding New Testament theologian who influenced the subsequent history of the Christian thought, must be reckoned with.⁴⁶ The congregational and eschatological dimensions of the **hagioi** in Paul are thus very important in Nigerian theologising in the ongoing quest for the Christian **Theologia Africana**. Christianity in Nigeria is fast growing to a climax. With the resurgence of the traditional religion and the serious effort toward a marriage of convenience with other religions, Christianity must be returned to its right footing before a tragic decline begins. Already we have adopted such terms as "born-again Christian", "nominal Christian", "professing Christian" etc. more or less indicating the varying degrees of commitment or seriousness within the Church.

We are aware that there are very many denominations with varying doctrines. These denominations constitute Nigerian Christianity and some may argue as a frontline Christian group once did in their handbook that they "are not a holy club". Nevertheless our conviction is that sainthood as conceived by Paul is an inescapable vocation for any true Christian Church.

Notes

- 1 F. F. Bruce, "The Epistles of Paul" **Peake's Commentary on the Bible.** (Lagos, Nelson, 1981) 927.
- 2 Augustine's eyes fell on Rom. 13:13-14 when he heard the injunction, "Take up and read."
- 3 Paul's insistence on justification by faith in the Epistle to the Romans was the starting point of Luther's Reformation Theology.
- 4 Wesley's heart was "warmed" after listening to Luther's preface to the Epistle to the Romans.
- 5 Cf. Gal. 1:10; Rom. 8:38-39.
- 6 Herman Ridderbos, **Paul** (Grand Rapids: Eerdmans, 1977) 328.
- 7 Holy angels, Job 5:1, 15:15; holy priests, Lev. 21:1-6; holy sacrificed and tithes, 1 Sam. 21:5-7; Deut. 26:13; Holy of holies, Ex. 26:34; holy ground Ex. 3:5 and holy day, Is. 58:13, Neh. 10:32
- 8 O. Procksch, "Hagios" **TDNT Vol. 1** 92-93.
- 9 H.W. Kuhn "Hagioi" **TDNT Vol. 1** 100.
- 10 C.K. Barrett, F.W. Beare, H.M. Carson, J. Gnifka, C.F.D. Moule, W. Sanday, and M.R. Vincent.
- 11 Procksch, 106.
- 12 Regarding Pauline authorship of the Prison Epistles, though substantive arguments have been framed on both sides, we should accept these writings as products of his apostolic pen until overwhelming evidence to the contrary is produced.
- 13 J. Knox, "The Epistle to the Romans" **The Interpreter's Bible** Vol. IX (New York, Abingdon Press, 1954) 384-5.
- 14 C.F.D. Moule, **The Cambridge Greek Testament Commentary** (Cambridge, The University Press, 1968) 12.
- 15 W. Barclay, **The Daily Bible Study**, cf. **Letters to the Corinthians**, 10 and **The letters to Philipians, Colossians and Thessalonians**, 10 (Edinburgh: St. Andrew's Press 1979).
- 16 F. Musner, **The Epistle to the Colossians.** (London, Sheed and Wood, 1971) 12.
- 17 T.O. Wedel, "The Epistle to the Ephesians", **The Interpreter's Bible**, Vol. 10 (New York, Abingdon Press, 1954) 612.

- 18 See Eph. 1:15, 18; 2:19; 3:18; 4:12; 5:27, and 6:18.
- 19 See Col. 1:4, 12, 26; 3:23-25; and 4:3, 18
- 20 Rom. 1:7; 1 Cor. 1:2.
- 21 W. Sanday, and A. C. Headlam, **Epistle to the Romans** I.C.C. (Edinburgh, T & T Clarke, 1955) 4.
- 22 Acts 18:2ff.
- 23 See Rom. 14:1-6; 9-11; 12:1ff; 13:11-14; 5:25-31; 6:2.
- 24 See I Cor. 6:1-2; 14:33; 16:1, 15; 2 Cor. 1:1; 8:4; 9:1, 12.
- 25 Barclay, **The letters to the Philippians, Colossians, and Thessalonians** 11.
- 26 M. R. Vincent, **A Critical and Exegetical Commentary on the Epistles to Philippians and Philemon**, ICC, (Edinburgh: T&T Clarke, 1955).
- 27 See I Thess. 1 and 2 Thess. 1.
- 28 G. P. MacLeod, "The Epistle to Colossians" **The Interpreter's Bible** Vol. XI, (New York, Abingdon Press, 1954) 148.
- 29 Wedel, 612.
- 30 McIntyre "Frontiers of Meaning" **Scottish Journal of Theology** 10 (1957) 129.
- 31 Cf. John 14:6; Acts 4:12, 17:30-31; John 3:18.
- 32 A. Omoyajowo, **Church and Society** (Ibadan:Daystar,1976).27.
- 33 S. Dada, "Adetiloye's Appointment is Valid" **Daily Sketch**, (Thursday 19th Sept. 1985).
- 34 A. Oroh, "Another move to stop Enthronement of Bishop" **The Guardian** (Wednesday 25th September, 1985).
- 35 Foluke Doherty, "Church Leaders Advised to settle Out of Court" (4th October, Friday, 1985).
- 36 U. Ogbounaya, "Madueke Rebukes the Churches" **The Concord** (7th October, 1985).
- 37 Wedel, 612.
- 38 Calvin's Commentary, **The First Epistle of Paul the Apostle to the Corinthians**, ET. J. W. Fraser. (Edinburgh, Oliver & Boyd, 1960).

39 Mussner, 88-89.

40 R. P. Martin, **The Epistle of Paul to the Philippians, An Introduction and Commentary** (London, The Tyndale Press, 1969) 57.

41 McIntyre, 129.

42 Vincent, 7.

43 Prof. R.B. Eno, "The Christian in Society" **Scottish Journal of Theology** 30 (1977) 524.

44 Heb. 12:14; John 17:17-19; 2 Cor. 6:14-18.

45 MacLeod, 48.

46 S. Neill, **Christian Holiness** (New York: Harper and Row, 1960) 50.

THE EAST AFRICAN REVIVAL

Richard Gehman

The East African Revival which began in Rwanda in the late 1920's is one of the truly remarkable movements of the Holy Spirit in the Christian Church. In terms of duration the East African Revival continues to this day, more than fifty years after the Lord first broke through at Gahini, Rwanda. In terms of changed lives, the Revival Brethren have a reputation of high moral character to whom great responsibility may be entrusted by secular employers. Denominations which were marked by nominal Christianity and works of the flesh among the laity and the absence of conversion among many clergy were profoundly affected. When the Christian churches were tested by the trials of Mau Mau, the Revival Movement caused the church to survive among the Gikuyu. While many others left the local congregations, the Brethren of the Revival Movement gladly suffered and died for their faith, ever remaining true to the Lord. Welbourn acknowledges that the Revival Movement is one of the most vital Christian movements in East Africa today.¹ This Great Awakening in East Africa is the subject of this article.

The Historical Context

The Christian Church of Uganda is rooted in the 19th Century Great Awakening in Britain. The Church Missionary Society of the Anglican Church was evangelical in foundation. The first party of eight missionaries sent by the CMS in 1877 to Uganda included Alexander Mackay, a convert in the 1860 English Revival. The Rwanda General and Medical Mission working as an arm of the CMS in Rwanda, received its main support from Keswick Anglicans. Thus the roots of the Anglican Denomination in Uganda and Rwanda where the East African Revival burst forth and among whom it had the greatest impact were found in the evangelical movement in Great Britain.

Uganda proved to be "a field ripe unto harvest." Political stability, the special position of the Buganda the identification of Christianity with education, the social responsiveness and other features combined to make church growth in Uganda remarkable. Buganda evangelists and catechists were greatly used in spreading the faith. When Kabaka Mwanga became king of Buganda, he launched a vicious attack on all Christians. The remarkable faith of many African martyrs inspired further church growth after Mwanga was removed. Yet Gordon Hewitt rightly comments, "The immensely rapid response of Uganda to the proclamation of the Christian gospel remains a mystery."²

Toward the end of the 19th Century leanness came to the Christian churches. Through the ministry of George Pilkington a great revival spread among professing believers. This revived the flagging zeal, set missionaries and nationals on fire and led

to new missionary impetus. By 1894 the Uganda Church Council sent 13 Buganda missionaries to Lake Victoria. Monthly missionary meetings were conducted. On 85 stations 260 evangelists were at work preaching the Gospel.

By 1909 the Anglican Church in Uganda had "over 100,000 adherents including 70,000 baptized converts, and not only the whole Bible translated and circulated by tens of thousands but an extensive religious literature."³ However, spiritual conditions began to deteriorate by the turn of the century. This occurred in the midst of continued numerical growth when 7,000 people were being baptized yearly. Many factors contributed to this backsliding.

Social upheavals made life difficult for the people. Uganda was revolutionized. The Uganda Railroad reached Kisumu, Kenya, by 1901 with Steamer service linking Kenya with Uganda. A cash economy was substituted for the traditional bartering system. The British levied a Hut Tax which forced people to work. Sleeping sickness struck Uganda in 1901, depopulating villages and islands. The population on the island of Kome where Pilkington had received spiritual blessing in 1893 was reduced from 10,000 to 500.

Ecclesiastical problems also arose. Christians had gone out to preach the gospel as evangelists whether paid or not. As money hunger gripped Ugandans, the Evangelists expected more salary. Friction developed between the clergy and the laity, with the Catechists going on strike in 1905 protesting the prerogatives of the clerics. Disagreement developed among the missionaries over the appointment of Wallis as Bishop.

A gradual change occurred in the theological perspective of many in the CMS. The favourite verse preached in the pulpit was Mark 16:16, "He who believes and is baptized will be saved." As Katarikawe observes, "No matter how one lived so long as he was baptized, was a ticket to heaven. This was the kind of gospel they often heard from the pulpits."⁴ Thus salvation was through baptism. Because of loss of faith in the CMS back home due to theological controversy and also due to economic hardship following World War I, the contributions decreased considerably. In 1922 the CMS budget was reduced 25% and missionaries allowance reduced by 10-20%. A further reduction occurred in 1927, a "deadly blow". Consequently, the CMS personnel was gradually reduced while the Roman Catholics was increased. This led the secretary of the mission to lament that "Uganda bids to become the fairest jewel in the Papal crown."⁵

Because the missionaries refused to approve a constitution for the Diocese of Uganda in which missionaries would be a part of that church, missionaries tended to move upward in administrative positions while Africans assumed the pastoral and evangelistic positions in the church. Thus the 1920's "saw the withdrawal of nearly all the missionaries from any commitment to the life and struggles of the Buganda Church in its pastoral and evangelistic aspects."⁶ All the African pastors and evangelists were first generation Christians with limited training. Due to this tragic lack of involvement in the spiritual ministry of the church, the CMS consigned the spiritual progress to those who lacked the depth needed for sustained spiritual growth.

However one might interpret the reasons for this spiritual relapse, the results are indisputable. "The worldliness of the Church has been a recurrent theme of missionary reports in the 1920's and the early 1930's."⁷ A. B. Lloyd wrote in 1921 of "'Clouds in the Sky' overshadowing the early sunlight of the Uganda Church...drunkenness, immorality, concubinage, continuing belief in witchcraft and in the power of the Spirits of the dead."⁸ What was needed so desperately was an outpouring of the Spirit of God. The dead bones of an external ecclesiastical organization needed the breath of divine life.

The Beginnings of the Revival

James Katarikawe finds the spiritual roots of the East Africa Revival in the days of George Pilkington in the last decade of the 19th century. There were many parallels. After initial growth of momentous proportions, the life of the Christians, both missionary and African, began to deteriorate. A new missionary, Rev. George Baskerville, wrote home that "I am hoping that another year will see great spiritual advances in the church here. It sadly needs cleansing, especially with regard to drunkenness and immorality; many of our people get drunk at times, and many make a regular practice of it each evening....There is another thing, too, which is not as it should be, and that is that no one seems to KNOW that they are saved; they hope so; they do not seem ever to have realized that it is possible to know."⁹

George Pilkington himself, felt empty and disillusioned. He knew something was wrong with his life. When he took a holiday he read a revival tract by a Tamil evangelist from Colombo. Through this he saw his own need and surrendered his heart to God. Upon returning home he arranged to hold a Mission. They started with the hymn, "Have you been to Jesus for the cleansing power?", a hymn which remains popular among the Brethren to this day. A great revival broke out with hundreds of men and women praying for forgiveness. This Revival transformed lives and reconciled people to one another. A testimony of the deep change in the people's lives is indicated by a proverb used today. "In the days of Pilkington, the brethren loved one another so much that one banana could be shared by four people."¹⁰

In the 1920's and 1930's the same spiritual declension prevailed. But God had chosen His servants, Dr. Stanley Smith and Dr. Leonard Sharp. They were both graduates of Cambridge where they had become fast friends. Together they received a burden for East Africa, especially the unreached tribes. Both desired to go to Rwanda and Burundi. When the Belgium government, which had a mandate over the territory, refused their entrance, independently and providentially they were both sent to a relatively unevangelized tribe in Kigezi in southwest Uganda. For reasons discussed later, this turn of events had far reaching effects in the spread of the Revival Movement.

Statistically, there was notable success. In ten years, from 1921-1930, 300 churches were planted. Yet they sensed the need for revival. Drinking, immorality, and witchcraft continued to be a snare to Christians, even the evangelists and church

leaders. Christianity seemed superficial. Deeply concerned about the spiritual life of the Anglican Church, Dr. Smith and Dr. Sharp spent much time in prayer that God would send the Holy Spirit. Jack Warren, another missionary requested that a week of prayer and humiliation before God be held in England and Uganda for the spiritual needs of the people. God blessed with a people movement with hundreds being saved and the churches filled with communicants.

In 1922 a strip of Rwanda was handed over to Britain which dreamed of building a continent-wide railroad through that part of Africa. Immediately, this part of Uganda was opened up to the CMS. Because of the burden and vision given to Stanley Smith, he immediately entered as a pioneer. Calling for recruits, evangelists and schoolmasters from Kigezi volunteered to help in this missionary outreach. Eight centers were established. Within two years this strip of Rwanda was returned to Belgium but the CMS remained. God had planted in Kigezi adjacent to Rwanda an African church with missionaries on fire for the Lord and ready to enter the door of Rwanda when opened.

A word should be said about the nature of the Rwanda Mission. The Anglican Church was troubled with controversies over theological liberalism. The Church Missionary Society which began as the missionary arm of the evangelicals in the Church of England became infiltrated with liberals. But the CMS missionaries in Rwanda and Kigezi were firmly committed to the evangelical faith. After much discussion the CMS agreed to form "The Rwanda Council" in 1927. This council would be self-selective from the start. "The intention was that it should be composed of members of CMS in whole-hearted sympathy with the Protestant and Evangelical principles of the society."¹¹ Thus all missionaries were ardently loyal to the Bible and put their whole trust in it. They believed they could be successful only if they remained true evangelicals.

Three principles were established in the Constitution of The Rwanda Council Medical Mission:

- 1) The Rwanda Council and the missionaries of the Rwanda General Medical Mission stand for the complete inspiration of the whole Bible as being, and not only containing, the Word of God.
- 2) Their determination is to proclaim full and free salvation through simple faith in Christ's atoning death upon the Cross.
- 3) They are satisfied that they have received from the CMS full guarantee to safeguard the future of the Rwanda General Medical Mission on Bible, Protestant and Keswick lines."¹²

The financial difficulties of the CMS at this time in contrast to the financial self-support of the Rwanda Mission seems significant. The Rwanda Mission had been largely self-supporting from the start. In 1928 it became fully self-supporting. In contrast the CMS was cutting their budget by 25%. This no doubt reflects the large disaffection of Anglican evangelicals who became reluctant in supporting the CMS. But those significantly touched by the Keswick conventions of England and their teaching on holiness backed the Rwanda Mission.

This theological and ecclesiastical difference between the Rwanda Mission and the CMS may explain in part the cleavage over the Revival Movement. The CMS missionaries in Uganda blamed the Rwanda Mission for the excesses of the Revival movement. The Uganda Church initially rejected the Revival. Since Kigezi was also placed under the Rwanda Mission, the Revival was able to penetrate into Uganda. From Kigezi the Africans spread the revival to other parts of the Anglican Church in Uganda. Had Dr. Stanley Smith not first planted a church in Kigezi, and had there not been a close link between the churches of Rwanda and South-West Uganda, the Revival might have been contained in one country.

In 1927 a new missionary recruit for Rwanda, Dr. J. E. Church, arrived in Uganda. He was confronted with an outspoken Irish nurse, Mabel Ensor, who had just resigned from the CMS. She lamented over the cleavage of the CMS in London between the conservatives and the liberals. In an unpublished letter Dr. Church commented on her conversation with him. "She continued to pour out to me the woes of the backslidden Uganda Church, saying how the crowds of people flock up that hill to communion on Sunday, who have no idea of what they are doing, and of the numbers of baptized Christians who are going to polygamy and witchcraft, and to worship with evil spirits. Christianity had just become a veneer to cover it all up, and that in many cases the only difference between pagans and Christians was that pagans sin openly and Christians hide it."¹³ Dr. Church had been active at Cambridge University in the Cambridge Inter-Collegiate Christian Union. He had also been greatly affected by the message of the Keswick Convention which he attended every year. Two characteristics of Keswick which became prominent in the East African Revival were the prominence given to testimonies, and the emphasis on "commitment" called by some at Keswick as "the second conversion".

When Dr. Church reached Uganda he was confronted with a terrible famine which brought much suffering and calamity. He became depressed with the poverty, hunger and dying. Overworked, overwhelmed and exhausted, he felt a need for more love in his ministry. In 1929 Dr. Church went to Kampala for a rest. For some time he had been praying that God would lead him to some African with whom he could share and pray. When worshipping at the Kampala Cathedral, Joe Church spotted Simeoni Nsibambi. Simeoni said, "I heard you speak at a Bible class here, in March, about surrendering all to Jesus. I have done so and have found great joy in the Lord, but I have wanted to see you ever since. There is something missing in me and in the Uganda Church; what is it?"¹⁴ So the two banded together for prayer. For two days they studied their Bibles and prayed for the fullness of the Spirit. Dr. Church wrote later what happened. "I have often referred to this time in my preaching in later years, as the time that God in His sovereign grace met with me and brought me to the end of myself and thought fit to give me a share of the Power of Pentecost. There was nothing spectacular, nothing ecstatic; it is easy to become proud if one has received a special gift, the only special gift is the experience of the Transforming Vision of the Risen Jesus Himself."¹⁵

After this Simeoni Nsibambi left his job and became a full-time evangelist. He spoke to everyone. He sold his motor bike and stopped wearing shoes. Many criticized Dr. Church for his influence on Simeoni, thinking that Simeoni had gone mad. One missionary angrily complained to the Church, "He's gone mad and is going everywhere asking people if they are saved." This missionary advised Simeoni to leave the Africans alone because they are not ready for this teaching on sanctification and the Holy Spirit. In spite of criticism and ridicule, Simeoni continued evangelizing, praying and holding Bible studies. In 1930 on 2nd May in the Synod Hall, Kampala, the first Friday prayer meeting was held. It was organized by Simeoni. At that meeting 35 converts of Simeoni were gathered.

When Dr. Church returned to Gahini in Rwanda, the Holy Spirit was poured out in a new way. A junior Tutsi Chief who came to the hospital for medical treatment was saved. Another Tutsi in the same ward was converted through the testimony of the Junior Tutsi Chief. Chief Karekezi, skilled in witchcraft, was led to the Lord by Dr. Church as they knelt on the grass by the path. As the Spirit of God moved there were those in the Hospital who resisted. In January 1931 a decisive conference was held in Kampala. Joe Church, Blasio Kigozi, Yosiya Kinuka and Simeoni Nsibambi participated. During the meetings Kinuka repented for having caused so much trouble at the hospital. He returned to Gahini, repented publicly and returned stolen items. His testimony brought a drastic change to all the hospital staff at Gahini.

As the Holy Spirit began to work in many people's hearts, there was deep conviction of sin. Many spent sleepless nights as they began to realize for the first time their spiritual destitution; many hidden sins were repented of and hypocrisies revealed and stolen goods returned ranging from money, hoes and even razor blades.¹⁶

Thus the need for revival and the revival flames continued simultaneously. In October 1933 the first Rwanda Missionaries' convention was held near Kabale. The need for reconciliation between the clergy and the laity became evident. The sin of prayerlessness also came to the fore. As a result the missionaries agreed to meet daily for prayer on each mission station and to set aside four days a year when all missionaries would come together for prayer. At Gahini the hospital staff and evangelists arose at 5:00 a.m. for prayer. Great expectancy ensued.

The Hospital staff decided to arrange for a convention around Christmas in 1933 lasting five days. This included teaching on sin, the holiness of God, the new birth, repentance, faith, prayer, the Holy Spirit, sanctification, the Christian walk, and the second coming. By the fifth day no spiritual change had yet occurred. During the last prayer meeting scheduled at 3:00 p.m. one of the African Christians stood and confessed his sins. This broke the barrier and the Spirit came in full force. For over two hours men were confessing their sins, moved with extreme joy and happiness. As a result of this forty

Africans volunteered to carry the Gospel to their fellow countrymen.

Those who stayed continued to grow in the joy of the Lord. Deeper oneness and fellowship began to grow among the Africans and Missionary brethren. The missionaries also began to overcome their reserve towards one another. Jesus and salvation was the main topic of every conversation. Joe Church wrote of people beginning to sit in twos and threes under trees. Some went off to their homes and friends to testify about their new found joy in the Lord. It was challenging to most.¹⁷

The flames of this revival spread from Rwanda to South-West Uganda in Kegezi and Ankole. The reasons are self-evident: Proximity to Rwanda, the affinity of their languages and the common interest of the missionaries on each side of the border, both being under the Rwanda Mission. Upon invitation by letter Dr. Church together with a team of ten Africans including Blasio Kigozi and Simeon Nsibambi conduct a mission. During the eight days Bible reading was held on these subjects: sin, repentance, the new birth, separation or "Coming out of Egypt," the Holy Spirit and the victorious life.

Following this Mission the participants dispersed to their villages witnessing in the power of the Holy Spirit. Revival spread and unbelievers were saved. Lawrence Barham wrote, "Confession of sin, restitution, apologies followed; many had dreams, sometimes receiving strong impressions to read certain verses of the Bible, which led them to put away some sin, beer drinking for example. Preaching bands have gone out all through the district, and very many are stirred..."¹⁸

When did the East African Revival begin? The official date given by many is June 1936 in Uganda. If that is the case, it is apparent from the foregoing that the Revival had its beginnings in Rwanda during the prior years. Beginning slowly, touching the lives of some, the Spirit of God was increasingly poured out upon His people. Gordon Hewitt affirms, "It would be unwise to consider one individual person or place as the origin of that revival which swept all East African churches from 1930 and on; nevertheless, anywhere the study of the East African Revival will be taught, Gahini will be undoubtedly seen as the origin of the East Africa Revival."¹⁸

Even in its earliest stages the traits and characteristics of the East African Revival were already evident. A burden for prayer was evidenced by the many prayer meetings started including the one begun in Kampala which has continued until this day. Reconciliation occurred between those estranged, missionaries and Africans alike. In the CMS where the clergy are accustomed to govern, the Rwanda Mission presented a peculiar situation with medical doctors being the pioneers and early leaders. During the first Rwanda Missionaries' Conference this problem was dealt with and a team relationship developed on all stations. Throughout the East African Revival as it came to be known later the evangelistic efforts were always carried out by teams. Dr. Church insisted that Africans accompany him. As

evangelism was carried on through visitation there were always teams. The doctrinal emphasis continued much the same with its roots in the Keswick Convention in England and the Evangelical Awakening. The "blood" was a prominent theme in their hymns. Thus we can see that there was indeed much preparation which led to the East African Revival Movement as it is known today.

The Diamond Jubilee of the Church of Uganda in 1936-37

We have seen that the fires of revival were burning well before the year 1936, the date often given as the beginning of the Revival. This fact is important as we try to understand what happened in 1936. However, the historic occasion when Revival "broke the surface" in Uganda was the Diamond Jubilee of the founding of the Anglican Church in Uganda. In the same year prior to the Jubilee Celebrations, Bishop Stuart planned a Mission for Bishop Tucker Theological College at Mukono. Joe Church, Simeon Msibambi and Lawrence Barham were invited. Throughout the world many were praying for Uganda as a result of the publication of Joe Church's tract, "Call to Prayer."

On Monday 22nd June, mission began. The whole college gathered in the big hall and the tutors appeared in their academic gowns as they sat on the platform. 'The atmosphere was tense,' said Joe Church. 'But very soon as we went on expounding verse after verse conviction came and it became easy to speak.' As they progressively spoke about sin, repentance, the new birth, separation, the victorious life, the Holy Spirit, one by one they were convicted and kept on coming forward to declare their decision for Christ. They numbered about forty in all. They had really moving times; at a praise meeting on Sunday night one Muganda knelt down as he wept and then summed it all in a few words: 'Oh, Jesus, You are a wonderful Saviour, Amen.'²⁰

The result was the conversion of forty students. "God had hit the centre of the Church of Uganda." After graduation the students spread throughout Uganda and helped to spread the Revival.

During the Mission held at Mukono revival swept through the churches at Kigezi, Rwanda and Burundi. At Gahini during the week of prayer for the Mukono Mission, people were gripped spiritually and a meeting of evangelists and teachers was called to look into the best way of guiding the movement. Revival broke out spontaneously in the whole Church of Rwanda, Burundi and Kigezi, not just a few bush churches or mission stations.

Bishop Stuart of the Church of Uganda was convinced that revival was the only answer for the spiritual problems in the Anglican Church. He felt that the Diamond Jubilee was an excellent opportunity to seek revival. Therefore, he arranged for several Missions to be conducted. Preparations began as far back as 1934. A common text used in sermons during these years of preparation was Joel 2:25 "I will restore to you the years that the locust hath eaten." This was a reflection on the locust plague in Uganda with spiritual symbolism. The longing on the

part of many was the recalling of the Church to its primary evangelistic task. Much prayer was made across the seas due to the tract on prayer written by Dr. Church.

At the Synod which met on January 22, 1936, the subject of concern was the necessity of the new birth. "It is very necessary for all members of the Church and especially church workers to know in their lives the meaning of being 'born again'. Because it is not possible to change others until we are changed ourselves. All Christians are asked to examine themselves."²¹ In light of this concern questions were drawn up which the Christians were to use for their self-examination:

- 1) Do you know salvation through the Cross of Christ?
- 2) Are you growing in the power of the Holy Spirit, in prayer, meditation and the knowledge of God?
- 3) Is there a great desire to spread the Kingdom of God by example, and by preaching and teaching?
- 4) Are you bringing others to Christ by individual searching, by visiting, and by public witness?"²²

Several missionaries were asked to conduct Missions. In addition, there was witnessing by individuals as well as by teams of the Brethren visiting and witnessing. The result was an upsurge in spiritual life within the Church of Uganda.

The Revival Teams conducted missions in Kako, Hoima and elsewhere. The pattern was the same as that followed in Kabale. Conviction of sin fell upon those who heard, confession was made, followed by great joy and witnessing. An example of the power of changed life and boldness to witness is seen in Ananias, a young convert walking to Mbarara. He heard a voice telling him to pray at the top of the hill where he would be told what to do. In obedience he went. There the voice told him to speak to the King of Ankole and tell him to repent and lead his people to God. When Ananias told his desire to Sabiti in the market, Ananias was warned that he might be put into prison, but he replied that he was willing to die if need be. Ananias approached the guards who ushered him into the King's bedroom where the king was still in bed. "I have a message for you from God," said Ananias. The King told him to continue. "You must repent, the Spirit tells me to tell you. You must turn from sin, and lead the people of Ankole back to God." The King was so impressed that he asked the lad to write down the message. God was truly at work.²³

The Revival neither began in Uganda in 1936-37 nor did it stop there. Through the Revival teams and the Brethren preaching from place to place, the Revival message and work spread to Kenya, Tanzania, southern Sudan, and Congo. Dr. Church was even invited to England accompanied by African Balokole("saved ones") to preach the Gospel. Neither was the Revival restricted to the Church of Uganda, but it spread across denominational boundaries. Though the Roman Catholic Church resisted, the report is that the Revival has now entered there as well. Though today one Revivalist admitted to the author in Mombasa that the Revival had entered a dampened period of vitality, it remains a force within the life of many Christian churches throughout East Africa.

Assessing the significance of the East African Revival John V. Taylor reports, "It was primarily an answer to the unconverted state of a great part of the Church, and of some of the clergy. It was a revulsion from the hypocrisy of long concealed sins, expressed in the release of open confession and restitution. It was a discovery on a large scale that the Gospel is an offer of actual rescue from the grip of sins. On the basis of these experiences a mutual fellowship was created which appeared to supersede all the older solidarities of family and clan."²⁴

A missionary observer of these early Revivalists had this assessment to make.

Three things struck me about those early 'Balokole', which could just as truly be said of them now... First, their tremendous joy, It was so obviously spontaneous and unaffected, and, although I sometimes found myself irritated by their constant reiterations of a single chorus or verse of a hymn, I could not honestly doubt their reality and earnestness, or the depth of their experience of Jesus Christ. Second, their evident love for and fellowship with each other, quite regardless of class, station or race, It gave one an altogether deeper and fuller conception of 'fellowship' than one had ever dreamed of before - the very essence of koinonia, not merely in theory but in practice. Third, their tremendous 'burden' for their fellowmen and their Church which, not without reason, they felt was at a dangerous sly low ebb.²⁵

Welbourn assesses the East African Revival in these words:

It is of much the same character as 'revival' at other times and in other places; some of its English-speaking leaders have found ready acceptance in Europe and the United States of America, India and Brazil. Its strength lies in the genuine moral renewal of its converts; the creation of a fellowship which gives not only spiritual guidance but detailed assistance in material crises; the development of an unpaid lay leadership; and a thorough crossing of racial barriers which has not always been achieved in the Church at large.²⁶

Strengths of the East Africa Revival

What strengths and weaknesses of the Revival can we perceive as we look back on this historic movement? What lessons can the church today learn? We will discuss seven strengths of the East Africa Revival before looking at some questionable areas.

1. The East African Revival has remained within the churches.

This is not without significance or meaning. "It is remarkable that a movement which has continued to spread with renewed vigour...should not have become a separate sect...in several areas of Kenya and Tanganyika where sects are

numerous."²⁷ From the earliest days there was friction between the Revivalists and many clergy and missionaries within the Church of Uganda. Those who had been saved through the revival tended to look down on others whom they did not consider saved. Through the re-emphasis on lay involvement within the Revival movement, there tended to be friction with the clergy who felt the Balokole were usurping their authority and prerogatives. Some Revivalists held their own meetings separate from and at the same time as the regular church services. On other occasions the Revivalists who attended the Sunday worship service would gather afterwards and sing and testify loudly with megaphones as a witness to other Christians. As opposition increased there was an open possibility of a split, separating the Balokole from the Anglican Church. But throughout East Africa apart from two or three exceptions the Revival Movement has remained within the churches.

The exceptions deserve some comment, however. Trouble broke out in 1948 among the Luo in Nyanza, Kenya, over three rival factions in the Revival. Ishmael Noo left the Anglicans and formed the Christian Universal Evangelical Union. Disaffection gathered momentum with many leaving the Anglican Church. These Revivalists left saying, "I migrate with Jesus; I migrate from the church; I migrate from all secular councils." However, a massive split was blunted in 1955 when the Archbishop of Canterbury consecrated four of the Revivalist leaders as the first African Bishops in Kenya. Division was not totally averted, however. Matthew Ajuoga led a pro-revival group within the western Kenyan Anglican Church called the Johera (people of love). The Anglican hierarchy forced the Johera to leave the Church, taking with them 16,000 people in 130 congregations in 1958. The Johera continues to grow and has maintained a strong evangelical character. Another split occurred in Tanzania in 1953 among the Haza Tribe, forming the Church of the Holy Spirit.

However, great wisdom on the part of Ugandan church leaders as well as those involved in the Revival has kept the Revival within the churches on the whole. Bishop Stuart reflected on one occasion, "I always remember that St. Francis must have been an awful nuisance to the Church authorities of his day, but they had the sense to keep him in the Church, to its great advantage; whereas we in England drove out the Wesleyans, to our great loss."²⁸ J.V. Taylor has paid tribute to Bishop Stuart's role in protecting the unity of the church during the years of revival: "In the Church of Uganda it was probably the unshakeable patience of Bishop Stuart, more than any other human factor, which prevented an external breaking of the revival from the church. More and more those who were in the movement, and those who were not, came to recognize and accept it as belonging to the church for the sake of the church."²⁹

2. The East African Revival is Evangelical in emphasis.

We have already noted that the East African Revival arose within the framework of the Scriptures, Reformation doctrines, the emphasis of the Evangelical Awakenings and the Keswick School of holy living. The personal confessions of Dr. Stanley Smith and Dr. Leonard Sharp remind us of these commitments. When he was

posted to Kabale, Uganda in 1919, Dr. Smith posted five basic truths which he considered corner stones of a healthy Christian:

1. The first is the majesty of God Almighty, sovereign Lord, maker of heaven and earth and sea, infinitely wise and unapproachably holy.
2. The second is the sinfulness of man, even the 'good man' entrenched in his righteousness.
3. The third is the grace of God in giving His only Son to die on the Cross as the Lamb of God who takes away the sins of the world.
4. The fourth truth is that for those who reject His mercy there is only the terrible certainty of judgment.
5. And lastly, to all those who confess their needs and guilt and bring them to Jesus there is the glorious assurance of pardon, and the certainty of eternal life.³⁰

While the particular expressions of the doctrinal beliefs may be questioned, the theology or doctrinal foundation underneath the movement is evangelical beyond question.

Great stress is placed on sin and the sinfulness of sin. Sin is traced to the rebellion of Adam and Eve in the Garden. Man's depraved state today is due to the consequences of that sin. Great stress is placed on Christ's death and his blood. From the beginning the blood atonement has been taught as God's remedy for sin. The theme song of the Revivalists is, "Tukutendereza Yesu", a song in the Luganda language which has a powerful evangelical thrust: "We praise you, Jesus, Jesus the Lamb, Your blood has cleansed me; I am grateful, Saviour."

The repetition of a theme song...has become a conspicuous outward sign of the movement. The chorus of a gospel hymn, of which the first word in Luganda is Tukutendereza, 'We praise thee', is used as a signal of recognition and greeting between the 'brethren', and as a signature-tune and challenge towards all who are outside. It is sung with syncopated cross-rhythms, with bodies poised on the verge of dancing: It is sung incessantly, until it grows almost hypnotic. It may express the hilarious joy of Africa liberated in Christ, or the hushed adoration of two or three at the close of prayer, or the truculence of a small group challenging the majority.³¹

More than sin and atonement are stressed. Repentance and conversion are powerful themes as well. In fact the Revivalists are known as the "Saved Ones". This is Balokole in Luganda, Jomowar in Luo. "Being saved" through repentance and conversion and faith in the blood of Christ is without question the trademark of the Brethren. Repentance is more than verbal, but includes putting things right, making restitution and confessing. Another trademark of the Revival is "Walking in the Light".

"Walking in the light" became the lamp for the way. It introduced a new dimension into the lives of the Brethren, of being transparent one to another, the solution for

exposing the deceitfulness and subtle attacks of the Devil. Transparency is not something that one achieves because of education, culture, or anything that comes from the world. Transparency is a process of constant cleansing in the precious blood of the Lamb of God. It does not pretend that brethren do not sin nor does it claim that they will stand firm in their places with regards to righteousness forever. But walking in the light calls for humility and brokenness, and is sensitive to the temptation of the Devil, the lust of the mind, and the emptiness and vanity of the flesh. One is prepared to keep short accounts with these things in repentance and confession by 'walking in the light' of scripture, of prayer, of conscience, and of counsel.³²

This aspect of the Revival Movement is rooted in Scripture but has led to some unwise activities as we shall see later. But one effect of this emphasis is the stress on holiness of life. Sin is repudiated and holiness is espoused, not only in word but also in deed.

These are the peculiar emphasis of the Revival Doctrine. However, since the Brethren are members of established churches and in most cases taught and nourished within them, the broader doctrinal teaching of Scripture is also 'held by them. The new experience of "being saved" is based on old foundations. The Brethren may belittle earlier Christian experience or even say that their earlier instruction is as nothing, yet "in the preaching and teaching given, there is assumed a background of Bible knowledge, and a conscience well aware of what true Christian standards are."³³

3. The East African Revival is Evangelistic.

In 1951 Calderwood commented that in his opinion a greater weakness in the Revival is that it has not yet touched pagans, at least in Kenya. Noble work has been done in the church but it needs to go further. If the Revival does not reach out to the pagans, he warns, "It must inevitably suffer frustrations, and be turned in on itself in a form of pietism."³⁴ Calderwood betrays a serious misunderstanding of both Pietism and the East African Revival. Pietism is the father of modern missions today. In the same way the East African Revival has done more for the conversion of the lost than any other movement. Perhaps Calderwood does not appreciate the need to convert the pagans within the established church.

When Joe Church and Nsibambi prayed together and were filled with the Spirit of God, Nsibambi became a full time evangelist winning hundred of people to the Lord. When Joe Church returned to Gahini many non-christians were converted through the witness of the staff in the hospital.

The use of teams to spread the Gospel has been characteristic of the Revival until this day. At first they went to centers in Uganda but as early as 1937 they went to Kenya. These missionary journeys were a recovery of the quality of spiritual life in the early days of the East African Church. Large parts of Uganda, Tanganyika, Kenya and Congo were first

reached with the Gospel through African missionaries. The Revival teams captured this concern once again.

4. The East African Revival brought Reconciliation.

As the Revival Message was shared by the Brethren across denominational boundaries, members of the Methodist, Presbyterian, Moravian, Lutheran and Anglican Churches were brought together in bonds of love. Denominational barriers crumbled, seeming less significant than the unity they found in Christ. Hostility between the races also broke down. Whereas the missionaries of the CMS had begun to serve outside the parish fellowships, those who were in the Revival loved and respected each other, whether black or white. Tribal tensions were eased.

This spirit of reconciliation was especially seen in Kenya during the Mau Mau emergency. During the time when the European was the object of hate and violence because of the colonial policies, the Brethren remained faithful to the white brothers. "In Kenya, however, the important part played by Africa church leaders, not only by resisting the taking of Mau Mau oaths, but also in informing against its administrators, has been widely acknowledged and commended. Their loyalty amid much danger, suffering and loss has evoked a generous response among Christians of white race"³⁵ The reason why the Mau Mau attacked the Brethren in particular was because a striking feature of the Revival was the breaking down of racial distrust and separation. A strong sense of fellowship was created among all those who accepted the Gospel.

5. The East African Revival promoted lay involvement.

Clericalism was a real danger in the Church of Uganda. This was due to several reasons. From the beginning the church leadership tended to be placed in the hands of the Christian chiefs. Indeed this is one explanation for the phenomenal growth of the Ugandan church. Because Uganda was composed of several kingdoms with centralized authority, the Anglican missionaries who came were able to win whole tribes to Christianity through the conversion of the chiefs. Of the first six men to be ordained, four held chieftainships. In the minds of the Africans the ministry was associated with authority. The laity were subservient. Clericalism was also compatible to the church patterns of the Church of England where the priesthood of the believers was not stressed, especially among the Anglo-Catholics.

But the Revival Movement reaffirmed the responsibility of the laity in the church. Taylor predicts that "This may well prove be the most important emphasis in the whole movement."³⁶ Over against the centralized diocesan structure, the Revival reproduced the indigenous structure of the church, consisting of living Christian community groups clustered around some natural head of a household. "In many of the places which are regarded as the stronghold of the revival in Buganda it is found that the local leader who is a member of the 'brethren' - it may be a landowner, or civil servant or senior teacher - gathers around him, in his home or in nearby houses, a considerable community of

brethren."³⁷ So strongly integrated is the group that they almost forget the many different clans or tribes from which the members come. This community of believers takes responsibility for its members in such matters as finance and marriage in much the same way as the large family did in the days when the clan operated strongly. If a marriage is agreed, the brethren in the community undertake the arrangements, provide the feast and transport and attend the ceremony in force. "Within such a local fellowship there is security such as no other kinship-group or association in Ganda society today is able to provide."³⁸

From the Revival Brethren are sent out teams of evangelists. It was the quality of life and spiritual dynamic within the brethren that "profoundly challenged the old assumptions of European superiority in the church and opened the way for a recovery of African responsibility and leadership."³⁹ Therefore, the clergy and the missionary who who may have felt that they should have provided the spiritual leadership in the church were bypassed by the grass roots revival. It is understandable that tension should develop. What is amazing is that the tension did not lead to schism.

The Revivalists have insisted that "the primary calling of every 'saved' Christian, whatever his profession may be, is to walk closely with his Lord, foster the fellowship, and preach salvation."⁴⁰ This emphasis on the responsibility of every believer could only rectify the former imbalance of clericalism in the Anglican Church.

6. The East African Revival is marked by Fellowship.

A notable feature of the Revival is the Fellowship Meetings. These are usually held by the Brethren on separate occasions apart from the organized church. This is what Taylor refers to as not schism but separation. The Fellowship meetings provide for the Brethren what they cannot receive through the liturgy and established order of worship.

The pattern of the Fellowship Meetings is as follows. First, there is singing, mostly "Tukutendereza," but sometimes hymns also. Second, there is prayer, usually kneeling. Third, testimonies are given which focus on confession of failures and thanksgiving. This is what they call, "walking in the light." Fourth, there is Bible reading. Several verses are chosen and are read verse by verse by various individuals. People give their thoughts on the verses. "It isn't Bible study in the sense in which we usually do it. It is really devotional Bible reading, but the messages of the need of salvation, and the joy of it, of 'brokenness', and repentance, of the call to a dedicated life, and so on, are truly from the Holy Spirit...It is a bit like a little weekly Keswick."⁴¹ Fifth, there is prayer again along the lines of the Scripture read. Sixth, there is another hymn. Seventh, the 'grace' is said together with the words added, "be with us all, and with all the brethren." Eighth, as they rise from their knees singing, announcements, news, and introduction of visitors takes place. Ninth, the meeting breaks up with all departing singing, "Tukutendereza", shaking hands and talking outside.⁴²

7. The Revival has helped overcome Nominalism in the Church.

The net effect of the other characteristics of the East African Revival Movement mentioned above may be briefly stated. The revival is a persisting movement of God that has continued for over fifty years since its initial beginning in Rwanda. The Revival had an awakening effect on the African Church which was deadened with self-complacency, self-righteousness and nominalism.

Some Question Marks

The East Africa Revival has not been without its share of criticism. Some denominations, missions and clergy resisted the Revival because of errors which they alleged were present within the Movement. When the Spirit of God is poured out upon His people there are many responses. Some who are genuinely touched with Revival may be carried away by some extremes. Limited perspectives may prevent them from seeing the Christian faith in larger dimensions. Pride may enter in which diverts the attention away from a transformed life and improved morals. Many times the excesses of a few become the image of the whole movement in the estimation of the observer. In this regard the East African Revival is not unlike other Revivals throughout history. Extremes, excesses, and schism have frequently accompanied the moving of God. But none of these factors should nullify the obvious benefits the Revival has brought to the Church.

Max Warren in his book, **Revival: An Enquiry**, has approached the movement with a cautious and reverent spirit. Recognizing that the Revival is a work of God, that this work is continuing until this day, and that our knowledge of this movement is inadequate, he prefers to speak of "Question Marks" rather than errors or criticisms. With this same spirit we can speak briefly of some question marks arising from a study of the East African Revival.

One question often raised about the East African Revival is the practice of public confession. While confession has always accompanied true Revivals down throughout history, there has been a tendency in East Africa to divulge aspects of a sinful life which are not edifying to the believers. Instead of confessing a sin in general terms, there has been undue specificity in the details of the sin. Furthermore, in their concern for "Walking in the Light" the Brethren have looked down on those who have not felt free to engage in their kind of confession. Thus the Revivalists have been rigid in what they expected of the "saved" and "born again" believers.

Warren points out that in the African context confession is a purgative of the soul, is closely associated with the healing of the body, and is an essential part of any testimony. A testimony which stops short of a confession of sin is inadequate. Warren comments sympathetically,

The practice of 'public confession' is far more complex than

either its apologists or critics commonly understand. Both need to weigh the nature of the compulsion which in a revival makes open confession a common feature. Deep spiritual insight is needed so that what is true in the impulse is safeguarded while what tends towards mischief is duly eliminated....Here is surely a point at which we may expect that the Holy Spirit of truth will lead His people to such a practice as will in fact both edify the Church and build up the individual into the life of the Church. It may be that African experience will point towards some distinctive handling of this question which has not yet been explored elsewhere. There would seem to be good grounds for believing that in East Africa this practice of public confession is slowly but surely undergoing just such a development.⁴³

Over-simplification is another question mark raised. The biblical emphasis is undoubtedly evangelical, as we have seen. They stress the sinfulness of man, the cross of Jesus Christ and his blood atonement for the sins of man, the necessity of repentance, the new birth and walking in the light, indwelling of the Holy Spirit and the necessity of a holy life. The question raised by some is their majoring on these truths while ignoring the "whole counsel of God". However, the Brethren cannot be understood apart from the church context in which they all live. While they repeat certain words and phrases monotonously, they have not in fact isolated a few truths to the exclusion of the whole Bible. For they continue to affirm their faith in the doctrinal teaching of the church. Rather, they have felt led to emphasize certain biblical truths which may have been neglected by the official clergy. One would hope that through a continual reforming of their minds by the study of Scripture, the Brethren would be open to the importance of all truth while continuing to stress the Gospel which has gripped their souls.

Exclusiveness is another charge leveled against many Revivalists. By calling themselves "the saved ones", implying that others are not saved, by maintaining an intimate cohesiveness for all Brethren, by cherishing their own Fellowship Meetings more highly than the regular church services, by feeling more loyal to their own Brethren than to the clergy and official leaders of the church establishment, the East African Revival Brethren communicate an exclusive spirit. But Warren wisely points out the complexity of this question. "It is eminently reasonable that a group of persons sharing some common loyalty or joining in some 'mystery' or craft would make terms as to membership. Those who conform are included. Those who do not conform are excluded. Thus viewed there is nothing inherently unreasonable if people whose loyalties and 'mysteries' are religious exclude those unprepared to accept the known conditions of membership."⁴⁴

The problem arises, however, when believers insist that all people must have their particular Christian experience before they can be accepted as Brethren and fellow heirs to the Kingdom of God. A narrow-minded perspective of what constitutes the people of God can be unwholesome. This has led to what Taylor

refers to as not schism but separation as the major problem in the Revival.

The charge of exclusiveness can never be completely eliminated, for the Christian faith is exclusive and offense to those who refuse the claims of Christ. It would be hoped, however, that the Brethren could mature in their understanding that they are members of a greater Body of Christ which encompasses all those who know Jesus Christ as their Lord and Saviour and who demonstrate in their lives the fruit of the Holy Spirit.

Legalism is another problem among the Brethren as perceived by many. Whenever a fellowship of believers establishes high moral standards with specified external requirements, there is the tendency to judge others by those extra-biblical standards. As we have seen, confession of private sins before the Brethren is a characteristic of the Revivalists. Whenever there is reluctance on the part of anyone to participate in open, public confession, they are judged to be less than spiritual. This same tendency toward legalism can be found in their requirements of dress, speech and conduct. When revival broke out in southern Uganda through the ministry of Bishop Kivengere there was spontaneity of joy and enthusiasm. Out of sheer exuberance of joy the Christians sang and danced and leaped into the air. But what began as a spontaneous response to the fullness of the Holy Spirit gradually turned into rigid, formal legalism. Eventually, the Brethren began to judge the inner spirituality of their members by the height of their leaping. "Why does he not jump as high today as he used to?" they began to inquire. "Has he lost the joy of the Lord?" "Does he have sins unconfessed?" Thus legalism has gradually set in whereby a Christian's relationship with Jesus Christ is judged by external standards which have been created by the Brethren themselves. Rigid adherence to the letter of the law (a law constructed by the Revivalists themselves) has sometimes been substituted for a life of faith in Christ by the Spirit.

Thus a separation has occurred between those who adhere to the traditions of the Brethren and those who do not. Separation is not necessarily based on one's relationship to Jesus Christ but on one's adherence to the traditions of the East African Revival.

Conclusion

Today in the 1980's, fifty years after the eruption of the Spirit of God in Gahini, Rwanda, the Holy Spirit is still moving among the peoples of East Africa. Bishop Festo Kivengere of Uganda is one of the more prominent spokesmen for the Revivalists. As he ministers the Word of God to people in various missions, the warm glow of revival is reflected on his countenance and in his message.

The message is evangelical and directed to the heart of man's relationship with Jesus Christ. He calls for repentance and the new birth. He still gives the rallying cry, "Tukutendereza Yesu." Regrettably, through division and dissipation, the revival fires are not burning as vigorously

today as they have in the past.

As one who has served in East African since 1966 in a church and mission which has not participated in the East African Revival, the author can only give thanks for the evident fruit in the lives of those touched by the Revival. What had been a somewhat dead organism, a large church with little spiritual life in East Africa, has come alive by the power of the Holy Spirit through the Revival. Surely, this has been a movement of God. And we can only pray that in all our churches where nominalism and carnality have replaced dynamic spiritual living, the revival fires will fall once again. As Calderwood noted 35 years ago,

There can be no clearer proof of the genuineness of the movement than the fact that hundreds of Africans who know no church history give their testimony in terms almost identical with those of the comments of the great evangelical revival of the 18th century, or the Sankey and Moody revival in the late 19th century. ⁴⁵

Notes

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Calderwood, R.G.M., 'Church, Revival and MauMau,' May-June, 1954

² Hewitt, 1971, 213.

³ Hewitt, 1971, 221.

⁴ Katarikawe, 24.

⁵ Hewitt, 1971, 233.

⁶ Hewitt, 1971, 228.

⁷ Hewitt, 1971, 239.

⁸ Katarikawe, 29.

⁹ Taylor, 1950, 62.

¹⁰ Katarikawe, 16.

¹¹ Hewitt, 1971, 267.

¹² Katarikawe, 37.

¹³ Katarikawe, 39.

¹⁴ Katarikawe, 45.

¹⁵ Katarikawe, 46.

¹⁶ Katarikawe, 48.

¹⁷ Katarikawe, 56.

¹⁸ Katarikawe, 65.

¹⁹ Hewitt, 1971, 271-272.

- 20 Katarikawe, 71.
 - 21 Warren, 1954, 42.
 - 22 Warren, 1954, 43.
 - 23 Katarikawe, 79-80.
 - 24 Taylor, 1958, 15.
 - 25 Warren, 1954, 50-51.
 - 26 Welbourn, 1965, 12.
 - 27 Taylor, 1950, 99.
 - 28 Hewitt, 1971, 241.
 - 29 Hewitt, 1971, 241.
 - 30 Katarikawe, 144.
 - 31 Taylor, 1950, 101.
 - 32 Katarikawe, 164.
 - 33 Calderwood, (1951) 261.
 - 34 Calderwood, (1951) 264.
 - 35 Calderwood, (1954) 175.
 - 36 Taylor, 1950, 102.
 - 37 Taylor, 1950, 102.
 - 38 Taylor, 1950, 102.
 - 39 Taylor, 1950, 103.
 - 40 Taylor, 1950, 16.
 - 41 Warren, 1954, 120.
 - 42 Warren, 1954, 118-121.
 - 43 Warren, 1954, 71.
 - 44 Warren, 1954, 82.
 - 45 Calderwood, (1951) 265.
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**Christianity Without Fetishes:
An African Critique and Recapture
of Christianity**

F. Eboussi Boulaga. Translated from the French
(Christianism sans fetiche)
by Robert R. Barr
Orbis Books, Maryknoll, New York, 1984.
238pp. \$13.00

Once a Jesuit professor of philosophy, Eboussi left the academic world to return to his own village to rethink the whole question of Christianity in Africa. A native of Cameroon, he is now professor of philosophy at the National University of the Ivory Coast. His critique is far-reaching, penetrating beyond Christianity as it is in Africa to ask questions and propose answers about the nature of revelation, truth, and faith.

The book is divided into three parts, of which the first is in large measure a critique of Christianity as it has been brought to Africa, and is entitled: Domination and the Estrangement of Belief.

The domination in question is most obviously the result of the historical coincidence of missionary endeavour and colonial imperialism. Eboussi here says what many other writers have said before him. Christianity is 'coupled with victorious Western expansion.' 'One of the reasons for the loss of credibility of African Christianity is its dangerous alliance with might and force.' 'In mission lands, nationalism . . . places the missionary in solidarity with the colonist more efficaciously than religion places him in solidarity with the indigenous person.'

More subtly, however, Eboussi argues that the domination results from the content of the faith, and indeed, its very nature. Christianity has been presented as a package of dogmas and rituals for simple credence. These 'truths-to-be-believed' are in turn the product of a certain (mistaken) notion of revelation which postulates truth as a given whole, to be transmitted 'as-is'. It can be accepted or rejected but cannot be changed. Its immutability is 'the index and icon of the transcendent God'. Its acceptance by the neophyte guarantees him salvation. This credal corpus mediates a knowledge of God, and thereby becomes a fetish. Western Christianity has exalted biblical myths and mysteries to the plane of history which now needs to be accepted. Myths and symbols are thus fossilized and become idols and fetishes before which the new converts must prostrate themselves. 'God's manifestation is fixed, not in a piece of wood, but in a slice of time, two thousand years or thirty years'. Saving truth is thus encapsulated within irrefutable rites and dogmas and must be repeated word for word, even if it makes no sense to the convert. For those propagating the Faith are blind to see that human beings believe otherwise, not just believe what is opposed to their dogmas, but actually believe in different ways, resolving the problems of existence without recourse to 'the binary logic of yes/no, true/false.'

Eboussi thus denies the possibility of ever isolating an irreducible kernel of what Christianity should be, admitting only a 'Christianity as it has become' in a given historico-cultural context; it is inseparable from that context. 'Christianity is milieu, it is atmosphere.' It is so impregnated with its Western ambiance that it cannot survive without its cultural and social accretions. It will thrive where there prevail the financial, economic, and political lifestyle and power of the west'. Eboussi concludes that 'the Christianity mounting the African shore is that of bourgeois society.'

What, then, is the result of all this for the new convert? He will acquiesce, but without understanding, for he has sacrificed his intelligence. He finds himself 'locked out', discovering truth only outside of himself. This 'dictated understanding', this 'faith-under-tutelage' or 'by proxy' sees him forever as an inferior, eternally grateful but forever paralysed of soul and alienated. More, he henceforth lives on two levels: the first is that of orthodox rituals and dogmas mouthed but not understood, the second is that of the real world of practice. Baptized into this alien and alienating world of a loveless, individualistic bourgeois Christianity which 'speaks with a forked tongue', in which there is no internal consistency, the neophytes are strangers to themselves, and therefore to one another.

Little wonder, then, that the African Independent Churches have arisen in reaction. The dissident churches have sought to be places where a human being 'feels at home'. They are places where the Black Prophet is another Christ, or at least the black emissary of the Founder. They have a different sense of the human predicament, no longer seeing in terms of the Western preoccupation with individual guilt and repentance, but rather in terms of victory of life over death, and not only for the living community, but for the dead, too, as being part of the wider corporate existence.

The problem is isolated so that an alternative solution may be proposed: 'We shall escape the fetishism of revelation only if we admit, with all its theoretical and practical consequences, the metaphorical character of the notion or expression of "revelation": or "Word of God"'. What is proposed, therefore, is an existential encounter with Christ, free from the enslaving shackles of alien credenda. 'Christ must be encountered upstream from dogma'. The Gospel must furnish us, not with specific, singular content, but with a 'model of self restructuring in and by history'. It is significant that Part Two is entitled: 'The Christic Model'. For Jesus' message is not, according to the form of a 'creative action'. Biblical Christianity arose in existential response to an historic situation. What is called for now, therefore, is not a transmission of that response, but rather a reinvention, a new response, appropriate not to the Palestine of 2000 years ago nor to the Europe of the 5th or 15th Centuries, but to the Africa of today.

The Christic model, according to Eboussi, reveals Christ as the figure of fulfilled humanity. Several times the author quotes John 12:24, - 'Unless the grain of wheat falls to the ground and dies, it remains just a grain of wheat. But if it

dies, it produces much fruit.' This seems to be for him the central 'myth' of Christianity, and Jesus came not to abolish myth but to fulfil it. Christ is the heroic human being, who takes on human existence with a passion, and heroic human beings likewise accept the risk of a higher life at the price of suffering and death, - a life in transfigured form beyond self consciousness, beyond individuality and the immediate continuities thereof. It is in the community that God is known; indeed, persons are not the means of the revelation of God, 'they are his real, finite representation'. And faith, then, is not the intellectual assent to a package of dogmas and rites, but is rather the risk of hope in the resurrection conceived in a commitment of love on the part of oneself and one's neighbour unto death, and 'desisting from oneself' in this world. Anything else, unless it be understood as an expression of this mystery to be experienced is, insists Eboussi 'but credal belief, inveigling, alienating, estranging.'

Part Three explores in a more practical way the outworking of the solution. Four 'rules of conversion', that is, for the transformation of Christianity, are detailed. Christian truth must be personalized where in the past it has been conceptualized. That is, it must be demonstrated concretely within the community of 'fulfilled persons'. Then, too, faith must be a process of historicization with realism as a revolutionary task. Christianity must become a 'redemptive ethic', no longer exclusively concerned with a salvation pushed on and away into the realm of the 'last things', but concerned rather with the here-and-now, the 'next-to-last realities', for 'the world of redemption is where every proposition calls for its visible process, every idea has its material referent'. It is a world where the body regains its rightful nobility. Finally, the Faith must be 'universalized', but this must not be considered as a duty of conquest or expansionism. Rather, 'the Church is universal in the measure and to the extent that it acknowledges God in His mystery, lets-Him-be in His mystery.'

The book ends with several 'sketches of action', in which Eboussi pleads that Africans no longer be objects but rather subjects, coming to grips with the specific challenges arising deep within the African situation. It will involve power-sharing and self-determination. This in turn will permit the effective addressing of the real (not illusory) world, allowing, from within, the healing of the alienated, sick society of which it is part.

Eboussi has written a stinging and radical critique of Western Christianity in Africa. If his language and style are generally involved and difficult, they are also graphic. His analysis is penetrating and to those who (whether African or expatriate) are involved in the Church in Africa, painful. They would be advised to look beyond the overstatements to heed carefully all that is said of a Christianity that is often triumphalistic but loveless, precise, but irrelevant.

Ironically, the author uses philosophical arguments that are more at home in Europe than in Africa, and the dogmatism he so roundly condemns in Western Christianity is abundantly evident throughout the book. The discussion cannot but come back to the

question of revelation and the nature and content, if any, of Christianity. Is there a communicable 'given' in Christianity? If so, what relation does it bear to the Judeo-Christian scriptures? Will the Christ-event, (the person, life, words, death and resurrection of Jesus Christ) only permit a 'model' interpretation, or does it demand more than that?.

The book's subtitle is: An African Critique and Recapture of Christianity. Many, both inside and outside of Africa, will want to ask whether what is 'recaptured' here is, in fact, Christianity.

Gordon Molyneux
Formerly Lecturer, Bunia Theological Seminary, Zaire.

The Nature of God in Plain Language

by David L. Hocking
(Word Books, Waco, Texas, 1984)
180 pp \$8.95

The book is intended to 'talk about God in plain language - so that everyone could understand and get some of the basic questions answered' (p. 13). The organization of this book is logical and straightforward, transporting the reader easily from point to point. Each of the ten chapters is in the form of a question relating to an aspect of the nature of God starting with His existence and ending with affirmations regarding His concern and love for humanity. Virtually all of his points are reinforced by Scripture passages, often cited in full for the convenience of the reader.

One of the major attractions of the book is the author's interweaving of personal experiences derived from many years in the Christian ministry. He shows a sensitivity to many of the questions asked, not only by Christians, but also by the unbelievers, agnostics, and atheists he has encountered in his people-oriented outreach. It was, in fact, his conversation with a Jewish man who wanted "to know if it was possible to know God in a personal way" (p. 13) that motivated Hocking to write this book.

At the end of the book is a short bibliography of various theological and apologetical works which an earnest reader might wish to pursue. Unfortunately, very little of this valuable resource material has been incorporated into Hocking's own book, which could have benefited from a greater infusion of scholarly gleanings without jeopardising its appeal to the "average" reader. And why was the highly relevant and penetrating book, **Know Why You Believe**, by Paul Little not mentioned, as it addresses so cogently some of the very points Hocking offers as evidence for the existence of God?

While **The Nature of God in Plain Language** is dynamically written, the treatment of its rather broad subject is slightly disappointing. For a committed Christian reader, the ideas are impeccably orthodox but patently obvious and self-evident. Apart from some fascinating approaches to the mystery of the nature of

the Trinity and an excellent analysis of God's omnipresence ("God is not everywhere present in the same sense", p. 103), it is not at all demonstrable that the book "will motivate believers to continue to pursue the knowledge of the Most High", as Dr. Wendell G. Johnson affirms in his brief forward to the work (p. 10). An even more serious deficiency becomes apparent when it is recalled that the book was initially prompted by a concern to reach the honest non-Christian inquirer (exemplified by the Jewish man already referred to above). The problem of suffering and evil in the world-- always the greatest obstacle to the unbeliever -- is not addressed with the seriousness and intensity it deserves, even though Hocking touches on it in several places and even reinforces his points with Scripture. In his final chapter in particular, "The Love of God", there is an indefinable touch of glibness. A more apparent recognition of the colossal misery of the world especially beyond the boundaries of North America, or California, where the author lives -- would undoubtedly broaden the appeal of the book to honest, sensitive, and reflective people, whether Christian or non-Christian. What about the profound perspective of our groaning creation found in Romans 8, for example, which indicates a clear Scriptural recognition of the magnitude of the devastation cut by the swath of evil?

Hocking's book will probably find its greatest usefulness as a point of departure for adult Sunday School classes, where the issues raised can be discussed in more depth. Pastors will also find it useful as a framework for a series of messages on aspects of the doctrine of God. But the book will not find a comfortable niche in any degree-level African theological college, where the awareness of the uniqueness of Christianity and its dynamic transformational potential is manifested in a far greater measure than in the comfortable pulpits and pews of North America.

John A. Anonby
Pan Africa Christian College
Nairobi

Soren Kierkegaard

by E. H. Duncan

(Word Books, Waco, Texas, 1976)

155pp, \$7.95

Duncan's book is another in the important series **Makers of the Modern Theological Mind**. Since the author's PhD dissertation was on Kierkegaard (hereafter S.K.) he is well qualified to write on this seminal thinker of the nineteenth century. However Duncan admits that he is primarily a philosopher and he therefore illicited the help of a theologian in writing the chapter on S.K.'s influence on modern theology.

After a brief biographical study, the book takes the reader through what S.K. calls the three spheres of human existence: the aesthetic (spontaneous hedonism), the ethical and the religious. The two major religious texts, **Philosophical**

Fragments and Concluding Unscientific Postscript are then examined in some detail. There follows the chapter on S.K.'s impact on the twentieth century theological world with special reference to Jaspers, Barth, Heidegger, Bultmann and Tillich. After a brief conclusion, the book ends with an intriguing bibliographical essay which tells the story of how S.K.'s writings emerged from decades of obscurity into the limelight of twentieth century scholarship.

As the editor's preface informs us, the series sets itself the formidable task of interesting and informing the layman as well as profiting the doctoral student. Duncan manages remarkably well. The layman who may never have come across the notion that existence precedes essence is offered a six page background on Sartre's existentialism (47-52). In fact the whole book is written in a non-technical, conversational style with a multitude of helpful analogies from everyday life and useful summaries of the thought of relevant philosophers like Kant and Hegel. On the other hand, the mature S.K. scholar will be grateful to discover the fruit of Duncan's research on, for example, the influence of Feuerbach on S.K. (76-82).

Yet some of these strengths point to a weakness. The book is a little eccentric in that the material often seems to reflect the author's main interests rather than those of S.K. Is it not rather excessive to spend six pages on Sartre in a book of just over a hundred pages (excluding the biographical essay) on S.K.? And how can one justify five pages (69-73) comparing S.K.'s thought with the contents of Ibsen's play **Brand**? Is the debate over whether Heidegger was a Nazi (119-121) really relevant, or the problem of the political neutrality of Pope Pius XII (27-28)? Why spend so much time on Feuerbach and not even mention, for instance, S.K.'s considerable debt to Lessing? Instead of expending so many valuable pages on the above, I would have preferred an analysis of such key topics as S.K.'s use of Indirect Communication and a fuller discussion of the motive behind his extensive use of pseudonyms.

I would also question Duncan's interpretation on one or two points. He contends that S.K.'s criticism of the aesthetic sphere is largely an indirect attack on Hegel. However, I would maintain that his prime targets here are those swayed by the Romanticism of authors like F. Schlegel and that his covert attack on Hegelianism is found most forcibly in his criticism of the ethical sphere's bourgeois morality. Occasionally also Duncan fails to take S.K.'s penchant for irony seriously enough. For example, he seems to assume that the Judge of **Either/Or** is the mouthpiece of S.K. and through him S.K. criticises the aesthetic stance of the Seducer while presenting his own ethical views (57). But why should the Judge represent S.K. any more than the Seducer? S.K. is a subtle and devious author and as he admits in **The Point of View for my Work as an Author**, there is a dialectic **between** his works as well as within a given book like **Either/Or**.

Nevertheless, Duncan's book offers a stimulating introduction to S.K. from an evangelical perspective and S.K. is an important author for African students to become acquainted with. He is significant for at least two reasons. Firstly

because, as Duncan's book ably demonstrates, it is impossible to understand twentieth century theology without some comprehension of S.K.'s thought, and secondly the kind of problems he addresses are by no means absent from African Christendom, most particularly: nominalism which ignores the need for genuine personal commitment, and rationalism which drains the faith of all sense of mystery in worship. To counteract these dangers S.K. developed his ideas on Subjective Truth and Paradox which still remain thought-provoking and challenging concepts.

Rob Cook
Scott Theological College

Ethiopian Orthodox Church
An annotated and Classified Bibliography
by John Bonk
(The American Theological Library
Association and the Scarecrow Press, 1984)
132 pages \$15.00

Dr. John Bonk is not a stranger to Ethiopian Culture for he was reared as a child in Ethiopia. He has done book reviews and articles for **Evangelical Mission Quarterly**, **Missiology**, **Trinity Journal** and **Survey of Current Literature on Christian Mission and Christianity in the non-Western World**.

In his first book, Dr. Bonk gives a bibliography of articles and books in English concerning the Ethiopian Orthodox Church. There are about 570 separate entries. The author has arranged the list under five major classifications as follows:

General works (which includes articles and books of an introductory and general nature); History and Development (which includes literature pertaining to establishment, expansion, reorganization, and ecumenical relations of the church in Ethiopia); Teaching and Practice (which includes the doctrine, rites, liturgy, services, sacraments, calendar, worship, monasticism, and social character of the Church); Literature and Scriptures (which includes literature by or about the Church as well as its Sacred Canon); and Organization and Government (which includes literature pertaining to the Church's architecture, education, clergy, hierarchy, and relation to the state). (Preface VII)

The annotations are useful for giving a brief introduction for each entry. It is a scholarly work which will assist any person who would like to research the Ethiopian Orthodox Church. This Church has been very rich in her own traditions but hidden from the world. This happened partly because the writings of the

Church, liturgy, doctrine, history and government were done in Ge'ez (the liturgical language of the Church) and Amharic (the national language of Ethiopia). The bibliography is limited to books in English.

The author has done a real service in assembling, classifying, and describing the literature. The descriptions, though informal, will be helpful, especially to beginners.

Weaknesses include some typographical errors, and the system of classification, which has resulted in several books being listed twice. We can be grateful for this bibliography as a very convenient starting place for the study of the Ethiopian Orthodox Church. Therefore it is a book worth keeping in our College libraries and in our private libraries if we need a guide to the study of one of the oldest Churches in Africa.

Mulugeta Abate

Post-graduate student at Nairobi International
School of Theology

**Reaching the unreached:
the old-new challenge**

by Harvie M. Conn

(Presbyterian and Reformed Publishing Company)

pp. 178., \$8.95

This book focuses on the unfinished missionary task of the church, i.e. to reach the 3 billion yet without any gospel witness. It is a compilation of papers given by an impressive team of North American College professors, mission executives and mission strategists under the direction of Harvie Conn. These papers were given to a select gathering of forty eight mission leaders, pastors and third world leaders at a Reformed Missions Consultation at Westminster Theological College, Philadelphia, USA, in March 1983.

Although the setting of the conference was the USA and the main focus was inevitably upon the church in North America, the book has a very real usefulness for churches in other parts of the world.

The opening chapter by Robert Recker is a masterly survey of the Biblical Basis of Mission and has universal significance. He rightly asks in concluding his paper "Why have we as a church been so slow to fulfill the dynamic and mandate of the kingdom of Jesus Christ?". His answer challenges all churches to look at their agendas and priorities when he writes "It is because the church has been too preoccupied with her own life, her own internal workings, the intricacies of her liturgical life, her organisational life and her own nourishment."

Ralph Winter's two chapters trace the development of the Unreached Peoples concept and seeks to define what they are and where they are. Much of his material can be found elsewhere but these chapters give a summary of the Unreached Peoples

movement as a whole.

James Reapsome collates a selection of quotations from different mission leaders as to their perceptions of the meaning of the phrase "unreached peoples".

Chapters 5 - 11 deal with the implications of the Unreached Peoples concept upon strategy, mission structures, methods and training.

Roger Greenway asks six incisive questions concerning mission strategy. Perhaps his most disturbing is his last one "How can the new emphasis on unreached peoples be kept from becoming just another fad which will eventually fade away and be replaced with some more clever idea to raise interest and funds for missions?"

Several "Issues that agitate" which must be faced are identified by Paul Schrotenboer. He then makes a strong plea for interdependence amongst those committed to Biblical Christianity. He writes with passion to those of the Reformed tradition about the ongoing task of reforming the Reformed faith, as well as the Reformed churches. He questions whether Reformed churches committed to Reformed theology have anything more than a nondescript missiology.

Paul Leng in his chapter "Avoiding past mistakes" looks at several current thorny issues created by former strategies that have now become irrelevant in a fast changing world. I found his plea for "Spirit-equipped, Spirit-directed, Spirit empowered communicators of the gospel" a valuable corrective to much that is being written about qualifications for missionary service. In addition he rightly emphasised that "the cost of commitment today to evangelism and church planting among unreached peoples is one's life."

A great variety of different methods to reach the unreached are identified by Dudley Woodberry. He reviewed the many different approaches being undertaken by God's people worldwide from the research angle to "tentmaking" and the use of modern technology, God's Navy with the MV Logos and MV Doulos, to the use of professional contacts in high places.

Chapter 10 on the 'Restructuring of Mission Boards' should be read by all senior executives of missions and churches. It won't be comfortable reading for anyone who is wanting to maintain the old ways. Paul McKaughan writes "We must cherish those individuals within our organisation who have a vision, a world view, a paradigm for the future, as in fact the bridges of renewal." He follows this up by making several proposals as to how the restructuring of our organisations can be achieved - not for its own sake - but to meet the challenge of reaching Unreached Peoples.

The final chapter should be compulsory reading for all leaders of theological education institutions and programmes. Addison Soltan writes "the missionary dimension of the church is primary. Unless the church is brought face to face with the fact that it is missionary through and through, that it is missionary by its very nature, and that the missionary task belongs to the entire body, missionary work very quickly becomes the activity of specialists carried on in unknown places of no great interest to the main body."

How this understanding is conveyed to those in training is outlined by Mr. Soltan. He addresses himself however to the problem of convincing theological administrators and members of faculties of colleges recognising that there is a failure to appreciate that "missiology is not simply yet another subject, but a dimension of theology as a whole, an indispensable dimension which must preserve the church from parochialism and provincialism." Although this book was prepared by a team from a Reformed doctrinal position, it is valuable for all churches to consider. It gives more than a theoretical basis for reaching the unreached. It provides clues and suggestions as to how that vital task can be tackled by theologians, colleges, churches, pastors, mission leaders and Christians worldwide.

Rev. Stanley Davies
General Secretary
Evangelical Missionary Alliance of the UK
(former AIM missionary in Africa)

Keep in Step with the Spirit

by J. I. Packer

(Inter-Varsity Press)

pp. 285 Kenya Price: Shs. 130/-

Dr. Packer's book is a serious theological study of the doctrine of the Holy Spirit and at the same time morally challenging and spiritually enriching to the reader. It keeps constantly close to the teaching of the Bible about the Spirit and it is difficult to read without a Bible at hand all the time.

The author is convinced that, in spite of the strength and vigour of a number of movements for renewal within the Church today, real revival is not yet with us and needs to be prayed for. It can also be worked for by the purifying of the lives of today's Christians with the Holy Spirit's help and guidance.

The book begins with an attempt to show that the Holy Spirit does not "work for himself". He points us to Christ, glorifies Christ, and mediates Christ's presence to believers. We do not need to be "intellectuals" to experience the work of the Holy Spirit, for "a person's spiritual experience may be ahead of his notional knowledge". The real meaning of the "power of the Holy Spirit" is examined, and it is shown that when God's work in human lives is spoken of in the New Testament, "the ethical has priority over the charismatic". The author complains about those who have "spiritual gifts without graces", not being sensitive to the needs and personality of others to whom they minister. He talks of salvation as not only forgiveness but also washing away of sin.

The Holy Spirit in the Bible is shown to be active, and yet the bustling over-activity of the modern world, including many church going people, is condemned, because it deprives us of time "to relate to the inner life of fellowship with God". The book then goes on to deal with the nature of spiritual gifts, the

meaning of Pentecost, and the pursuit of holiness. It is pointed out that we often pursue holiness in a man-centred rather than a God-centred way - not to glorify God but to feel more satisfied with our personal spiritual progress. The agent of holiness is shown to be the Holy Spirit, not our own efforts, but at the same time our co-operation is required to the extent of "co-crucifixion and co-resurrection with Christ." We have to avoid both the legalism of the Pharisees and the quietism of some later people in order to "keep in step with the Spirit", whose actions will be according to Scripture but can be unpredictable and surprising in other ways.

The quest for holiness is next examined in greater detail using the examples of holiness as described by Augustine and his followers, the "perfectionism" of John Wesley and the early Methodists, and the teaching about "victorious living" as taught at the early Keswick Conventions. Dr. Packer is charitable towards each of these forms of the quest, telling us in what ways they are good, but at the same time he points out some weaknesses in each. He insists that perfection is not to be attained this side of Heaven: the struggle against sin will go on through life.

A similar examination of the modern charismatic movement follows, stressing the value of its joy, its spontaneity and its emphasis on the ministry of all believers; but warning against its sometimes over-emotional, anti-intellectual tendencies and the over-readiness of some of its followers to claim direct revelation from God. The stress of charismatics on speaking with tongues is also examined and (like Paul) the author warns against regarding this spiritual gift more highly than others, or as a "test" of a "first-grade Christian".

The last section of the book, "Come, Holy Spirit" challenges us to prepare for revival by preaching and teaching God's truth, preparing Christ's way, and praying for the Spirit's outpouring.

The book is relevant to the Christian situation in Africa today, where so many different "spiritual", "pentecostal" and "charismatic" groups compete for our attention, and it may give us guidance to help us see how far these movements are really inspired by the Holy Spirit, and what the strengths and weaknesses of each are. Dr. Packer's charitableness should help us not to dismiss any group too readily because it differs from ours or from the way we have been accustomed to worship, but his serious examination of the teaching of the Bible will also help us not to accept too easily what is just man-made.

The book requires to be read with concentration and with examination of the Biblical background of the author's argument, but there is no unnecessary obscurity in its presentation. Dr. Packer does not use long words or unusual expressions where simple and straightforward ones will do, and the "parables", word pictures and personal reminiscences, which are numerous, make it more interesting to read.

Rev. F. G. Welch
Chaplain,
Alliance High School
Kikuyu, Kenya

In the beginning
by Henri Blocher
(IVP English Trans. 1984)
240 pages., Kshs. 130.00

Origins. Where have we come from? How did it all begin? These questions are of growing importance today for all people. The book of Genesis, especially the early chapters, gives the Biblical answers. But beware. There are many traps for the unwary. Are these chapters myth, or are they history? Are they scientific? Do we read them with strict literalism, or do they contain symbolism? How do we distinguish between these and recognise which is which? In other words how do we approach these chapters?

A vast amount has been written about these chapters from the most minute analysis to the most incredible rubbish. The complexity, the disagreements and the specialised knowledge needed can easily leave one bewildered and confused not knowing where to turn for help, or can drive one to preconceived ideas where there is no longer an openness to listen to what God is saying.

So where does this book stand? Its stated purpose is to provide a self-consistent and biblically consistent interpretation of the opening chapters of Genesis, making practical application whenever possible, and taking careful and critical account of the whole range of writing on them. Eight chapters deal with Genesis 1-3, while the last chapter takes us through to Genesis 11, ending with the reminder that the goal is the outworking of God's plan of salvation fulfilled in Christ.

The book begins with an examination of the way in which we should approach Genesis. Blocher holds without compromise the position that Genesis and all scripture is the inspired word of God, these chapters are 'rich with the truth of God, clothed with the authority of God'.

The question of the relationship between science and the Bible is one that has caused a great deal of disagreement. The author identifies three basic positions, for which he chooses the titles concordism, antiscentism and fideism. Concordism is concerned with the agreements between science and the Bible. Antiscentism is the approach which insists on a strict literal interpretation, it rejects current scientific theories replacing them with alternative theories. Fideism avoids the controversy by separating faith from science, saying in effect that there is no relationship between the Bible and science nor can there be, it is meaningless to try to harmonise them since neither have anything to say about the other. Each of these three positions has a measure of truth, but each on its own is inadequate. Having given this helpful survey he then steps basically into the position of the fideist saying that his whole concern is with interpretation, the discerning of the meaning of the text. The study of the interrelationship of the Bible and science is left to others, though he does review briefly a few aspects in an appendix.

When he begins to look in more detail at the text another major issue comes to the surface. How are we to interpret what we read? Literally or figuratively? However this is not the question he asks; instead he asks what sort of literature it is. He sees that it is composite, so the question becomes what are we to understand by what is written? This means that both a purely literal and a purely figurative reading are inadequate and misleading by themselves.

The issue comes to a head in the way one should understand the days of chapter one. He looks at four different ways of interpreting the text. The reconstruction theory, better known as the gap-theory, he dismisses as quite impossible. The concordist theory attempts to harmonise the Bible and science by understanding the word 'day' to refer to enormous geological eras. But it fails because the sun, moon and stars are created on the fourth day after the earth and its vegetation. He feels that the text cannot bear the weight of a purely literal interpretation, particularly when there are clear indications of non-literal language. He therefore argues strongly for a fourth way of reading the text, the literary interpretation.

The purpose is not with the chronological sequence of creation, but with the way that creation is related to God and what this means for man. The writer does this by means of an artistic arrangement structured around a week. By doing this he is also able to lay the foundation for a theology of the sabbath. The literary approach brings out clearly the biblical message, that man has an essential relationship with God. The problems of contradictions with science, whether real or apparent, are no longer important, and no longer divert our attention and energy from the basic message.

Blocher draws our attention to three ways in which the biblical account differs from other accounts of origins. First, God created the world giving it form and being, but is himself entirely free from all that he created. Second, he is the God of order not chaos. There are distinct categories and natural laws which maintain the harmony of that order. Third, creation is filled with life, and with man, made in the image of God, at the highest point of God's structured ordering of his creation.

What does it mean that man is made in the image of God. Blocher briefly reviews various suggestions and then leaves them for his own approach in which he feels that the main point is that man is defined as being in a relationship with God. Mankind is to be the created representative of his Creator, and here on earth, as it were, the image of the divine Glory. It is of interest that he understands man's nature as a quality of soul/spirit and body which is shown unambiguously throughout scripture.

Seven times God says of his creation that it is good, then suddenly he says 'it is not good'. What is not good? It is not good that man should be alone. It is an essential part of man's nature that he belongs with others. Blocher suggests that this may well be necessary in order for man to respond to God. He goes on to give a very penetrating study of the relationship between man and woman. They have a common yet complementary nature that is different from that of the rest of nature. There

is an order in their relationship which is the basis of the harmony of marriage, and which is the answer to the horror of all the perversions which resulted from the Fall.

The Edenic covenant is a further reminder that man has a relationship with God, showing the limits of man, his dependency upon God and his responsibility before God. The "Fall" goes on to describe the breaking of that covenant with the guilt resting equally on both the man and the woman. Blocher shows that the rest of scripture, particularly the book of Revelation, unambiguously identifies the snake as symbolic of Satan.

Is this history or myth? He shows that it cannot be myth. The fact of evil in God's good creation and in the nature of man requires the essential historicity of the Fall; in addition there are other scriptures which presuppose its historicity. The consequence of the Fall is death which is understood as the reverse of life, not the reverse of existence. This judgment is neither arbitrary nor does it undermine divine justice. Nevertheless evil does not triumph, God has put man on his side in the conflict against the snake with the decisive blow being struck by the seed of the woman.

The final chapter looks at what develops. Sin and corruption grow alarmingly; there is violence between brothers then within civilization, accompanied by ever-increasing corruption and arrogance, so that judgement inevitably follows. The result is that God's promise of sheer grace shines all the more gloriously.

The book is a fine translation from a French original, though the reader is hardly aware of this. Two print types are used, the smaller type is used for technical material. The preface suggests that some readers will wish to pass over these sections. However, this is misleading since there is much of interest in these sections, and some of these need to be read in order to follow the argument.

No one can read this book without being stimulated to think anew and to think deeply about Genesis 1-11, and so come to a richer and more profound understanding of God's message to mankind. It is a book of careful exposition that is well worth reading.

Colin Densham
Moffat College of the Bible,
Kijabe

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ACCREDITING COUNCIL FOR THEOLOGICAL EDUCATION IN AFRICA

NEWS RELEASE

Nairobi, Kenya. ACTEA takes pleasure in announcing the publication this month of the much-expanded second edition of its ACTEA DIRECTORY OF THEOLOGICAL SCHOOLS IN AFRICA. The new DIRECTORY represents by far the most extensive and up-to-date collection of information on theological education in Africa currently available.

As a basic reference source in an otherwise poorly documented field, the DIRECTORY will be welcomed as an essential tool by missions executives, para-church administrators, libraries, seminary admissions officers, professors of missions, and those engaged in missions research and the study of Third World Christianity.

The DIRECTORY covers the entire continent (41 countries), all theological traditions (Catholic and Protestant), and all academic levels of work (from bush Bible schools to post-graduate university departments). Over 740 schools are listed, with details given on 524. Details include sponsorship, date founded, teaching staff (African and expatriate, full-time and part-time), size of library, programmes offered, length of course, language of instruction, entrance requirements, enrollment, accredited status, and more.

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