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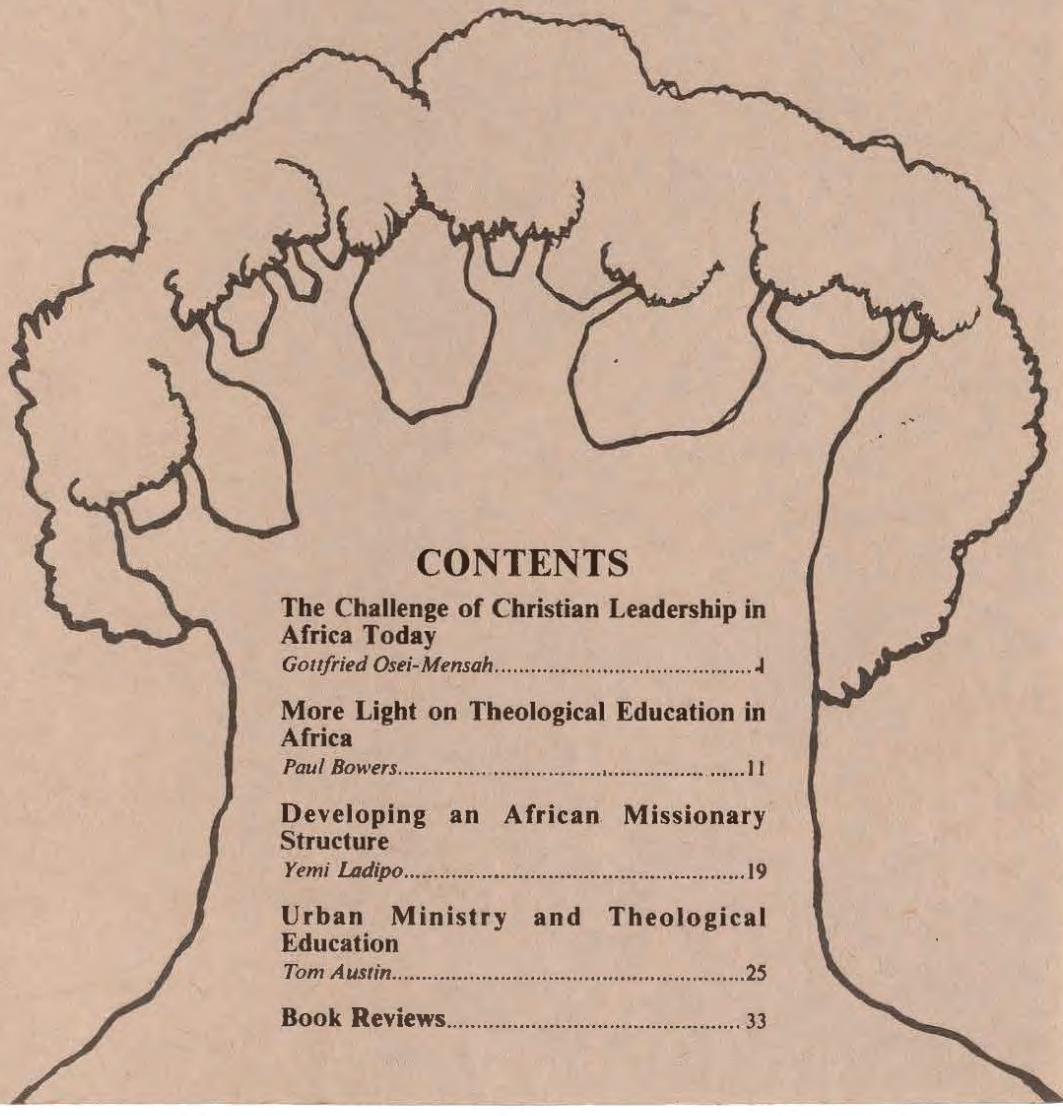
east africa journal of evangelical theology

VOLUME 8 No. 2 1989



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EAST AFRICA JOURNAL OF EVANGELICAL THEOLOGY

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Purpose:

EAJET is published twice a year by the staff of Scott Theological College, Machakos, Kenya, in order to provide African evangelical theological educators and students with articles and book reviews on subjects related to theology and ministry.

Editorial Policy:

We welcome articles and book reviews from an evangelical perspective. Material should be typed double-spaced, with endnotes, and submitted to:

The Editor
EAJET
P.O. Box 49
Machakos, Kenya.

Subscriptions:

Annual rates
Kenya: Ksh 70/-
Africa (airmail): US$12, UK£7.50
Europe (airmail): US$15, UK£9.40
The Americas, Far East, Aus/NZ (airmail): US $18, UK£11.25

Orders, renewals, and change of address should be sent to: EAJET Subscriptions, P.O. Box 49, Machakos, Kenya. Cheques should be made payable to "EAJET."

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.

EAJET is indexed in **Religion Index One: Periodicals,** published by the American Theological Library Association, Chicago, available on line in the ATLA Religion Database through BRS Information Technologies (Latham, New York) and DIALOG Information Services (Palo Alto, California).

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Book Reviews

THE CHALLENGE OF CHRISTIAN LEADERSHIP IN AFRICA TODAY[1]

Gottfried Osei-Mensah

Introduction

The church in Africa is standing at a very critical point. A tremendous trust is being placed upon our shoulders by the Lord. We need to be prepared for all that the Lord is calling us to be and to do in our own generation and for the generations that will follow us. This situation was emphasized several years ago in the founding in Scotland of a specialized centre for the study of Christianity in the non-Western world. At the opening ceremonies, its director, Professor Andrew Walls, gave this remarkable explanation:

> The centre was started because the churches of Asia, Africa, Latin America and the Pacific are now central to the Christian faith, and lie at the heart of most questions about the present and future of Christianity.

Indeed, missionary research now clearly indicates that the centre of gravity for Christianity is shifting away from the west to Africa and to Asia. This being the case, is it not crucial for the future of Christianity that our churches in Africa recognize and begin to prepare now for their critical role and responsibility? The western world has left its mark on Christianity for centuries--for better or worse--and it appears to be the turn now of Africa and Asia to influence world Christianity for a considerable time to come. I believe, under God, that we Christians of Africa in this generation are going to have the privilege, and the responsibility, to help shape the image of world Christianity both now in our own day and for the generations ahead.

We all have an unfortunate tendency to be parochial and to limit our considerations to our own churches or denominations. But what is facing us is nothing parochial. The Lord is presenting us in Africa with an important task, and we must begin to prepare ourselves in fear and trembling for this great trust. We need to commit ourselves afresh to the Lord for him to do with us what he wants, to shape us in such a way that we become channels that he can use to bless his church both in Africa and throughout the world. This is the challenge that faces us in this day and generation. I find it exciting, but I also find it humbling.

If we are going to play this active role, we must be clear about a number of things. There is an African proverb: "You cannot give what you do not have." It is important for our churches to discover their own identity within the worldwide fellowship of God's people, if they are to contribute responsibly to the life and mission of the church in the world. That is the challenge facing all of us who are called to be servant-leaders in the church in Africa today!

The whole question of spiritual gifts is not just an individual thing. It is not just "my" gifts which need to be discovered and put to use. It is also "our" corporate gifts which need to be discovered and put to use. The church of Jesus Christ in Africa has particular gifts as a result of the way God has dealt with us in our historical and cultural context. There are insights that we can contribute to the world church that nobody else is fitted to contribute in the same way as we are. Let us review some of the areas where the African church has distinctive contributions to make for the renewal and enrichment of the universal church.

Integration of Reality

Most western Christians have a real struggle with a dichotomy between the spiritual and the material. In their strongly materialistic context, it takes a conscious effort to think themselves into the spiritual world of the Bible. This fact inevitably colours to some extent their understanding and interpretation of the Scriptures. By contrast, most African Christians live in the awareness of the unity of reality, material and spiritual, and of man's relationship both to God and to one's total environment.

You and I often read the Scriptures without batting an eye, since there is a natural integration in our minds between the material and the spiritual. The situations that Jesus was dealing with in Palestine seem so close to us. When the Lord deals with an epileptic boy showing all the classical symptoms of epilepsy, and begins by rebuking the devil before he goes on to heal the child, we know what Jesus was doing because in our own cultural context we would ask the same questions. We would not just be thinking about the physical symptoms of epilepsy. We would be going behind the symptoms and finding out what was at the root of this particular manifestation of epilepsy. It was the same with the Lord, who knew that the spiritual and the material were completely integrated, and dealt with the situation with that in mind.

Now the classical western mind doesn't do that. Many of our friends from the west, who perhaps have not had the privilege of living in Africa for very long, when they read the Scriptures must make an effort to think themselves into that Scriptural world before it begins to make sense. This fact colours their understanding and interpretation of the

Scriptures. Having constantly to make a conscious effort to think yourself into the biblical world, with its integration of the spiritual and the material, sometimes filters out certain aspects of the truth, which are then lost in the interpretation of that particular situation in Scripture.

By contrast, most African Christians live in an awareness of the unity of reality, both the seen and the unseen. This fact was noted by several speakers at the Third World Theologians Consultation held in Seoul, Korea, in 1982. "The context and backgrounds in which God's Word came to man in biblical times are very similar to the life situations in Asia today," stated Dr Saphir Athyal of India. And Dr Tokunboh Adeyemo of Africa made the following observation: "Our investigation reveals that African history and cultural complexity have a lot in common with the Bible world, a fact which makes the construction of theological bridges easier for us." This cultural facility which the Lord has given to us in Africa of being able to naturally integrate the material and the spiritual equips us to bring insights in our understanding of the Scriptures which we are responsible to share with our brothers and sisters elsewhere in the world.

In an unpublished paper given at the 1983 Wheaton Conference on the Nature and Mission of the Church, Dr Paul Pierson anticipated the growth of the whole church in its understanding of the Good News:

> Our mono-cultural Western understanding of the Gospel has usually been overbalanced on the side of the cognitive, while neglecting and fearing the aspects of power and conflict in the biblical message. We may be restored to balance when elements which our post-Enlightenment mentality has filtered out of the Gospel are rediscovered through our brothers and sisters of other cultures. These will, no doubt, include a greater focus on *koinonia* of heart and life, simplicity of life-style and worship, the active power of God working here and now in human life, and the natural integration of concern for physical need with the sharing of the Gospel.

This trust which the Lord has given us in Africa at this particular time is to be put to good use. We need to remember that since culture is not static, but dynamically changing all the time, in two or three generations we may no longer be in a position to share these insights, as urbanization and secularization progress on our continent. Because of the present context in which we live, we of this generation of Christians in Africa have unique insights to contribute for the enrichment of the world church.

Community Consciousness

A second contribution we in Africa are gifted to make by virtue of our life situation is in the area of community. Among Christians worldwide a renewed emphasis is being given to the local church as the community of God's people who live, worship, witness, serve together and care for one another in a particular setting.

The clearest manifestation of such a caring community was the early church in Jerusalem. On the day of Pentecost, when the disciples and those who believed in the Lord Jesus Christ were baptized and were all together under the apostles' teaching, not only were they sharing in the fellowship, the breaking of bread and prayer, but also they were caring for one another's needs. In this early Christian community they had eyes to see one another's needs and used their resources to meet those needs. They were a manifestation of what Jesus Christ expects his church to be.

Of particular relevance is the corporate witness of each believing community in its own society. Paul referred to the local church in Corinth as a "letter of Christ, known and read by all men" (2 Cor 3:2). Those who will not bother to read the Scriptures should be able to read what they see in the community of God's people, and from seeing that, be drawn to the Lord. In Revelation the Lord referred to the local churches in Asia Minor as "lampstands". By their distinctive quality of corporate life and relationships, they were to be his worthy light-bearers in the society where he had placed them. Any community of God's people will effectively reflect the love, holiness and power of Christ to the world, by the extent to which they themselves are subject to his lordship and obedient to his Word. This is why demonstrating Christian community is very important. We are to incarnate the truth that we proclaim, the love of Christ which we preach and the righteousness of the Lord we represent.

We here in Africa are blessed with a profound sense of community. We live in close-knit families and communities, which are an essential part of our culture. Admittedly some of us who live in urban areas are often suspicious of our extended families, particularly when they are regularly visiting us! You complete your training and find yourself posted to the capital city--and all of a sudden the extended family descends on you there, to stay in your one-roomed apartment! But there are positive aspects to the extended family that the church of Jesus Christ is called upon to rediscover and use for the benefit of the church. There is no such thing as individualistic Christianity. The Lord intends to set the solitary in families (Ps 68:6). We may be converted as individuals, but we are then incorporated into the family of God where we have many brothers and sisters. One of the joys of those of us who travel so much in Christian ministry is the opportunity to experience the reality of

truly having brothers and sisters in the Lord everywhere we go. Christian fellowship can sometimes be warmer than blood relationships!

In the West by far the majority of people live in the cities and, as a result of the industrial revolution, individualism with all its related problems is the main way of life. The nuclear family is the basic unit of society there, but often even that is now breaking down. We know that the extended family in Africa also has its problems, but being part of it also has considerable advantages. In my language there is no word for cousin. The children of my parents' brothers and sisters are all my brothers and sisters. If I visit my extended family in Ghana, the home will be full of children all calling me Dad. (I doubt I would be able in every case even to tell whose children belonged to which brother! But fortunately I am not supposed to be able to!).

Until very recently there were no orphans in Africa. In many African languages there was no such word as "orphan", because if parents die there are plenty of mothers and fathers in the extended family to look after such children. They are not orphans. Many families did not even give surnames from the father or the mother to the children. They gave names of other senior members in the extended family, in order to impress upon the children that the nuclear family unit is only an element of the bigger unity in the extended family. By the grace of God we Christians in Africa find ourselves with this kind of facility which we did not create. What insights into God's plan for the church are thereby granted us for sharing with the larger body of Christ?

The Christian church is in fact one big extended family of God. The thing about the extended family, particularly when it is practised in its pure form, as it still is in rural areas of Africa, is the care and concern which is lavished on you. At the same time there are checks upon you and responsibilities which you have to carry. These things can be reflected in the church of Jesus Christ. Our love for one another in the church should keep us from living in an individualistic way, and bring us to live for one another as members of an extended family. I think it was John Mbiti who said that whereas the European says, "I am because I think" the African says, "I am because we are." The African defines himself in terms of the community. His own identity is rooted in an awareness of the community of which he is a part. As we live in our extended families with their privileges, disciplines and responsibilities, we have insights which we can contribute to the church of Jesus Christ.

In the highly individualistic world in which most western Christians live and work, the experience of Christian community is often limited to the carefully structured activities of Sundays, and sometimes to just one service on a Sunday. This becomes for them the only opportunity to express and experience Christian community. For the rest of the time

they pursue their individualistic ways. But the African is always surrounded by others.

The people of the Bible also lived in extended families like we do. This is true both of the Old and of the New Testaments. The theological bridges are already there for us. We do not need to make a somersault trying to think our way into what is really being said in those parts of Scripture. So much of what is written in Scripture refers to the same kind of context as that in which most of us presently live. You will find that commentators from the Western world have a tendency to interpret Scriptures individualistically because of their own background. For example, when Paul says in Ephesians 6 to put on the whole armour of God and to stand firm, he was calling the whole Christian community to stand together as one man. The western commentator is tempted to apply the passage to the individual, but there was no question in Paul's mind of individuals trying to go it alone in such matters. The Pauline churches were to "stand firm in one spirit, contending as one man for the faith of the Gospel" (Phil 1:27). We who live in community can have insights that enable us to bring out enriching interpretations from the Scriptures to share with our brothers and sisters everywhere. Our background should be exploited in the Lord to bring out the full meaning of God's Word for our larger family worldwide.

Powerlessness and Power

The entrance of the Gospel into Africa through the modern missionary movement coincided with the spread of western colonial power and commerce in the same regions. It is not difficult therefore to see how Christianity came to be identified in the minds of many of our people with western culture, power and money. You mention Christianity and it seems to them that this involves becoming like a western person. Christianity and western culture are for them so closely aligned that it is difficult for them to distinguish which is which. Sadly, far too many of the missionaries shared this same mistaken view, proven by the fact that, on the whole, they did not expect the national Christians to participate in carrying the Good News to other peoples beyond their own borders. Western culture, power and money seemed to be necessities if you were to take up the work of an evangelist.

But from the beginning it was not so. This identification between material power and missions arises from mistakes made by modern western Christianity in its recent missionary outreach. But we need to go back to the beginning of Christianity to find out how things were meant to be. And we find this. Jesus Christ came to establish a kingdom not of this world. The power of the kingdom was not military might, nor commercial or economic power, but rather the power of the Holy Spirit. "Not by might nor by power but by my Spirit, says the Lord" (Zech 4:6). This is why Jesus told the disciples to wait in Jerusalem so that they could

be clothed with power from on high. They obeyed, and began to experience what their risen Lord can do in the power of his Holy Spirit. By their witness in the power of the Spirit, the Gospel rapidly spread out into the world. In Luke's recounting of these events in Acts, he is especially intent on making the point that it was from a position of weakness that the Gospel moved forward and captured the places of power and influence for the Lord Jesus Christ. That power has not lessened today. It is by that same power that the Gospel is to be spread across all barriers today, to men and women who are still sitting in darkness and under the shadow of death.

We spend today more than £90 million a year in mission work. With that kind of capital many multi-nationals would have possessed the world if they also had the kind of manpower that the church has today! Why is it that at the close of the twentieth century nearly two-thirds of mankind are still waiting to hear the Good News? The message of eternal life has been entrusted to us for nearly two thousand years, but the majority of people living in our world today do not know Jesus Christ as Lord and Saviour. We cannot say that they have rejected the Gospel. They have not heard it. We who by historical circumstance have been servants, former colonial servants, who still today have no economic power, no influence in the councils of the world, but who have the Holy Spirit indwelling us, can we not prove again in this generation that the Gospel of Jesus Christ is the power of God unto salvation to everyone who will believe? Is it beyond him to do again today through African Christians what he did through the early church? It was done in that day not by power nor by might but by the Spirit of God. And of them it was said, not by their friends but by their enemies, "These men have turned the world upside down."

If we are servants, weak and penniless and powerless, and know it, and cast ourselves upon the resources of God, there will suddenly come into play an aspect of the Gospel which has not been seen for a long time. Men and women will begin to see the power of the Gospel as they have never seen it before. Paul Pierson has rightly observed:

> It is worth noting that during the first three centuries of the Christian era, the Gospel was taken primarily by those who were seen as politically and economically powerless, to the centres occupied by the powerful--from Jerusalem, the colony, to Rome, the metropolis. This was appropriate, since the message told of God who had, in his incarnation, emptied Himself of divine prerogatives, lived as a servant among us, and gone to a cross.

Let us who by circumstance are servants, in the sense that we have no power, submit ourselves to the Lord Jesus Christ and bring again into sharpest focus a demonstration of the power of the Gospel. The Lord is

able through those who have no power humanly speaking, to take the Gospel to those places where power in the world's terms is to be found. To quote Paul Pierson again:

> The non-Western movement with most of its missionaries coming from nations which are not perceived as powerful on the world scene, may make it easier for its recipients to hear the message of a Servant Lord who calls His followers to become servant-people. The self-emptying aspect of the Christian life might again be restored to its rightful prominence and replace the competitive individualism so characteristic of western culture and much of western Christianity. Perhaps when western technology and culture is less obvious, the power of the Gospel will be seen more clearly.

The Lord is not going to make the church in Africa rich so that we may have the privilege of doing missions. Many of the missionaries who brought the Gospel to Africa so many years ago set out with only a oneway ticket for the ship on which they travelled. They did not have bank accounts. All they had was faith in the One who was accompanying them. We are the products of that kind of venturesome faith, and the Lord did not disappoint them or we would not be here! That we are powerless materially is no disadvantage; it is in fact a qualification. Because of their resources, missionaries today from the west are often not taken seriously. People attribute mixed motives to their efforts. But if people see Africans reaching out to other cultures and planting churches while possessing nothing, the world will sit up and take notice. Mission born out of our weakness is that which the Lord is looking for as a contribution of the churches in Africa today. Are we able to rise up to that challenge, in the power of the Holy Spirit, or are we perpetually going to be beggars stretching out our hands to receive from our brothers and sisters from elsewhere, while we sit upon all the treasures that the Lord has given us?

Cross-cultural Mission

The realization that the responsibility for world evangelization belongs equally to the younger churches of the developing countries dawned with power on many of us for the very first time at the Lausanne Congress for World Evangelization in 1974. There we began to learn that we also were expected to participate in taking the Gospel cross-culturally to those who have not heard. Some of us were astounded by this. We had thought that mission always had a white face. We thought its work-force always came from the sending countries of the western world to us in the receiving countries. We thought all we had to do was to receive. But now we were suddenly told we also were to be sending missionaries to other countries. It was a revolutionary concept for many of us.

Remarkable results have followed. In 1974 there were an estimated 3,000 missionaries from the non-western world working in cultures other than their own. Ten years later the number of missionaries from the non-western world had increased fivefold to 15,000. This new missionary work-force represented many different countries, including Nigeria, Brazil, Indonesia, Korea and India. It is estimated that now there are about 25,000 cross-cultural evangelical missionaries from Asia, Africa, Latin America and the Pacific. The non-western missionary force now constitutes nearly one-fifth of the total evangelical mission force, and it is growing all the time.

That is how it ought to be. How is it that we were so slow to learn? We had been brainwashed by the wrong example. We only had to go through the book of Acts to see the way the apostle Paul selected men and women from among the younger churches he was planting, and then trained them as they travelled with him on his missionary journeys. Then, sooner or later, he would send them out to cultures different from their own to propagate the Gospel of Jesus Christ. We had looked at the wrong model, and now we are being forced to look back at the original.

It is in the area of cross-cultural mission that the churches of Africa may yet prove to make their most important contribution to world Christianity, as over the next decades they send willing workers to carry the Good News cross-culturally to people who are yet unevangelized. Against the background of the massive defections from organized Christianity in the west, due to the inroads of secularism, materialism, humanism and Marxism, the church in the third world meanwhile has grown from 83 million in 1900 to an astonishing 634 million in 1980--according to the research of David Barrett. We must plead with the Lord of the harvest to call and send forth into the missionfields many sons and daughters of Africa. If mission work is to be done by the power of the Holy Spirit, and not by the power of money or by any other influence, then we should pray that the Lord will send out missionaries from Africa in ever-increasing numbers to other parts of the world where the Gospel has not yet made an impact.

I think of Rev Okeke from Nigeria. He was sent by his church in Nigeria to England as a chaplain to Nigerian students in the universities. When he arrived he realized his calling was not primarily to Nigerians at all. He did what he could to help the Nigerians, of course, but most of his ministry has been among British people. He has seen so many Britons converted to Jesus Christ. Recently when he was to return to his church in Nigeria, there were many people who wished that he could stay longer in Britain, for a great door of opportunity had been opened up to this servant of the Lord. There were many adversaries indeed, but there was a tremendous harvest reaped while he was there conducting weekend missions in local churches and seeing pastors and church leaders and others converted to Jesus Christ. We have been given tremendous

spiritual resources for mission and we dare not hide them or bury our talents in the ground.

Many Brazilian missionaries have taken the Gospel back to Portugal where their colonial masters came from. You and I can do the same thing, taking the Gospel to those places which brought it to us. The church of Jesus Christ in the third world at this present time has greater spiritual vitality than the churches in the western world have ever had during this century. Even though we are materially weak and poor, the church is strong spiritually. You may not think so, but when I travelled for the Lausanne Committee I would return to Nairobi very discouraged about places in Europe where the church seemed to be dying out. You come back into Africa and enter into a vital worship service, and your spirit is lifted up even if the church is being persecuted.

Recently I made several missionary visits to Germany, where I was privileged to be preaching in the very places from which the Basel missionaries came who first brought the Gospel to my people in Ghana. There I saw some of the graves of those who had translated the Scriptures into my language. I thank the Lord for them. I found myself in the pulpits of their own home churches, preaching to the people of Germany today the same Gospel that these German believers had heard in the last century and responded to. Once converted, they were challenged to bring the Gospel to us in Africa. And there was I, an African, calling their grandchildren's generation back to faith in Jesus Christ. That is what we are being called to do in this generation. We who know the Lord Jesus Christ in Africa today are under new and special obligations. The challenge to Christian leadership in Africa is clear. May God grant us grace to fulfill our high calling.

ENDNOTE

[1]An address given as part of the ACTEA International Lectureships 1988-89, to gatherings of theological students and staff in eleven locations throughout Africa, under the title "Wanted: Servant-Leaders. The Challenge of Christian Leadership in Africa Today." The text of the entire lecture series is to be published shortly by Africa Christian Press.

MORE LIGHT ON THEOLOGICAL EDUCATION IN AFRICA

Paul Bowers

Theological education is widely considered to be among the most strategic factors affecting the future vitality and direction of Africa's rapidly expanding Christian community. Nevertheless theological education in Africa remains among the least documented aspects of African Christianity. In an earlier survey I highlighted a recent advance in profiling the outer structures of theological education on the continent.[1] Here I would like to draw attention to a little known but useful contribution recently made in assessing some of the "inner" structures of theological education in Africa.

To learn about the mood and direction of theological education on the continent, one must reach beyond the external statistical data on theological schools. For the inner dimensions one needs to explore not least the attitudes and values, the opinions and perceptions of those who direct the life and mission of these schools. What do the staff of these schools think? What do theological educators in Africa worry about? What do they feel good about? What do they want changed?

In 1985 the Accrediting Council for Theological Education in Africa (ACTEA)[2] undertook a pioneering survey of the attitudes, values, opinions, and perceptions of theological educators in Africa. Altogether 355 theological educators in sixty-six different theological schools throughout sub-Saharan Africa took part, completing a questionnaire containing 48 questions. So far as is known, no similar survey of this scope has ever before been undertaken in Africa. Though the survey was originally conceived as a preliminary experimental effort, the results proved to be substantial within the parameters set for the project. The responses constitute a new lode of researchable information on theological education on the continent. At every turn the data throws fresh light on the state of theological education in Africa, and suggests new lines of inquiry.

Although the basic results of the survey were published in 1986 (in the ACTEA TOOLS AND STUDIES series, "No. 6: ACTEA Opinion Survey of Theological Educators in Africa"),[3] the implications of this material have yet to be widely noticed. My purpose here is to highlight some of the findings, in order to encourage further attention to this body of data, and to encourage additional research into the areas explored.

All schools contacted for the survey were officially related to ACTEA. In consequence the respondents tend to represent the evangelical component among theological educators in Africa. All administrative officers and regular teaching staff of these schools were requested to answer the questionnaire privately and anonymously. Neither the name of the person nor the name of the school appeared anywhere on the individual forms when completed.[4]

The survey participants represent a healthy cross-section of evangelical theological educators in Africa in several important respects. For example 14.1% of the respondents had doctorates, 45.8% had masters degrees, 20.1% had bachelors degrees, and 20.1% held lower qualifications. (Nearly 70% of respondents "definitely" hoped to pursue further studies; 5.2% responded to the prospect with a weary "no more"). With respect to age, those in their 30s and 40s predominated (64.5%); 26.6% were older, and only 9% younger. Of the Africans responding, 53.2% had studied overseas, and 46.8% had not. Of the expatriates, 53.4% had served in Africa for ten or more years, while 46.6% had served for less than ten years. (Surprisingly, among all respondents only 30.1% had been involved in theological education for ten years or more.)

A balanced sampling, however, was not always achieved. 40.3% of the respondents were African, and 59.7% expatriate, whereas the general figure for evangelical schools in Africa is 48.4% African and 51.6% expatriate.[5] 90.2% of respondents were from anglophone schools and only 7.5% from francophone, whereas the percentages of anglophone and francophone schools in Africa are respectively 69.9% and 26.5%. Similarly 85.2% of the respondents were full-time staff, and only 14.8% part-time staff, whereas the general percentages for theological schools in Africa are respectively 65.7% and 34.3%.[6] In these respects the survey results cannot therefore be probed for reliable data.

One notable finding of the ACTEA survey is that respondents in general seem to have a markedly positive attitude towards themselves, their work and their school (at least when answering questionnaires). Despite the daunting array of problems faced by theological schools in Africa, a remarkable 96% felt that their own school was "mostly" or "certainly" making a worthwhile contribution to the development of leaders for the church in Africa. 91% believed that good understanding exists between their school and the church communities it serves. 78.5% felt that they themselves definitely or at least usually have sufficient voice in the administration of their school.

47.8% are entirely satisfied with their teaching ability, and another 44.6% feel that, while they could perhaps benefit from some help in teaching skills, they generally "do okay". Indeed only a meagre 7.6% confessed an unqualified need for help in improving teaching skills--although twice as many (15.1%) elsewhere stated that they had had no formal training in teaching or education, and an additional 42% had only

had "some" courses in education. Not all assessments were so determinedly affirming. Whereas 60.2% felt staff salaries and other benefits at their school were adequate or even generous, 39.8% were willing to suggest that such amenities were inadequate or very inadequate.[7] And asked if they were overworked at their school, 31.1% said frequently or always, and an additional 51% said sometimes, while only 17.8% said "not at all."

When asked to identify the three major strengths at their school, respondents gave by far the highest rating to the spiritual atmosphere (48.2%). This was followed, surprisingly, by the library (33.5%)--even though libraries are judged by informed observers to be among the greatest weaknesses in theological schools in Africa (for example, at the time the survey was taken only 2% of all documented theological schools in Africa reported library holdings larger than 15,000 volumes).[8] Teacher qualifications received the third highest rating (22%) as a major strength at the respondent's school. Indeed only 7.9% thought teacher qualifications among the most needed improvements at their school (although nearly 70% wanted to pursue further studies). While this generally positive and even optimistic attitude prevailing among theological educators towards their schools and their own work is doubtless salutary, some may feel that a certain lapse in evaluative realism is sometimes detectable.

Realism was more in evidence when respondents ranked the most needed improvements at their own schools. Finances were rated at the top (36.6%), followed by academic recognition of the school (27.6%) and by the library (25.1%!). Also prominently identified as needing improvement were the facilities (24.8%) and textbooks (22.5%). (In a separate question on textbooks, 63.4% reported that textbooks were too expensive, 57.5% that they were hard to get, and 41.4% that they were not contextual enough.)

When respondents were asked to select the five biggest problems facing the church in Africa today, perhaps it is understandable that the largest percentage of these theological educators should specify the paucity of trained church leaders (59.2%). This was followed by inadequate stewardship (46.8%) and inadequate Christian education of laity (43.7%). Other church problems receiving prominent notice were poor administration (35.2%), tribalism (34.9%), theological weakness or indifference (29.3%) and syncretism (28.7%). Granted that a special sensitivity towards <u>theological</u> dimensions of church life should be expected among such respondents, these assessments will nevertheless also seem to many to represent considerable realism about the church's needs.[9]

Respondents were asked which forms of academic recognition would most benefit their school, and also which forms of such recognition their school would most likely be able to achieve. Judged most beneficial were, in descending order, ACTEA accreditation (65.4%), connection with

a local university (45.2%), recognition by sponsoring African churches (40.6%), and government recognition (40%). One might have expected somewhat higher ratings here for government recognition or for a university connection. Regarding which forms of recognition were more likely to be achieved by the respondent's school, the highest ratings went to ACTEA accreditation (55.8%), recognition by sponsoring African churches (33.5%), connections with a local university (24.8%), and affiliation with an overseas school (21.1%). These selections seem to represent reasonable expectations in the prevailing circumstances, apart from the option of establishing an effective connection with a local university, which has in fact rarely proved successful for theological schools in Africa.[10]

Although among the lowest rated problems facing the African church were, rather unexpectedly, foreign dominance (9.9%), insensitivity to social needs (8.5%), and cultural insensitivity (5.9%),[11] respondents were by no means indifferent to contextual issues. Thus 41.4% stated that their textbooks were not sufficiently contextual, 54.6% ranked contextualized theological textbooks a major priority in developing adequate theological life in Africa, and 78% ranked contextualization of the curriculum either a top priority or important for theological education in Africa (5 respondents felt that contextualization of the curriculum was "dangerous"!). The areas of the curriculum most needing contextualized textbooks, according to respondents, were the practical subjects, namely: pastoral theology, worship, counselling, ethics, and Christian education. (The majority of respondents did not rank Biblical exegesis, theology, or church history as priorities for curricular contextualization.)

As to Africanization of staff, 77.2% felt that most or at least half of the staff at theological schools should be African. (1.7% felt that <u>all</u> should be African, and 14.6% felt that ethnic distinctions should be irrelevant.) The response was more ambivalent on whether Africanization of staff was in general going fast enough on the continent: 36.8% thought it was not going fast enough, whereas 29.3% thought the pace was about right, and a striking 30.7% didn't feel they knew (by far the largest "unsure" response for any question in the survey--perhaps suggesting some uneasiness over the question).[12]

Despite the general sensitivity evidenced towards contextual factors, gaps in the contextual <u>awareness</u> of theological educators were sometimes surprising. When offered a list of nineteen better known African Christian leaders, 49 respondents marked that they knew of not a single individual on the list! Though all respondents were ostensibly evangelical, a full 44.1% had not read Kato's <u>Theological Pitfalls in Africa</u>, 54.3% had never read the EAST AFRICA JOURNAL OF EVANGELICAL THEOLOGY, and 34.4% had rarely or never seen the ACTEA BULLETIN--which has been going regularly for many years to each of the schools participating in

the survey. Keeping contextually current may not be as prominent a practical value as one might expect.

In considering course subjects suitable for the curriculum of theological schools in Africa, respondents lay special emphasis on those non-traditional subjects associated either with the social sciences or with the African context. Thus African church history, African traditional religion, Islam, church and government in Africa, and African culture were all given a high rating (though, curiously, African music and literature did not receive so high a rating, and only the lowest rating went to African art). Psychology, anthropology, and sociology were also rated highly (economics was not, and political science was given the lowest rating in this category--even though both subjects may have unexpected relevance to church operations). In general the responses suggest an encouraging openness to innovation in curricular development, especially in relation to the African social context.

Asked what should be the top five priorities for developing theological life in Africa, the largest number of respondents chose contextualized textbooks and theological workshops for pastors (54.6% each). The other top three priorities selected were scholarships for advanced studies (45.4%), theological journals (44.2%), and consultations for theological educators (43.7%). The lowest ratings went to associations of theological schools, associations of theologians, and theological students fellowships. Nevertheless, when asked in a separate question about the potential benefit of regular contact among theological schools in their area, fully 88.2% said this would be useful or very useful (2.9% reported that there were no schools near them). Perhaps the concrete suggestion of inter-school contacts in their own area generated greater immediate appeal among respondents than did the abstract notion of associations of schools.[13]

The questionnaire may have induced a reaction in some respondents, a "disgruntled" factor, which in turn may have affected the reliability of some of the responses. Thus 7 respondents answered that they were not interested in seeing the results of the survey, 6 that they didn't want to answer such a questionnaire again, and 3 that contact among schools in their area would be "a waste of time." This disaffected mood may help explain some other interesting responses. Thus within an ostensibly conservative Protestant group, 9 respondents chose to affirm that Roman Catholicism has "proved generally consistent with biblical Christianity." In some instances this answer may certainly have represented the respondent's honest opinion, but in the circumstances it seems more likely that this response in most cases represents more a measure of annoyance with the question. This may then help explain why 3 respondents marked that salvation is "frequently" possible by means of traditional African religion, and why at least 16 others felt that salvation was "sometimes" possible by that means. Alternatively this particular question may have proved ambiguous, so that some took it to

be asking whether African traditional religion could ever serve as a point of contact, bridge, or preparation for the Gospel.

The Association of Evangelicals of Africa and Madagascar (AEAM) proves itself effective in winning familiarity and acceptance within this key segment of its intended constituency. Offered a list of well-known organizations and movements, 49.3% of the respondents gave AEAM an approved rating (only the Lausanne movement secured a higher rating, 55.5%; WEF came third with 38.6%). Similarly, the AEAM general secretary, Dr Tokunboh Adeyemo, is the African Christian leader whom the largest percentage of respondents (38%) have actually met (23.7% had met Osei-Mensah, 22.3 % Kato, and only 8.7% Mbiti). Adeyemo was also rated among the top three leaders who have made the most beneficial contribution to African Christianity (by 47.9% of the respondents). Kato was so rated by 48.5%, Osei-Mensah by 30.4%, and Mbiti by 19.7%.

It is instructive that approval ratings for various theological traditions were divided fairly evenly among covenant theology (21.4%), the charismatic movement (20.3%), and dispensational theology (19.7%). Given the group being sampled, it is not unexpected that the WCC, AACC, liberation theology, black theology, and liberal theology each attracted less than 4% approval ratings (many will be surprised that such traditions received any rating).

In summary the survey seems to indicate a generally positive attitude among evangelical theological educators towards their schools and their own work, a healthy realism towards improvements needed at the schools, towards problems of the churches, and towards academic recognition. In addition, both an appropriate sensitivity to the issues of contextualization, and an openness to innovative development of the curriculum, are in evidence. Less concern was shown about expatriate influence in the church than might have been expected, though the emphasis on African staffing of the theological schools was appropriately strong. Positive assessments at times seemed less reliable with regard to the theological educators themselves and the strengths of their schools. The degree of actual familiarity with particular elements in the African Christian context was also in some respects disappointing. Despite the evidence of marked theological diversity within an evangelical frame of reference, respondents also showed significant interest in fellowship and cooperation among theological educators and theological schools.

There is more that can be learned about the opinions and attitudes of theological educators in Africa from the data gathered for the ACTEA survey. And of course there is much more that we would like to know, beyond what is available there. The benefits that would derive from further research are everywhere suggested by the material. But here at least is a beginning in sketching out an "inner" profile of theological education on the continent. Here is more light on this hitherto largely neglected topic in the study of African Christianity.

ENDNOTES

[1]See my article, "New Light on Theological Education in Africa" EAJET vi.2 (1987) 13-21. A revised and corrected version of this material was subsequently issued under the same title as ACTEA TOOLS AND STUDIES No. 9 (Nairobi: ACTEA, 1989), and an abbreviated version has just appeared in the EVANGELICAL REVIEW OF THEOLOGY xiv.1 (1990) 57-63.

[2]ACTEA is a network and support service for evangelical theological education in Africa, now linking more than 170 theological schools and programmes throughout the continent. Approximately one-sixth of the schools are involved in ACTEA's accreditation services. ACTEA, founded in 1976, is a ministry of the Theological Commission of the Association of Evangelicals of Africa and Madagascar. Further information may be obtained by writing to: ACTEA, PMB 2049, Kaduna, Nigeria.

[3]Nairobi: ACTEA, 1986. This may be ordered at $3 a copy from: ACTEA, PO Box 60875, Nairobi, Kenya (cheques should be made payable to "ACTEA").

[4]The schools which participated in the survey are listed at the end of the 1986 survey report (see reference in note 3 above).

[5]The age patterns of the survey respondents, however, offered encouraging implications for the future progress of Africanization. Among Africans taking part in the survey 60.6% were under forty years of age, while only 10.6% were fifty years or older. In contrast, among expatriates taking part in the survey 32.4% were under forty, and 38.3% were fifty or over.

[6]For the general statistics on theological education in Africa given in this paragraph, see the reference in note 1 above.

[7]Throughout the survey, the opinions of African and expatriate respondents ran generally parallel on the majority of issues, more so than might have been expected. This makes all the more interesting those points at which the pattern did not hold. For example, of those who ranked staff salaries among the three most needed improvements at their school, 68.8% were African and only 31.3% expatriate. Similarly, when asked regarding the adequacy of salaries at their school, among African respondents 41.3% thought salaries were adequate or generous, while 58.7% thought salaries were inadequate or very inadequate. Among expatriates 73.6% felt positive about salaries, and only 26.4% thought them inadequate or very inadequate. Does the fact that expatriates often do not receive their salary from the school where they work in Africa sometimes render them less sensitive on this issue?

[8]See the reference in note 1 above.

[9]Some interesting disparity is evident, however, between African and expatriate responses on the major problems of the African church. For example, among those selecting inadequate stewardship, 24.5% were African and 75.5% expatriate; of those selecting inadequate Christian education of the laity, 31.4% were African and 68.6% expatriate; of those selecting narrow-mindedness, 76.5% were African and 23.5% expatriate. Among African respondents alone, the top five selections were

(in descending order): too few trained leaders, poor administration, tribalism, inadequate Christian education of the laity, and loss of evangelistic zeal. Among expatriate respondents, the ranking was: too few trained leaders, inadequate stewardship, inadequate Christian education of the laity, tribalism, and poor administration.

[10]African respondents more so than expatriate respondents were impressed by the benefits of affiliation with a local university, and also thought such an achievement possible for their school. This was true as well regarding the benefits and possibilities of being able to prepare students for an external degree examination overseas. On the other hand, expatriate respondents were more inclined than were African respondents to think that their school could secure recognition through affiliation with an overseas school.

[11]However, 20.5% of African respondents marked "foreign dominance" as a major problem, over against only 4.3% of the expatriates!

[12]Regarding the extent to which the staff of theological colleges should be Africanized, African respondents were only modestly more favourable to higher numbers than were their expatriate counterparts. Thus 44.6% of the African respondents felt that staff of theological schools should be "mostly" African, while 35.3% thought that at least half of the staff should be African; the comparable figures for expatriate responses were 38.8% and 37.3% respectively. (12.9% of the Africans and 15.4% of the expatriates thought that such ethnic distinctions should be irrelevant). But with respect to the pace of such Africanization the differences were more marked. 43.5% of the Africans thought the pace was not fast enough, while 32.8% of the expatriates agreed. Only 24.6% of the Africans thought the pace was "about right", matched by 32.4% of the expatriates. (26.1% of the Africans were "unsure" on this issue, as were 33.3% of the expatriates.) Some may have expected even greater differences on this important question, but the degree to which the opinions did differ here should serve as an appropriate warning, and a stimulus to better achievement.

[13]Regarding attitudes towards theological education by extension (TEE), a large number of respondents (38.5%) thought TEE to be less suitable or much less suitable than residential schooling for training church leadership in Africa. An almost equal number (39.1%) considered TEE and residential schooling to be equally suitable. Only 13.3% judged TEE to be more suitable or much more suitable. (Within this sampling, African respondents were less likely to consider TEE and residential schooling equally suitable--31.2%, and more likely to think that TEE was less or much less suitable--42.8%.) Those wishing a rapprochement between TEE and residential schooling in Africa will need to take account of these findings. Regarding impressions among respondents about the availability of post-graduate theological studies within Africa, perhaps existing post-graduate theological programmes need to upgrade their publicity within this strategic body of opinion-makers, since only 51% affirmed that one could find entirely suitable places on the continent for theological studies at masters level (23.2% said such opportunities did not yet exist, while a further 25.8% weren't sure or didn't know.) That these findings were registered in 1985, when many such programmes were relatively new, must of course also be taken into account.

DEVELOPING AN AFRICAN MISSIONARY STRUCTURE[1]

Yemi Ladipo

A. Introduction

The African church is considered tc be the fastest-growing church in the world. This reputation is not something African Christian thinkers are always comfortable about, for the following reasons:

(1) This worldwide reputation makes the African church complacent. "Growing pains" are sometimes used to cover a multitude of sins, for example:

- -Lack of pastoral concern on the part of church leaders.
- -Lack of financial accountability.
- -Lack of emphasis on discipleship, and training in a holistic life style.
- -Lack of discipline in attitude to work.
- -Lack of love among the brethren.
- -Lack of Biblical teaching of tithing, and so forth.

(2) The phenomenal growth of the African church is often used as a valid reason for continuing dependence on foreign funds and personnel. Perpetual dependency leads to a "Dead Sea" syndrome. Very little foreign aid comes with no strings attached. No church can truly come of age as long as she continues to live on handouts. The fact that there is a more expensive fleet of cars parked outside an average urban church in Africa than there would be in Britain is a clear indication that the African church is not quite as poor as the world is made to believe. It is common knowledge among experienced missionaries that the African church somehow manages to find money locally to do what they consider to be a priority.

(3) For decades the image the world has had of the African church is that of a fat baby, growing fatter every day but never growing up! She is forever on milk, not on solid food which is prepared in Africa and fit for international consumption. That is the reason why the apparatus of virtually all external missionary agencies operating in Africa is designed for sending.

The task we face is first to seek to convince our African church leaders that a child who gets fatter every day is not necessarily a healthy baby. Numerical growth in church membership needs to be harnessed into producing faithful, maturing disciples of our Lord Jesus Christ, able to minister cross-culturally and internationally. A church not involved in mission will forever be a mission field.

Secondly, our task is to convince the rest of the world that the church in Africa has come of age and is able and willing to make her contribution to the world-wide missions of the Church universal. Foreign missionary societies operating in Africa must be encouraged to overhaul their traditional structures to receive missionaries from Africa. Genuine reciprocal partnership in world mission gives validity to the unity of the body of Christ.

B. Obstacles to Developing an African Missionary Structure

(1) Obstacles from Within the Church in Africa

There are enough problems inherent in the multi-cultural nature of the African church and the vastness of the continent. In addition to this, the church in Africa unfortunately reflects the problems of the society at large (e.g., ostentatious living, corruption and lack of accountability, power struggles, and so forth). We must know what it means to be a holy people in the world before we can be effectively involved in world mission. Other problems needing to be addressed are the following:

(a) Tribal insularity stands in the way of making the best use of our limited human resource. Tribal affiliation comes before spiritual leadership qualities when it comes to making church appointments.

(b) Lack of freedom to move with the Spirit hinders individual responsiveness. Willing submission to the will of the community is a great asset in the African traditional way of life. However, for the Christian Church, doing God's will must be her pre-occupation. In all things Christ must be pre-eminent. Individual Christians must have the freedom to seek God's will, while being prepared to have their understanding of His will validated by the leadership of the church. Missionary service is not by conscription but by voluntary submission of individual Christians to the perceived will of God. It is not uncommon in the African church for well-trained, gifted church ministers who are considered to be trouble-makers by their bishops to be "sentenced" to terms of missionary service in remote parts of the country or as teachers in a Bible College!

(c) The African church suffers from a misapplication of productive efforts. Theologically trained ministers end up doing administrative jobs (for which they are not qualified) instead of

"equipping the saints for the work of ministry." Thus the church suffers a double loss: of money spent in training the ministers, and also of the services of their most able leaders.

The reason for the above is twofold. First, further education in the context of secular Africa is regarded to be a shortcut to promotion and success, and parish work does not seem to attract the attention of the ecclesiastical power-brokers. Provincial or diocesan officers are better paid than parish ministers and such administrative positions provide a higher visibility and also a power-base from which to climb the ecclesiastical ladder, especially for the ordained clergy.

Secondly, sometimes theologically trained and gifted pastors are shunted into administration or into theological colleges because they have become a threat to the denominational leaders. Thus able young leaders become frustrated and can even pass on their frustration to potential leaders who are in training.

(d) Lack of internationally acceptable currency restricts the scope of operation. Many African countries suffer from a chronic economic situation because of the devaluation of local currency. The cost of sending and supporting missionaries abroad is beyond the reach of the African church due to the high rate of exchange. A way has to be found around this problem before the concept of sending African missionaries overseas can be embraced by the African church.

This matter of foreign exchange is a slippery slope for many African leaders. In many countries you need foreign exchange to buy spare parts for your aging car, typewriter, duplicator, clerical attire (!), communion wine (!), water pump, electricity generating plant for the church hospital, and so forth. The temptation to embrace foreign initiated projects as a means of receiving foreign aid is a temptation that very few African leaders are able to resist. The Bible-training programmes, on-going training for clergy and printing of Sunday School materials are sacrificed as trained evangelists become tour guides and translators for development workers!

(2) Obstacles from Outside the Church in Africa (i.e., from the existing Western missionary societies operating in Africa)

Very few of the missionary agencies operating from the West are able to embrace the idea of receiving African missionaries within their existing structure. Moreover, to do so, they have to overcome some major obstacles including the following:

(a) The present mind-set of the home supporters, which is geared to sending only. Sincere and committed Christians in the West instinctively think that missionaries go out from their "civilised"

society to the "dark and alien" parts of the world. Christians in the West need to be taught that the Great Commission was given to the whole Church and that the church in Africa has a vital part to play in the international mission of the church.

(b) The fear of moratorium on Western missionaries. The church in Africa will continue to welcome missionaries with spiritual depth and qualifications to meet their needs, people called by God, able to give and receive, mission partners willing to serve under national leadership. Reciprocal partnership, not unilateral moratorium is what the church in Africa is advocating.

(c) Fear of losing financial support at home. Sending the privileged to work among the under-privileged is highly marketable. It appeals to people's consciences so they give financial support. It is feared that the reverse will not bring in the money because the infant church of Africa will be deprived of their very few able leaders. It is, however, good to remember that most people who ended up on the mission field from the West were people the home church could ill-afford to lose because of their exceptional dedication. Should the African church be denied the same opportunity?

As an African missionary in the UK, I can honestly say that the church in the West needs the simple but enthusiastic faith of the African church to cope with the challenge of surviving as a minority group in an increasingly pluralistic and multi-faitn society. My guess is that missionary societies that are committed to genuine partnership in mission will continue to operate in the 21st Century.

(d) Contentment with maintaining the status-quo. Missionary societies by and large have not been able to make the much needed adjustments to meet the needs of the changed and changing situation on the mission field. Since the sending of missionaries is one-sided, they have not been able to negotiate with the leaders as equal partners. The supply of missionary personnel remains firmly in the hands of the missionary societies but control over specific location assignments on the field is in the hands of national leadership who are often too busy to provide effective supervision and spiritual support. Very few missionaries find fulfilment working on the periphery of the national church life. This may be the main reason for the rapid turnover of missionaries in many countries in Africa. Those who operate on the periphery cannot really belong.

C. What Kind of Missionary Structure is Suitable for Africa?

Dynamic missionary structure cannot be programmed. It must be allowed to evolve. It is likely that this structure is going to take different

forms reflecting the rich diversity of the African continent. In some parts it may be diocesan, in others provincial, national or international. However, in order for the structure to be dynamic it would need to make room for the following elements:

(1) Sufficient local or national support to get it off the ground.

(2) Individual Christians must be given the opportunity to respond to the call of God to go out as a missionary with the validation and support of local leadership. (I do not mean a bishop alone but a godly group of praying and supportive people whose job it is to recruit missionaries.)

(3) Missionary training which will equip the would-be missionary for the specific job he or she is called to do. Such training needs to be Biblical, cross-cultural, practical, and relevant. An ideal situation for training is to have together as participants candidates from the receiving and the sending countries as a visible demonstration of genuine partnership in mission.

(4) However the missionary organization raises funds, it is important that it has freedom to act creatively and decisively in pursuing its missionary objectives.

(5) Freedom to promote the work of missions and encourage church involvement in its area of jurisdiction.

(6) An administrative infra-structure which is able to respond quickly to the needs of its missionaries on the field and when on deputation.

(7) Good lines of communication with the church authorities who are hosts to its missionaries.

(8) Its missionaries should generally be paid national wages where they serve under a reciprocal arrangement. One way out of the international currency exchange problem is for the sending country to be responsible only for the air-fares of its missionaries and deputation expenses while on home leave.

(9) Duration of overseas service of the missionaries should not be such as would lead to permanent dependency.

D. How to Put a Missionary Structure into Operation

The support of national leadership is crucial. The concept needs to be discussed widely in the hope that some national church leaders will run with it and others will catch the vision. Operating a missionary agency

is a costly business and the African church will have to count the cost. Securing the right calibre of African missionaries to serve internationally may deprive the African church of some of her able leaders. The African church may have to give a tithe of its leaders to strengthen the worldwide Church.

Recommended Stages are as Follows:

(1) Biblical teaching on cross-cultural mission needs to be taken seriously, and missionary openings for African missionaries on the international scene need to be shared.

(2) A group of African leaders should consider the operational structures of the various missionary societies in Africa in the light of Scripture and make recommendations for setting of structures that are both Biblical and African.

(3) The exchange of church workers on an international basis for six months or one year will help to increase missionary awareness and give opportunity to assess the actual demand for African missionaries.

(4) Indigenous missionary societies will have to have international outlets for their prospective missionaries. Some form of reciprocal partnership arrangement could be worked out between some Western missionary societies (with long, traditional links with the church in Africa) and the indigenous missionary societies. Such an agreement could include missionary recruitment, exchange of personnel, training curricula, placement and supervision on the field, currency exchange, and so forth.

E. Conclusion

In seeking to set up a missionary structure for the church in Africa our aim is to increase international missionary awareness and to challenge the church in Africa to be part of God's solution to the needs of the world. To demonstrate that she has come of age, the church in Africa, in cooperation with the rest of the worldwide Church, must become active in world mission.

ENDNOTE

[1]A paper delivered at the African Missionary Seminar held 8-15 September 1987 in Nairobi, Kenya. Reprinted with permission from the report of the Seminar, Crossing Cultures for Christ, eds. Robert Oehrig, Rhena Taylor, and Diane Omondi (Nairobi: Daystar University College, 1987). Orders for the complete report (110 pages) may be addressed to: Daystar Research Department, PO Box 44400, Nairobi, Kenya.

URBAN MINISTRY AND THEOLOGICAL EDUCATION: AN INTEGRATED APPROACH

Tom Austin

1. The Urban Challenge

Urbanization is happening on every continent, including Africa. It is happening at different rates and at different levels, but that it is happening is undeniable. The overall process in the world is a movement away from the rural areas to the urban areas. The nations, *panta ta ethne*, are moving to the cities.

But the Church has yet to make that move, intellectually, psychologically and strategically. We are unprepared for ministry in the city. Our heritage and our training have not equipped us for the demands of urbanization. And the adjustments we are making are slow and less than strategic. As Roger Greenway says:

> I see the Church of Christ at large as standing right at a crossroad. This is the choice between commitment to the difficult urban battlefield where the hearts and lives of millions are at stake, or withdrawal into isolation from the harsh realities of such a world (Greenway 1989, 2).

The tendency of the Church has been to dabble in urban ministry, to seek to fulfill urban ministry from the suburb and from the compound. We must come to grips with reality, face the challenge squarely and get on with the Great Commission. For this challenge will not go away. We cannot continue to stand outside the city, calling for those inside to come out and join us. The Church must become part of the city, integrated into the city in order to capture the city for the Kingdom of God.

In order to do this, the Church must cooperate in a Kingdom community within the secular city. We must bring a holistic ministry to the whole person. This, of course, takes us beyond our theologies, our liturgies, our offices and our sacraments to their application in the city through quality of life, interpersonal relationships and the work of service (Rooy 1979, 198). Thus the Church is called to live out the reality of the Kingdom within the city.

What does this mean for theological education? Is there some kind of special theological education needed for urban ministry? Do we need to re-evaluate and re-think our own philosophies and strategies and curriculums in light of this challenge to the Church? I think the answer must be yes. Is not the role of theological education to equip the future leaders of the Church to be leaders in every way? As someone has written: "Seminaries must seize the problem of world-class cities and develop a total strategy for meeting the crushing needs of the heart, spirit and body" (Trinity World Forum, Fall 1984). And Roger Greenway has said: "Theological education must provide the theological perspective, practical training, and strong motivation to make the Christian faith a transforming power in the cities throughout the world" (Greenway 1989, 2).

We must equip our students for leadership and responsibility in a Church whose context is changing. As the Church's context of ministry changes more and more from a rural to an urban setting, so too must our patterns of theological education change. The Church is demanding that its leadership be trained for the ministry that is before it in a modern, complex urban world. Sidney Rooy states that we must prepare our students to create a spiritual-corporal community which promotes the reconciliation of men with God and with one another. We should prepare our students to carry out a shared ministry that incorporates each member according to his gifts. The demands of urban ministry require an equipped and mobilized laity. We should prepare our students to re-evaluate their own lives and ministries, and to be flexible enough to change in light of the task and the context of their ministry. We should prepare them to put into action programmes of love and justice (Rooy 1981, 182-193).

> Theological education for urban mission must equip Christians for making their faith a lived-out reality. This requires an education that is contextually aware and a theology of the city that moves beyond pietistic retreat. When Christians enter into a responsible relation with their fellow city dwellers, show what it means to be obedient disciples of Christ, and give a living testimony of faith in Him, urban mission will take on new relevance" (Rooy 1981, 193).

2. An Integrated Approach

Assuming that we have taken the urban challenge seriously, what direction should we take in fitting theological education to help meet that challenge? What courses do we teach, how are they to be taught, and who is to teach them? It seems as if more is needed here than just adding a course or two to an already full course-load, and more is possible. Providing an occasional elective course is a good start, but it is only giving honorable mention to a very urgent need. This will

hardly prepare our students adequately for urban ministry. Even providing an urban track within our degree programmes will not do the job thoroughly enough. It may be extremely beneficial for those few students who have that particular interest, but it will not touch all of the students who truly need this kind of training. Of course providing individual courses in urban ministry is important, even necessary. But this cannot be the whole answer in preparing our students to take on the challenge that will transform the city for Jesus' sake.

I believe that what is needed is a redesigning of our theological education to incorporate an urban ministry perspective into the entire structure of the school. We need to "leaven" the whole programme with an urban influence if we are to do the job right. We need to consider adopting an integrated approach to the task of equipping students for the urban challenge before the Church.

Traditional models of theological education have received much criticism not least because they are so often non-applicable to actual ministry or because they do not provide a unified programme of studies. The answer proposed for such deficiencies has usually been some form of integration--some means of bringing together all the parts of the theological educational process into a single whole, so that everything works in harmony with the surroundings at the same time. This means that the knowledge to be conveyed from many different sources is brought together to form new knowledge and a more holistic view of reality (Clarke 1986, 75). This also means that the theological educational experience is designed as a totality. As Wilson Chow explains, no one aspect is to negate the other, as though the presence of one would imply the absence of the other. All aspects are mutually pervading. This means for theological education that it should be academic, it should be spiritual, and it should be practical. Each aspect should presuppose, imply or contain the others (Chow 1982, 51).

Such an understanding of the task of theological education takes us beyond the educational programmes and the courses we offer. It takes us beyond the internships and the field ministry we require. The concept of integration in theological education embraces the location of the campus, student and faculty housing, chapel programmes, extra-curricular activities of every kind, and all the relational dynamics within the school community.

The reason that all these aspects must be included is that our purpose in theological education is not only to impart knowledge and to prepare our students for a vocation, but also to change or solidify a person's convictions and to help the person develop a biblical philosophy of life and ministry. In order to do that, we must speak to a person's total life, not just to his mind. We want to develop the whole person.

Consequently, we must provide a holistic, integrated approach that touches every aspect of the person's life.

Indeed, this is the nature of the Church's task. The Church seeks to minister to the whole person. It seeks to have a holistic ministry to the individual and to the community. It seeks to minister to people spiritually, physically, psychologically, emotionally and intellectually. Therefore the nature of theological education should be to equip students to have such a holistic ministry. To do this, theological education must provide holistic, integrated training for those students. And if the context of the Church increasingly demands preparation of students for urban ministry, then I suggest that such preparation for urban ministry is best pursued in theological education by means of a holistic, integrated approach.

3. A Strategy for Integration

After coming to grips with the urban challenge, after realizing the role and responsibility of theological education in meeting this challenge, and after acknowledging the desirability of a holistic, integrated approach to preparation for urban ministry, the remaining step is to devise a strategy to meet this challenge.

Put very simply, we need a strategy that will lead to the urbanizing of our theological schools. We need to accept the city, to become a part of the city. We need as schools to allow the city to infiltrate our walls and to become a part of ourselves. We need to begin to listen to the cries of the city with "urban ears", and to see its needs with "urban eyes". We must learn to approach our entire task from an urban perspective.

I would like to propose a plan for the integration of urban ministry into our theological educational programmes, in a three-fold process which would urbanize our institutions throughout. The order of this process is very important. The first step in this plan of integration would be to urbanize the administration and the faculty. This is the foundational step which sets the stage for the rest of the plan. I believe that some of the efforts made in the past have not worked well because this step was not completed, or possibly was never begun. We must realize that unless the entire administration and faculty understand the urban challenge, and are motivated and equipped to be involved in their professional area, as well as in their personal ministries, we will not make the impact that is needed. We must understand that the urban challenge is too large to be left to a few scattered professionals. Everyone in his specialized area has his part to play in urbanizing theological education.

It is important for the administration to be urbanized in order that the administrative structure will support the emphasis of the school. It is the administration of a school that supervises the overall training of the students. By urbanizing the administration, the departments and the area specialists will not work in isolation but will be led to coordinate their programmes with each other. The deans, the field ministry coordinator and others will then provide the leadership to mobilize the school in this common direction and emphasis.

The role of the administration in coordinating and supervising such a process could be formal or informal depending upon the ethos of the school. It seems that the best approach in the beginning would be to cultivate a favourable atmosphere and opportunities for discussion and the sharing of ideas. Later the faculty could be asked in their course evaluations how urban mission was being integrated into their particular courses. As the plan progresses, actual involvement in urban ministry could be strongly encouraged for both faculty and administration personnel.

The faculty as well as the administration must be urbanized, because it is the faculty who determine the content of the courses, and who communicate the purpose and vision of the school. So how do we urbanize the faculty? They must first of all be committed both corporately and individually to facing the urban challenge. To try to bring this integration about without this kind of faculty commitment is only to lay an urban cloak over the atmosphere of the school. Our desire is to permeate the school with an urban perspective. It is, therefore, important that all involved have the opportunity to discuss the new direction and emphasis, to ask questions, to voice concerns, and to give input. Commitment will come more easily when there is a sense of ownership among the faculty.

The process can also move forward more effectively if there is a resource person who could be used to heighten the urban awareness of the faculty and the administration. He would have special training in the field, and motivation to do research, so that he could pass information to other faculty members according to areas of expertise and need. He could make himself available to faculty members to generate ideas and to discuss possible course content changes or additions. He could arrange for speakers, films or even seminars which would help the faculty to grow in their understanding of urban issues and the role of theological education.

Another important step towards urbanizing the faculty would be for them to live and minister in the city. This may not of course be possible for some because of the location of the institution. But wherever possible, the faculty should be encouraged to experience, at least to some degree, the problems and opportunities that the urban minister

experiences. This will remove their teaching in theology, Bible or homiletics from the theoretical to the real world of the urban minister serving in the urban church. They will also see the plight of the urban dweller and be able to provide a more personal and compassionate example to their students.

The principle is this: "to minister one must know the city, not only generally and theoretically, but specifically and personally" (Scanlon 1984, 175). This principle must be emphasized for theological educators as well as for ministers. To convey the vision for urban ministry, we must have the vision. To inform others about the issues of urban ministry, we must be informed. To train others for urban ministry, we must be experienced in urban ministry. With an urbanized and mobilized faculty and administration, the plan of integration is only a matter of time and process.

The second step in the plan of integrating is to urbanize the curriculum. In a sense we can say that the curriculum of a theological institution is the total programme in context. This means that not only do we offer courses in urban ministry, but even more importantly, we bring the urban emphasis into the existing courses. It means that we expose our students to the realities of African urbanization throughout our programme.

We need to present the city as strategic both in the Bible and in Church history. We need to teach the theology of the city in our theology courses. We must let the city have its biblical place in our ecclesiology, our eschatology, and even our Christology. We must let the city have its biblical place in our practical theology as well. We must teach and model how to evangelize, disciple, counsel, motivate, preach to and pastor the urban dweller. We must teach how to plant and grow a church in an urban setting. All of this can be taught in the classroom, but it also needs to be modeled and experienced in the city. Field ministry and field-based education, as well as internships, would be extremely valuable in this connection. Beyond the classroom, the student should receive supervised experience in urban ministry.

There are also many other activities of a school which should be fitted into the programme for educating the students for urban ministry, including chapel programmes, forums, seminars, retreats, conferences, special workshops, days of prayer, and so forth. Campus relationships are also very important as part of an urbanized curriculum. Faculty and students should discuss urban issues at tea or at meals, whether on campus, in restaurants, or in homes. This extremely valuable method can be used to clarify issues, to solve problems, to expand areas for discussion, and to bring greater cultural insights for ministry (Clarke 1986, 76).

In our curricular programme, the city becomes our laboratory. It is where we put into practice our theory and our ideas. Sidney Rooy suggests that learning the context of the ministry should be the first course in theological education. It is essential for effective education and for effective ministry (Rooy 1979, 203). Our campuses may be "hallowed ground," but the city is not. So our curriculum must provide our students with the practical training and experience in the urban context that would help to make their future ministries more effective and more fruitful.

The third and final step of the plan of integration is to urbanize the students. This is nothing more than the urbanized faculty and administration applying the urbanized curriculum to the student community of the institution. This is done by transmission and praxis, by instruction and experience. Learning should not only come from lectures and textbooks, but also from experiences and relationships with faculty, other students, people in the community, the urban culture itself, and from actual ministry in the city (Clarke 1986, 80). By experiencing the city, students would be able to identify its problems and to see needs of the urban dweller. They would begin to wrestle with how the city and the Church can solve the problems and meet the needs. They would learn how to proclaim the gospel, how to provide community, and how to serve in the city. They would learn how to stimulate other Christians to urban ministry through communicating and demonstrating their own vision and purpose.

Conclusion

If the projections for African urbanization are correct, it would seem that we are not hopelessly behind in equipping the leadership of the Church for urban ministry. However, the next few years are crucial for us. We must start now with a major, well-planned thrust towards an integrated approach to urbanization in our theological schools. It is important that we continue to discuss and to think together. Yet it is equally important that we begin to act together. May the Lord give us wisdom and courage as we "stand in the gap" for the great cities across this continent.

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African Christian Theology: An Introduction
by J. N. K. Mugambi
(Nairobi: Heinemann Kenya Ltd., 1989)
152 pages; Ksh 99/50

As the literature on African Christian theologising continues to grow, we will discover the thoughts of people other than such first generation African theologians as J. S. Mbiti, H. Sawyer, B. Idowu or E. Fasholé-Luke. This is a welcome sign of vitality. Dr Mugambi is Chairman of the Department of Religious Studies at the University of Nairobi. Though not a newcomer to the scene of African Christian theology, Dr Mugambi represents another voice in the ongoing conversation. The publishers are therefore justified in presenting this book on its back cover as contributing "to the growing literature on African Christian theology." They also claim that it has "a significant emphasis on the East African perspective" and "will be useful for pastors, teachers and tutors of Religious Education, and also for students and trainees in theology at all levels." How valid are these claims? Can one really deliver these goods in less than 150 pages of actual text? We shall seek to answer these questions by first examining the structure of the book and, secondly, by looking at some aspects of its contents.

J. N. K. Mugambi has structured his work in four parts, for a total of twelve chapters. Parts One and Four have only one chapter each, whereas Parts Two and Three have four and six chapters respectively. In Part One the author deals with matters related to the definition of African Christian theology. Dr. Mugambi devotes Part Two to African Christian Missiology. He examines Christology and Ecclesiology in Part Three and treats Eschatology in African Christian Theology in Part Four. One is left wondering why he maintained such a structural imbalance, since he does not explain it anywhere in the text. It is true that chapters one and twelve (or Parts One and Four) seem to stand on their own. Perhaps they should have been made into appendices or become part of another work. This points to what one detects to be a technical problem with the present book: it does not have an overall theme. The twelve chapters could be better considered as a collection of essays on African Christian Theology.

The foregoing comments should not be taken to mean that Mugambi is wrong to present collected essays to the public. Rather, my intention is to indicate how difficult it is to offer a general evaluation of the book. One almost needs to proceed on a chapter by chapter basis, but that

cannot be done here. One is left with selecting some aspects of the contents for scrutiny. This involves risk and may be unfair to the author, but it is the most reasonable course to take.

Mugambi comes closest to stating a theme for the book when he writes on p. 12 that "*liberation* is the objective task of contemporary African Christian theology" (italics in original). He sees liberation as the fundamental issue in Africa today. He explains that salvation is a theological concept and liberation a socio-political one; and, he says, they are "two sides of the one coin" (pp. x and 12). While I agree that salvation and liberation are indeed related, it is questionable whether the concept of salvation is always clearly theological and that of liberation always socio-political, either in the Bible or in Christian theological discourse in general. The distinction he makes, however, leads him to suggest that "salvation is an eschatological goal which in the final analysis is utopian, but necessary as a corrective check to remind mortal men and women that total liberation is not attainable in the historical dimension of human existence" (p. xi). Unfortunately, Mugambi does not elaborate on this important point of his book. He simply states it as if there were agreement with him on this. Some people may indeed take Mugambi's opinion here as a self-evident truth, but he has not given sufficient argumentation why one should agree with him. In particular, he needs to answer two questions: on the one hand, if salvation is utopian, why would it be necessary? On the other hand, if liberation "is not attainable in the historical dimension" of our lives, why is it not utopian? Mugambi shows here that his arbitrary distinction between liberation and salvation cannot be maintained. Salvation and liberation are one and the same thing with two components. In that sense, salvation is just as socio-political as liberation is theological.

Regarding African Christian theology, Mugambi contends that "the Gospel should help [Africans] to live more fully, more abundantly, as *Africans*. They do not have to copy the norms of European and American missionaries" (p. 10, italics in original). While the book contains comments, here and there, on the need to root the gospel message in the cultural and religious realities of Africa, this topic is more clearly addressed in chapter 12, in the section dealing with "Cultural Traditions and Destiny." Mugambi argues forcefully for the indigenization of Christianity in Africa. Others, myself included, have done the same in various places and on numerous occasions.

Mugambi is right in his assertion that some African Christians have a negative evaluation of "their own [non-Christian?] cultural and religious traditions" (p. 133). He is also right when he claims that "some of the most outspoken opponents of the indigenization of Christianity are staunch African Christians fully indoctrinated to denounce their own cultural roots by missionaries who have not [?] done the same" (p. 133).

The footnote at the end of this assertion cites Kato's *Theological Pitfalls in Africa* as an example of such negative evaluation of African cultural and religious traditions. It is rather amazing, and telling, that Mugambi does not refer to any specific places in Kato's text where the latter "denounces" his own "cultural roots." No one disputes the fact that Africa, like the other continents of our world, has its Christian theologians who, in denouncing their roots, argue for radical discontinuity between Christianity and the religion of their ancestors. But Kato was not one of them.

Kato may have been guilty of many things, but he was not opposed to the indigenization of Christianity in Africa (see for example his *Theological Pitfalls in Africa*, pp. 15 and 16, for proof that he argued for indigenization). Furthermore, in *African Cultural Revolution and the Christian Faith*, Kato emphatically stated: "The call for cultural revival is therefore right and necessary" (p. 7) and he exclaimed "Let African Christians be Christian Africans" (p. 51). We see clearly in Kato's own words that he was far from being a detractor of African culture. He was also not an "outspoken opponent of indigenization" as Mugambi claims. On the contrary, Mugambi is found to be in agreement with Kato, who wrote: "every effort should be made to make the Gospel indigenous in the local culture where it has been introduced" (*African Cultural Revolution and the Christian Faith*, p. 54).

Mugambi is not the first person to disparage Kato by accusing him of being anti-African. So one is justified in asking: why the continued recrimination against Kato, especially when no proof is given to substantiate the allegations made? Why the delight in denigrating Kato's ideas? Could the reason be that Kato dared to speak clearly and forcefully on positive aspects of classical theology as well as on negative sides of African religions and cultures? Is it because he truly agonized on what it means to be fully Christian and fully African? At any rate, one suspects that some of Kato's detractors engage themselves in a crusade against him more for theological reasons than for the desire to preserve and revitalize African cultures.

In the end, Kato and his critics agree on the necessity of Africanising Christianity but they differ on the methodology for achieving it and on the end product. Is it not possible for African Christians to disagree on such matters without resorting to the use of inflammatory language? If our common purpose is to root the Gospel in Africa, then how does Mugambi's attack on Kato contribute positively to Africanisation of the Christian faith?

Since Mugambi disagrees with J. S. Mbiti about the latter's assertion that there is no concept of future in African traditional thought, it is probably not unfair to administer to him the same medicine he administers to Mbiti, and take exception to Mugambi's own generalizations about

Africa. For example, his contention that there has been a common political and economic history in the continent (p. 6) may be superficially correct, but it can hardly be the basis for developing a general Christian theology in Africa. Mugambi also claims that "African religious thought does not look for scapegoats, like Satan, to take blame for whatever goes wrong in the world. Instead, man searches his own conscience and conduct in order to discern what he may have done to disrupt the harmony that God has established" (p. 127). He further states that "African cosmology does not entertain the possibility of any worlds other than this one in which we live" (p. 136). In writing this way, Mugambi makes the same mistake he detects in Mbiti's work. The sooner overgeneralizations like these are abandoned, the better African Christian theologising will be. While the author may be able to substantiate the above claims for some specific traditions of certain ethnic groups of the continent, he nevertheless overstates his case by making them descriptions of African realities in general. There are just too many examples which contradict the author's assertions mentioned above.

I would not have dwelt on Mugambi's generalizing tendency except for the fact that it is the basis on which he calls for the re-examination of "all the presuppositions underlying classical doctrinal theology" (p. 133). From his perspective, theological notions such as resurrection, eschatology, the second coming of Christ, and the final judgement of humanity should "have no place in the traditional African approach, since they are not integral to the African religious heritage" (p. 131). I submit that the author's evaluation of the theological notions he rejects is not made on the basis of African realities but on his prior assumption that "it would be contradictory to insist that God has doomed most human beings--his special creatures--to hell, merely because they have not become Christians for whatever reason" (p. 131). He certainly has the right to his opinions; but neither he nor any one single African can be the judge of what is consistent with African heritage, which belongs to us all collectively. As long as millions of Africans live, there will be differences of interpretations regarding the integrity of our religious heritage. Mugambi must surely know that many Africans have concluded that the doctrines he rejects are consistent with their religious traditions.

I did not find Mugambi's book to have any special emphasis on East Africa. It is, however, a satisfactory introduction to African Christian theology for those who have little or no background in the subject.

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The First Letter of Paul to the Corinthians
by Samuel Abogunrin
(Nairobi: Uzima Press, 1988)
189 pages; Ksh 90/=

In 1976 the West African Association of Theological Institutions formally approved a project known as the "African Bible Commentaries Project," a proposed series of individual commentaries on the 66 books of the Bible. This commentary on 1 Corinthians by Dr. Samuel Abogunrin, the General Editor for the New Testament section, is apparently the first commentary published in this series, at least the first that has come to the attention of this reviewer.

The African Bible Commentaries Project has been undertaken to correct the western missionary quasi-scientific world view which was brought to Africa. "The African Bible Commentaries Project has the primary aim of rediscovering, re-emphasizing and taking seriously the worldview of the Bible times, the cultural context which originally gave birth to the Bible, the influence of the West on current Biblical interpretations and the cultural context of Africa where the message is preached today . . . The most urgent task, therefore, is the interpretation of the Bible in such a way that the Word will become incarnated as it were, once again in the language and life of the people in Africa" (Preface).

This commentary on 1 Corinthians, by the head of the Department of Religious Studies of the University of Ibadan, represents a pace-setting example of biblical exposition for this new commentary series. It has succeeded in fulfilling the goal of this worthwhile project. The book has been well printed. There are few typographical errors in the book.

The commentary begins with 24 pages in which the author addresses the introductory questions of 1 Corinthians. He accepts the Pauline authorship and basic unity of this letter, which he dates at AD 56. He concludes by demonstrating that no other New Testament book is more relevant for the churches in Africa today.

The commentary examines 1 Corinthians section by section, interpreting and applying the biblical message to the African situation. Frequent reference is made to African culture, African churches (both mission and independent), and to African problems and issues. The writer affirms that "the church in Africa must bear the distinctive stamp of Africa.

African Christians must learn not to despise their culture but to regard it as their own God-given heritage."

The author analyzes Greek vocabulary and grammar and makes frequent reference to the cultural and historical context of 1 Corinthians. Frequent lexical studies are made of the various Greek words, using the Roman alphabet for easy reading by the non-Greek student. In places he wrestles with differing interpretations. Rather than arguing about the genuineness of the text, he accepts the biblical text at face value and engages in honest exegesis.

Reading a commentary from cover to cover is not the usual way of utilizing commentaries. In fact there are many commentaries which are so technical and erudite that such an extended reading would be unenjoyable and wearisome. But this commentary reads well and is admirably suited to the comprehension of most Bible students in Africa conversant with English.

The commentary in many ways is surprisingly conservative theologically. The author accepts the historical bodily resurrection of Christ as an objective fact. He stresses the centrality of the cross. "The unique, once-for-all redemptive death of Christ is absolute and final and his position as the historic crucified, risen Saviour no one can usurp." He supports "Christ's essential nature and equality with God." He speaks of conversion, being born again, justified through faith in Jesus Christ and sanctified by the Holy Spirit. His interpretation of 1 Corinthians 15:21,22, however, is less than satisfactory. In other places he takes freedom to launch into an extended plea for one cause or another, such as the need for unity in the Church. However, he quickly drops the discussion here on universalism with the comment, "But the verse in no way gives a blanket support to universalism." One could have wished for greater commitment to orthodoxy.

In general, however, this reviewer heartily recommends this book for use by Christians in Africa. If the rest of the series maintains the same scholarly standard and fidelity to Scripture, the African church will be the richer with the completion of these commentaries. But given the limited scope of the book, biblical students in Africa will also continue to need the heavier, more thorough commentaries that have become standard reference books in the Christian church worldwide.

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Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14
by Donald A. Carson
(Grand Rapids: Baker, 1987)
229 pages; $12.95

The title of this book is an accurate reflection on the first four chapters, which comprise approximately three-quarters of the total work. In these chapters Carson offers a detailed exposition of 1 Corinthians 12-14. Throughout the discussion, Carson is clear, concise, and telling in his exegetical arguments. His language is generally non-technical, though he typically requires an audience with a fairly wide vocabulary (and range of background) just to keep up with the flow. For those who are interested in independent study of his source materials, the footnotes provide a running account, and his "select" bibliography runs to well over five hundred items!

Throughout the exegetical discussion, Carson's occasional forays into the application of Paul's teaching to the situation of the church today keep the reader involved in the relevancy of the issues being discussed. As I understand it, his basic position is that Paul is dealing with a limited contextual question of the abuse of tongues in the name of spirituality at Corinth. Paul's concern is not to lay out a *full* theology of spiritual gifts, but to address the issues which the Corinthian context demands. Paul does so by putting tongues in its proper place within the full spectrum of spiritual gifts, and by showing how the exercise of those gifts is to be governed by and built on love. Finally, Paul places tongues in their proper context in the worship service, noting that intelligibility (and the resulting edification of the whole body) is more important than what might be called "spectacularity." The problem, even in 1 Corinthians 14, is not tongues versus prophecy or the proper ranking of all the gifts. Rather, it is the need for edification in the worship service, and Paul focuses on that issue throughout these chapters of the epistle. Though not without minor corrections, Carson is in basic agreement with the main ideas of Wayne Grudem's understanding of prophecy in the New Testament and his understanding of the difficult passage requiring silence of the women in the church (11:34-35; see Grudem's *The Gift of Prophecy in the New Testament and Today* and Steve Strauss' helpful review of that book in EAJET 8:1 [1989] 56-58).

The last quarter of the work (the fifth chapter) is a broad-ranging reflection on developing a theology of spiritual gifts, and is alone

worth the price of the book. Not only does Carson present his summary thinking on the thorny Acts passages, over which the evangelical and the pentecostal debate continues (pp. 138-158), but he also discusses prophecy and its relationship to revelation (pp. 160-165), touches on historical considerations (pp. 165-169), brings into the discussion the modern "Third Wave" movement associated most widely with John Wimber and the Vineyard Fellowship (pp. 166-183), and concludes with a personal experience of his own while serving as a pastor in a church in which some people were beginning to push charismatic theology. Overall, I found the book (and this chapter in particular) rooted in the realities of today's world.

A most refreshing aspect of the book is that Carson does not appear to approach the chapters under consideration with as much of a preset agenda as many do. While he strongly challenges the charismatic understanding of the baptism of the Holy Spirit as a second experience of grace evidenced by speaking in tongues (pp. 44-47; 50), at the same time he recognises that Paul allows for (or even advocates) the private practice of tongues in praise and worship (p. 105), and he points out several areas in which the rise of charismatic theology has served as a source of blessing to the more "mainline" church (pp. 180-183). Though he discounts "second-blessing" theology (pp. 158-159), he replaces it with a theology not limited to only two experiences, advocating what he calls "second-, third-, fourth-, or fifth-blessing theology" (p. 160). Though he notes that the bulk (if not all) of the sociological and linguistic analyses of tongues (and, in a more limited sense, the gift of interpretation; pp. 87-88) has yielded little if any data in defense of the charismatic position (pp. 83-84), at the same time he finds room for a philosophical/linguistic understanding of tongues as coded language which allows for the charismatic experience to be seen as a valid one (pp. 84-87).

Though the strengths of the book far outweigh any deficiencies, there are a number of points which I would like to have seen covered in greater depth than Carson has done. First, I found that his discussion on the nature and definition of spiritual gifts (especially the more controversial ones) left me still wondering what they were. Though we may not have the linguistic evidence to come to definitive conclusions, I would have appreciated his interaction with some of the more typical charismatic definitions of these gifts. Second, my biggest regret about the book is that it was written at a time when interaction with Fee's massive and excellent commentary on Corinthians (in the New International Commentary on the New Testament series) was not possible (both books were published in the same year). I wish that each writer had been able to read the other's work and interact with it, especially on the points where they are in disagreement, or where one suggests something that the other has not considered. Within that context, Fee raises several points not addressed by Carson, which I would like to see

addressed. For example, I would have appreciated a more detailed exposition on 12:28-31, especially on Paul's rhetorical questions (e.g., "Are all apostles? Are all prophets?"). While I do not disagree with his conclusion (that the questions show that there is no single gift enjoyed by everyone), I would have liked to see more of his reasoning on how these rhetorical questions prove that. For example, Fee writes that when Paul asks "Do all speak in tongues?" (NIV), it means they do not, not that they may not or cannot (Fee, p. 623). At least as I read Carson, I do not think that he considered that question (see p. 50). How would he respond to Fee's assertion? Along the same lines, I would like to see Carson's response to Fee's statement that 14:23, "If the whole church comes together and everyone speaks in tongues," shows that such an event potentially could have happened (Fee, p. 684). Though Carson does discuss the question of the universality of Paul's hypothetical situation (pp. 117-118), he does not respond to the argument used by Fee. I also would have liked to see more of Carson's thinking on Paul's personal use of tongues in his private devotional life (p. 105), and how that may impact us today (see Fee, pp. 674-675). Finally, Carson and Fee have radically different approaches to the issue of Paul's injunction for the women to be silent in the church (14:34-35). How would Carson respond to Fee's argument on a point-by-point basis that these two verses are not Paul's (Fee, pp. 699-702)?

As a whole, my reaction to the book is overwhelmingly positive. Even if I were in strong disagreement with Carson's positions, his work is of such a stature that I could not afford to neglect his thinking if I were really interested in understanding 1 Corinthians 12-14. As such, no theological library on the continent can afford to be without this book, and no teacher (or student) of pneumatology (or signs and wonders, etc.) can afford to ignore it (no matter what their theological persuasion). May works such as Carson's (and, we might add, Fee's) continue to be forthcoming to the glory of God and the building up of the church!

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The Message of 1 Peter: The Way of the Cross
The Bible Speaks Today Series
by Edmund P. Clowney
(Leicester: InterVarsity Press, 1988)
234 pages; £5.50

The First Epistle of Peter: An Introduction and Commentary
Tyndale New Testament Commentaries
by Wayne Grudem
(Leicester: InterVarsity Press, 1988)
239 pages; £4.25

In comparison with many other New Testament writings, 1 Peter has been given surprisingly little attention in recent scholarship. At one time it was at the centre of tradition-critical studies which tried to discover something about early Christian ethics (e.g., on early Christian ethical handbooks, E. G. Selwyn's *The First Epistle of St. Peter* [London, 1949]) and something about worship settings in the early church (e.g., on the baptismal service, F. L. Cross, *1 Peter: A Paschal Liturgy* [Oxford, 1954]). More recently 1 Peter has received some attention from scholars interested in early Christian sociological settings (e.g., J. H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* [Philadelphia, 1981]; D. L. Balch, *Let Wives be Submissive: The Domestic Code in 1 Peter* [Chico, CA: 1981]). With some appreciation, then, we welcome three recent studies of 1 Peter by evangelicals, which have appeared all in the same year. Two of these three are reviewed here (Clowney and Grudem); the third, by J. Ramsey Michaels, *1 Peter*, Word Biblical Commentaries (Waco, TX: 1988), is in the main a more substantial work than those of Clowney and Grudem and worthy of its own separate review.

Edmund Clowney is former president and professor emeritus of Westminster Theological Seminary. His exegetical integrity and theoretical skills are well known to any who have heard him in the pulpit, and these features stand out in *The Message of 1 Peter*. Wayne Grudem is Associate Professor at Trinity Evangelical Divinity School in Deerfield, IL (USA).

Clowney and Grudem have similar views on the introductory issues for 1 Peter. The author is Peter the apostle, the audience is predominantly Gentile, the date of writing is in the early 60's, the provenance is Rome, and a primary exigence for this letter is that a time of persecution has created the need for encouraging believers to steadfastness in the faith.

Clowney's study of 1 Peter is part of the Bible Speaks Today series. According to the editors (J. A. Motyer and J. R. W. Stott), books in this series are not intended to be commentaries; they are rather intended to relate Scripture to contemporary life and be less a reference work and therefore more readable. Clowney's study follows these guidelines. Nevertheless, the work proceeds in the commentary format, taking 1 Peter paragraph by paragraph, expounding the text and applying it for the church today. Indeed, Clowney's *The Message of 1 Peter* is an informed commentary on the text without being a complete exegetical study. It is readable, although on just a few occasions the fact that it is intended for the American audience may leave the non-Westerner a bit uncertain about a point being made. However, Clowney's applications of Scripture will often prove useful to the pastor and thought-provoking to all.

Three further features of Clowney's work are noteworthy. First, he includes many references to related Scriptural passages (note especially the references on the message of the Old Testament prophets concerning the coming grace, at 1.3-12). Second, he relates what we know of Peter's life to what is said in 1 Peter. Both these features should prove helpful to the pastor in preparing sermons. Third, Clowney's study includes three brief appendices: on the literal or figurative meaning of "resident aliens" (1.1, 17), on the images of living rock and living water (relevant to 2.4ff.), and on the office of elder in the New Testament (cf. 5.1ff.). On this last topic, a more complete discussion would be quite useful, since there is still a great need to challenge the often assumed and, to my reckoning, quite dubitable position in New Testament studies that leadership posts in the church were later, post-apostolic ("early catholic") developments. Unfortunately, Clowney does little more than initiate an argument that there was a rich Jewish context for eldership in the assembly of God's people and that it was continued by the Christian church.

My major criticism of Clowney's work is probably a personal bias: more popular studies should (usually) be more topically structured. Grudem's commentary is as accessible to the layman as Clowney's study (although perhaps requiring a bit more attention while reading), and yet it deals with more exegetical and theological concerns. Clowney's study may be more readable, but the structure of his book is still that of the commentary, and therefore somewhat tedious at times. My personal preference would be to see someone with Clowney's exegetical and homiletical skills provide a topical study of a book like 1 Peter. Such a work would be equally concerned with proper exegesis but even more readable than the present work. Yet I do recommend this work to pastors who have room on their shelves for several studies on 1 Peter and who would like some suggestions for how to preach this epistle. My bias notwithstanding, *The Message of 1 Peter* stands as a proud example of literature for the layman which is both scholarly and readable.

Grudem's commentary does not follow the pattern of earlier studies of 1 Peter; it is not interested in discovering sources or settings to the letter. 1 Peter is, as it claims to be, a general epistle, and this should mean that the major commentary should be focused on lexical, grammatical, and theological matters (as opposed to a reconstruction of the situation in the local church). Grudem does not give much attention to contemporary scholarship, though he himself is clearly aware of it, and he does not attend to issues in the history of exegesis, which are increasingly securing attention in biblical studies. Occasional reference is made to application of the text to the church today. Thus the strength of this work is its exegetical insights (especially lexical and grammatical) and its sound exposition of the text's meaning.

This latter point deserves some examples, especially since Grudem has several solid contributions to Petrine scholarship. First, Grudem offers fresh considerations of the meaning of several Greek words (*kephale* as "head" in 2.7; *anaphero* as "bear" in 2.24; *hupotasso* as "submit" in 3.10) and of grammatical constructions (see especially the first participle in 3.20, translated as "when they disobeyed" [pp. 233-23.]).

Second, Grudem offers several additional notes which elaborate particular topics. The first of these notes brings to attention the fact that new covenant rewards (1.4) are less material, physical, and earthly than they are eschatological and spiritual--a word much needed in parts of the evangelical church today. The second note, on 1.11, is grammatical (the meanings of *tis* and *poios*), and Grudem argues that "who or what time?" is the correct translation. The comment on the dwelling place of God (2.5) shows the wider Scriptural use of this image, although the reader should take the discussion as cursory (in addition to those passages mentioned, consider 1 Cor 3.16; 6.19; 2 Cor 5.1; Eph 2.19-21; cf. 4.11-13). The fourth note, on 2.8, is an attempt to address the theological concern of God's sovereign will in election and His justice in reprobation. This age-old theological conundrum may have been better addressed by (i) a word on election in the Old Testament (an OT theme which is not applied individually, only collectively, in the NT); and by (ii) a word on NT eschatology (since salvation takes place at the cross in the preaching of the Gospel, or on God's day of judgment, there is a past/completed, present, and yet future time to the notion, and this variation may correlate with variations in the NT descriptions of the salvation and reprobation of humanity as dynamic or static, volitional or predestined). The fifth note, on Christ carrying our sins (2.24) is grammatical/theological and argues that *anaphero* does mean "bear," and that this word with *epi* plus the accusative can mean "bear on," contrary to arguments of some earlier scholars that it means "bear up to." Grudem might have further pointed out that his substitutionary reading of 2.24 fits better with 3.18 than the suggestion of

certain other scholars that 2.24 offers a "courier theory" (my term) of the atonement (as, e.g., Clowney).

Finally, Grudem's analysis of 3.19f in an appendix is very clearly presented, well-argued, and breaks new ground on the issue. He argues that the passage is really saying that "when Noah was building the ark, Christ 'in spirit' was in Noah preaching repentance and righteousness through him to unbelievers who were on the earth then but are now 'spirits in prison' (people in hell)" (p. 204; so also Clowney). This position is not new, but the argument is advanced in important new ways and should be given careful consideration. In particular, Grudem weakens the arguments that "spirits" should most likely be taken as "angelic beings" and that *apeithesasin* (3.20) should be taken as a substantive rather than adverbial participle of time (the significance of this being that Grudem can then read the verse as referring to Jesus' spiritual preaching through Noah to Noah's generation, not some preaching by Jesus after his resurrection).

These arguments will have to be appreciated by future exegetes, but Grudem's presentation must not be taken as complete. He offers no discussion of the history of exegesis on this topic. Nor does he include discussion of parallel arguments in other New Testament Christological statements. For example, 1 Tim 3.16 offers the parallel ideas that Christ's resurrection was a vindication (cf. Rom 1.4), and that Christ was seen after the resurrection by the angels (cf. "spirits" of 1 Pt 3.19) and then preached (*kerussein*) among the nations. One must also take account of the NT notion that God finally brings justice in a world where there is injustice as long as God's patience rules (cf. Rom 3.25; 2 Pt 2.4-10; Jude 6 [not unrelated to 1 Pt 3.19f]). And one must note the NT idea that Christ's death had cosmic, not only anthropological, significance (cf. the *stoicheia* of Gal 4.3,9; Col 2.8,20; and the notion of Christ's subordination of all creatures by virtue of His resurrection/exaltation-- 1 Pt 3.22; Phil 2.10f; Eph 1.20f; Col 2.15-- and perhaps the "seen by the angels" of 1 Tim 3.16 [is there not precedence for a comment here about the significance of Jesus' work for spiritual beings in other NT passages?]). These considerations may or may not change Grudem's overall argument, but they should be considered in a more complete study. Even if Grudem's position does not persuade the reader, he or she should note that other recent readings of this passage (e.g., Michaels) also do not support that disputed part of the Apostle's Creed which says, "He descended into hell."

These highlights are by no means the only helpful and well-argued positions in Grudem's commentary. I have noted them particularly so that scholars will not overlook Grudem's contributions simply because this is a more popular commentary. This is a book well worth owning, one which every theological library should purchase. What it lacks (e.g., detailed reference to scholarly debates, greater attention to

early Christian ethics in general and to the history of exegesis, a more detailed introduction) may be obtained from more detailed commentaries, such as the excellent one by J. Ramsey Michaels. Grudem's commentary has merit in its own right as a fresh exegesis of 1 Peter which is also accessible to laymen without a knowledge of Greek.

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The Risks of Growth:
Counselling and Pastoral Theology in the African Context
Masamba ma Mpolo and Wilhelmina Kalu, editors
(Ibadan: Daystar Press/Nairobi: Uzima Press, 1985)
209 pages; Ksh 60/=

How can Christian workers understand and do counselling in the African context? How can they develop a sound and practical theological understanding of the social and spiritual problems that affect the African people? These are the key questions this book is seeking to answer.

The book is a compilation of articles by six scholars and professionals in the field of theology and pastoral counselling: Bonganjalo Goba (Pietermaritzburg, South Africa), Howard Clinebell (Claremont, CA, USA), Wilhelmina Kalu (Nsukka, Nigeria), Olu Makinde (Ife, Nigeria), Masamba ma Mpolo (Geneva, Switzerland) and Jabulani Nxumalo (Pietermaritzburg, South Africa). At the end of book there are three case studies, two by Masamba ma Mpolo dealing with cases involving ancestors and witchcraft, and one by Wilhelmina Kalu dealing with counselling the handicapped. The green color of the book signifies growth. The title, "The Risks of Growth" is repeated as a pattern on the cover, accenting the serious nature of the book's message, and the challenge to the reader to do something about the message.

The opening article, "Perspectives on African Pastoral Counselling" by Masamba ma Mpolo, sets the general tone of the book. He argues that in fact counselling has always gone on in Africa: "Pastoral counselling and psychiatry, in essence, were aspects of the indigenous African religious and medical systems. Specialised healers and priests provided assistance, guidance, diagnosis, and care to families, groups in communities and individuals" (p 1). The All Africa Conference of Churches (AACC) has been looking for ways to meet the counselling needs

of African families as well as individuals for several years with approaches that are contextually relevant and effective. The general feeling is that traditional African approaches to couselling are as good as Western approaches and in many cases better. The pastoral counsellor in Africa can achieve an individual's or group's healing through African cultural practices, with "the biblical and spiritual resources called upon whenever necessary" (p 1).

Though the evangelical Christian worker will find the book quite unbiblical and irritating at several points, it also has its strengths and should not merely be discarded. In the second chapter, "Historical Foundations of Counselling in Africa," Olu Makinde asserts that although African traditional counselling and guidance practices are not systematized, yet they are quite good and effective. I am reminded of a pre-marital counselling approach to a bride-to-be in Zaire reported to me by one of my students. The elder gave the girl water to put in her mouth, but not to swallow it. Then he asked her to speak to him. Of course she could not. The elder told her that just as she could not talk to him, she should not talk back to her husband. Whatever one makes of the content of that advice, the methodology was thoroughly African. Olu Makinde is arguing that African culture is replete with many such gems of effective counselling methods, which we should continue to utilize.

The book is also valuable in helping the reader to understand how Africans think about their problems. In his article, "Pastoral Ministry and the African World-view," Jabulani Nxumalo, a Catholic priest, urges the counsellor in an African context to make sure that he understands the way his parishioners view life. The counsellor should be aware that even educated Africans revert to traditional thinking during times of crises: "Notice should be taken that although certain practices expressing certain values disappear, the latter remain in the mentality of some people and surface during the time of crisis. For they are deeply rooted in the psyche of the person" (p 31). Wilhelmina Kalu also gives an excellent understanding on how Africans view disabled persons. Kalu's article, "Understanding and Counselling Persons with Disability", is one of the best in this book. It is a good and enlightening paper on the topic, though it lacks theological and biblical teaching on the disabled.

Another informative essay is "Growth Counselling: A Human Approach to Counselling and Therapy" by Howard Clinebell. Clinebell, who is professor of Pastoral Psychology at Claremont, California, is the only non-African contributor in the book. He explains "growth counselling" in the following way: "Growth counselling is both a way of seeing people and a way of helping them. It looks at people primarily in terms of their present strengths and possibilities, rather than primarily in terms of their past failures or present weaknesses and 'pathology.'

Growth counseling holds that viewing people in terms of both what they are and what they can become helps them to accept themselves and move toward becoming what they potentially can be" (p 45). The rest of the article is an exposition on the philosophy and methodologies of growth counselling. Those who are acquainted with discipleship know the importance of this principle in disciple-making. This is a valuable article.

Bonganjalo's article, "Healing in the Black Church in South Africa: A Perspective in Pastoral Theology" is a key essay on the issues that confront pastoral theology in South Africa, especially among the black people. The author deals with the issues frankly and calls for a pastoral counselling approach that addresses not only spiritual problems but social ones as well, like apartheid, racism, and tribalism. These should be addressed in a practical manner. However, the article shows a poor understanding of salvation, which is considered only in terms of political liberation.

The biggest defect of this book is its promotion of syncretism and spiritism in the African Church. In fact this book is itself an example of syncretism in Africa. This comes out most strongly in the case studies by Masamba ma Mpolo, who contributes about 70% of the book's content. He is an ordained minister of the Baptist Church of Western Zaire, as well as the Executive Secretary of the Office of Family Education of the World Council of Churches. He also serves as Secretary (honorary) of the Conference of African Theological Institutions (CATI). He has done extensive studies in "African pastoral counselling," which has a lot to do with witchcraft associated with psychological and psychiatric disorders in Africa. He holds a PhD (1976) in this area (p 112), and at the time of writing he had spent twelve years in this kind of pastoral counselling (p 110).

Masamba ma Mpolo is a strong advocate of traditional methods of psychotherapy. His first case study is on a woman called Mafwana who had problems in her marriage and had to divorce her husband. He agrees with the analysis of her problem offered by Mafwana's extended family. "An analysis of Mafwana's dreams indicated her ancestors' indignation concerning her behaviour" (p 93). In his counselling of this woman he therefore advised her to participate in rituals of making libations and sacrifices at the tomb of her dead grandfather. He also advised her to go to a village church to be prayed for. He summarizes his success in this case: "Both Christian and traditional blessings served as a conclusion and as a new start for Mafwana . . ." (p 94).

In this case study Masamba ma Mpolo also explains how the "matanga" ritual of the Kongo people of Central Africa helps to bring healing to individuals as well as communities. "The expression of worship has a great importance for societal life . . . . For the people who celebrate such a feast, the ancestors and the animal become spiritual symbols with

sacramental significance. Through these symbols, God's grace becomes present, touching individuals, participating or more precisely contributing to the healing and renewing of individuals and their community" (p 99).

Masamba ma Mpolo defends ancestral worship strongly as merely maintaining essential family relationships (p 102). Whatever his explanations may be, the Bible strongly forbids any attempts to communicate with the dead (Deut 18:9-13; see also Lev 19:26-28; 21:1-6; and Deut 14:1). Along with this contradiction of biblical teaching, the Bible is hardly recommended in this search for an African couselling approach. It is mostly secular psychologies and African traditional beliefs and practices that are referred to and recommended. In fact, it is interesting how much of Western secular psychology is employed in the book. Even Masamba ma Mpolo eventually interprets most of his clients' problems in terms of Western secular psychology.

In conclusion, the book is recommended primarily as a case study on syncretism and the search for a contextual African counselling approach. Its numerous references make it a valuable resource for scholarship in the field, and it would be worthwhile to have a copy of it in the library of a school of theology or in one's personal library. Though very little of it is useful for the biblical and effective counselling that is so desperately needed in Africa today, its contribution is important in the search for a contextual pastoral counselling approach in Africa.

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The Biblical Basis for Evangelization:
Theological Reflections based on an African Experience
by J. N. K. Mugambi
(Nairobi: Oxford University Press, 1989)
147 pages; Ksh 100/=

The Chairman of the Department of Religious Studies, University of Nairobi, is proving a prodigious African theological writer, with this his seventh published title reported for 1989. Theological educators and church leaders are hereby invited to interact with the thinking and teaching of one of Kenya's most influential religious educators, who should not be ignored.

The Biblical Basis for Evangelization might be judged a misnomer by some evangelicals, since this is neither a defense of, nor a textbook on, evangelism strategies as practiced by churches sympathetic to the distinctives of, say, the AEAM. The subtitle is more descriptive of the content.

Less a Bible study than a collection of reflections, this book consists of a mixture of earlier papers and addresses with a few original chapters, which together advance the following general theses:

1. Missionaries have confused the Gospel with North Atlantic imperialism, social structures and cultural values.

2. Missionaries mostly failed to support African struggles against colonial and minority domination, and so rendered themselves irrelevant.

3. Africans willingly accept the Gospel for what it means to them in both eternal and temporal terms, despite past confusions with missionary cultures.

4. The Gospel means to Africans liberation from dehumanizing situations of poverty, oppression, prejudice and illness.

5. The rise of independent churches is largely attributable to Africans who read and understand the Bible for themselves.

6. African Christians must learn to affirm African values, even as the missionaries did their Euro-american values.

7. The Bible remains the standard for doing theology, so Africans should continually return to the Bible and understand what its authors meant.

8. The modern ecumenical movement is presently the most promising model for a more just international sharing of resources amongst Christians.

While agreeing in principle with much of the above, evangelicals will not be pleased with Mugambi's doctrine of Scripture, with his near absent concern for our spiritual emphases, or his disdain for our institutions as capable of producing theologians. Nevertheless, I feel that many of the issues he raises do show up weak or blind spots in our own evangelical theologizing.

Few evangelical church workers are either serious theologians or competent professionals outside of religion. Hence we have mostly failed (1) to understand or respect how Christianity can become African, (2) to become or prepare competent theologians, professionals and civil

servants, (3) to take the forefront in nonviolent struggles for social change, or (4) to find ways of releasing or sharing intellectual and financial resources.

Mugambi, as an African theologian, has a thoughtful way of merging temporal and eternal concerns. He says, "In the Bible . . . there is no conflict between the concern for salvation and the concern for liberation," so that Christians can "take socio-political issues seriously" (p. 119). As a committed evangelical working in community development, I was intrigued by Mugambi's comparison (not confusion) of the Biblical values of faith, hope, love and salvation with those trendy bywords of sustainability, participation, justice and liberation.

This book is apparently not intended to convince as much as to define the author's positions, for, while his positions are documented, they are not well supported with clear logic, specific examples or elaborate argumentation. In fact, whole millennia, entire continents, and complex movements are reduced to short sentences with extremely simplistic observations. For example, "Missionaries . . . believed that evangelization included the spreading of western `civilization' and the condemnation of African culture" (p. 97).

Thus, while *The Biblical Basis for Evangelization* cannot be recommended as a textbook in evangelical theological schools, it can be read with profit by evangelicals who wish (1) to get another sympathetic view of Christianity, (2) to learn how African thinkers view the missionary enterprise, (3) to find out what is said about the faith in the universities, (4) to be provoked to thinking theologically about a wider world, or (5) to understand why ecumenism so appeals to many African churchmen.

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Hermeneutics, Authority, and Canon
D. A. Carson and John D. Woodbridge, editors
(Grand Rapids: Zondervan, 1986)
468 pages; $20.95

Is the Bible really the infallible Word of God? Does it speak truthfully to all subjects, even matters of history and science? Or is it

free from error only when it guides us in faith and religious questions? If the Bible is completely trustworthy, what hermeneutical tools can the interpreter use to answer some of its apparent contradictions? These are questions that evangelicals around the world are being called on to answer. African evangelicals have long accepted that the Bible is the Word of God, and so is His infallible message to mankind. But because African evangelicalism is not immune from the attacks of biblical critics, African theologians need to be equipped to defend the integrity of the Scriptures.

One of the most useful resources for building an evangelical understanding and defense of the inspiration of the Bible is the collection of essays in *Hermeneutics, Authority and Canon*, edited by D. A. Carson and John D. Woodbridge, both professors at Trinity Evangelical Divinity School in Deerfield, Illinois, USA. Their book is not for beginners. Some understanding of the issues involved in the current debate over the doctrine of the Scriptures is essential before one begins to read this book. However, anyone who has studied the necessary background and who wants a deeper understanding of how God inspired His Word and why the Christian can trust all of his Bible as the infallible Word of God will find the challenge of studying this book very worthwhile. It will be especially useful in Africa's theological colleges and graduate schools. Many individual essays would make excellent supplementary reading at the BA or diploma level after introductory lectures, and the entire book would make a good text at the MDiv or MTh level.

Donald Carson introduces both this book and an earlier, companion volume (*Scripture and Truth*) in the first essay. This introduction is an excellent overview of the rest of the book and a good way to tune in to the debates over the doctrine of Scripture of the past ten years. Carson begins by reviewing attempts to show that the idea of "inerrancy" is a recent one that falls outside the understanding of inspiration held throughout church history. He points out that these "revisionist historians" who claim that "inerrancy" is a new idea "have not always displayed a critical awareness of the direction from which they themselves are coming" (p. 20). He then answers the charge that evangelicals have not dealt sufficiently with the hard data of Scripture itself in the debate over Scripture, offers his own definition of key terms, such as "accommodation, inspiration and inerrancy," discusses the strengths and weaknesses of some of the "literary tools" now being used to study the Bible, and introduces the difficult task of fitting the concept of "propositional revelation" into the many literary genres of the Bible. The essay ends with an overview of the shortcomings of the new hermeneutic and with a ringing call for evangelicals not only to be masters of the Word, but "to be mastered by it." Carson skillfully accomplishes his purposes of introducing the reader to the book and orienting him to the current debate over Scripture. In addition, he puts forward a number of ideas that advance the debate. I have been out

of seminary for ten years now and felt a bit out-of-touch on recent issues. Carson's essay was a great way to catch up quickly on what has been written on the doctrine of the Scripture. It would also be an excellent supplementary assignment for students who had a basic grasp of the introductory issues in bibliology and hermeneutics.

Kevin Vanhoozer's essay is challenging reading and provokes stimulating thinking on how the concepts of "inerrancy" and "propositional revelation" fit into "Scripture's diverse literary forms." Vanhoozer takes the reader through much of the related literature, picking up useful ideas as he goes. Then he accepts a definition for a "proposition" ("a form of words in which something is propounded, put forward for consideration," p. 88) that fits the many literary genres found in the Bible. He concludes with very useful "implications for exegesis and theology," including a recognition that "both the meaning and the force of the divine revelation" (p. 93) are inspired and that "Scripture does many other things besides assert" (p. 95). Inerrancy means that "Scripture successfully and truly speaks about many things in many ways, all of which `correspond' to reality" (p. 103). Some will find Vanhoozer's article difficult to read, especially his analysis of other literature. But his conclusions open a clear path for the evangelical exegete to give full force to the many types of literature in the Bible and maintain a high view of Scripture.

How should evangelicals reconstruct history from the Bible, a book that is not a history textbook but which speaks truly about history? This is the question Moises Silva addresses in his essay. Silva uses first century Pharisaism and the tensions between Jewish and Gentile Christianity in the early church to expose the problems faced by both liberals and conservatives in reconstructing history from the Bible. He gives a good introduction to the issues involved, but the essay seems to stop short. I had hoped his conclusions would give more detailed guidelines for using the Bible for historical reconstruction, especially when comparing it to other sources of ancient history.

Evangelicals have published many books and articles showing how some of the apparent discrepancies in the Bible are not really errors at all. Craig Bloomberg makes advances on these traditional approaches to harmonization of Scriptures and leaves us marveling at the skills of the biblical writers who each told his own story without falsifying history. Bloomberg identifies eight different tools that can be used to resolve apparently conflicting passages: textual criticism, liguistics, historical context, form criticism, audience criticism, source criticism, redaction criticism, and what he calls "additive" harmonization (harmonizing texts by assuming each writer told only part of a fuller story). Bloomberg does evangelicals a special service by showing how the critical tools often used to disparage the biblical text can actually be used to show its accuracy. I was especially impressed with

the way he combined redaction criticism and "additive" harmonization in dealing with some difficulties, though I found myself uncomfortable with his example of possible "contemporization" of Carites into Levites (2 Chr 23:1-11/2 Ki 11:4-12; pp. 163-4). This seemed to push the definition of inerrancy to its limit. Overall, however, Bloomberg's essay is recommended reading as an introduction to how evangelicals should deal with alleged discrepancies. I would also recommend that the many excellent examples he used be indexed by Scripture passage so they could be more accessible for those trying to resolve a problem in a particular passage.

One of the greatest challenges in developing any doctrine of Scripture is the use of the Old Testament by the New Testament writers. In many cases it appears that a New Testament writer uses an Old Testament passage in a way entirely foreign to the original context. In his article on *sensus plenior*, Douglas Moo overviews how this problem has been dealt with in the past and then points out that critics "frequently magnify the difficulties by failing to take into account certain important factors" (p. 187). These include realizing that inspiration allows for "flexibility in quotation," that the New Testament authors quoted the Old Testament for many different reasons, and that the New Testament idea of "fulfillment" (*pleroo*) "need not mean that the author regards the Old Testament text he quotes as a direct prophecy" (p. 191). However, recognizing that there are still many passages "where the [New Testament] author appears to give that text a meaning that cannot be demonstrated exegetically" (p. 192) from the original Old Testament context, Moo goes on to discuss interpretive tools for studying the Old Testament in the New. These include use of Jewish exegetical methods, typology, viewing each text within the "rich tapestry of unfolding theological themes" throughout both Testaments (p. 199), *sensus plenior* (the idea that the New Testament writer gave the Old Testament text a "fuller meaning" than the Old Testament writer intended), and interpreting each text within the whole canon of Scripture. This section is extremely helpful, and is strongly recommended as an introduction to the hermeneutic method of dealing with the question of the Old Testament in the New. Moo gives some helpful illustrations of how each tool should be used, and his conclusion shows how the different tools all build on the "ultimate canonical context of all of Scripture" (p. 109). However, he stops short of developing a model that integrates these different tools, or providing examples of how they might work together in dealing with specific problems from Scripture. Such examples would have made Moo's essay even more helpful by showing a step by step approach to understanding how a New Testament writer used an Old Testament passage.

In discussing the work of the Holy Spirit in inspiration, John Frame draws a distinction between the Spirit's work of <u>inspiring</u> the text of Scripture and His work of providing <u>illumination</u> in our hearts, a distinction blurred by thinkers such as Barth and Berkouwer. Both

aspects are important, since it is the Spirit's "internal testimony" (illumination) which witnesses to the truthfulness of Scripture (inspiration) and overcomes our sinful resistance to the Word of God. Frame also points out how some of these same neoorthodox scholars have illegitimately used Scriptural concepts (such as the sovereignty of God) to argue against a verbally inspired text. This essay is a good interaction with neoorthodox thinking on the work of the Spirit in speaking to us through the Scripture, especially for those who appreciate Frame's Reformed theological position. However, the title is misleading ("The Spirit and the Scriptures"), for it left many unanswered questions about the general topic, especially those raised by the modern Charismatic understanding of the Spirit's work in revelation and illumination. Either a broader discussion or a more specific title would have been appropriate.

John Woodbridge's essay is a sharp, clear analysis of "The Impact of the Enlightenment on Scripture." As Woodbridge points out, it has become fashionable to maintain that inerrancy is not a historic doctrine of the church, but was developed during the seventeenth century Enlightenment in Europe. Woodbridge ably dismantles this position, pointing out many specific examples of Christians in the Medieval and Reformation eras who found the Bible accurate in matters of history and natural science. Seventeenth century evangelicals did stress the doctrine of inerrancy, but not as a new idea. Rather, they were upholding the traditional understanding of Scriptural authority against attacks by deists, Catholics, and Socinians. Woodbridge concludes that those who are attacking inerrancy are working "with inappropriate visions of what constitutes the central tradition' of the Christian church's thinking about biblical authority" (p. 269). This essay is historically accurate and very readable. It is highly recommended for anyone seeking to develop a historical perspective on the doctrines of the inerrancy and infallibility of the Bible.

Geoffrey Bromiley's analysis of the "Authority of Scripture in Karl Barth" should be required reading both for evangelicals who are too quick to embrace Karl Barth as one of their own and for those who find little use for his theology. Bromiley begins with an overview of Barth's theology of Scripture and revelation, allowing Barth to speak for himself with wide ranging quotations. This section was refreshing in that it showed the high view of Scripture that Barth had compared to most of his liberal contemporaries. Bromiley's presentation follows the historical development of Barth's thought, which makes it a bit difficult to summarize Barth's conclusions about Scripture. This difficulty is overcome in the latter part of the essay, where Bromiley shows the practical application of Barth's views to preaching, dogmatics, and counseling and then closes with an insightful evaluation. The evaluation gave me a greater appreciation for the value of Barth's theology of Scripture while maintaining clear warnings of its dangers.

Bromiley's essay is a good introduction to Barth's theology of the Scriptures for those who are unfamiliar with it, and it forces those who think they know Barth to reconsider him in a fresh way.

Anyone looking for a thorough overview of "The Biblical Canon" should turn immediately to David Dunbar's essay. Dunbar gives an excellent overview of the formation and development of the canon of both the Old and New Testament before introducing four recent approaches to the history of the canon. He briefly summarizes the thinking of James Barr, Brevard Childs, Nicolaus Appel and Herman Ridderbos, and gives an evaluation of the strengths and weaknesses of each. His conclusion is a balanced evangelical statement on the canon that satisfactorily deals with most of the current issues. This is the best single introduction to the canon that I have ever read. It presents complete, relevant background material, the recent debate, and a clear, biblical analysis. It is recommended as supplementary reading at the undergraduate level and primary reading at the graduate level.

The book as a whole not only clarifies and advances the evangelical position on the doctrine of Scripture; as the title implies it also gives some excellent guidelines for interpreting the Scripture. For example, anyone struggling with interpreting Scripture's many literary forms will find great value in studying Vanhoozer's article. Moo's essay should be essential reading in determining a hermeneutic for the New Testament's use of Old Testament passages. And Bloomberg's contribution will be useful for the interpretation of any passage that has a "parallel account" in another biblical book.

As in any collection of essays, some parts of this book are more useful than others. Nevertheless, it should be on the library shelf of every theological school, and it should be carefully read by anyone teaching the doctrine of Scripture or biblical hermeneutics. Overall, it will contribute to a clearer understanding of how God inspired His Word and how we should understand it. That, in turn, will lead to a more able defense of the infallibility and adequacy of the Bible.

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Cyprus: TEE Come of Age
Robert L. Youngblood, editor
(Exeter: Paternoster Press, [1985])
78 pages; £2.95

"Whatever became of TEE?" some people query. After the missiological excitement over the inception of TEE in the 1960's, and the evangelistic propagation of TEE in the 1970's, one should ask what became of TEE in the quiet 1980's. Even more importantly, it is time to ask what will become of TEE in the 1990's.

In July 1984 the International Council of Accrediting Agencies for evangelical theological education (ICAA) hosted a consultation in Cyprus on the topic of theological education by extension. *Cyprus: TEE Come of Age* is a compilation of the three major papers presented on that occasion (appended is another paper on the topic of self-study in Bible colleges). The purpose of the consultation was ". . .to look at TEE in the past, present and future as well as at major areas of possible cooperation" (p. 7). None of the papers presented objective research data about TEE's progress. And only one paper addressed itself to methods of cooperation. However, one thing is certain. The papers presented at the Cyprus consultation do mark a shift in the treatment of TEE.

In the beginning, TEE was often touted as a revolutionary replacement of standard residential programmes. Books, articles, and papers regarding TEE spoke in confident terms about its superiority as a pastoral training method. The literature was filled with testimonies to TEE's stimulating effect on church growth and the expansion of Christianity. The proponents of TEE seemed to endorse it as the ultimate educational model--void of flaws. The Cyprus consultation, however, has signalled the next stage in the development of TEE. The papers take a long and critical view of TEE, chronicling not only its success but also its failures.

The first paper is titled, "TEE Come of Age: A Candid Assessment after Two Decades," and was presented by Dr. Kenneth Mulholland, at that time assistant dean and professor of missions and ministry studies at Columbia Graduate School of Bible and Missions in the USA. Because Mulholland is a practitioner of TEE, his paper had the most impact on me. It examined TEE in a practical light and touched upon several sensitive issues for TEE workers.

Mulholland focused on the accomplishments and disappointments of TEE. It is this latter topic which has been so rare in the TEE literature. TEE's promoters are now getting around to the real work of honest critique which will make genuine and lasting development possible. Mulholland lists the accomplishments as follows:

1. "TEE made formal [organized] theological training available to persons to whom it was previously unavailable" (p. 13).
2. "TEE has raised significant issues of educational methodology" (p. 14).
3. "TEE has unleashed unparalleled creativity in theological education at all levels" (14).
4. "TEE has strengthened the church" (p. 15).
5. "TEE has brought to the forefront the questions of leadership selection" (p. 16).

In the final half of his paper, Mulholland delineates the failures that have often beset TEE. Surprisingly, the list of failures is the same length as the list of successes--five in number. They are as follows:

1. "The TEE movement has not always communicated the missiological vision of its pioneers" (p. 18).
2. "TEE has sometimes become fixed at a single academic level (p. 18).
3. "TEE has depended too heavily, too often, and for too long on expatriate leadership" (p. 19).
4. "TEE programs have not always proven institutionally stable or maintained continuity through the years" (p. 21).
5. "The hope of early TEE pioneers to establish a high level of coordination . . . has been realized only partially and sporadically" (p. 22).

Different TEE workers may agree or disagree with Mulholland's list of successes and failures for TEE. The more interesting list of TEE weaknesses, though, is one quoted from an unpublished paper by David Kornfield (pp. 17-18). If you are really interested in the practical problems involved in administering a TEE programme, you will want to see that list.

The second paper titled, "How Shall We Cooperate Internationally in Theological Education By Extension?" was presented by Dr. Lois McKinney. Dr. McKinney was then an associate professor of missions at Wheaton College Graduate School. Lois McKinney's paper, like Mulholland's, also acknowledges failures within TEE. She blames the failures on three misconceptions and on an inappropriate connection. The misconceptions are:

1. Equating TEE with a single format: programmed instruction (p. 27).
2. Thinking of TEE as exclusively a lay leadership training method (p. 28).
3. Equating TEE with the Guatemala programme (p. 28).

The "inappropriate connection" is the adoption by TEE workers of standard educational characteristics. She refers to these standard components as "competition, comparative evaluation, grades, credits, and degrees" and combines them under the term, "schooling" (p. 28).

Of special interest is McKinney's assertion that TEE programmes are moving toward the use of a few continental texts rather than many localized texts. She concludes by stating that the problems of using "broad based" material can be overcome by the preparation of tutor's guides geared to local cultures and needs.

The bulk of her paper deals with issues of international cooperation. McKinney's four suggestions for international cooperation are enumerated at the end of the paper. They include:

1. TEE should avoid the pursuit of accreditation since that will confine rather than unleash its potentialities (p. 38).
2. Where accreditation is desired, TEE programmes should seek it through existing agencies (p. 38).
3. Residence schools should be encouraged to develop extension programmes (p. 39).
4. There should be a continuing committee of the World Evangelical Fellowship Theological Commission to develop and implement TEE exchange (p. 38).

The third paper was written by Dr. Robert Ferris, who was at that time dean of academic affairs at Asian Theological Seminary in the Philippines. The paper is titled, "The Future of Theological Education."

Ferris begins his paper by acknowledging what the previous two papers also stated: not all is well with TEE. However, Ferris does not go beyond the admission of failure to either enumerate or explain. His focus is broader than TEE and more philosophical than the content of the previous two papers. Through reference to several major educational thinkers, Ferris develops his theory of the process and structure of theological education in general. Ferris' major premises include:

1. The "first responsibility" of theological educators "is to identify and nurture those who nurture the church" (p. 45).
2. Education should move students toward maturity, which means that their learning should be self-directed (p. 47).

3. Theological educators need to evaluate and determine in what way they are servants of the church (p. 53).
4. Ministry training should always "be rooted in and growing out of ministry experience," "be training for servanthood," and constantly searching for alternative training models (pp. 57-59).

To summarize Ferris, it is best to quote his own summary:

> I believe that through clarification of our task, of appropriate structures and processes for training, and of our controlling values, we can gain invaluable . . . guidance for the path ahead. We need creatively to seek more effective ways of equipping mature servant-leaders in the church (p. 63).

Ferris then embraces TEE as a valuable move forward in the necessary evolution of ministry training models. However, he also is warning that TEE is not the pinnacle of educational theory or the final fulfillment in our search for a way of training people for ministry. The weaknesses in TEE and other educational models need to be assessed and our programmes continually refined and developed.

Cyprus: TEE Come of Age is an invaluable addition to any library. TEE programmes have sprung up in many if not most denominations within Africa. These African programmes have been among the most troubled. All of us working in theological education should acquaint ourselves both with TEE's possibilities and with its liabilities. While the book does not delineate the refinements that need to be made in TEE, it does signal the start of the process. The papers delivered at the ICAA conference and reproduced in this book represent a balanced presentation of TEE as it stands today.

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The Call of the Minaret; 2nd edition
by Kenneth Cragg
(Ibadan: Daystar Press/Maryknoll: Orbis Books, 1985)

Cragg's classic work on Islam, first published in 1956, has been released in a revised edition. It deserves to be found on the bookshelf of any serious student of Islam and in the library of every advanced theological college--alongside Cragg's other landmark books: *Sandals at the Mosque* (1958), *The Dome of the Rock* (1964), *The Event of the Qur'an* (1970), *The Mind of the Qur'an* (1973), *The House of Islam* (1975), *Islam from Within* (1980), *Muhammad and the Christian* (1984), and others.

While not a major revision, this second edition does cover new ground in two areas. Chapter one, on "Change and Continuity" introduces some new contemporary issues. And the "Bibliography" now lists key new books related to Islam and Christian witness published since the first edition. The text format and paragraph breaks have been redone, making the book more readable, and themes and subsections easier to follow. However, the binding is rather cheaply done and might not hold up well under constant usage.

Cragg's classic study uses the theme of the Muslim call to prayer to help the reader to understand both what is central to Islam as well as what the call means for Christian dialogue and witness. In his section on the "Minaret and Muslim" he analyzes the central message of Islam related to the Unity of God (chapter 2), the Apostle of God (chapter 3), prayer and the religious life of the Muslim (chapter 4) and the Islamic order and community (chapter 5). While many other books cover similar ground, Cragg shrewdly and powerfully introduces and intertwines his material around the central theme of the call to prayer.

In his section on the "Minaret and Christian," Cragg continues to use the theme of the Muslim call to prayer to also call the Christian into understanding of and dialogue with the Household of Islam. To the Muslim, the call to prayer is a call to gathering, a call to meeting. But this same call is a call to the Christian, a call to meeting, a call to dialogue and open discussion with Muslims. Cragg goes on to explain that the call is also a Call to Understanding (chapter 7), a Call to Participation (chapter 8), a Call to Retrieval (chapter 9), a Call to Interpretation (chapter 10), and a Call to Hope and Faith (chapter 11).

Cragg pleads with the reader to respond to the Call of the Minaret with the clear and resounding answer of the Gospel. His book provides much help in equipping the reader with information and understanding to present the person of Christ effectively within the Islamic frame of reference. His conclusion is worth quoting:

> "Two of the most sacred mosques of the Islamic world look down from their sanctuaries eastward toward the trees of old Gethsemane . . . . In the still dawn the muezzin can be heard calling to prayer across the valley where Jesus communed with his spirit until midnight and went forth, the Christ of the Cross, the Saviour of the world. Through all history, since the minarets were raised, the two faiths have been that near, that far. It is out of the meaning of the garden that Christ's followers have crossed into the world of the domes and the muezzin. We who, in our generation, listen to the call of the minaret may hear it most compellingly from the muezzin over Gethsemane. There we shall best understand wherewith we must answer--and how, and why (pp. 335-336).

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