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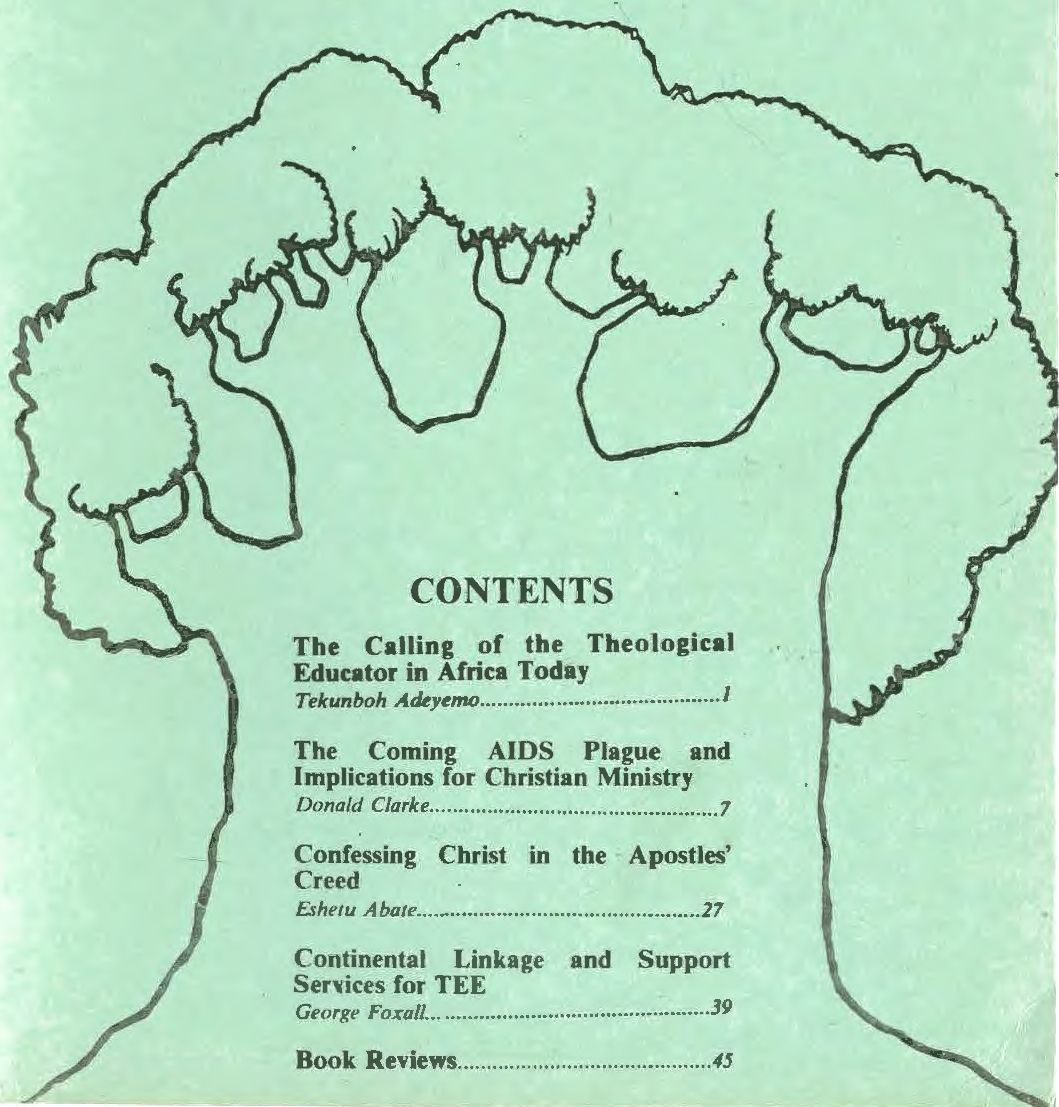
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# *east africa journal of evangelical theology*

VOLUME 8

No.1 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, with endnotes, and submitted to:-

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

### **Subscription Information:**

Annual rate in Kenya K.shs. 70/-  
Annual airmail in Africa US \$12, UK £7.50  
Annual airmail in Europe US \$15, UK £9.40  
Annual airmail in the Americas, Far East, Aus/NZ US \$18, UK £11.25

Orders, renewals, and changes 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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### Important Correction

We regret to point out an error on the cover of the EAJET issue immediately preceding this one. The correct designation on the cover of that issue should have read: Volume 7, No. 2, 1988. (The words "April 1989" should be deleted and "1988" inserted.) In order to avoid confusion in later references to that issue, please correct copies in your possession.

We also regret the delay in publication of issues scheduled for 1989, owing to unavoidable difficulties. We should like to see the next issue, Volume 8, No. 2 (1989) published by March 1990, and thereafter we hope to meet our yearly target dates of June and December for the issues of Volume 9 (1990).

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## Book Reviews

Harvie M Conn, *A Clarified Vision for Urban Missions*  
(Jacob Kibor)

Theodore B Witmer, *Contextualization of Theology*  
(Galen Currah)

Gordon D Fee, *The First Epistle to the Corinthians*  
(Rollin Grams)

J Dudley Woodberry, ed, *Muslims and Christians on the Emmaus Road*  
(Bob Cehrig)

Wayne A Grudem, *The Gift of Prophecy in the New Testament and Today*  
(Steve Strauss)

Arthur Luvai, Wanjiku Kabira, and Barrack Muluka, eds, *Tender Memories*  
(John Anonby)

## THE CALLING OF THE THEOLOGICAL EDUCATOR IN AFRICA TODAY<sup>1</sup>

Tokunboh Adeyemo

The story is told of a dialogue which took place in heaven after the ascension of Jesus Christ. The angel Gabriel asked the Lord, "Now that you are here, who shall continue the propagation of the Gospel on earth?" Jesus replied, "The band of twelve apostles whom I left behind." To which Gabriel responded: "Suppose they fail, what then?" "There is no other hope, but they will not fail," answered Jesus.

The reason Jesus knew that the apostles would not fail is because he had made them something, not just taught them something. "Follow me," he said, "and I will make you . . ." Both then and today Christ's call is always first and foremost to be, and only then also to do. Character comes before career, as Christ equips his followers to complete His mission in the world. In order to accomplish this goal our Lord employed the method we call "discipleship." This word comes from the same root term as the word "apprenticeship," a method of training commonly used in traditional life on this continent. Discipleship is an investment of one's life, time, and resources into others with a view to an on-going reproduction. Jesus Christ was more than just a teacher; he was a disciple-maker par excellence.

I see the calling of theological educators in Africa today as following in the footsteps of Christ: making disciples. We are called not merely to inform our students, nor simply to impart knowledge, but rather to reproduce Christ in them as Christ is reproduced in us. We are called to make disciples, to serve with God as agents of transformation.

"Follow me, learn of me, abide in me." These are some of the aspects of the pedagogical construct used by Jesus Christ to describe his theological educational programme. Knowing that the most effective way of training is by association, he did not call his disciples to the confinement of a classroom, nor to a set of do's and don'ts. He called them to himself. Their lives were infected by his life. Such prerequisites for Christian leadership as self-denial (Luke 9:23), cross-bearing and love of the brethren (John 13:34,35) were taught by personal example. The same applies to such spiritual exercises as fasting, giving, praying and serving. Jesus did not belong to the rank of teachers who say, "Do as we say but not what we do."

Christ's concept of leadership runs contrary to that of the world. "The kings of the Gentiles exercise lordship over them, and they that

exercise authority upon them are called benefactors. But with you it shall not be so. He that is greatest among you, let him be as the younger, and he that is chief as he that serves. For who is greater? He that sits at meat or he that serves? Is not he that sits at meat? But I am among you as one who serves" (Luke 22:24-27). Jesus lived with his disciples as a servant leader. Do we as theological educators do the same with our disciples, our students? Are we servant leaders?

A famous leader in the United States once said: "Some men see things as they are and ask why? I see things as they could be and ask why not?" Theological educators in Africa today, as they see the inadequacies of the churches about them, should be challenged to look beyond the "why?". Rather we should be looking at what could happen, at what our churches could become if we disciplined godly leadership for them. And we should ask "Why not?" If our programmes of theological education were patterned after that of Jesus Christ--making disciples, then indeed "Why not?"

I want to develop this thought along three lines. Our calling as theological educators in Africa today should be: (1) to train men and women of God, (2) to train practical men and women of God, and (3) to train knowledgeable men and women of God.

#### 1. TRAINING MEN AND WOMEN OF GOD

While I was at teacher training college I was given hints on how to teach better. In addition to several hours of mock teaching at school with our classmates, each student teacher was required to do several weeks of teaching practice in regular elementary and secondary schools. This training was designed to make a student into an effective teacher. Later on I discovered that this was not limited only to teacher training colleges. Similar practical training is of course also a requirement in the fields of medicine, engineering, agriculture, and technology.

But when I was a student in Bible college, nobody taught me how to become a man of God. Many students pass through our seminaries and Bible colleges without knowing how to become men and women of God, and so they do not become such persons. I strongly question the assumption that each student's spiritual life is his or her own business. Such an attitude and practice in our theological schools is unbiblical. For our students to be agents of life transformation, their lives must first be transformed. And it is certainly our calling as theological educators to spare no endeavour to see that this can happen.

I was told recently of a francophone student from Madagascar who went to study theology in Europe. At the end of his training, though he had gained academic knowledge, his former discipline in godliness and true biblical spirituality had evaporated along the way. In tears he tore up his certificate and threw the pieces at his professors, saying, "I came here in the Spirit. You gave me letters, but killed the Spirit. Another friend, currently involved in Christian ministry, shared with me that he

had gone through three years of training in a Bible college without knowing the dynamics of the Christian life. He said, "It was not until I joined this particular para-church organisation that I began to come to grips with such doctrines as forgiveness of sin, filling of the Holy Spirit, the centrality of God's Word and a consistent Christian walk." How sad!

In Christ's memo on discipleship, popularly called the High Priestly Prayer, the first thing he said that he did for his disciples was that he manifested God's name to them. Jesus revealed God's attributes to the disciples by his words and deeds, God's purity and power (John 17:6). He said he also prayed for them, and we know that he did. We are not surprised therefore to see that when the time came for his disciples to sort out their priorities, they chose prayer and ministry of the Word (Acts 6:4). They were trained in Christ's school of godliness.

One way of checking whether our theological institutions are achieving their set objectives is to find out how our graduates are doing. Unless we train them in godliness while they are with us, they may not be godly after they leave us. In his training programme Jesus Christ gave priority to disciples becoming men and women of God. Whether in the wilderness or on the mountain, on land or on sea, he taught his disciples by his own personal example to that end. He gave priority to the Word of his Father and totally depended upon the power of the Holy Spirit. He exemplified a life of prayer, of purity and transparency, and had compassion for the lost and love for humanity. He was identified with sinners, publicans and tax-collectors. He knew how to be in contact with people without being contaminated by them. Where there was hatred Jesus sowed love, where there was darkness he brought light and, when persecuted, he prayed that his torturers might be forgiven and converted. This is godliness at its most sublime level.

After three years of seminary education at the feet of their Master, the disciples were told: "Go and make disciples of all nations, teaching them to observe all things I have commanded you." He did not say, "Go and convert." He moulded them from ordinary fishermen and tax-collectors to become spiritual men of God. These are the men who turned their world upside down.

We need today such godly men and women, lecturers and professors in our seminaries and colleges who will be able to say (to paraphrase the apostle Paul), "You know that from the first day that I came into Africa, after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and with trials, by the lying in wait of my countrymen; and how I kept back nothing that was profitable unto you, but have shown you and have taught you publicly from house to house, testifying both to the expatriates and also to the nationals repentance towards God and faith towards our Lord Jesus Christ" (Acts 20:18-21). It is my prayer that God in his mercy may make us people of vision who as theological educators will reproduce men and women of God.



## 2. TRAINING PRACTICAL MEN AND WOMEN OF GOD

Criticizing theological education in Africa, Mr Ntwasa of South Africa has stated: "The most positive contribution our seminaries have been able to make is that they have enabled students to become sufficiently competent to study abroad. But as creative agents of change within the church imbedded in the South African socio-political situation, they have largely failed." Maybe he is exaggerating, but I do believe that there is an important element of truth in what he says. Thinking along the same lines, Nicholas Agyemang of Ghana says, "What the church in Africa needs is the respect of the society in which she is called to serve. To this end there should be a change of emphasis in theological education in Africa. Ministers need increased ability to face everyday issues and situations." What these men are saying echoes the cry of many in the church in Africa today regarding the need for church leaders who are practical-minded.

The apostle Paul in his challenge to the Ephesian elders in the passage I quoted earlier said, "You know that these hands of mine worked to pay my own way and even to supply the needs of those who are with me. And I was a constant example to you in helping the poor, for I remembered the words of our Lord Jesus Christ, 'It is more blessed to give than to receive'" (Acts 20:33-35). A tentmaker, a fisherman, a carpenter--men who knew the pain and dignity of hard labour. Men in touch with the reality of rugged life. Men who did not give up even when they were tired, exhausted and sick. Practical men with a message that was not only powerful but also true to life. These were the men of New Testament times. They had learnt the secret of contentment with much or little, with a full or a hungry stomach, in plenty or in want. No wonder their messages were always penetrating and effective. To their audience they were real "flesh and blood" people.

How sad that in the curricula of many of our theological schools you can search in vain for courses that address practical issues. We feel that topics like psychology, ethics, marriage and the family, current affairs and the like belong to the secular world. So when members of a congregation get into difficulties, our graduates must send them to secular counselors and psychiatrists--who supply them with ungodly answers for their problems. How can ministers know how to mourn with those who mourn, if they spend all of their time within the confines of their seminaries

engaged only in intellectual theologization. We must learn to be practical and down-to-earth.

Concluding his article on practical ministers, Mr Agyemang says, "For Africa it is better to have persons who can do things with their hands than to have people with heads swollen with theories but with incapable hands." As John Stott constantly reminds the students at the London Institute for Contemporary Christianity, the purpose of the Institute is not to produce tadpoles, creatures with big heads but lean hearts, hands

and legs. Tadpole graduates have heads filled with theories, but their hands and bodies are paralysed when it comes to being practical and showing compassion.

### 3. TRAINING KNOWLEDGEABLE MEN AND WOMEN OF GOD

I salute the men of Issachar who understood their times and knew what Israel should do (1 Chron 12:32). What a combination! Since independence, Africa has been undergoing some serious tests in nation building. Our leaders have discovered that nation building is not that easy. It takes more than just slogans to build nations. As a result our national leaders are looking everywhere for help in policy-making and programme development. The question is, can the church help?

I recall that on the eve of Ugandan independence in 1962, the then President Milton Obote remarked that had it not been for the revolutionary teaching of the church, Uganda would not have achieved its independence when it did. He went on to plead with the church not to sit back and congratulate itself while the new nation took its own course without guidance. John Stott has reminded us that the church serves as the conscience of the nation and gives to the nation biblical principles from which policies can be made and programmes tailored. We are to give to the nation not directives but direction. One wonders how serious Obote was in making that plea, and how seriously it was taken by the church leaders, given the situation since then.

Our theological programmes should therefore be training grounds for those who can shape national policy and destiny, whether they be pastors, Christian teachers, evangelists, administrators or Christian professionals in general. It should be recognized that the most influential profession in Africa today is still religious, and by this I mean any profession that has any connection with any religion, whether it be Christianity, Islam or African traditional religion. Religious professionals are still the most influential people in our continent. Probably this influence is a carry-over from the traditional African world-view, where reality is perceived, analyzed and interpreted through religious lenses.

I came across a remark in support of this made by an evangelical brother, Dr Marini-Bodho of Zaire. He wrote, "In Africa the chiefs were not in conflict with the magicians, the soothsayers and people who foretold the future of the chiefs and of their society. On the contrary the chiefs liked them and this is still true today. The chiefs, and even our modern leaders, like people who have contact with the gods." How very true. When leaders are looking for help, in Africa they still look to religious people.

That takes me back to Christ's teaching on discipleship. One word that occurs more frequently than others in this chapter is the word "know." It occurs about seven times, describing the curriculum of Christ's theological programme. At the end of the course Christ could say of his disciples, "They know you, because I have made you known to them, and will

continue to make you known" (John 17:26). The expression used in Greek is a powerful one. Literally the word could be translated: "I have exegeted you before them." I have revealed you, interpreted you, made you known to them, by the sharing of my very life with them. He said to Philip, "Anyone who has seen me has seen the Father" (John 14:9). True knowledge begins with knowing God. The first question that I ask myself as a theological educator is, "Do our students who pass through our hands know God as a result of our revealing Him to them through our own lives, or do they only know about God? Do our words and deeds in and out of the classroom manifest Christ? Do our students desire to be like us because we are like Christ?"

Secondly, Christ's disciples knew their world. The Master also exegeted the world before them. He taught them that their world was a godless one which hated the truth, persecuted the righteous and would eventually crucify Him. Jesus taught them that it was a world loved by God, and that one day the world would believe because of Christ's prayer and the testimony of the apostles. It is imperative that our students, like the disciples, not only know God, but also know the world. This will require that our curricula include courses not just in Bible but also in the African world-view, African religions, African history (both ancient and modern), African economics, and African politics.

If we are going to penetrate society and have the influence that our Christian members should have, we need to mobilize all of our available resources at all levels. We need knowledgeable men and women to translate the Bible into local languages, to produce Bible commentaries, Christian novels, scholarly journals, magazines, and all forms of Christian art. We need Christian writers, artists, journalists, musicians, poets and, above all, theologians and solid Bible expositors. As theological educators, we are called to produce "men of Issachar" for our generation in Africa, knowledgeable men and women who understand the times and know what should be done. May the Lord make us adequate to our high calling as theological educators in these days in Africa.

#### ENDNOTE

<sup>1</sup>Delivered as the keynote address at the ACTEA All-Kenya Conference of Theological Educators, held at Limuru, Kenya, in June 1988.

**THE COMING AIDS PLAGUE  
AND IMPLICATIONS FOR CHRISTIAN MINISTRY**

Donald Clarke

**A. AN IMPENDING WORLDWIDE DISASTER**

We are facing what could be the most devastating worldwide disaster in the twentieth century, or possibly in this millenium. The coming AIDS plague threatens to change the life of every African, and affect every nation on this continent. We Christians must be informed; we must be firmly grounded in the biblical principles at stake; and we must prepare ourselves for unprecedented ministry responsibilities.

The number of people infected with the AIDS virus continues to climb, with figures revised each time a new report is published or announced. Whereas in 1983 the World Health Organization could only count twenty carriers of AIDS, by November 1988 WHO estimated that ten million people were carriers worldwide.<sup>1</sup> In Kenya, it is estimated that 200,000 people carry the deadly disease, with the number of confirmed cases doubling every nine to ten months.<sup>2</sup> And in Uganda, AIDS cases are reportedly doubling every six months.<sup>3</sup>

Faced with these realities, what might the final toll be? The situation is incredibly grave. According to one authority, "If our predictions are correct for global statistics, there could be from fifty million up to one hundred million die by the end of the century."<sup>4</sup> Similar predictions are also being made by the World Health Organization.<sup>5</sup> Even if such predictions are only partially fulfilled, we still face the very real prospect of an unprecedented toll on human life in the final decade of this century.

How should the Church respond to the coming AIDS plague? What biblical principles should we apply? What ethical issues must we be prepared to face? What solutions can we offer? This paper is an attempt to begin to answer these difficult questions which must be addressed.

**B. TEN FACTS CONCERNING AIDS**

In order to formulate a proper Christian response to the AIDS crisis, it is necessary to understand the basic facts of the disease.

Although much has been written concerning AIDS, some of the most crucial facts are still not widely known.

First of all, the AIDS disease has been observed to occur in at least five stages, which are not necessarily consecutive: the initial HIV infection; PGL (persistent generalised lymphadenopathy); ARC (AIDS-related complex); full-blown AIDS; and AIDS dementia. The virus itself is called HIV (human immunodeficiency virus), while the disease is called AIDS (acquired immune deficiency syndrome).<sup>6</sup>

Secondly, the AIDS virus is a very strong, rapidly multiplying virus. Its ability to create genetic variation is perhaps 1000 times faster than normal.<sup>7</sup> These characteristics of the HIV lead to the following implications: a) It will be difficult or impossible to design an effective vaccine, since the virus will continue to mutate into new, untreatable forms. b) The virus may develop new means of transmission as new variant strains develop. c) A single virus could, theoretically, transmit the disease.<sup>8</sup>

Third, the development of a cure is unlikely because the HIV may find sanctuary in the cells of the brain. The brain has a natural barrier that blocks most large molecules in the blood from entering. But the HIV is so small that it can pass through that barrier. Apparently, any anti-HIV drug would also have to cross that barrier. Devising such a drug will be extremely difficult, if not impossible.<sup>9</sup>

Fourth, the AIDS virus has been isolated in plasma, serum, saliva, tears, semen, vaginal secretions, urine, brain tissue, and cerebrospinal fluid. Therefore, any of these fluids could potentially be a means of spreading AIDS.<sup>10</sup>

Fifth, AIDS in Africa is transmitted by four principal means: through sexual intercourse; through blood transfusions of infected blood; through unsterilized needles; and by mother-to-child transmission, usually when an infected mother passes HIV to her unborn or newly born child.<sup>11</sup>

And since HIV may be transmitted by unsterilized cutting instruments when transferred from one person to another, there are additional potential modes of viral transfer. Such activities as ear piercing, circumcision, ritual shaving, acupuncture, or ritual scarification cannot be ruled out as possible means of HIV transfer.<sup>12</sup>

Sixth, not only does the AIDS virus kill indirectly by breaking down the immune system of the body, as the name denotes, but the virus also kills directly by attacking and destroying the brain.<sup>13</sup>

Seventh, HIV belongs to a family of lenti-viruses (slow viruses) which have lengthy incubation periods before symptoms develop.<sup>14</sup> Thus, a

person may be infected with HIV but not manifest any obvious symptoms of AIDS. However, such individuals are just as capable of transmitting the virus as are patients with full-blown AIDS. AIDS researchers are now saying that the incubation period for HIV could be twenty years or more.<sup>15</sup> But once a person comes down with "full blown AIDS," he will usually die within two or three years.

Eighth, the process of screening blood for the AIDS virus is not totally accurate. Most blood screening techniques only detect the presence of AIDS antibodies, not the presence of the virus itself. It takes the body three months to three years to produce HIV antibodies in quantities sufficient enough to be detected by the screening tests. This means that an infected person can donate blood, and the blood test may not detect the HIV in the blood, because the person has not produced any or enough antibodies. Thus, people will continue to get AIDS through contaminated blood transfusions.<sup>16</sup>

Ninth, a person can be severely infected with HIV, and even die, yet never be diagnosed as having AIDS, since he may not manifest certain opportunistic diseases to qualify as having "full-blown AIDS."<sup>17</sup>

Finally, HIV is easy to kill, with ordinary disinfectants. However, according to some laboratory tests, it can live up to 10 days outside of the host at normal room temperature. This raises the possibility of it spreading through means other than the commonly observed modes of transmission.<sup>18</sup>

#### C. BIBLICAL PRINCIPLES RELATED TO AIDS

Although the Bible does not mention AIDS specifically, in several places the Bible clearly establishes the relationship between sexual immorality and sexually transmitted diseases. Venereal diseases were not unknown in Bible times. The botch of Egypt (Ex 28:27) certainly fits the description of virulent, fulminating syphilis. And the plague of Numbers 25:1-9 was likely venereal in nature (cf. 1 Cor 10:8).<sup>19</sup> From a biblical standpoint, illicit sexual behaviour yields disastrous consequences. Here are a few basic principles that guide our understanding of the AIDS "plague".

1. Ultimately our increased susceptibility to diseases is the result of sin. When Adam and Eve sinned, they fell from innocence, they were cast out of the Garden of Eden, and they incurred certain curses as a result of their sin (Gen 3:16-24). Because of sin, our bodies are less able to fight off the effects of harmful organisms, such as viruses.

2. The development and rapid spread of AIDS is due primarily to specific sexual sins committed by men and women. Thus AIDS is different



from say, tuberculosis, in that the plague of AIDS has a moral root to it. Thus God's judgement of these sexual sins is indirect.

3. Promiscuous sex leads to physical and spiritual death. This theme is repeated several times in the book of Proverbs. Proverbs 2:18, 5:5, 5:22-23, and 7:23 describe the way of the prostitute as the "the road to death" or "the way to hell." Proverbs 7:26-27 says that the prostitute has cast down many victims. . .and numerous are all her slain. Her house is the way to Sheol, descending to the chambers of death." And Proverbs 5:11 tells how a man who goes in to a prostitute will die of disease--remarkably similar to full-blown AIDS: "You will lie groaning in your deathbed, your flesh and muscles being eaten away."

4. From a biblical standpoint, the best way to prevent contracting AIDS is to maintain a totally monogamous relationship between a faithful man and a faithful woman for life (Prov 5:15-23).

5. AIDS can be said to be a special kind of judgement for homosexuals and lesbians. In Romans 1:27, God indicates that as a result of perverted sexual behaviour, men and women received in their own persons the "due penalty" of their ways. Reid, in his book, *Beyond AIDS*, comments that:

There is a naturalness about this sort of penalty. God is not blowing a heavenly whistle and inflicting a punishment. What is happening is that the tolerances (be they physical or emotional or both) built into the human being are being exceeded and damage is resulting.<sup>20</sup>

Because of the nature of these perverted sexual practices, other diseases --such as gonorrhoea, genital herpes, syphilis, and venereal warts--are also the fulfillment of the statement in Romans.<sup>21</sup>

6. God has given us limits and laws concerning sex. Thus, adultery, fornication, homosexuality, and lesbianism are forbidden. If we violate God's laws, if we cross his boundaries in the area of sexual behaviour, we suffer his wrath and the natural consequences of disease, sorrow, remorse, and guilt.

#### D. AIDS MIS-EDUCATION

Massive amounts of money are being spent around the world for local, national, and international anti-AIDS campaigns. Newspaper and magazine advertisements, radio and television spots, posters, leaflets, dramas, videos, and even songs have been produced.

The problem is that most of these campaigns consist of half-truths, misleading statements, and non-biblical, partial solutions. As Collier

says in *The 20th Century Plague*: "So far governments have carefully avoided advertising the means by which the spread of HIV can be brought under control."<sup>22</sup> In the following section, I will critique this AIDS "mis-education" which the media has presented to us.

1. "With AIDS, there is no hope for tomorrow." This phrase was heard repeatedly as part of an AIDS radio spot on the Voice of Kenya during October and November 1988. For the Christian, however, there is one great truth about the faith which counters this statement: **THERE IS HOPE**. Even though a person may be dying of AIDS, he can still receive hope of eternal life--a future life free of pain and disease; a present life free of heartache, fear, and guilt--through Jesus Christ.

2. "With AIDS, you are your own saviour." This statement was also part of the Voice of Kenya spot mentioned above. The great problem with so many religious systems is that man attempts the impossible--to be his own saviour. Ultimately there is only One who can deliver us from fatal disease, from fear of death, and from eternal damnation: Jesus Christ alone is the Saviour, and no one else.

3. "AIDS victims." Who are the true victims of AIDS? The true victims of AIDS are the suffering children who get the disease from their parents; the wife who acquired HIV through normal sexual relations from her husband; the man who got AIDS through a contaminated syringe at a rural clinic. In short, the true AIDS victim has not acquired AIDS through any immoral activity of his own. He has acquired HIV inadvertently or through normal, moral, monogamous, heterosexual relations.

The man or woman who acquires HIV through fornication, adultery, or homosexuality is no victim; rather, he or she is receiving one of the consequences of his or her illicit behaviour. The Bible identifies fornication (Gal 5:19), adultery (Ex 20:14), and homosexuality (Rom 1:26-27) as sin. And all sin has consequences, with sexual sin bringing the special, unfortunate consequences of disease and possibly even death.

To call a person a victim is to denote that he acquired the disease through no fault of his own. A victim could not help his plight; he is "not guilty" of any wrong which was directly responsible for his plight. Thus a true AIDS "victim" has acquired the disease in innocence; whereas a man who contracts AIDS because he visited a prostitute or committed sex acts with a woman other than his wife, is receiving a natural judgement for his actions.

4. "Safe Sex." This phrase is used repeatedly in western countries where homosexuals are heavily infected with HIV. "Safe sex" is an attempt by homosexuals and others to continue their sexual practices without catching AIDS. Usually this means using a condom.<sup>23</sup> The problem is that so-called "safe sex" is not safe. Lamb-skin condoms do not prevent the

tiny AIDS virus (30 times smaller than the influenza virus) from entering the sexual partner. And many latex condoms have defects which allow for leakage. Even with a condom, there are many opportunities for transfer of infected fluids.<sup>24</sup>

5. "Limit your sexual partners." Similar to this is "Know your sexual partners."<sup>25</sup> Note that these statements do not call for a halt to the promiscuous sex which allows AIDS to spread. Thus such statements are almost useless, since they do not attack the root problem of immorality.

In Zambia, Christian women's organizations have banded together to pressure the government to revise a 24-page booklet about AIDS. The original booklet gave the following advice to primary and secondary pupils:

Sleep only with your permanent girl/boy friend and make sure he/she sleeps only with you. Do not take any new sexual partners. Use a new condom and family planning foam for every sexual act. These are available from most chemists. Never sleep with a prostitute who asks money for sex, or a man who offers money, or with any girl or boy who has had many previous sexual partners.<sup>26</sup>

6. "Knowledge is the key to prevention." This dictum is found on the back of a World Health Organization brochure entitled, "AIDS Information for Travellers."<sup>27</sup> It is distributed to international travellers throughout the world. This is the "education solution." It assumes that if the public can learn the facts about AIDS, then the spread of AIDS will cease. This dictum takes many forms, for example:

The message for control [of the spread of AIDS] is education in safe sex and further efforts to control drug abuse.<sup>28</sup>

Education holds the best for limiting the spread of AIDS in the short and medium term...Education messages should stress: reduction of numbers of sexual partners, avoidance of sex with high risk groups, regular use of condoms. . . .<sup>29</sup>

The great problem with these statements is that most AIDS cases are contracted because of moral misbehaviour, not because of a lack of knowledge. "Education" that presents only the facts about AIDS will not effect a change in behaviour enough to halt the AIDS plague. If that were true, venereal diseases such as syphilis would have ceased their spread centuries ago. Yet syphilis is spreading in the United States at an alarming rate. And whereas a few years ago scientists could barely count five kinds of sexually transmitted diseases, now more than 27 are known to exist. And some, such as AIDS, are incurable.<sup>30</sup>

7. "Be careful." Several AIDS videos have been recently produced which portray non-biblical values. One such video is being sent by the British government to all government schools: "This video does not say the man should refuse [promiscuous sex], [but that he should] merely remember that the more such casual sex encounters he enjoys, the more likely he is to catch AIDS."<sup>31</sup> A similar message has been proclaimed on posters issued by the Uganda Ministry of Health. The posters say: "Love Carefully. Beware of the sweetness and splendor of sex. It could prove hazardous to your health and life."<sup>32</sup>

Messages such as these fall far short of prescribing moral behaviour. "Be careful," these messages advise, implying that perhaps the person will not get caught with AIDS. Such messages are morally bankrupt, because they wink at immorality: they provide the promiscuous person an excuse for continuing his immoral acts, as long as he is "careful," whatever that means.

8. The Condom Panacea. The use of condoms is popularly touted as the best way to prevent the contraction of HIV. The Surgeon General of the United States has advised condoms. The World Health Organization advises condoms. And in 1988 the United States government donated three million condoms to Zambia for distribution.<sup>33</sup>

One may find the advice to use condoms in almost any article on avoiding AIDS. For example: "Always insist that your sexual partner uses a condom unless you are absolutely sure he is not an AIDS carrier. To be safe, use a condom."<sup>34</sup>

Bishop John Mambo, director of public relations for the Pentecostal Fellowship of Zambia, said that such a massive distribution of condoms would lead to increased promiscuity. "The government is now telling people," he said, "that there will be free sex for all through the distribution of condoms."<sup>35</sup> Similarly, in Zimbabwe, the Catholic Bishops condemned condoms as a proposed solution:

Condoms are not completely reliable and their users can still contract AIDS and transmit it to others. Married persons who are sexually promiscuous can affect [sic] their husbands or wives. The only safe course is not to have sexual relations with an infected person.<sup>36</sup>

Yet despite such protests, the distribution of condoms continues to gain widespread acceptance among government leaders, educators, and health workers. For example, in October 1988 the University Health Administration of the University of Nairobi made hundreds of condoms available to the students, free of charge. Students were urged to "be brave enough and get used to the idea of using condoms."<sup>37</sup>

Nevertheless, condoms do not provide a person with safe sex, since condoms are not 100 per cent safe. Condoms will provide a false sense of safety and a licence for continued immorality. Distribution of condoms fans the fire of the AIDS plague, rather than putting it out.

#### The Best Preventative

More and more, wise doctors, concerned church leaders, and thoughtful government officials are speaking out as one voice, saying that the only true solution to AIDS is a moral solution. In Kenya and Uganda, leaders are saying that "zero grazing" is the only way to live safely as a family. Likewise Collier, in her book *The 20th Century Plague*, says the only solution is "Zero Option AIDS . . . ONE PERSON--ONE PARTNER FOR LIFE."<sup>38</sup> Similarly, Sir Immanuel Jakobowitz, Chief Rabbi of England, says:

No less important than clean needles are clean speech, clean thoughts, and clean conduct. What will be crucial is the cultivation of new attitudes calculated to restore reverence for the generation of life and the enjoyment of sexual pleasure exclusively within marriage. Nothing short of a moral revolution will in time contain the scourge.<sup>39</sup>

Likewise, Cardinal Basil Hume, Archbishop of Westminster (England) says:

If a catastrophe is to be averted there must be an urgent and immediate reappraisal of our attitudes and behaviour in matters of sexual behaviour and human relationship...A moral reawakening is society's best hope.<sup>40</sup>

And with a novel approach, the Evangelical Lutheran Church of Tanzania has prescribed to its congregation "the only reliable vaccine" to halt the spread of AIDS. The "vaccine" is called MM-1. MM-1 is actually not a vaccine, but stands for a Kiswahili phrase: "Mme, Mke, One"--meaning, "one husband, one wife."<sup>41</sup> The name MM-1 is a parody of the ill-fated drug, Mobutu-Mubarak-One, which was publicised extensively in 1988 as a cure for AIDS, but later found only to prolong the life of the patient somewhat.<sup>42</sup> Concerning the church's prescription, Bishop Elinaza Sendoro said at the Evangelical Lutheran Church of Tanzania's 1989 annual conference: "Until scientists discover the vaccine to cure AIDS, the church's MM-1 is the only recommended vaccine."<sup>43</sup>

Any educational programme purported to slow or halt the spread of AIDS which does not uphold traditional biblical sexual morality is doomed to fail. Mere "education" is not enough. A mere call for "limiting one's sexual partners" is not enough. Calls for "responsible sex" or "safe sex" fall short of the true preventative. Such shallow slogans do not speak to the root of the problem--which is basic immoral living. What one sows he shall reap. Violation of God's standards of morality inevitably leads to

dire consequences; and AIDS, along with over a score of other sexually transmitted diseases, is the unfortunate consequence.

We Christians must sound the alarm and proclaim that unless people totally cease sexual promiscuity and get back to biblical morality, then they may eventually contract AIDS and die.

#### E. ETHICAL QUESTIONS RELATED TO AIDS

1. If a woman is married to a man who has contracted the AIDS virus, what should she do?

She should immediately cease all sexual relations with him. The command in 1 Corinthians 7:3-5 for the husband and wife to regularly come together sexually is superseded in a matter of life and death, which AIDS involves. The wife should be tested for the AIDS virus immediately. If she does not have the virus, she should be tested again three or four months later, just to be sure. But if she is found to be infected with HIV, then she may continue normal sexual relations with her infected husband, as long as he does not carry any other infectious diseases, and as long as provisions are made to keep the wife from becoming pregnant.

2. What if one partner of a marriage is known to be sexually unfaithful?

In this case, both partners are at a more severe risk of contracting AIDS. They should both be tested, and then remain totally faithful to each other. But if the unfaithful partner continues to commit adultery, then the other partner should cease all sexual relations. Thus, if, for example, the husband continues in adultery, his wife should abstain from all sexual relations.

3. If a person suddenly finds out that he has the AIDS virus in him, what should he do?

Above all things, he should put his life and house in order. The infected person should ask God for strength and power to overcome anger, bitterness, and resentment. He should totally commit his life to Christ, so that, in his remaining years, he may serve God. He should prepare his family for his death. He should pay off his debts, keep old promises, and get his life right with God and with man.

4. What should be done in the case of polygamous marriage, when one person in the marriage discovers that he or she has the HIV?

That person must cease having sexual relations with the others immediately. And the others should be informed and tested for AIDS.



5. If a pregnant woman is found to have the HIV, should her baby be aborted?

The baby may contract HIV from the mother by three possible ways: as a result of an exchange of infected bodily fluids while in the womb; as a result of contact with the mother's blood while passing through the birth canal; or possibly while ingesting HIV-tainted breast milk after birth.<sup>44</sup>

However, the baby may be born without the HIV. Osborne says: "Studies, particularly in Africa, suggest that 50 per cent of babies born to women who are HIV-positive will also have positive tests."<sup>45</sup> And another estimate states that: "Two thirds of infants born to infected mothers are infected, and half of infected infants develop AIDS within two years."<sup>46</sup>

It has been suggested by some doctors that when an AIDS patient gets pregnant, the baby should be aborted.<sup>47</sup> This has apparently become a common practice in Zambia.<sup>48</sup> But regardless of the sobering statistics cited above, we must not kill an innocent child, made in God's image. We must not murder an innocent baby, just because he might be infected with a disease. In Zambia, the Catholic bishops, the members of the Zambia Christian Council, and the Evangelical Fellowship of Zambia concur with this view. These Zambian church leaders have said that even though a pregnant woman may have the AIDS virus and may pass it on to her baby, she should not abort her baby because "the unborn child is as much a human being as it will be after birth."<sup>49</sup>

6. Should a woman who tests positive for HIV become pregnant?

No. Pregnancy should be avoided, and I would even recommend that the woman cease all intimate sexual relations. But if her husband is also infected with HIV, she may wish to continue normal sexual relations, but he or she should in that case use a reliable contraceptive or be sterilized so that she will not conceive. Dr. M. Owili was quoted by the Daily Nation in December 1988 as concurring with this view. He advised women:

Anyone who has tested positive with HIV should be counseled not to become pregnant. She should know that the chances of passing the virus to the unborn child are high and therefore should in addition to taking care not to infect her spouse, also ensure that she does not become pregnant.<sup>50</sup>

7. Should a person tell anyone else (spouse, employer, pastor) that he has HIV if he is tested positive? Or should he keep it a secret?

Since the HIV can be spread, even though there may be no outward symptoms of the disease, insofar as the infected person has a moral obligation not to infect others, he should tell others who may be endangered.

8. Should a pastor require a couple to be tested for the AIDS virus before he agrees to perform the marriage ceremony?

A number of pastors in Tanzania's AIDS-infested Kagera Province have adopted this practice. Couples are asked to attend an AIDS clinic and "get a clean certificate" before the wedding can be performed.<sup>51</sup> A similar procedure has been set up in Namirembe Diocese, Uganda.<sup>52</sup>

Kagera Province is one of the hardest hit areas of Tanzania; in fact, AIDS seems to have been spread originally from this area into the rest of Tanzania. Now, in light of the fact that AIDS is spread by sexual intercourse and is also spread from mother to baby, I think it is perfectly appropriate for a pastor to request couples to take such an AIDS screening test. If one or both future spouses is found to be infected, then the pastor has good reason to refuse to perform the marriage ceremony.

In line with this viewpoint, the Zimbabwe Catholic Bishops Conference in November 1987 issued a statement which said, in part:

We sincerely believe that both partners to a marriage should feel free to ask for an assurance that their future partner is free of [AIDS] infection, even if this means taking a blood test to reassure themselves.<sup>53</sup>

9. Is AIDS the judgement of God?

This question cannot be answered with a simple yes or no. Let me explain. First of all, some people are contracting the HIV innocently, and God is not raining down his wrath upon them. For example, consider the case of a man who contracts the disease through a blood transfusion, and then unknowingly passes it to his wife, through normal sexual relations. God is not punishing this couple. In this case the man and his wife have suffered because of another's sin, much the same as when a drunkard drives his car into a tree and kills his two children who were passengers. The children suffer because of the father's sin, not because of their own.

The book of Job demonstrates that just because affliction falls upon a person, it does not necessarily mean that he is being punished for some sin. Job is described as upright and blameless (Job 1:1). And in John 9:1 the disciples asked Jesus, "Who sinned that this man was born blind, himself or his parents?" Jesus said that neither had sinned. Thus, one's personal sin is not necessarily the direct cause of personal affliction.

On the other hand, God does punish the wicked, often in this life, always in the next. Witness the Genesis Flood or the destruction of Sodom and Gomorrah. In each case God's patience ran out. He gave the antediluvian peoples 120 years to repent under Noah's preaching (Gen 6:3).

Evil was on their minds continually (Gen 6:5). No doubt all the perversions we have today--including prostitution, adultery, sexual abuse, and child sacrifice--became commonplace. God judged them for their sin. He does not wink at perverted sexual immorality.

The passage in Romans 1:24-32 reveals that God has set up certain natural laws, and when those laws are broken, there is a penalty incurred. In the case of AIDS, when the laws of sexual relations are broken, the disease is contracted and death eventually follows.

God has set certain boundaries concerning sexual behaviour. Normal natural sexual intercourse is intended to be exercised exclusively in the confines of monogamous heterosexual marriage. That is the boundary; cross it--into adultery, fornication, homosexuality, lesbianism, or bestiality--and the person opens himself up to all sorts of mental, spiritual, and physical damage. This is why God says, "You shall not commit adultery" (Ex 20:14; Lev 18:20); "You shall not lie with a man as with a woman" (Lev 18:22); "You shall not have intercourse with an animal" (Ex 22:19; Lev 18:23); "You shall not commit incest" (Lev 18:6-18). These clear prohibitions were given to protect us, not to limit our sexual freedoms. If a person chooses to defy God's laws, then he opens himself to possibly getting a disease. And this is what Romans 1:27 is talking about.

#### F. IMPLICATIONS FOR CHRISTIAN MINISTRY: WHAT SHOULD THE CHURCH DO?

The coming AIDS plague will provide the Church with one of the greatest opportunities for ministry that it has ever seen. During times of natural calamity, the attention of unbelievers is more easily turned toward God. Let me suggest ten specific actions which the Church can take:

1. Exalt God's marvelous plan of marriage. Teach God's view of sexuality in a Christian context. Ron Sider says that the Church "needs to rediscover and proclaim the full biblical understanding of the joy and boundaries of sexual expression, teach by word and example the goodness of lifelong marriage covenant between a man and a woman."<sup>54</sup>

Pastors and lay leaders should set up pre-marital counseling classes and invite young adult singles, as well as engaged couples. Seminars in sexuality can be held to instruct teenagers in proper courtship, God's plan for sex, and how to save their bodies for their future mate. Well-informed, mature believers, and husband-wife teams, should lead the sessions.

2. Sound the alarm about AIDS. Warn people that unless they live their sexual lives according to biblical morality, they may eventually contract AIDS and die. And as we inform people of the facts of the

dreaded disease, we must remember that AIDS education must be moral, not merely factual.

3. Proclaim loudly and clearly that the only proven effective prevention is: Normal sex between one man and one woman in marriage for life. This does not mean that sexual purity will give a person automatic immunity from AIDS. But the proper use of sex, only in the context of monogamous marriage, is presently the best preventative.

4. Denounce immorality. Proclaim how God views the sins that help spread AIDS: prostitution, adultery, fornication and homosexuality. These activities may someday lead a person to a premature death. A person who continues in these practices will likely eventually contract AIDS.

The church must condemn the sexual sins behind the spread of AIDS: homosexuality is clearly condemned as unnatural, perverted, unclean, and unhealthy (Lev 18:22; 20:13; 1 Cor 6:9; Rom 1:26-27); adultery is forbidden (Ex 20:14); fornication is a misuse of God's gift of sexuality (Gal 5:19); and prostitution is a major source of the spread of AIDS in Africa.<sup>55</sup> Why then does the church allow prostitution to continue without crying against it? Why isn't prostitution outlawed? Reportedly, in Mombasa there are at least 3000 registered prostitutes.<sup>56</sup> The church ought to ask, "Why aren't these women either arrested or detained or restrained?"

5. Proclaim the hope that is found only in Jesus Christ. Jesus alone can give a person hope, peace, forgiveness, joy, and a clear conscience, even though he may have AIDS.

6. Mobilize Christians for ministry. Train them now. Such Christians should be trained in how to lead a person to Christ and how to counsel the terminally-ill patient. They should be trained in both home and hospital evangelistic visitation.

First and foremost, in AIDS counseling, our counseling must be evangelistic. Too many times I have seen well-meaning pastors, friends, and relatives come to see lost patients and give false comfort and assurance. "Everything is going to be all right," they say, and the gospel is never shared. But I would rather say, "I'm very sorry that you are ill and confined to this bed, but may I ask you a spiritual question? If something were to happen and you died tonight, are you certain that you would go to heaven? Would you like to be sure?" Such a question, when asked in a considerate, gentle tone of concern, should not surprise or offend the patient. He likely has already contemplated what would happen if he died. He will want to know how to be sure he is going to heaven. He will want to be ready to meet God.

Secondly, we must counsel with the patient while he is still alive. I once visited with a female patient: she looked fine, felt good, and was ready for minor heart surgery the next day. She had become a believer and was at peace with God. But that night she passed away. Our one visit with an AIDS patient may be the last; he could die at any time. This should move us with a great urgency to share the gospel.

Thirdly, we must counsel with the patient while he is still coherent. AIDS attacks the brain. The virus robs the mind and the senses of the ability to respond. The hospitalized AIDS patient may already be blind, deaf, dumb, or otherwise partially paralyzed. His mind may be so demented that he can no longer make a rational decision to trust Christ as his Saviour. We should not wait until the second or third visit to give the AIDS patient an invitation to trust in Christ. We must act at the first opportunity.

7. Establish ministries for orphans--the children of AIDS patients who are dying or who have already died. In areas where AIDS has killed or incapacitated large numbers of adults, many children have been left destitute. In Uganda, for example, the combination of civil war and the AIDS plague has left an estimated 20,000 orphaned children, according to The AIDS Supportive Organisation. Unfortunately, the extended family, for fear of contracting AIDS, is not taking in these orphans for care.<sup>57</sup>

In Tanzania, according to a Ministry of Health study of September 1988, the AIDS-infested Kagera Province has 134 AIDS orphans. This number is expected to increase and the Tanzanian government has appealed to religious bodies to help care for the orphans.<sup>58</sup> And another report, describing this acute crisis, says that: "Children are also being orphaned daily when their parents die...others become homeless while still many are abandoned without love and care" by people who refuse "to have anything to do with an infected person or one who has ties to a patient."<sup>59</sup>

Christians have a moral obligation to reach out and care for the orphans. Christians must reject the societal value which places a stigma upon the adopted child. Should Christians ostracize a fatherless, motherless child just because the society does the same? Who will care for these children if they have no parents, and if their relatives reject them? Christians must be willing to care for such children and take them in. Where the extended family fails to give compassion, Christians must open their homes to the homeless. Morally, it is the right thing to do. We must care for the survivors of the AIDS plague and rear them to become the next righteous generation.

8. Establish AIDS counseling centres. Such counseling centres must do more than merely present the facts about AIDS. The great fallacy of many government-sponsored anti-AIDS campaigns is the false assumption that information alone will change behaviour and halt the spread of AIDS. But

in biblical counseling, we must do more than present new information. We must lead the AIDS patient to change his behaviour and his attitudes.

In counseling with an HIV-infected person, we should lead him to: (a) Seek God's forgiveness for any sins, and especially sins which would have brought on the disease. (b) Commit or rededicate his life to Christ. (c) Ask forgiveness of spouse, children, and parents for any moral failures. (d) Deal with guilt, anger, and bitterness. (e) Stop all sexual contact which could infect others. (f) Go to former sexual partners, inform them that he has HIV, and urge them to get tested. (g) Keep his body as healthy as possible, in order to prolong his life.

9. Christian youths should band together to form "chastity pacts"--mutual agreements to remain sexually pure until marriage. Young people may make public resolutions that they will save their bodies for their future marriage partner. We must raise up a host of AIDS-free, moral, godly young people. If the AIDS plague ever runs its course, these young people will be the ones to "pick up the pieces" of a broken, ruined society.

10. Show compassion to those afflicted by AIDS. Share the gospel with all and give them an opportunity to repent and be saved, before their minds become so diseased that they are unable to make a decision for Christ. We must lovingly and compassionately share the message of God's love and forgiveness. We must tell the AIDS patient that despite the certainty of death, THERE IS HOPE. And that hope can only be found through a personal relationship with Christ.

There is a certain man who is now waiting to die of AIDS: "He has been married for 18 months and they are expecting their first baby. Since he was confirmed positive, he has changed his lifestyle and become a Christian."<sup>60</sup> Now he has true hope. He cannot go back and live in a time when he did not have AIDS. But he has made peace with his Maker, and he can now prepare for an eternity with God.

#### G. THE CHALLENGE FOR THE FUTURE: THE CHRISTIAN RESPONSE IN A TIME OF CRISIS

Some wishfully think that in due time the AIDS disease will somehow "run its course"--that is, do its damage and then cease to be a threat. "Then," says one writer, "it will take its place in the background of the ecosystem, alongside the organisms that cause influenza, syphilis, measles and a host of other infections."<sup>61</sup> But this kind of thinking tends to view AIDS as no different from any other disease, such as influenza. But there is an inherent connection between AIDS, the rapid spread of AIDS, and sexual immorality. AIDS--a disease for which there is no immunity and no cure in sight--cannot simply "run its course" unless vast numbers of the world population return to and stick with biblical morality.



Unusual times demand extraordinary commitments from ordinary people. The AIDS plague promises to become one of the greatest crises of this century. In this case we are faced with something potentially more devastating to the population than war, drought, or famine. We are faced with a menace that could kill hundreds of millions of people worldwide.<sup>62</sup>

During times of great crisis, the church has always had great opportunities for ministry. And many times, the church has responded in extraordinary ways. The International Red Cross began as a Christian sought to care for wounded soldiers. The Salvation Army began as William and Clara Booth ministered to the homeless, the hungry, the destitute. The YMCA and the YWCA were founded by Christians. Human slavery was eventually outlawed because of the persistent efforts of dedicated Christians.

In the next 10 years, the nations of Africa may see more people die of AIDS than perhaps from any other natural or man-made disaster. The church will have an opportunity to demonstrate the love of Christ to multitudes of suffering, dying, and troubled people. There will be an unprecedented spiritual opportunity available. Desperate men and women will be more open to the good news of Jesus than at any other time. During dark times, the light of the gospel always shines brightest.

With all their security blown away, with death the only apparent certainty, desperate, hopeless persons will seek the true answers to life's greatest questions: Where will I go when I die? How can I be sure I will get to heaven? How can I be free of guilt, bitterness, and anger? How can I be at peace with my relatives and my friends and with God? How can I be forgiven?

We Christians have the only true answers to such questions. Before God we have a divine, irrevocable responsibility to share the answers with the world. The coming AIDS plague may well offer us one of the greatest opportunities ever to live up to our God-given responsibilities as Christians.

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<sup>43</sup>Mbwina, loc cit.

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<sup>45</sup>Osborne, p. 33.

<sup>46</sup>Haring, p. 87.

<sup>47</sup>E.g. K. Opanga, "Doctors Learn to Handle AIDS Patients," Sunday Nation, 7 August 1988, p. 19.

<sup>48</sup>"AIDS--Related Abortions Causing Concerns," All Africa Press Service Bulletin, 27 June 1988, p. 5.

<sup>49</sup>Ibid.

<sup>50</sup>"A Real Threat to the Future of Mankind," Daily Nation, 1 December 1988, p. 19.

<sup>51</sup>"Church 'Locked' in AIDS Controversy," All Africa Press Service Bulletin, 20 February 1989, p. 4.

<sup>52</sup>"Church to Demand AIDS Test Before Marriage," All Africa Press Service Bulletin, 4 September 1989, p. 2.

<sup>53</sup>"Christian Law Can Conquer AIDS--Catholic Bishops Say," All Africa Press Service Bulletin, 16 November 1987, p. 3.

<sup>54</sup>Sider, p. 13.

<sup>55</sup>J. Thuo, "National AIDS List Hits 4,295," Kenya Times, 10 February 1989, pp. 1, 11.

<sup>56</sup>D. Kamanga, "Aids Kit Reliability Placed Under Test," Kenya Times, 10 February 1989, p. 14.

<sup>57</sup>M. Bukirwa, "What Future for Uganda's Forgotten AIDS Orphans?" All Africa Press Service Bulletin, 12 September 1988.

<sup>58</sup>"Tanzania Seeks Funds to Assist AIDS Orphans," All Africa Press Service Bulletin, 10 October 1988.

<sup>59</sup>"A Real Threat...", p. 19.

<sup>50</sup>M. Mbugguss, "Helping AIDS Victims Face Death," Daily Nation, 15 February 1989, p. 11.

<sup>61</sup>Clark, p. 53.

<sup>62</sup>Avoiding-AIDS, pp. 8-12.

## CONFESSING CHRIST IN THE APOSTLES' CREED<sup>1</sup>

Eshetu Abate

Before we examine the confession of Christ in the Apostles' Creed, we need to consider the creed itself.

### A. THE APOSTLES' CREED

The Apostles' Creed is the shortest of the three ecumenical creeds which have reached us from the ancient church. Through the message of its content, it has touched the lives of innumerable men and women throughout the centuries. As a result some have even called it the "Bible in miniature." The great reformer of the sixteenth century Martin Luther said the following concerning it while delivering a sermon:

This confession we did not devise, nor did the fathers of former times. As the bee collects honey from many fair and gay flowers, so is this Creed collected, in appropriate brevity, from the books of the beloved prophets and apostles --from the entire holy Scriptures. It is fittingly called the "Apostles' Symbol" or "Apostles' Creed." For brevity and clearness it could not have been better arranged, and it has remained in the church from the ancient time. It must either have been composed by the apostles themselves or it was collected from their writings and sermons by their ablest disciples.<sup>2</sup>

In 1537, in order to bear witness to his opponents that he held "to the real Christian church", which until then had preserved the three Symbols or Creeds, he issued a short pamphlet entitled "The Three Symbols or Creeds of the Christian Faith." There Luther remarked: "The first Symbol, that of the Apostles, is truly the finest of all. Briefly, correctly, and in a splendid way it summarizes the articles of faith."<sup>3</sup>

The above assessment by the Reformer would suffice in witness to the value and nature of the Apostles' Creed. As correctly evaluated it is brief and biblical. What about its origin and usage?

Until the fifteenth century the Apostles' Creed was taken to have come from the Apostles. This is based on a tradition which is believed to

have been in existence at the latest from the fourth century. The tradition as recorded by Tyrannius Rufinus (AD 345-410) says:

As the [Apostles] were therefore on the point of taking leave of each other, they first settled an agreed norm for their future preaching, so that they might not find themselves, widely separated as they would be, giving out different doctrines to the people they invited to believe in Christ. So they met together in one spot and, being filled with the Holy Spirit, compiled their brief token, as I have said, of their future preaching, each making the contribution he thought fit; and they decreed that it should be handed out as standard teaching to believers.<sup>4</sup>

The above description of Rufinus may well be a remote and exaggerated report of a fact which might have actually happened as we shall see below.

Since the work of Laurentius Valla (AD 1404\5-1457), a propagator of Renaissance ideas in the fifteenth century, the above testimony of Rufinus has been taken to be legendary and false.<sup>5</sup> Under the influence of the Renaissance and Humanism, as exemplified by Valla, it has been the legacy of the western mind to doubt and criticize whatever had been handed down from the ancients, including the Holy Scriptures. However, we have to weigh the conclusions of such scepticism very cautiously as the perverted reason naturally is an ally neither of faith, nor of the truth connected with it. By this I do not mean that we have blindly to support the ancients and their traditions no matter what the evidences of our investigations demonstrate. Rather we have to weigh carefully the results to determine whether they are conclusive in disproving a tradition that has been received for over fifteen centuries. Any evidence, whether internal or external, which supports the tradition, which locates the origin of the Apostles' Creed in the Apostolic circles, is a plus for the claim of the tradition. Let us review the available evidence to this end.

First of all, there is hardly any scholar who doubts the apostolic authenticity of the Apostles' Creed as to its content. All of its assertions are biblical and can be supported by the Apostolic teachings and preachings in the NT documents. This is a plus for the tradition and needs no further elaboration.

More than this, however, there are external evidences that would point to the fact that the Creed in its basic form may go back substantially to the Apostolic circles and their environment. It may be that the declaratory form of the Apostles' Creed known to us is from the fourth, or fifth or even eighth century. However, there are creeds substantially the same as the Apostles' Creed which go back to the second and third century, which were believed by the whole church to have come from the Apostles.

Among these creeds is found what is known as the "Rule of Faith." Before stating the content of the "Rule of Faith", Irenaeus (c. AD 190) prefixes the following comment: "The church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith." After that Irenaeus presents his version of the "Rule of Faith" in the following words:

(The church believes) in one God, the Father Almighty, maker of heaven, and earth, and the sea and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His manifestation from heaven in the glory of the Father.<sup>6</sup>

Tertullian (c. AD 200) for his part gives the following version of the "Rule of Faith," which he says "has come down from the beginning of the Gospel":

We . . . believe in one only God, yet subject to this dispensation that the one only God has also a Son, his Word who has proceeded from himself, by whom all things were made and without whom nothing has been made: that this [Son] was sent by the Father into the virgin and was born of her both man and God, Son of man and Son of God, and was named Jesus Christ: that he suffered, died, and was buried, according to the Scriptures, and having been raised up by the Father and taken back into heaven, sits at the right hand of the Father and will come to judge the quick and the dead: and that thereafter he, according to his promise, sent from the Father the Holy Spirit the Paraclete, the sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit.<sup>7</sup>

Whether both Irenaeus and Tertullian reproduced the "Rule of Faith" exactly, or made a free reproduction is not very clear, but from the context and the manner of writing it seems to be a free reproduction. In spite of this we can see that there is a considerable similarity between the "Rule of Faith" as presented by Irenaeus or by Tertullian and the Apostles' Creed as we have it, as to both form and substance. This similarity is not to be taken lightly.

If one can claim apostolic origin for the "Rule of Faith," as both Irenaeus and Tertullian assume, there is no reason that the Creed which is almost identical with it in its main substance could not also be apostolic. In fact the difference between the "Rule of Faith" and the Apostles'



Creed seems to reflect only local variations.<sup>8</sup> While the Apostles' Creed is a Roman creed based on the old Roman Symbol, the "Rule of Faith" was the same Creed with some variations according to locality. In his commentary on the Apostles' Creed, Tyrannius Rufinus confirms this fact when he writes:

I think it appropriate to mention that certain additions are to be found in this article in some churches. No such development, however, can be detected in the case of the church of the city of Rome. . . . The ancient custom is maintained there whereby candidates who are on the point of receiving the grace of baptism deliver the creed publicly, in the hearing of the congregation of the faithful. As a result, since those who have preceded them in the faith are listening attentively, the interpolation of even a simple article is not tolerated.<sup>9</sup>

If this is the case, we can believe that the Apostles' Creed as we have it today can be traced ultimately to the pure Roman Symbol, which in turn as the "Rule of Faith" was of apostolic origin, as Irenaeus and Tertullian testify.

Another evidence which points to the apostolic origin of the Apostles' Creed is the setting of the interrogatory creed contained in the so-called "Apostolic Tradition" of Hippolytus. This interrogatory creed of Hippolytus (c. AD 215) is found as an integral part of the baptismal rite which was derived from the rite of Jewish proselytes.<sup>10</sup> Not only the baptismal rite but also the Eucharist as well as the Agape rites in Hippolytus were equally Judaic. As Dix puts it, "there is scarcely one element in the cultus as described by Hippolytus for which clear Jewish parallels cannot be found."<sup>11</sup>

If this is the case, where would such a concentration of Jewish Christians be found, who might have developed this statement which contains the Creed on the model of proselyte baptism? Clearly this evidence points to an early date and to the Jerusalem church. The existence of the Creed within such manifestly Jewish clothing is a major plus for the claim of the tradition.

The fact that we cannot point to a specific date of composition for the Apostles' Creed as we can for the Nicene Creed and the Athanasian Creed, also supports the statement of Tertullian that the Creed emerged from the "beginning of the gospel."

On the basis of the above evidences we believe that the Creed initially originated in the Apostolic circles and finally reached its present form, in the process leaving several local variations. Assuming then the Apostolic origin of the Creed, we will now proceed to consider the Christological confession of that Creed.

## B. THE CHRIST CONFESSED IN THE APOSTLES' CREED

The confession about Jesus Christ is found in the Second Article of the Creed. In reality the second article should have been given the first place, because our understanding of the first and third articles as well as the whole of our Christian faith depends in our correct understanding of its content. Karl Barth while describing the Second Article wrote: "Whether a sermon and proclamation in word or writing have rightly or wrongly a place in the Christian church is decided by their relationship to the second article."<sup>12</sup>

The second article is saturated with Christological designations. Every word and phrase is saturated with Christ and his deeds. Let us consider some of the principal phrases.

And I believe in Jesus . . .: The name "Jesus" is an anglicized form of the Septuagint rendering for the Hebrew "Yeshua." In the first instance the name "Jesus" is an expression of his humanity. There were many others who bore the name "Jesus" both in the time of our Lord and even up to the beginning of the second century AD.<sup>13</sup> In order to distinguish the "Jesus" of the Gospel from others, the Gospels sometimes used adjectives such as "from Nazareth of Galilee" or "Nazarene" (Mt 21:11; Mk 10:47; Jn 1:45). After the beginning of the second century AD the name "Jesus" seems to have been consciously avoided by other persons and was retained only for our Lord.<sup>14</sup>

The name "Jesus" is much more than a mere expression of his humanity. It was not an accident that both Matthew and Luke write in the annunciation "and you shall call his name Jesus . . . for he will save his people from their sins" (Mt 1:21; Lk 1:31). It was a name chosen from above and sent through a messenger. This is all the more signified when we investigate the roots for the name "Jesus." The Hebrew form of the name "Jesus" represents a form of the divine name Yahweh together with a subsidiary form of the Hebrew verb which means "to save," or "to help." If we put together the two parts, the root could be rendered as "Yahweh saves or helps." Thus "Jesus" means "Yahweh saves."

The connection of the name "Jesus" with "Yahweh" even in its root form cannot be taken lightly. It directs us to the fact that Jesus himself is Yahweh, that is, Yahweh who saves. This unity of Jesus with Yahweh (though not in person) speaks against those who teach that Jesus is somewhat inferior to Yahweh, the Creator.

I believe in . . . Christ: The Greek title "Christos," which later became a proper name for Jesus, is equivalent to the Hebrew "Mashiach," which means "the anointed one." We know that in the OT times priests, prophets and kings were being "anointed." We will here concentrate on the kingship aspect of Jesus in his designation as "Mashiach," that is, "Christ," "the anointed one."

The Jews after the destruction of their State, especially when they were in exile, looked forward for the fulfillment of the promise of God to David in 2 Samuel 7:12ff:

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. . . . And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.

On the basis of this they held that they would be receiving a king anointed by God, from the seed of David, who would restore the Kingdom of Israel. Even though the Jewish concept of the coming "Mashiach" shows some variations, the predominant view was that he would be a political Messiah, with full grandeur and earthly power.

It is questionable whether the Jews understood the correct sense of the divine promise from the start, since Jesus rebuked them once, saying: "you know neither the scriptures nor the power of God" (Mt 22:29). The Jesus of the Gospels, however, though he accepted the title "Christ" when others confessed about him, never accepted it in the sense understood by the Jews, that is, as a political and nationalistic leader. Even the disciples did not understand the real nature of his Messiahship at the beginning. Thus when Jesus told them about his suffering, we see Peter rebuking him (Mk 8:33). And Jesus, rebuking Peter, said, "Get behind me, Satan! For you are not on the side of God but of men." Oscar Cullmann writes: "This means nothing less than that Jesus considered as a satanic temptation the conception of the Messiah which Peter implied by his rebuke."<sup>15</sup>

Jesus did not openly use this title about himself as he did other titles such as the "Son of Man," because the popular idea of the day about the Messiah was incompatible with his own mission. Jesus did not come to show his own grandeur and temporal power as would be expected from a political Messiah. As he confessed before Pilate, his kingship was not of this world. It was with the same understanding that he rejected the temptation in the wilderness when the devil showed him "all the kingdoms of the world and the glory of them" (Mt 4:8).

The devil lurks about constantly attempting to snare the church, the body of Christ on earth, with the same temptation. Members of the church, including its leadership, can fall into this specific snare. Forgetting the real nature of Christ's mission, expressed in his service and his cross, the church has tried to climb up the ladder to hold temporal power. Not to mention some manifestations in the church of today, the church of the Middle Ages in Europe showed an ambition for absolute authority on earth. The result of this ambition was an utter decay and worldliness in the life of the church, which in turn led to the Reformation. It is then

important for us, the body of Christ, to have the mind of Christ which was manifested to us in his service and the cross (Phil 2:5-11).

I believe in . . . His only Son:<sup>16</sup> The title "Son of God" was not unfamiliar in the Hellenistic world. In Hellenism, anyone who was believed to possess some kind of divine power was called "Son of God" by others, or gave himself the title. Miracle workers were also called "Sons of God."<sup>17</sup> Some scholars have ventured to suggest that the title "Son of God" applied to Jesus in the NT has come from the Hellenistic use of the title. This, however, is an erroneous conclusion reached without a thorough understanding of the similarity and differences between the use of the title in the NT and in the Hellenistic world.

In the Hellenistic understanding, the designation "Son of God" can hardly be separated from the polytheistic background of pagan antiquity, whereas in the NT Jesus is the Son of the one God, understood within a monotheistic setting. In addition, as indicated above, the designation "Son of God" was given to those in the Hellenistic world if they were believed to have the gift of divine powers and doing miracles. However, the most important passages of the Synoptic Gospels in which Jesus appears as the Son of God show him precisely not as a miracle worker like many others, but as one radically and uniquely distinguished from all other men. This title means to Jesus not primarily miraculous power, but absolute obedience of a son in the execution of a divine commission. To Jesus the most important thing as the "Son of God" was doing the will of the Father, not going around doing miracles to manifest his greatness and divine power. For example, when Satan tempted him saying "If you are the Son of God . . ." (Mt 4:1-11), Jesus would not resort to miracles to prove his sonship, as suggested by Satan. It is highly significant that Jesus here rejects as satanic the Hellenistic conception of his divine sonship in the sense of miraculous powers. The point of the temptation is not whether Jesus believes that God's miraculous power is present in the Son, but whether he will be disobedient to his Father by attempting to use that power apart from the fulfillment of his specific commission as the Son, because the sonship of Jesus was based on the complete unity of his will with the Father. He not only obeyed him when he was granted divine power to do miracles, but also when he was "given up" and "forsaken" by the Father, so that through his suffering and death many should be saved. The prayer in Gethsamane "My Father . . . not as I will but as thou wilt" shows his complete obedience and sonship.

In addition, in NT understanding, Jesus Sonship was unique. His sonship was not in the sense that all men are children of God. Matthew and Luke describe his virgin birth through the Holy Spirit, thus showing the uniqueness of his Sonship. John shows Jesus' unique Sonship by asserting his unique origin. He writes "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (Jn 1:18). The author of Hebrews also clearly affirms the unique relation of Jesus

with God: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed . . ." (Heb 1:1). This clearly shows that Jesus was not seen as another of the prophets who also used to do miracles, but as a unique Son who had a special relationship with his Father.

We Christians who make up the body of Christ, the church, are given the power to become children of God. Our sonship however is by adoption, while that of Jesus was by birth. Nevertheless the church must learn from the attitude of Jesus towards his status as "Son", manifested in doing the will of his Father, whether it was the joy of Transfiguration or the agony of the cross. For Jesus, his food was doing the will of his Father. We may ask what is the guiding principle of the church today? Whose will is the church striving to fulfill? Its own? The world's? Or the will of God? From the attitude of Jesus it is quite clear that the church as his body ought to fulfill not its own will, nor that of the world, but the will of God as revealed in the Scriptures. The will of God revealed in the Scriptures should be the church's norm and the guiding spirit in all its actions and resolutions. If the will of God was food for Christ, who is and was the head of the church, how much more should it be for the church which is his body.

According to the tradition of the Reformers, the two marks of a true church are the Scripture and the Sacraments. Where the Word of God is preached, taught and obeyed in its purity, and where the sacraments, the visible words, are administered correctly, there the church exists. Other philanthropic deeds of the church are, and should be, the fruits of its faith in the Word, who showed us Caritas Dei, the Love of God. For the church to put philanthropy in the forefront and to forget the Word of God, the very source from which it is nourished, will definitely lead the church to a loss of its identity, as well as to a loss of the cherished philanthropy. Thus, the present church should consider whether it performs the duties which it thinks ought to be done, or whether it does what is the inevitable outcome of its faith in the Word of God.

Suffered under Pontius Pilate, was crucified, dead and buried: Pontius Pilate (AD 26-36), who followed Valerius Gratus, was the fifth officer of the Roman Empire to be in charge of Judea after the birth of Jesus.<sup>18</sup> It is important to note that Pilate was a local governor. The mentioning of Pilate in the Creed informs us that Jesus lived and died for us in a specific period and place in the history of the world. In short it shows us that Jesus was a figure in history. Attempts which have been made to disprove the historical fact of Christ during the past two hundred years have failed. The historical fact of Christ is now incontrovertibly established. The fact that extant secular records of the first hundred years contain only a few references was because Christianity at first was considered as one of many religious cults originating in the East, so that there was little in it to attract pagan historians. Their attention was

directed to it when it came into conflict with the state. The earliest pagan writers who refer to Christianity in such a context significantly mention Christ as its founder.<sup>19</sup>

Jesus, after having completed his mission on earth, now sits at the right hand of his Almighty Father. Yet the church as his body lives in history as a tangible reality. The attitudes of the earthly Jesus towards the local rulers of governments (such as Pilate) are, therefore, determinative for the church.

It is instructive that the fate of Jesus was decided by the decrees and verdicts of the local and earthly rulers. His birth happened to be far from his home, due to a decree from Augustus Caesar. He had to flee to Egypt in his infancy due to Herod the Great (37-4 BC). And at last he was crucified under the verdict given by Pontius Pilate, a Gentile representative of the Roman Empire.<sup>20</sup> Jesus had either to deal with or submit himself to their verdicts. Yet he knew that ultimately the verdict was not from them but from his Father in heaven. That was the reason that he answered to Pilate "You would have no power over me unless it had been given to you from above" (Jn 19:11).

The church too cannot be negligent of the earthly powers and rulers around it in every place and age. As a historical figure the church has either to deal with, or to submit to, the decrees and verdicts of the local rulers at all stages of its pilgrimage. Thus the earthly fate of the church is in a way tied up with the kind of government and rulers in its locality. Under whatever kind of government or local rulers or earthly situation the church lives, that does not in any way minimize it being the body of Christ. Thus the church has to learn to deal with and be prepared to give an appropriate answer while in its existence on earth with the earthly rulers. Yet just as was the case with Jesus, whatever kind of encounter the church may have with the local rulers, it should know that the ultimate power lies with God, that no ruler shall have power over the church unless he is given this from above.

Suffered . . . The historical and true suffering of Christ, demonstrated in his agony on the cross, is where God spoke to humankind in the loudest voice he could. The suffering and the cross of Christ revealed to the world the inmost nature of God, the very heart of God, his inexplicable and immeasurable love. God could not have spoken any better to the world than He did on the cross. Yet this has always remained a dilemma and stumbling block to the world, which always likes to focus its attention on temporal and transient glory. Nevertheless to those who have realized the transient nature of this world, the cross of Christ is full of meaning. Indeed for them it is the gate to everlasting glory.

Unfortunately the suffering and the cross of Christ, which have been a stumbling block to the world, possess the very key by which the world

itself could be meaningful and sensible. How can we account for and get meaning out of the various manifestations of suffering which we see occurring in our world every day? Famine, wars, epidemics, pestilence, deadly viruses and poverty are just some of the manifestations of this suffering. Is the world then doomed to such sufferings hopelessly? Is not there hope for humanity? Or does suffering have the final word?

The suffering and pain in the world make sense only when viewed from the perspective of the suffering of Christ. The suffering and pain in the world are the result of sin. However, humanity is not all alone in passing through these sufferings. The very God who created the universe and man has passed through the same suffering. He bore "the sins of the whole world," thus passing through the worst, the maximum suffering of which one can think. As the apostle put it "though he was in the form of God . . . he humbled himself and became obedient unto death, even death on the cross" (Phil 2:6-8). It is a great privilege to humanity and a key for its self-understanding and existence to know that there is a God who has suffered and suffers for him and with him. The God revealed in Jesus Christ is first of all not a God who invites suffering. But when suffering comes, as is the case in our world, he does not evade it or flee from it. Rather he passes through it victoriously. In the same way he helps his children not to flee the world and its suffering, but to pass through them refined as gold. He clearly stated this fact when he said "In the world you have tribulation; but be of good cheer, I have overcome the world" (Jn 16:33).

The function of the church then, as the body of Christ living in the suffering world, is to bring to light the God who suffered for all, so that humanity may not live in ignorance, as if suffering, pain and sin were unconquered powers. Just as Paul exclaimed "O death, where is thy victory? O death, where is thy sting? Thanks be to God, who gives us the victory through our Lord Jesus Christ," so the church too can proclaim the victory won by Jesus over suffering and pain, both in its words and in its deeds. Thus the church in reality becomes in Christ the hope of the world, the instrument for the redemption of humanity.

On the third day He rose again from the dead, ascended to heaven, sits at the right hand of God the Father Almighty; thence He will come to judge the living and the dead: The resurrection of Christ is the foundation on which the church is established. The affirmation by the author of Hebrews "Jesus Christ is the same yesterday, today and forever (Heb 13:8) presupposes the resurrection of Christ. If Jesus were dead, there is no way he could be the same yesterday, today and forever. As the apostle Paul wrote "if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14). Similarly we can also say if Christ has not been raised, then our church and all we do in Christ's name is in vain. "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep." If the cross, suffering and

death were the end of Jesus, then they would have been the master of the world. But now through the resurrection of Jesus Christ "death is swallowed up in victory." Therefore, the church should conduct its affairs with the realization and confidence that the Risen Christ is present in its midst. This Risen Christ who sits at the right hand of God, with the token that he has completed all his work to be done on earth, will come the second time to give his verdict of justice. Till then he works, in his Spirit, with his church on earth. This is the Christ whom we confess in the Apostles' Creed.

#### ENDNOTES

<sup>1</sup>Adapted from a paper read at the 13th General Assembly of the Ethiopian Evangelical Church Mekane Yesus, January 1989.

<sup>2</sup>Lenker Edition of Luther's Works, Vol. IX, #16-23; Hugh T. Kerr, ed. A Compend of Luther's Theology (Philadelphia: Fortress, 1966), pp. 39-40. Cf. also for a similar idea, The Book of Concord, Theodore G. Tappert, trans. (Philadelphia: Fortress, 1959), p. 363.

<sup>3</sup>Martin Luther, Luther's Works, Lewis W. Spits, ed. 55 Vols. (Philadelphia: Muhlenberg, 1960), 34:201; Paul Althaus, The Theology of Martin Luther, Robert C. Shultz, trans. (Philadelphia: Fortress, 1966), p. 7.

<sup>4</sup>Cf. J.N.D. Kelly, Early Christian Creeds (London: Longman, 1972), pp. 1-2; Rufinus, A Commentary on the Apostles' Creed, Ancient Christian Writers, Vol. 20, trans. by J.N.D. Kelly (London: Longmans, 1955), pp. 29-30; Corpus Christianorum, Series Latina, Vol. 20, pp. 134ff.

<sup>5</sup>Williston Walker, A History of the Christian Church (New York: Scribner's, 1970), p. 281.

<sup>6</sup>John H. Leith, ed. Creeds of the Churches (New York: Anchor, 1963), p. 21; Irenaeus, Against Heresies, I, x, 1.

<sup>7</sup>Leith, pp. 21-22; Tertullian Against Praxeas, 2.

<sup>8</sup>J. N. D. Kelly also admits the similarity between the "Rule of Faith" and the Apostles' Creed, even though he considers them to be somewhat different. We think, however, that the differences are local variations rather than in the original source. Cf. Early Christian Creeds, p. 2.

<sup>9</sup>Ancient Christian Writers, Vol. 20, pp. 31-32.

<sup>10</sup>F. Gavin, "Rabbinic Parallels in Early Church Orders," Hebrew Union College Annual 6 (1929), 57-67.



<sup>11</sup>G. Dix, *The Apostolic Tradition of Hippolytus* (London: SPCK, 1968), p. xlii.

<sup>12</sup>Karl Barth, *Credo* (New York: Scribner's, 1962), p. 39.

<sup>13</sup>Gerhard Kittel, ed., *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1965), 3:285-86.

<sup>14</sup>*Ibid.*, p. 287.

<sup>15</sup>Oscar Cullmann, *The Christology of the New Testament* (Philadelphia: Westminster, 1963), p. 122.

<sup>16</sup>This is one of the witnesses to the antiquity of the Apostles' Creed. We do not here find developed qualifications regarding the Son, such as "begotten, not made," "of one essence," etc., as we do in the Nicene Creed (AD 325) and thereafter.

<sup>17</sup>Cullmann, p. 272.

<sup>18</sup>Merrill C. Tenney, *New Testament Survey* (Grand Rapids: Eerdmans, 1961), p. 428.

<sup>19</sup>Tacitus, *Annals* XV. 44; Suetonius, *Claudius* 25, *Nero* 16; Pliny, *Epistles* X. 96. Cf. "Jesus Christ" in J. D. Douglas, ed. *The New Bible Dictionary* (Leicester: Inter-Varsity, 1962); Tenney, pp. 199-201.

<sup>20</sup>Cf. "Pilate" in *The New Bible Dictionary*.

## CONTINENTAL LINKAGE AND SUPPORT SERVICES FOR TEE IN AFRICA<sup>1</sup>

George Foxall

The historical origins of theological education by extension are familiar. Based on in-depth evaluation of the effectiveness of their past endeavors in a residential seminary, Ralph Winter, James Emery and Ross Kinsler of the Evangelical Presbyterian Seminary in Guatemala in 1963 inaugurated a new mode of theological education, widely known today as theological education by extension--or TEE. The concept of TEE soon spread to other countries and continents, including Africa, to such an extent that it has been termed "the largest non-governmental voluntary educational development in the world" and "the most significant development in theological education in the twentieth century." After nearly a quarter century of existence, TEE is now maturing as a world movement. As Mulholland has recently said, "the 'storm and stress' of adolescence is abating" and TEE is coming of age.<sup>2</sup>

The focus of this paper is on Africa. TEE was introduced to Africa during a workshop on TEE held in Kenya in 1969. In less than ten years there was a rapid spread of TEE programmes across Africa. The chronicles of the expansion and development of TEE programmes in the various African countries have yet to be written. The TEXT-AFRICA project was organised in 1972 under the Association of Evangelicals of Africa and Madagascar (AEAM) to prepare TEE textbooks written for Africa in a linear programmed instruction format. These texts have been produced in English and in more than 30 African languages. Evangel Publishing House has so far published 31 titles in English and 22 in Swahili, with a total print run of 291,036 copies in English and 157,181 in Swahili. This is phenomenal. Three or four manuscripts are now with the publishers, four more are being written, and seven titles are yet to be assigned to writers.

To describe the extent of TEE in Africa today is impossible, since the data is not available. I was embarrassed recently when I gave a report on TEE in Africa to the TEE Association of Nigeria (TEEAN) and had to use figures from 1979 and 1980. Embarrassment is again experienced with this paper, since data is still not available. One urgent task before us is to document the growth and development of TEE on our continent.

On the basis of 1979/1980 figures drawn mainly from the book *Theological Education in Context*,<sup>3</sup> over one hundred TEE programmes exist in

more than 23 countries of Africa. Only 15 programmes are administered interdenominationally. Twenty-seven programmes have a multi-denominational student body. Seventy-one programmes work only within their respective denominations. The 82 programmes on which data was available have 23,900 students enrolled. Of this enrollment, 93% (over 22,000) were at the lower academic levels, of which the majority were using a vernacular version of the AEAM TEE texts. Less than 5% of the enrollment were at a post-"O" level. Only 2% of the students were studying at the tertiary level.

It is noteworthy that 36% of all full-time and part-time TEE staff in Africa were African. Of the 82 programmes surveyed, only 28% functioned in conjunction with an institution, while 72% operated independently. The pros and cons of a TEE programme operating independently rather than in conjunction with a school deserve further attention.

More recent data collected from individual programmes shows similar patterns. The TEE programme of the Evangelical Church of Zambia, begun in 1971, by August 1986 had 1,260 students who had taken at least one course. Of this total, 50-60% are currently active. Seventeen of the AEAM TEE texts have been translated into the local language (Kikaonde), and work has begun in two other languages. During my visit to the office of TEE of Malawi (TEEM) several years ago, I learned that of their 255 students enrolled, 52 were studying in the vernacular Chichewa and 203 were doing their studies in English up to and including "O" level. The TEE Association of Nigeria (TEEAN) has twelve denominations listed as members. The current number of TEE students enrolled by the various members of TEEAN is nearly 6,000. Within TEEAN, the TEE programme of the Church of Christ in Nigeria (COCIN) is the largest with over 2,000 students, followed by the Church of the Brethren with 800 students, the Anglican Church with 700, and the Lutheran Church of Christ with 600 students.

With this brief overview of the development of TEE in Africa, let us turn to the question of linkage and support services for TEE on the continent. How can we find practical ways to address together some issues which face all of us in our TEE programmes? Can we envisage some type of network that will join us together in mutual fellowship, encouragement and assistance, information exchange, coordination with residential programmes, promotion of TEE, material and curriculum development, training programmes, workshops, evaluation, grants, library assistance, and research? Let me make some practical suggestions.

1. Linkage. First, in African TEE we need to consider some form of continental linkage, a simple structure that will bind together those of us who are TEE workers across Africa. Most of our TEE programmes in

Africa operate in isolation from one another. Very few TEE associations have been established for cooperation among programmes. A simple mechanism must be found which will give us a common continental identity and opportunity for mutual fellowship.

I would like to suggest, as a concrete forward step, that the Accrediting Council for Theological Education in Africa (ACTEA) allow TEE programmes to relate within its structures. Perhaps a special category could be devised within ACTEA for such programmes, such as an "ACTEA TEE correspondents" category. More than 150 residential schools are now related to ACTEA, but only a sixth of these are involved in accreditation. The majority relate to ACTEA for its numerous popular non-accreditation services, under the category of "ACTEA correspondents." Many of these same ACTEA services could be offered to TEE "correspondents," along with additional services specially designed for TEE. ACTEA's structures are already in place and could easily accommodate the TEE category. In addition, a simple administrative structure within ACTEA could be set up to handle TEE concerns. For example, an ACTEA assistant administrator for TEE could be appointed, or someone could be appointed as chairman of a small ACTEA TEE committee to handle TEE administrative matters, to follow through with practical proposals for cooperation, and to create the needed momentum for the TEE movement across Africa.

2. Information exchange. A system also should be developed for the free flow of information related to TEE. How can we communicate in a general way with one another? How can we learn of and from each other? I would suggest that we produce a bulletin which would be circulated to all interested TEE people, especially to the ACTEA "TEE correspondents." ACTEA produces the ACTEA BULLETIN, a two-page leaflet which is mailed out at least twice a year to more than 300 schools and individuals on the continent. Similarly ACTEA could produce and distribute an ACTEA TEE bulletin. This could include, among many things, news of various developments in TEE, reports on available TEE materials and research documents, special book offers, and announcements of consultations and workshops.

We also need to canvass the African continent to learn of all functioning TEE programmes. I would suggest that we undertake to produce a Directory of TEE Programmes in Africa. ACTEA was amazed to discover the number of residential theological schools in Africa. The first edition of the ACTEA DIRECTORY OF THEOLOGICAL SCHOOLS IN AFRICA in 1982 listed 435 schools. We thought we had done well! But we soon learned of many more. Three years later the 1985 edition listed 742 schools, and even that figure is now out of date. Much is going on in TEE across Africa, and this should be documented both for us in Africa and for the larger Christian world. A questionnaire securing basic data on TEE programmes should be circulated as widely as possible, and the results published.

3. TEE materials. Cooperation in the development and production of TEE materials is essential. The TEXT-AFRICA project has provided the backbone of TEE materials in use in Africa. TEE leaders and teachers in Africa may need to find an avenue into the TEXT-AFRICA project, to be able to have some input in the design and content of the material. Several denominations either supplement the AEAM TEE books or produce their own. The production of TEE texts is a colossal undertaking, and for most groups it is an impossibility. Cooperation in material production is therefore essential. While I do realize that each group may have its own particular denominational distinctives, nevertheless ways must be found to cooperate where possible in development and production of TEE materials.

We also need professional help in curriculum development. Many of us have experienced the frustration of not having TEE texts available in the right sequence of subjects. For example, the "Letter to the Corinthians" was studied before the "New Testament Survey" course was available. I suggest that work should begin in the near future on the development of suggested TEE curriculums for the different levels of education, with attention given to titles, sequence, and number of courses, and then that we seek to secure or develop the materials for each course. Presently we develop a curriculum around the availability of books. Development of an orderly curriculum is obligatory if credibility is sought for our TEE programmes.

Another area deserving our consideration is supplementary material related to our TEE programmes. For example, TEE Teacher's Handbooks, Prospectus, Student Handbooks, and Administrative Guides are rarely found. We need assistance in producing such supplementary tools for TEE in Africa.

4. Development and renewal. Ways and means need to be found for encouraging the development and renewal of the TEE movement across Africa. TEE should again be promoted in some church/mission groups as a viable option for theological training. How can we "sell" TEE to others? Also within our existing programmes evaluation is urgently needed. Is TEE conducted today in the most effective way? Are there deficiencies in our materials and methods? What improvements can be made? How can renewal be encouraged within TEE in Africa? I would suggest that we study the document MANIFESTO ON THE RENEWAL OF EVANGELICAL THEOLOGICAL EDUCATION,<sup>4</sup> and carefully and prayerfully relate this to our TEE programmes. Such an exercise would give a fresh sense of direction to our programmes, and a stimulus for positive change. The MANIFESTO may be new to some within TEE, but among residential schools it is being used around the world as an instrument for stimulus and renewal. How the MANIFESTO can be put to use in evaluating TEE demands our utmost attention.

5. Conferences. Various types of meetings need to be arranged, similar to the TEE seminars held across Africa in the early 1970s. We need

TEE workshops on the concept and benefits of TEE, on writing TEE materials, on administration of TEE programmes, on TEE teaching methods, and on staff training. Consultations, similar to our meeting here, would be of great value to the progress of TEE in Africa. Consultations should be scheduled in the future on the development of TEE, the renewal of TEE, TEE and resident schools, curriculum design, material development, and accreditation. Arrangements can also be made for traveling consultants to visit and advise individual programmes, as Dr Lois McKinney and Dr Jim Plueddemann have done in the past. Also we need to encourage more national and regional associations to be formed, which can meet on a regular basis. And perhaps in some cases these need to be formed on a larger geographical scale, such as a West Africa TEE Association, or a Francophone TEE Association, or a Swahili TEE Association.

6. Relations with residential schools. The relationship between TEE and residential programmes, though a sensitive issue, has to be examined. The majority of TEE programmes in Africa function independently of any residential theological school. Other important TEE programmes are part of a residential school system. We may wish to examine and address this relationship. In the future more of our TEE students will wish to continue theological studies at a higher level in a residential school. But major questions of transfer of credit and equivalency arise.

7. Accreditation. In light of the above questions we come to important issues of evaluation, recognition, and accreditation of TEE programmes. Matters of quality, credibility, and equivalency of programmes have to be evaluated. This is not an easy task. The integrity of the TEE concept and methodology will have to be kept intact, while at the same time wrapping it in terms of accreditation that residential schools can recognize and evaluate.

8. Finance. Part of our agenda must include matters of funding, scholarships, grants, and library assistance. Financing the vernacular edition of an AEAM TEE text is a major problem we all face. Paying the salaries and travel costs of African TEE leaders and teachers by the local Church is difficult. Practical means for funding current expenditures locally need to be found. Continued reliance on overseas funding is not healthy for our programmes, nor for the national churches. Various scholarships are available to the teaching staff of residential institutions. A similar scheme should be established for TEE teachers and directors. Grants are probably available for TEE projects, but how can we tap these resources to fund workshops, consultancies, and the initial development and production of TEE materials?

9. Research. Lastly, the whole area of research related to TEE requires much thought and work. I have already mentioned the need for up-to-date data on TEE in Africa. Other areas needing research would include evaluating the effectiveness of (i) the TEE programmes in spiritual and

vocational training, (ii) the unique teaching process built into the TEE method, and (iii) our current TEE programmed textbooks. It would also be helpful to survey systematically the opinion and attitudes towards TEE within our local churches.

The purpose of this paper is to stimulate thinking and enthusiasm for progress in TEE in Africa. The ideas presented are only a beginning. The challenge before us is to formulate ways and means for strengthening the many TEE programmes in Africa. This is our task. May the Holy Spirit endue us with His special grace and wisdom to complete this task.<sup>5</sup>

#### ENDNOTES

<sup>1</sup>An address delivered at the ACTEA All-Africa TEE Consultation held July 1987 in Nairobi, Kenya. Reprinted with adjustments from TEE IN AFRICA Occasional Papers 1 (Nairobi: ACTEA, 1989), by permission.

<sup>2</sup>K B Mulholland, "TEE Come of Age: A Candid Assessment after Two Decades", in Cyprus: TEE Come of Age, ed. by R L Youngblood (Exeter: Paternoster, [1985]), p 24.

<sup>3</sup>J Hogarth, K Gatimu and D Barrett (Nairobi: Uzima Press, 1983).

<sup>4</sup>Published by the International Council of Accrediting Agencies for evangelical theological education (ICAA) in 1983, the MANIFESTO subsequently appeared in Theological Education Today (16:2 [April-June 1984] 1-6), and in the Evangelical Review of Theology (8:1 [April 1984] 136-43). The document has also been issued in French and Spanish.

<sup>5</sup>Since this paper was given, ACTEA has launched the ACTEA Commission for TEE, in order to provide networking and support services for TEE throughout Africa. More than twenty-five major TEE programmes and associations throughout the continent have formally joined. The ACTEA newsletter "TEE in Africa" has completed its second year of publication, and publication of the ACTEA Directory of TEE Programmes in Africa is expected shortly. For further information write to: ACTEA, PMB 2049, Kaduna, Nigeria.

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*A Clarified Vision for Urban Missions*  
by Harvie M Conn  
(Grand Rapids: Zondervan, 1987)  
240 pages

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If you are an urban pastor, or are aspiring to be one, this is the book for you. It is an excellent volume, intellectually stimulating, with an extensive and useful bibliography. Because of the challenge of urbanization in the world, and especially in Africa (which has the fastest urban growth rate anywhere), Conn's book needs to be read by everyone involved in urban ministry.

You may have been suspicious of the city. You may see it as a place where death is rampant, or where people find themselves as nobodies. Or you may see it as more dehumanizing than the rural setting. Conn addresses these and other popular urban stereotypes under seven major headings: (1) the rural/urban myth; (2) the depersonalization misunderstanding; (3) the crime generalization; (4) the secularization myth; (5) the privatization generalization; (6) the power of misunderstanding; and (7) the monoclass generalization.

Conn does not see the process of African people moving into the city as "detrribalization" but as "re-tribalization," an urban crisis crossing the lines tribe and class, along which lines the gospel is still carried. He goes on to recommend rural-to-urban kin networking (49). The author calls on evangelicals living in the city to speak against evil, injustices and oppression against the poor, widows, orphans and aliens. He rightly states that the "traditional faith of the homeland does not die easily" (100). Certainly we find this true in our cities, as we meet people preoccupied with protective charms against witchcraft.

Conn encourages urban ministries, when building appropriate Christian communities for the city, to multiply churches within the structures of tribe, caste, and language. "Cities are not melting pots; you need to establish churches according to people's likes."

Some important problems faced by urban pastors in Africa did not get treated by Conn. We want to know how to handle the mobility of our congregations, where many are tied so closely to their rural home church that they send their tithes there and return there for the important church festivals, such as Christmas and Easter. We need special help in the area of counselling and family problems. How should I as an African urban pastor deal with one-parent families, where father with one or two of the



children is working in the city, while mother with the rest of the children takes care of the "shamba" back home in the rural area. How should the urban pastor cope with ministering to a more sophisticated audience whilst his training often minimal. And, in the city where the pace of life seems so fast and so busy, what advice can be given to the urban pastor who wonders how he can accomplish enough within the given time that he has.

If Conn does not address these particular questions, nevertheless he does perform the useful service of explaining urban realities world-wide, so that we can see our own African urban ministry problems within that larger setting. And we in Africa must heed his challenge to see our cities not as places of refuge for evil, but rather as places where God is at work. I highly recommend this book for the libraries of all theological colleges in Africa.

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*Contextualization of Theology: A New Sophism?*  
A Study of the Relationship between Theology and Culture  
by Theodore B Witmer  
(ThM thesis; La Mirada CA: Talbot School of Theology, 1986)  
(available from the author: PO Box 21285, Nairobi, Kenya),  
iv + 95 pages; US\$4 plus postage

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A masters thesis is supposed to demonstrate the writer's mastery of the prevailing ideas associated with his subject. This Mr Witmer has done by interacting with the principal writers on culture and theology of current interest: Archer, Barney, Conn, Feinberg, Geisler, Hesselgrave, Hiebert, Inch, Kraft, Nida, Parshall, Radmacher, Stott and others of equal renown. African writers cited as serious theologians include Adeyemo, Ada, Bediako, Gitari, Kato, and Tienou. But since the most serious threats to historical Christianity in Africa are perceived as coming not from African but from Euroamerican theologians, these receive the most attention.

Mr Witmer, a lecturer at the Institut Supérieur Théologique de Bunia, Zaire, follows the theologian's tradition of defining categories, quoting sources, taking a stance, and showing its apparent superiority. After defining culture, theology and contextualization, Witmer expounds three major approaches to these factors, namely those of the dialectical contex-

tualizers, the inerrantists (his preference), and the ethnotheologians. Dialectical contextualization, a deliberate syncretism, lets culture determine the content of theology, Witmer says. As examples he cites the European Von Allmen and the African Gitari. The ethnotheologians he finds epitomized in the American Kraft, especially in the latter's Christianity in Culture. While starting with the Bible, this position lets the local culture determine what is important and which forms to preserve or adopt, provided that people's dynamically equivalent response to God is that which the Bible intended.

The inerrantists take the Bible as objective, unchanging, revealed truth, and are willing to adjust not their theology but the culturally sensitive expression and application of it. For Witmer the supracultural theological "map" has been reasonably codified in the historical formulations and creeds of the church. Thus "the goal of theology is to conform ever more completely and accurately to the map" (51). Preference should even be given to preserving the biblical forms as well as the meanings, with insistence put on the content of Scripture that is foreign to human cultures.

While this work is a helpful overview of the theological implications for attempts at contextualizing theology, it is not intended as a guide for doing contextualization. Indeed Witmer denies the apparent impracticality of his presentation by declaring that good theory is always of more practical use than bad theory. Perhaps this helps explain why the book is almost entirely without actual recent examples of attempts to relate theology to specific cultural situations, except for the more extreme cases such as Kraft's recommendation of Christian polygamy amongst the Higi of Nigeria. Witmer cites a few examples of cultural adaptation as practiced by the apostles, but seems to think that these concern only matters of Jewish diet, sacrifice and circumcision, while the apostles retained, as normative for all cultures, biblical baptism (which mode?), sexuality, monogamy and male leadership of the home. Local cultural issues, taken from Africa, are mostly mentioned only in passing, as for example: polygamy, spiritism, the Islamic state, and sacred sites. I will look forward some day to reading how Witmer might work out the practical implications of his perspective in real-life contextual situations. Addressing the dimension of application would certainly enhance the value of his contribution.

This inexpensive, spiral-bound edition consists of reduced-size copies of originally type-written pages. Some will certainly find the print a strain to read--any reprint should use less reduction. The 137 bibliographic references and numerous quotations make the book a useful source on the literature of contextualization. Those teaching courses in contextualization at theological schools in Africa will find this book helpful supplementary reading as they seek to clarify their own perspectives on the issues.

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*The First Epistle to the Corinthians*  
The New International Commentary on the New Testament  
(Grand Rapids: Eerdmans, 1987)  
xxiv + 880 pages; US\$27.95

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Readers of Gordon Fee's new commentary on 1 Corinthians will benefit in several ways from Fee's commitments and expertise. First, Fee is a believer, who brings to his study of Scripture a passion for truth and for obedience to God's Word. This becomes evident not least as Fee wrestles throughout the commentary with applications from his exegetical insights for the church today. Fee's commitments also involve an international perspective. For example, in recent years he has divided his time between teaching at Regent College (Vancouver, Canada) and teaching at various theological schools throughout the world. In fact, this pattern brought him to Nairobi, Kenya, in 1988, where he gave a memorable series of lectures on 1 Corinthians to students and staff of the Nairobi Fellowship of Theological Colleges. Second, to my knowledge Fee's commentary is the first on 1 Corinthians by a Pentecostal scholar. Since this is the letter in which Paul discusses spiritual gifts, readers will take special interest in how Fee comments on the relevant passages. Third, the author has international standing as a NT textual critic, so that his notations on the text of 1 Corinthians will attract particularly close attention. Finally, this commentary is the culmination of years of preparation for just such work. Fee has already written two books on how to interpret the NT (New Testament Exegesis: A Handbook for Students and Pastors [Philadelphia: Westminster, 1983]; and with Douglas Stuart, How to Read the Bible for All Its Worth: A Guide to Understanding the Bible [Grand Rapids: Zondervan, 1982]). He has also written a study-book on 1 Corinthians (for the International Correspondence Institute), and this is his second commentary on letters from the Pauline corpus (The Pastoral Epistles, Good News Commentary [San Francisco: Harper, 1984]).

As with the entire series, the intended audience for this commentary includes both scholar and student. The New International Version (with Fee's emendations) is quoted at the beginning of each section. Greek and Hebrew words are transliterated and translated in the text, but not in the footnotes. In each section the quotation of the passage is followed by a brief summary of the argument, a verse by verse exegesis, and an applica-

tion to the contemporary church. Fee leaves many traditional questions about 1 Corinthians (author, genre, date, provenance, integrity) to the standard NT introductions. Instead he focuses his introduction on the exigence of the letter, the constraints on the author, and the argument itself. In these areas Fee often takes an independent path.

Fee considers 1 Corinthians a complete rather than composite letter (although he shares with many commentators a strong reservation about the textual integrity of 14:34-35). Thus the same situation is addressed throughout the letter. The situation which Paul addresses is not, as is often argued, one of party factions, if by that is meant factions identified according to differing theological positions. Rather, the problem which Paul addresses is an anti-Pauline sentiment (hence Paul's defensive posture throughout the epistle--see especially chapters 1-4 and 9) which involves a dispute over the Gospel and Paul's own authority. This problem results from the Corinthian church's view of what it means to be pneumatikos (spiritual). Paul's authority is questioned on account of Apollos' ministry, and the church doubts that Paul's spiritual life measures up. Paul seems to them to vacillate on the matter of eating food offered to idols, and he has slighted the church by refusing their patronage. Thus Paul not only must defend his apostolic authority; he must also correct the Corinthians' understanding of what it means to be pneumatikos. They overemphasize speaking in tongues and have a faulty understanding of what constitute wisdom and knowledge in Christ. They have a spiritual understanding of the sacraments, thinking that behaviour has little effect on true spirituality. And in all this they are proud, have adopted a Hellenistic dualism by taking a dim view of the material world, and have a "spiritualized eschatology" (seeing the promised future existence as present here and now). In large part the Corinthians' error may be understood in terms of socio-economic divisions within Graeco-Roman society: Paul's refusal of patronage, the Corinthians' dabbling in sophia, and their abuse of the poor at the Lord's Table.

Fee's commentary is a model for evangelical scholarship. It is thorough, listing the various significant interpretations at each point and discussing all the exegetical issues for each passage. While no complete bibliography is provided, the footnotes offer an extensive bibliography together with very helpful commentary on the relevant literature. As he himself states, the commentary tries to incorporate the insights of the hitherto best commentary on 1 Corinthians, that by C K Barrett, along with the helpful historical and literary parallels to the text noted in H Conzelmann's commentary. The result is an excellent explication of Paul's argument along grammatical, contextual, and theological lines.

Perhaps Fee's interpretation of 1 Corinthians would have benefited from more in-depth attention to the contemporary literature of the period. For instance, neither Conzelmann nor Fee (except briefly on page 542, and with no reference in the ~~index~~ to extrabiblical literature) make reference to

Juvenal's sixteen Satires, which shed considerable light on the problems faced in 1 Corinthians (e.g. on the existence of adult male homosexuality, not simply pederasty, in the Graeco-Roman world, see Satires II and IX [cf. 1 Cor 6:10]; on the socio-economic stratification among guests at banquets, see Satire V [1 Cor 11:17ff]; on incest between step-mother and step-son, see Satire VI, lines 403ff [1 Cor 5:1]; on the sexual excesses within the society generally, not just Corinth, see throughout the Satires [1 Cor 5-6]; on the eating of idol meat on special religious occasions, see Satire XI, lines 77ff [cf. 1 Cor 8, 10]; on rising to positions of wealth from slavery, see Satire I, lines 101ff [cf. 1 Cor 7:21]).

The commentary is also a model for scholarship in that it clarifies the text so well. In particular, Fee repeatedly elucidates the grammatical and topical structure of the text in a most helpful way, often by arranging the text visually to illuminate the argument. Also, Fee is helpful in discussing differences among English versions. Indeed, the commentary includes a thorough review of the translation decisions of the NIV (on this point, note especially Fee's differences at 7:1,27; and 14:2,16).

Fee has ground-breaking insights on several of the interpretive issues of 1 Corinthians and ably defends his positions on controversial passages, while never failing to present the alternative arguments. He supports the minority position on 5:5, which understands Paul to argue that the immoral man should be put out of the church into Satan's sphere with the hope that he will turn from sin (so "destruction of the flesh") and be restored to the church. In 7:29ff Fee understands Paul to be distinguishing between anxieties of the world versus care for the things of the Lord, whether one is married or single (a new interpretation). In 8:1-13 and 10:1-22, Fee argues that the same issue is in view, that of eating idol food in temples (10:23ff addresses the eating of such food when purchased from the marketplace). While acknowledging that 11:2-16 is a most difficult passage to understand, Fee suggests that the underlying problem in Corinth is that women are expressing their spiritualized eschatology by failing to make distinctions between male and female--the issue has nothing to do with subordination of wives to their husbands or women to men (kephale Fee takes as meaning "source" rather than "headship").

To many readers Fee's understanding of chapters 12 through 14 will be of particular interest. Although merely to highlight some of his arguments and conclusions in this review really does them an injustice, I hope that the following notations may entice the reader to investigate the commentary with the care it deserves. Fee argues that 14:2-4 refers to spiritual tongues expressing prayers and praise to God, not to receiving a message from God. Thus he does not distinguish two types of gifts of tongues, one which is for private devotion (which every Christian ought to have) and one which is to be interpreted in the church (which only some Christians have)--it is the same gift. Also, he sees no basis in 1 Corinthians for suggesting that all should speak in tongues. However, he also

sees that Paul enumerates a sampling of gifts which the Spirit bestows on the worshipping community; that is, Paul is not suggesting that certain individuals have certain offices by virtue of their gifts. Some may have several gifts, and gifts are more the possession of the body of Christ than of individuals. Thus potentially all could prophesy (so 14:24f), and he could wish on all the gift of tongues for personal edification (14:5), but in fact not all have these gifts. Also, on the one hand, Paul opposes a cacophony of tongues in the assembly--it benefits neither believers nor unbelievers; but, on the other hand, in limiting the number of persons speaking in a tongue or prophesying in the assembly, he is not limiting the number of such occurrences per meeting but only the number of such utterances before an interpretation or weighing of the message is given (14:27ff). With these and many other insights, Fee calls Pentecostal, Charismatic, Reformed and Dispensational Christians to a better reading of the text, and perhaps a reading which will bring greater unity among Evangelicals on these matters.

Indeed, throughout his commentary on 1 Corinthians Fee calls believers from various theological traditions, from Catholic to Reformed, from Dispensational to Pentecostal, back into the classroom to hear again and aright the Word of God. Here is a commentary on a letter with much relevance to the Church throughout the world even today, and Fee has managed not only to show us what Paul was saying to a little church in the first century AD but also how it speaks to us today. In both these tasks he has serviced us with what is unquestionably the best commentary to date on 1 Corinthians. All theological libraries in Africa will need to have a copy, and staff and students will be wrestling with its contributions for years to come.

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*Muslims and Christians on the Emmaus Road*  
J. Dudley Woodberry, editor  
(Monrovia CA: MARC, 1989)  
392 pages; US\$15.95

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Muslims and Christians on the Emmaus Road is a collection of papers from the conference in Zeist, Netherlands, sponsored by the Lausanne Committee for World Evangelization in 1987. Like many collections, this one sometimes leaves the reader without a sense of unified direction and purpose, since multiple themes and objectives are covered by the nearly 25 prom-

inent authors, including well-known Islamicists Kenneth Cragg, Warren Chastain, Phil Parshall, Vivienne Stacey and David Shenk. But even with so many diverse viewpoints and topics, the reader does sense that significant questions are being attended to, and potentially helpful models and approaches advocated.

For those ministering in the African context, the work might be considered a bit of a disappointment. Africa, with one-fourth of the world's Muslim population, and perhaps one-half of the cultural expressions within Islam, is only barely represented in these articles, as the editor has us walk the Emmaus Road together with the authors and participants at the 1987 LCWE consultation. While a few of the authors have had exposure to Africa (notably Cragg and Shenk), only two of the authors are African (one an Egyptian), and only one article, "Social and Theological Changes in Conversion" by Tokumboh Adeyemo of AEAM, is rooted in the dynamics of Africa's socio-religious life. The remaining articles draw most heavily on the contributors' experiences in the Middle East, the Indian sub-continent, and Indonesia.

While the book is not targeted on the unique challenges of Islam in Africa, there are many helpful insights from other geographic areas which do have bearing on the African context. I found several chapters particularly insightful.

Kenneth Cragg's "Contemporary Trends in Islam" (chapter 2) is must reading for all. Though Islam will have regional manifestations and emphases, Cragg outlines many of the trends which are enveloping Muslim communities worldwide, and points towards an inner crisis of faith, secularization, and fundamentalism as increasingly dominant factors affecting the world of Islam and our understanding of it.

Paul Hiebert's "Power Encounter and Folk Islam" (chapter 3), more than helping the reader to understand the role of "signs and wonders" in ministry among Muslims (as many would expect from the title), encourages the reader to realize that Islam must be approached at the level of individual culture. Hiebert outlines with charts and diagrams (in typically helpful Hiebert-fashion) the cosmology of popular Islam, as well as the various levels of belief and practice within an Islamic worldview. His central theme is that "Islam focuses more on here-and-now concerns" rather than on ultimate ones, and thus the church worker must deal with the common people's felt needs, rather than getting caught up in doctrine and creedal statements.

Dudley Woodberry's "Different Diagnoses of the Human Condition" (chapter 8) helps the reader understand that when we talk about sin, salvation and atonement in Islam and Christianity, we might be using similar terminology but our words carry vastly different meanings. Muslims have a very optimistic diagnosis of human nature, and therefore generally see no need for

human nature to be transformed, merely guided. Woodberry skillfully outlines the Quranic narratives concerning the fall, sin, human nature, and judgment, and asks the question from these Muslim passages, "is not a person's appropriate response: 'God make atonement for me!'"

Chapters 13-16, all dealing with issues of contextualization (Old Forms and New Meanings), are highly recommended. Phil Parshall's "Lessons Learned in Contextualization" (chapter 14) and Rafique Uddin's "Contextualized Worship and Witness" (chapter 15) point to the need in every situation to make the gospel take root in the culture and experience of the local people. They advocate a contextualized lifestyle among missionaries; contextualized finance, since "many Muslims view externally financed ministries, even self-help programs, as unethical inducements towards proselytization"; and contextualized worship, including consideration of adapting Muslim salat (prayer) and saum (fasting) in Christian practice. While these are advocated, unfortunately the authors do not generally provide documented evidence concerning the outworking of these approaches, for example whether they contribute to heightened understanding among Muslims, whether they enhance the growth of the church, and whether they do not lead to syncretistic practices or claims by Muslims that "Christians can only copy Islam since they lack a superior faith."

While space does not allow a full critique of the remaining parts of this book, two other sections are worth noting. Three chapters (17-19) on Spiritual Empowering, especially the need for increased prayer for Muslims, spoke to me deeply, especially J. Christy Wilson's "The Experience of Praying for Muslims," where he states categorically "all the Muslim world will surely be evangelized . . . but the primary means will be prayer." Secondly, Warren Chastain's "Annotated Bibliography on Islam" (chapter 21) by itself is worth the price of the whole book. Over 250 books, in nine major subject categories related to Islam, are listed and described. This list, and especially section nine: "Christianity and Islam. Missions. The Message and Communication" should be carefully noted by serious students of Islam and utilized for additional reading, research and resource acquisition.

The book does contain minor typographical errors, as well as a major duplication of pages (pages 263 and 265). Otherwise, it is well produced and quite readable. The editor has wisely used a three-quarters page layout, reserving the remaining quarter-page column for helpful quotes and transitional sub-headings, which makes the material flow and helps the reader organize the material as he reads.

I highly recommend this book. While it should prove a welcome addition to the personal libraries of many EAJET readers, it is an absolute must for the library of any theological school in Africa, where preparation for ministry among Africa's nearly 250 million Muslims must be a significant aspect of our faithfulness to the Great Commission.



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*The Gift of Prophecy in the New Testament and Today*  
by Wayne A Grudem  
(Winchester IL: Crossway Books, 1988)  
351 pages

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What was the nature of prophecy in the NT? In what sense should it be practiced today? Those difficult questions divide evangelicals around the world, but especially in Africa, where many churches are built on the ministry of modern day prophets. For every pastor or theologian in Africa who has sought appropriate biblical responses to those questions, Wayne Grudem's book provides meaty food for thought.

Grudem, associate professor of biblical and systematic theology at Trinity Evangelical Divinity School in the United States, offers provocative ideas from the very beginning of the book. The foundation of his thinking is that prophecy in the New Testament is different from, and has less authority than, prophecy in the OT. In both cases the source of the prophecy was a revelation from God. But in the OT God protected the words the prophets spoke and wrote so that the spoken and written words were the very words of God. This function of speaking and writing the very words of God was taken over by the apostles in the NT. These were the men who wrote the inspired Scriptures and provided the foundational authority for the Church.

On the other hand, Grudem believes that "congregational" prophecy in the NT is something less than proclaiming the very words of God. From his exegesis of 1 Corinthians 14:29-38, Grudem points out that: (1) congregational prophecy was to be judged by the congregation; (2) some prophecies were intentionally neglected; (3) the prophecies of the Corinthian prophets were not the very words of God; and (4) the prophets of Corinth had less authority than the apostles. His conclusion is that "the prophets at Corinth did not speak with a divine authority of actual words, and were not thought by others to speak with an absolute authority." Rather, they were "speaking merely human words to report something that God brings to mind" (87, 89).

Grudem then compares this understanding of prophecy with the rest of the NT, including references to prophecy in Acts 11, 13, 19, 21; Matthew 10;

Romans 16; 1 Thessalonians 5; and 1 Peter 4. I found his analysis of Acts 21:4 especially convincing. How could Paul possibly ignore words spoken "through the Holy Spirit" and not be disobeying God, unless these words were the prophets' own (fallible) report of something God had brought to his mind? Grudem's conclusion is that NT, non-apostolic prophecy is consistently reporting a revelation of God in non-inspired, human words.

Grudem does draw a distinction between "congregational prophecy" and the prophecy exercised by the apostles. When the apostles exercised the gift of prophecy, they spoke with "absolute authority in the actual words used" (Grudem sees Ephesians 2:20 and 3:5 as referring to "apostles who are also prophets"). On the other hand, "ordinary congregational prophecy" carried no such "absolute divine authority" (110).

In the later chapters of his book, Grudem touches on other issues concerning prophecy. He says that prophecy in the NT is always based on a revelation from God; its is a recognizable, controllable idea that God suddenly brings to mind. Because a prophetic utterance is not infallible, it is subordinate to the teaching of the Bible. The purpose of prophecy is to encourage the church. The ministry of prophecy is open to all who have been given the gift (though all will not be given the gift), including women (since it is subordinate to the teaching ministry of the Word). And, perhaps most significantly, Grudem believes that this non-authoritative gift of prophecy continues today.

Grudem's position is very attractive, both from an exegetical and from a practical point of view. Most of his exegesis is thorough and convincing, though I did have a few questions. Is there really such a clear distinction between the judging of a prophet in the OT and the judging of prophecies in the NT? Is the difference in "apostolic" and "congregational" prophecy in the NT as clear-cut as he presents it? Was Agabus really making a minor mistake in Acts 21:10-11 when he said that the Jews would hand Paul over to the Gentiles, especially in light of Paul's own remark in Acts 28:17? (For further interaction with Grudem's exegesis, see D A Carson, *Showing the Spirit* [Grand Rapids: Baker, 1987] 93-100, where Carson supports Grudem's general thesis, but raises some specific questions regarding his exegesis.) Overall, however, Grudem's exegesis seems sound and he lays a solid foundation for his thesis. He has made a significant observation that is difficult to avoid: there was a kind of prophecy in the NT with sub-apostolic authority.

This is the significance of Grudem's book for churches and theologians in Africa. It presents a position that provides an acceptable middle ground for the understanding of prophecy. Those who have encouraged the practice of prophecy today have a deep desire to know that God can speak to them directly here and now, bringing specific guidance and edification through an awareness of God's presence. Those who have feared the use of prophecy

are concerned that its use threatens the supreme authority and adequacy of the Bible. Grudem's position addresses the concerns of both groups. Yes, God still speaks today. No, he does not speak in the same, authoritative way that he spoke through the OT prophets and NT apostles, except through the infallible, authoritative Word of God. Grudem's position allows room for the leading of God through continuing revelation, but subjects that leading to the overriding authority of the Bible.

African evangelical pastors and theologians need to pay careful attention to this book. If they find its ideas Scripturally sound, it will provide them with biblical balance and a place to unify on the issue of prophecy in the church today.

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*Tender Memories*  
Arthur Luvai, Wanjiku Kabira, Barrack Muluka, editors  
(Nairobi: Heinemann, 1989)  
103 pages; Ksh 50/

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This newly published anthology of Kenyan poems and short stories provides the reader with a refreshing reprieve from the heavily politically slanted themes that habitually characterize African literature, especially the novels and dramas. While the anguish of social and political conflicts has been compellingly depicted by a number of globally acclaimed African authors, it is worth remembering that the struggles of many ordinary men, women, and children are not necessarily solved by the transfer of political power.

*Tender Memories* has been compiled specifically to commemorate the tenth anniversary of the United Nations International Year of the Child. The 25 selections, all authored by East Africans, focus on fictionalized glimpses of a childhood that has left traces that cannot be obliterated. Wordsworth's famous paradox, "the child is the father of the man," is exemplified in memories ranging from moments of exquisite bliss to resurgences of sheer terror. While the poems and stories collectively demonstrate a wide range in terms of literary prowess or subtlety, all of the selections resonate one inescapable reality: the way in which children are treated in today's society will inexorably determine the kind of society we will have a few years from now.

Bringing this point even closer to home, our present society in East Africa is the distillation of the joys and pains experienced by the children of the recent past. The emotional range in *Tender Memories* is clearly exemplified in two of the finest poems in the anthology. Arthur Luvai's "Memories" demonstrates the nostalgic process of unearthing the past in almost exclusively positive terms:

I turn each leaf  
Searching for the years that have gone.  
Some in various stages of rich decay  
Give off vague fragrance of the past (p. 90).

The persona concedes that he has tried "in vain . . . to make live the bitterness" he has experienced in the punishments of his "childhood pranks." The "humus" of his past is the residue of a "rich" boyhood; his recollections produce a "warm glow." At the other end of the spectrum is Leteipa Ole Sunkuli's starkly negativistic "Epistle to the World" (the first selection in the anthology), which portrays the brooding bitterness of a generation of juveniles whose childhood had been turned into havoc by the horrors of war. Disturbingly reminiscent of eye-witness accounts in Uganda a few years ago, the poem announces that children will, indeed, seek to avenge their parents' death:

Even five-year olds will be soldiers  
They will be in the city by hundreds  
To stand against those  
Who wrenched childhood from them (p. 1).

An even more particularized legacy of such upheavals is depicted in J. A. O. Teiye's "Boy Soldier," whose pride in his flashing gun is metaphorically described as "a peninsula of love/In a sea of penury and death" (p. 60).

It is characteristic of twentieth century literature to focus on the darkness of a cloud rather than on its silver lining, and *Tender Memories* is no exception to this. Contemporary literature raises many questions, but offers few answers; problems are scrutinized carefully, but solutions are approached with either a simulated, or even genuine, cynicism if they are considered at all. Nevertheless, there is a divinely-mandated obligation for every thinking Christian to address the spiritual and social problems in his or her society. As a significant segment of the world's second largest continent, East Africa is not immune to the turbulent transition from a primarily rural to an increasingly urbanized society, with concomitant problems such as unemployment, fragmentation of family or tribal groupings, unfulfilled and unrealized aspirations, and severe moral deterioration. Many of these problems have been filtered through the minds of sensitive and articulate literary artists: consequently, it is impera-

tive that Christian theologians and scholars give serious attention to the writings of African novelists, dramatists, and poets, some of whom are represented in this work.

The disruption of the family unit and the resulting pain experienced by the children of the family shape the configuration of this anthology. Child abuse and child abandonment are graphically presented in Arthur Luvai's "Then and Now," Samuel Kimaru's "Forgive me, Parking Boy," and G. Gathemia's "Outcast." In Luvai's poem, a one room shack is the setting for the hurling of a baby "once for all/Against a real wall" (p. 47), while Kimaru and Gathemia focus on nameless street urchins who have been rejected by illegitimate parents. (There is a haunting parallel here to the "Chimney Sweeper" poems of William Blake, depicting the victimization of children in eighteenth-century London during the Industrial Revolution).

Perhaps the most disturbing feature of *Tender Mercies* is the recurring expose of an all too common problem in our society: the irresponsible father. The emotional and psychological devastation caused by the failure of fathers to contribute to the spiritual and economic needs of their families is treated with great seriousness in several of the major stories in this anthology. Both male and female authors, as well as the victimized child personae, make their appearance here, though in varying degrees of emotional intensity. Wanjira Muthoni's "Papa the Great" masterfully analyzes the unresolved tension between a young girl's idealized conviction that her "Papa was a very tall man, the greatest in the world" (p. 2) and her confused attempts to comprehend the reasons for his blatant affair with a young female companion and his desertion of his family. Even more heart-rending is Lydia Muchira's "The Search," a story that seems to lack focus until it is discovered that the emotional and mental collapse of the gifted protagonist, Betty, is traceable to a bizarre encounter with her father and a young girl stepping out of a shower-room at a discotheque.

The alienation between fathers and sons is treated with even greater literary subtlety, especially in Barrack Muluka's "The Dark House" and Samuel Kimaru's "The Giant." In his story, Muluka imaginatively interweaves motifs of light and darkness in his handling of the contrast between Nairobi's reputation as a place of light ("they said that there was no darkness there" p. 11), and the decrepitude of the slum dwelling in which Okusimba lives because his father is too lazy to provide kerosene for the tin lamp, their only source of light. The boy's spontaneously ambivalent feelings towards his father emerge at the latter's failed suicide attempt while leaping out of an upper window: "I hoped and feared he was dead" (p. 14). Kimaru's "The Giant" (a pseudonym for the father in the story) strikes an even more painful note when we discover that the persona-protagonist is given the name of the author. Young Kimaru "was never able to call him father" (p. 21). The "Giant" is portrayed as a drunkard and philanderer who terrorizes his children and insults them

during his rare visits at home. In an ironic turn of events, however, the "Giant" is metamorphosed into a real father on his death-bed, when he attempts to make amends to everyone in his family for his previous profligate behaviour.

In sharp juxtaposition to the irresponsibility of fathers is the recognition of the enduring (and endearing) resourcefulness of mothers. In a delightful poetic tribute to his mother, Samuel Kimaru in "Palaver in Stones" portrays an African counterpart to "the virtuous woman" of Proverbs 31. The mother does all the work; she gathers firewood, makes all of the household purchases, prepares all the meals, does all of the housework, assists the neighbours, tells stories to the children . . . while the father indolently sits and does nothing (pp. 69-70). This traditionally tolerated disparity is, however, changing, though not without new problems and challenges.

The painful awareness of the conflict between the demands of tradition and the possibilities of the future is poignantly traced in Leteipa Ole Sunkuli's "They Sold My Sister" (p. 40). Set in Maasai, young Tumuka boldly announces to his father that since "the world has changed," it is not right for his sister to be sold to an old suitor for "a fat wad of notes" (pp. 40-41). Tumuka's protest fails, unfortunately, and the transaction takes place. The younger sister, the persona in the story, consequently resolves to run away when another similar scenario begins to take shape, and the story abruptly ends without a resolution. A counterpart to this selection is Wanjiku Matenjwa's "The Day," a somewhat rambling story of a female journalist who has achieved a measure of professional fulfillment, but is painfully cognizant of the contrast between her "spacious luxurious office" (p. 59) and the confined and shabby apartment where she lives, also in Nairobi, subjected to the foul odours and raucous sounds of crude neighbors. The difficulties and obstacles still facing enterprising girls in East Africa are frankly addressed by Wanjira Muthoni in her story, "The Struggle," and in her poem, "A Dream." In the story, young Njanja is harshly treated by insensitive female teachers and manages to escape the seductions of lustful male instructors before finally receiving a letter of admission to a national school, but "what a long and rough road!" (p. 103). In "A Dream," in a pleasing parody of Martin Luther King's famous phrase, Muthoni writes:

I have a dream . . .  
That a day will come when my little girl  
Will be judged by her brains  
And her contribution to the world (p. 36).

The major limitation of *Tender Mercies* is not in what is portrayed, but in what is omitted. The harsh realities depicted in these poems and short stories ring with authenticity, and can be attested to by anyone who has eyes to see and ears to hear. What is disregarded, however, is the very

wide silver lining that surrounds the cloud. East Africa has, throughout most of this century, been receptive to the Gospel of Christ, and Kenya in particular has a higher percentage of professing Christians than most of the other nations of the world. While mere profession is not synonymous with genuine transformation, *Tender Memories* would have been more complete if the "memories" had acknowledged the impressive spiritual legacy of the countless godly African men and women whose footsteps have been followed by their children.

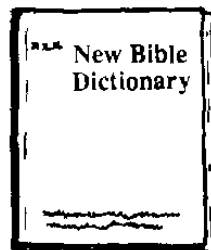
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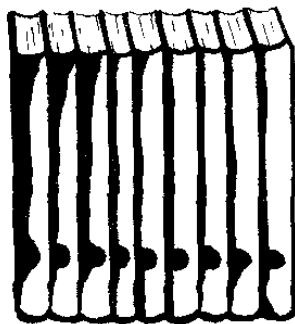


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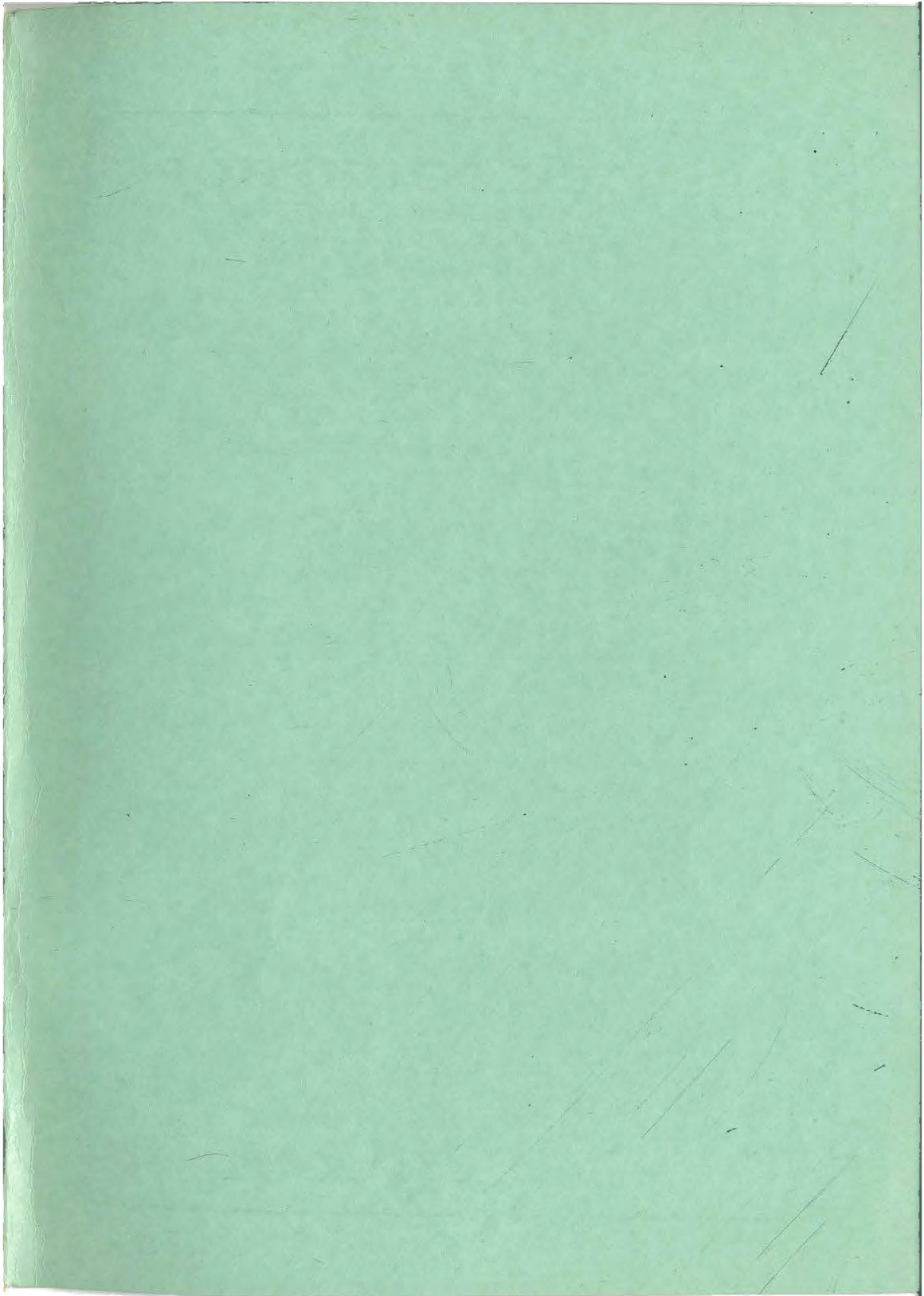
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