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AFRICA JOURNAL OF EVANGELICAL THEOLOGY

Consulting Editors:

Dr. Tokunboh Adeyemo, AEA General Secretary, Nairobi, Kenya
Dr. Victor Cole, Nairobi Evangelical Graduate School of Theology, Nairobi
Dr. Titus Kivunzi, Bishop, Africa Inland Church, Kenya
Rev. Isaac Simbiri, General Secretary, Evangelical Fellowship of Kenya
Dr. Josephat Yego, Deputy Principal (Administration), Jomo Kenyatta University
College of Agriculture and Technology, Kenya.

Editorial Committee: Julius Muthengi, Jacob Kibor, Henry Mutua, Richard Gehman (Managing Editor), Paul Bowers (Book Reviews), Mark Shaw.

Subscription Services: Flo Gehman, Christine Mumo

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TRANSFORMATION OF THE MIND

An AJET Editorial

One tragedy in the Christian church is the great number of leaders who fall into sin. Some fall into immorality. Others become dishonest. Still others are lifted up in pride once they are elevated to a position of authority.

How does this all begin? The problem begins in *the mind*. Nowhere else! The persons who fall into sin have not guarded their thinking. Out of the inner life flows the sinful actions we see. The mind is central to the whole inner being. Thoughts in the mind stir up the emotions and motivate the will.

AJET is concerned with the cultivation of a "Christian mind" and the development of a biblical "world view." This involves not only a biblical theology purged of syncretism. It involves values and ideals which are treasured and guarded. It involves the *transformation of the mind* so that the thoughts of the mind glorify God and lead to godly behaviour and conversation. A key passage on the transformation of the mind is II Corinthians 3:7-4:6.

The mind is blinded by Satan- at birth, before conversion: According to II Corinthians 4:3,4, "The god of this age has blinded the *minds* (*νοοσ*) of unbelievers, so that they cannot see the light of the gospel..." Without Christ we are unable to understand the truth of God. Even the unconverted Jews were blind to the truth in Jesus. "Their minds were made dull" (3:14). How blind is the human race whose minds are unable to know and value the beauty of Christ.

The mind becomes enlightened by Christ- at conversion: God took the initiative. He spoke in the midst of darkness, "Let there be light,' and there was light" (Gen. 1:2,3). Paul applies the creation narrative to the re-creation. "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ" (II Cor. 4:6). Paul spoke these words out of his own experience on the road to Damascus. Blinded to the good news of the Messiah, Jesus Christ, he persecuted the followers of the Way. Saul was converted. Only when the light shown, only then could he understand the Gospel.

The mind is being transformed by the Spirit- during sanctification: The emphasis of this editorial is on the continuous need for a work of sanctification, involving the transformation of the mind. Too many Christians are being "squeezed in the mold" of this world (Rom. 12:2). The values of this fallen world, whether they are spoken by word of mouth in the villages or shown on the screens in the cinema or paraded before students by their professors, are values

which emanate from "the god of this age." These values are attractive to the sinful nature which Christians still possess. When the mind feeds on the values and desires of this world, the end result is catastrophic failure.

This *transformation of the mind* cannot be done by self-help, for the tense is passive (II Cor. 3:18). God is the author of divine life. The mind, the seat of the thought life, must be transformed by the power of God himself. The same emphasis of being worked upon by God is expressed in Colossians 3:9, "...the new self, which is *being renewed* in knowledge in the image off its Creator."

But passive believers will never be transformed. Human responsibility is paramount. The key verse in our text is II Corinthians 3:18. "And we, who *with unveiled faces all contemplate the Lord's glory*, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit" (II Cor. 3:18). We are transformed by beholding Christ.

The Greek word standing behind the NIV translation, "contemplate," has three related meanings: 1) beholding as in a mirror; 2) reflecting like a mirror; 3) beholding (with no reference to a mirror). "To behold" is the primary meaning of the word. But since Corinth was famous for its superior quality of bronze mirrors, it would seem natural that Paul would reflect this in his metaphor. The stress is not on seeing "indistinctly" or "in a distorted way" but *indirectly* (as in a mirror) in contrast to "face to face" in heaven.

How does one "behold (or contemplate) the Lord's glory"? Through the eye of faith as we contemplate God through the pages of Scripture. The Bible is God's revelation of himself and his will to mankind. The *mind* is renewed as we behold Christ in Scripture. Renewal of our personality begins with renewal of the mind (Rom. 12:2). The greatest privilege and goal in life should be to *know God* in a personal way by the power of the Spirit and through one's walk with God. Failure to "behold Christ" with the inner eye of faith will surely lead to disaster.

Transformation of the mind also involves "putting off" the old self and "putting on" the new self (Col. 3:5-12). This is an active responsibility. The old self loves the desires of the sinful nature. Anything which feeds these desires must be rejected. Paul speaks of warfare when he says, "we take captive every thought to make it obedient to Christ" (II Cor. 10:5). We are indeed in spiritual warfare and the battle is won or lost in the mind. The "putting on" of the new self involves thinking godly thoughts. "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable- if anything is excellent or praiseworthy - think on such things" (Phil. 4:8). This challenge belongs to all of us.

**"Above all else,
guard your heart for it is the wellspring of life." (Prov. 4:23)**

DOING AFRICAN CHRISTIAN THEOLOGY: A RESPONSE AND A REVELATION

Richard J. Gehman

A recent issue of AJET (14.1 1995) contained an article by Augustine Musopole in which he critiqued the book, *Doing African Christian Theology: An Evangelical Perspective* (herein referred to as "the book") by Richard J. Gehman (herein referred to as the author). Musopole observes that "most" of what is written in the book is not new. The one new contribution, according to Musopole, is a suggested method of doing theology. "The emphasis that Gehman places on the doing of theology as a task of the whole church is most welcome, and especially the suggestion of a method that can make this happen" (page 16). The second part of this article is a *revelation* of what is actually taking place in the doing of theology, using the method described in the book.

The greatest treasure of any Christian is a personal knowledge of and relationship with the living God by faith. What greater riches could anyone have than to be reconciled to our heavenly Father through Jesus Christ, God's only Son, and to experience the indwelling Holy Spirit who is our Counselor and Guide?

But this personal knowledge of God is mediated to men and women by the Holy Spirit through the written Word of God. When king David experienced answers to his prayers, he worshipped God and said, "for you have exalted above all things your name and your word" (Psalm 138:2). God's promises and the display of his faithfulness made the name of God and the word of God more highly treasured than anything else in the life of David. The apostle Paul likewise saw in the Scriptures a wealth of wisdom for he wrote, "**All** Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (II Tim. 3:16).

What a rich treasure we have in the Bible. Its simplicity is unequalled in the wealth of narratives describing God's mighty acts in redeeming his people. Its profound wisdom is imparted to us by forty inspired biblical authors on three

Richard J. Gehman received his MA from Wheaton College, the Master of Divinity from Gordon Divinity School and his Doctor of Missiology from Fuller Theological Seminary. He is currently the coordinator of the Theological Advisory Group (TAG) and a lecturer at Scott Theological College.

continents, writing in three languages, over a period of 1,600 years, all writing on one common theme. The writings of these forty kings, poets, scholars, statesmen, fishermen and peasants have engaged the best intellects over the centuries in trying to comprehend the revelation God has imparted to us. Its comfort, guidance and blessing to God's people over the centuries cannot be measured.

From the very beginning of history, Satan has attacked God by attacking his Word. By placing a doubt in the mind of Eve about the veracity of God's Word, Satan drove a wedge between Eve and God. The deceiver continues to do the same today.

Musopole's article is a painful reminder of what has been happening among the churches throughout the world. The key issue is the final authority for doing theology. In this article we shall first provide a *response* to the critique of the book, showing the importance of being faithful to the Scriptures. Following the *response* will be the *revelation* of what is actually taking place on the ground.

RESPONSE

Musopole enumerates five "troubling aspects" of the book. Following is a summary of these "troubling aspects" together with a response.

Presuppositions

Musopole believes *the Evangel* (who is Jesus Christ) should be our greatest concern, not *evangelical theology*. He believes that the book assumes a theology and imposes this evangelical theology on the African church, a theology which is alien to the continent and imported from the West. Instead of focusing on evangelical theology, he believes, the African church must focus on Jesus Christ who is the Evangel. "The Evangel is primary and African evangelicalism is the tool of the Evangel and not the other way round." "It is the reality of Jesus in the lives and culture of Africans and as their way of salvation, and everything else following from this makes African Christian experience evangelical" (page 18).

Who is the Evangel? Jesus Christ is indeed the centre of our hope (Col. 1:27). We preach Christ and him crucified (I Cor. 2:2). We call people to repentance and faith in Christ (Acts 2:38). Our devotion is to Jesus Christ (Phil. 1:21) and not to some written theology. But the unmentioned question from Musopole's article is "Who is this Jesus Christ?"

Is Jesus the eternal Word of God as declared by John the Apostle? The prologue of the Gospel of John declares Jesus to be God who was with the Father from the beginning and the Creator of everything (Jn. 1:1-5). Jesus Christ, according to the account of John, publicly claimed to be God when he confessed to the Jews, "before Abraham was born, I am" (8:58). In response the Jews tried to stone him for his blasphemy. But many critics today cannot accept Jesus according to the Gospel of John, for Jesus is portrayed as divine. Therefore, they conclude that this Gospel was written in the second century and reflects the beliefs of the early Christian Church, not the testimony of an eye witness.

If Jesus is not the one portrayed by John, is he the one portrayed by the apostle Matthew who wrote of his virgin birth (Matt. 1:18-23)? If the virgin birth cannot be accepted, may we then accept the Jesus according to the Gospel of Mark, to which recent criticism has assigned primacy in importance and priority in time among the Gospels? According to Mark Jesus healed the sick, calmed the storm (4:35-41), raised a dead girl to life (5:21-43), fed the 5,000 with five loaves of bread and two fish (6:30-44), walked on the sea of Galilee (6:45-56), made the deaf to hear (7:31-37) and the blind to see (8:22-25).

Musopole is correct when he affirms that Jesus Christ is "primary" but the troubling question is "Who is this Jesus Christ?" Is Jesus the historic figure described in the Gospels or the one whom modern men reduce to their own fancy and personal taste? For Evangelicals, this is a crucial issue which must be addressed.

More than that, according to the Scriptures, the Evangel (from the Greek word, *ευαγγελιον*) is the Good News (or gospel) about Jesus Christ with a specific content. Paul used gospel (*ευαγγελιον*) sixty times to refer to the message to be preached which indeed focused on Christ. Paul defined the Evangel which had been passed down to him as an early Christian tradition from Jesus Christ himself and of "first importance," "that Christ died for our sins according to the Scriptures, that he was buried and that he was raised on the third day according to the Scriptures" (I Cor. 15:3-4).

Evangelicals are deeply committed to Jesus Christ as revealed in the Scriptures and to the gospel as defined by the Scriptures.

What is evangelical theology? Musopole reveals his misunderstanding of evangelicalism by suggesting that this theology arose "in response to the Enlightenment" and was "introduced to Africa as a new battlefield in the theological wars that had been raging in Europe and America" (page 17).

The essence of evangelicalism can be traced in the Christian church to the very beginning, as we shall demonstrate later. As a modern movement, evangelicalism embraces a wide range of doctrinal beliefs and practices, "transcending denominational and confessional boundaries" (Pierard 1984:379).

When Christian missionaries brought the gospel to Kenya more than one hundred years ago, the four main missions were the Church Missionary Society (of the Church of England), Church of Scotland Mission, the Methodist missionary society and the Africa Inland Mission. These four missionary societies were very diverse in theology. They differed on church government, baptism and eschatology. They did not agree on the issue of Covenant Theology or Dispensationalism. Neither were they united over the issue of election and perseverance of the saints. They even came from different nationalities. Yet those missionaries were united in their evangelical faith. In fact they felt so united in spirit because of their evangelical faith that they discussed seriously the possibility of establishing one single, united evangelical Christian church in Kenya. The two issues which prevented this union were the high church views of the Anglican church and the emergence of theological liberalism.

Waldron Scott, former General Secretary of the World Evangelical Fellowship, affirms that evangelicals are noted for three distinctives: "the primacy of the Bible as the inspired word of God, the need for a personal relationship with Jesus Christ through conversion and the new birth, and a strong commitment to evangelism and missionary endeavour" (Scott 1985:107). Each of these three are essential for evangelicals. More will be said later about "the personal relationship with Jesus Christ."

It is the doctrinal issue that bothers Musopole the most. Harold Lindsell, former editor of *Christianity Today*, summarises the evangelical theological beliefs more fully as follows:

"First and foremost evangelicalism was committed to theological orthodoxy, holding firmly to the essential fundamentals of the faith. These consisted of adherence to biblical inerrancy, supernaturalism, the Trinity, the deity and virgin birth of Jesus Christ, His substitutionary blood atonement, justification by faith alone, the bodily resurrection and the second coming of Christ in power and great glory to consummate history" (Lindsell 1985:113).

These theological beliefs of evangelicals mentioned by Lindsell are at the very heart of the gospel of Jesus Christ. To deny the trinity of God, the deity of Christ (and his virgin birth), to deny the truth that Jesus died on the cross in the place of sinners to reconcile men and women to God, to deny the need of justification before God by grace through faith alone, and to deny that this same Jesus is returning in glory in his resurrected body, is to deny the gospel of the historic Christian church from the beginning. If anyone changes this gospel, it becomes a different gospel and the Christian faith becomes a different religion. For this is the message of the Bible.

Musopole does not seem to object to the preaching of the gospel in Africa by missionaries. He assumes the value of Christianity. What he objects to is "evangelical theology." He assumes that there is an African form of Christianity which will be neither liberal nor evangelical.

The book being critiqued *assumes* an evangelical theology which is clearly delineated on pages 90-93. These are the assumptions, yes, affirmations of all evangelicals world wide and have been throughout church history, until the era of rationalism in modern times.

However, Lindsell laments the dilution of the term, "evangelical." He comments that in recent years the views of evangelicals have "been stretched to a point where it is difficult to define what and who an evangelical is." He further comments:

But more recently, the term *evangelical* has been diluted. A formidable number of evangelicals have become fully at home with views their founding fathers saw as anti-biblical. And many in today's theological world enjoy calling themselves "evangelical," even though they have embraced quite foreign views (Lindsell 1985:114).

Evangelical Christianity is none other than historic Christianity, or what we might call today, biblical Christianity. The question which the African church must answer is "What kind of church does God want us to be? A church based on the Bible or one that is diluted by culture?"

The Role of Scripture

Musopole believes Jesus Christ is our final authority, not the written Word of God. He asks the question, "Is African evangelicalism right to insist on Scripture as the 'final authority in matter of faith and conduct?' Is this not to put the vehicle in the place of the reality being conveyed by it? ... Jesus promised

his presence to be with them to the end of the age. Jesus, the Word that is God, is the final authority in matters of faith and conduct and is the one who authenticates the scriptures and draws out their intention" (page 19).

In fact, he accuses the author of "paternalism" for "imposing a ready-made view on the African church." "Without the African Christians establishing their own biblical foundation, an African evangelical theology will never emerge" (page 19). "African Christians need to find answers for themselves and this calls for a testing of all theological spirits to find out whether they are of Christ and relevant to the African context" (page 20).

Jesus Christ and the Scriptures: We have returned to the same issue, the issue of final authority. According to Musopole, Jesus Christ is our final authority. This we grant. "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son..." (Heb. 1:1,2). According to the writer of Hebrews, Jesus has spoken the final word.

But we know nothing of Jesus Christ, either of his life or teaching, apart from the Scriptures. We cannot divorce our faith in Christ from the Scriptures.

Since Christ is "the final authority in matters of faith, it is important to know what he taught. What did Jesus say about the Scriptures, according to the biblical account? A careful reading of the Gospels reveals that Jesus consistently treated the Old Testament as a reliable record of historical events. For example, while modern critics doubt the historicity of Jonah, Jesus accepted the historical narrative of Jonah when he commented, "The men of Ninevah will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here" (Matt. 12:41). His confidence in the historical account of Noah and the flood is similar (Matt. 24:37). Nowhere does he cast any doubt on the reliability of the Old Testament Scriptures.

In fact he affirmed his highest confidence in the total reliability and trustworthiness of the Scriptures. Jesus prayed to the Father, "Your Word is truth" (Jh. 17:17). Though Jesus freely condemned the Pharisees, he never questioned their appeal to the Scripture. "Rather he rebukes them for their failure to study it sufficiently profoundly" (Wenham 1955:15). Jesus declared,

I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the

least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven (Matt. 5:18-19).

Now the question for Musopole is this. If Jesus Christ is his final authority in matters of faith and conduct, does he accept the reliability and trustworthiness of Scripture as Jesus Christ did, according to the Gospel records? If he does, he is an evangelical who emphasizes "the primacy of the Bible as the inspired Word of God." If he does not, then we must ask, "Who is this Jesus Christ who exercises final authority in his faith?" If he is not the Jesus found in the Scriptures, then he is a Jesus fashioned and shaped by his own reason, personal preferences and biases. This is the reason why Evangelicals place such a strong emphasis on the supreme authority of Scriptures.

Importance of Inerrancy of Scriptures: Musopole is simply in error when he states, "The view of biblical authority that Gehman presents is a statement out of the theological battles of Europe and America concerned with infallibility and inerrancy which arose out of the Renaissance and Enlightenment periods" (page 19). Confidence in the supreme authority and trustworthiness of Scripture was found in the Church from the beginning and throughout its history until modern times. Belief in the infallibility of Scripture is as old as the Christian Church. An honest study of the history of Christian thought will show that the evangelical view of the Bible is the historic Christian faith.

Listen to the words of Augustine, the great African theologian of the fourth century.

I have learned to yield this respect and honour only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error. And if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the manuscript is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand it" (quoted in Erickson 1983:226).

Martin Luther said, "The Scriptures have never erred...The Scriptures *cannot* err...It is certain that Scripture would not contradict itself; it only appears so to the senseless and obdurate hypocrites"

Musopole makes the assertion, "The authority of the Bible is derived authority because it points to Jesus ..." (page 19). The Bible does point to Jesus

but its derived authority is from the inspiration of the Holy Spirit. As the apostle Peter wrote, "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of men, but men spoke from God as *they were carried along by the Holy Spirit*" (II Pet. 1:20,21). Furthermore, "All Scripture is God-breathed" (II Tim. 3:16). The authority of the Bible is due to its divine inspiration.

The Dangers of Epistemological Captivity

Musopole believes that a knowledge of the truth is best captured in a personal relationship with God, not in propositional revelation. He states, "it has already been pointed out that evangelicalism as arising from the West has been shaped by an epistemological approach which is not simply evangelical, but Aristotelian in orientation and the result is a scholastic theology filled with paradoxes and dualisms" (page 20). "Western evangelicalism," he contends, is "steeped in rationalistic categories." "Africans and the Bible have more ways of communicating truth than simply the propositional way which is more a legacy of Aristotelian syllogisms than biblical wisdom that uses narrative, prose, proverbs, ritual, symbols, parables and poetry" (page 20). Musopole's primary concern is with a "personal relationship and obedience to God."

Evangelical concern for a personal relationship with Jesus Christ:

Once again Musopole has misunderstood evangelicalism. He says, "The truth of the Bible is captured better as the whole of being is tuned to God in a personal relationship and obedience, *and not only and simply* by assenting to the truth of some statements, a method that has a tendency of freezing the truth and thus killing the life which it is supposed to convey" [*italics mine*] (page 21).

If Musopole means everything which he seems to say in the above statement, and if we understand fully what he is saying, then we both agree. This goes to the heart of what evangelicalism is.

"Although evangelicalism is customarily seen as a contemporary phenomenon, the evangelical spirit has manifested itself throughout church history" (Pierard 1984:380). Spiritual vitality, a personal relationship with Jesus Christ and missionary zeal were common features among the apostolic church fathers. When the medieval church lost its spiritual life and instead emphasised formal assent to doctrine, renewal movements sprang up, including the early monastic movement and medieval reform movements.

Lutherans were known as "evangelical" because they redirected the church to the Evangel, the Gospel of Jesus Christ based on God's authoritative

Word. All evangelicals find their affinity within the Protestant Reformation. But the Protestant Reformation in the seventeenth century, like the Roman Catholic Church in the medieval age and earlier, began to turn formal, traditional and nominal. When Lutheran and Reformed orthodoxy became rigid and lifeless and the Protestant world was engulfed in endless strife over details of theology, the Protestants required mere assent to doctrine. The result was loss of spiritual vitality.

It was in this context of “frozen truth” which killed the spiritual life (in the words of Musopole) that evangelical movements sprang up in the seventeenth century. Philipp Jakob Spener (1635-1705) became a spokesman for what became known as *Pietism*. This scholarly Lutheran pastor concluded that doctrinal purity was not enough for the Christian Church. The new birth and commitment to a *life of piety* should be the priority among the Christians. Spener and the German Lutheran Pietists emphasised small Bible study fellowships for laymen who studied the Scriptures and applied it to daily life. The Holy Spirit was recognized as the One who would illuminate the Scriptures. It was the development of the spiritual life of the person that Pietists were most concerned about.

It was a later Pietist, Gottfried Arnold (1660-1714), who argued that “the true church is not defined by its doctrinal stance as judged by the confessional decisions but by its fidelity to the new birth by the Holy Spirit” (Bundy 1988:279). This evangelical spirit continued on with Methodism in Great Britain in the eighteenth century and the Great Awakenings in the eighteenth and nineteenth centuries.

Klaas Runia, of the Reformed Churches in the Netherlands, claims that the main characteristics of the evangelicals can best be understood as rooted in three layers or strata.

1. The bottom layer is formed by the *Reformation*. Almost all evangelicals feel associated with the Reformation of the sixteenth century. The term “evangelical” originally meant also “reformative” as an antithesis to papistic.
2. The next layer has different names in different countries: *Puritanism* in the Anglophone world, *Pietismus* (Pietism) in Germany, and *Nadere Reformaile* (Continued Reformation) in the Netherlands. But a deep kinship is underlying these names.
3. The third layer is formed by the different *revival movements* of the 18th and 19th centuries, that are closely related. (Breman 1996:26).

Despite the many differences among evangelicals, they all have similar characteristics which are derived from these three historical layers or movements. These three distinctive characteristics of evangelicals according to Runia are:

1. The unconditional acceptance of the Holy Scripture as the authoritative Word of God to us. The *sola scriptura* of the Reformation cannot be compromised.
2. The personal relationship with Jesus Christ through the work of the Holy Spirit. Here one sees the connection with Puritanism, Pietism and Continued Reformation. As stated by Runia it is quite right that the evangelicals emphasise the atoning work of Christ and the necessity of rebirth and sanctification through the work of the Holy Spirit.
3. The emphasis on the evangelistic and missionary task of all believers, which is part of the revival movement. (Breman 1996:26,27).

This background of the evangelicals should lay to rest the concerns of Musopole. Evangelicals are greatly concerned about a personal relationship and obedience to Jesus Christ. Knowing the truth of God is impossible without this personal relationship. Studying the Scriptures, understanding the doctrinal creeds and assenting to all of these can never bring one to a knowledge of the truth. For Jesus Christ is the Truth. To know Him is a matter of a personal relationship.

Evangelical Concern for Divine Revelation as Act and Word:

Musopole says he is "*not only and simply* concerned by assenting to the truth in some statements." We take from this that in addition to his concern about a personal relationship with God, he is also concerned about verbal truth.

Though the author is a son of a Pietist and gratefully traces his spiritual ancestry back through the Great Awakenings, the Pietists of Germany and to the Reformation, he does have one reservation about the statement made above by Gottfried Arnold. The true Christian Church is marked not only by spiritual vitality but also by doctrinal fidelity to Scripture. According to Scripture, divine revelation is not only in his mighty acts but also in his inspired Word. The author fears Musopole errs in his beliefs in his understanding of revelation.

In contemporary theology, revelation is said to be personal, as God discloses himself as a person to men and women. The contemporary theological thesis is that revelation is not "the communication of information (or propositions)." Ernest Wright taught that "history is 'the primary sphere in which

God reveals himself, 'as opposed to words" (Davis 1984:93). God has revealed himself in his "mighty acts" in history, not in words and propositions.

However, if these "mighty acts" never occurred in history, they are mere myths and meaningless. For example, if God never delivered the children of Israel from Egypt by the miraculous judgement of ten plagues, one is hard pressed to understand how this is revelation.

The evangelical believes that God who has revealed himself through mighty acts in history, has also revealed himself through his spoken Word. The God who can act is also the God who can speak. And He has spoken.

The persistent denials of the propositional component of revelation now appear in retrospect to be one-sided and just a bit silly, in the light of the biblical data (e.g. Lk. 1:26; Matt. 2:22; Col. 1:26; 3:4; 4:4; Eph. 3:5; 6:19; II Cor. 2:14; 11:6, etc.) and the considerable literary productions of the neo-orthodox scholars themselves. If there is so little cognitive content in biblical revelation, what is there to talk about? Why all the voluminous commentaries and systems of theology? If God can be experienced, but not really known in an articulate way, then why not become mystics and leave all the scholarly apparatus to less enlightened souls? (Davis 1984:96).

The notion of Musopole that evangelicalism is "Aristotelian in orientation and the result is a scholastic theology" is farfetched. It may be that some streams of evangelicalism have fossilised and become dead forms. The fact is that evangelicalism in its very origin and by its very nature is far removed from scholasticism.

The Protestant Reformers rejected the scholastic methods and emphasised the study of Scriptures, though they did "utilize Aristotle's deductive logic and gave reason an important place in theology." However, the sons of the Reformation began to use scholastic methods "to inquire beyond biblical texts into the intricacies and implications of Protestant theology, especially when election and the will of God were considered" (VanderMolen 1984:985).

The result was great controversies with intricate arguments and "tightly reasoned doctrinal statements" over predestination, free will and the like. It was in the midst of this Protestant scholasticism that the Pietists arose in the seventeenth century and placed greater emphasis on experiential Christianity as we have seen above. So evangelicals by definition are not imprisoned by subtle, sophisticated scholastic theology.

Nevertheless, the evangelical does believe in verbal revelation, a divine disclosure of Himself and his will in the written pages of Scripture. Unless one believes that the Christian faith is mystical and beyond rational formulation, he can and does formulate his beliefs in words. The God who performed mighty acts in redemptive history is also the one who spoke to Moses and the Israelites at Mount Sinai, the one who spoke to the apostles by his Son, Jesus Christ, and the one who led the apostles to write the Scriptures by the inspiration of the Holy Spirit whom Jesus promised would guide them into all truth.

Living the Whole Truth

Musopole believes that African Christian Theology should apply the whole gospel for the whole man, and not limit the gospel to the salvation of souls. Because the author gives priority to "the spiritual renewal among the churches and building up the Kingdom of God," Musopole accuses the author of being "narrowly focused" and suffering from "a Hellenistic dualism." "It is the whole gospel, to the whole person, in the totality of their culture, and for the whole world" (page 23).

This "troubling aspect" of the book is surprising, given the fact that nearly four pages were devoted to "some possible crucial needs" which should be researched (pages 103-106). Under needs in society reference is made to "many social ills" including "lack of justice, particularly when the poor and minorities are oppressed by the rich elite." What particularly troubles him is the question of priorities. Let us quote the whole statement from the book.

My own personal conviction is that the Christian Church's first responsibility is to set her own house in order. We ought to be concerned about social sins and have the courage to speak out against them. But if Jesus Christ is not exercising his lordship among his people in the churches, we are in a very weak position to exercise a prophetic role in society. If the Christian Church is a spiritual, dynamic body, which reflects the holiness of God, then her voice in society will commend attention. Let us give priority to the dynamic work of the Holy Spirit within the churches through powerful preaching and prayer. As God sanctifies His people wholly, we are then capable of being the light and salt in the world to which God has called us (page 105).

This may not be the conviction of others, but it remains the firm belief of the author. But to answer Musopole fully, more should be said.

World View of the Evangelicals: Contrary to the impression of Musopole, the history of evangelicals reflects a holistic concern for the needs of society at large. Springing out of the revivals under John Wesley in England during the eighteenth century, there were many examples of social concern. Latourette makes this comment.

The emphasis of the revivals was upon the transformation of the individual through faith in Christ and his sacrifice on the cross, through complete dedication to God, and through the work of the Holy Spirit. Those so committed were ardently missionary and sought to win others to a similar experience. They also strove to alleviate or abolish social conditions which warped or destroyed human lives. The movement begat radiant hope and inspired many to intense and unremitting activity (Latourette 1975:Vol.II, 1031).

Evangelicals like John Howard (1726-1790) laboured long and hard to improve prison conditions throughout Great Britain, Ireland and Europe. Evangelicals sought to curb gambling, duelling and cruel sports common in those days. They worked tirelessly to curb child labour and to protect children who were employed. Education for the masses was promoted. Wealthy evangelical members of the so-called "Clapham Sect" served in a wide range of philanthropic enterprises. Several were involved in the fighting of slavery, including William Wilberforce (1759-1833) who led the fight against slavery in the English Parliament which abolished slavery in the British dominion in 1833. Granville Sharp, another member of the "Clapham Sect" was responsible for the establishment of Sierra Leone in 1787 for freed blacks of African descent.

Not only is the social concern of evangelicals part of their heritage, evangelicals are continuing to be involved in the needs of society. Missionary agencies provided the backbone of education and schools in many developing countries. Mission hospitals and dispensaries remain to this day a prized source of medical care. Community projects, sponsored by evangelicals, abound. Disaster relief and community development are taking place throughout the world by evangelical agencies such as World Vision, Tear Fund and World Relief.

It must be admitted that the relationship between the spiritual ministry of evangelism/discipleship and social concerns has been a point of debate among evangelicals. The Reformed branch of evangelicalism tends to be more holistic in their approach to the application of the gospel to the whole man. Through the pressure of churches in the Third World, the International Congress on World Evangelization held in Lausanne, Switzerland in 1974, the issue of social action

was brought to the foreground. In 1982 the Consultation on the Relationship between Evangelism and Social Responsibility was held to grapple with this issue.

Enough has been said, however, to demonstrate that Musopole is not alone in his concern that the whole Gospel be applied to the whole man. Evangelicals, through their history and present engagement, have demonstrated the same.

Primacy of a Person's Relationship with God: The point of disagreement with Musopole is not over the question whether Christians should engage in social action. The question is the relationship of the spiritual ministry of preaching and teaching the Word of God by the Church with the aim of conversion and discipleship on the one hand, and the engagement of Christians by the Church in social services on the other hand. The evangelicals believe that a person's relationship with God is of first importance. Musopole's charge that the author's position "suffers from Hellenistic dualism" has no basis in fact.

There are two basic reasons why the author is convinced that his statement in the book, quoted above, is correct.

The first reason is a biblical one. A careful study of the content of the early preaching of the gospel (compare I Cor. 15:3-5; Phil. 2:6-11; Rom. 10:9; I Cor. 12:3 and Peter's sermons in the book of Acts) reveals the one primitive apostolic gospel.

In briefest outline, this message contained: 1) A historical proclamation of the death, resurrection, and exaltation of Jesus, set forth as the fulfillment of prophecy and involving man's responsibility; 2) A theological evaluation of the person of Jesus as both Lord and Christ; 3) A summons to repent and receive the forgiveness of sins (Mounce 1960:257).

The Great Commission given to the Apostles by our Lord focuses entirely on the spiritual ministry of preaching and teaching the Word of God in evangelism and discipling (Matt. 28:18,19; Lk. 24:46-48; Acts 1:8). Biblical teaching elsewhere indicates that social concerns are a concern to God and should be for his people. But the Great Commission and the content of the early preaching indicates that the supreme mission of the church is to make disciples of every nation.

A second reason for believing that "spiritual renewal among the churches and building up the Kingdom of God" has priority in doing African Christian Theology, is a pragmatic one. The churches in Kenya who engage in political action, calling the government to greater justice and honesty, are curtly told to set their own house in order. Churches are so weak spiritually, with corruption and dishonesty, power struggles and church conflict, immorality and carnality, that the churches have no moral authority to speak to society as a whole. This is not theory but observable fact.

God knows that society needs to hear a prophetic voice from the churches. If the church does not become a light in our societies, we are hopelessly lost. If Christians do not prove to be the salt in society to preserve it from total collapse, what hope do we have? Indeed, included in the book are many social issues that need resolution by the church. But without question, the most serious need is a renewal and revival within the churches so that they might become the light and salt in society. Only then will the church have the moral authority to speak. Only then will her own members practice the law of Christ and begin reforming the corrupt society in which they live.

Social activity is part of the Christian's responsibility but its relationship with the supreme mission of the church must be properly spelled out. Based on the Consultation on the Relationship between Evangelism and Social Responsibility held in Grand Rapids in 1982, we maintain a three-fold relationship between evangelism and Christian social activity:

- 1) First, Christian social activity is a consequence of evangelism. As a result of Christian conversion, true believers begin to express love and good works and show concern for justice in helping others. There is danger in substituting the fruit for the tree. Promoting social action which does not spring from the new birth will result in mere humanitarianism which can be done by non-Christians.
- 2) Second, Christian social activity is a bridge to evangelism. Deeds of kindness and concern for justice provide opportunities to preach the gospel and prepare people to hear and believe the Good News of Jesus Christ. This is best illustrated in the building of schools and hospitals by missions in order to win people to Christ.
- 3) Third, Christian social activity is a partner of evangelism, both activities being expressions of the gospel. As individual Christians are led by God to engage in humanitarian efforts, they can express their love for God and people and thereby serve and honour God, even as others are led by God to serve in evangelism and discipling.

The Need for the Whole Tool-Box for Biblical Exegesis

Musopole believes the biblical exegete should use "all tools of biblical criticism" and African Traditional Religion to interpret Scripture, without limitations of the grammatico-historical method. He states the following:

While the Bible is significant due to Israel's election to be God's servant in mission to the world, the question of where was God before the Gospel reached Africa is critical to an African evangelical theology and it impinges on soteriology as well as the theological status of the ancestors (page 23).

Importance of Principles of Interpreting Scripture: We have come full circle. The fundamental issue raised by Musopole is the final authority of the Christian faith. Gordon Fee writes, "It has long been my conviction that the battle for inerrancy must be settled in the arena of hermeneutics [principles of biblical interpretation]. The basic differences that have emerged among evangelicals...are not textual, but exegetical and hermeneutical" (Fee 1980:161). Indeed, the question of how we interpret the Bible is critical if the Scriptures are to exercise supreme authority in our faith and practice.

Interpreting the Scriptures involves two aspects which must not be confused: 1) What did the Scriptures mean to the human authors and first readers? 2) How do the Scriptures apply to us today? Application and meaning for us today is one thing which must not be neglected. But exegesis to discover the original intent and meaning of the Scriptures is basic to all hermeneutics.

Evangelical Presuppositions for Hermeneutics: Rudolf Bultmann developed a radical and critical method of biblical interpretation which has evolved over the years into the "New Hermeneutics." The two so-called "horizons" are 1) the original intended meaning of Scripture and 2) the present day understanding and application of those words. They speak of "the fusion of the horizons" so that the original intended meaning of Scripture has no independence from our understanding of those words. Interpreters therefore disregard the original intended meaning of Scripture. Instead of asking, "What does the text mean?" they ask, "What does the text mean to me?" Furthermore, they engage in the most radical form of higher criticism which rejects the supernatural in Scripture and assumes an evolving canon based on a naturalistic world view.

Evangelicals need to be clear in their pre-understanding before they engage in the interpretation of Scripture. Davis outlines evangelical presuppositions which will shape their hermeneutics (Davis 1984:253-255).

The most basic presupposition is that "there is only one, all-wise, and self-consistent God who is the ultimate author of scripture." Because the only true and living God is the ultimate author, there is unity and self-consistency in Scripture. This of course is a statement of faith, but it is based on the testimony of Scripture itself.

The second presupposition is that God "in his desire to communicate a saving revelation to mankind, has both the desire and the ability to do so successfully, in spite of the ...immaturity of sinful human instruments." The Bible clearly reflects the personality, life history and culture of the human authors. The second presupposition, based on the self-testimony of Scripture, assures us that "the Bible is in fact an authoritative divine revelation rather than merely a distorted human record of religious experiences."

Because the Scriptures are "God-breathed," the very Word of God and not merely the words of men, "the evangelical interpreter presupposes a basic harmony among the various parts of the canon and within the various works of a single writer." This also means that "all Scripture is profitable" (II Tim. 3:16).

In addition to these presuppositions, the evangelical exegete uses the exegetical tools of Grammatico-historical exegesis in order to determine the meaning of the text. In order to discover the original meaning of the text the exegete uses the biblical languages, studies the historical background, geographical conditions, the life setting and the types of literature represented.

This exegesis is to be distinguished from the exposition and application of the meaning of the text. "To be valid, exposition must be firmly based on exegesis: the meaning of the text for hearers today must be related to its meaning for the hearers to whom it was first addressed" (Bruce 1984:565).

This evangelical approach to biblical interpretation helps to avoid subjective interpretation. Granted, everyone approaches Scripture with his own preconceived and conditioned ideas. But if the interpreter is engaged in exegesis (reading out of Scriptures what the original biblical author intended to say) instead of eisegesis (reading into Scriptures our own preconceived ideas), there is an objective criteria to determine the truth or error of the exposition of Scripture.

Musopole has fallen into this tragic error. Not only does he desire to use "all tools of biblical criticism" without making any critical distinction, he desires to allow for "enlightened and informed subjectivity within the community of faith in theological discourse" (page 23). He accepts "the Bible as *a* norm," not as *the* norm. He prefers not a "fixed and static" Bible but one that is "rather creatively and incarnationally living and unfolding as applied by the Holy Spirit" (page 24).

Conclusion

The Church in Africa may desire to be unique but it is deeply affected by all the cross currents of theological dispute in the West. One can be certain that the theological perspective of Musopole was not derived from personal reflection on the Scriptures in Africa. It reflects the critical and unbelieving approach within western theological circles.

The Christian Church in Africa was fundamentally evangelical in its origins. But the Church is at the cross roads today. Will the Church in Africa be faithful to the Scriptures or will some churches dilute and distort the Word of God through a loss of confidence in the Scripture? The article written by Musopole indicates a serious loss of confidence in the Bible as the supreme authority for faith and practice. The challenge facing the African evangelical churches is to build her Christian faith and life on the written Word of God.

REVELATION

The book, *Doing African Christian Theology*, was first published in 1987. In the recommended Proposals for doing theology (chapter 4), reference was made to the formation of "A Theological Advisory Group." What was not disclosed at that time was the fact that such a group already existed. It seems appropriate at this time, some ten years after the publication of the book and some eleven years after the formation of TAG (Theological Advisory Group), to reveal the development, difficulties and progress of TAG. The reader is recommended to compare the following with the recommendations found in Chapter four of the book.

Organise for Theological Reflection

Gain approval of the church leadership: In October 1995 the author consulted with several key, albeit junior, church leaders in the Africa Inland Church (A.I.C.), Kenya, concerning the development of a Theological Advisory Group which would research various problems facing the church in order to find

a biblical solution. Upon their advice the proposal was taken to the AIC National Bible Schools Committee (NBSC) which is an association of approximately twenty Bible training institutes, colleges and centres for the Africa Inland Church in Kenya.

When the matter was presented to the NBSC meeting in February 1986 they welcomed the idea. Each member institution of the NBSC appointed a representative from their institution to form the membership of the Theological Advisory Group (TAG).

A major reason for recommending that TAG be placed under the NBSC was acceptance. New ideas are not readily received by elders who are church leaders. It was thought that the NBSC, composed of younger, better educated men, would more readily understand and accept the idea of TAG. This proved to be the case.

More than that, the Chairman of the NBSC was also a member of the Central Church Council and had a right to speak at the highest levels of the Council. Within the AIC structure, approval of anything from top leadership is crucial for acceptance. Through the Chairman of TAG, he was able to present the formation of TAG to the Central Church Council. Questions ensued. They finally asked the composition of the members of TAG. When they were informed of these names, they gave their blessing.

Gaining approval of church leadership has been frequently sought as will be demonstrated later. On 7th and 8th June, 1988, a few members of TAG met with the Bishop of the AIC in a special TAG retreat at the Baptist Conference Centre in Brackenhurst, near Nairobi, to discuss and pray about the vision of TAG. Everyone agreed that we should make plans for celebrating the centennial anniversary of the AIC in 1995 by emphasising spiritual renewal. To assist TAG in doing research the Bishop agreed to write a letter to the church leaders, granting official permission to do research. In addition to prayer, the leaders agreed that the following topics were important for research: worship, Christian marriage and family, salvation, the Holy Spirit and spiritual leadership.

Inquiry into the various challenges requiring research: On 4th February, 1986, a small ad hoc committee of eleven men convened in Nairobi to discuss the various needs within the church for which research was needed. After much discussion there was a compilation of nearly twenty needs which needed attention. Included in these felt needs were the following:

Ignorance of the Bible among the laity, baptism of polygamists, inadequate worship in the churches, The Lord's Table, a misconception of spiritual authority, breakdown of marriages, a gap between leaders and laity, witchcraft, dreams, funeral services, female and male circumcision, a dichotomy between profession and practice, church discipline, lack of adequate resources in churches, legalism, lack of trained Christian teachers in primary and secondary schools, proper use of money, ignorance of the real enemy in the church, family planning and birth control (Minutes of Special TAG Seminar, February 4, 1986).

Theological Advisory Group meets to plan: On 7th June, 1986, twelve members of TAG, including representatives from each institution represented by the NBSC, convened for the first meeting at Scott Theological College. Included was a prominent leader in the AIC who was chosen as the Chairman. His leadership of TAG in the early years was crucial for he was able to protect it from disapproving voices from different circles.

Being the first meeting of TAG, various foundational matters had to be agreed upon. Because TAG was composed of representatives chosen by each Bible training institution of the AIC, TAG was owned by all the training ministries, including the Christian Education Department and the Theological Education by Extension. But TAG was only the governing body of research, not the research body itself. TAG needed to appoint a Research Team and a Manuscript Drafter who would coordinate the research and edit the final document.

The Manuscript Drafter was a key person and much was discussed about his job description. The suggestion that he should have a minimum of a Master of Divinity was hotly debated, for some feared this would eliminate many. In the end the following compromise statement was made concerning his educational qualifications: "Competence in biblical and theological studies (preferably with a minimum of a B.D. (or the M.Div. equivalent). Time has provided irrefutable evidence, however, that this level of education is the minimum essential for effectiveness. However, education is not sufficient. He must have writing and research skills. He should also have ministerial experience in Africa, preferably with experience in the local church ministry. He needs to be sensitive to the ideas and feelings of the Research Team so that the end product is truly a reflection of their conclusion and not his own opinions foisted on them.

The suggestion in the book that the Research Team should be composed of three to five members was practiced in the first Research Team. But this proved to be inadequate. A functioning Research Team of four or five

men and women who are competent and knowledgeable has proved to be adequate. A Research Team with seven or eight functioning members is better. A large attendance beyond ten is counterproductive for it means that many are unable to participate in the discussion and provide their contributions. But the problem with a Research Team with only five members is that many do not come for one reason or another. Therefore, a membership of twelve or fifteen seems necessary in order to have the desirable number of seven or eight or even ten. However, we have had very profitable meetings with only four or five present, simply because the members present had much to contribute.

The selection of members is crucial. If the research is to represent theological reflection for the national church, there needs to be representation from many communities. This can be done in Rift Valley or from the area around Nairobi. The contribution which someone can make is not necessarily tied to his educational level. What is needed is someone with experience, someone who knows the people in his church well, someone who has had theological training and can reflect on the Scripture and apply the principles of Scripture to the problem at hand.

Experience has demonstrated that there are many pastors and Bible College teachers who have rich understanding and profound wisdom. They are able to provide deep insight into the knowledge of a particular problem and the nature of the solution. This is the beauty of the proposal of the book. The research to be done is not *primarily* book centred, though every Research Project has utilised books. The goal, however, is to do primary research which has not been done before. This requires field research. To appoint members to the Research Team who have a wide range of experience, coming from different communities and all serving as "task theologians" in the ministry, means that they provide different perspectives on a given subject.

These members of the Research Team may not all be able to compose a scholarly piece of work. They may not be trained extensively in theological and biblical disciplines, nor in research or writing skills. But their wisdom and spiritual insights through years of church experience are rich and contribute immensely to the whole work. In fact, the author must confess that one of his most enriching experiences as a missionary has been to learn from these men and women. It has been like another university education in deepening and broadening his understanding of the Kenyan church.

The pattern of doing theology in TAG is this. The members of TAG appoint a Research Team with a Manuscript Drafter which does the actual research. The content and shape of the research is a group effort, determined

by the Research Team. They share from their wealth of wisdom and insight. They do further research in the field and bring reports. The Manuscript Drafter serves as the secretary and editor to help fashion the final document which is approved by the Research Team. This manuscript is then duplicated and given to the members of TAG who also read it and pass their approval on it. The National Bible Schools Committee exercises their ultimate authority by having each member appoint a representative to serve on the Theological Advisory Group.

Having laid down various guidelines for developing research, the members of TAG decided on "the pilot project." This was critical. Amazingly, the members came up with a recommendation that was never mentioned in the previous list of needs. They reached this conclusion within minutes. From hindsight we can say this was providential.

The first topic to be researched was "prayer." This decision was spontaneous and unanimous. Why such a topic? These following reasons were never discussed during the first TAG meeting, but from hindsight we have concluded the following. This decision was strategic for three reasons.

1) Who can be against prayer? As a new and untested group, no doubt many wondered what would be the goal of TAG. "Theological Advisory Group?" "Who asked them to advise us?" Pastors and elders may not be praying, but they certainly cannot challenge the need for prayer. 2) This was a "felt need." The Bishop of the AIC had expressed concern many times that "prayer is leaving the AIC." As a result, TAG had decided upon a topic of research that was near to the heart of church leadership. 3) Though research must be done and though new approaches should be taken for various things, the root cause of most problems within the churches is spiritual. If one's relationship with God would be made right, a major part of the problems would be resolved. So it appears that the first topic chosen by TAG was providentially chosen by God.

In fact a later description of TAG states that "the ultimate purpose of TAG is spiritual renewal in our Bible Schools/Colleges and in our A.I.C. churches through a study of God's Word and in prayer."

To this end the following goals for TAG were established:

1. To enable our Bible School/College teachers to be increasingly relevant as they prepare students and graduates to deal more biblically and effectively with various contemporary issues.

2. To research particular needs, issues and problems facing the A.I.C. Christians and A.I.C. churches in Kenya today through the study of the Bible and the Kenyan A.I.C. context.
3. To seek God's answer for these needs, issues and problems as we prayerfully apply the principles of Scripture to our context.
4. To select target groups with whom we need to communicate the Word of God.
5. To devise means and materials (e.g. seminars, conferences, written materials and cassettes) required to communicate effectively to the target groups.
6. To communicate the Word in the power of the Holy Spirit so that lives are being changed into the glory of Christ.

Research Teams are Formed

Research Team on Prayer: This was a pilot project. We learned many things the hard way. Research was made among the churches to learn the extent of the problem of prayerlessness in the AIC. We discovered that 35% of the churches do not have any prayer meetings. However, 16% of the churches have over 40% of their Sunday morning attendance in prayer meetings during the week. The Research Team concluded from their experience that churches do not pray because pastors are not praying.

Therefore, the target group to be reached in this research project was the pastors and church leaders. The means of arousing people to pray would be through the provision of biblical studies on prayer for small group Bible studies. A Bible study book on prayer was prepared with twenty nine lessons on the importance of prayer, meaning and nature of prayer, prayer and the nature of God, effectiveness of prayer and problems and questions concerning prayer.

The Lord provided the funds to publish this book, both the Leader's Guide and a student workbook in four languages. Provision was also made to conduct seminars for church leaders in four areas of the country. The purpose of this was not only to introduce the Bible study materials to them but also to gain their support and approval.

Once these books were published and seminars held, the Research Team was changed into the Steering Committee for Prayer Renewal. A Coordinator for Prayer Renewal was selected. His task, together with the members of the Steering Committee, is to conduct seminars with church leaders throughout the country to arouse them to renew prayer in their own lives and their churches. This project is continuing to this day.

The purpose of TAG is not simply research with literary productions setting on a book shelf to be read. But the purpose is "spiritual renewal," that is, spiritual change brought into the churches. This requires more than printed materials, for African society is primarily an oral society. Change is brought through oral communication. As Bible studies are held with small group discussion and as seminars are held with pastors and elders, changes are being brought about by God's grace.

Research Team on Worship: The second project selected was worship. Once again, hindsight would suggest this to be providential since prayer and worship go hand in hand. This was not planned through foresight.

This Research Team was larger in number, having learned from the Pilot Project. It was based in Eldoret in the Rift Valley where many different communities live together. So our research team was broadly representative of the AIC.

Extensive research was carried on in all regions of the country with 1,300 interviews made about worship. Extensive and enriching discussions were made by the Research Team on worship. The end result was the composition of two books. One was for small group Bible studies on worship with twenty lessons. We learned that shorter books and briefer lessons were advantageous. The second book was a practical, "how-to-do-it" book entitled, *Worship Guide: How to Improve Worship in the Africa Inland Church*. This book has proved to be a valuable resource tool in training elders and pastors. This book is largely a reflection of the discussions and research of the Research Team, edited by the Manuscript Drafter.

The surprising conclusion of the Research Team was that they did not know of any "model of worship" in the churches. Since worship is more caught than taught, it was agreed that we would focus our attention on the Bible Schools and Colleges and enlist their help to teach students and provide models of worship in chapels.

Having published the two books mentioned above in 1991 in two languages the Coordinator of TAG (who happens to be also the Manuscript Drafter) visited eighteen AIC Bible training institutions to present the challenge of renewing worship in their institutions. Thirteen agreed to come on board and become involved in worship renewal. This involved a commitment to do the following: 1) teach the students the biblical understanding of worship, using the TAG book, *Come, Let Us Bow Down...Worship in the Christian Church in Africa*;

2) teach the students how to improve worship in the churches, using the TAG book, *Worship Guide*; 3) Conduct models of worship in chapel, once weekly; 4) encourage students to use the TAG books in Field Education ministries.

Subsequently, two annual workshops were conducted for teachers from these institutions. Included in the second workshop was the visit of six different churches in Nairobi to observe their worship services. A follow up indicated that the institutions were satisfied and did not feel a need for further training in the immediate future.

Research Team on Christian Marriage and Family: This Research Team was based at Kijabe. It had the largest number of highly trained individuals of any of our research teams, both men and women. We engaged in library research on African traditional marriage customs together with field research. We enlisted the help of a Christian attorney to help us understand the laws of Christian marriage in Kenya. This Research Team was for some time suspended in order to complete and publish the research materials on worship, even while TAG was conducting workshops on prayer renewal.

The final production was first published in 1994 under the title, *A Biblical Approach to Marriage and Family in Africa*. The first printing of 3,000 books was sold out within fifteen months and a second printing of 6,000 books was made in 1996. It is a 220 page book intended as a textbook in Bible Schools and Colleges. In fact the book is used widely as a textbook.

The intention is to conduct seminars on marriage and family after developing popular instructional materials. Since change comes through interaction and discussion, rather than through the written page alone, this is a desirable goal. However, due to various impediments, this has not yet happened.

Research Team on the Person and Work of the Holy Spirit: This is the fourth topic and is not yet complete. The Research Team met four times and engaged in much discussion and field research through personal interviews. Now, due to the nature of the project, the burden of responsibility is on the Manuscript Drafter who must research extensively in Scripture and printed material to develop a biblical understanding of the Holy Spirit and relate this to our Kenyan situation.

Modification in the Structure of TAG in 1994

For the first eight years the ministry of TAG was carried on by the Manuscript Drafter as a full time assistant under the National Bible Schools Committee. Such an arrangement worked fine initially. But there were potential difficulties in sustaining this research ministry of renewal in the future.

Through the initiative of the Principal of Scott Theological College an invitation was extended to incorporate the research ministry of TAG under Scott. This involved much discussion and negotiation with the NBSC which was reluctant to see the ministry absorbed into Scott, one member of the NBSC. The final agreement was to continue the structure of TAG as members constituted by the NBSC, but have the Manuscript Drafter and Coordinator of TAG be appointed by Scott.

There are many advantages to the new arrangement. Scott Theological College, which is in the process of being chartered by the Commission for Higher Education in Kenya, is deeply concerned with research. Discussion is under way to provide sabbatical leaves for teachers to do research. By having the national theological institution at university level being committed to the ministry of research through TAG, ensures that this ministry will continue. Moreover, by continuing to have TAG linked with the NBSC ensures that TAG is not lost in one institution but will contribute to all the other Bible training ministries throughout the Africa Inland Church.

Lessons Learned in the First Ten Years of TAG

1. Many people are hungry for biblical study and guidance in problem areas off their lives. There is a felt need for all these topics chosen by TAG to research. Everywhere we have gone, there is wide open reception and responsiveness. The lack of prayer in the churches is lamented by many. Believers recognize the poverty of worship in the churches. They yearn for something more meaningful. In a day when marriages are in trouble, there is an eagerness for biblical solutions and help. The topics chosen for research by TAG are what the churches desire.
2. The value of Research Teams is manifold. The wisdom and insight which evolves through mutual sharing and discussion is awesome. No one person could ever derive such a full and complete understanding of the problem and solution as what can be found from a group of experienced churchmen and women. It has been interesting to observe that sometimes those with significantly less education have deeper insight and greater understanding of the problem and the nature of the solution than the more highly educated

- individuals because the former are closer to the situation and know the people better.
3. This approach to research also enables credible research to be done with only one qualified person who is able to bring things together in the final document. Churches differ in their level of development. Some may not have a qualified person who is able to lead in group research. However, by incorporating experienced and knowledgeable church leaders on the Research Team, led by the right kind of Manuscript Drafter, every denomination is able to provide research in areas of need.
 4. Selecting and preparing individuals to be Manuscript Drafters is a challenging task. This person requires certain gifts, training and experience which are not in abundant supply. There is no substitute for adequate training. But training does not ensure the right qualifications. Being a Manuscript Drafter requires ability to lead a Research Team to a consensus, rather than imposing his or her ideas on them. It requires ability to think, plan ahead, analyse, research and write. It requires blood, sweat and tears to produce a document which is refined after many, many revisions.
 5. Renewal in churches, no matter how modest, involves change. And many resist change. The intention of every TAG Research Team has been not to revolutionise the AIC but to strengthen it and restore the heritage of the church in prayer, worship, Christian marriage and family and so forth. But this inevitably brings about opposition from those who cling to the present tradition. Ensuring that respected leaders support the ministry of renewal is essential for any modicum of success.
 6. In order to bring about change in society, there must first be change within the churches. A weakened and anemic church cannot hope to bring about change in society. One church leader likened his church to a pregnant woman about to deliver a child. But this woman is so weak that she is unable to bring forth the child. If the churches are anemic spiritually with a compromised Christian testimony, what hope is there to bring about change in society? The Christian Church brings change only as she faithfully preaches and teaches the Word of God. Only then we she be able to fulfill her role as light and salt in society. Therein, is the reason for the goal of TAG to bring about renewal within the Bible Schools and Colleges and among the churches.

CONCLUSION

The author concludes by saying that the primary purpose of this lengthy article is the same as the primary purpose of writing the book. Let me quote from the book.

"The basic purpose of this book is twofold: to alert the evangelicals concerning the faulty foundations for some of African Christian Theology; and to challenge the evangelicals to become engaged in this necessary task of reflecting on God's revelation of Himself and His will for his people in the context of Africa" (Introduction).

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MUSIC IN CHRISTIAN WORSHIP

Theological Advisory Group

Following is an excerpt from the TAG book, "Worship Guide: How to Improve Worship in the Africa Inland Church." The TAG Research Teams have utilized many ways of gleaning information. Members have interviewed individuals, held consultations with a Christian attorney, read books and explored topics through discussion of personal observations, experience and wisdom. They have conducted research with hundreds of people through formalized interviews. In this case we invited the AIC School of Musicⁱⁱ to share from their wealth of understanding. The primary source of information obtained by TAG is from people and not from books. Following is the fruit of that research. In order to make these TAG books useful to a wide range of people, the books are not only translated into other languages but English is simplified, as can be seen in this article, so as to be understood more easily by those with limited knowledge of the language. Each topic in this book includes three sections: A.I.C. Belief and Practice, Biblical Teaching, and Practical Suggestions, how to improve a particular aspect of worship. Following is a sample of what has been done.

A.I.C. Belief and Practice

In order for us to understand the kind of music which people sing in our churches, we need to know the different kinds of Christian music which people sing in Christian circles and in all the Kenyan churches today. The following description of music has been presented by the A.I.C. School of Music.

1. Types (kinds) of Christian Music Used in Kenya Today.

What are the different kinds of music which people sing and play in Kenya today?

TYPE "A" Music: Home Music

Every Kenyan community or language group hears and sings differently at home. The kind of music in one's community or language group is different from others. Following are the characteristics of Home Music (Type "A" Music):

- 1) Type "A" music is traditional African music. This includes songs of harvest, songs of traditional wedding ceremonies, work songs, children's songs, songs for games and so on.

- 2) Type "A" music is usually pentatonic (that is, with five tones). The diatonic scale from the West has seven tones - do, re, me, fa, so, la, ti, do. Pentatonic scales lack fa and ti tones.
- 3) Type "A" music is cyclic (goes around and around and around). The tune and the words repeat and repeat, going around and around. You do not know when the song ends. When people begin to stop their singing, then it ends. When drums are used, the one who plays the drum has a way of showing the end, but there is no particular end, for the songs end differently every time. This is different from western hymns which have a beginning and an ending.
- 4) Type "A" music often has a call and response. One person leads while others join in and respond.
- 5) Type "A" music usually has a strong rhythm and movement. The rhythm is so strong that you cannot avoid dancing or moving your feet. The rhythm makes you want to move.
- 6) Type "A" often uses traditional instruments. These are different among different community or language groups.

TYPE 'B' MUSIC: Town Music

Following are the characteristics of Town Music (Type "B" Music):

- 1) Type "B" music is Pan African. As people live together in town, they learn customs from each other and borrow from one another. Town music is appreciated by anyone from Africa. This came about through church choirs and pop music. In the 1960's the Mwanza Town Choir was the first to make it popular in East Africa through the radio.
- 2) Town Music unites things from African music and western music.
 - There is some pentatonic (five tones) town music, but most is diatonic (seven tones).
 - There is some call and response.
 - Uses African and western musical instruments, especially the guitar. Also the kayambas, mirimba and drums are used.

TYPE 'C' MUSIC: Western Music

What can be said about western music?

- 1) This is foreign to Africa, unless people are brought up with a western background or have learned western hymns in church.
- 2) Western music has minor chords, key changes and complex (complicated) rhythms. The rhythms do not flow, thus making it difficult to use drums.

Most hymns in church have tunes from the West. We sing western hymns because we were brought up in the church, but the hymn tunes are foreign in origin.

In conclusion we note that there can be godly music or ungodly music in either A, B or C Types of Music. No type of music is good or bad in and of itself.

2. Types of Music Used in the Churches

a. In view of the previous discussion of the different types or kinds of music used in Kenya today, what is the type or kind of music which people usually sing in the A.I.C. churches today?

Most of the hymns found in our church hymn books, such as *Nyimbo za Sifa, Tenzi za Rohoni* and the hymn books in the mother languages (vernacular), are translations from hymns in the west. Therefore, they are Type C Music, Western Type Music.

But many of the favorite hymns in the church hymn books, though translated from English, are pentatonic (five tones), such as "What a Friend We Have in Jesus," and "Amazing Grace." They lack the "fa" and "ti" notes. A count of some vernacular hymn books revealed about fifty hymns which have been changed and made to fit the traditional African Music scale of five tones. They are sung with a pentatonic scale. Many Christians love to sing these hymns.

b. Do you ever hear Type "A" or Type "B" music sung in the churches? If so, who usually sings Type "A" or Type "B" music?

Many choirs and smaller singing groups in A.I.C. churches sing "Type B" music (Town Music) and sometimes even "Type A" music (Traditional African Music). This is quite common. Choir members and special group numbers are often of a different kind of music than the usual singing from hymn books.

c. Why is it important to sing music that suits all kinds of people in church?

There is a musical language which provides the right kind of feeling that speaks to people when they are in worship. We can say, "That is not my kind of music" Some kinds of music prevent people from worshipping. Some older people find it very difficult to worship when choruses are sung. While many young people feel that the hymns in the church hymn books, such as "Holy, Holy, Holy," are rather slow, boring and without feeling. But other kinds of music help them in worship. Most people naturally like the kind of music they have grown up with.

The older people in the churches have learned to enjoy the western type of hymns in the hymn books. But the youth prefer "Type B" (Town Music) or "Type A" music. In most of our A.I.C. churches there are different kinds of people who attend the services: Types A, B and C. Therefore, we need to consider the various kinds of music people like or do not like. We need to satisfy their natural musical tastes.

Music can speak to those who sing and those who listen. Music can also prevent people from worshipping as they should. Therefore, we must use music that attracts people. Music in church is often slow and serious. But most African music is vigorous (alive and active) with movement. This is the way Africans speak. At the same time many older Christians feel more comfortable with the Christian traditional "Type C" music from the west. We need to try to sing more songs written with the musical language which all the different groups of people attending the churches like.

Much depends on the song leader. When he leads the singing of hymns from the church hymn book, he should not lead the singing too slowly. A quicker tempo (beat) can help give more life and interest. The song leader should be aware of (sensitive to) all people who attend church. He should give an opportunity to the youth to choose one of their favorites and allow the older members to choose one of their favorites. No one in the church service should be overlooked or ignored.

3. Opinions of the A.I.C. Christians

a. What kinds of music do A.I.C. Christians prefer?

Our study revealed some important discoveries. About 94% of the A.I.C. Christians enjoyed singing hymns from the church hymn book, 78% of these

saying they enjoyed hymns "very much" Only 4% did not enjoy singing the hymns at all. The main reason why Christians enjoy singing hymns from the hymn book is that they have a lot of good meaning; they teach the Bible truths of the Gospel.

At the same time we found that the most popular kind of music among A.I.C. Christians is Town Music, like the Mwanza Town Choir or the Mulango Joint Choir. 71% said this was their favorite. But western hymn music comes in second, less favored than Town Music but far more popular than African folk (traditional) tunes. Only 30% said they enjoyed African folk tunes (traditional African Music) with Christian words.

In some A.I.C. circles Christians do not appreciate clapping of hands during Sunday church services. In our study we discovered that 73% approved of clapping the hands when singing in church while 22% did not approve. Thus the large majority (most people) favor hand clapping but a large minority are not happy with this.

b. What kinds of musical instruments do A.I.C. Christians prefer?

Nearly 70% of the Christians enjoy the guitar with only 4% feeling that guitars should not be used in Sunday morning service. Thus the guitar is the most popular musical instrument in the A.I.C.

A close second is the drum with 64% enjoying the rhythm of the drum and only 12% of the Christians feeling that drums should not be used in Sunday morning services. Large numbers of people also like tamborines and kayambas with only 3% and 5% of the Christians feeling they should not be used in church.

The least popular musical instrument is the horn with only 17% saying they enjoy the music of horns. A total of 57% of A.I.C. Christians feel that horns should not be used in churches. (However, many people may have not understood that the word, "horn," referred to trumpets and trombones. They have may thought it referred to traditional musical horns made from animals. Therefore, it may be that the question was not well understood.) Pianos and organs are somewhat popular, though less popular than guitars, drums, tamborines and kayambas.

c. What is the real attitude of A.I.C. Christians toward music in their church?

These 1,400 A.I.C. Christians were asked, "Which of the following sentences best describe how you feel about the songs which people sing in the

A.I.C. Sunday morning service?" 63% said, "I like them just as they are" while 36% said, "I want a change."

Therefore, we can say from the above that most Christians in the A.I.C. are content with the present practice. But a large minority (36%) would like a change. Although a large number of people enjoy singing hymns, a large number also want to sing choruses and other songs written in Kenya by Kenyans.

Thus change is coming into the churches though drums were not allowed in the past, drums are used these days in many churches. It is true that quite a few people oppose choruses and clapping of hands in church today. But most A.I.C. Christians approve of them.

Hymns are well liked and appreciated. So are choruses. What needs to be done is to have choruses written with Scripture words or solid, Bible content, instead of the shallow (poor) words with little meaning which are so often sung as choruses today.

The Bible Teaching on Music

1. What book in the Bible shows us that music has been used for worship by God's people since the Old Testament? The largest book in the Bible, *The Book of Psalms*, was the hymn book for the children of Israel. *The Book of Psalms* contains poetry and hymns written by Moses, David and many others.

2. What was the singing like in the Old Testament? God's people in the Old Testament sang to God with great joy, and even danced before the Lord when singing. Usually, they sang antiphonally (singing with call and response) (Exodus 15:1-21). This was also common in African traditional music. God's people the Old Testament were commanded to worship God with voice and musical instruments and with dance (Psalm 136, 118:1-4).

3. Describe how David organized (arranged) the people to sing and play musical instruments for worship in the temple? (I Chronicles 15:16-24) These verses explain the organization (arrangement) of the choirs and the orchestra (or band) which was started by David. The total number of people in the temple choir and orchestra (band) was 4,000 people. These singers were divided into 24 divisions and taught by the sons of Asaph, Heman and Jeduthun. Though we know little of the nature of the Hebrew music, we do know that they sang with call and response (antiphonally), either by two choirs (Psalm 13, 20,

38) or by a choir and the congregation (Psalm 136, 118:1-4).

4. What kinds of musical instruments were used to praise and worship God in the Old Testament? The chief musical instrument with strings was the harp or perhaps better called, the lyre. The Hebrew harp or lyre was made of cyprus wood with eight or ten strings, either plucked (picked) with the finger or played with a piece of ivory or metal. The harp or lyre is the first musical instrument mentioned in the Bible (Genesis 4:21). David was a master with the harp (I Samuel 16:23). The "psaltery of ten strings" was another form of harp with strings that were plucked (Psalms 33:2; 144:9).

Wind instruments included the pipe (Isaiah 30:29; I Kings 1:40; Matthew 9:23), though the exact nature of the pipe is unknown. (It may have been a kind of reed instrument, like an oboe or it might have been a flute.) The trumpet was used very often. The long horn with a turned-up end became the national trumpet of the Israelites. Some trumpets were made of a ram's horn or of beaten silver.

Percussion instruments included bells (Zechariah 14:20), cymbals (I Corinthians 13:1) and timbrels (Exodus 15:20). The English word, "cymbal," is translated from the Greek word *kymbalon*, from which our word, "Kayamba" is taken. It was a kind of rattle.

5. What was the singing like in the early Christian church? The early Christian church used many of the Jewish Psalms and songs of worship taken from the synagogue (James 5:13). In addition they wrote their own songs of praise (Colossians 3:16; Ephesians 5:19). Thus the early Christian church used hymns which were sung in the Old Testament but they also wrote their own hymns and Christian songs of worship under the inspiration of the Holy Spirit.

6. Is Hebrew music more sacred than other music? Is any kind of music more sacred than another kind? Music is cultural. That is, music is made (composed) in different ways by different people in different cultures. Music is a means of making a joyful noise in different ways in different cultures. Hebrew music is not sacred nor did God intend everyone to use it and enjoy it. But the gift and love of music is found among all people. Because people are born in different cultures, some people love music with strong rhythm and clear melody (tune), while others prefer music with a sweet, quiet harmony (sung in parts). Some prefer music with five notes in the octave (pentatonic) while others prefer seven notes (diatonic). Musical tastes are different, enabling different cultures to praise God with different styles (kinds) of music. But one kind of music is not better or more holy or sacred than another.

Cultures are always changing. The younger generation learns to enjoy music which is foreign and sounds strange to the older generation in the same culture. The western churches, which gave to the Christian Church in Africa most of the Christian hymns we have in our hymn books today, have now moved on and are singing Bible verse choruses and new hymns, along with some of the older hymns we sing in Africa today.

7. If the type or kind of music is cultural, what should the Christian do about developing good Christian music? While the kinds of music are cultural, the words of Christian songs of praise should be truth from the Bible. Some choruses which people sing in churches do not have strong Bible content. For example, one chorus says, "Satan is being chased away on his legs; I sharpen my sword and cut Satan down." Some choruses lack any deep meaning. To sing, "This is the day which the Lord has made," is truth taken from the Bible. But to sing this repeatedly, referring to the minute, the second, the sister, the brother, the mother, the father and the place which the Lord has made, has reduced Christian singing to something less than giving God glory and building up the church with Bible truth. The Christian church needs to develop hymns and choruses that have deep Bible truth and content.

Practical Suggestions: How to Help People Worship God Better Through Music

1. What is the most important thing your church can do to improve worship through singing? Train the song leaders.

Song leaders are the key to successful worship through music. Song leaders must help people to worship so that they can come into God's presence. If the song leader does not have a music gift or if he is not a spiritually minded person, he cannot lead the church in worship. Music should not be sad. Church music should not make people go to sleep. Music can become a barrier or hindrance to worship rather than an aid for worship.

a. What should be the qualifications of a good song leader in church?
The most important qualification of the song leader is spiritual (compare Acts 6:1-3). He must be saved and full of the Holy Spirit; he should have a good reputation (name) with those who are not Christians (I Timothy 3:7) and no one should be able to blame him for a serious sin (Titus 1:7). If the Christians know of serious sin in the life of the song leader, he will bring reproach (shame) and blame to the Name of the Lord. People cannot honour him or respect him. Nor can he lead them in real worship if they see someone standing before them with

impure heart and hands.

But a song leader should also have musical gifts. He should be able to read music, know how to lead people in singing, be able to stand and speak in public, giving respect to the worship service. A song leader should not be chosen simply because he is an elder. Elders should use the gifts of all of God's people. And a most important gift in the church is musical.

Another qualification for song leading is training. A song leader with a music gift will greatly improve if he is trained.

One problem faced by the churches is the rule and control of the elders. If the pastor preaches, then it is thought that he will not lead the service nor lead in the singing. Some pastors are neither gifted nor trained in music. But some are and it is a shame to lose their gifts. Sometimes one particular elder with no gift or training in music leads the service and he desires to control it. Or the elders take turns in leading the service with no thought of using only those with music gifts or those trained in music. It may be possible for the pastor to talk with the elders and express his desire to help them. He may be able to teach and coach them. Perhaps he could lead one service a month in order to show how it could be done. But this is difficult if the pastor shepherds many churches.

b. How can a song leader lead people in worship? What are some suggestions to help a song leader lead in worship? Song leaders must help people "To worship in spirit and in truth." John 4:23 is the key: "the true worshippers will worship the Father in spirit and truth."

In Spirit: song leaders must help people realize that they have a spirit and that God is Spirit and that we need to speak with God from our heart. Worship is responding to God. To worship God means that people think of God, talk to God, sing to God and respond to Him with honour and reverence. Song leaders should help the people to think of Jesus and to speak to God through songs. This depends in part on the way the song leader leads the songs.

In Truth: the words of the hymns, Christian songs and choruses should contain Bible truth. Song leaders should choose those songs and choruses which contain Bible truth. Not all choruses really glorify God. We need to help song leaders know that Christian music is a means of worship by helping Christians think Bible truth while singing. Song leaders need to lead the hymns in such a way as to help people in worship.

Often music is used to introduce a change or to pass time. We stand and stretch. But the main purpose for singing should be to worship.

There are three dimensions (ways) of singing:

Upward: pure worship by looking upward to God in order to praise and adore Him. For example, "Father I adore you."

Outward: Looking to the members of the Body of Christ in thinking of them, helping them, encouraging them and serving them by testifying to them. For example, "What A Friend we have in Jesus." We are singing to one another with God in our presence (as if God were the audience). Even as the choir should sing unto God with the people in the church as the audience, listening to them as they sing unto God.

Inward: introspection, looking inward to one's soul, thinking of one's own relationship to God. Inward singing directs the thoughts of the person to his own life and leads him to meditate (think) about his relationship with God. For example, "Be still my soul."

There needs to be balance in our singing between the three dimensions (ways) of singing. That is, we should sing songs of each kind. If non-Christians came into our church and heard our singing, would they know that we were in fellowship with God? Would they be attracted by our music? Consider the dedication of Solomon's temple when the temple choir sang and a cloud of glory descended. People can and should be touched by singing in our churches.

c. How do you know if a song leader has done well? There are several questions you can ask to check on how well the song leader has done.

- 1) Did he announce the hymn number clearly, loud enough and often enough so that everyone could find the page number?
- 2) Did he know the song well?
- 3) Did he help the people to experience the presence of God before singing by the way he introduced the song? For instance, did he read one verse with feeling and understanding and apply it to the congregation so that people could worship through the singing?
- 4) Did he begin the song well, on the right key? Was the pitch too high or too low? Did he lead the song at the right speed?
- 5) Was he cheerful and did he express the joy of the Lord?
- 6) Did he sing with confidence while leading the congregation in song or did he show off?

d. *Have you ever considered the importance of the pastor or someone else training the song leaders in your church?* The pastor should train the song leaders to choose hymns for worship. If the pastor spoke to the choir leader about his planned future messages, the choir could prepare ahead of time to sing songs related to the messages preached. If the pastor is gifted and trained in music, he should help train the song leaders.

e. *Have you ever considered inviting the A.I.C. School of Music to train your song leaders and choir leaders?* All A.I.C. churches should seek the help of the A.I.C. School of Music to train their song leaders. The A.I.C. School of Music is one of the ministries of the Christian Education Department. Their purpose is to train choir leaders and song leaders in every A.I.C. Region and District. They conduct seminars, workshops and training wherever they are invited.

Singing is one of the most important parts of our worship. Christians love to sing. But they are helped or hindered (stopped) in their worship by those who lead the church in singing. Therefore, it is desirable for every church to have its men and women who have music gifts to be trained by the A.I.C. School of Music to lead congregational singing more effectively and to God's glory.

2. How can we introduce Type A and Type B Music in Sunday Services?

We need to recognize that in the A.I.C. churches today (as in all Kenyan churches) there is a wide range of musical tastes. Some prefer church music of Type C and others prefer Type B, while many others enjoy Type A. It is important to care for the needs of all groups. If we only sing Type C (Western Music) we will alienate (chase away) the young people. If we sing only Type B or Type A, we will make the older people unhappy. Instead, we should try to include in the service other types of music beside what is usually found in our hymn books. We need to find ways of helping our younger people worship God with the musical language which they also appreciate.

How can we introduce Types A or B music into our A.I.C. worship?

a. Choirs can introduce Type A and B music (contextualized music).

No one usually opposes the choir when they sing a song written in Kenya by a Kenyan with a Kenyan tune. If the choir sings the same song several Sundays, the congregation will then know it. After the second or third week the choir leader may invite the congregation to join in singing along with the choir.

The same approach may be taken with special singers such as those who sing a solo or small groups of singers. After they sing, they can invite the congregation to join them in singing. Choirs should be encouraged to take some Scripture verse and compose music for this.

b. Approach the people in person who may be upset (offended) by Type A or Type B music being used in Sunday church services and teach them the reasons why it is important to use this music also.

Elders want to preserve the faith of their fathers. It is important to keep good traditions. We should seek ways to preserve the hymns of the faith. Yet the kind of hymns being sung is changing all over the world. Westerners who introduced these hymns to Africa have begun singing choruses and new hymns in western churches. So we need to understand and help the elders - both to preserve what is good from the A.I.C. past and to develop newer hymns written in Africa and for Africans.

c. Conduct teaching seminars for elders and pastors to teach and discuss the different kinds of music. It would be helpful if leaders could discuss some of the things which TAG has found in their study, that people have different preferences (likes and dislikes) in music. There needs to be opportunities of discussing and sharing so that we can all understand one another. There is a lot of legalism in opposing different kinds of music. That is, some Christians oppose the singing of choruses or the clapping of hands simply because they do not like this. They do not have a good reason from the Bible. They oppose these things because of church traditions and not because of Bible teaching.

What about the clapping of hands? Many times older people do not like to sing choruses because youth want to clap when singing them. However, the elders clap hands at meetings, such as Kabarak and at other church conferences. But in Sunday morning church services the clapping of hands is not permitted. Perhaps it would be good to discuss the subject of singing and clapping of hands at meetings with A.I.C. church leaders.

3. How can we make singing better so that people will be helped in their worship of God in our churches?

a. Encourage the Christians with music gifts, trained and good in music, to lead in singing. Leaders of worship and song leaders are the key. These leaders must both have the music gift and be trained

b. Song Leaders should explain briefly the meaning of the song. People

often sing without thinking of what the hymn says or knowing what the hymn means.

c. Song leaders and the leaders of worship need to learn how to lead in transitions (movement) from songs to Scripture to prayer and so on. A worship service should not move mechanically (by habit and without thought) from one thing to another. Those who come for worship should not be led as sheep to do one thing after another because this is the order we follow. Rather, the leader of worship should make smooth transitions (movement) from one act of worship to the other, so that everyone can see how this is an act of worship.

d. Appropriate (suitable) songs should be chosen for the service. These should be chosen with the message in mind. The whole service should center around a certain theme (subject). And the hymns should be chosen one week before the Sunday worship service, not the Sunday morning before the service begins.

e. New songs should be taught to the people, perhaps one new hymn every month. Make it the hymn of the month.

f. If something of the life history of the song writer were known or something of the background of the hymn, it would be helpful.

g. If the pastor is trained and has gifts in music, he should set the example by leading a service, perhaps once each month. If the pastor would talk to the elders, explaining his reason for wanting to do this, perhaps they would give an opportunity to lead the service as an example.

h. It would be helpful to read the Scripture related to the hymn which the people are about to sing.

i. Local (contextualized) music (type A and B) helps the youth to worship. Traditional hymns from the hymn book help the older people to worship. Effort should be made to include different types of music in the service so that all groups would enjoy some of the music and so that all groups would learn to enjoy different types of music.

Thought Questions for Further Discussion

1. Why do people want to sing in church? Discuss the reasons people usually sing in churches on Sunday?
2. Do you believe people really enjoy praising God through song in the

churches? Discuss the reasons they do or do not.

3. Discuss the various practices that hinder people from worshipping God when people sing together in church.

4. What should be done to improve the worship of God through congregational singing in the churches?

5. Do you really believe people worship God when hearing the choir sing? Why do you say so?

6. Discuss the various problems that hinder people from worshipping God though the singing of the choir.

7. What recommendations would you make to improve the choir so that people would enjoy the choir more when they praise God?

Suggested Reading for Further Study:

Choosing and Using Hymns by Lionel Drakers. London: A.R. Mowbray, 1985.

Church Music in a Changing World by Lionel Drakers. London: Mowbray, 1984.

Sing God a Simple Song by Betty Pulkingham. London: Marshall Pickering, 1985.

Worship in the Early Church by Ralph Martin. pages 39-52.

ⁱ The members of the TAG Research Team on Worship were: Pastor Abraham Tarus, Pastor Amos Lwaya, Pastor Daniel Kipyatich, Pastor Eric Adika, Mr. Graham Naude, Pastor Isaac Wanyumu, Pastor Jonathan Mbuvi, Rev. Joseph Mutunga, Pastor Kibii Maiyo, Pastor Nathan Nzioka, Mr. Malcolm Collins, Pastor Moses Chepkwony, Pastor Philip Kitur, Dr. Richard Gehman, Mr. Simeon Lelley, and Pastor William Kosgei.

ⁱⁱ Mr. John Kitala was the Director of the A.I.C. School of Music which gave a presentation on music to the TAG Research Team on Worship.

PAYMENT OF DOWRY AND THE CHRISTIAN CHURCH

Theological Advisory Group

Following is an excerpt from the TAG publication, "A Biblical Approach to Marriage and Family in Africa." This is not the work of one person but the fruit of group discussion. The Manuscript Drafter only facilitates discussion and elicits further thought. He seeks to be a faithful scribe, writing down the phrases, sentences and thoughts expressed orally. He then organizes, edits and produces a manuscript which must be further approved by the TAG Research Team.

As we have seen in our study of African customary marriages [customary dowry is discussed elsewhere in the book], dowry (more properly speaking, "bride price") had a very important place in the sealing of a marriage relationship. Dowry was a form of economic compensation to the bride's parents for their loss of their daughter. More important, dowry was the legal exchange which validated a marriage and confirmed the consent of both parents of the bride and bridegroom. Without the payment of dowry no marriage was recognized as valid.

CHANGES IN DOWRY TAKING PLACE TODAY

Money Has Replaced Cattle For Dowry: Dowry is no longer paid with goats and cattle but with money. The question arises, therefore, how much dowry should be paid today? There used to be a standard price of dowry set differently in different areas. Not today. Payment in money has changed the issue. In one case recently the dowry was set at five grade cows, a tractor and tens of thousands of shillings.

Education Raises the Cost of the Dowry: If a girl is highly educated, she costs more. Traditionally, the woman was an asset. She could help with her work. Today, the more education she has, the greater will be her worth.

Dowry is Paid to the Girl's Father: Today the dowry is given only to the father. In the past, the dowry was shared with other family members.

The Suitor, Not His Family, Pays the Dowry: In the past the father or uncle or other members of the family paid the dowry, but today the man himself pays the dowry. In the past it was a communal affair, helping the young man to

marry, though they only helped with the first wife. All other wives were the man's responsibility. Now the responsibility of paying the dowry rests entirely upon the man getting married.

In the past the family chose the girl, but today the young man chooses his bride. So this creates a difference in how the dowry is obtained, for the responsibility of paying dowry rests with the young man.

The Roles of the Father and Son Have Changed: In the past, the father owned the animals to help his son marry a wife. But now young men are financially independent and, therefore, have more authority over whom they will marry. The son actually supports the father. The father does not have money to pay for the dowry (contrasted with the past when the father had the necessary animals). So the burden is on the son.

Yet we should note that the father gives his contribution at pre-wedding parties. Many times the father uses part of the dowry he receives in order to contribute generously toward the wedding expenses. Even the bride sometimes helps her groom pay for the dowry if she is working and loves the man very much.

Greed Makes Dowry Very Expensive: Greed leads to exorbitant dowry today. One dare not say in the presence of the bride's parents that they are greedy. But in fact, they are greedy many times.

People today talk about what they would like: cows, goats, large sums of money, a car or a house. But they often do not follow through on requiring these things. It is the money that is the greatest concern.

Traditionally, dowry was a token of love and appreciation to the parents of the bride. Dowry was meant to show how serious the young man was with his request to marry her. But today dowry is often called "fees". "You must give back my fees which I invested in the girl." People have so many children. Parents must pay their fees in school. In the end the parents are exhausted and therefore, demand "fees". Dowry has also become a form of business, helping the parents build a house or buy a car. Thus there is a change of emphasis today in what dowry means.

But this is wrong. If a son-in-law becomes part of the family and a need arises, the son-in-law will give. But to demand much money is not good. In some cases the parent insists on "fees" but the young man replies that he cannot be forced, that he will not give under pressure.

We need to educate the parents to show that the dowry problem is one reason for few weddings in the church today. Parents should allow a life long payment, even as it was traditionally. Scripture doesn't allow parents to require and demand. This amounts to selling their daughter.

BIBLICAL PRINCIPLES APPLIED TO DOWRY

Dowry is Sanctioned by Scripture: The fact that Scripture nowhere condemns payment of dowry but instead contains examples of God's people exchanging dowry for marriage, demonstrates that God's Word does not condemn dowry but implicitly supports its legitimacy.

Compare the examples of Isaac (Genesis 24:50-54), Jacob (Genesis 29:16-20) and David (I Samuel 18:17-27). Dowry seemed to be paid according to the man's ability. Abraham, a wealthy man, gave out of his wealth while Jacob, in his material poverty, gave his labour.

The Bible Values Different Cultures: Cultures reflect different ways of handling different situations. No one culture as a whole is superior to any other culture as a whole. Though dowry is not practiced in western culture today, dowry was practiced in biblical times. Dowry had the same meaning in the Bible times as in African traditional cultures, though the meaning of dowry is changing today. If dowry was acceptable by God in the Hebrew culture (in the Old Testament), we need not nor should not despise dowry today.

When the Gospel was first preached in Kenya and Christians were baptized, the Alliance of Missionary Societies in 1919 recommended that the church councils advise their converts not to demand dowry before marriage. Demanding of dowry before marriage was not favoured. However, they felt it was not practical to limit the amount of dowry required in marriages. They also felt that "the ultimate disappearance of the dowry be looked for as a result of Christian teaching rather than Government prohibition or regulations."

Today, more than seventy years since that decision, the payment of dowry before marriage remains entrenched in most African Christian Marriages. However, times are changing and many families no longer demand dowry from their prospective son-in-law.

Dowry is Optional For Christian Weddings, Not a Requirement: In the Bible there are only stories of dowry, but no teaching that dowry should be paid. Dowry is not really essential for a Christian marriage in Africa today. In fact, African cultures are changing and many families do not demand dowry for

their daughters to be married. Many times the bridegroom may give gifts to his bride's parents to show his appreciation but this is not dowry, technically speaking. The payment of dowry was traditionally an essential part of every legitimate marriage but with the passing of time and changing of customs, dowry should not be considered essential for every Christian marriage today. Dowry is optional with each family.

Greed Must Be Avoided: Care must be taken to avoid the love of money, to avoid the danger of greed. It is easy for a legitimate exchange of gifts to degenerate into greed for more money (Luke 12:15-21; Colossians 3:2, 5, 6; 1 John 2:15-17).

The Bible is not against dowry as such. However, when dowry becomes too expensive, then it is wrong. Greed often sets in. Dowry today sometimes involves the payment of tens of thousands of shillings, the building of a stone house or the purchase of a new car. This modern development is different from traditional African culture. Traditionally, the father of the bridegroom paid the parents of the bride. The father provided the dowry for the son. But today money and education have entered the culture and the son must pay.

Though the payment of dowry was traditional, everyone married, even the poorest. The men did not stay long without marrying, for they continued paying after marriage. If dowry is paid in the right way, it is good, for dowry brings the two families together. This preserved marriages for both families desired the marriage to succeed. However, we live in a changing society. Dowry has changed its meaning. It is now more commercial. Parents demand money before a daughter is given in marriage. Thus the meaning of dowry is changing.

Parents Should Value Christian Character More Than Material Things: Though dowry has been universally practiced throughout Africa, Christian parents need to evaluate the reasons why they demand dowry. Greater value should be placed on the quality of the young man, both his Christian character, life and vocation more than on the payment of dowry. Christian parents may decide not to request dowry of a young man whom they love, respect and trust, rather than create a great hardship for him. Dowry should be paid according to one's ability.

The Christian church should counsel and advise parents on the importance of their daughters marrying fine, Christian young men. Dowry should only be required according to the ability of the person to pay. Otherwise, dowry degenerates into a commercial transaction, something very different from the traditional concept of dowry.

Christian Parents Should Control the Negotiations for Dowry:

Christian parents have a great part to play when negotiating for the dowry. For them to leave the negotiations of dowry with some unsaved relative is foolish. Parents can choose the person to negotiate dowry. The person chosen can be counseled as to what the parents wish. The man chosen by the parents cannot go beyond the wishes of the parents.

When non-christian relatives join in the discussion, they often create problems. Christian parents and Christian relatives should not bring in a non-Christian relative for negotiating dowry.

The father has a major role to play. He calls the family together. He invites the family to the wedding. He sets the date. He can forbid beer at the wedding, if he desires. Therefore relatives should not be allowed to take the upper hand. Authority goes with age. Christian parents can also invite church elders to talk about dowry in order to prevent dowry from becoming a burden.

The Church Should Teach their Members: The church is responsible to educate the Christians in general and the parents in particular not to require excessive dowry. The church must also teach the people from the pulpit not to allow non-Christians to chair the dowry committee and go contrary to the wishes of the Christian parents. The Christian parents should have the primary voice. If the unsaved chairman of the committee to discuss the dowry makes certain recommendations, others often fear to contradict him.

Genesis 24 seems to provide a basic principle for us. Something is given to show appreciation to the guardians of Rachel, but nothing was demanded. Without being asked for a gift, the servant volunteered to give gifts. After agreement was reached, the girl was given the opportunity to decide whether to wait or to go immediately for marriage.

The problem today is that the young man's parents do not always appreciate the young woman's parents. Or her parents are greedy for school fees. The young man needs to give what he has, not what he does not have. Falling into debt before marriage is a very poor practice. The church has an important role to play in teaching Christians from the pulpit to have biblical priorities. Nothing should be done to over rule the wishes of the parents. Christian parents should request Christians to chair and lead the discussion.

Pastors Should Counsel and Advise Christian Parents: Before the time of discussing dowry, the parents need to be counseled by the pastors in their homes. Although negotiations for dowry include other members of the

family, Christian parents can set the standard. Christian families need to understand the importance of Christian weddings and the problems that high dowry can bring to young people wanting to marry.

Teaching from the pulpit and pastoral counseling in the homes of parents are both needed so that Christians will understand "Dowry is not selling." Counseling is also needed for the young men so they understand the purpose of dowry: "Dowry is for the purpose of talking and having mutual understanding and commitment."

Pastoral counseling has been neglected. Because Christian pastors fail to counsel, the parents simply follow traditional customs. Pastors have not offered solutions to the problems.

Having a Christian Wedding is Most Important: The church should teach the importance of having a Christian marriage above everything else. When Christian parents refuse to give consent to their daughter being married in church before a large payment of dowry is given, this frustrates the Christian couple, tempts them to sin and destroys the real purpose of dowry.

In many cases, however, high dowry is not the major problem preventing Christian weddings. It is lack of Christian commitment. Young people need to be taught how to choose and court the girl for marriage. The problem is that many young men keep three or four girl friends. Because the girl fears being dropped by him, she quickly decides to live with him. But as the saying goes, "the cheaper you come, the cheaper you go." There is a lack of commitment in such relationships. Young couples need to be taught the importance of placing Christ first in their lives and committing their marriage to the Lord through a Christian wedding.

Dowry does not need to be completed before marriage. A Christian wedding should be encouraged by the Christian parents before all the dowry is paid. Dowry payments may continue after the marriage ceremony takes place in church.

Young people intending to marry need to be counseled about taking to the parents. They should not fear. If a young couple desires to marry in church, parents will often agree, but this takes patience and courage on the part of the man wanting to marry.

Wrong Understanding of Dowry Should Be Corrected: We need to correct the understanding of young people concerning dowry. They fear and have a bad feeling towards dowry. This spoils everything. "Do you want to be

bought?" the young man says to his girl friend. "A good speech can persuade parents in the wedding." The young man should find a good spokesman. If the youth fear dowry because of the cost, they should understand that it is not cheap to keep a wife either.

But we should also teach young men not to give too little dowry which is an insult; nor too much so that he falls into debt. Loans are taken for the reception or the dowry. This is not good. "Cut the coat according to the size of the cloth."

As Christians we should accept others as they are. We ought not to set guidelines of how much to pay, for this may be too much for some and too little for others. We should ask according to the young man's ability to pay.

Parents should understand that it is not necessary to do exactly what others do. Most parents like uniformity. They like to do what other parents do. In traditional culture there was uniformity. They knew how many goats and cows to pay.

Christians have the ability to correct the abuse of dowry if they so desire. The experience was told of a young man and his party negotiating for the dowry. They gave all that they had but were told to go look in their pockets for more. They returned later and said, "We are Christians and did not lie. We gave you all we had." They consequently apologized and accepted what was given.

We should stress the relationship between the parents and the son-in-law in the process of negotiating for dowry and not stress the amount given in dowry.

If we can bring down the cost of weddings, we can also bring down the cost of dowry. If Christian weddings remain expensive, then dowry will remain expensive, for expenses of dowry are shared these days. The father asks 10,000/Ksh for dowry and from this he buys a bed for his daughter costing 4,000/Ksh. They use part of the dowry to save face in giving an attractive gift.

ⁱ The members of the TAG Research Team on Marriage and Family were: Rev. David Mbuvi, Pastor Joash Mutua, Rev. Joseph Kahiga, Rev. Joseph Mbunga, Pastor Joseph Musembi, Rev. Joseph Ndebe, Mrs. Joyce Muasa, Mrs. Joyce Ndemwa, Pastor Samson Obwaa, Rev. Samuel Wanjau, Mrs. Margaret Simbiri, Rev. Noah Thananga, Rev. Samuel Gituka, Pastor Stephen Sesi and Dr. Richard J. Gehman.

A PORTRAIT OF DR. BYANG H. KATO

Christien M. Breman

The late Dr. Byang Kato has left a lasting mark on the Christian Church in Africa. Little does the younger generation understand the rich legacy which he has imparted, both in his life and in ministry. His conversion and commitment to Jesus Christ is a challenge to us all. His commitment to the Word of God and the living Gospel of Jesus Christ is a model for us to follow. His leadership in the Association of Evangelicals of Africa has provided a permanent contribution. His tragic and untimely death is one of those mysteries which must be left to the sovereign will of Almighty God. Dr. Christien Breman has provided the Church in Africa a real contribution in her detailed research into the life and ministry of this servant of the Lord. May this biographical account of our late brother, Byang Kato, stir the hearts of many to follow in his footsteps,

INTRODUCTION

The name of Dr. Byang Kato is well known in evangelical circles in Africa, and not only there. He was the General Secretary of the Association of Evangelicals in Africa (AEA)¹, which is situated in Nairobi. Dr. Tokunboh Adeyemo is the present General Secretary. The AEA was founded in the mid-sixties on the impulse of two American mission agencies: the International Foreign Missions Association (IFMA) and the Evangelical Fellowship of Mission Agencies (EFMA).

These mission agencies realized that the Ecumenical Movement was influencing many national African churches with the aim of bringing one large African Church under leadership of the World Council of Churches (WCC). To use Professor J. van den Berg's definition, ecumenicals are "those persons, groups, and churches who orientate themselves on the basis and aims of the Ecumenical Movement which has taken shape in the WCC. They are prepared to [engage in] conciliar consultation and all sorts of forms of cooperation among churches of very different traditions."²

The evangelicals are united within the World Evangelical Fellowship (WEF). To use Waldron Scott's definition - Scott was the General Secretary of the WEF in the 1980's - "... WEF must be more like an 'extended family' whose members are united not on the basis of a common stance toward some other body or bodies, but on the basis of a common experience of regeneration in Jesus Christ, a common loyalty to

Christien M. Breman earned her Ph.D. from the University of Utrecht in The Netherlands. The fruit of her research is now published under the title, *The Association of Evangelicals of Africa: Its History, Organization, Members, Projects, External Relations and Message* (The Netherlands: Uitgeverij Boekencentrum, Zotermeer, 1996). Dr. Breman is lecturing in the Evangelical Theological Faculty in Heverlee, Belgium.

the Scriptures ..., a common pursuit of holiness, and a common commitment to spreading the Good News throughout the world."³

According to Eric Maillefer, a missionary then working at AEA's office, the WCC had earmarked more than 5 million US dollars for scholarships in the early sixties and this alarmed all the mainly American evangelical missions. The reason for this anxiety was that evangelical Africans accepted WCC scholarships for studies overseas. They were trained at schools the evangelical leaders did not want them to go to. The leaders feared these students would come back as liberal pastors.⁴

Two representatives of both mission agencies, i.e. the IFMA and the EFMA (Clyde W. Taylor was one of them), were sent together in 1962 together on a trip to seven countries in Africa (Kenya, Zimbabwe, South Africa, Congo (former Zaire), Ivory Coast, Liberia, Sierra Leone) to hold two-day conferences in several countries with a few key leaders. The purpose of the conferences would be spiritual fellowship, instruction in current ecumenical trends, and encouragement in evangelical cooperation, but not immediate organization at the time of the visit.

The National Evangelical Fellowships were established a few years later when Rev. Kenneth L. Downing, a missionary with Africa Inland Mission, and partly accompanied by Pastor Jacques Blocher of France and Pastor Assani Bénédic of Zaire (now again Congo), visited most of these countries. Both Kato and Adeyemo have put much effort into making these Fellowships viable. Kato doubled the Fellowships from 8 to 16 in the two years he was in office and Dr. Adeyemo has doubled them from 16 to 32 or even more.

During Kato's time AEA's image was quite negative. The All Africa Conference of Churches (AACC) saw it as its counterpart. The present AEA is a well respected para church organization. After this introduction I will now concentrate on Kato, a radical and genuine African evangelical theologian, who affirmed very strongly the centrality and absolute authority of the Bible, and who defended the essentials of the Christian faith.

KATO'S YOUTH

Byang Kato was the firstborn in the family of Heri and Zawi in Kwoi, Kaduna State, Nigeria. Kato himself wrote, "I was dedicated to serve the Devil as a baby... All the other children born after me (eight of them) died except one. In the eyes of the pagan worshippers this was proof of the power of fetish worship. The Devil was looking after his baby."⁵ Byang means "you hate me."⁶ Kato was the first in his family to become a Christian. Kato was born on June 23, 1936, in Kwoi, in the mid-seventies a town of about 15,000 people, situated in northern Nigeria.

A few months after his birth his pagan father dedicated him to be a *juju* priest.⁷ Juju comes from the French word *joujou*, meaning toy. This religion is known in countries like Nigeria and Ghana. Juju demands bloody sacrifices, also human sacrifices. Juju demands torture and keeps women and children in fear. According to

Kato people who serve juju are hardhearted, cruel, wicked, and bloodthirsty. Kato himself writes about it in an article "From Juju to Jesus Christ."⁸ Kato's father took every opportunity to instruct his son in fetish practices. At the age of ten Kato passed through Jaba tribal pagan initiation rites, a "school" that lasted eight days.⁹ Soon after this happened, Miss Mary Haas, a missionary of the Sudan Interior Mission, now called SIM International, came to Kato's part of the town several days a month. She told the children about Jesus in the Jaba language. She had with her a "black box" [a phonograph or grammophone], which could sing and talk Hausa, the trade language of that area. The black box was fascinating to Byang and his friends. He always wished that he could see the people talking and singing inside the box. Byang became so interested that he started attending Sunday School, and at the age of 11 the SIM Primary School.¹⁰

KATO'S CONVERSION AND HIS FATHER'S REACTION

After a few months his father forced him to leave school as he considered this a waste of time and he needed his son for farming. The following year Byang started again. A missionary by the name of "Fatu," Miss Elsie Henderson, and the local church elders had come to plead with Kato's father to allow him to continue in school. Although the physical beatings by his father ceased, Byang was denied food and clothing. Within his first month at school at the age of 12 Byang's Nigerian class teacher explained to the children the way of salvation, using the story of Noah and the ark. Byang realized that he needed to enter the boat of salvation just as Noah's family had done. So he stood up in front of the class to ask Jesus Christ to come into his heart. Although he had done this several times before, this was the time he could point out convincingly that he understood the Gospel enough for a conscientious decision.¹¹

Byang's father was furious when he learned about Byang's public commitment to Jesus Christ. Byang's father absolutely refused to pay for his school fees, which were only \$1.50 per year. Missionaries provided him with a part-time job which enabled him to pay for his school fees and buy some clothes and school supplies, such as books. Following his new dedication, Byang's programme was changed. Instead of roaming about at night, he learned to spend time at home on his studies. Homework was hardly known in Africa at that time, but Byang started concentrating on reading over his notes. In the morning he helped his father farming, in the afternoon he went to school, after school he had his part-time job. As he spent more time on his studies, he ranked first in the class throughout his last three years in Primary School.¹² (He was then 13 years old.¹³) After Christian instruction, missionary Rev. Raymond R. Veenker baptized Kato along with some three hundred others in November 1948.¹⁴

Soon after Kato had become a Christian he became involved in Boys' Brigade, Sunday School, Youth for Christ, and other activities. By the time he was 16 he was a Boys' Brigade leader, Sunday School teacher and superintendent and Director of an *African Challenge* (an SIM Christian magazine published in West Africa) reading unit. Kato became the first Nigerian to win the Proficiency Star when he was only 18.¹⁵

KATO'S TURNING POINT

A real turning point came during a church conference at Kwoi, when Kato was 17 years old. The Christians in the town of Kwoi¹⁶ were challenged to send out their own missionaries. The Sudan Interior Mission church, later known as Evangelical Churches of West Africa (ECWA), had organized an African Missionary Society, now the Evangelical Missionary Society (EMS). The Christians at Kwoi were stimulated to support this movement through sacrificial giving. A mighty revival swept through the church. Byang felt moved to go forward and gave one of the two shirts he possessed.¹⁷ He then dedicated his life to God, indicating he would be willing to go anywhere and do whatever the Lord wanted him to do. He also confessed his youthful sins and promised to live a life of greater commitment to God. This was the turning point in his life. Two years later he was in Bible College, preparing for the ministry.¹⁸

STUDY AT IGBAJA BIBLE COLLEGE AND OTHER TRAINING

When Byang was 19 years old he went to Bible College. One week before he was due to leave he got an envelope with enough money to pay his train fare to College. His local church told him that week that it would pay his school fees for the first year. Kato took as his life's motto the Bible verse from Philippians 4:13, "I can do all things through Christ who strengthens me." His other favourite Bible verse was John 3:30, "Jesus must increase, but I *must* decrease." Igbaja Bible College was 300 miles away.¹⁹

Upon graduation in 1957 Kato was assigned to teach in a Bible School in Kwoi. Meanwhile he took correspondence courses from England to try to make up for his lack in secondary schooling. He received his O-levels 1961. Two years later he earned A-levels in two subjects.²⁰

MARRIAGE

In his last year of training at Igbaja Bible College, Kwara State, Kato married a girl named Jummai (or Juma) Rahila in 1957, born of Gandu and Kambok, also from Kwoi. Jummai's grandmother Lydia was a godly woman, who taught the family the Word of God morning and evening. She was the one who sent Jummai and her sister to Sunday School and church. Jummai moved to Igbaja after her marriage, which was not easy for her, as the people there did not speak her tribal language Jaba, but Yoruba which she did not know. She felt shy and lonely. Her husband was away the whole day for study and work. The couple soon was blessed with three children: Deborah, Jonathan, and Paul. Byang felt that three children were enough for them. He promised God that he would provide for them spiritually and materially.²¹

From the very first day of their marriage both Byang and Jummai put an

emphasis on prayer and Bible reading in their home. They showed what a Christian home should be like. Byang and his wife established a family worship,²² a time set apart for family devotions.²³ His family worship was proof of his taking Jesus' Christ Lordship seriously in all his activities. The children accepted the Lord Jesus as their personal Saviour, when they were 8, 7, and 6 years old respectively. A three month course at the Child Evangelism Fellowship in Paris, France, had convinced Kato of the importance of evangelizing children.²⁴

JOURNALISTIC WORK

After having been a Bible School teacher and a youth leader for about two years, Kato was asked in 1959 to join the staff of the *African Challenge* magazine [now *Today's Challenge*] in Lagos as a counsellor for journalistic or editorial assistance. The magazine received many letters every month from readers, seeking help and guidance.²⁵ Soon after this change, the editor in chief, the Rev. Harold Fuller, offered him further training in journalism. However, Byang refused, as he felt the need to train for the pastoral ministry. From 1961 to 1963 he was again a Bible School teacher at Zabolu, Kwoi. He also taught at the Men's Christian Training Institute.

THEOLOGICAL STUDIES IN GREAT BRITAIN

In 1963 Byang enrolled at London Bible College (LBC) for both the College 'Associate' diploma and the London University Bachelor's Degree (B.D.) course. Three years later he was among the 40% successful candidates in the College for the London University B.D. And LBC was proud to announce that Byang was the first African to do so from their College.²⁶ Jummai joined Kato when he was halfway through his course at LBC.

GENERAL SECRETARY OF THE ECWA

Kato was a Professor at Igbaja Theological Seminary from 1966 to 1967. In May 1967 he went as a delegate to the ECWA's General Church Council. During the sessions Kato acted as interpreter for the northern Hausa-speaking delegates. At the end of the Council meeting he was chosen as ECWA's General Secretary, the first Northerner to hold the post. It was a full-time position, so he moved to the ECWA Headquarters in Jos, Plateau State.²⁷ Kato became directly involved in different relief programmes of ECWA-SIM during the Biafra-war. He was ordained as a pastor in 1968. During Kato's leadership the ECWA had 1,400 churches with an average total attendance of about 400,000 persons throughout the country.²⁸ Yusufu Turaki, the present General Secretary of the ECWA in Nigeria is preparing (or has prepared already) a study on the life and work of Dr. Byang Kato.

While serving as ECWA's General Secretary Kato realized the need of more advanced education, which was recognized by the ECWA as well as by the SIM. It

happened at that time that Dr. George Peters of Dallas Theological Seminary - one of the leading American evangelical seminaries - was visiting Nigeria for a series of seminars. He challenged Kato and others about keeping records, laying plans, and setting up goals. He furthermore emphasized the need to develop strong national leaders, trained at seminaries with national faculty members of outstanding scholarship. Dr. Peters introduced him to Dallas Theological Seminary, even though some missionaries did not see the necessity of advanced education.²⁹

THEOLOGICAL STUDIES IN THE USA

With the help of the SIM and the ECWA Kato was admitted in Dallas to the Master of Sacred Theology (S.T.M.) programme in August 1970. He was the first African student there. Kato flew to Dallas via Alaska, where, before entering the Seminary, he worked for about three months to earn some money for his school fees and daily living.³⁰ Imagine, coming from a hot tropical country as Nigeria and then working in Alaska, a very cold part of North America.

It was a two year course at Dallas, which Kato did in one year. He graduated with honours, and also won the Loraine Chafer Award, given to the student with the best performance that year in the field of Systematic Theology. Kato embarked upon the Th.D. programme. After one year in the Th.D. programme he won the Four Way Test Award, which is granted to the student who ranks highest in personal relationship in and outside the school, who is consistent in his Christian life, and with a promise for leadership. Kato felt unworthy of this award, but it was a challenge for him to live up to it. To Kato this was the *greatest award* he ever received. His deepest desire was not to be a great theologian, nor the best student, but to be a consistent Christian who brings glory to the Lord.³¹ Kato did not speak in tongues.³²

In May 1974 the Th.D. degree was conferred on Kato by Dallas Theological Seminary. His dissertation is in the area of universalism and syncretism, which was published by Evangel Publishing House in Nairobi, under the title *Theological Pitfalls in Africa*. He was the first evangelical theologian in Africa who took a doctor's degree. In the sixties there was hardly any trained evangelical African leadership.

Kato also taught at Dallas as an instructor in missions in 1972. When he was studying in the United States he was invited to speak at the Inter-Varsity missionary conference at Urbana in 1970, where he addressed more than 12,000 students. He told them, "I stand here as a living witness of what the Lord Christ Jesus has done through missions."³³

GENERAL SECRETARY OF THE ASSOCIATION OF EVANGELICALS

In 1973 Kato completed his classes for his doctoral studies and went back to Nigeria. On the way back he visited Kenya, where he was invited to present a paper

at the Christian Education Strategy Conference, held in Limuru, sponsored by AEA.

A week later the AEA Second General Assembly was held. It was at this General Assembly that Byang Kato was unanimously chosen as AEA's second General Secretary, the *first African* to this post. It had been vacant for three years, as the Association had not been able to find a qualified General Secretary after Downing's resignation. Kato was also appointed Executive Secretary of the newly formed Theological Commission.

As Kato was very much needed as a professor at Igbaja Theological Seminary, the Assembly gave him grants of leave so that he could make some trips to be a visiting professor at Igbaja Seminary during the next two years.³⁴ Kato's time was filled also with travelling, teaching, and preaching. He even found time for writing. He visited almost every African country.³⁵

He attended for instance the Third AACC General Assembly at Lusaka, Zambia in 1974 as an observer. He was one of the main speakers at the International Congress on World Evangelization, held in Lausanne, Switzerland in 1974. He was chosen a member of the Lausanne Continuation Committee for World Evangelization as well as member of the Executive Committee of the World Evangelical Fellowship, Chairman of its Theological Commission, and member of the Advisory Council of the Asia Theological Commission. Sophie de la Haye in this connection quotes a Hausa proverb, "If the camel is large, its load is great."³⁶

One of the last activities Kato was involved in was preparing AEA's *Theological Conference* in Nairobi of which he was the Chairman, to be held in the middle of November 1975. "While he recognized the importance of the post of General Secretary, he really felt at his best as Executive Secretary of AEA's Theological Commission."³⁷

The Fifth General Assembly of the World Council of Churches, which was also held at Nairobi, overlapped the Theological Commission Conference. Kato attended this Assembly from November 23 to December 10 as an observer. He and his wife entertained a lot of guests during that time. Moreover, he had speeches to give. He was under much pressure and was exhausted. He decided to take a few days off to have some time with his family at the seashore near Mombasa, as there was a three month speaking trip to different European countries ahead of him. He wanted to use that time to write a short report commenting on the WCC Assembly, before he took off for his trip. Later he could write a more extensive report.³⁸

A major activity of Kato was the establishment of the *Bangui Evangelical School of Theology* (BEST). The roots of BEST go back to the Second AEA General Assembly in Limuru, 1973, which was a pivotal year for this school.³⁹ At the instigation of Kato, during this Assembly chosen as Executive Secretary of the Theological Commission and as General Secretary of AEA, it was decided to launch two theological schools at university level, one in francophone and one in anglophone Africa.⁴⁰ Priority was given to French speaking Africa, because English speaking Africa had about ten times as many evangelical theological institutions, seminaries, and Bible Schools as in French speaking Africa.⁴¹ To Kato, "the great

need in Africa today is ministerial training, coupled with in-depth teaching in the church. We should make an effort to convince missionaries and Christian leaders that while evangelism should *not* be neglected, teaching the converts we already have should be our priority. A well-taught Christian will become an evangelist." BEST offers "training of trainers." Kato emphasized the need for sound theology and Bible knowledge in evangelical churches in Africa. He saw the danger of syncretism, universalism, and independent churches and sects springing up. The Church in Africa needed well qualified and evangelically trained pastors.

RELATIONSHIPS OF THE AEA AND THE AACC DURING KATO'S LEADERSHIP

Under the leadership of Kenneth Downing and Byang Kato in particular the AEA was outspokenly anti-WCC. It is said that the WCC used evangelical language to conquer Africa for ecumenism. Kato had been "particularly outspoken against liberalism and WCC efforts to 'take over the local situation.'"⁴² Kato was invited by the WCC to participate as a fraternal, a brotherly delegate in the Fifth WCC General Assembly (Nairobi 1975). Kato, however, did not want to be seen as a brotherly delegate and declined the invitation. He requested lower "observer" status, given to people spiritually far removed from the WCC, which was granted. Dr. Philip Potter, then WCC's General Secretary replied, "But people like you are close to us like brothers."⁴³ The Kenyan church newspaper *Target* of October 19-26, 1975 had a front page article entitled "'Evangelicals' deny fighting WCC Assembly" on AEA to which Kato replied in a lengthy article "Africa's Evangelicals and the WCC," in which he examined and refuted the nine allegations mentioned in the church newspaper.⁴⁴

The relationship with the All Africa Conference of Churches was more or less the same. The initial public impression was that the AEA was a reaction against the AACC. Kato speaks about "missing links" in the AACC basis of cooperation. He found the doctrinal basis not specific enough.⁴⁵ The AACC was seen by AEA men like Kato as an instrument of the WCC, although it is officially not a member of the WCC.

The AACC invited AEA to send four *fraternal* delegates to its Third Assembly in Lusaka in 1974. AEA decided to send *one observer* in the person of Byang Kato. Peter Falk in his book *The Growth of the Church in Africa* writes that "the All-Africa Council [Conference, CB] of Churches and the Association of Evangelicals of Africa and Madagascar seek a closer fellowship and greater cooperation in the common task they have under the one Lord."⁴⁶ According to Jonathan Hildebrandt AEA is a smaller organization than the AACC, and "it does not receive such massive amounts of money from outside sources as the AACC does. Nevertheless the AEA is playing a greater role each year in assisting its member evangelical Fellowships expanding the gospel witness."⁴⁷

Another difference between the AACC and the AEA is that the former is an organization of *churches*, whereas the latter - through its National Evangelical Fellowships, is a *conglomeration* of denominations, free churches, mission

agencies, para-church organizations, and the like. On a national level one can compare the National Christian Councils with the National Evangelical Fellowships. The Christian Councils, however, are not full members of the AACC, but *associate*, while the Evangelical Fellowships are *full* members of the AEA.

Prof. Mugambi, the registrar of Nairobi University makes another distinction. He sees the AEA as an association of *individuals*, not of churches, as the AACC. In an interview with me Mugambi stressed that the emphasis within the AEA is very highly individualistic.⁴⁸ It is a fact that the name of the AEA speaks of "Evangelicals in Africa" and not of "Evangelical Churches in Africa." It is true that evangelicals tend towards individualism. They see a change of heart, prayer, and a personal relationship with the Lord Jesus Christ as more important than changing society, although since 1974 (the Lausanne Movement) things have changed.

KATO'S MYSTERIOUS DEATH

After the Theological Conference and the World Council of Churches General Assembly the Kato family took off for Mombasa on December 16, 1975. Kato drowned three days later under unknown circumstances, on his son Jonathan's 17th birthday. That morning he had given his son some driver's lessons. His body was found one day later. The boys had been to the beach with their father, but they had been hungry and had gone home. They missed *baba* a short time later when the one o'clock news was on. "Where is *baba*?", Paul asked. "He never misses the one o'clock news."⁴⁹

Kato was a swimmer. The post-mortem revealed no indications as to why he drowned. No one saw what actually happened. When he left Nairobi, he was physically exhausted from a month of strenuous work during the AEAM Theological Conference and then as an observer at the World Council of Churches Assembly.⁵⁰

Some people suggested Kato might have been killed by a poisonous fish, like the rockfish or stonefish common in Kenya, but there were no sting marks or any other injury on his body. People in Byang's town Kwoi in Nigeria could not believe that Byang drowned by accident. They thought that someone must have attacked him.⁵¹ Up to this day there are still people who cannot understand that it was God's time for Byang. Many people believe that witchcraft from the side of "the powers of this dark world" was involved in Kato's death.⁵² Maillefer quotes Rev. Gottfried Osei-Mensah, who believes Kato might have died of exhaustion.⁵³ The real cause of his death remains a mystery.

His sudden death was a shock to his family, to the AEA, to the whole evangelical world inside and outside Africa. He died at a time when he was very much needed. The whole evangelical world felt a sense of incalculable loss. "Byang provided outstanding leadership to evangelicals, not only in Africa, but worldwide; he will be sorely missed by us all," said Waldron Scott, then General Secretary of the WEF.⁵⁴ And Bruce Nicholls from New Zealand, now teaching in India, words his grief as follows:

A week after I returned to New Delhi from Nairobi I received a cable that Byang Kato had been drowned at Mombasa. In sorrow and bewilderment, I with many others could not help asking why our Heavenly Father had permitted such a tragedy, as it seemed that this was the hour when Africa needed him most. He was undoubtedly the most outstanding evangelical theological leader in Africa today.

Nicholls, moreover, writes:

Byang was a skilled Biblical exegete, theologian and apologist... Byang was a twentieth century prophet, somewhat in the school of an earlier African, Tertullian, for while he identified with black Africa in its cry for liberation against unjust oppression, he was fearless in his denunciation of all liberal theology and philosophy that deviated from the authority of the Bible as the Word of God. We were together for the WCC Assembly at Nairobi. I grew to respect the clarity of his understanding of the issues being debated. Within the limitations of his status as an observer he entered fearlessly into debate...
Byang was also a preacher and a pastor.⁵⁵

Dr. T. Adeyemo, AEA's present-day General Secretary, calls Kato a prophet. "His life as a prophet was marked by courage, boldness, moral purity and discipline. His message was forthright, powerful, uncompromising but always compassionate. As is often true of prophets, Kato lived before his time."⁵⁶

Dr. Adeyemo was a theological student in January 1973 when he had the privilege of meeting and hearing Kato for the first and only time. Dr. Adeyemo sees Kato not only as a prophet and theologian, but also as an evangelist and statesman, who remained an evangelist at heart. "In his many travels in Africa and around the world, whether meeting Head of States or rural people, his consuming ambition was to preach Christ."⁵⁷

KATO'S BURIAL

Byang Kato's body was flown to Kwoi, Nigeria where the funeral service was held on December 24, 1975. The Boys' and Girls' Brigades formed a guard of honour, which stretched from the airport to the church. It was packed with people, 1,200 inside and many more sitting and standing outside. Memorial services were held in many places around the world.⁵⁸

ECWA honoured their outstanding member, Byang Kato, by naming the library of its Theological Seminary in Jos after him, the Byang Kato Research Library. BEST, the theological school of which Kato was the initiator, did the same. NEGST, the theological school in Nairobi, has recently decided to call its multi purpose centre after Byang Kato.

POSITIONS HELD AT THE TIME OF KATO'S PASSING

Kato held the following positions at the time of his passing away:

1. General Secretary of the AEA; Executive Secretary of the AEA Theological Commission
2. Vice-President of the World Evangelical Fellowship (WEF)
3. Chairman of the WEF Theological Commission
4. Member of the Lausanne Continuation Committee of the International Congress on World Evangelization
5. Chairman of the Board of Directors of ECWA Productions Ltd., Nigeria
6. Member of the Advisory Council of the Asia Theological Association
7. Elder of Nairobi Baptist Church.

Kato's favourite hymn was *Amazing Grace*.⁵⁹

KATO'S PUBLICATIONS

Rev. Jim Halbert, who replaced Maillefer during his furlough in 1974-1975, played "an important rôle in the editing and publishing of Dr. Kato's numerous articles which appeared in Christian periodicals around the world ..."⁶⁰ It is striking, that there are as many posthumous articles and other publications as there are articles published during Kato's life. I mention here in particular his dissertation, which was published under the name *Theological Pitfalls in Africa*, which also has been translated into French. He discusses rising universalism and syncretism in Africa and African Traditional Religion. In chapter 5 he describes and rejects African Theology, of which is Dr. John Mbiti an exponent. Mbiti in one of his books is of the opinion that Kato has not understood him fully. In the following chapter ecumenism is described in a critical sense. Kato sees as the basic problem of ecumenism the lack of an authoritative source for the meaning of salvation.

CHARACTERISTICS OF THE PERIOD OF KATO'S GENERAL SECRETARIAT

The membership of the AEA was limited to around seven or eight African nations when Byang Kato accepted his responsibility as General Secretary in 1973. AEA's image was very negative at that time. This changed rapidly, as appears from Kato's diary, quoted by Sophie de la Haye:

Dec.15. A satisfying year [1975, CB] in the AEAM ministry is fast drawing to a close. It has been a joy to watch a growth of over one hundred per cent in less than two years. The membership of national bodies now stands at sixteen as compared to seven in 1973. AEAM now represents ten million Christians in Africa. The proposed Bangui Evangelical School of Theology (BEST) is fast becoming a reality. Our publications, *Afroscope*, *Perception* and *Edification*, continue to be popular.⁶¹

Kato was also a reconciler,⁶² who liked simplicity. The impression of a Dutch journalist who visited Dr. Kato at AEA Headquarters in December 1975, is as follows, "Its headquarters are situated just outside the city-centre of Nairobi in a villa, which it shares with some other organizations. Here no ostentation in comparison with the Fifth WCC Assembly, but only a small office with two or three fellow-workers."⁶³

A characteristic of this period of expectancy can be found in Kato's paper *Ecclesiastical Structures Today*. At the Association of Evangelicals of Natal (South Africa) Retreat in 1975, Kato's views were also acclaimed by all present. In the above paper Kato outlined AEA's position as follows:

On the extreme Left you have the theological structure of the WCC, AACC, South African Christian Council - liberal ecumenism. The few evangelicals in WCC are outnumbered and outvoiced by the liberals who reject almost everything that is precious to us. Then on the extreme Right is the International Council of Christian Churches (ICCC) and its regional councils, with leaders such as Carl McIntire and Ian Paisley. We agree with them theologically but cannot go along with their methods - e.g. they had a demonstration against the Lausanne Congress because ICCC believes in 2nd and 3rd degree separation. Now I personally query Billy Graham's practice of sitting on the same platform as liberals, but he is an Evangelical and I would not join the ICCC in saying that what he has done is of Satan. No, we don't agree with this extreme Right position. We do see the need for separation from the world, and we stand on the Word, but we should not thrive on division within the church. It is very sad. I wish these groups would all stand together in the Word of God. In the MIDDLE, the meat in the sandwich, is the WEF, AEAM (uitleggen: oude naam) and national evangelical fellowships. That's why we have problems - we're in the middle! We are called names - 'neo-evangelical' by the Right, and 'separatist' by the Left. Missionaries have refused to have fellowship with me because 'I'm too ecumenical', and in other places I've been called 'a separatist who has been deceived by American missionaries!' Maybe we are in the right place when we are criticised by both sides! AEAM encourages evangelical Christians of like precious faith to stop some of the unnecessary divisions on secondary matters (e.g. church polity) and stand together. Not to form One Church - the thing that's wrong is not that we belong to separate churches (like the WCC says) but that we have unChristian attitudes to fellow-believers. Now in South Africa you have just formed the AESA with a good constitution. I hope denominations which are still true to the Word of God will join.⁶⁴

ACTEA, the now well-known Accrediting Council for Theological Education in Africa, came into being at AEA's Theological Consultation in November 1975, which was chaired by Kato. ACTEA was officially launched at the AEA's Third General Assembly (Bouaké 1977).

It is true what De la Haye writes, "The AEA has come from being a small, sideline interaction of evangelicals, to a primary voice on the evangelical scene in Africa and even beyond."⁶⁵ Dr. Adeyemo gives the following assessment on Dr. Kato's

leadership:

Under his leadership within the space of less than two years before his tragic death, AEAM doubled its membership, improved the quality of its publications and services and thus became a force to reckon with. He literally placed the name AEAM on the ecclesiastical map of Africa. For my first three years in office, the only way people knew what I was doing and the organization I was working for was to mention the name Byang Kato.⁶⁶

Dr. Paul Bowers wrote in 1975 about Kato, "Byang Kato was a young Nigerian theologian of unusual ability and vitality, with a profound concern for the continuing growth of biblical Christianity in Africa."⁶⁷

I conclude with a quotation from the Ghanaian theologian Dr. Kwame Bediako, who writes in his book *Theology and Identity*: "Byang Kato's persistent affirmation of the centrality of the Bible for the theological enterprise in the Church in Africa must surely be reckoned to have been his most important contribution to modern African Christian thought."⁶⁸

END NOTES

1. Until November 1993 the name was: The Association of Evangelicals of Africa and Madagascar
2. Dutch mission journal *Wereld en Zending*, No. 4, 1975.
3. Waldron Scott in his letter of August 20, 1980 to Rev. Hugh Wetmore, General Secretary of the Evangelical Fellowship of South Africa (EFSA), South Africa.
4. Interview with Eric Maillefer, former Administrative Secretary of AEA, on July 2, 1991, Lunteren, The Netherlands. Cp. also *Theological News of WEF*, Vol. 4, No. 4, October 1972.
5. "The Devil's Baby," *Africa Now*, January-March 1962, pp. 10-11.
6. Handwritten note on Byang Kato's curriculum vitae. AEA files.
7. Sophie de la Haye, *Byang Kato: Ambassador for Christ* (henceforth abbreviated as *Byang Kato*), Achimota: Africa Christian Press 1986, p. 17.
8. Byang Kato, "From Juju to Jesus Christ," *African Challenge* (now *Today's Challenge*), September 1962, p. 13.
Cp. also the article by an Anglican clergyman S.C. Onwuka, "I was a Juju Priest," in ed. E.A.Ade. Adegbola, *Traditional Religion in West Africa*, Ibadan (Nigeria): Daystar Press 1983, 471 pp., pp. 2-11.
9. Byang H. Kato, *The Grace of God in my Life* (henceforth abbreviated as *Grace of God*), p. 3 of a 12-page autobiography (testimony), prepared by request of *Christian Life* magazine in the USA, however, not published. AEA files.
10. Byang H. Kato, *Grace of God*, p. 3.
11. Byang H. Kato, *Grace of God*, p. 4. Cp. also Sophie de la Haye, *Byang Kato*, p. 19.

12. Byang H. Kato, *Grace of God*, p. 8. Cp. Sophie de la Haye, *Byang Kato*, p. 22.
13. Byang H. Kato, *Application for Work Permits*, July 23, 1973. AEA files.
14. Sophie de la Haye, *Byang Kato*, p. 20.
15. Sophie de la Haye, *Byang Kato*, p. 23. The Proficiency Star is most probably a distinction by the Nigerian Boys' Brigade.
Cp. also T. Adeyemo, *Byang Kato lectures, Lecture One Byang Kato: The Man*, unpublished.(ACTEA International Lectureship 1986-1987), p. 3. AEA files.
16. Ninety percent of the population in Kwoi are now Christians. Interview with Rev. Zakariyu Salitu, Chairman District Church Council of ECWA, November 1993, Kwoi, Nigeria.
17. Byang H. Kato, *Grace of God*, p. 7. Also in Kato's unpublished *The Joy of Christian Service*, 5 pp., n.p., n.d. AEA files.
18. Byang Kato, *Grace of God*, pp. 6-7. Cp. also *The Joy of Christian Service*, p. 1 and Sophie de la Haye, *Byang Kato*, p. 23.
19. Byang Kato, *Grace of God*, p. 9. See also Kato's *Application for Work Permits*, July 23, 1973.
20. Byang H. Kato, *Grace of God*, pp. 9-10. See also *application for Work Permits*, July 23, 1973, AEA files.
21. Byang H. Kato, *Application for Work Permits*, July 23, 1973; Sophie de la Haye, *Byang Kato*, pp. 25-26, 107.
22. Kato himself uses the word "family altar," an indication the African home altar.
23. Kato writes in "Theological Trends in Africa Today," *Perception*, Vol. I, No.1, March 1974, p. IX, "The Christian home should be the first place for sound theological discussion. The old concept in Africa that a child should be seen and not heard does not promote parent-child discussion. This must change. The family altar should not be merely a dead ritual, but spontaneous discussion should mark the family get-together. The discussion around the Word of God should then be followed with sincere prayer. A child exposed to the Word of God at home is prepared for any atmosphere he will find in later life. If his questions are not dealt with at home he will take them somewhere else where he may not get a sympathetic, biblical-based answer. This is the challenge that African leaders and parents must face."
24. Sophie de la Haye, *Byang Kato*, pp. 28, 43-48.
25. Sophie de la Haye, *Byang Kato*, p. 31.
26. Byang H. Kato, *Grace of God*, p. 10.
27. Sophie de la Haye, *Byang Kato*, p. 52. Cp. also T. Adeyemo, unpublished *Byang Kato Lectures. Lecture One Byang Kato: The Man* (ACTEA International Lectureship 1986-1987), p. 4. AEA files.
28. Byang H. Kato, *Grace of God*, p. 11. Sophie de la Haye, *Byang Kato*, gives on p. 58 the figure of some 1,200 churches and 300,000 attenders.

29. Byang H. Kato. *The Problem of Theological Education in Africa*, n.p., November 1973, 9 pp., p. 5. ASEA files. Kato quoted under the heading "anti-intellectualism" several discouraging remarks by missionaries.
30. Sophie de la Haye, *Byang Kato*, p. 62.
31. Byang Kato, *Grace of God*, pp. 10-11.
32. Byang Kato, "The Power of the Holy Spirit in the Christian," *Today's Challenge*, September 1974, 6.
33. Sophie de la Haye, *Byang Kato*, p. 68.
34. *Ibid.*, p. 75.
35. Cp. Kato's curriculum vitae in AEA files.
36. Sophie de la Haye, *Byang Kato*, pp. 80-81.
37. Eric Maillefer, *Byang Kato was my Boss*, n.p., n.d. [Nairobi?, 1976?]
38. Sophie de la Haye. *Byang Kato*, pp. 88-90.
39. *Africa Pulse*, Vol. VI, No., 1, April 1975, p. 5.
40. Samuel O. Odunaiké, the then President of the AEA, in his Opening Address to the Third General Assembly (Bouaké 1977) said, "Our Graduate Schools of Theology are meant to put the foregoing into contemporary thought and language, clothed with the correct academic syllabuses. Furthermore, Africa does not wish to be drawn into the unhealthy divisiveness of our brethren in Europe and America even though some of them are well-meaning ... One thing which this Assembly must not overlook is the need to ensure that the strongest possible link exists between our Graduate Schools of Theology and AEAM. We should not establish the Schools and abandon them to scholars whose sole preoccupation is academic excellence. The Schools must be seen to operate under the overall umbrella of AEAM without losing their academic independence." *Afroscope*, No., 13, October 1977, p. 4.
41. Compare ACTEA Directory of Theological Schools in Africa, published in 1985 and ACTEA Directory Supplement 1988.
42. *Africa Now*, February 1976.
43. Paper Association of Evangelicals of South Africa (AESA) Council Meeting 1979 Agenda Item Position on Relationships with non-Evangelical Bodies, p. 3. AEA files.
44. *Target*, November 23, 1975, No. 175, p. 2.
45. Byang Kato, *Theological Pitfalls in Africa*, Kisumu: Evangel 1975, p. 149.
46. Peter Falk, *The Growth of the Church in Africa*, Kinshasa: Institut Supérieur Théologique de Kinshasa 1985 (in 1979 published by Zondervan Cooperation), p. 470.
47. Jonathan Hildebrandt, *History of the Church in Africa. A Survey*. Achimota 1990, third revised

edition, p. 245.

48. Interview with Prof. J.N.K. Mugambi on February 17, 1992 at Nairobi University, Kenya.

49. Sophie de la Haye, *Byang Kato*, pp. 15-16.

50. AEA's letter of December 31, 1975 to friends of AEA concerning Byang Kato's death. AEA files.

51. W. Harold Fuller of SIM in his letter of January 21, 1976 to Jim Halbert, AEA office, Nairobi and Halbert's reply of February 13, 1976. AEA files.

52. Interview with Rev. Gyukbok Choms from the Jaba tribe of Nigeria (Kato's tribe) on March 3, 1992 at NEGST, Karen, Nairobi, Kenya.

53. E. Maillefer, *Report of the Administrative Secretary to the Third General Assembly (Bouaké 1977)*, p. 2: "And as stated by Rev. Osei-Mensah in the memorial service held in Kenya, one could almost wonder whether Byang Kato died of exhaustion." AEA files.

54. *Global Report (WEF)*, Vol. 6, No. 1., p. 2.

55. Bruce J. Nicholls, "Byang H. Kato - A Personal Tribute," *Theological News (WEF)*, Vol. 8, No. 1 (January-March 1976).

Some other memorials and eulogies are to be found in:

Canon Burgess Carr, "African Church Leader Drowns," *AACC Newsletter*, January 1976, pp. 2-3.

P.A. Bergwerff, "In gesprek met dr. Byan (sic) Kato (I)," *Nederlands Dagblad*, Donderdag 8 januari 1976 and "In gesprek met dr. Byang Kato (II)," *Nederlands Dagblad*, Vrijdag 9 januari 1976.

"Byang Kato Drowns," *Good News Broadcaster* [?], February 1976, p. 12.

Africa Now, No. 85, March-April 1976, p. 7.

Sophie de la Haye, *Byang Kato*, pp. 98-104. She mentions comments and expressions from Rev. Simon Ibrahim, General Secretary ECWA, from SIM Deputy Director Harold Fuller, from Mr. Oyebabejo of the Nigerian High Commission in Kenya, from Mr. Eric Maillefer, Administrative Secretary of AEA, from Rev. Gottfried Osei-Mensah, from Howard O. Jones of the Billy Graham Evangelistic Association, and from the late Dr. Francis A. Schaeffer, the Founder of l'Abri Fellowship.

56. T. Adeyemo's Foreword in Sophie de la Haye, *Byang Kato*, pp. 11).

Cp. also T. Adeyemo, unpublished *Byang Kato Lectures*, Lecture One *Byang Kato: The Man*, p. 1, (ACTEA International Lectureship 1986-1987). AEA files.

57. *Ibid.*, p. 7.

58. Sophie de la Haye, *Byang Kato*, pp. 98, 100-103. De la Haye's book gives a chronology of Byang Kato's life, pp. 114-118.

59. This hymn was written by John Newton, a former slave trader, who later fought against slavery. The first stanza reads:

"Amazing grace! how sweet the sound / That saved a wretch like me.

I once was lost, but now am found / Was blind, but now I see."

T. Adeyemo, *The Gospel and Salvation*, Presented at Lausanne II in Manila. International Congress on World Evangelization, July 11-20, 1989, p. 1.

60. E. Maillefer, *Report of the Administrative Secretary to the Third General Assembly (Bouaké 1977)*, p. 2. AEA files.

61. Sophie de la Haye, *Byang Kato*, p. 89.
62. Byang Kato, [Report of, CB] *Special Meetings of the C.E.B.K. (Community of Baptist Churches in Kivu) and the C.B.K. (Community of Baptists in Kivu) in Goma, Zaire, October 26-29, 1974*, 2 pp. AEA files.
63. P.A. Bergwerff, "In gesprek met dr. Byan (sic) Kato (I)," *Nederlands Dagblad*, Donderdag 8 January 1976 (translation mine).
64. Mentioned in the appendix to a letter of the Association of Evangelicals of South Africa (AESA) to Waldron Scott, then General Secretary of the World Evangelical Fellowship (WEF), of July 22, 1980. The enclosure is entitled *AESA Council Meeting 1979 Agenda Item: AEA Position on Relationships with non-Evangelical Bodies*, pp. 2-3. AEA files.
65. Sophie de la Haye, *Byang Kato*, p. 106.
66. T. Adeyemo, unpublished *Byang Kato Lectures*. Lecture One *Byang Kato: The Man*, (ACTEA International Lectureship 1986-1987), p. 8. AEA files.
67. Paul Bowers, "Evangelical Theology in Africa: Byang Kato Legacy," *Evangelical Review of Theology*, Vol. 5, No. 1, April 1981, p. 35. See for an enlarged review *Themelios*, Vol. 5, No. 3, May 1980, pp. 33-34.
68. Kwame Bediako, *Theology and Identity*, Oxford: Oxford Regnum Books 1992, p. 413.

BOOK REVIEWS

WHO NEEDS THEOLOGY? An Invitation to the Study of God

by Stanley J. Grenz and Roger E. Olsen

Downers Grove, IL: Inter Varsity Press, 1996

Who Needs Theology? is a useful and accessible introduction to the nature and study of theology. It explains the importance of a reflective theology in the life of the church, responds to some frequent misgivings about the discipline of theology, and discusses some of the presuppositions that underlie it. At £8.99 it is however very highly priced for a relatively lightweight book of only 150 pages.

The starting point of the authors' discussion is contained in the title of the first chapter, 'Everyone is a theologian'. They point out that the question is not whether one should be a theologian or not, for everybody is a theologian of some sort since everybody is concerned about life's basic questions. The issue is rather whether one's theology is soundly based or not: are we good theologians or poor ones? This leads on to a consideration of different levels of theology, and a rejection on the one hand of 'folk theology', the unreflecting and simplistic adherence to certain beliefs for subjective or pragmatic reasons, and on the other of the highly speculative and philosophical academic theology which is often quite divorced from the needs of the church in the real world. The authors' concern is that all Christians should actively reflect on their beliefs; the role of the professional theologian, engaged in teaching and research, is to help them in that task so that their lives might be grounded in truth.

In chapter 3 the authors offer their definition of theology: 'Christian theology is reflecting on and articulating the God-centred life and beliefs that Christians share as followers of Jesus Christ, and it is done in order that God may be glorified in all Christians say and do'. In the following chapter they respond to a number of common objections to theology. The answers they give are helpful but, while they do accept that not all theology is good, they fail here and throughout the book adequately to consider the destructive consequences for the church and for individual Christians of the propagation of erroneous theology.

Chapter 5 considers what the authors identify as the two tasks of theology. It has the *critical* functions of examining the truths of beliefs held in the church, and of evaluating the relative importance of different Christian beliefs. It has also the *constructive* task 'to set forth the unity and coherence' of biblical teachings. In the course of the discussion the authors make the interesting point that the theologians of the early church were mostly church leaders. It was during the high middle ages that the universities began to produce professional theologians who were not church leaders, which has become much more the norm in the modern age. It would have been helpful if they had explored the implications, and desirability, of this change both for theology itself and for the life of the church. A too brief discussion of the different theological traditions concludes the chapter.

It is with their discussion of the tools of the theologian, and specifically of the role of the Bible in theology, that the book provokes some serious misgivings. Thus Grenz and Olsen declare, 'Nearly all Christian churches today take seriously the great Reformation hallmark, *sola scriptura* ("Scripture alone").' But is this really the case? The declaration certainly needs substantiation for it is not self-evidently true, and it may indeed be that in making it the authors do not understand 'the great Reformation hallmark, *sola scriptura*' in the same way that the Reformers understood it themselves. They go on to say that there is no need to "prove" the Bible to establish its role in theology. Because the Bible is the universally acknowledged book of the Christian church - the foundational document of the faith community - it is the norm for our theological reflections.' They appear to be saying that the Bible is normative for theology because it is universally acknowledged to be so (presumably by the church, although this is itself questionable), rather than establishing its authority on the grounds that it is God's own unique Word. Indeed they define it rather vaguely as 'the vision of what it means to be God's people throughout Scripture', and a reference to *ongoing* revelation ('throughout history God has revealed - and is revealing - the divine nature and divine intentions') appears effectively to undermine its uniqueness. Despite their insistence on its normative role in theology their exact understanding of the Bible's essential character does not emerge clearly from their discussion.

Chapter 7 discusses the importance of the context in which theology is constructed and makes a number of significant points about the need to express theology in terms appropriate to the context of the theologian and those he addresses, while also recognising the danger of a theology shaped by purely cultural considerations. However the authors are unduly pessimistic when they assert that 'the search for the one biblical system of doctrine is a mirage', continuing a little further on, 'the discovery of some supposedly biblical system

of doctrine is too precise'. Such an approach leads finally in the direction of a pluralistic theological relativism, as is implied by the example they cite. They refer to the different interpretations of the doctrine of the atonement through history: the ransom theory, the satisfaction theory, the penal-substitution theory and the moral-influence theory. They reject the idea that any one of them is correct: 'we can only speak of the correctness of each theory as an expression of the gospel that speaks within a specific cultural situation. The truth of each is in part determined by the context to which it seeks to bear the biblical message.' However, while cultural factors may indeed have influenced the development of each of these different approaches, this does not mean that all are equally valid or satisfactory interpretations of biblical teaching. The truth of any interpretation is ultimately determined not by its appropriateness to the context being addressed but by the degree to which it accurately represents the Bible's own priorities and emphases.

The final chapters stress the importance of the relationship between theology and Christian living, and call upon the readers to engage in theological reflection themselves. Among other useful points made here, the authors stress that the Christian theologian must want to know God rather than just to know about him. It is a vital point and might have been pursued further. There is nothing more crucial than to know God and, knowing him, to worship him as God. That is the goal of theology, God himself, and therein lies its absolute importance and ultimate justification.

Keith Ferdinando Ph.D.

Institut Supérieur Théologique

Bunia, The Democratic Republic of Congo

THE MESSAGE OF 1 TIMOTHY AND TITUS

by John R.W. Stott

Leicester, England: Inter-Varsity Press, 1996

'The Message of 1 Timothy and Titus' is the penultimate New Testament volume in 'The Bible Speaks Today' series of commentaries. The purpose of the series is 'to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable'. John Stott has already written a number of commentaries in the series, including that on 2 Timothy ('Guard the Gospel', 1973), and in the present volume he deals with the other two Pastoral Epistles.

In his preface he notes the continuing relevance of the letters, drawing particular attention to their emphasis on the importance of truth and to the unique and definitive nature of the apostolic proclamation of truth now contained in the writings of the New Testament. It is a theme that he emphasises throughout his exposition, displaying a real Pauline concern for the defence of the evangelical truth of the gospel. In a further introductory chapter he briefly discusses the authenticity of the Pastoral Epistles and concludes in favour of Pauline authorship.

The bulk of the book expounds the two epistles. Stott divides 1 Timothy into six major sections and Titus into three. Each section is in turn subdivided to clarify the development of the apostle's argument, the commentary proceeding section-by-section rather than verse-by-verse and thus enabling the reader to grasp the flow of the letters. In line with the aim of the series the author aims at exposition rather than technical exegesis, but he nevertheless pays careful and detailed attention to the biblical text. He explains it in its cultural and historical context, occasionally referring to the original Greek (which is transliterated), and also applies it appropriately to contemporary issues although at times these are of relevance more to western than African concerns. Thus on 1 Timothy 1:3-20 Stott identifies the error Paul is combating as one that contained both Jewish and Gnostic elements, and applies what Paul is saying by contrasting his concern for truth with the relativistic rejection of the very idea of truth which is characteristic of Postmodernism. Again on 1 Timothy 4:3-10 he identifies certain strains of Jewish and Greek thought as possible sources of the asceticism that Paul condemns, and later in his application emphatically refutes the suggestion made by some today that Paul's argument from creation provides a justification for homosexual practice. On occasion Stott commends certain African traditions in the light of Paul's teaching, such as respect for the elderly (commenting on 1 Timothy 5:1-2), and material care for them in the context of

the extended family (on 1 Timothy 5:3-8).

Where the biblical text raises contentious issues he takes them up and discusses them. Thus on 1 Timothy 2:1-6 he considers Paul's statement that God wants all men to be saved in the light of the equally biblical doctrine of election; he points out that Paul was an exclusivist for whom Christ was the unique Saviour and salvation was received only by explicit faith in him; and he addresses the question of the extent of the atonement. Inevitably his remarks on these points are brief and sometimes inconclusive, but he does at least bring the issues to the readers' attention. He takes some time for the discussion of what he terms 'sexual roles in public worship' in 1 Timothy 2:8-15, 'probably the most controversial verses in the Pastoral Letters'. Here he prefaces his exposition with a brief discussion of hermeneutical principles before commenting on the text itself. He rejects the view that Paul's instruction about women's roles has only a local and transient significance related to the Ephesian situation, pointing out that such an approach would ultimately open 'the door to the wholesale rejection of apostolic teaching since virtually the whole of the New Testament was addressed to specific situations'. However his argument that a woman's submission to male authority is normative for all times, being part of the creation order, while the injunction to silence is merely a local application of the principle limited to the Ephesian context alone, is a somewhat unsatisfactory compromise. It is unclear why that particular application of submission should have been appropriate then but not now, particularly as the theological arguments Paul uses to support his injunctions seem to apply as much to the prohibition of women teaching men as to the demand for their submission to male authority. Nor is it too clear what he really understands submission to mean, either here or in Titus 2:5 where it is curious to say, as he does, that the command that younger women should be 'subject to their husbands' contains 'no demand for obedience'.

Nevertheless like many others in the series, this commentary offers a solid and thorough exposition that will be helpful not only to pastors, preachers and teachers but to anybody who wants to grapple seriously with the Word of God. It is systematic, readable, thorough and faithful to the text. It concludes with brief study guides on the two books, containing questions to encourage personal reflection and application, either in groups or individually.

Keith Ferdinando Ph.D.

Institut Superieur Theologique

Bunia, The Democratic Republic of Congo

JESUS THE MESSIAH
A Survey of the Life of Christ

by Robert H. Stein

Downers Grove, IL: Inter Varsity Press, 1996

The fly-leaf of Stein's 'Jesus the Messiah' informs the reader that it has been over twenty-five years since an evangelical scholar wrote a textbook survey of the life of Christ. Stein therefore aims to offer a new account which takes note of the 'new questions and critical challenges' that have arisen since then as well as 'the contemporary renaissance of our knowledge of the world of Jesus'. It is well and vigorously written and brings together a great deal of information and discussion, raising perhaps all the major areas of debate in the study of the life of Christ but with a light touch and avoiding a cumbersome parade of scholarship. It is therefore accessible to the general reader, and particularly useful to teachers preparing courses on the life of Christ and their pupils who must study them. The possibly questionable decision not to use footnotes, on the grounds that the task of adequately footnoting a life of Christ would be an impossible one, does make it harder for the reader to follow up particular points, but there are short bibliographies at the end of each chapter.

The introduction briefly refers to the history of lives of Christ in the nineteenth and twentieth centuries, arguing that all three 'quests' for the historical Jesus have been vitiated by the use of an anti-supernaturalistic historical-critical method which has excluded *a priori* the miraculous. In consequence they have tended to produce portraits of Jesus which simply mirror the scholars who wrote them, a point which is developed in the first chapter aptly entitled, 'Where you start determines where you finish'. By contrast Stein assumes 'the presence of the supernatural in the life of Jesus' and argues that the burden of proof lies with those who deny the historicity of the gospels. 'The Gospel stories are presumed truthful unless proven otherwise.'

Nevertheless, in the course of the book he does appear to be prepared to question the gospel record at certain points. The discussion of the so-called 'criteria of authenticity' towards the end of the second chapter seems to accept that at least some of the sayings of Jesus contained in the gospels might in principle be inauthentic: 'If a teaching of Jesus fits these criteria, the likelihood of its being authentic is increased, and the more criteria that it meets, the more likely is its authenticity.' However at the end of this discussion he reiterates the view that 'the Gospel traditions should be assumed authentic unless proven

inauthentic.' In the same chapter Stein suggests that in Luke's version of the parable of the Great Supper (Lk. 14:15-24) the second sending out of the servants to seek replacement guests is an addition to the original parable as told by Jesus. His argument here is based in part on the version of the parable found in the apocryphal *Gospel of Thomas* to which, exceptionally among the non-canonical gospels, he accords some historical value. Similarly in chapter 10, 'The Person of Jesus', Stein suggests, 'Some of the passion predictions may also be more detailed and "filled out" by what subsequently happened.' The expression of such views does imply a somewhat qualified confidence in the historical reliability of the gospels. However they are rarely encountered in the course of the discussion, and in general the author stoutly defends the historicity of the gospel accounts against their critics and seeks to harmonise apparent discrepancies between them.

The book is divided into two main sections. The first and much briefer of the two is entitled 'Key Issues in Studying the Life of Christ', in which Stein discusses three principal issues: the influence of presuppositions on scholarly investigation; the historical sources for studying the life of Christ; and the evidence available for constructing a chronology of his life and ministry. It is in the second part that he considers the life of Christ, each chapter taking a particular theme such as the conception and birth of Jesus, early years, baptism, temptation and so on. Reflecting to some degree the balance of the gospels themselves almost half of this part of the book is concerned with the events that took place from the triumphal entry into Jerusalem up to the resurrection. Some chapters contain remarkably concise but effective summaries of key areas. This is true for example of those on the teaching and the person of Jesus.

Stein combines a historical and a theological approach to the life and ministry of Christ. Thus on the one hand he deals with the unfolding events themselves, discussing contentious areas, such as the date of the Last Supper. He interacts with arguments which cast doubt on the historical accuracy of the gospels, which he defends consistently so making the book a useful apologetic tool. This is particularly evident in his vindication of the historicity of the empty tomb and critique of the many non-supernatural explanations used to explain it and to deny the resurrection. In the face of the often bizarre speculations which sometimes pass as scholarship he is throughout conservative and restrained in his interpretation of the biblical text. Thus, for example, he rejects the argument that Joseph's death had a great psychological impact on Jesus' development: 'Those who speak of his death as the turning point in Jesus' life, of the crushing blow that this caused Jesus due to his "father fixation", are writing creative fiction.' On Judas' betrayal of Jesus, Stein writes, 'All attempts to "psychoanalyze" Judas's motive are simply speculative.' Similarly he

demonstrates the absurdity of fanciful reconstructions of the history and background of the hypothetical Q document: 'It becomes clear that historical research has switched to the writing of fiction in such a procedure.'

On the other hand Stein explains the theological significance of what is going on, and particularly of the principal events. Where theological significance is itself the subject of debate he discusses the alternatives and normally reaches a definite conclusion, as with the 'rock saying' (Mt. 16:17-19), the purification of the Temple and the transfiguration. In the discussion of the Lord's Supper there is even a brief résumé and discussion of the Catholic, Lutheran, Zwinglian and Calvinist understandings of Jesus' words about the bread and wine.

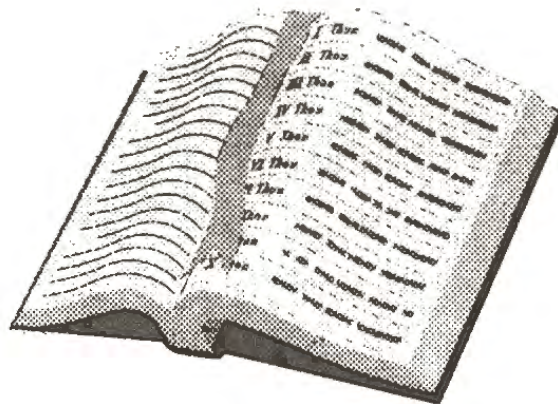
Some of the theological judgements Stein makes are debatable. In line with his general aversion to any speculation he seems to find no particular theological significance in the virgin conception, arguing that its importance lies not in the doctrine of Christ but of Scripture. More questionably he maintains that the temptation accounts presuppose that Jesus was capable of sin. Inevitably in such a relatively brief study of such a vast subject there are areas omitted or only cursorily dealt with, and at the same time one might occasionally question the issues Stein *has* chosen to discuss. Thus in the chapter on the transfiguration he spends the best part of a page debating the identity of the mountain on which the event took place. Nevertheless this is a minor quibble. In general the work is of very high quality indeed, a model of concise, relevant and accessible scholarship which, with only slight reservation, can be strongly recommended.

Keith Ferdinando Ph.D.

Institut Supérieur Théologique

Bunia, The Democratic Republic of Congo

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