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A table of contents for the *Africa Journal of Evangelical Theology* can be found here:

https://biblicalstudies.org.uk/articles_ajet-02.php

Volume 32.1 2013

Africa
Journal
of Evangelical
Theology

- | | |
|---------------------------|---|
| 1 Editorial | <i>Not as Easy as It Looks:
Leadership and the Church</i> |
| 3 Elizabeth Mburu | <i>Leadership - Isolation, Absorption
or Engagement: Paul, The
Paradigmatic Role Model</i> |
| 21 Julius Muthengi | <i>Effective Mentoring and Its
Implications for Student Personal
and Professional Development</i> |
| 37 Lois Semenyé | <i>Spiritual Formation of Christian
Leaders</i> |
| 47 Daryll Stanton | <i>Developing Good Church
Leadership Habits</i> |
| 61 Danny McCain | <i>Addressing Urban Problems
Through Kingdom Theology:
The "Apostles in the Market
Place" Model in Lagos, Nigeria</i> |
| 81 Books Reviews | |
| 88 Books Received | |

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Purpose: *AJET* is published twice a year by Scott Christian University, a chartered private university in Kenya, in order to provide theological educators and students with evangelical articles and book reviews related to Christian ministry in Africa.

Publisher: Scott Christian University, the publisher of *AJET*, has been accredited by ACTEA since 1979 and was chartered as a private university by the Commission for University Education (CUE) Kenya in November 1997. Scott Christian University now has three schools operating under its umbrella: the School of Theology (formerly Scott Theological College), the School of Education and the School of Professional Studies.

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Not as Easy as It Looks: Leadership and the Church

The deep media coverage of Nelson Mandela's death (and life) in December 2013 challenges Christian leaders. How many Christian leaders in Africa and beyond would be mourned and eulogized for being an instrument of spiritual liberation? Mandela became a symbol, someone people respected and looked up to, but Christians in Africa, like all Christians, already have someone to look up to and emulate – Jesus. The 2013 Conference of the *Africa Society of Evangelical Theology* (ASET) recognized the importance of leadership and three of the papers read there are included in this AJET issue.

Elizabeth Mburu's, "Leadership - Isolation, Absorption or Engagement: Paul, The Paradigmatic Role Model" (the first ASET contribution) provides a Biblically oriented look at Christian leadership. How do Christian leaders respond to their culture? Some leaders, like the ancient Israelites, absorb too much "Canaanite" culture. Others isolate themselves like the Qumran community, while still others imitate Paul's creative engagement in Athens.

Julius Muthengi's "Effective Mentoring and Its Implications for Student Personal and Professional Development", and Lois Semenyé's "Spiritual Formation of Christian Leaders" (the second ASET contribution) demonstrate and stress the role of mentoring and spiritual formation in the life of Christian leaders, but in very different ways.

Daryll Stanton, in "Developing Good Church Leadership Habits", (the third ASET contribution) provides a swift overview of Hans Finzel's book, *The Top Ten Mistakes That Leaders Make*. Stanton believes that African leaders, being human, also make these mistakes. African readers are certainly capable of making their own evaluation and application of the ideas presented.

At first glance Danny McCain's, "Addressing Urban Problems Through Kingdom Theology: The *Apostles in the Market Place* Model in Lagos, Nigeria" doesn't address leadership at all. But it does demonstrate how Christian leaders can have a significant impact on the world around them. It is a tremendously encouraging article based on his personal field research among Pentecostal pastors who have rejected Prosperity Theology in favour of making a practical impact in a tough urban setting through Kingdom Theology.

All Christians, especially Christian leaders, including Christian leaders in Africa, will leave behind a legacy of some kind. We need to ask ourselves, "Whose Kingdom am I working for, my own or God's?" Our hope is that these articles will contribute to God's work of building His Kingdom by challenging and encouraging readers to consciously become servant leaders wherever God places them in leadership. While none of the world's media will cover our eventual passing into glory in same depth as Nelson Mandela's, all Christian leaders who faithfully follow Jesus can hope to hear an immeasurably greater accolade from the King of Kings – "Well done, good and faithful servant." I can't think of a richer reward or a longer-lasting legacy.

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More information on the ASET whose members provided three of the articles in this issue of AJET:

The Africa Society of Evangelical Theology (ASET) is a community of Evangelicals in Africa engaged in the full spectrum of theological scholarship for the benefit of the Church and society. ASET is a fully registered society within Kenya. The mission of ASET is to foster Evangelical theological scholarship and facilitate collegial relationships among its members.

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Leadership - Isolation, Absorption or Engagement: Paul, The Paradigmatic Role Model

by Elizabeth Mburu

Introduction

As a Christian leader, one cannot hope to transform the society if one lacks the knowledge and skills to engage the culture effectively. This is especially true, if one lacks the essential framework of a biblical worldview. Many Christians today, including leaders in society, live dichotomized lives, unable to integrate their faith and praxis, particularly when out of their church or church related contexts. Like precious jewels, faith is kept securely locked up in a safe, whose combination only the owner knows! Only on Sundays is it revealed to the community of faith. This dichotomy has weakened individual believers and the church as a whole, such that Christianity has lost a great deal of credibility. When this happens with Christian leaders, the result is tragic. Either they buy into the ideologies, philosophies and practices of the world (bribery, corruption, impunity and so forth), or they stand aside as though they have no role to play.

Plantinga argues, convincingly, that our vocation is to be a citizen of the Kingdom of God, no matter our place in the fabric of society.¹ In the public sphere faith is not an option. There are at least three attitudes toward culture evident in our society today: (1) Isolation, in which one chooses to interact only with individuals of like mind; (2) Absorption, in which one allows oneself to be absorbed by the culture such that he/she is indistinguishable from it; (3) Engagement, in which one demonstrates an appropriate balance between one's faith and the culture in which they live.

In his Areopagus speech (Acts 17) Paul demonstrates, with great skill, the appropriate approach to those whose faith and lifestyle do not conform to the Christian way. Paul handles elements of the culture that are at the core of every society and that form the basis for one's worldview: ultimate reality, anthropology, external reality, and epistemology.

Striking contrasts can be drawn between Paul's approach and that of the Qumran community whose isolationist stance meant that rather than engaging the culture, they alienated themselves from it. It can also be contrasted against the story of the Israelites, who allowed themselves at various points in their history to be absorbed by the culture. Paul's approach is informed by his worldview that is so impacted by the Christ event that it shapes all aspects of his life – both private and public. Much has been written on Acts 17:16-34, particularly on the historicity and the authenticity of the speech itself. It is not

¹ Cornelius Plantinga Jr., *Engaging in God's World: A Christian Vision of Faith, Learning, and Living* (Grand Rapids: Eerdmans. 2001), 108.

the intention of this writer to exhaust its every facet but merely to uncover principles of engagement with society based on Paul's approach, as well as practical tools that are foundational for all Christian leaders in society as they seek to engage the culture in the context of the public sphere, be it political, corporate, business, education, etc. This paper is intentionally interdisciplinary, integrating biblical texts, Qumran literature and worldview analysis.

Absorption

The Old Testament is rife with stories narrating Israel's oft-repeated capitulation to the surrounding culture. This capitulation, which took the form of idolatry, plagued God's chosen people for generations. Beginning with Abraham (Gen 12), we read the story of a special people, a people that God singled out in covenant, promising them land, seed and blessing in the generations to come. Scripture attests to God's faithfulness to his promise. But it also brings to light the wavering faith of the people of God, a people tossed about by life's circumstances, a people who, although "marked" out as God's chosen, were frequently indistinguishable from the pagan nations that surrounded them, often resembling a chameleon that blends into its environment. Scripture records that Israel was often tempted to "dilute the religion of the God of the Sinai with the popular religions of the time."²

While there are many stories illustrating Israel's frequent lapses, a classic case of absorption is the golden calf incident (Ex 32:1-33:6). Scripture often alludes to this incident that shows the negative consequences when people allow themselves to be drawn away from the true God. Here, the Israelites introduce a new form of worship without instructions from Moses, and disaster follows. Moses, up on the mountain communing with God, hears "sounds of battle" as he descends. What meets his eyes is horrifying – the people, believing that they have been abandoned, have fashioned a golden calf, an embodiment of their object of worship. This golden calf is not a result of their own creativity. It was similar to those in the pagan nations around them, as Keil and Delitzsch point out:

The "golden calf" (בַּיִשָּׁן a young bull) was copied from the Egyptian ... but for all that it was not the image of an Egyptian deity, ... but an image of Jehovah. For when it was finished, those who had made the image ... said, "This is thy God (*pluraris majest*), O Israel who brought thee out of Egypt."³

God demonstrates his displeasure with their sin by vowing to destroy them and form a new nation through Moses (32:7-10). Although he relents, he nevertheless still punishes the offenders with violent death.

² John H. Tullock, *The Old Testament Story* (Upper Saddle River, NJ: Pearson Prentice Hall, 2009), 95.

³ C. F. Keil and F. Delitzsch, *Pentateuch*, Commentary on the Old Testament, vol. 1 (Peabody, MA: Hendrickson, 2006), 466.

Later on in Israel's history, we see the same theme repeated. God had given clear instructions regarding the centralization of worship and the destruction of all other places used for pagan worship. However, a theological evaluation of the kings of Israel and Judah by the author of Kings shows clearly that almost every king disregarded this requirement. Indeed, so entrenched in the culture were some of the kings of Israel, that Jeroboam in the North erected rival sanctuaries at Dan and Bethel almost immediately after the split of the kingdom (1 Kgs 12:25-33). He replaced the Ark of the Covenant with golden calves, the symbol of Hadad, the chief god of the Baal religion. And in the Southern kingdom, the high places competed with God in the peoples' hearts. Scripture reveals that even Solomon was drawn away from God (1 Kgs 11:7-13). Perhaps his biggest mistake was in following the customs of the lands around them by marrying foreign women in order to forge alliances with foreign rulers. Intermarriage with foreign nations was forbidden for the very reason of idolatry. God knew that once his people allowed foreign gods and cultures into their homes, their faith would be corrupted. In these narratives, the reader catches a glimpse of the deadly effects of absorption, namely the deterioration of the faith of God's people.

The prophets, in their turn, tell story after story of Israel's failure to relate wisely with the foreigners that surrounded them. They constantly called upon the Israelites to resist Baalism and other Canaanite influences. The story of Elijah on Mt. Carmel, up against 400 prophets of Baal, reveals that by his time Israel had conformed almost totally to its surrounding culture (1 Kgs 18). Isaiah prophesied judgment in the form of exile, and yet the people continued in their rebellious ways. He warned of this but promised that God would preserve for himself a righteous remnant (Is. 10:20-23). Jeremiah decried the people's wickedness but he too was unsuccessful. Jeremiah 7:29 captures God's words of judgment - "... the LORD has rejected and forsaken the generation of His wrath." Hosea, in the Northern Kingdom, prophesied about the judgment of God, a judgment brought about by Israel's continued breach of the covenant. Once again, spiritual adultery is identified as the fundamental sin that poisons the covenant. These stories are evidence of Israel's failure to keep herself from being defiled by the religious practices of her neighbors.

What we must understand is that God was not advocating total isolation from Israel's neighbors. What He warns against, in no uncertain terms, is the danger of finding oneself so totally immersed in the foreign culture, that the distinguishing characteristics of His people would no longer be visible. This story has been duplicated many times over by Christians unable to clarify the distinction between themselves and the culture in which they live.

Isolation

Unlike the examples above, the Qumran community was known for its extreme isolationist stance. The sectarian literature reflects the ideological matrix of the community and hence is most valuable for this paper. While

internal data concerning this community is scanty, these documents nonetheless reveal useful information about the community's self-identity and rationale for existence. For instance, the prolific use of Isaiah in their texts and the approach of the *peshtarim*, sheds light on their experience of reality and their self-identity.⁴ The members of the Qumran community believed that they were the final remnant and the 'converts of Israel' (cf. CD 4.2). Their texts reflect the high regard in which they held diligent study of God's Word (1QS 1b–2a). It constituted one of the most important functions of the community (cf. 1QS 1.3; 8.15 ff). Noting the recurrence of the expression פִּשְׁתָּרוֹ אֵל, which may be translated "the interpretation of this is," "this refers to" or "this means," Longenecker notes that only the Teacher of Righteousness possessed the interpretive key to the prophesies given to the community.⁵ This individual "... was the bearer of God's special revelation (1QpHab), he was like Moses 'the Lawgiver,' he was the author of some of the hymns chanted in the community, and he most likely composed many of the rules to be memorized by members of the community (most likely, but not certainly 1QS iii.13–4.16)."⁶ The *Damascus Document* and the *Commentary on Habakkuk* (cf. 7.1–5) provide evidence of the God appointed nature of the Teacher's role as interpreter as well as the inspired nature of his exegesis. Only his interpretation, propagated by his disciples, offered true enlightenment and guidance. Hence, it was expected that a member of the community would spend his time searching the Scriptures and their interpretations in order to attain a greater understanding of their contents and purpose in specific aspects of community life. They also believed that there was a distinction between the revealed law and what they themselves had interpreted and that it was only by a deeper study of the Torah that members of the community could unveil even deeper 'truth.'⁷

Even more significantly, the Qumranites were to have "a spirit ... of concealment concerning the truth of the mysteries of knowledge" (1QS 4.4, 6). For the community, this knowledge was a privileged possession bestowed on them by God, hence the need to guard it so jealously (cf. 1QM 13.12). Indeed, in some instances (e.g. 4Q 298), scribes sometimes wrote in code in order to

⁴ J. J. M. Roberts, "The Importance of Isaiah at Qumran," in *The Bible and the Dead Sea Scrolls: The Second Princeton Symposium on Judaism and Christian Origins* (ed. James H. Charlesworth; 3 vols.; Waco, TX: Baylor University Press, 2006), 1:273–286.

⁵ Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period*, 2nd ed., (Grand Rapids: Eerdmans, 1999), 29.

⁶ James Charlesworth, "Community Organization," in *Encyclopedia of the Dead Sea Scrolls*, eds., Lawrence H. Schiffman and James C. VanderKam, (New York: Oxford University Press, 2000), 1:134.

⁷ 4QMMT provides clear guidance on valid interpretation. James VanderKam and Peter Flint, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (New York: T. & T. Clark, 2002), 263.

hide secrets from the uninitiated.⁸ Complete disclosure to fellow members was expected but absolute secrecy to outsiders, even under the pain of death, was required.⁹ This position encouraged a high degree of isolation.

The most significant aspect of their ideological system, the belief in the doctrine of the two ways, characterized this community and shaped their response to their neighbors. They believed that man had within him two opposing spirits, the “spirits of truth and deceit” (1QS 3.18b–19; 4.23). These can be interpreted macrocosmically, as angelic beings, and microcosmically (i.e. psychologically), constituting spiritual dispositions in each person. In the Qumran community, where the members devoted themselves in strict obedience to the Teacher’s interpretation of the Law, the “spirit of truth” was seen as dominant. Consequently, those that formed part of this community were identified as בני אור (“sons of light”), the sect’s self-designation and a term almost always unique to Qumran theology. This term is contrasted with בני הושך (“sons of darkness”; cf. 1.9, 10). This symbolism of light and darkness, used frequently in Second Temple Literature, was used as a designation that separated the good from the wicked. Elledge observes that this dualistic doctrine had serious implications for the daily life of the community: “since the cosmos had been structured according to a conflict between Darkness and Light, *strict separation from Darkness was necessary* to practice the Torah in purity.”¹⁰ (emphasis mine). Because the community understood life in terms of this dualism, its members were therefore obligated to separate themselves totally from all ‘darkness’ in order to avoid corruption. The ‘sons of light’ could therefore have no contact with those outside the community.

This belief was reinforced by the idea of covenant. A cursory reading of the *Rule* reveals that covenant ideology was foundational to the community’s beliefs. It was the only legitimate form of the eternal alliance between God and Israel. However, unlike the original covenant, the community that participated in this renewed covenant differed in that it consisted only of the ‘sons of light,’ and was therefore not attained by heredity. Because of this, the community believed itself to be in a special relationship with God. This special relationship meant that they could not “contaminate” themselves in any way with outsiders.

Intimately tied to covenant, is the concept of community. יחד, the word frequently translated ‘community’ in the *Rule*, occurs numerous times in the Qumran literature. This term is unique to the community and Brownlee observes that its meaning embraces the ideas of unity, community and

⁸ James H. Charlesworth, “Secrecy,” *EDSS* 2:852–53, also notes that there were seven categories of secrets.

⁹ Cf. J.W. 2.8.7 from Michael A. Knibb, *The Qumran Community* (Cambridge: University Press, 1987), 99–100.

¹⁰ C. D. Elledge, *The Bible and the Dead Sea Scrolls* (Atlanta, GA: Society of Biblical Literature, 2005), 57–58.

communion,¹¹ with context determining which is most appropriate. Entry into the community was presented as entry into a covenant with God and was synonymous with entry into the council or counsel of God (1QS 1.8). The implication therefore is that the community was a “closed” circle. But outsiders were admitted after they submitted to certain purification rituals.

Truth had an emblematic status in the community. Various contexts in the *Rule* and the scrolls attest to the community’s self understanding as the ‘house of truth.’ However, by pointing out that the community is also a foundation of truth, the scrolls emphasize that it constitutes the foundation from which the new Israel will arise (cf. 1 QS 5.5, 6; cf. 8.5ff.). Isolation was therefore the only way to ensure that the community retained its purity and performed its purification function with regard to those eligible for entry into the community.

While the reasons cited above may not apply to Christians living in modern society, nevertheless the attitude of the Qumranites may be found amongst some Christian leaders today. Unable to process their role in the society, they opt rather to stand aside in a separatist stance.

Engagement

Paul had an entirely different approach from that of the Israelites and the Qumran community, as Acts 17:16-34 demonstrates. A crucial point to note as one analyzes Paul’s message is that although he steps into the framework of his opponents, he never veers from his Christ-centered worldview. His control beliefs or assumptions enable him to engage critically with other beliefs and assumptions that he encounters without compromising.¹² As Paul debated his opponents, it becomes evident that any seeming similarities are superficial as the assumptions that undergird his worldview and that of the Epicureans and Stoics (and any other philosophies represented) are fundamentally opposed.

As a theological history, Acts records the historical foundation for Christian faith, and shows that the church is the culmination of biblical history. Luke describes the exploits of the apostle Paul in his missionary enterprise and presents us with valuable theological insights. The text of Acts 17:16-34 is itself a piece of embedded genre that is identified as a speech. As far as setting is concerned, Luke reveals that Paul encounters the Athenians who proceed to engage him in spirited debate on matters of faith. By Paul’s day the glory of Greece, at its peak in the 5th and 4th Centuries B.C., was fading. However, Athens was still a vital cultural center, housing a world-famous

¹¹ William Hugh Brownlee, *The Dead Sea Manual of Discipline*, Bulletin of the American Schools of Research Supplement Series 10–12 (Connecticut: American Schools of Oriental Research, 1951), 7.

¹² Kirk E. Farnsworth, “Furthering the Kingdom in Psychology,” *The Making of a Christian Worldview*, ed. Arthur F. Holmes (Downers Grove: IVP, 1985), 83, points out that the components of a worldview can be referred to as control beliefs.

university and beautiful architecture and art. Athens's art reflected its worship; the numerous idols on display reflected the religion of this once proud city.

It is evident that the narrator is intent on developing Paul's character. He allows the readers to catch a glimpse of Paul's point of view as he draws a mental picture of the psychological dimensions of his character. The text says that *παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ* ("his spirit was being provoked in him"). The use of the imperfect *παρωξύνετο* indicates this was not a one-time occurrence. The context suggests this verb is used in an ingressive manner. The sense is "Paul's spirit began to be provoked within him." The reason for this is that the city was full of idols (v.16). Ancient sources affirm Athens had more idols and sacred feasts than all Greece put together; they accepted any and all foreign gods, even providing a temple and altar for them. Paul gives us the perfect lens through which to view the world. Disengagement, even emotional disengagement, is not an option. Paul knew the gods and idols that the Athenians were so famous for could not give them the answers they so desperately sought.

Paul engages his audience. Beginning with an inferential conjunction οὖν (v.17), the narrator connects Paul's distress to his discussions with the Jews and God-fearing Gentiles, as well as Athenians and foreigners that lived in the city or had come to visit. In the *agora*, philosophers debated and presented their views. As the narrative develops, the readers find Paul in debate with certain philosophers of the Epicurean and Stoic variety. These are the main characters involved besides Paul and serve as his primary "antagonists." Their philosophies were apparently well known to Luke's readers as he does not find it necessary to flesh them out. It is not my intent to discuss their philosophies, but merely to point out those aspects with which Paul interacted in his debate - their assumptions regarding ultimate reality, external reality, anthropology and epistemology. These categories form the basis for worldview.¹³

Some debaters regarded Paul as an "idle babbler," with nothing constructive to debate, but others thought he was advocating strange deities, their interpretation of his preaching about Jesus and the resurrection (v.18). Babblers (*σπερμολόγος*) in the context was disparaging and contemptuous slang used of one who picked up scraps of learning and then shared his information where he could. Bruce comments, "But Stoics and Epicureans alike ... looked upon him as a retailer of second-hand scraps of philosophy, a type of itinerant peddler of religion not unknown in the Athenian market place."¹⁴ However, the narrator also brings to light the different tones of the two responses; the first being extremely negative and the second revealing perplexity and curiosity. Syntactically, the correlation of the clauses *καί τινεζ*

¹³ James W. Sire, *Naming the Elephant: Worldview as a Concept* (Downers Grove: IVP, 2004), 77.

¹⁴ F. F. Bruce, *The Book of the Acts*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans, 1988), 331.

... οἱ δὲ also implies different responses without requiring them to be opposite.¹⁵ Readers see that Paul is dealing with at least two perspectives.

The fact that Paul has the ability to hold his own in such “exalted” company speaks for itself, and the dialogue that follows reveals a development in the narrator’s characterization of Paul. The reader is already aware that Paul is well read, knowledgeable and articulate in Scripture. But now Paul is revealed as one who is well versed in the philosophies and writings of the time and evidences training in argumentation. Paul is clearly a full-fledged character in Luke’s narrative.¹⁶ However, his interest in debating with the Athenians is not to amass even more knowledge of their philosophies but rather to correct their wrong thinking by revealing to them the truth of God. His ideological mentality is thus clearly revealed.

His interaction with them is so engaging, his teaching so new and strange that they are curious to know more. The narrator inserts an editorial comment in verse 21. He provides the readers with an important context relating to the characterization of Paul’s antagonists; namely that the people of Athens loved to hear new things, spending most of their time sharing new ideas. This gives Paul an opportunity to share more about his God and the implications of Christ’s resurrection in the Areopagus. The Areopagus played a crucial role in Athenian life. Not only was it the town hall, housing magistrates and allowing business and justice to be conducted, it was also a meeting place for learned men, providing a forum for the exchange of ideas. No new gods could be admitted without the approval of this court. Faber notes that the court was probably still active in Paul’s time, investigating homicides as well as moral and religious matters. Some scholars even argue that this text reflects that Paul was on public trial and is his defense before the city councilors.¹⁷ This is unlikely as, “In the proceedings there is nothing of a judicial type, no accuser, no accusation, and no defensive character in Paul’s speech.”¹⁸

Paul begins his address in an unexpected way, given his emotional response to the many idols. Rather than fly into a rage or even criticize them for their idolatry, he opts to commend them on their commitment to religion (v.

¹⁵ N. Clayton Croy, “Hellenistic Philosophies and the Preaching of the Resurrection (Acts 17:18, 32)”, *Novum Testamentum XXXIX* (1997), 23-24.

¹⁶ “A round (or full-fledged) character has many traits. A round character appears complex, less predictable, and therefore more real. A flat character has only one trait and seems one-dimensional.” Tremper Longman III, “Biblical Narrative,” in *A Complete Literary Guide to the Bible* (ed. Leland Ryken and Tremper Longman III; Grand Rapids: Zondervan, 1993), 91-92.

¹⁷ For the debate regarding formal trial or unofficial address, see T.D. Barnes, “An Apostle on Trial,” *Journal of Theological Studies* 20, 1969, 407-419; and C. J. Hemer, “The Speeches of Acts,” *Tyndale Bulletin* 40, 1989, 239-259.

¹⁸ William Ramsay, *St Paul the Traveller and the Roman Citizen* (Grand Rapids: Baker, 1980), 243.

22). The narrator presents Paul as one who has spent his time in Athens well, observing the people of the city and taking note of what they profess. His comment opens up avenues of communication and sets the tone for the rest of the speech, turning and moving the narrative forward in a new direction.

Paul makes clear the basis of his observation in the next verse. In his examination of the objects of their worship, he had stumbled upon an altar with the inscription, “To an unknown god.” Sources are not in agreement regarding this term. Historians indicate that the Athenians had many altars inscribed to the gods of Asia, Europe, and Africa - To the unknown god. The identity of the god is not relevant. What is relevant is that Paul focuses on this, using it as his springboard for introducing to them the true God. This clever technique legitimately fills their gap in knowledge regarding this deity and satisfies their curiosity for the new and the strange. His introduction also serves to effectively dispel any notion that he is introducing a new deity. Chrysostom says that Paul does this “in order to show that they have anticipated what he proclaimed.”¹⁹

1. Assumptions of Ultimate Reality

Paul begins his debate, appropriately, with a discussion of ultimate reality (v. 26). This is the starting point of any worldview, forming the foundation for everything else. Although the narrator does not flesh out the ideological dimensions of Paul’s opponents, a study of their respective historical contexts reveals a lot. Epicureans believed that while gods did indeed exist, they did not allow themselves to become involved in human events.²⁰ They were completely removed from humanity, living their lives in uninterrupted serenity. Since religion was regarded as a source of fear, banishing the gods was a means to attaining peace and a good life. In terms of their make-up, gods were themselves comprised of atoms, just like humans and animals, but their environment, being less turbulent, prevented them from being dispersed.²¹

Stoics, on the other hand, believed that the world had been created by Zeus, a power, not in the form of a human being but a force that permeates all things and unites them into one cosmos. This force, known as reason or *logos*, was viewed as immanent. Their worldview was monistic and materialistic pantheism. Stoics even saw God as material, being made out of a fine and subtle body known as *pneuma* (breath).²² Man’s goal was to live in agreement with nature, primarily through rational acceptance of whatever tragedy and triumph he encountered in life. While they had a monotheistic perspective,

¹⁹ Cited in *Ancient Christian Commentary on Scripture*, New Testament, Acts, ed. Francis Martin; vol. v; (Downers Grove: IVP, 2006), 216.

²⁰ Diogenes Laertius *Vit.* 10.123-24. Translation from the Loeb Classical library.

²¹ Anthony Kenny, *An Illustrated Brief History of Western Philosophy* (Malden, MA: Blackwell Publishing, 2006), 94.

²² Kenny, *An Illustrated Brief History of Western Philosophy*, 97.

Stoics did not discount other gods, but regarded them as “metaphorical expressions of the God at work throughout nature.”²³

The narrator presents Paul as being knowledgeable about this background, though this is not explicitly stated. Paul immediately identifies this “unknown god” with the creator God who is sovereign over all creation. He who is “Lord of heaven and earth” cannot therefore be contained in temples made with human hands. His language is rife with Old Testament terminology. He goes on to speak about the life giving power of this God who also supplies humanity with all things and who has no need for humankind, being the origin of all things. The narrator also reveals that for Paul, this ultimate reality is a personal, loving and just God, who is both immanent as well as transcendent. Any relationship with Him is based on the understanding that He is both separate from creation and present within it. He is not under external compulsion to act in a certain way. This personal God chose to reveal himself to mankind in a comprehensible way.

2. Assumptions About Anthropology

Paul now seamlessly weaves in his assumptions regarding anthropology. Paul recognized that man is the intentional creation of a divine being. Ironically, this includes them! This implies that he is of worth. Paul argues he is also in need of salvation provided through a man, Jesus Christ. The resurrection, as evidenced in Christ’s experience, is a reality and there is life after death. God is not only mankind’s creator, he has also determines their destinies. Mankind is created with a yearning for God. Augustine (354-430), spent years searching for *summum bonum*, the “supreme good,” the goal of human longing. Plantinga comments: “What Augustine knew is that human beings want God. In fact, humans want union with God. ... Until it is suppressed, this longing for God arises in every human soul because it is part of the soul’s standard equipment.”²⁴ Paul recognized this essential fact and that this longing expresses itself as idolatry in the absence of true revelation.

The narrative takes a surprising twist in verse 28. Paul states, “for in Him we live and move and exist ...” a line that is reputed to be the fourth line from a poem by Epimenides, the Cretan (c. 600 BC).²⁵ When Paul uses this phrase, it is not strange to the hearers’ ears – both pagan and Christian. After all, the Genesis 1:27-28 records God’s personal creation of mankind. Paul adds, “as even some of your own poets have said, ‘For we also are his offspring.’” For Christians then and now, this might seem almost jarring. Why would Paul need to defend God’s sovereignty over mankind by quoting pagan poets? After all, what does paganism have to do with Christianity? Does God need witnesses

²³ Johan C. Thom, “Stoicism,” in Craig A. Evans and Stanley E. Porter Jr. eds., *Dictionary of New Testament Background*, (Downers Grove: IVP, 2000), 1140.

²⁴ Plantinga, *Engaging in God’s World*, 6.

²⁵ Bruce, *The Book of the Acts*, NICNT, 339. The quatrain has been quoted in a Syriac version by the 9th century commentator, Isho’dad.

outside the Christian faith to validate his authority, his power, his very existence? To all these questions, Paul would give a resounding “NO!” However, and this is where Paul’s genius becomes most evident, Paul understood that in every human being there is the pretheoretical knowledge that a divine being exists and that he, in some fashion, is responsible for all of creation, mankind included. Moreover, this belief would be articulated in various ways within every society, ancient or otherwise.²⁶ Paul cleverly uses this as a springboard, taking his hearers back to their own poets, and their expression of the nature of human existence in relation to a divine being. These three words, the combination of which makes the statement particularly emphatic, form a triad, referring to the same essential reality. Paul’s use of this phrase indicates that mankind is utterly dependent on God for his existence.²⁷

The quoted line, “for we are indeed his offspring,” is from *Phaenomena* by the Stoic poet, Aratus. The first 18 lines, including the one Paul quotes, discuss the supreme god Zeus’ omnipotence and omnipresence. While ancient Greeks understood Zeus as the sky god, Aratus lends a Stoic flavor to his understanding. Faber points out, “It is a kind of pantheism which Aratus advances in these opening lines: the divine Reason permeates every facet of human endeavour ... Zeus must be praised at the start of his poem because this ‘world-soul’ controls the cosmos.” Zeus’ omnipotence is expressed clearly in these lines and mankind is understood to belong to the “race of Zeus.”²⁸

By citing one line, Paul does not agree with the context behind this poem. Rather, he uses the poem to point out that the Athenians had not only exchanged the glory of the immortal God for images resembling mortal man, but that they were also ignorant of the true God. Their assumptions about God were invalid. At the same time, the narrator brings in Paul’s assumptions about external reality already hinted at. Paul rejects any notion that the world came into being by chance. Rather, God created the world and everything in it (*creatio ex nihilo*). His interaction with the world is therefore on this basis.

3. Assumptions About External Reality

Epicurean assumptions of external reality were opposed to Paul’s. Matter was eternal, uncreated and without a divinely imputed purpose. They assumed that no deity created this world and *creatio ex nihilo* was impossible.

²⁶ Sire, *Naming the Elephant*, 77, points out that worldview has pretheoretical, presuppositional and theoretical aspects. The pretheoretical encompasses those things which we know intuitively and without which we cannot think at all. Presuppositions refer to those beliefs which, although reasonable, we cannot prove. The theoretical is influenced by both the pretheoretical and the presuppositional aspects, and consists of that which arises from the mind’s conscious activity.

²⁷ Mikeal C. Parson and Martin M. Culy, *Acts: A Handbook on the Greek Text* (Waco: TX: Baylor University Press, 2003), 340.

²⁸ Riemer Faber, <http://spindleworks.com/library/rfaber/aratus.htm> retrieved 10/13/2012
Last Updated: March 12, 2001 (With permission from Clarion Vol. 42, No, 13 (1993).

They held that everything existing was material. There was not a deterministic world but one where human beings had free will. "Since we are free we are masters of our own fate: the gods neither impose necessity nor interfere with our choices."²⁹

For Stoics, nothing was viewed as immaterial, not even the gods. "Nothing exists outside the world and its material principles; there is no spiritual world or world of ideas, ... hence the materialism of Stoicism."³⁰ The Stoic world, unlike Epicurean assumptions, was deterministic and the fates governed all of life. However, it was expected that mankind would live in accordance with Nature.

With the introduction of these lines of poetry, the narrator allows us further insight into Paul's strategy. He goes to the heart of their religion, their assumptions about, and conceptions of ultimate reality, anthropology and external reality and shows them to be false. In so doing, he destabilizes the very foundations of their faith, showing it to be nothing more than idolatry. When one's starting point has been carefully examined and shown to be false, logic and reason demand that everything else built upon it be discarded and a new foundation erected. Paul uses their own history, beliefs and knowledge to build his case thus ensuring that he has an audience for his message!

Having established a point of connection between his hearers and himself, Paul then goes on to explain the implications of being God's offspring. Naturally, if humanity stems from God, according to Paul's continued reason and logic, God cannot be like gold or silver or stone. In the phrase *χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου* ("an image formed by the art and thought of man" v. 29), the genitive *ἀνθρώπου* is a genitive of source, showing that man is himself the originator or the source of the divine nature. Even his syntactical construction reveals that Paul believes that it is ludicrous to suppose that this God who "births" all humanity can possibly be formed in the imagination of man and brought to visible form by shaping an image. Their assumption that gods can only be worshipped through temples, statues and altars is, in essence, false. Paul builds one thought upon another, as one might build a house, laying down the essential truths first and then, like a builder, adding on stone upon stone to build his case. His logic is irrefutable. In the midst of the surrounding idols, Paul argues that idolatry is ridiculous on the premise that mankind is the offspring of God.

4. Assumptions About Epistemology

What is the logical conclusion to Paul's argument? He declares that now mankind has moved beyond ignorance and received God's true revelation regarding himself (vss. 30-31, cf. Rom 3:25). This revelation must lead to repentance since their ignorance is no longer excusable. Knowledge of God here does not mean an intellectual exercise but rather, "it involves moral and

²⁹ Kenny, *An Illustrated Brief History of Western Philosophy*, 94.

³⁰ Thom, "Stoicism," DNTB, 1140.

religious responsibilities, and for lack of this knowledge, in the measure in which it was available to them, the hearers are summoned to repentance.”³¹ This is where Paul’s epistemological assumptions tie his entire argument together and bring it to a resounding close. Paul assumes that the basis for epistemology is God’s revelation to mankind: the general revelation, which is seen in the world around us and special revelation, which is through his Word, and even more importantly through his son Jesus Christ. He regards all truth as being from God, hence truth is objective. For Paul, faith and reason are complementary and must be used together to build a cohesive worldview.

Although the narrator does not allow us to see “behind the text” to the antagonists’ assumptions regarding epistemology, Paul is clearly aware of them. For Epicureans, epistemology was purely empirical and perception was viewed as the basis of all reason. Unlike Democritus, from whom he took over his atomism, Epicurus affirmed the reliability of the senses to provide accurate information. Kenny points out that Epicureanism believed that if one was misled about reality, the fault lay with the individual, genuine appearances having been used as a basis for false judgments.³²

Stoics believed that knowledge was gained empirically through cognitive impressions. Reason was a crucial tool in making decisions leading to a virtuous life. This is seen particularly in their perspectives regarding self-denial, a virtue that contributed to the highest end in life. Stoics believed that all passions had to be suppressed (*apatheia*). “The will must be directed to live in accordance with human nature *by obeying reason*.”³³ (emphasis mine)

Bringing in the Gospel, which in itself demands knowledge beyond the cognitive, Paul by providing the reason behind the injunction to repent. Certain judgment is coming. Paul declares the Gospel message in the last few words of his speech, pointing out that God appointed the Christ and that the proof of this was found in his resurrection from the dead. With the re-introduction of “resurrection,” the narrator takes us back to the thought in verse 18. He links the resurrected Christ with the sovereign God, showing that what Paul has been talking about is not a new deity, but one approved by God. Having heard the message that idolatry is unreasonable, they should now worship the true God who is not made of gold, silver or stone, a product of man’s imagination.

The narrator has already given the readers some insight into the Epicurean and Stoic assumptions regarding anthropology. Their skeptical comments about the resurrection are merely the tip of the iceberg. Epicureans denied the immortality of the soul, believing that death was final. They held that the human soul was made up of atoms, albeit smaller and subtler than those of the physical body, which at death, dispersed and ceased to be

³¹ Bruce, *The Book of the Acts*, NICNT, 341.

³² Kenny, *An Illustrated Brief History of Western Philosophy*, 94.

³³ Kenny, *An Illustrated Brief History of Western Philosophy*, 97.

capable of sensation.³⁴ As a consequence of this assumption, they believed that there was no future retribution. For Epicurus, the afterlife did not exist (since the soul was material and disintegrated at death) and hence there was no need to fear death or even the prospect of judgment.

What about the other “antagonists,” the Stoics? A major Stoic assumption was that the human mind and soul were made out of *pneuma*. The soul was not immortal but only existed until the destruction of the universe, at which time it was either destroyed or absorbed into the divine essence. Stoics had two views regarding the afterlife. There were those who believed that the soul enjoyed a limited existence after death while others denied this altogether.³⁵

Given this background, some of Paul’s listeners find the idea of the resurrection unbelievable, even ridiculous, and not worth listening to any further (v. 32).³⁶ It is likely that the Epicureans, given their assumptions about life after death, would have been in this group. However, others (the Stoics?) perhaps convinced by the logic of Paul’s argument but not ready to do anything practical about it at that point, desire to hear more.³⁷

So, having concluded his argument, Paul leaves them. But his interaction with them is not in vain, for from this very crowd God finds for himself those who choose to put their faith in him, both men and women. Those specifically named included Dionysius the Areopagite and a woman named Damaris.

As Paul debates with his opponents, he not only employs rhetorical skills but also bases his argument on certain assumptions that allow him to engage the culture of his opponents without ignoring it, dismissing it out of hand or even being absorbed by it. In this account, Paul clearly shows how an informed perspective based on logic and reason and embracing a cohesive worldview, is a powerful tool for engagement.

Conclusion

What principles and practical strategies can we draw from Paul’s example? What tools can be uncovered for the Christian leader? The foundational principle to be drawn from the above discussion is that Christian leaders in society ought to have the ability to articulate a truly biblical worldview. I define a biblical worldview as the orientation of the self to all of

³⁴ Diogenes Laertius, 10.124-5. Translation from the Loeb Classical library.

³⁵ Croy, “Hellenistic Philosophies and the Preaching of the Resurrection”, 32-36.

³⁶ The identity of the two groups goes beyond the scope of this paper, but it is worth mentioning that Luke phrases the statement of v. 32 to suggest that one group openly rejected the message while the other demonstrated sincere, if hesitant, interest. Croy, “Hellenistic Philosophies and the Preaching of the Resurrection”, 28.

³⁷ Croy argues, convincingly, that the literary features of the text probably support the idea that the contrasting responses of derision and curiosity described here by Luke were those of the Epicurean and the Stoic listeners respectively. Croy, “Hellenistic Philosophies and the Preaching of the Resurrection”, 38.

life, that under girds the expression of our identities as redeemed human beings in relationship with God and others, which expression, primarily embodied through behavior, is consistent with the biblical metanarrative in all its aspects.³⁸

A biblical worldview is informed and shaped by biblical values. An indispensable tool in helping to improve worldview is study of the Bible and theology. Biblical instruction is crucial because it provides the content on which worldview is built. Acquisition of correct doctrine is necessary if one's worldview is to be consistent with the biblical metanarrative. In addition, biblical hermeneutics would be extremely beneficial in building crucial skills for engaging in discussion. This would be of great help in making the Christian leader more relevant in a rapidly changing world.

Christian leaders must have an informed understanding not just of their faith but also of the culture in which they find themselves. Even the Qumran community understood the need to know their scriptures and to live out their faith with integrity. Christian leaders must go beyond this to become students of their culture as well. The theme of the Nairobi, October 2012 ICETE conference, "Rooted in the Word, Engaged in the World," aptly reflects this. However, one must understand not only the "local" culture, but also global culture. Only by being "culturally astute" and allowing scripture to be the guide can a Christian leader truly transform society.

Finally, Christian leaders must learn to use faith and reason in balance to engage the culture. While some might argue that reason and faith are diametrically opposed, this is a false belief. Rather, they complement each other, and when developed in the right way, are invaluable tools in developing Christian maturity.³⁹ One of the most significant changes today is the shift to a knowledge-based society. Knowledge is the primary production resource and current national initiatives such as Kenya's Vision 2030 are being taken seriously. As Paul demonstrates so effectively in his speech, Christian leaders need the capacity to shape policy and address societal issues through the right kind of knowledge development. They must examine the assumptions that they encounter in their lives and submit them to the unchanging, authoritative Word of God. Training in critical and creative thinking and argumentation are beneficial in building crucial skills for engaging in discussion with members of society, particularly if those members are themselves highly qualified in their own areas of expertise.

³⁸ This definition borrows some aspects from Sire, *Naming the Elephant*.

³⁹ For more see J. P. Moreland, *Love Your God with all you Mind: The Role of Reason in the Life of the Soul* (Colorado Springs, CO: Navpress, 1997), and Norman L. Geisler and Ronald M. Brooks, *Come Let us Reason: An Introduction to Logical Thinking* (Grand Rapids: Baker, 1997).

Engagement provides the most appropriate balance between one's faith and the culture in which one lives. However, engagement with the world must be done with caution. Part of the goal of Christian leadership is "to test the spirits." Christian leaders must *discern* the spirit of our age but not absorb it like the Israelites, or reject it like the Qumran community. Their worldview, like Paul's, must be so impacted by Christ that it shapes all aspects of their lives – both private and public – allowing them to engage others with wisdom.

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Effective Mentoring and Its Implications for Student Personal and Professional Development

By Julius Muthengi

Introduction

We begin our discussion by defining the term 'mentoring'. Mentoring is a personal developmental relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or a less knowledgeable person. Rather than providing ad hoc help or just answering occasional questions, true mentoring is about an ongoing relationship of learning, dialogue, and challenge. The person who receives mentorship may be referred to as a protégé (male), a protégée (female), an apprentice, or in recent years, a mentee.¹

Mentoring is a process that always involves communication, and is therefore relational in nature. It is a process for the informal transmission of knowledge and has a social, capital, and psychosocial support element perceived by the recipient as relevant to work, career, or professional development.² Mentoring involves informal communication, which is normally face-to-face and which occurs over a prolonged period of time. Such communication is between a person who is perceived to have greater relevant knowledge, wisdom, or experience (the mentor) and a person who is perceived to have less (the protégé).³

Student mentoring and academic advising go hand in hand. Lecturers engage in helping their students in both learning and advising. The advising can either be geared toward enhancing the student's academics or career. In academic advising, the lecturer helps the student to become competent in his/her academic work. Research and writing are areas in which academic mentoring and student advising are also relevant. The mentor can also advise on the career prospects in the discipline the student is pursuing.

Central Thesis

In Christian higher institutions, mentorship should essentially play a vital role. This is due to the fact that these institutions have ideals that warrant the building of strong relationships and integrity. The bulk of the ongoing academic exercises in such institutions are Christian Ministry oriented, and hence Christo-centric. The fundamental reality of Christian ministry is that all

¹ Barry Bozeman and Mary K. Feeney. *Toward a Useful Theory of Mentoring: A Conceptual Analysis and Critique*. <http://aas.sagepub.com>. pp. 721-722. From: http://www.andrews.edu/sed/leadership_dept/documents/toward_a_useful_theo.pdf. Accessed on 13th Oct 2012.

² Bozeman and Feeney, *Toward a Useful Theory of Mentoring*, pp. 722-724.

³ Bozeman and Feeney, *Toward a Useful Theory of Mentoring*, pp. 722-724.

should be to the glory of God. With this in mind, academic exercises are pursued on the premise of a balanced approach of scholarship and practical application. The spiritual element plays a key role in the scholastic endeavors and exercises in the university.

It is worth emphasizing that Christian ministry is different from other careers because among other virtues, good character, setting good moral example and role modeling are given priority. Mentorship is therefore important because of the nature of work that both the lecturers and the students do. The lecturers are practitioners in their fields of study. They not only impart knowledge, but are also expected to practice what they teach. In this respect they are involved in practical ministries. With this reality in mind, role modeling, mentoring and advising are of paramount importance.

In preparation for Christian ministry, scholarship is an area which necessitates that the university becomes a center of excellence in Christian scholarship. The spiritual dimension of scholarship cannot be ignored, since the Scriptures affirm and reaffirm the importance of study. The Apostle Paul advised young Timothy to study and show himself a workman who needed not to be ashamed, but one who rightly divides the Word of truth (2 Timothy 2:15).

Mentoring in Scholarship

Mentoring is an important aspect in scholarship. This paper examines important aspects of mentorship in a scholarly environment, namely, why become a mentor, the work of a mentor, and some guidelines of mentorship. The question of why one should become a mentor is one that is often ignored by many people who aspire to be mentors. There cannot be successful mentoring if this question is not answered adequately.

The Reasons for Being a Mentor/Benefits of Mentoring

In order for a mentor to fulfill the intended goal/purpose of mentoring, it must be as integral a part of the institution as teaching, research and publication. It is for the same reasons that the benefits are for both students and mentors, as it advances the scholastic discipline, ensuring the quality and commitment of the next generation of scholars.⁴ Areas in which mentoring benefits students are as follows: supporting their advancement in research activity, conference presentations, publication, pedagogical skill, and grant writing.

It is worth noting that experiences and networks that mentors help students to accrue are important because they improve the students' prospects for securing professional placement. The knowledge that someone is committed to their progress and can give them solid advice and advocacy,

⁴ The Regents of the University of Michigan, *How to Mentor Students: A Guide for Faculty*. <http://www.rackham.umich.edu/downloads/publications/Fmentoring.pdf>. p. 6. Accessed on 13th October, 2012.

can help to lower stress and build confidence. Both constructive interaction with a mentor and participation in collective activities help the student understand his/her field of study and its practical application in real life situations. Mentors are rewarded in an abundance of ways. Students keep the academic mentor abreast of new avenues of knowledge and techniques, and apprise him/her of promising opportunities for research.⁵

It should be pointed out that a faculty member's reputation rests in part on the work of his or her former students, i.e. sending successful new scholars into the field increases professional stature. Furthermore networks provide enrichment in this kind of relationship. Helping students make the professional and personal connections needed to succeed will greatly extend the faculty member's circle of colleagues. Word gets around about who the best mentors are, so they are usually the most likely to recruit and retain outstanding students. It is personally satisfying to the mentors. Seeing one's students succeed can be as rewarding as a major publication or significant grant.

Effective mentoring advances the discipline because students often begin making significant contributions long before they complete their studies. Such students are more likely to have productive, distinguished, and ethical careers that reflect credit on their mentors and enrich their discipline. Effective mentoring helps to ensure the quality of research, scholarship and teaching well into the future. The significance of the above point cannot be overemphasized.

The Role of a Mentor

The mentor's responsibilities extend well beyond helping students learn what is entailed in the research and writing components of the institution's curriculum. Therefore, mentors should socialize students into the culture of the discipline, clarifying and reinforcing, principally by example, what is expected of a professional scholar and practitioner.⁶ Modeling of professional responsibility, overseeing professional development and encouraging the effective use of time are important pillars in the work of mentoring. A mentor must ensure that they are his/her priority in academic mentoring.⁷

The key role of a mentor is well captured in the following statement:

⁵ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 7.

⁶ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 8.

⁷ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 8. For more details on this issue, see www.tbs-sct.gc.ca/pubs_pol/hrpubs/tb_856/agtms-eng.asp. "A Guide to Mentoring Students. Treasury Board of Canada". Accessed on July 2, 2013. In this document a mentor is presented as a motivator and counselor to the students. His/her responsibilities include: helping students set long term goals and short term learning opportunities; enabling students acquire knowledge in communication, critical thinking, responsibility, flexibility and team work; helping students know their areas of strengths and weaknesses, providing guidance on academic and personal matters.

It is crucial that the mentor conscientiously act with integrity in every aspect of his or her work as teacher, researcher and author. Students must see that their mentors recognize and avoid conflicts of interest, collect and use data responsibly, fairly award authorship credit, cite source materials appropriately and use research funds ethically ... never compromising the standards that bestow validity on the discipline is essential to the profession.⁸

In overseeing professional development, mentors should help students to become full-fledged members of their profession and not just researchers. Mentors should work with the student in developing schedules and meeting benchmarks. Sharing techniques and practices that have been useful to others is important in mentoring. It is important however, not to insist on them, since that is not the only way to accomplish the goal. The mentor should help the student to blaze his/her own trail, and devise a plan that keeps them on it.⁹

Thus the role of mentor is crucial in the development of the professional and personal life journey of the students.

Guidelines for Mentors

There should be clarity of communication about the mentoring relationship. Transparency about the mentor's expectations in both form and function of the relationship is important. Particular attention to boundaries, both personal and professional, and respect going both ways should be clearly stated and enacted.

Mentors should be guided by principles that enable them to effectively mentor students. Mentors should keep track of their students' progress and achievements, setting milestones and acknowledging achievements.¹⁰ A mentor should let the students know that he/she wants them to succeed. Creating opportunities for them to demonstrate their competencies is of paramount importance especially where the mentor identifies the student's area of competence and gifting.

A mentor should use concrete language to critique students' work. When he/she communicates with students, the communication must be timely, clear, and above all, constructive. Critical feedback is essential; however, it will only be effective if it is positive affirmation wherever necessary, praise when deserved. Students should be encouraged to try new techniques, expand their skills, and discuss their ideas - even those they fear might seem simple or unworkable. Allowing the students to make mistakes and learn from their failures will encourage them to continue learning.¹¹

⁸ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 8.

⁹ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 8.

¹⁰ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 9.

¹¹ Regents, University of Michigan, *How to Mentor Students: A Guide for Faculty*. p. 9.

A mentor should provide support in times of discouragement and success. Good mentoring warrants that a mentor helps those in need of help, without necessarily being asked, wherever he/she can. It is important for the mentor to show understanding, especially when a student lags behind in their work. Gently interrogating and patiently probing, as opposed to drawing hasty conclusions and using vague generalizations, can reveal an area of need. The student is helped accordingly. A mentor should let the students know that they can interact even when their conversation is non-academic. Mentors should be approachable. A mentor should be open enough to tell students what he/she has learnt from them. This makes them realize they are potential colleagues. It is also important for mentors to involve students in professional conferences where they can present research papers. Journal editing activities and professional research opportunities can also be helpful in the professional growth of the students.

Spiritual Mentoring Model

A spiritual mentoring model is an important component of mentoring that is relevant in the scholarship endeavours of International Leadership University, Kenya. Attraction, Relationship, Responsiveness and Accountability are aspects in which the spiritual mentoring model thrives. Attraction begins when either a mentor or mentee pays attention to the other. Spiritual mentoring begins when both the mentor and mentee are aware of themselves and are ready to accept each other the way they are.

Moreover, spiritual mentoring is understood as “a triadic relationship between mentor, mentee and the Holy Spirit, where the mentee can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom authority”.¹² The point of interaction in the relationship is the work of the Holy Spirit, the real mentor. It is similar to Paul’s statement, that he planted, Apollos watered but God gave the increase (1 Cor. 4:6). Both mentor and mentee need to be conscious of the role of the Holy Spirit and give Him room to operate in the relationship. In such a relationship a mentee is described as “one who desires spiritual growth and maturing, one who is vulnerable in sharing intimate issues of life, one who is responsive and respectful to the directives of the mentor”.¹³ Unless a mentee has the overall goal of maturity in Christ and is willing to pay whatever price it will cost for the achievement of such a goal, the relationship cannot be sustained. Paul, who was essentially mentored by Christ like the original apostles, was focused on attaining maturity in Christ. He echoed this intense desire to know Christ and was willing to suffer any personal and earthly loss to achieve this noble goal (Phil 3:7-14). When mentees are willing to make the due sacrifices in spiritual mentoring they can be freed from “the limits of self

¹² Celestin Musekura and Faustin Ntamushobora, *Mentoring: A Remedy for the Leadership Crisis in Africa*. Nairobi: ALARM, 2004, 17.

¹³ Musekura and Ntamushobora. *Mentoring: A Remedy ...* 17.

fulfilment” and discover the joy of living for others in Christ.¹⁴ It goes without saying that, a higher level of sacrifice is expected of the mentor in order to see results in his/her mentee. Paul lived at this level when he told his mentees, the Corinthians, “I will very gladly spent and be spent for you” (2 Cor 12:15). He was willing to make all the necessary sacrifices to help them mature in Christ.¹⁵

Mentoring must be nurtured through relationship building. Through the practice of friendship and hospitality, trust and intimacy in mentoring is built. Spiritual mentoring as a relationship of trust and emerging intimacy is predicated upon a friendship shared with one another and with the Lord Jesus Christ.¹⁶ A mentor should courageously share his/her vulnerability with the mentee by offering to discuss life experiences. Experiences both negative and positive should be shared with integrity and confidence, since trust has already been established. Hospitality marked with nurture, growth and refreshment with occasional eating together is important in this kind of mentoring.

In spiritual mentoring, it is incumbent upon the mentee to remember the importance of submissiveness. Submissiveness in spiritual mentoring is not heartless, blind obedience to the mentor, but rather to the Lord Jesus Christ, whom both the mentor and mentee are seeking to please.

Accountability plays a key role in spiritual mentoring. The mentee gives feedback of progress of growth, which would include challenges as well as triumphs. The mentor also should seek to listen to the mentee without judging, but patiently understanding and helping where needed. The mentor is expected to help and encourage the mentee without destroying the confidence bestowed upon him/her by the mentee. In light of the foregoing, mentoring, academic advising and discipleship cannot be overemphasized.

Biblical Mandate for Mentoring

There is a clear biblical mandate on mentoring in both the Old and New Testaments. In the Old Testament for instance, Moses and Joshua, Samuel and the school of the prophets, Elijah and Elisha, and Elisha and the sons of the prophets, illustrate successful mentorship. In the New Testament, the Lord Jesus Christ and the apostle Paul are good examples of effective mentorship. It is beyond the scope of this paper to exegete and deeply analyze the relevant biblical passages. However, a few of these texts will be highlighted below.

¹⁴ Bill Hull, *The Complete Book of Discipleship*. Colorado Springs: NavPress, 2006, pp. 214-216.

¹⁵ Allen Haddian, *Discipleship: Helping Other Christians Grow*. Chicago: Moody Press, 1987, pp. 94-97.

¹⁶ Mark Koo Yoon, *Mentoring For Effective Cross Cultural Ministry: A Case Study Among The University of Nairobi*. M.Th. Thesis, Africa International University, July 2011.

Moses and Joshua (mentor and mentee) aptly illustrate a successful mentoring partnership. Moses demonstrated the wisdom of a mentor by deciding to delegate an important task (Exodus 17:9). He placed one of his soldiers, Joshua, in command of a battle against the Amalekites over a water dispute. In making this decision, Moses demonstrated trust in Joshua's leadership potential. He opened the way for an ongoing relationship and teamwork. This was the first time Moses (mentor) asked someone else to lead an attack, one of many that Joshua (his mentee) would command.¹⁷

Moses continued to offer Joshua opportunities to develop, which included being among the 12 spies (Numbers 13:8) and at the special tent of meeting (Exodus 33:11). Moses affirmed his mentee by commissioning Joshua in the presence of the people of Israel (Deuteronomy 31:7-8). He gave Joshua public recognition for the lessons he learned.¹⁸

It is fitting to get an overview of the relationship between Moses and Joshua, in order to gain a further understanding of that mentorship. Before the assignment to smite the Amalekites, Joshua was unknown in the Biblical account and this becomes his first mention in the Pentateuch.¹⁹ Nevertheless, the manner in which he is introduced suggests that both Moses and the people were already familiar with him. Or how could Moses tell him to choose men and lead them in the war against Amalek unless Joshua was fairly trusted by him as well as the men he was asked to select? For Joshua to obey Moses as he did and for the people to obey Joshua in turn, confirms the assumption that his mentoring relationship with Moses had been going on for a while. In Moses and Joshua we see a mentorship initiated in the Old Testament whose purpose was service oriented.²⁰

Hull gives us much insight into what he refers to as 'the concept of Moses and Joshua' contending that it was the premier mentoring relationship in the history of Israel. He affirms that their relationship lasted the longest, manifesting itself in five characteristics in which humans need to grow and develop.²¹ First is in relationship to nurture which is depicted by Moses taking Joshua as his aide when he went up to the mountain to meet God. In fact this appears to be the beginning of their interaction and Joshua's service by Moses' side. The uniqueness of this longevity, which spanned more than thirty years, may be telling in the length of time it takes to train effective leaders. A second characteristic is apprenticeship for competence. By being with Moses,

¹⁷ Enrichment Journal.ag.org / Moses and Joshua Succession. Accessed on 17th October 2012.

¹⁸ www.scottwood.org. Sons of the Prophets/html Accessed on 17th October 2012.

¹⁹ Walter Elwell. ed., *Baker Commentary on the Bible*. Grand Rapids: Baker Book House, 2005, p. 52.

²⁰ Michael J. Wilkins, *Following the Master: Discipleship in Steps of Jesus*. Grand Rapids: Zondervan, 1992, p. 68.

²¹ Hull, *The Complete Book of Discipleship*, pp. 56-57.

Joshua was exposed to many personal and organizational crises through which he observed and learned how to lead difficult people in challenging times. It is interesting to note that Joshua was exposed to Moses' weaknesses, strengths, doubts, anger, and cries. Accountability for tasks was the third characteristic. The task of leading Israel into the land involved much administration that rested mainly on Joshua who came to be known as Moses' servant. A fourth characteristic is submission for shaping. Though Joshua faced much pressure from the people to go along with them and dissent, he chose to be faithful both to God and Moses. Notable times were: when Aaron and Miriam rose up against Moses, when the people demanded meat rather than manna, and when the ten spies rebelled against going into the land. Finally, the fifth characteristic is 'wisdom for decision making.' Joshua was chosen by God but trained by Moses. He learned much wisdom from Moses and God that he used to lead the children of Israel to the land of Promise.

Joshua's relationship with Moses as a mentee was long stretched and etched in running many errands as his minister. It was mentoring through being with God in communion, both on the mountain and in the tent (Exodus 24:13-14; 32:17-18; 33:11), leading Israel to war, being part of the spies to survey the land among other things.

The prophet Samuel organized the prophets into a society for common instruction and edification. He established schools for the prophets, where men were trained in things pertaining to holy office; the students were called the sons of the prophets. Samuel was the leader of the school in Ramah (1 Samuel 19:20). From the description of the school of prophets, mentorship took centre stage where Samuel mentored the young men who came to study in the school of prophets.²²

Elijah is another biblical example of mentorship. The narrative found in 2 Kings 2:1-11 illustrates this fact. From the narrative, Elijah the mentor and Elisha the mentee had a good relationship in which Elisha admired Elijah and wanted to inherit his mantle. The trust and goodwill that Elijah had towards Elisha warranted him to ask what he could do for him. A good mentor is honest, and does not hide the truth. This aspect comes out clearly in the narrative, when Elisha sought the double portion of Elijah's power. Elijah acknowledged that it was a difficult thing he was asked; nonetheless, he did not become evasive nor did he hide the truth as he knew it.

The willingness of Elisha to follow Elijah serves as a good illustration of how a mentee should respond. Elisha was humble enough to follow Elijah wherever he went. He was patient enough not to give up or grumble. Elisha received a double portion of Elijah's spirit after he was taken up to heaven. Elisha became a mentor to the sons of the prophets. His relationship with the sons of the prophets reveals another characteristic of mentors. The narrative

²² www.scottwood.org.Sons of the Prophets/html.

in 2 Kings 6:1-7 reveals Elisha's caring attitude towards the sons of the prophets. His willingness to accompany them to the Jordan portrays him as a mentor who was willing to identify with his mentees.²³

The eventual recovery of the ax head upon its fall into the river continues to portray him as a caring mentor. Upon the cry of one of the sons of the prophets about the axe head falling in the river, Elisha was alive to the fact that the loss of the axe would have negative ramifications. He had to act and save the situation. It therefore follows that good mentors are those who identify with their mentees.

In the New Testament, the Lord Jesus Christ becomes the supreme model of mentoring. He mentored the twelve apostles who would later become great evangelists. He appointed them so that they might be with Him, and then go out to preach. He (being divine) and they (being frail and weak men) shows he had trusted them to do the work he had ordained for them to do. Their spending time with Him would make them knowledgeable and efficient. Christ mentored and taught by example, hence being very efficient. He believed in them in that there is nothing He withheld from them that would help them to become efficient and competent servants of God.

Let us look at some specific cases that show the mentorship of our Lord Jesus Christ. Though the relationship of Moses and Joshua is taken to be the premier mentoring relationship in the history of Israel, the one of Jesus Christ and His apostles exceeds any in the entire biblical and human history. The Lord's Prayer, the washing of the apostles' feet, the feeding of the five thousand and the sending of the seventy (two) are just few of the numerous mentoring incidents.

Concerning prayer the Lord taught both by example and word. What we refer to as the 'Lord's Prayer' cannot suffice to demonstrate Jesus' mentorship in the area of prayer. However, together with Jesus' prayer for the church in John 17, it gives us a relatively large portion of writing to learn from. The Lord's Prayer recorded in Matthew 6:5-13 and Luke 11:1-13 should be studied together due to their complementary nature. From Luke's account we can deduce that either the disciples were with Jesus as He prayed or they found Him praying, prompting them to ask Him to teach them to pray. Jesus mentored them by praying with them. It was from His practical example of praying that He was able to teach them the theory or theology of prayer.

The prayer contains two parts: the form of prayer and aids to faith in God that lead to perseverance in prayer.²⁴ Prayer as a form is what Jesus taught His disciples, including the prayer format that comprises general headings under which all special petitions may be comprehended. In this case Jesus

²³ This is inferred from 2 Kings 2:1-11.

²⁴ Alexander Balmain Bruce. *The Training of the Twelve*. Connecticut: Keats Publishing, Inc., 1979, pp. 55-68.

was mentoring them into the major aspects of what should constitute their prayers. He actually gave them a framework. This is important in mentoring where the mentor can set both theoretical and practical teaching, sharing certain frameworks or parameters as to what his/her mentee should do. When it comes to aids to faith Jesus set the stage by emphasizing the Father's willingness and commitment to answer prayer. In the Luke account of the Lord's Prayer Jesus used the analogy of the son asking for bread, fish or an egg from his earthy father. The earthy father's readiness to give what his son asked is compared to our heavenly Fathers' willingness and generosity in granting His children's requests. Leaving aside the Lord's prayer, other areas in prayer in which the Lord mentored the disciples was when He showed them the need to pray before choosing leaders (Lk. 6:12-13); asking the disciples Peter, John, and James to accompany Him for an overnight prayer meeting on the mountain where He was transfigured (Lk.9:28-32); and taking the disciples to pray with Him as He faced His greatest hour of temptation in the garden of Gethsemane (Matt. 26:36-44). In reference to the prayers on the Mount and in the garden the attendance of Jesus' three confidants, Peter, James, and John, significantly points to the similarity of the two occasions in their focus on the cross. Jesus took the three that He might not be altogether "destitute of the company and kindly sympathy" as He walked through the valley of the shadow of death and felt the horror and loneliness of the situation.²⁵

Humility was a great characteristic of Jesus Christ that He also wanted to form in His disciples. Among the many ways Jesus taught this noble virtue was His washing the feet of His disciples recorded in only one gospel, John 13:1-20. He demonstrated humility by proceeding to wash the feet of the disciples which was, in the mind of the apostles, especially Peter, a very condescending act not befitting their master. Jesus used the act to mentor His disciples in the area of servant hood. He taught the virtues of meekness and brotherly kindness by precept and example, by symbolic act, and added word of interpretation.²⁶ He mentored them into servant hood by becoming the menial of the household and became a pattern of humility requiring His disciples to copy Him. The act of taking the basin and towel as a king and proceeding to wash the lowly feet of the disciples was a unique mentorship lesson of humility that mere human words could not communicate.

The feeding of the 'five thousand plus' multitude is one case that presents to us an insight into the way Jesus mentored His disciples as it relates to miracles. Considering that the story is among the few miracles recorded in all the four gospel accounts (Matt. 14:14-21; Mk. 6:34-44; Lk. 9: 11-17; Jn. 6:5-15), its importance cannot be overstated. Our interest is in how the incident is used as a lesson in mentoring.

²⁵ Bruce, *The Training of the Twelve*, p. 192.

²⁶ Bruce, *The Training of the Twelve*, pp. 341-355.

In the first place Jesus shows concern for the multitudes and wants to pass the same concern to the apostles. The level that Jesus involved the disciples in the matter was very high. He told them He did not want to send the people away hungry lest they faint. Ngewa notes that Jesus involved two of His disciples, Philip and Andrew, by asking them to do something. The failure of the two to get a solution did not make Jesus expel them from the school of discipleship.²⁷ Jesus' deep concern for the multitude's physical needs as opposed to the disciples' insensitivity was in itself a mentoring lesson in attitude. What is needed so much to bring change in life is change of attitude, which we may refer to as a mental shift. For Jesus, attitude shift was the paradigm that he desired His disciples to experience.

As Jesus challenged them to do something their faith awoke and they began to think. One of the apostles, Andrew, discovered a young boy with five loaves of bread and two fishes. Jesus further mentored them by receiving the food and presenting it to the Father in a prayer of thanksgiving and blessing. To the disciples Jesus was telling them that whatever they possess, it must be surrendered to God thankfully. Having blessed the food He further mentored them by allowing them to serve the people. Surprisingly to them all, the more than five thousand people ate and were filled with twelve baskets remaining. Interestingly, Jesus still continued His mentorship by asking the disciples to collect the remains so that nothing is wasted, thus emphasizing the need for good stewardship. The fact that the disciples were involved in the collecting of the twelve baskets serves as a clue that they were involved in the distribution".²⁸ Perhaps the greatest mentoring lesson is revealed in the Johannine account where Jesus escaped from the crowd when they wanted to make Him their king rather than waiting on God's appointment. Whereas the crowd's focus was on a physical, earthly kingdom, Jesus understood that "the timing of His rule was not to be dictated by human beings but appointed by God".²⁹ The message was that disciples should not let mankind glorify *them* as a result of the miracles or works that God does through them. An example of this lesson learned well is when Peter and Paul in separate incidents rebuked individuals who wanted to glorify them (Acts 3; 10; 14).³⁰

The Apostle Paul illustrates the importance of mentorship. Having succeeded in planting churches, Paul believed that these churches needed leaders who were to continue with the work he had started. From him, mentorship and the principle of multiplication are well illustrated.

Among the apostles Paul is outstanding in the matter of mentorship. We cannot say that the other Early Church apostles and leaders were not involved

²⁷ Samuel M. Ngewa, *The Gospel of John: A Commentary for Pastors, Teachers, and Preachers*. Nairobi: Evangel Publishing House, 2003, pp. 102-104.

²⁸ Ngewa, *The Gospel of John*, p. 103.

²⁹ Ngewa, *The Gospel of John*, p. 101.

³⁰ This inferred from Acts 3; 10; 14.

in mentoring ministries. What we need to acknowledge is that based on the New Testament records there is much evidence that links Paul and other disciples in some prolonged mentorship relationship. The reason may be because more than half of the book of Acts gives the account of Paul's church planting ministry and a substantial part of the New Testament Epistles are credited to Pauline authorship. It is still safe to assume other apostles like Peter, John, and James whom even Paul acknowledged as pillars of the Jewish wing of the church (Gal. 2:7-9), must have been involved in mentoring. No wonder people like Barnabas, Silas, and the seven leaders of Acts 6:1-6 are among notable products of such a relationship.³¹

Let us now examine Paul's mentor-mentee relationship with Timothy. Readers are for the first time introduced to Timothy in the Bible in Acts 16:1-3 when he joined Paul and his team that comprised of Silas and the writer of Acts who refers to himself and the team as "we" (Acts 16:10). As Joshua was Moses' most distinct mentee, so does Timothy appear to be Paul's supreme protégé. This is evidenced by the special language Paul uses to refer to him such as 'my own son', 'my true son', 'and my dearly beloved son' (1 Cor. 4:17; 1 Tim 1:2, 18; 2 Tim 1:2). The relationship between the two reflects vast differences in terms of age and Christian life experience with Paul being at the far end of the continuum. Yet the level of transparency, submissiveness, parenthood, brotherhood, and comradeship experienced in this relationship is outstanding in mentorship.

Many scholars believe that Timothy was Paul's son in the faith based on the probability of his conversion during Paul's first missionary journey and his consequent mentoring that began to take shape when Paul recruited him in Acts 16:1-6.³² This hypothesis notes that when Paul recruited him he already had a good testimony among the brethren in Lystra where Paul had formerly planted a church (Acts 14:21-23). If this hypothesis is correct, we then have a situation where Paul selects one of his earlier converts who has a good testimony to begin a mentoring relationship. The idea of Timothy being a son to Paul in faith is reinforced by Paul's constant reference to him as his 'son'. Besides conversion, the matter of sonship was taken a notch higher when Paul assumed the responsibility of fatherhood in terms of nurture that included tender care and "special discipleship".³³

Timothy's acceptance of Paul's invitation to mentorship and his submission to Paul's request to circumcise him because of the Jews (Acts 16:3) marked the beginning of their long journey. Timothy had passed what could be considered as the first test where he was saying he was not going to live for himself but for others who are represented as "the Jews" for whose

³¹ This is inferred from Gal. 2:7-9 and Acts 6:1-6.

³² Elwell, *Baker Commentary on the Bible*, p. 908.

³³ Ajith Fernando, *Leadership Lifestyle: A Study of 1 Timothy*. Wheaton: Living Studies, 1985, pp. 13-15.

sake he was circumcised. This was a mental cultural shift manifested in a physical 'cut'. In cross-cultural interactions we refer to this as contextualization. Needless to say, as subsequent accounts in Acts (17:14-15; 18:5 19:22; 20:4) and Pauline Epistles show, Timothy adapted well and this mentorship climaxed in Paul saying that he had no one like him (Phil 2:20).

Paul's mentoring of Timothy was mainly done through the setting of travelling together not only with him but with a team that Paul led. This is proved by Paul's charge to Timothy to commit to faithful men the things that he had heard from him among many *witnesses* (2 Tim 2:2). These witnesses are likely to be members of this team that accompanied Paul and were taught by him. This preparation was done over a long period through Timothy's intimate contact with Paul in which he was able to observe "Paul's life at close quarters" as Paul later noted (2 Tim 3:10).³⁴ The intimacy that characterized this mentoring is the price of deep ministry in which Paul made himself vulnerable to Timothy through Paul's exposure. The mentorship involved a gradual handing over of some of Paul's ministry. Apart from the regular traveling and ministering together especially in the second missionary journey, Paul left him with Silas to complete the work in Berea (Acts 17:14). Later on Paul sent Timothy on numerous missions where he represented him (1 Cor 4:17; Phil. 2:19-23). Finally, at the sunset of his ministry he charged Timothy for ministry (1 Tim. 5:21; 6:13-17; 2 Tim. 4:1-5).

Mentoring and the Principle of Multiplication

The apostle Paul illustrates mentoring and the principle of multiplication very well. His charge to Timothy (2 Timothy 2:2) corroborates this fact. In this verse, Paul is charging Timothy to transmit what he has taught him to men of integrity. Timothy is given a charge that he should continue teaching what he has received from Paul. The men, who are to receive the teachings, are to continue teaching to others. The passage demonstrates that mentoring should have a multiplication and multi-generational effect component in order for it to be both effective and complete.

Personal Examples of Mentoring at International Leadership University

I started my teaching ministry at International Leadership University (ILU), formerly Nairobi International School of Theology (NIST) in November 2000. During the last thirteen years, I have taught courses as well as mentored students from various parts of Africa. Over this period, I have mentored students both in formal as well as informal settings. The following examples illustrate my commitment to effective student mentoring in Christian higher education. These examples (limited to two due to lack of space) relate to specific students I have mentored over the years, though their names are not revealed for purposes of confidentiality. Thus, only designations appear in

³⁴ Fernando, *Leadership Lifestyle: A Study of 1 Timothy*, pp. 19-22.

examples cited below. These examples are particularly significant because my mentoring experience with these students has been the longest.

MN took four of my courses. During this time, we developed a close personal relationship. On numerous occasions, this student would follow me after class and raise further issues for clarification. Often he asked me to look at a rough draft of his research paper in order to get my feedback before he finalized it. I did my best to help wherever I could and consequently he produced a relevant and acceptable paper of good quality. During his time as a student, MN consulted me on academic, professional, ministry and personal issues. On several occasions, this student and others in the department of Missions interacted with me on how to plan mission conferences, designate themes for such occasions as well as identify possible qualified speakers. For over six years, I have involved MN in various research projects, ranging from updating several of my courses, research on relevant topics, and so on. In addition, we have on numerous occasions discussed current relevant social and theological issues in Africa. Since I believe that iron sharpens iron, I have initiated dialogue and discussion with MN on key issues in Intercultural and Theological Studies. Sometimes, I prepared an outline of these issues and asked for his feedback the same before finalizing the table of contents.

OP has been my mentee for approximately ten years. He took over four courses from me in biblical studies and intercultural studies. Of special significance is that one semester, OP was the only student who registered for one of my courses. I was therefore, privileged to teach him alone for fifteen weeks. He always submitted his assignments on time, which was impressive. This student consulted me in academic, personal and ministry related matters. Since his graduation several years ago, OP has been a close friend and colleague. In addition, like OP above, this man has worked closely with me in updating several of my courses under my supervision. We have also worked on several research projects. One major research project is currently ongoing, in which this gentleman has been working as my research assistant. For the last two years, we have been meeting once a month for updates on the progress made. This man indeed, has been continued to gain more skills in research development and I am privileged to be his mentor!

Summary and Recommendations

The paper sought to address the issue of mentoring and student advising. At the outset, key concepts were defined, namely, mentoring, roles and the work of mentors. The context of mentoring and student advising was considered, owing to the fact that most student advising is in the context of a scholarly environment, where students are engaged in rigorous academic exercises. The introduction dealt with definition of a mentor and what he/she does. The central thesis of the paper was highlighted. The thesis is that of mentoring students' personal, academic and professional development in a Christian university. The essence of the paper was highlighted in the central

thesis section. Mentoring in scholarship section had three components, which included the question of why one should become a mentor, the work of a mentor and guidelines for mentoring. These helped in relating mentorship in the context of scholarship.

The spiritual mentoring models section formed another part of the paper. Four important aspects that give life to spiritual mentoring were highlighted, albeit not in elaborate details. Attraction, relationship, responsiveness, and accountability formed the bulk that would buttress spiritual mentoring models.

Old and New Testament examples of mentoring were used to corroborate the Biblical mandate of mentoring. In The New Testament section, the examples of the supreme mentorship of Christ and the apostle Paul were treated specifically in the section about mentoring and the principle of multiplication. Personal examples of mentoring at International Leadership University by the author were also highlighted.

Recommendations

The recommendations in this paper will be based on the context of Christian higher education. The institutions in this category are involved in the task of teaching and training transformational leaders whose distinction and hallmark is integrity. This calls for thorough preparation through scholarship, research and practical application.

In light of the foregoing analysis, some recommendations are in order:

1. Students should be encouraged to participate in paper presentations and the university should consider setting a time where students from various departments would present papers for critique and further research.
2. Mentors should encourage their students to do scholarly outreach projects in the areas where the university is involved. It could be in organization of seminars and public lectures in areas of public interest.
3. Spiritual mentoring should go a notch higher where interaction is in not only discipleship and ministry setups, but also in fomenting of relationships that go beyond the university and academic environment.
4. Academic advising in thesis topic identification should be encouraged as early as possible. Academic mentors should encourage dialogue on possible areas of thesis research. The early identification is to enable research in new, unexplored areas that are related to the discipline the student is studying.

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Spiritual Formation of Christian Leaders

by Lois Semeye

Introduction

Spiritual formation of Christian leaders is paramount. It would be a contradiction for a Christian leader not to grow spiritually and yet lead people. A Christian leader must be a person of God before doing the work of God. However, the demands of leadership often draw leaders away from intimacy with God. A leader encounters many challenges in life, family, ministry or organization that may consume one's time, limiting time with the Lord. In order to avoid falling, the leader must purposefully and continuously seek intimacy with God, and consequently become an effective spiritual leader.

It is amazing how Christian leaders are in great demand. People look for meaning in life and they expect Christian leaders to have the answers. This translates into time and fatigue for the leaders. Yet these leaders must also take time for themselves. Leaders are surrounded by crowds and the crowds look to their leaders for direction, making it difficult to be alone. Leaders must learn how to get away from the crowds. However, leaders, perhaps due to ego, like to act as a superman and address all the issues brought to them. Consequently, they work many hours, justifying this as working for the Lord and yet losing intimacy with the Lord. Such leaders are in danger of falling into sin, thus becoming an ineffective Christian leader. In order to avoid this, a Christian leader must intentionally practice spiritual disciplines.

In this paper I will attempt to analyze what causes leaders to fall and suggest appropriate and relevant spiritual disciplines that help them to avoid becoming unspiritual. My list of causes will not be comprehensive but are chosen according to the spiritual disciplines discussed.

Christian leaders tend to undergo a process. They often start by learning the culture of the organization with great humility. In the second stage, they serve and even lead others spiritually. In the third stage, as the leaders settle in their positions, they begin to distance themselves from their followers. This is a dangerous sign that indicates growing pride. As a result, their fellowship with other believers is reduced. They become isolated, which leads them towards destruction as accountability diminishes. The demands on them increase and more and more they focus on 'working for the Lord', forgetting that being is more important than the unending activities of ministry.

The spiritual disciplines can help a leader stay on course. Spiritual disciplines are not a cure for spiritual apathy but can be a reality check. They help us connect with God if done rightly. Even Paul felt the need to be in right relationship with God and man. "So I strive always to keep my conscience clear before God and man" (Acts 24:16). Practicing spiritual disciplines helps

us obey the scriptures. Matthew 6:33 states, "But seek first his Kingdom and his righteousness and all these things will be given to you as well." One commentary on this verse states, "Jesus disciples are assured that all the necessary things will be given them by their heavenly Father".¹ When leaders put God first, their leadership shapes up according to God's ways.

Definitions

By definition, spiritual formation is the transformation process that occurs as one grows closer to the Lord and becomes and acts like Jesus. This is the shaping and nurturing of the Christian's inner being after the pattern of Jesus Christ. The indwelling Holy Spirit convicts and reshapes the believer's life. Spiritual formation is not by human works but is accomplished by God's grace. Our spiritual formation is not simply for our life but is also for others. Hence, a Christian leader should cultivate the virtue of living for others. Mulholland stated that spiritual formation is "a process of being conformed to the image of Christ for the sake of others".²

A Christian leader then leads others for their sake. This process of becoming like Christ is enhanced when we practice the spiritual disciplines. In the practice of spiritual disciplines we simply "apply the acts of will at our disposal in such a way that the proper course of action, which cannot always be realized by direct and untrained effort, will nevertheless be carried out when needed".³ It is a means of grace. Jesus practiced many of the disciplines when he was here on earth.

It is appropriate to define a Christian leader, but this is not an easy task as there are many definitions. Stuebing states that the Christian leader should be noted for a godly character that includes:

Personal character (self-controlled, disciplined, temperate sensible)

Relationship with others, especially one's opponents (peaceable, gentle, considerate)

Reputation with others, especially unbelievers (blameless, having integrity, above reproach, respectable).⁴

The leadership gives an organization its vision and mission and its ability to translate that vision into reality. For a Christian leader there are two realms to consider and integrate. These are *the spiritual realm* that is developed through increasing intimacy with God, and *the physical realm* that is sharpened by training in leadership skills and principles. The Christian leader must balance these two realms as emphasizing the physical above the

¹ Kenneth L. Barker and John R. Kohlenberger, *The Expositor's Bible Commentary: Abridged Edition: New Testament*, (Grand Rapids: Zondervan, 1994), 35.

² M. Robert Mulholland, *Invitation to a Journey*, (Downers Grove: IVP, 1993), 12.

³ Dallas Willard, *The Spirit of the Disciplines*, (New York: HarperCollins, 1988), 151-2.

⁴ Richard W. Stuebing, *Training for Godliness in African Theological Education*, (Ndola, Zambia: ACTEA, 1995), 19.

spiritual leads to disaster. Chuck Miller states, “The effectiveness of our leadership hinges on the degree to which we are abiding in Christ”.⁵

The Importance of the Spiritual Disciplines

It is of great importance that Christian leaders practice these spiritual disciplines because leaders are not exempt from spiritual attack. Indeed they are in even greater danger as they are tampering with the devil’s kingdom when they lead people into righteousness. The weapons to fight these battles are not weapons of the world. “For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds” (2 Cor. 10:3-4).

Christian leaders may experience warfare in numerous areas of their lives. These include immoral sexual behaviour where the temptation is great and yet it comes subtly and erodes the conscience. Another area might be bondage and oppression. This can be in the form of sexual perversion, violent temper, lying, alcoholism, hatred and the like. Christian leaders can be driven by pride as they see the number of followers they have at their command or even what they have accomplished. They may pursue power and prestige and thus shift the focus from God to themselves. This danger is expressed in 1Timothy 4:1, “The spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons”.

At the height of his career, the leader may ignore fellowship with others if he forgets that our Maker is a relational God who created us for fellowship. As the work of the ministry increases, it may also take precedence over the needs of his family, which results in conflicts and tensions at home. When the family does not relate well, the work also suffers and the leader may become more inhumane. The Christian leader becomes irritable and consequently his colleagues do not relate well with him. Productivity deteriorates, resulting in more tension. On top of that, many Christian organizations have limited financial resources so that when financial challenges increase, this results in more tension. The leader tries so hard to increase the cash flow, but if this leads to questionable Christian behavior, these attempts complicate the issue.

A leader’s enthusiasm and energy may lead him to close his mind to reason and also lead to a dogmatic pursuance of righteousness in certain areas of life while ignoring others. Christians thrive when growth is balanced in all areas of life. A Christian leader has no option but to take seriously the spiritual disciplines that define leadership. This training for godliness will lead to spiritual growth and a closer walk with God. However, no one can earn closeness to God. It is imperative that Christian leaders are committed to

⁵ Chuck Miller, *The Spiritual Formation of Leaders: Integrating Spirituality and Leadership Development*, (Camarillo, CA: Xulonpress, 2007), 82.

God's way. Otherwise there are too many problems on the way that can divert the Christian leader's mission and vision. "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Timothy 4:16). We can take "hearers" to include "followers". This command teaches that leaders must be on constant guard against falling into a sin that can easily destroy their ministry. They must adhere to the true faith and be consistently maturing. "Christian spiritual formation aims at mature harmony with Christ."⁶ Hence each leader should regard spiritual formation as a key area of his life.

The Disciplines Necessary for the Maturing Christian Leader

The spiritual disciplines discussed below are not a complete list, but if done well they will enhance a leader's intimacy with God. Miller stated, "Godly leadership is an extension of the leader's relationship with God".⁷ Adeyemo says, "They will be known for their character competence, courage, commitment and compassion".⁸ Christian leaders must strive for these character traits through the Biblical spiritual disciplines. However, Foster warns that, "The spiritual disciplines are an inward and spiritual reality and the inner attitude of the heart is more crucial than the mechanics for coming into the reality of the spiritual life".⁹ Foster lists 12 disciplines: meditation, prayer, fasting, studying (the inward disciplines); simplicity, solitude, submission, service (the outward disciplines), confession, worship, guidance and celebration (the corporate disciplines),¹⁰ though this discussion will focus on Meditation, Confession, Rest, Prayer and Fasting, Solitude, Self-Examination.

The Discipline of Meditation

Christian leaders are busy people, and meditation may seem like wasting precious time. Foster stated, "In contemporary society our Adversary majors in three things: noise, hurry, and crowds".¹¹ A Christian leader is always with people or doing things. One needs to take time for meditation otherwise other things will clog up one's time. The Bible states that meditation is important for one's success in life, "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful" (Joshua 1:8). Every leader likes to be successful. The dosage necessary for success is given in this verse. Leaders need to meditate on the Word on a daily basis despite the great demands that work, people and even family lay on the leader.

⁶ Evan B. Howard, *The Brazos Introduction to Christian Spirituality*, (Grand Rapids: Brazos Press,) 2008, 270.

⁷ Miller, *The Spiritual Formation of Leaders*, 64.

⁸ Tokunboh Adeyemo, "Leadership" in *Africa Bible Commentary*, (Nairobi: WordAlive Publishers, 2006), 546.

⁹ Richard Foster, *Celebration of Discipline*, (New York: Harper & Row, 1998), 16.

¹⁰ See the table of contents in his *Celebration of Discipline*.

¹¹ Foster, *Celebration of Discipline*, 33.

There are several examples of meditation in the Bible including: Isaac, who “went out to the field one evening to meditate...” (Gen. 24:63), and Psalm 1:2 which says of the blessed person, “his delight is in the law of the LORD, and on his law he meditates day and night”. Leaders need to be blessed people and so must take time to meditate on the word. The psalmist chose to meditate - “May the arrogant be put to shame for wronging me without cause; but I will meditate on your precepts” (Ps 119:78). Meditation on the Word should help leaders forego retaliation against those who wrong them. Such things are bound to happen and the leader’s response is critical.

Meditation is a way of life. It helps us become organized, more focused in life. In meditation, we gaze on and long for Christ. In the presence of God, we are changed. This happens as we personalize the Bible’s message and consequently, our spiritual life thrives. Christian leaders become effective because they have learnt to wait on the Lord and do what He wants them to do. The Bible records a disastrous an example of leaders/prophets who prophesied without first listening to God. Jeremiah 23:21-22, “I did not send these prophets, yet they have run with their message; I did not speak to them, yet they have prophesied. But if they had stood in my council, they would have proclaimed my words to my people and would have turned them from their evil ways and from their evil deeds.” The Lord stands against Christian leaders who “do their own thing” instead of listening to God.

The Discipline of Confession

Confession is a discipline as we can choose to confess or not. For Foster, confession and forgiveness are realities that transform us. Without the cross the discipline of confession would be only psychologically therapeutic. But it is so much more. It involves an objective change in our relationship with God and subjective change in us.... means of healing and transforming the inner spirit.¹²

This discipline builds fellowship and results in effective teams. Christian leaders thrive where the followers are a team. But, due to the arrogance of Christian leaders, this discipline is not exercised as often as it should be. Proverb 28:13 reads, “He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy.” What Christian leader does not want more mercy?

Many Christian organizations suffer for lack of practicing this discipline. James 5:16 urges us - “Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.” Christian leaders should create an atmosphere where the followers and the leaders are able to freely confess sins wisely and are not victimized. By confessing sins, the burdens and obstructions of life are lifted and this results in restored fellowship. Confessing can be a means of healing

¹² Foster, *Celebration of Discipline*, 198.

and transforming the inner spirit. Psalm 66:18 reads, "If I had cherished sins in my heart, the Lord would not have listened." Christian leaders who want God to hear them need to create that confessional atmosphere in the organization.

The Christian leaders should realize that all Christians are vulnerable to sin as 1John 1:8-9 notes - "If we claim to have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." But Christian leaders must be wise in sharing their sins. Genuine confession includes acknowledgment of sin, sorrow for committing sin and the intention to avoid committing the same sin. Christian leaders need to be honest and transparent in dealing with this discipline, and they must practice it wisely.

The Discipline of Rest

Contemporary life challenges this idea of rest. Many people seldom recognize it nor practice it. As mentioned before, leaders are in great demand and many feel they cannot afford to rest. But rest is paramount for Christian leaders. When fatigued, leaders are likely to make wrong decisions or to postpone decisions and that may result in disaster. Lack of rest often creates an angry person. A rest-deprived person becomes edgy and unpleasant to be around. Christian leaders sin if they continue to plan and do many things to beat deadlines, but forget that God is in control. "Now listen, you who say, 'Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.' Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while then vanishes" (James 4:13-14).

Emmert stated that, "It is difficult, and ironic, to imagine rest as the most transformative element in the Christian life. For evangelicals ... transformation and sanctification are closely linked to activity".¹³ Christian leaders are surrounded with issues they feel they must deal with so rest is rare. Yet Genesis 2:2-3 states, "By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done." Should not a Christian leader learn from God's rest? Why did the God of the universe decide to rest? There must be something more we need to explore about rest.

We tend to love activity more than rest. Activities may not be wrong in themselves, but we must know why the Sabbath was given. Ex. 31:12-17 says Then the Lord said to Moses, "Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy. Observe the Sabbath, because it is holy to you. Anyone who

¹³ Kevin Emmert, "Resting in the Work of God: The Forgotten Spiritual Discipline," *Christianity Today*, Vol. 56, Issue 3, March 2012, 37.

desecrates it must be put to death; whoever does any work on that day must be cut off from his people. For six days, work is to be done, but the seventh day is a Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day must be put to death. The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested.’ ”

In this passage God commands us to keep the Sabbath. Emmert writes, “this passage says that the Sabbath is an ‘above all’ command. It is as if God said, ‘This is the most important one!’ ”.¹⁴ The point is clear - rest was and is an important thing to God. God did not hesitate to give rest. “The Lord replied, ‘My Presence will go with you, and I will give you rest’ ” (Ex. 33:14). Emmert’s comment on these verses:

This “above all” command encourages us to trust God in a way that no other activity can. So much more could be accomplished by adding another day of labor, but the Sabbath requires us to trust that God will provide for all our needs and that he will continue to manage the world without our help. The Sabbath is a practical reminder that we are completely dependent on God.¹⁵

It is God who sanctifies and rest is closely connected to sanctification. Emmert adds that in, “both sanctification and justification, Christians are declared righteous and are continually being made righteous solely by the free grace of God. Though we are called to be active, the ‘activity’ seems mostly to mean the call to rest, to trust, to freely receive sanctification from God”. Every Christian leader must practice this discipline of rest. This will help us realize the need to depend on God for our physical, emotional, and spiritual needs.¹⁶

The Discipline of Prayer

This discipline is among the ones that every Christian leader practices. Prayer brings human beings into the deepest and highest work of the human spirit. Prayer is both speaking and listening to God. For Foster, “To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives. The closer we come to the heartbeat of God the more we see our need and the more we desire to be conformed to Christ.”¹⁷

A Christian leader cannot do without prayer and expect spiritual formation! Martin Luther is widely quoted as saying, “I have so much business I cannot get on without spending three hours daily in prayer.” Christian leaders

¹⁴ Emmert, “Resting in the Work of God”, 37, from the ESV. NIV says, “you must”.

¹⁵ Emmert, “Resting in the Work of God”, 37.

¹⁶ Emmert, “Resting in the Work of God”, 37.

¹⁷ Foster, *Celebration of Discipline*, 57.

can learn from Luther. Although surrounded by demands, appointments, meetings, visitations, presenting, writing, addressing people etc., a Christian leader must take time for prayer.

Mark 1:35 tells us that Jesus went to a solitary place early in the morning to pray. If the Son of God thought it important to commune with God how much more should we seek such times! The apostles gave themselves to prayer and the ministry of the word (Acts 6:4). David woke up early to seek the face of the Lord (Ps. 63:1). The more we pray the more we think about praying as we see the Lord answering our prayers. Consequently, God's response to our prayers creates confidence and spills over into other areas of our lives.

Prayer can also be accompanied by fasting. God expects us to fast but did not give a command. For example He said, "When you fast..." in Matthew 6:16. This indicates that God expects us to fast. Fasting is a private matter, but can be corporate. Christian leaders need to discern when to fast as an individual and when to organize a corporate fast. Christian leaders should prepare their followers appropriately to fast but not by cohesion. Foster stated, "The group fast can be a wonderful thing provided there is a prepared people who are of one mind in these matters". However, fasting should not be a way of manipulating God to act. Fasting should be centered on God and not on its benefits. In other words, fasting should focus on spiritual purposes. "Fasting can bring breakthroughs in the spiritual realm that could never be had in any other way".¹⁸ Fasting is a spiritual discipline that has been ordained by the Creator for believers' good. Hence we can conclude that fasting is good for Christian leaders and can be a means of grace for their Christian formation.

The Discipline of Solitude

Leaders are often isolated and can experience loneliness. However, a Christian leader can cultivate an inner solitude and silence that sets one free from loneliness. For Foster, "Inward solitude will have outward manifestations. There will be a freedom to be alone, not in order to be away from people but in order to hear the divine Whisper better. Jesus lived in inward 'heart solitude'. He also frequently experienced outward solitude".¹⁹ Christian leaders can borrow a leaf from Jesus: "Jesus went out to a mountain to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles" (Lk 6:12-13). This and other examples of Jesus going to solitary places indicates the importance of solitude. Christian leaders should practice this discipline as they make crucial decisions in their ministries.

When the Christian leaders practice solitude, they can begin to see themselves clearly, and become true to themselves. When this happens spiritual growth can result. It is also a fact that God longs for us to be alone

¹⁸ Foster, *Celebration of Discipline*, 77 and 87.

¹⁹ Foster, *Celebration of Discipline*, 138 and 143.

with him. In the process of being alone, one can distinguish between the voice of God and the voice of the world. This is because there is silence and we can focus clearly as there is no competition from social contacts. When the leader learns to be silent in solitude is then he can “speak the word that is needed when it is needed”.²⁰

The Discipline of Self-examination

This discipline of self-examination is what Barton calls *examen*. It is a discipline that every Christian leader needs to practice periodically. This discipline helps us examine daily, weekly or monthly events and how God was involved. The examen involves, “taking a few moments ... to go back over the events of the day/week and ask God to show us evidence of his presence (examen of consciousness) and ourselves in the light of his presence (examen of conscience)”.²¹ The Christian leader who is bombarded with all sorts of challenges, successes, joys and sorrows reviews how God was present in different responses and actions that were taken. This self-examination leads us to celebrate success, repent of sin, and become aware of what to avoid in the future. Besides, one would purposefully realize the difference that the presence of God makes. Miller articulates the self-examination question as, “What is happening on daily and continuing basis between the Father and me... the Son and me... and the Holy Spirit and me?”²²

Burton stated that the process of examen encourages us to draw close to the Lord. This discipline helps us cry to the Lord, “Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any wicked way in me, and lead me in the way everlasting” (Ps 139:23-24). This discipline does not necessarily take much time and is easy to do and yet it can yield tremendous spiritual growth.

Conclusion

Spiritual formation of a Christian Leader cannot be overemphasized. The Bible is clear that anyone who wants to be successful must have an intimate relationship with God. “I am the vine, you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (John 15:5). This calls for authentic relationship with God, a relationship that must be firmly guarded. God’s grace accomplishes this. “Come follow me, and I will make you fishers of men” (Matt. 4:19). It is the Christian leaders’ responsibility to ‘come’ to Christ and it is His responsibility to make them effective leaders. The assumption is that leaders must follow Jesus to succeed. They must follow and abide in Jesus and they will bear much fruit. For Christian leaders the problem arises when we fail to abide in Him and fail

²⁰ Foster, *Celebration of Discipline*, 143.

²¹ R. Ruth Barton, *Sacred Rhythms: Spiritual Practices that Nourish Your Soul and Transform Your Life*, (Grand Rapids: Zondervan), 2011, 59.

²² Miller, *The Spiritual Formation of Leaders*, 59.

to follow Jesus and thus forfeit true success. When leaders 'abide' and 'follow' they become Christ-like in character and personality. The challenge is 'being in Christ' first, then the 'doing' comes second.

To achieve 'being' in Christ, Christian leaders need to cultivate a close walk with the Lord. Practicing the spiritual disciplines will help them focus on their spiritual formation. This paper discussed a few of the disciplines that the writer thought were some of the most crucial ones but this does not exclude other disciplines. Christian leaders will have to discover which of the other ones are aligned to their personality and season of life.

May God give Christian leaders the grace to be leaders after God's own heart and who therefore serve His people. Christian leaders can do all things through Christ who gives them strength.

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Developing Good Church Leadership Habits

by Daryll Gordon Stanton

Leadership requires consistent sharpening to overcome bad habits, sometimes fatal, that leaders develop. I will interact with Hans Finzel's book *The Top Ten Mistakes That Leaders Make*: Victor Books, 1994. Since 1994 he has spoken with leaders from many different walks of life - policemen, teachers, school administrators, corporate leaders, middle management, government agency employees, businessmen, salespeople, family business owners, and the elders and staff of local churches. When he is asked, "Have you changed your mind about the top ten mistakes?", he answers: "Absolutely not!" (72-76).¹ The current edition has received many accolades. Rick Warren, pastor of Saddleback Church and author of *The Purpose Driven Life* observes, "Most leadership books have a short shelf life, but Hans' book has endured the test of time. It's a great read on servant leadership." John C. Maxwell, author of numerous leadership works, speaker, and founder of The Injoy Group² notes, "This is one of the most practical books on leadership I have in my own personal library. If you are serious about becoming a better leader, you will want to read this book." Joseph M. Stowell, author, speaker, and former president of Moody Bible Institute,³ remarks: "Hans' book is a leader's mirror ... you'll see yourself in previously unrevealed ways and learn what it takes to get presentable for effective leadership" (1-3).

This paper highlights the ten bad habits that Finzel insists church leaders must avoid to end "the great leadership famine", offering them as suggestions for African leaders to consider. What are these bad habits and are they prevalent in the African Church - Yes or No?

- | | |
|---|-----|
| 1. The top-down attitude | Yes |
| 2. Putting paper-work before people-work | Yes |
| 3. Absence of affirmation | Yes |
| 4. No room for mavericks | Yes |
| 5. Dictatorship in decision-making | Yes |
| 6. Dirty delegation | Yes |
| 7. Communication chaos | Yes |
| 8. Missing the clues of corporate culture | Yes |
| 9. Success without successors | Yes |
| 10. Failure to focus on the future | Yes |

¹ All references to Hans Finzel's book are from the Kindle e-book edition, originally published in Wheaton, Illinois by Victor Books in 1994, with a second edition published in 2007. Citations are from the second Victor Books edition and are in parenthesis within the text, with numbers indicating Kindle locations.

² John Maxwell's many leadership books include *The 21 Irrefutable Laws of Leadership*, (Nashville: Thomas Nelson, 1998).

³ Joseph M. Stowell has contributed much to ministry and leadership, including his book, *Radical Reliance: Living 24/7 with God at the Center* (Grand Rapids: Discovery House, 2006).

1. Get rid of the top-down attitude and embrace servant leadership.

As Finzel comments: “Of all the sins of poor leadership, none is greater and none is still committed more often, generation after generation” (163-164). Where does this leadership mistake show up in the Church? It may be seen in: “(1) abusive authority, (2) deplorable delegation, (3) lack of listening (4) dictatorship in decision making, (5) lack of letting go, and (6) in egocentric manners” (174-175). While our Lord Jesus Christ demonstrates *servant leadership* to the Church, it is rare today, and unfortunately the top-down leadership attitude seems to come naturally to most leaders. Finzel reviews new leadership styles that oppose the top-down, autocratic style: ‘participatory management’, ‘the flat organizational style’, or the ‘democratic leadership’. He concludes that “servant leadership embraces all” these models (193-194).

Emmanuel Wafula studied Philippians 2:3-11 and drew out seven *servant leadership* principles:

1. Christ’s attitude of humility and sacrificial love for other people is foundational in understanding and practice of servant leadership.
2. Attitude influences our thought patterns and the way we view people and tasks as servant leaders.
3. Biblical servant leaders’ primary concern is the value and dignity of others and they perceive the individual’s self-worth as of greater importance than their needs.
4. Humility does not erode the personality of an individual. It shows the power and strength of the leader employed for the wellbeing of others.
5. Biblical servant leaders believe in followers however frail they might be and they help their followers to achieve self-actualization.
6. Biblical servant leaders exercise preferential treatment of others regardless of their social status.
7. Both pain and praise are intertwined in biblical servant leadership. A leader accepts the one in the place of the other.⁴

How then can today’s church leaders practice servant leadership, leading without the arrogance of a top-down attitude? Or, as Finzel enquires: “If my desire is to be a servant leader as I maintain my responsibilities of authority in the organization, what are my guiding principles?” He offers six alternative practices (271-279):

1. Not abusive authority, but servitude (John 13).
2. Not deplorable delegation, but freedom for people to be themselves (Eph. 4).
3. Not lack of listening, but focus on the needs of others (Phil. 2).
4. Not dictatorship, but partners in the process (1 Peter 5:1-4).
5. Not holding on, but letting go with affirmation (1 Thess. 5:11-14).
6. Not egocentrism, but power for others (Col. 3:12, 13).

2. Do not put paper-work before people-work.

Not long ago one could have argued with Finzel about this being a major mistake in Africa, but probably not today. Due to the interaction in the global

⁴ Emmanuel Wafula. *Inculcating a Biblical Attitude of Servant Leadership into Contemporary Leaders: A Case Study of Africa Nazarene University*. (An unpublished MAR thesis, 2010)

community, paper-pushers are finding a foothold in the urbanizing Africa, and they make statements like: (1) "People bother me; they are interruptions." (2) "I prefer to be alone ... to get my work done." (3) "This job would be great ... except for the people!" (4) "I'm out of touch with the networks and currents in the workplace." (5) "I'm insensitive; I tend to run over people." (6) "I listen poorly ... if at all." (7) "I'm impatient." (8) "My self-worth is based on accomplishment" (313-315).

Finzel read the Gospels, underlined all the leadership principles, and made an amazing discovery: "Jesus spent more time touching people and talking to them than doing any other action. His focus was not on words, it was on compassion" (389-391). The greater one's leadership role, the more important people work is. How can a pastor put aside the paperwork? Finzel's suggests that church leaders should "Love your wastebasket" (442-444). But what does this mean? It requires discarding old ways of doing things and finding ways to spend time with one's co-workers, spouse, children, and friends. This might include taking lunches away from work with others, praying for people, exercising with colleagues, changing locations to get out among people, delegating more, "ransacking" instead of reading everything, seeing people as priority one, and *Managing by Wandering Around* (MbWA). Finzel also recommends listening. "Listen is the most important word in a leader's language. Just because we are the leaders does not mean we are the only ones with a voice" (548-554). Finzel insists: "The L in leader stands for listening (James 1:19). In addition to these are four other activities:

1. Empathizing. If others are happy, share their joy. If there is deep tragedy in their lives, stop everything and weep with them (Rom. 12:15).
2. Comforting. We have gone through so much ourselves and those experiences give us the richness as leaders to be able to comfort others when they go through the same pain (see 2 Cor. 1:3-4).
3. Carrying burdens. This is the way we "fulfill the law of Christ" (Gal. 6:2).
4. Encouraging. Let people know often they are doing a good job. Look for the good and point it out, and you'll see more and more good come from your colleagues. 'Therefore encourage one another and build each other up, just as in fact you are doing' (1 Thess. 5:11)" (549-550).

3. Affirm and praise people when they need it.

Absence of affirmation is a third bad habit to avoid. People thrive on affirmation and praise. As Finzel claims, "We wildly underestimate the power of the tiniest personal touch of kindness." So we must "Learn to read the varying levels of affirmation your people need" (471-472). Finzel observes that "Christian organizations are sometimes the worst, because there is the attitude that 'they are working for God, and he will reward them for their labors.' Some even argue that it builds egos to give men praise, therefore, it is unspiritual and is to be avoided at all costs" (483-484). Leaders must learn the varying levels of affirmation their people need. Finzel recognizes these people as:

Desperados ...can't get enough praise and good strokes. They are desperate for approbation. Up-and-downers ...go along just fine with

little need of attention. But then she will enter into an emotional valley. 'Normal' people ...come from stable homes and may not need as much affirmation as others. Autopilots ...the few people who really do not need any encouragement; "all we need to do is cultivate kindness." (509-533)

As Paul told the Thessalonians, "...we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone" (1 Thess. 5:14).⁵ Poor leaders demand a great deal from people and never give them a pat on the back for a job well done. Effective leaders realize that most people are motivated more by affirmation and encouragement (562-563). Paul White refers to several key components for employees to think and feel they are appreciated. These include:

1. Effective recognition and appreciation must be individualized and delivered personally.
2. Appreciation needs to be communicated using the recipients' preferred appreciation language.
3. A challenge to effective appreciation is we tend to communicate to others in ways that are most meaningful to us.
4. Acts of appreciation need to be viewed as valuable by the recipient.
5. For appreciation to be effective and believable, it must be communicated regularly.
6. Appreciation needs to be communicated in a way that is perceived as authentic by the recipient.⁶

4. Allow room for *mavericks*.

A maverick is an independent individual with a pioneer spirit. *Webster's Dictionary* defines a "maverick" as, "an independent individual who does not go along with a group." *Webster's* synonyms for maverick include "dissident," "dissenting," "heretical," and "nonconformist".⁷ Jesus was a maverick and was eventually destroyed by the institutional religious body he came to redeem (641-642). "Mavericks are free spirits that have always been misunderstood. This is as true in the Church as it is in the business world." (584-586). But not all troublemakers and malcontents are true mavericks. As Finzel observes:

Some are just a pain to have around and don't do anyone much good. So it is important to learn to recognize and reward properly the mavericks in our midst. Legitimate mavericks who can bring you into the future: care not just for their own ideas but for the goals of the organization; are making a difference in their present position; are willing to earn the right to be heard; are influencing others and producing good results.

⁵ Unless stated otherwise, Biblical quotations are from the New International Version.

⁶ Paul E. White. "Unhappy? Low Morale? Try the 5 Languages of Appreciation in the Workplace," *Journal of Christian Nursing* Vol. 29 July - September (2012): 146-147.

⁷ "Maverick" in the Online *Webster's Dictionary* from <http://www.merriam-webster.com/dictionary/maverick> accessed 24 January 2013.

How can the Church encourage the true mavericks who can help it? Finzel suggests: (1) give them a long tether - they need space to soar, (2) put them in charge of something they can really own, (3) listen to their ideas and give them time to grow, (4) let them work on their own if they wish, (5) leave them alone and give them time to blossom (694-697).

He further observes, "Mavericks can save from the slide toward institutionalism. They bring the future. Over time our man made organizations grow old, rigid and tired, just like we humans do. The pioneering spirit of mavericks can stop that slide and turn it around." Unfortunately, "Large organizations usually kill off mavericks before they can take root. The larger and older an organization gets, the more it tends to reject creative types. We have to learn how to cultivate pioneers among us." Mavericks are misunderstood because "they make messes by their very nature", but these are "the good messes institutions need" because "institutions become too organized for their own good, and thus have a hard time accepting the disruption that change agents bring." These messes are especially needed to give "a rebirth at middle age". Nevertheless, it is important to discover the truly useful mavericks since some people simply love to complain. Finzel recognizes that the useful mavericks "do not just cause trouble, but rather truly want to make a difference". Thus "we need to create space in our organizations for these beneficial mavericks to flourish" (707-709).

5. Get rid of dictatorship in decision-making.

As Finzel observes, "Dictators take the fun out of life and break the human spirit that longs to soar with achievement." How do dictators operate? They are easily recognized because:

1. They hoard decisions.
2. They view truth and wisdom as primarily their domain.
3. They restrict decisions to an elite group.
4. They surprise their workers with edicts from above. (878)

Another label for the dictatorial style of leadership is what Finzel calls the "apostolic" view of decision making in the Church. These leaders claim to have special knowledge or anointing that gives them the inside edge on truth: "I know the answers, because I have been given special insight, knowledge, and position. Therefore, I will determine our direction, for I am the leader and I know best" (719).

However as S. Gumbe of the University of Zimbabwe observes, "Today, leadership is increasingly associated not with command and control but with the concept of inspiration, of getting along with other people and creating a mission with which others can identify."⁸ So, how can the Church overcome dictatorial leadership? Finzel notes moving beyond the "I know all the answers" attitude is required. The alternative to dictatorial decision-making is

⁸ S. Gumbe, "Leadership Skills," *The African Executive* Issue 273 (14-20 July 2010): 1.

team leadership. *Webster's Dictionary* defines "team" as "a number of persons associated together in work or activity".⁹ Finzel contends that,

Moving to teams has liberated management and harnessed the power of more and more creative energy at every level. Leadership is teamwork, coaching, creativity-and the synergy of a group of people inspired by their leader. The apostolic style stands at the opposite end of the continuum from the leader who sees his primary role as managing the resources of a team. The apostle sees truth as having come down from on high. The apostle knows the battle plan and where the team will go. It is the team's responsibility to implement the dreams and visions that were singularly presented to the leader (836-841).

Finzel advocates "flat" organizational structures for the Church because these are the model of the future. He concludes:

Though there are many ways to draw organizational charts, people today prefer to work in flat organizations without huge bureaucracies over their heads. Young workers especially prefer a shorter distance between the front lines and the CEO. Top down pyramids are a thing of the past! (891-893).

Leaders of flat organizational structures may be referred to as facilitators. How do facilitators lead? They are readily recognized because:

1. They delegate decisions.
2. They involve others as much as possible.
3. They view truth and wisdom as being distributed throughout the organization.
4. They are developers.
5. They see people as their greatest resources for ideas that will bring success.
6. They give their people space to make decisions.
7. They let those who are responsible decide how jobs will be done. When the best leader's work is done, the people will say, "We did it ourselves!" (879-882).

Today's church leaders must work together with their teams in order to draw out ideas and organize them. "Unless there is goal ownership, there will never be strong support for the leader. The leader will ultimately have to steer the group into fulfilling the mission, but what that mission is should be determined together by the key players of the team" (825-882). Nevertheless, it is important to heed some words of caution from Gumbel:

Effective leaders do not use one leadership style in isolation of other styles. Leaders adjust their styles to the operative situation ... national culture is certainly an important situational variable in determining which leadership style is the most effective. National culture of subordinates can affect leadership style. A leader cannot choose his/

⁹ "Team" in the Online *Webster's Dictionary* from <http://www.merriam-webster.com/dictionary/team>, accessed 24 January 2013.

her style at will. What is feasible depends on the cultural conditioning of a leader's subordinates.¹⁰

In addition, Gumbe provides several significant examples that church leaders may consider:

... a manipulative, autocratic or directive style is compatible with high power distance. Power distance rankings should also be good indicators of employee willingness to accept participative leadership. Participation is likely to be most effective in lower power distance culture. An achievement-oriented style that is focused on setting challenging goals and expects employees to perform at their highest levels, is likely to be most effective in cultures where uncertainty avoidance is low.¹¹

6. Develop clean delegation habits.

A sixth bad habit, dirty delegation, involves refusing to relax and let go. Finzel categorizes this as "over-managing", and labels it as "one of the great cardinal sins of poor leadership". He remarks that, "Nothing frustrates those who work for you more than sloppy delegation with too many strings attached." But there are numerous reasons why delegation is hard to do well. These include: (1) fear of losing authority, (2) fear of work being done poorly, (3) fear of work being done better, (4) unwillingness to take the necessary time, (5) fear of depending on others, (6) lack of leadership training and positive delegation experience, (7) fear of losing value in the organization (912-935).

Jesus delegated to his disciples the fulfillment of the Great Commission—spreading the word about God's love. He prepared them well and then turned them loose. However, delegation must match each worker's follow-through ability. Jesus not only gave them an important job to do, He promised to follow up on that delegation with his presence: "...surely I am with you always..." (Matthew 28:20). He was going to hold his followers accountable, but he also intended to encourage them along the way. This is an excellent practice of delegation (893-895). Finzel's five key ingredients for clean delegation are:

1. Have faith in the one to whom you delegate.
2. Release the desire to do it "better" yourself.
3. Relax from the obsession that it has to be done your way.
4. Practice patience in the desire to do it faster yourself.
5. Vision to develop others by delegating (1044-1046).

Besides these key ingredients, Finzel provides nine guidelines for clean delegation:

1. Choose qualified people.
2. Exhibit confidence.
3. Make their duties clear.
4. Delegate the proper authority.

¹⁰ Gumbe, "Leadership Skills," 6.

¹¹ Gumbe, "Leadership Skills," 6.

5. Do not tell them how to do the work.
6. Set up accountability points along the way.
7. Supervise according to their follow-through style.
8. Give them room to fail occasionally.
9. Give praise and credit for work well done (1046-1048).

7. Cure communication chaos.

A seventh bad habit church leaders must avoid is communication chaos. Leaders should never assume that anyone knows anything. In fact, the bigger the group, the more attention must be given to communication. It is important to remember that when left in the dark, people tend to dream up wild rumors. Therefore, communication must be the passionate obsession of effective church leadership (1058-1060). Finzel has observed that as organizations grow from small entrepreneurs into professionally managed organizations, communication must be given more attention and must become more formal (1086-1087).

Finzel outlines a communication pattern from birth, through adolescence, to maturity:

Oral	to	Written
Informal	to	Formal
Spontaneous	to	Planned
Active	to	Passive
Lively	to	Liturgical

As organizations grow, the original group of founders can become an inside elite. Since they were there from the beginning, they have the most information and power (1098-1099). Thus, it becomes important for church leaders to put the strategic plan in writing, so all can sign off on it and then use that body of knowledge to orient each new member of the leadership group (1117-1118). The higher one goes in leadership, the more sensitive one must be about everything communicated. This is what Finzel refers to as becoming aware of "communication linkages." Every time a phone call is made or a letter is written or a decision is made, the leader needs to ask: "What people are affected by this decision/letter/memo/directive? What are the linkages?" Finzel admonishes leaders to "Think of all the people who need to be informed when a decision is made" (1123-1126). What are some of the reasons why it is hard for leaders to communicate to everyone in the organization? Finzel comments that leaders fail to inform and listen to others because they have: too little time, too many people to supervise, too much pressure, too much physical distance between leaders and followers, too much knowledge to patiently listen to followers who discover things the leaders already know, too much pride to listen to others, and communication overload (1155-1166).

How does one know if the organization has communication chaos? Finzel guides the church leader to ask how many of the following symptoms are present in their organization: (1) chaos and confusion about the group's direction, (2) arguments or disagreements about priorities, (3) duplication of

effort, (4) waste of resources through jobs that get canceled midstream, (5) conflicts among departments, (6) poor morale, (7) poor productivity, (8) idleness of resource, (9) job insecurity (1229-1231).

How can church leaders overcome chaos? Finzel offers a number of good suggestions:

1. Have regular press conferences with your people. Let them hear your heart. Allow them to ask you tough questions.
2. Keep memos brief. Include one-page summaries on the top of lengthy reports. Use faxes and e-mail to keep communication fresh and up to the minute.
3. Produce a concise written statement of vision and objectives that can be distributed throughout your organization.
4. Have stand-up meetings to avoid lengthy discussions.
5. Read *Death by Meeting* by Patrick Lencioni to learn how to do meetings right.
6. Develop an in-house newsletter for weekly communication to the insiders.
7. As the leader, cast the vision to insiders as much as you do to outsiders.
8. Have face time with your leaders.
9. Play and pray with those you lead.
10. Schedule regular off-site meetings for team development that include play as well as work.
11. Make internal communications a top priority of your job.
12. Keep your followers informed as to what you expect of them.
13. Find ways to articulate and communicate vision and values.
14. Make sure that formal communication systems are in place.
15. Avoid the great surprise. Don't ambush people who are not doing their jobs well. Be honest.
16. MbWA: Manage by Wandering Around. Get out of your office, but be sensitive to others achieving their goals/don't interrupt another's work flow.
17. Find ways to tap into the underground within your organization. Have informants.
18. Practice HOT communication: Honest, Open, and Transparent. Nothing happens until people talk (1232-1252).

8. Understand, cultivate and improve an organization's corporate culture.

Missing the clues of corporate culture is an eighth bad habit for church leaders to avoid. An organization's corporate culture is the way insiders behave based on the values and group traditions that they hold. This should be a top leadership priority. Expressed simply it is "the way we do things around here". Leaders should never underestimate the mighty power of their organization's culture. With this in mind Finzel declares, "cultivating and changing the culture should be one of leadership's top priorities." However, leaders must respect values different from their own (1266-1267). *Webster's Dictionary* defines "culture" as:

The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations; the customary beliefs, social forms, and material traits of a racial, religious, or social group; *also*: the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time <popular culture>

<southern *culture*>; the set of shared attitudes, values, goals, and practices that characterizes an institution or organization.¹²

Finzel defines *culture* simply as the unique customs, values, and artifacts of people (1317-1319) and shows that strong cultures contribute to organizational success when the culture supports the mission, goals, and strategy of the organization. He affirms:

The pursuit of excellence is certainly something that anyone involved in leading a Christian organization ought to be about. The Bible compels us to do whatever we do to the glory of God: "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Cor. 10:3 1). "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). Later, Paul states, "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving" (vv. 23-24). (1324-1329).

It is helpful to distinguish "values" from "beliefs". Finzel offers several samples of how *values* (preferences) and *beliefs* (moral absolutes) differ:

Preferences

Tastes

Regional/Cultural

Methodology/Not Theology

Moral Absolutes

Black/White

Ethical Issues

Right and Wrong Matters (1344)

Finzel admonishes: "As a leader, spend some time alone and really think about your own values and beliefs. Then work with your leadership team and list the values and beliefs your whole team believes in. This list will become the unmitigated glue that holds your team together like layers in a sheet of plywood" (1362-1363). As Finzel observes: "Successful leaders learn how to harness the culture of their group for the common good." He warns:

Never underestimate the mighty power of your organization's culture. It is impossible to initiate change in an organization without first understanding its culture. Cultivating and changing culture should be one of leadership's top priorities. Changing the culture in an organization takes a Herculean effort over many years, but it can be done. It is through those efforts that real lasting change takes root. Learn to respect values different from your own. Values are relative, beliefs are absolute. Learning the difference is an essential task for leaders as they learn to sift through their corporate culture. Sometimes we must learn to give up on the smaller issues so we can affect the larger ones. (1482-1486).

¹² "Culture" in the Online *Webster's Dictionary* from <http://www.merriamwebster.com/dictionary/culture>, accessed 24 January 2013.

9. Plan for successors as well as for success.

The ninth mistake to avoid is success without successors. Would be successful Christian leaders end up being failures when they fail to prepare the way for their successors. Finzel reveals a number of barriers to grooming a successor: (1) lack of intrinsic job security or the need for job security, (2) insecurity about what to do next, (3) fear of retirement, (4) resistance to change, (5) comfort inflated/job-associated self-worth or inferior self-esteem, (6) the work role is your whole life, (7) lack of confidence, (8) thinking no one else can do the job like you do, (9) love for the job, (10) loving your leadership role, (11) potential loss of further investment, pension, (12) ceasing the human investment and not wanting to let it go or simply, (13) fear (1571-1573).

Good leaders recognize that preparing potential successors requires mentoring. But, what makes a good mentor? Finzel recognizes six common characteristics:

1. The ability to readily see potential in a person
2. Tolerance of mistakes, brashness, abrasiveness, and the like in order to see that potential develop
3. Flexibility in responding to people
4. Patience: knowing that time and experience are needed for development
5. Perspective: having the vision and ability to see down the road and to suggest the next steps a mentee needs to take
6. Gifts and abilities that build up and encourage others.

How do mentors go about their job of mentoring? Finzel's investigation has uncovered several important specifics. Mentors give: (1) timely advice, (2) letters, articles, books, or other literature to offer perspective, (3) finances, (4) freedom to emerge as a leader even beyond the level of the mentor, (5) mentors risk their own reputations in order to sponsor a mentee, (6) mentors model various aspects of leadership functions to challenge mentees to move toward them, (7) mentors direct mentees to needed resources that will further develop them, (8) mentors co-minister with mentees in order to increase their confidence, status, and credibility (1628-1634).

10. Focus on the future.

The final bad habit for church leaders to avoid is the failure to focus on the future. Finzel observes, "The future is rushing rapidly at us. A leader's concentration must not be on the past nor on the present, but on the future." Therefore, "Leadership must always be devoting itself to the issue of goals and strategies." As Finzel points out the emerging generations "have lost confidence in the hierarchical processes of government, church, education, and business." Today's "younger people are just not interested in investing their lives in the maintenance of fostering of our old institutional structures. They want to go where the action is, they want to make a difference, they want to work in new flat organizations, and they want to be in control of their destinies." Finzel's research reveals that, "The new generations insist on participation in a networking relationship throughout their organization. They

prefer a highly decentralized, grassroots approach to problem solving" (1754-1757).

One of the primary responsibilities of leadership is creating vision and direction for the future. Successful leaders plan for the future. They direct or head the team in developing organizational goals, plans, and strategies that flow out of a crisp purpose or vision statement. (1842-1844). So, why do church leaders fail to focus on the future? Part of the answer lies in their *inability to accept change*. However, as Finzel points out that, "Change is inevitable; to not change is a sure sign of imminent extinction." Thus, "Leaders who don't change with the changing climate of our future world will, like dinosaurs, find themselves only a museum attraction." Unfortunately, as Finzel observes, "By nature we resist change. Most of us find it hard to see new trends developing in our chosen fields. People are quick to criticize innovations, because the changes frighten them." (1766-1769).

A second reason leaders may fail to focus on the future lies in trying to survive the *tyranny of the urgent*. This fights against planning and thinking time, and when leaders fail to make the time to plan for the future, they become its victims. They develop a style of reactionary leadership instead of the proactive leadership that anticipates the future (1791-1792). Proactive leaders devote themselves to goals and strategies. They ask, "Where are we going next, and why are we going there?" (1801).

A third reason leaders fail to focus on the future involves the level of their *ability to learn, unlearn, and relearn*. Finzel has observed two ways to approach the future, either as "learners" or as "closed experts". The opposite of the learner is the "know-it-all", whose type of management has the attitude of having mastered the trade. For this leader, "The old way is not only the best way, but really the only way." Finzel calls this the "pro attitude" wherewith leaders convey: "We're the pros at this; others can look to us and see how it ought to be done." Christian organizations have added to this a "paralysis of hiding behind their spiritual views - theologizing their methodology". Finzel chides, "The years of organizational tradition become a sacred cow that cannot and should not be tampered with. After all, it was created by our spiritual forefathers, who were led by God to create the organization we now inherit" (1815-1822).

Finzel insists that today's leaders must study the future and become "futurists" in their particular discipline. He advocates, "The future is the focus of an effective leader." In fact, Finzel asserts, "To neglect the future is the biggest mistake a leader can make. Above mentoring, communicating, and paying attention to people, a leader must obsess about the future." Vision is essential to every effective church leader. Finzel insists that, "Businesses and churches need these kinds of dreamers to stay relevant in a changing world." He urges the church to not only "recruit dreamers" but also to spend time as leaders dreaming about what could be (1890-1894).

Conclusion

This paper does not conclude with remarks by Hans Finzel nor with much personal comment from this writer. African leaders can evaluate Finzel's "Ten Mistakes" for themselves. Rather it offers words of wisdom from Henry and Richard Blackaby's book, *Spiritual Leadership: Moving People on to God's Agenda*:

Modern history is once again calling upon men and women to rise up and fulfill their God-given destiny to impact their world. True spiritual leaders do not wring their hands and wistfully recount the better times of days gone by. Genuine leaders understand they have but one life to live and so they expend it with purpose and passion. God placed you on the earth at this particular crossroad in history. You live in a time of great challenges but enormous opportunity. May you live, and lead, well.¹³

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Africa Journal of Evangelical Theology

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Addressing Urban Problems Through Kingdom Theology: The “Apostles in the Market Place” Model in Lagos, Nigeria

by Danny McCain (University of Jos, Nigeria)¹

Introduction

In January 2002, a fire started in the Ikeja Military Cantonment, located in a densely populated part of Lagos, and spread to a weapons depot located on the military base. Bombs and other munitions started exploding. For the next several hours, a deadly rain of missiles, shrapnel and flaming debris inundated neighborhoods within a four-mile radius from the army base. Over one thousand people died in the disaster, including hundreds who crowded into a canal to try to escape the conflagration. Hundreds of homes, businesses and schools were destroyed or damaged as a result of the accident.²

Afterwards, neither the military nor the local, state or federal governments could muster the resources to repair or replace all that was lost. Six and a half years later, Pastor Sam Adeyemi, pastor of the Daystar Christian Centre in Lagos, a large Pentecostal church, visited one of the public school clusters near the military base. He discovered that four of the five schools in the cluster were completely destroyed and the one left standing had lost its roof and had subsequently been stripped bare by vandals.

Pastor Adeyemi recorded the destruction and neglect on video which he showed it to his church. He told them that their church was going to replace those five schools. When his church members expressed concern about where they would get the money, Adeyemi told them that Jesus started one of his projects with five loaves and two fishes and successfully completed it. The church accepted Adeyemi's challenge and within ten months, the congregation had completed the project. They rebuilt the four schools that had been leveled and renovated the fifth one. They paved the road into the cluster of schools and planted shrubs and grass around the schools. They put desks

¹ This paper was presented by Prof. Danny McCain to the “Pentecostal Politics of Space and Power: A Global Perspective” Conference at the University of Padova, Padova, Italy on 7 June 2012. The research for this paper was conducted in conjunction with the Pentecostal and Charismatic Research Initiative, sponsored by the Center for Religion and Civic Culture (University of Southern California) and sponsored by the John Templeton Foundation. See <http://www.usc.edu/pcri>

² “Nigerians Recover Hundreds of Dead in Huge Arms Blast,” *New York Times*, January 29, 2002; <http://www.nytimes.com/2002/01/29/world/nigerians-recover-hundreds-of-dead-in-huge-arms-blast.html>. See also “Thousands Killed by Explosions in Nigerian Weapons Depot,” from *Associated Press* in *Fox News*, February 2, 2002. <http://www.foxnews.com/story/0,2933,44609,00.html>

in every classroom and furniture in all the staff rooms. The project cost the Daystar Christian Centre 250 million Naira (about \$1.66 million) to complete that project. Perhaps most notably, these facilities were still public schools that were completely controlled by the Lagos State Ministry of Education.³

Wale Adefarasin, pastor of the Guiding Light Assembly in Ikoyi, another Lagos-based Pentecostal church, has implemented a similar public school renovation project in Obalende, a slum area in Lagos.⁴ Prof. Yemi Osinbajo, attorney, law professor and pastor of the Olive Branch parish of the Redeemed Christian Church of God in Lagos has helped create a phonics reading scheme that is being taught in workshops to primary school teachers in the public schools of Lagos. The workshops are offered at no cost to the teacher or the schools.⁵ In some of the community's most impoverished neighborhoods the Redeemed Christian Church of God is also creating private Christian schools that have the same level of professionalism as other private schools in the area but that are affordable to even the poorest families.

What motivates these congregations to renovate schools that do not belong to them and are not attended by their children? Why are they spending their own money to train public school teachers over whom they have no control after the training? More broadly, how do they articulate the rationale for undertakings that bring them no obvious or immediate benefits and that do not fit the usual model of evangelism? This paper attempts to address these questions through the use of observation, interviews with the principal players and interaction with other popular literature written by Nigerian Pentecostals.

Shifting Emphases within Nigerian Pentecostalism

Nigeria has seen several waves of Pentecostalism. The first was an indigenous movement that was primarily characterized by supernaturalism manifested through dreams and visions and also through divine healing and deliverance. Though not exhibiting all of the characteristics of modern

³ Sam Adeyemi, Interview by Danny McCain on 9 June 2011 in Lagos. Transcribed. Unless otherwise noted, all subsequent references to Sam Adeyemi come from this interview. Adeyemi also discovered most students who attended that school were poor so the church provided ten exercise books for every student in the school.

⁴ Wale Adefarasin, Interview by Danny McCain on 3 December 2011 in Lagos, Nigeria. Transcribed. Unless otherwise noted, all references to Wale Adefarasin come from this interview. In addition to renovating the school, Adefarasin decided to renovate the entire community. Therefore, his church rebuilt the health clinic in the area, provided six boreholes for the community, and installed a series of public toilets. Once a month, they send a team of workers to help the Obalende people keep the place clean and twice a month they send a medical team to the area to provide free medical clinics.

⁵ Yemi Osinbajo, Interview by Danny McCain on 28 April 2012 in Victoria Island, Lagos. Transcribed. Unless otherwise noted, all subsequent references to Yemi Osinbajo come from this interview. At the time of the interview, the church was training 120 teachers from 40 different schools.

Pentecostalism, Nigerian leaders like Joseph Babalola from southwestern Nigeria⁶ and Garrick Braide from the Niger Delta led parts of the Nigerian church back to practices that were similar to those reported in the book of Acts. In addition to stressing healing, Braide took a very radical approach toward traditional religions, destroying shrines, spiritual instruments and other symbols associated with older African religions.⁷

This indigenous movement paved the way for older Pentecostal churches like the Assemblies of God, the Foursquare Gospel Church and others to come to Nigeria and develop their form of Pentecostalism. These churches, in addition to the major emphasis on evangelism, also stressed the baptism of the Holy Spirit with evidence of speaking in tongues, which had largely been missing in the earlier indigenous Pentecostal movement.

In the 1970's another wave of Pentecostalism swept through Nigeria, primarily on the campuses of the universities and other tertiary institutions. This movement was also characterized by evangelism, healing and the baptism of the Holy Spirit, but also featured dynamic preaching and enthusiastic and energetic church services.⁸ In addition, it cultivated other manifestations of the Holy Spirit that were characteristic of the Charismatic movement in other parts of the world, including prophecy⁹ and other subjective forms of worship and spiritual interaction. Over the next 30 years, the Pentecostal and Charismatic movements in Nigeria gradually added another major emphasis - prosperity. This was largely transported to Nigeria from abroad through Archbishop Benson Idahosa, founder of the Church of God, Mission, who had good relationships with the American charismatic movement. Some Pentecostal leaders in Nigeria believe that the prosperity message has peaked and has "morphed into the motivational gospel."¹⁰

In the early days of Nigerian Pentecostalism, in both the rural and urban sectors, Pentecostalism was largely characterized by evangelism, church planting and supernaturalism that primarily manifested in divine healing. It is now obvious from this research that many Pentecostal pastors and churches are changing their emphases. They are not abandoning evangelism and other

⁶ Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008) page 41. In this book Kalu has an excellent summary of most of the significant movements of Pentecostalism in Nigeria.

⁷ G. O. M. Tasié, "The Church in the Niger Delta" in *The Nigerian Story*, ed. Ogbu Kalu (Ibadan: Daystar Press, 1978) page 326.

⁸ For a good description of this university campus renewal movement, see chapter two of Matthews A. Ojo, *The End-Time Army: Charismatic Movements in Modern Nigeria* (Trenton, NJ: Africa World Press, Inc., 2006)

⁹ Prophecy in a Nigerian Pentecostal context refers to those experiences when a person gives a message to others on behalf of God, normally using first person pronouns as if God himself were speaking.

¹⁰ Ladi Thompson, Interview by D. McCain in Lagos on 24 Sept. 2011. Transcribed. Unless otherwise noted, all references to Ladi Thompson come from this interview.

traditional Pentecostal practices, but they are becoming more engaged in addressing the social needs of society, a shift in priorities that in many ways overshadows the earlier emphases. This development is especially apparent in the urban areas.

Apostles in the Market Place

In 1989, a nineteen-year-old Nigerian student named Sunday Adelaja traveled to the Soviet Union to attend university. After getting his Master's degree in journalism, he moved to Kiev, Ukraine, to take a job at a television station. While there he felt impressed to start a church. After a slow start, he began working with drug addicts, prostitutes and other socially marginalized people, primarily in urban areas. Although Adelaja and his church, the Embassy of God, are controversial,¹¹ the movement is now described by *Christianity Today* as the largest evangelical church in Europe.¹²

Many things account for the church's apparent success. One of the most significant factors has been Adelaja's conviction that the church must do more than just address the spiritual needs of its members; the needs of society affect all people, he believes, including Christians as well as non-Christians. Even more important, in this view, is the idea that the unmet needs of society impede the realization of the kingdom that God wants his followers to establish on earth. This conviction has motivated Adelaja to develop ministries to orphans, currently serving and retired military personnel, politicians, musicians, businessmen and practically every other identifiable sub-sector of society. Adelaja's ultimate goal through his social ministries is national transformation, which he believes will positively impact every part of society.¹³

In 2004, Adelaja visited Lagos. He met in Sam Adeyemi's office with several Pentecostal pastors who had accepted his invitation to convene. The meeting lasted until 2:00 a.m. Most of these young pastors were already preaching and teaching a "kingdom theology" and had experimented in social engagement. Adelaja was able to provide a functional model of national transformation that they could see in operation. The pastors subsequently began to apply some of these teachings in their own churches. They continued meeting regularly and eventually formed themselves into a loose

¹¹ For a summary of some of the legal controversies that have surrounded Adelaja, see "Sunday Adelaja Marks 15 Years in Ministry Despite Controversy," *Charisma*, April 20, 2009. <http://www.charismamag.com/index.php/news-old/20424-sunday-adelaja-marks-15-years-in-ministry-in-spite-of-controversy>. For his conflicts with other evangelical Christians, see "Ukraine Evangelicals 'Dissociate' themselves from Sunday Adelaja," Religious Information Service of Ukraine, 31 December 2008. <http://old.risu.org.ua/eng/news/article%3b26698>

¹² Susan Wunderink, "Pushing Boundaries," Interview with Sunday Adelaja, *Christianity Today*, June 1, 2012, <http://www.christianitytoday.com/ct/2008/october/26.74.html>.

¹³ For a good overview of Adelaja's philosophy and ministry see Sunday Adelaja, *Churchshift*, (Lake Mary, Florida: Charisma House, 2008).

fellowship of pastors called “Apostles in the Marketplace,” an organization whose members are committed to personal transformation and who can “facilitate social transformation at all levels of society.”¹⁴

The organization is currently led by John Enelamah, a pastor who also works for an investment firm. A small group of these professionals have become successful pastors who share common values and use common strategies.¹⁵ The focus of this paper is on this group of pastors and the social ministries they have developed out of their churches. All of these men would fit into what Miller and Yamamori call “progressive Pentecostals”.¹⁶ The pastors in Apostles in the Market Place are now the core of a growing movement of Pentecostals in Lagos whose kingdom theology is propelling them into increasingly diverse strategies for social engagement. The following are some of the key pastors¹⁷ who make up this movement:

1. Pastor Wale Adefarasin. Pastor of Guiding Light Assembly and General Secretary of the Pentecostal Fellowship of Nigeria (PFN).¹⁸
2. Pastor Sam Adeyemi. Pastor of Daystar Christian Centre, president of the Daystar Leadership Academy, speaker on the radio and TV program “Success Power” and author of at least a dozen books and many CDs and DVDs.¹⁹
3. Dr. Tony Rapu. Physician and pastor of This Present House, Lagos.²⁰
4. Pastor John Enelamah. Pastor of World Revival Church, Chairman of Apostles in the Market Place and President/Founder of End Time Revival Ministries, Inc.²¹
5. Bishop Abraham Olaleye. Speaker on TV programme “Reviver in the Land.”²²
6. Pastor Ladi Thompson, Pastor of the Living Waters Unlimited Church, Lagos.²³

¹⁴ “Partnering to Transform Society,” Brochure produced by Apostles in the Market Place, p. 5. See also the organization’s website at <http://aimponline.org.ng/index.htm>.

¹⁵ This same group of pastors is part of a similar organization known as Church for Change. Though the two organizations overlap, Church of Change focuses more on the engagement of the Church in politics and government. These pastors meet regularly to discuss how they as individuals and their churches can impact society.

¹⁶ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*. (2007, Los Angeles: University of California Press) p. 2.

¹⁷ This is not an exhaustive list of pastors who subscribe to this philosophy but rather a representative list.

¹⁸ For more information about Wale Adefarasin and the Guiding Light Assembly, see <http://www.guidinglightassembly.org/>.

¹⁹ For more information about Sam Adeyemi and the Daystar Christian Assembly, see <http://daystarnet.org/newdaystar/>.

²⁰ For more information about Tony Rapu and This Present House, see <http://thispresenthouse.org/>.

²¹ For more information about John Enelamah and the Apostles in the Market Place, see <http://aimponline.org.ng/>.

²² For more information about Bishop Abraham Olaleye and his Abraham’s Evangelistic Ministry see <http://aem-revival.com/tv.php>.

²³ For more information about Ladi Thompson and the Living Waters Unlimited Church, see http://www.livingwatersunlimited.org/ministries_church.html.

7. Prof. Yemi Osinbajo. Pastor of the Olive Branch Parish of the Redeemed Christian Church of God, Lagos, professor of law and practicing attorney.

Together they and others constitute a loose-knit group of pastors who meet periodically to discuss issues impacting their society and to strategize about the ways that their churches can address these issues. They share a common philosophy of social engagement, but have developed individual strategies for addressing social problems.

Specific Urban Ministries of Lagos Pentecostal Churches

In addition to normal church ministries such as evangelistic outreaches, teaching and discipleship, music and worship ministries, the pastors who are part of the Apostles in the Market Place have chosen to focus their efforts beyond the “four walls of the church” to the community as the primary part of their ministry. The following is a sample of their ministries.

“Area Boys”

Unemployment has created a legion of youth in Lagos known as “area boys,” who roam the streets engaging in various kinds of deviant behavior, from petty stealing and intimidation to drug abuse and armed robbery.²⁴ They are available for politicians and others to use as “thugs” to intimidate opponents. They often congregate around bus stops and markets and operate freely in Lagos’ gridlocked traffic. One of their common techniques is to extort compensation from people stuck in traffic by threatening to damage their vehicle if they do not pay compensation. Many are addicted to drugs, and some sell drugs. Some sleep on the streets.²⁵ They are a terror to the people in Lagos and an embarrassment to the Lagos State government. They illustrate the worst parts of modern African urban life.

Tony Rapu, who founded a church named This Present House in 1998, is a medical doctor in Lagos who became concerned about the area boys. While he and a team of leaders from his church were visiting Sunday Adelaja in Ukraine in 2005, the focus of their ministry crystallized. Ronke Akinola, a pastor with This Present House, said, “God told us that he has an army on the street . . . an army in drug houses . . . in the brothels . . . under the bridges; they are homeless; they are living in pits.” The mission of the church then was to “deliver them from those places and restore them and help them to find their

²⁴ For a detailed government sponsored study of area boys in Lagos, see Abubakar Momoh, “Yoruba Culture and Area Boys in Lagos” in *Identity Transformations and Identity Politics under Structural Adjustment in Nigeria*, editor: Attahiru Jega, Nordiska Afrikainstitutet and Center for Research and Development, Stockholm, 2000; http://books.google.com.ng/books?hl=en&lr=&id=fUWLQv8-H70C&oi=fnd&pg=PA181&ots=zhNpk8QOvV&sig=m1Dzk_yei9zJZnMtrC_rkiBQ7YU&redir_esc=y#v=onepage&q&f=false

²⁵ “Area Boys: A Growing Menace on the Streets of Lagos,” News from Africa, Koinonia Community, http://www.newsfromafrica.org/newsfromafrica/articles/art_10372.html.

destiny in God.²⁶ After clarifying this direction the team returned to Lagos and immediately began working with street people, especially the area boys.

The church had some early successes. It started reaching out to the poor, criminals, commercial sex workers, drug barons and others characterized by anti-social behavior. Rapu said that he soon discovered that these new converts did not mix well with his church in Lekki, which was filled with professionals.²⁷ So he created a church in another part of Lagos called God Bless Nigeria Church. This growing church is currently meeting in a converted warehouse in the industrial zone of Oshodi. The primary focus of this branch church is to reach those in the various parts of Lagos who are social miscreants. They have developed the following strategies for outreach:

1. The church sends out teams in the middle of the week to make contact with people and prepare them for a Sunday visit.
2. About ten of these teams go out at 7:00 a.m. every Sunday with vans to meet these people and bring them to the God Bless Nigeria Church. An average of about 50 new people come to the church each week through this outreach.
3. When they arrive at the church they go through a “re-imaging” program. Many of these invitees look “rough,” so they are given a haircut, a shower and new clothes.
4. They then fill out personal and employment details with a department that works to find jobs for them.
5. They are then taken to a loud, boisterous church service that includes an hour of body-shaking music, practical exhortations, testimonials of changed lives, powerful preaching and an invitation to receive Christ as their personal savior. The majority of the first-time attendees usually respond positively to the invitation.²⁸
6. The following week, the same people are picked up again and enrolled in classes at the church that last about two hours before the church service begins. They pass through a curriculum that takes about nine months to complete. The training focuses on personal discipleship as well as the development of skills that will help participants succeed in life.

Church leaders report between 30 and 40 percent of those who attend God Bless Nigeria Church the first day continue with the program and become responsible citizens.²⁹ Many become members of God Bless Nigeria Church but others return to churches they have been affiliated with in the past. The leaders of this church also describe remarkable changes in some of the communities where they work. For example, in a community in the Lagos area called Empire, Lemuel George, one of the volunteer pastors, told me that the

²⁶ Ronke Akinola, Interview by Danny McCain on 28 April 2012 in Lagos. Transcribed. Unless otherwise noted, all references to Ronke Akinola come from this interview.

²⁷ Tony Rapu, Interview by Danny McCain on 9 June 2011 in Lagos. Transcribed. Unless otherwise noted, all references to Tony Rapu come from this interview.

²⁸ I witnessed this process on Sunday, 30 April 2012. I saw the haircuts being given, employment applications being filled, the training sessions being conducted, and the service and invitation given at the end.

²⁹ Akinola Interview.

neighborhood used to be filled with drug addicts and prostitutes. People were leaving the area because it was so dangerous. However, he said, "We went in there and began to engage the people," which led to a major reduction in the prevalence of social vices. He explained, "We are not just about people. We want to see change in the community."³⁰

And, according to him, the community itself slowly began to change. The area boys stopped their stealing and fighting. The government even responded positively. They began to arrest persistent drug dealers and clean up the streets so the community appeared cleaner and safer and the people could "see they have a future." The rental value of property went back up and now businessmen are actually competing to get back into Empire.

Commercial Sex Workers

In addition to working with area boys, God Bless Nigeria Church included outreach to commercial sex workers in Lagos as part of its original vision. Using a strategy similar to the one described above, God Bless Nigeria staff members go to the streets and bring the young women to the church. The church established a 42-bed residential house called Genesis House to help them stay away from the sex markets. In some cases, the church helps these former sex workers to pay off the pimps who managed them and even the hotels where they had rented rooms. The recovering prostitutes go through mentoring and skills acquisition courses. Pastor Akinola reports that about 40 percent of the women who pass through the program avoid prostitution on a long-term basis. Some have gotten married. Others have developed skills to pursue hair dressing, catering, tailoring and other legitimate professions.

Poverty Alleviation

Lagos is a city of extremes. Some of the richest people in Africa live on the islands of Ikoyi, Lekki and Victoria Island. On the mainland, however, where the masses live, is some of the worst poverty in Africa. How to bridge this gap? That is the quest several Pentecostal pastors are attempting to fulfill.

In 1990, Sam Adeyemi, then a young unemployed university graduate, was feeling the pinch of Nigeria's economic hardship. One evening, while reading the story of God's promise to bless Abraham, he said that something burned within him as if God was making him that same promise. He testified:

That moment, I became a new person. The limits were taken off my mind. Nothing could stop me since God's resources were now available to me. My excuses for not making progress died. I began to tell people that I can never be poor again . . . My self-image changed. And that literally changed my life.³¹

³⁰ Lemuel George, Interview by Danny McCain, 30 May 2012 in Lagos. Transcribed. Unless otherwise noted, all references to Lemuel George come from this interview.

³¹ Sam Adeyemi, *We Are the Government*, (Lagos: Pneuma Publishing, Ltd., 2010) p. 8

Sam Adeyemi later started a church as a base to reach out to those who were unemployed and under-employed. His primary method of addressing poverty is through teaching. He has started an academy that teaches principles of financial success and prepares people to go into the marketplace with new skills and a sense of direction. He also has a radio program in Nigeria, Liberia and the Gambia called “Success Power” that teaches financial principles of success. His TV program is broadcast in Nigeria and the UK.³² His stated objective is “to raise and sustain the morale, strength and capability of the human spirit in an economic and social environment.”³³ He says that the purpose of these teachings is to enable everyone to develop and utilize the gifts and talents that are within them, which will also help to transform society.

God Bless Nigeria Church created a poverty alleviation program through its King Solomon Micro-Finance Bank, which makes loans available to people who would not be able to get them from regular banks. In addition, the church has an “empowerment unit” which helps train the unemployed to write CVs and sharpen their job applications. They monitor job seekers and newly employed people to make sure they continue to implement what they have learned. In addition, once they are employed, they are encouraged not simply to pay back their loans but to save money as well. Pastor Akinola reports that this project is succeeding very well.

Health Issues

Perhaps the ultimate consequence of poverty is poor health that leads to premature death. The early missionaries who brought Christianity to Africa also brought clinics, hospitals and other health services. Pentecostals are continuing these traditions³⁴ as well as breaking new ground. Pastor Wale Adefarasin and his church, Guiding Light Assembly, embarked on a five-point strategy to improve the community of Obalende. One of those strategies was the renovation of the local government-owned clinic. The congregation remodeled the building, brought in new equipment and even supplemented the salaries of the clinic workers. In addition, every two weeks, the church sends a team of health experts to provide free medical care to the sick and injured. When a patient needs to be referred to a hospital, the church picks up the bill if the patient cannot afford it.

Prof. Osinbajo told me about the health scheme his church has embarked on to utilize modern Western strategies to address age-old tropical diseases. Osinbajo’s own denominational province has created a medical insurance

³² For the location and schedule of Sam Adeyemi’s radio and TV broadcasts, see http://www.successpower.tv/index.php?main_page=page&id=3

³³ See Success Unlimited Website “About Us” section:

http://www.successpower.tv/index.php?main_page=page&id=1

³⁴ Several other pastors and churches in Lagos sponsor free clinics. For example, Bishop Abraham Olaleye conducts a monthly clinic in his community staffed by volunteer medical personnel in his church.

program for children, from birth to five years old. This program is connected to a local health maintenance organization (HMO) in each community. For 5000 Naira (about \$32) per year, a child's parents or guardian can enroll him or her in the program. When the child is sick with routine health problems, the HMO provides care without additional payment. As of May 2012, 250 children in Obalende and 125 in Eleko were enrolled. Interestingly, this service is not provided to members of Osinbajo's church nor does the church determine which children are covered by the insurance. The insurance company, which is not connected to the church, selects the recipients based on the principle that the assistance should be provided to the poorest children in the area, including both Christians and Muslims.

These examples demonstrate that these Pentecostal pastors and their Pentecostal churches are on the cutting edge of addressing urban problems in the city of Lagos. According to those who are providing them, these services are not intended as evangelism or as attempts to win the favor of political officials. They are provided simply because the pastors and their congregations are part of a broken world that, in the words of Tony Rapu, needs to be fixed to "make life better for humanity."³⁵

Factors Influencing the Shifting Emphases of the Lagos Pentecostalism

Why are Pentecostals shifting their focus toward social problems? While many factors account for this development, I will here mention three that seem most salient.

A Reduction of Emphasis on the Second Coming of Christ

Early Pentecostalism was characterized by enthusiastic preaching about the imminent second coming of Christ. Along with this, there was a strong emphasis on the afterlife as the solution to all the problems of the world. Therefore, the Christian believers were encouraged to endure the problems of society with patience and sacrifice. Jesus, however, has not returned to the earth, which has resulted in what Kent Duncan calls a "declining intensity of expectation."³⁶ Gary Maxey, a current resident of Lagos and a 30-year missionary educator in Nigeria, confirms that there has definitely been "a decrease of the expectation of the second coming of Christ" during the last 20

³⁵ Rapu's complete statement was: "You see a broken world and you have a desire to put it right. That's it. It is just that simple. You can meet the need. You feel you have the strategies. You feel you have what it takes. You have the solution. You can put things together to make life better for humanity."

³⁶ Kent Duncan, "Emerging Engagement: The Growing Social Conscience of Pentecostalism," *Enrichment Journal*, Springfield, MO, USA 2012. http://enrichmentjournal.org/201201/201201_EJO_Emerg_Engag.cfm. I am indebted to Duncan for the first and third of these observations. He actually adds another reason for this evolving emphasis which is the "transformation of Pentecostal publications." He points out that Pentecostal publications are being influenced by the secular publications that are stressing social needs and they, in turn, are influencing their Pentecostal readers.

to 30 years.³⁷ The fact that Jesus has not returned to earth has encouraged more recent generations of Pentecostals to devote their energies to making life safer, healthier and more just today rather than waiting to experience these social blessings in the afterlife. Osinbajo asked, “Yes, the time will come when you will go to heaven but while we are here, what sort of life will you be able to live? What kind of impact will you make while you are here?”

The Failure of Government to Address Urban Problems

Nigeria has many social problems, and the government apparently lacks the resources, strategies or will to solve them.³⁸ The most common popular response to this situation is to complain. Certain Pentecostal pastors, however, have decided to do something constructive. Sam Adeyemi has paved public roads as a service to the community because the government could not or would not pave them. The fact that fees at public health clinics prevented parents from getting medical care for their children motivated Osinbajo to create the children’s health insurance program. The failure of government to maintain schools has prompted several pastors to renovate public schools themselves. Although the people are already being taxed to provide these services, the pastors of Apostles in the Market Place view the provision of these resources to the community as important enough to “tax” themselves again. In other words, they and their congregations have decided to provide these essential social services rather than allow the problems to fester and further destabilize their society.

The Positive Influence of Social and Cultural Pressures

The proliferation of media has made most people more aware of the social privation and injustices that exist in various parts of the world. Consequently, many governments are directing more resources toward poverty alleviation, education and economic opportunity. The fact that these issues are being more widely addressed has encouraged pastors and church leaders to look at these problems through the lens of Christian responsibility. Duncan says, “Pentecostal believers are not immune to these media influences and cultural priorities.”³⁹

³⁷ Gary Maxey, Interview by Danny McCain on 2 May 2011 in Ikoyi, Lagos. Unless otherwise noted, all references to Gary Maxey come from this interview.

³⁸ The following are a sample of recent media headlines about Nigeria’s problems: “Violence Compounds Problems In Nigeria,” “The Challenges of Environmental Problems in Nigeria,” “Current Problems of Educational Development in Nigeria,” “Addressing Nigeria’s Economic Problems and the Islamist Terrorist Threat,” “The Poverty Problem: Will Nigeria Ever Get It Right?,” “Food Security and Marketing Problems in Nigeria,” “Something Is Wrong With Nigeria - Jonathan Says: ‘I’m Not The Problem’,” “Using Social Housing Scheme to Solve Housing Problems in Nigeria,” “Nigeria: New Government; Old Problems.”

³⁹ Duncan, “Emerging Engagement: The Growing Social Conscience ... “ no page.

An exception to the general tendency of Nigerian government officials to neglect social problems is the current governor of Lagos State, Babatunde Fashola. He has engaged in a massive plan to upgrade Lagos by hiring street cleaners, planting trees, addressing traffic problems and fighting crime.⁴⁰ Though Fashola is a Muslim, it could be argued that churches have spurred his efforts to some extent. It is more likely that the churches and the Lagos State government mutually encourage one other to address urban problems.⁴¹

Motivations Influencing the Shifting Emphases Among Pentecostals

What motivates individual Pentecostals to get involved in solving urban problems? My interaction with Pentecostal leaders revealed several factors.

Love of God

When I asked Pentecostals why they were engaged in social activism, the most common response was some variation of “love for God.” A typical example is John Enelamah, “I think the starting point is my love for God. The more I know him, the more I realize that Jesus would be involved in these challenges in people’s lives.”⁴² Prof. Yemi Osinbajo said something similar:

The major thing is that there is no other way of expressing the love of Jesus Christ . . . to show the poor who have no hope that there is hope. What is the point of your being a Christian? What is the purpose of it? It is the love of Jesus they need the most.

The experience of a changed life that has resulted in personal fulfillment, meaningful relationships, positive worship experiences and a life free from guilt and remorse encourages the Pentecostal faithful to express love in practical ways. This expression of love is intended to reflect and glorify God, whom they view as the source of the positive things in their lives. Pentecostals often quote Jesus’ statement in Matthew 25:40: “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.”

⁴⁰ The following are some recent newspaper headlines trumpeting Fashola’s success in cleaning up Lagos: “Lagos’ youngest governor transforms the megacity,” “Fashola Leads Fresh Drive To Restore Law, Order In Lagos,” “Fashola: Turning the Lagos dream to reality,” “Hurricane Fashola visits Apapa, demolishes illegal structures,” “Fashola Implores Nigerians To Embrace Tree Planting As A Way Of Life” “Fashola advises Lagos residents on proper waste disposal.”

⁴¹ Though Fashola won his reelection with about 80 percent of the vote, he has critics who claim that he is making Lagos a better place for the rich at the expense of the poor and is not as “clean” as most people believe. A typical example is the website Elombah.com in which Gbenga Thomas writes an article entitled “The Other Face of Lagos - Land Scams in Lagos Involving Gov. Fashola and Ex-Gov. Tinubu.” http://elombah.com/index.php/templates/ja_purity/media/system/js/index.php?option=com_content&view=article&id=3772%3Athe-other-face-of-lagos-land-scams-in-lagos-involving-gov-fashola-and-ex-gov-tinubu&catid=48%3Acorruption-reports&Itemid=92

⁴² John Enelamah, Interview by D. McCain on 30 April 2012 in Victoria Island, Lagos. Unless otherwise noted, all references to John Enelamah come from this interview.

Divine Calling

The personal relationship with God that Pentecostals believe in so strongly often generates within them what they refer to as a “call” from God. It is a subjective spiritual experience in which individuals believe they are directed to fulfill a certain role, complete a certain task or engage in a certain profession. Sam Adeyemi’s story quoted above illustrates this point. He was motivated by a subjective experience he had while meditating on the Bible. John Enelamah reports a similar impetus:

I have been very deeply motivated because of a sense of this divine calling . . . I am hungry to see the movement of God in society and I feel that sense of calling and I have come to accept those things as my responsibilities. I enjoy it. I see the impact. I see the results. And I am more encouraged.

Sense of Fulfillment

The calling referred to above tends to happen on the front-end of social engagement, while fulfillment is a motivation after the one called has already become engaged. Pastor Lemuel George, one of the volunteer pastors of the God Bless Nigeria Church, testifies, “I would say that I find joy and satisfaction in doing this. I just feel like this is what I am supposed to be doing . . . So actually going out to the streets and facing these guys and ministering to them is really rewarding.” Pastor Ronke Akinnola described her motivation this way:

I can actually be of help. I can actually be an instrument of deliverance to help somebody locate his destiny in God. So that was empowering for me and humbling and quite fulfilling. I was able to restore people to normality. Some have gone back to school. Some have gone back to their families. Some have upgraded their lifestyles. When they come to church you cannot see any difference in them and others.

Maslow’s hierarchy ranks “self-actualization” as a human being’s highest possible level of development or fulfillment. Some Pentecostals engaged in solving urban problems appear to have experienced that developmental peak.

Social Implications

Still, many Pentecostals have a pessimistic view of life. They believe that the world has drifted far from God and is drifting farther every day. For example, Pastor Enelamah expressed serious concern about what will happen to the society if Christians do not act.

I have a growing understanding of the negative impact of limiting God to the four walls of the church . . . If you limit God to the four walls, it means that 99 percent of the body of Christ will not be able to discover their own destiny . . .

The positive side of this point is simply the desire to improve society - to restore things to the way they should be. Tony Rapu said:

I am just sort of inspired to do what I do. You see something wrong and you have a desire to put it right. That’s it. It is just that simple. You can meet the need. You feel you have the strategies. You feel you

have what it takes. You have the solution. You can put things together to make life better for humanity.

The Influence of Kingdom Theology on Social Engagement

The motivations described above are all grounded in a particular understanding of God, his word and the nature of the world he has created. These beliefs help generate the ultimate motivation of Pentecostals - a kingdom theology that encourages believers to move outside of the four walls of their churches and try to solve the problems of society. Kingdom theology is not something new, but it has received renewed emphasis within Pentecostalism over the last two decades.

Kingdom theology teaches that God created the world based on eternal principles. These principles are analogous to scientific tenets such as the law of gravity or the limit of motion to the speed of light. These laws are so consistent that life is based on them, and success is achieved through submitting to and utilizing them. Sunday Adelaja believes that the perfect reflection of God's laws for this earth are found in Genesis 1 and 2, which present a picture of the earth before it was thrown into confusion, chaos and misery because of sin. Therefore, if God's kingdom is to be restored to the earth, it will mean God's human co-regents must re-discover and implement the principles that were functioning at that time.⁴³

Throughout Western history, the Christian church has primarily focused on God's spiritual laws, such as principles associated with sin, confession, forgiveness, worship, prayer, and the supernatural. Christians have believed that to the extent one understands and implements these spiritual laws, to that extent one understands God, develops a meaningful relationship with him and experiences contentment and fulfillment in the spiritual part of life.

Those who promote kingdom theology stress that God has also created laws that govern social life, including laws associated with relationships, education, health, reproduction, governance, income generation, work, justice, entertainment and other spheres of society.⁴⁴ These are all reflections of God's kingdom laws which, when properly observed, enable those spheres of society to function most efficiently. Unfortunately, human misconduct has eroded many of these kingdom laws, thus weakening society at large. The more one discovers those eternal kingdom laws and the closer one adheres to these laws, the more meaning and fulfillment one will have in life and the more God's kingdom will be manifested and implemented in those particular areas

⁴³ Sunday Adelaja, Interview by Danny McCain on 7 November 2012 in Irpen, Ukraine.

⁴⁴ Many Pentecostal leaders, including Sunday Adelaja and Wale Adefarasin utilize the "Seven Mountains" imagery to refer to the seven important spheres of society that must be positively influenced by the Church. These include: Arts and Entertainment, Business, Education, Family, Government, Media and Religion. These seven are packaged many different ways by many different people. For a sample, see the "Reclaiming the 7 Mountains of Culture" website: <http://www.reclaim7mountains.com/>.

of life. God is not just interested in seeing his spiritual laws implemented in the fellowship of his followers. Rather, God is interested in seeing all of his principles implemented everywhere on earth, and to the extent to which that is done, God's kingdom rules. Anigbogu says that just as France and Britain wanted to colonize territories, "God wants to 'colonize' the earth to bring the heavenly culture – the Kingdom ways – to the earth."⁴⁵

Thus, according to Apostles in the Market Place pastors, the followers of Jesus must not only focus on learning and implementing God's spiritual laws but also on learning and implementing God's kingdom laws, which govern society. To do so on a personal basis will produce physical health, a developed mind, meaningful relationships and financial prosperity. When those principles are implemented in a in society as a whole, they will produce security, social harmony, sound infrastructure, efficient use of natural resources, political stability and equal opportunities for all. Understanding and implementing all of God's laws thus means establishing God's kingdom on earth as it is in heaven.⁴⁶

Specifically, the kingdom of God refers to the rule of God on earth. Jesus came to the earth not simply to restore the relationship between humanity and God but also to help restore the planet to its condition before the fall. What does that look like now? Osinbajo says the kingdom is "a way of life that Jesus Christ brought about." Adefarasin says, "The kingdom is wherever God rules - wherever God is king." Since humans are God's official representatives on earth, it is their responsibility to restore the planet to its original state.

How is this restoration to take place? The primary means is to identify God's "kingdom principles" and then to re-establish them in all sectors of the society. For example, there are principles related to health. The more one understands and implements these, the better health one will enjoy. There are principles related to income generation. The more one puts these into practice, the more wealth he or she will generate. There are principles related to governance. The more these are implemented, the healthier and more

⁴⁵ Vincent Anigbogu, Private Correspondence on 24 April 2012. Unless otherwise noted, all subsequent references to Vincent Anigbogu come from this correspondence. Anigbogu bases this belief on Psalm 82:8 and Isaiah 11:9. He adds these further parallels: "Just as every earthly kingdom has its language, ways of conduct, and system of government, similarly, God has His language, culture, and system of government and administration which the Bible calls His righteousness (Matt 6:33). Just as colonial masters, in order to make the acculturation process easier, started schools to teach the language, culture, and ways of the colonial masters, so did God start a school with the fathers (Abraham, Moses, etc) and the prophets, and finally with Jesus and the Church (Hebrews 1:1-2), to make the coming or manifestation of His Kingdom easier. A wonderful textbook came out of it called the Bible."

⁴⁶ Prof. Anigbogu believes that the best place to understand the theology of the kingdom in the Bible is in the Lord's Prayer which says, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10 KJV).

functional the government will be. Therefore, discovering and implementing God's kingdom principles, for these Pentecostal leaders, is the best way to address urban social problems.

Implications of Kingdom Theology for Pentecostalism in Lagos

How has kingdom theology influenced Pentecostalism? Specifically, how has it affected their engagement in the urban problems in Lagos?

1. There is a shifting emphasis from inward focus to outward focus.

One of the most obvious developments in the Apostles in the Market Place version of Pentecostalism is the shift from a ministry that primarily focuses on what happens inside a church building to one that focuses on what happens outside of the church building. Wale Adefarasin says, "Kingdom theology is really about taking the kingdom of God into the community and not waiting for the community to come into the church." He believes, for example, that rather than trying to convince the world in general to listen to Christian music, kingdom-minded Christians should penetrate the contemporary music industry and use the music medium to teach kingdom principles. He adds, "The church is not about building walls anymore but building bridges, bridges to one another and buildings to our communities." He describes this as a "kingdom-centered church" rather than an "empire-building church."

Adeyemi describes the consequences of the earlier, more inward-looking focus of Pentecostalism. "We saw something in Nigeria. The church stayed within its four walls. It was preaching its own message in there. And then the devil overran the political system." He adds, "It looks like we will be limited in our attempts to evangelize and influence the society if we do not get involved in the structures of the society."

This movement is making a serious challenge to secularism. Tony Rapu believes that to serve as a lawyer or physician or even a factory worker is as sacred as serving as a pastor because it is the whole world that must submit to the kingship of Christ. He says that the house-wife or the architect or the male nurse - all are ministers. Enelamah says,

I don't want a doctor to leave the medical profession to aspire to be ordained as a local church pastor. Because if you emphasize that, they (the church) will think that the highest thing about the Christian faith is to be ordained a pastor. That doctor will influence more lives than the man serving in the church because every day he interacts with so many people.

Obviously, this has serious implications for solving urban problems. If providing social services is on an equal footing with evangelism and church planting, this provides the motivation and gives the theological support the church needs to engage society.

2. There is an expanding emphasis on the physical, not just the spiritual.

If the new wave of Pentecostal leaders are focusing more outside the church, then they are focusing on physical and emotional and infrastructure

needs of society in addition to spiritual needs. Adefarasin says, “The church has more responsibility than just for the spiritual life of their members.” Osinbajo agrees that there has been a shift from the old Pentecostal emphasis to an emphasis on greater engagement in society.

If you look at a lot of Pentecostal churches and how they have evolved, there has been a lot of attention on evangelism and church-planting and building the church itself and bringing more and more people to a knowledge of Jesus Christ. But I think in the past decade there has been more emphasis on impacting society, impacting education, impacting medicine and making more of an impact.

Osinbajo adds that the mandate of Christianity is to teach about the “transforming power of Jesus Christ” in all aspects of life. It is “being able to influence education, influence entertainment, and influence business . . . We are supposed to be able to influence all of these pillars of society and disciple different segments of society.” Such a philosophy opens wide the doors of Pentecostal churches and allows the members to invest the same energy into solving the social problems in this life that Pentecostals have invested in the past to secure converts a place in the life to come.

3. There is a changing emphasis from supernatural laws to natural laws.

One of the fundamental features of Pentecostalism from Azusa Street onwards is a strong belief in and practice of the supernatural. However, the emphasis on discovering and implementing God’s natural laws has tended to reduce the emphasis on the supernatural. Anigbogu says that life is 98 percent principles and two percent miracles.⁴⁷ The attorney Osinbajo states, “I think that the right emphasis is not on the supernatural but the natural laws. And the reason being is that hard work and integrity and trustworthiness and vision - all of these things are the natural laws of God.” He also states:

We have 300 women dying daily from maternal childbirth-related problems in Nigeria. It is clear to me that does not need to happen. We do not need supernatural intervention. We need to follow God’s laws of sanitation, nutrition and fighting corruption . . . I do not think you need 24 hours of prayer to be able to get those things done. If you are to follow the right principles, you can cut the deaths to a minimum.

Pastor Ronke Akinnola agrees:

One thing about Pentecostalism is that the place of miracles has been overemphasized and has created a generation of lazy Christians who just wait for God to do things for them, like a magician. Because they are always waiting for miracles, they refused to learn the principles and pathways of God. We teach the principles of wealth creation,

⁴⁷ Akinnola uses the same 98% to 2% language, suggesting that this originally came from Sunday Adelaja. It should be noted that these figures are not intended to be a statistic based upon empirical research but rather a generalized statement offering a corrective to the overemphasis on the supernatural within Pentecostalism.

principles of sowing and reaping, principles of understanding of life itself, principles of love and fellowship and relationship. We do not say, 'Oh, I will pray for you. You will be rich overnight.' No, we teach productivity. We teach labor. We teach integrity. We teach honesty, truthfulness and love.

She also complains that many of the other Pentecostal churches "cringe" from working with the physically handicapped like the hearing impaired for instance. She says that they believe "we must be powerful; we must heal them." To have a handicapped person in the church would be an admission of the limitation of their access to supernatural power. However, Akinola says. "We see it differently . . . We help get them accommodation because landlords do not want to rent houses to them. We help them to acquire skills. We help them to become normal people rather than focusing on the miracle."

Anigbogu provides a theological basis for this shifting emphasis. He uses the statement "give us this day our daily bread" in the Lord's Prayer to illustrate the balance. He explains that God used two ways of providing bread in the Bible. While Israel was in the wilderness, God provided supernatural manna. Jesus also provided fish and bread supernaturally on one occasion. However, by far the greatest amount of bread was supplied in the Bible through God providing seeds and also giving people energy to work and produce grain. They then could use that grain, their cooking skills and energy to make bread.

All of the Pentecostal leaders I interviewed agreed that God still performs miracles today. However, by stressing natural laws, there is clearly a decrease in emphasis on the miraculous. Does this decrease mean these leaders have departed from Pentecostalism? Tony Rapu says that sometimes he considers himself "post-Pentecostal" while Bishop Olaleye says that the traditional Pentecostal movement may be over.⁴⁸ I would not go so far as to say this Nigerian movement has become post-Pentecostal, but it has certainly evolved into something that was not envisioned by the Nigerian Pentecostal fathers.

This new emphasis may have been seeded to some extent by Western influences among Pentecostal leaders. Many of these pastors have studied abroad, and all of them have traveled widely. They have access to 24-hour international news and have Facebook and Twitter accounts. Gary Maxey also suggests that the "upward social mobility within Pentecostal churches" is also having an effect on their thinking and ministry. "As you get increasing numbers of more advanced, sophisticated people, I think there has tended to be a lessening focus on personal evangelism and also, related to this, a focus on

⁴⁸ Abraham Olaleye Interview by Danny McCain on 24 September 2011. Unless otherwise noted, all references to Olaleye come from this interview. Olaleye has a rather pessimistic view of much of modern Pentecostalism. He uses the illustration of a ceiling fan to illustrate the end of the contemporary Nigerian version of Pentecostalism. After the power goes off a fan turns for a while but its life and influence are really over.

reaching out to the social needs around them.” One certainly cannot ignore the impact of globalization in the shaping of modern Pentecostal ideas.

Impact of Kingdom Theology and Strategy on Lagos Urban Problems

What is the result of this evolving Pentecostal theology and emphasis? How does it address social problems in the Lagos urban communities?

1. Kingdom theology provides the Pentecostal community with the theological foundation and the motivation to address urban problems.

As illustrated earlier, Pentecostal kingdom theology - which views the whole world as God’s domain and Christian believers as his co-regents in this world - provides the moral mandate and motivation that enable Pentecostal churches to address urban social problems. Their loyalty to God demands such engagement. Moreover, their understanding of the Christian faith upends the idea that it is only the pastor, the missionary and other “full-time Christian workers” who are doing the work of God. All are called to ministry through social engagement. Seeing the needy in society as if they were Christ himself is a powerful incentive to help solve the social needs around them.

2. The proximity of urban Pentecostal churches to urban problems makes church involvement more likely.

All of the churches that follow the “Apostles in the Market Place” strategy are urban churches. Most are in Victoria Island, Lekki and Ikoyi, which are relatively isolated from the slums of Lagos. However, most of the church members have regular exposure to needy people in the areas, thus continually reminding them of these deep human needs. Addressing urban suffering is not like supporting foreign missionaries, which can be done from a distance. Urban problems are always there for city dwellers to see. Their assistance can be direct and immediate, and supervision is easier because of this proximity.

3. The Pentecostal church organizations have the infrastructure and manpower to address social urban problems.

Governments tend to be bureaucratic and thus slow in addressing problems, to say nothing of the corruption that often drains away resources from their intended recipients and projects. However, the Pentecostal urban churches that have been examined in this paper have more efficient administrative teams and better functioning infrastructure resources that can be mobilized to tackle urban problems. In addition, volunteers usually have a much higher motivation to address these problems because they feel called to the work, not just for a salary, but as an expression of faith. For example, Pastor Lemuel George has a personal business that provides him with his necessary income while requiring little of his time. Therefore, he serves as a full-time pastor of the God Bless Nigeria Church, which requires him to spend a large portion of his time with Lagos area boys, prostitutes and other socially marginalized people who are neglected by most civil servants.

4. The example of the Church solving urban problems provides motivation to government to create similar projects.

When non-governmental organizations undertake responsibilities that are traditionally associated with government, government agencies are often motivated to step up and do more. George says, "Wherever God Bless Nigeria goes, after a while, you find the authorities, the government began to come in and began to clean up the place . . . They come in and arrest people who are into drugs and they began to clear out those shacks so the places physically began to get cleaner." Even people in government will respond to good leadership, even if it is voluntary.

5. The relationships and the credibility gained by urban ministry help Pentecostal leaders influence government policy related to urban issues.

Government is made up of many reasonable people who are looking for solutions to urban problems. Unfortunately, they get so bogged down with bureaucratic responsibilities that they often have little opportunity to develop solutions to the problems they are responsible for solving. However, when churches show them ways to solve problems, they are often willing to use their resources to address the same or similar problems. For example, the children's insurance program that was developed by the Redeemed Christian Church of God in Lagos has prompted the local government to consider developing a similar insurance scheme. In arguing this point, Wale Adefarasin reported to me that Sunday Adelaja was able to use the credibility and political clout he had gained in Ukraine to get legislation passed prohibiting violence and sexually explicit material on public TV before 9 PM. Adefarasin himself is trying to use the credibility he has gained to advise government publicly on issues such as Islamic banking⁴⁹ and fuel subsidy removal.⁵⁰

Conclusion

This paper shows that several Pentecostal pastors in Lagos are seriously addressing social problems and that they are primarily motivated by their understanding of kingdom theology. The observations, interviews and literature this group produced successfully made that case. More research is needed to determine to what extent this model of social engagement is influencing mainstream Pentecostal groups, whether or not Pentecostals are equally engaged in solving rural problems and how Pentecostal engagement in society compares to that of mainline churches in Nigeria. It is clear that the government and people of Lagos have seen some urban problems mitigated by these pastors and churches, and they have seen and been challenged by a positive faith-based model of selfless social engagement.

⁴⁹ Sina Fadare, "Don't politicize Islamic banking - Adefarasin warns," *National Mirror*, 14 August 2011, <http://nationalmirroronline.net/religion/religion-news/18482.html>

⁵⁰ Nairaland Forum headline, Oct 28, 2011, "Wale Adefarasin (PFN) Backs FG On Fuel Subsidy Removal," <http://www.nairaland.com/791421/wale-adefarasin-pfn-backs-fg>

Mark A. Noll

***The New Shape of World
Christianity: How American
Experience Reflects Global Faith***

Downers Grove, IL: IVP Academic, 2009

USD \$25.00, ISBN 978-0-8308-2847-0

Reviewed by Jack Mitchell

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Western Christianity, and particularly for Mark Noll's study, *American Christianity's* influence on the development and shape of the Christian Church around the world has been a subject of ongoing speculation and debate. Whether for praise or blame, few question that the influence of the Church in North America has been robust and pervasive throughout the rapidly expanding Christian world over the last one hundred years. Assessments of the American Church's role range from indictments to careful praise. With this in mind, the author's goal in this volume is, in his own words, to seek to answer the question, "What has been, is and should be the relationship between Christian development in North America and Christian development in the rest of the world?" (p. 11)

Noll is particularly qualified for this study in light of his decades of reading, research, and prolific writing on American Church history. A long time professor at Wheaton College in Wheaton, IL, he is now the Francis A. McAnaney Professor of History at the University of Notre Dame in South Bend, Indiana. Noll, along with other evangelical historians has greatly contributed to the world's understanding of evangelical convictions and attitudes, past and present. It is from this forthright evangelical perspective that he has sought to articulate an answer to the above question.

Noll's approach to this important question begins with a marvelous introductory chapter that aptly uses a multitude of statistical profiles to illustrate that many of the fixed notions of the West's role and influence in Christianity no longer typify the rapidly changing shape of World Christianity. Much has changed, he insists, and these changes call for a fresh examination of how European and then American Christianity have touched vastly diverse Christian expressions around the world.

Moving into a brief but careful description of the new shape of world Christianity (Chap. 2), Noll describes this “shape” through a series of issues that highlight the radical developments that face the universal Christian Church. His catalogue of developments includes new and innovative evangelistic methods, universal missionary service and the political implications of Christian expressions worldwide to the new questions being raised for theology and practice. Through this survey the author paints an incredibly diverse and vibrant picture of worldwide Christianity.

What follows is an important chapter (3) which assesses the rapid and pervasive worldwide expansion of Western evangelical movements to the whole world. The author’s compact and wonderfully insightful survey of the elements of evangelical identity, power, and culture during the nineteenth-century are foundational for the remainder of the book. Noll understands the American experience to be a paradigm for other specific cultural contexts.

In his next chapter, Noll further refines his thesis by posing the question (p. 67), “What, in fact, has been the American role in creating the new shape of world Christianity and what is now the relation of American Christianity to world Christianity?” His central point emerges in this discussion which employs two object lessons: the phenomenal impact of the *Jesus Film*, and the unquestionable economic, military and cultural influence (both pop culture and religious) of America on the rest of the world. Given these factors, he suggests however, that the relationship between American Christianity and world Christianity “involves parallel historical development more than direct influence” (p. 76). This is his central thesis.

To support this thesis, the next two chapters assess the influence of American missionaries internationally. Because they are stereotypically seen as some of the primary carriers and purveyors of American influence, Noll marshals statistical evidence (chap. 5) and specific historical missionary contexts (chap. 6) to assert that “the primary agency in recent movements of Christianization has not been the missionaries but the new converts themselves” (p. 106). His point here is that the inherent power of evangelical Christian experience is in itself the *primary* transformational force in diverse cultural settings, not western and particularly American Christianity.

The title of his next chapter, “American Experience as Template,” aptly captures his point. He traces the diverse American religious movement’s transition from the traditional worldview of Christianity *and* Christendom to a much more informal identity. Noll highlights the elements of individualism, voluntarism, and anti-institutionalism as characteristic of the new American experience. Logically, he reasons that these qualities pushed “for ever-more-flexible institutions and ever-newer innovations in responding to spiritual challenges” (p.112). Referring to the increase of non-western missionaries and the world Pentecostal experience, Noll concludes that these factors support “a

general picture of Christianity as a world religion with many connections between nations, but with no one nation as the controlling force” (p.125).

In chapters 8-10, Noll addresses three case studies to particularize his perspective. Beginning with the worldview of American Evangelical 1900-2000, he uses a fine summary of periodic literature during that century to affirm that evangelicals were not guilty of religious myopia. The “Big Story” of God’s work in the world was part of their understanding. Secondly, he draws on his own experiences with South Koreans to address what they might learn from American Evangelical history. He asserts that there are remarkable parallels between American Protestant history and Korean Protestant history that provide potentially valuable lessons for both groups.

Finally in chapter 10 the author briefly sketches and analyzes the relationship between American Evangelicalism and the East African Revival. From Uganda in 1935, this revival spread to four other East African nations and continues to influence “the day-to-day lives of millions of ordinary believers throughout this region” (170). Again the question Noll raises is exactly what was the nature of America’s influence? His conclusion is that what transpired was another example of observing a parallel pattern of development rather than determinative American influence.

Noll does not minimize American Evangelicalism’s influence. Rather, he qualifies it and challenges the tendency to assume that America’s influence was primarily determinative. In doing so, he sheds light on the nature of God’s work among a diverse collection of nations and cultures. It is the inherent power of the Christian faith that was clearly present in nineteenth century America that has been replicated around the world. The fact that America played such a significant role is somewhat incidental. To Noll’s credit, he emphasizes the purposes of God that lay behind the scenes.

For Africans, this book is valuable because the author’s thesis more clearly analyzes America’s contribution to the development of worldwide Evangelicalism. Thus it provides a more accurate basis for understanding the nature of present day African Evangelicalism. Given African tendencies to indict or overly puppet America, this is an important contribution. Noll also synthesizes an immense amount of literature on global Christianity. His use of Andrew Walls particularly, can assist Africans to better understand their place in the shape of world Christianity. This book can help to equip African pastors, teachers, and theologians address the huge needs of the Church in the midst of seismic political, economic, and cultural upheavals precipitated by globalization, world economics and politics, and technology. Finally, through his clear and simple prose Noll once again has taken a complex and sophisticated subject and made it accessible for a general audience. All this and more make this a valuable read for the African Church.

More “New” AJET Financial Information

I'm very sorry to say that we recently discovered that the bank running the **Scott Christian University** US\$ account in Machakos has been processing US\$ checks very slowly. If you recently sent a US\$ or wire to the Co-operative Bank Of Kenya and you have heard nothing about it being cashed or received, please let us know immediately at ajetjournal@scott.ac.ke. The only problem is the slow rate of the bank cashing the checks. Security is NOT a problem.

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William R. Burrows, Mark R. Gornik, Janice A. McLean
Editors

***Understanding World Christianity:
The Vision and Work of Andrew F. Walls***

Maryknoll, New York: Orbis Books, 2011. 294 pages pbk.

ISBN 978-1-57075-949-9. US \$30.00

Reviewed by Andrew Wildsmith
Faculty Member, Scott Christian University

According to the editors, this book is not a traditional tribute or *Festschrift*. Instead of a collection of unconnected essays from colleagues and former students to honour Professor Walls, “it is a serious and significant set of reflections on and engagements with his life, ideas, institutions, networks, publications, activities, and proposals” by friends and colleagues who are “in one fashion or another, all students of Andrew Walls” (Introduction, p. 1). When you consider that the contributors include people as diverse as I. Howard Marshall (professor emeritus of New Testament exegesis and honorary research professor at the university of Aberdeen, Scotland) and Moonjang Lee (senior pastor of Doorae Church in the City of Guri, South Korea), and that the editors of this book work in New York City, one realizes that Professor Walls’ influence extends as widely as World Christianity itself.

William Burrows is Research Professor of Missiology in the Centre for World Christianity at New York Theological Seminary, managing editor emeritus of Orbis Books, and author of *New Ministries: The Global Context*. Mark Gorink is the director of City Seminary of New York, a former pastor, and a researcher in African churches in the USA, and the author of *To Live in Peace: Biblical Faith and the Changing Inner City*. Janice McLean is the coordinator of the Global New York Church Project and the Seminary Library of City Seminary of New York.

Besides an introduction by the editors, a conclusion by the late Kwame Bediako, and a 20 page (partial) bibliography of Prof. Walls’ works, the book consists of sixteen chapters distributed in five major parts: (1) A Man with a Large Map; (2) Breaking Boundaries, Building New Ways of Scholarship; (3) Themes in the Transmission of Christian Faith; (4) Transformations in Understanding Christian History; (5) Africa’s Place in Christian History.

Of these five parts, the first two tend to give insight into the man himself and his impact on scholarship, while the other three tend to treat familiar themes from Walls' work. But the chapters in all five parts are interwoven with the themes, ideas, and effects on people that appear in Walls' works, just as his own many articles and other writings play variations and progressions on themes found elsewhere in the Walls' corpus. We learn not only that Walls is a brilliant academic researcher and writer, but that he has been a Methodist local preacher for almost 60 years, a hymn writer, has interest and involvement in UK politics and the fine arts, and was even a trade union representative for a short time. The role he is most noted and loved for is that of teacher and mentor, and this too comes out repeatedly. The man and his ideas seem always to walk hand in hand in the minds of the writers. For example, one section, entitled 'The Influence of His Ideas' in Jon Bonk's chapter (*Changing the Course of Mission and World Christian Studies*), starts with the sentence, "If Walls is notorious for his modesty, his devotees – including former students, professional colleagues, and academic peers – tend to be effusive in their admiration of the man" (p. 62). And a few paragraphs later Bonk writes, "One would be hard-pressed to write a credible history of World Christianity today without using ideas, themes, and orientations traceable to Walls" (p. 63).

The serial nature of Christian expansion across cultural boundaries where margins become new centres of strength while the former centres recede to the margins; the shift in the centre of Christian gravity from the West to the non-Western world and what that means for Christians and Christian scholarship; the relationship between the incarnation of Christ and the translatability of the Gospel; the indigenizing and pilgrim principles; conversion as turning towards Christ, both individual conversion and cultural conversion, "turning that which is already there" toward Christ; converts versus proselytes; the Ephesian Moment; [the rise and fall of the concept of Christendom and what that meant and means for missions](#); as in Walls' own works so in these essays these concepts and others are refined and extended, examined as if they were facets of a beautiful diamond placed in yet another new setting.

Walls' labour to create and encourage the creation of centres to study World Christianity and to collect documentation pertaining to it is recorded. Several centres similar to the one Walls founded in Scotland (at Aberdeen and later Edinburgh) have sprung up all over the world. One wonders if there is a former student of Walls who *hasn't* dreamed of starting something similar to the Centre for the Study of Christianity in the Non-Western World, now the Centre for the Study of World Christianity at the University of Edinburgh. Other themes include the Church, the missionary movement, theological education, history, and theology, especially theology in Africa.

Gillian Bediako's contribution, 'Gospel and Culture: Andrew F. Walls in Africa, Africa in Andrew F. Walls' quotes Walls as saying, "All I know, I learned

in Africa” (p. 212). Although trained in patristics under F.L. Cross [at Oxford](#), teaching church history in Sierra Leone (beginning in 1957) and interacting with African Christianity turned Walls in a new direction. Most of the contributors have African connections and interests, if not Africans themselves. Many of Walls’ students have been and continue to be Africans and missionaries to Africa. If Africa has had a defining effect on Andrew Walls, Walls has had a significant effect on Africa and Africans, both in his own continuing work in Africa and through his many students.

The contributors come from across the Christian world and represent different parts of the Christian Church in its wider sense. This is not a book designed for one end of the theological spectrum or another, but reflects Walls’ own warm and firm Christian faith as the writers interact with Wall’s contributions to Christianity and the cause of Christ. Discerning readers will have a sense of feeling at home in the discussions as believers, but interacting with some of Walls’ concepts challenges us with the fact that there are other believers [who](#) have other ways to feel at home, ways beyond our experience. These essays are examples of world Christians interacting with Walls’ ideas.

The book does not attempt to systematize or codify Walls’ thought, tying all his concepts together. Walls has yet to do that himself, and his bibliography includes a forthcoming book entitled, *Crossing Cultural Frontiers: Studies in the History of World Christianity*, so we can expect the discussion around his work to continue. But Burrow’s contribution contends that Walls’ theological concept of *conversion* underlies much of his writing (p. 113), while Bevans, in his essay on Walls’ ecclesiology, twins *conversion* with *translation* as he discusses Walls’ focus on the missionary task of the Church. The fact that Bevans quotes Walls’ linking *translation* with *incarnation* shows that tying these concepts together helps us to better understand Walls’ vision (p. 131).

This volume is important because it gives additional insights into the man who changed the course of mission studies and the study of world Christianity as well as contributing to the study of African theology and church history. Through his teaching, personality, and students, Walls has influenced many Christians around the world. To quote Jon Bonk again, “it is difficult to imagine an informed discussion of either the missionary movement or World Christianity taking place anywhere without the use of language and concepts traceable directly to Walls” (p. 70). To understand world Christianity today and Christian history, it is essential to understand Andrew Walls’ work, and this book about him, his work and his vision is helpful in doing that.

This book is recommended for libraries in universities and theological institutions, scholars of Christianity around the world, especially in the areas of church history, missions, world Christianity, and theology, and especially in Africa. Though this is unlikely to become a textbook (until someone develops a course entirely about Andrew Walls’ work and vision), bookshops serving theological education communities will want it on their shelves.

Books Received

This page lists some of the books AJET received from publishers, but we have not yet been able to review. We hope to write or receive original, previously unpublished book reviews of some of these titles. Sorry, we can't send you a book to review. Please see the book review guidelines on our website.

1. Jeremy Davies and Kwasi Amofo

Light for our Path: A Guide to the Lectionary for Preachers in Africa (Lent & Easter 2013)

Limuru, Kenya: Zapf Chancery Publishers Africa Ltd., 2012. pb. 123 pages

2. Thomas C. Oden

John Wesley's Teachings, Vol. 1 God and Providence

Grand Rapids: Zondervan, 2012. pb. 240 pages

3. Thomas C. Oden

John Wesley's Teachings, Vol. 2 Christ and Salvation

Grand Rapids: Zondervan, 2012. pb. 319 pages

4. Thomas C. Oden

John Wesley's Teachings, Vol. 3 Pastoral Theology

Grand Rapids: Zondervan, 2012. pb. 304 pages

5. Stephen V. Rees

Jesus: Suffering Servant, Sovereign Lord

Nairobi: Africa Christian Textbooks, 2012. pb. 181 pages

6. Michael Otieno Maura, Ken Mbugua, John Piper

Gaining the World, Losing the Soul: How the Prosperity Gospel Distorts the Good News

Nairobi: Africa Christian Textbooks, 2012. pb. 102 pages

7. Keith Ferdinando

The Battle is God's: Reflecting on Spiritual Warfare for African Believers

Nairobi: Africa Christian Textbooks, 2012. pb. 146 pages

8. Hetty Lalleman

Jeremiah and Lamentations

Tyndale OT Commentaries, Vol. 21. Nottingham: IVP, 2013, pp. 373.

9. Ian Paul and David Wenham (eds.)

"We Proclaim the Word of Life": Preaching the New Testament Today

Nottingham: IVP, 2013, pp. 263.

10. Robert L. Plummer and John Mark Terry (eds.)

Paul's Missionary Methods: In His Time and Ours

Nottingham: IVP, 2013, pp. 253.

11. Thayer Salisbury

Textbooks for African Bible Colleges: Investigating the Narrative Option
Evangelical Missiological Society Dissertation Series

Pasadena, CA: William Carey International University Press, pp. 229.

Africa Journal of Evangelical Theology

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Book Reviews

- 81 Mark A. Noll
***The New Shape of World Christianity:
How American Experience Reflects Global Faith***
(Reviewed by Jack Mitchell)
- 85 William R. Burrows, Mark R. Gornik, and
Janice A. McLean, Editors
***Understanding World Christianity:
The Vision and Work of Andrew F. Walls***
(Reviewed by Andrew Wildsmith)
- 88 **Books Received**

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