

A HISTORY OF AFRICAN CHRISTIANITY 1950–1975

By *Adrian Hastings* Cambridge University Press, 1979

Father Adrian Hastings is no stranger to African Christianity. Author of some eight books, most notably *Christian Marriage in Africa* (SPCK, 1973) and *African Christianity* (Geoffrey Chapman, 1976), Hastings has explored the soul of the African Christian movement with grace, insight and scholarship. In *A History of African Christianity, 1950–1975*, Hastings, equipped with the same virtues, continues his exploration but into far more tangled jungle. The result is the most readable and reliable historical synthesis of post-independence African Christianity available.

Hastings sets out with the goal “to write in fact a fairly straight history” (p. 2). The modest thesis that laces together the pieces of his historical narrative is that “the Christian churches have come through the era of decolonisation from an ecclesiasticism of dependence centered, at least politically, upon the missionary to an age of independence.” (p. 1). To establish this thesis he takes the reader through five chapters, the first four of which describe the church situation in 1950, 1951–1958, 1959–1966 and 1967–1975 respectively. Each chapter is rigidly subdivided into the three sections of church and state, the historic churches and the independent churches. Though this structure may appear stilted at first glance the periodization actually corresponds to key events which point to discernable shifts in African history. 1951 saw Ghana achieve independence under the leadership of Kwame Nkrumah. 1959 saw the Ethiopian Orthodox church achieve independence from the Egyptian Coptic church symbolizing the growing autonomy of the African churches from foreign domination. 1967 was the year of Julius Nyerere’s Arusha declaration on socialism and self-reliance marking the beginning of the shift away from the freedom and independence of the 1960’s to a new concern for social and economic justice in the 70’s.

Subdivisions keep the narrative from blurring into an unmanageable mass of material and allow us especially to see the independent churches as a distinct and noteworthy part of the Christian story in modern Africa. A final chapter summarizes the major trends in the period under review and points ahead to some of the challenges facing the church in the immediate future.

The first two chapters mark a strong beginning. Hastings deftly scans the political and ecclesiastical horizon in the Africa of 1950 – the almost forgotten world of colonial Africa in its last hours. The rise of apartheid and Verwoerd, the emergence of Nkrumah of Ghana (the messiah of black supremacy), and the undiminished eloquence of Leopold Senghor, dominated the political scene. The churches were dominated by European leadership. The missionary ranks were studded with high calibre men such as Parrinder, T. Huddleston, B. Sundkler and J. V. Taylor, Carey Francis and Stephen Neill. Albert Schweitzer was still hard at work in Gabon. By 1950 independent churches “were a familiar part of religious scene” (p 67).

The period from 1951–58 brought some notable changes to the status quo of 1950. Between Nkrumah’s election victory in Ghana in 1951 and Tom Mboya’s dramatic pronouncement in 1958 at the All-African Peoples’ Conference that “We meet here to tell the colonial nations – your time is past,” Hastings sketches the religious scene with masterful strokes. The spectacle of mission domination over a Christian movement straining to be free is the theme of this section. The most telling evidence of this drama is

the rapid rise of the independent churches in this period. Kimbanguism becomes organized and recognized. The same occurs with the Harrist church of Ivory Coast. Hastings handles the elusive independent movement with great adeptness.

Chapters three and four, covering the years from 1959 to 1975 document the shift the churches have been forced to make in the turbulent climate of African nationalism. Soon after the great waves of independence came in the early sixties, an equally great wave of disillusionment rolled in, inspired by the injustices, corruption, turmoil and instability that characterized some of the new independent regimes. Mboya's 1958 cry of freedom became nearly obsolete by 1967 when Nyerere's 1967 Arusha Declaration shifted the emphasis to justice. Hastings points to the significance of this by observing that "it has provided a moral flag for Africa in a period of coups, civil wars, brutal tyrannies and widescale aimlessness, and it has heralded a growing movement in the 1970's towards a far more strenuously socialist approach to the problems of society than was apparent in the decade of independence" (p. 185). Within the context of this dimming of political hope, the mainline Christian churches, nonetheless, made significant strides toward self-government and ecumenical unity. Concurrent with this growing autonomy of the mainline churches with their call for a moratorium, has been the rise of North American Protestant mission, particularly of the Baptist and Pentecostal variety. Hastings also points out that this period witnessed the rise of African theology as practised by Idowu, Sawyerr, Dickson and Mbiti. Unfortunately Hastings ignores the more conservative viewpoint of Byang Kato whose *Theological Pitfalls* was published in 1975 in Africa. One of the more startling features of this period was the cooling off of the independent movement. Hastings is cautious about projecting current slowing trends into the future but does venture the judgement that history has perhaps brought "near to a close the age of independency as a major ecclesiastical phenomenon in African Christianity." (p. 257). Once again these chapters are rich with depth of research, insight and analysis.

The closing chapter, "Between Politics and Prayer," is perhaps the weakest in the book as Hastings attempts to generalize about the shape of the African Christian movement during the years 1950-1975. While there is some helpful recapping, his comments on the 70's are indecisive. He admits that the last decade defies generalizations, stating that the "total impression of these years is one of not just expansion but expansion into a new scale of complexity" (p. 262). He ends with a sermon - or perhaps a prayer - that the African church continue to seek to create a more just society while at the same time nurturing the spiritual life of her flock.

Hastings has put in a virtuoso performance. His scholarship and accuracy are solid (though a few typographical errors do exist). His historical understanding is deep events do not spring from the air nor are church events interpreted out of the context of the time and cultural milieu in which they occur. Hastings recognizes the sociological, political and economic factors that are part of the complex of African church history. He also is a good enough historian to know that one must write with sympathy for one's subject to write well. The sociologist may want to criticise a method Hastings uses throughout - establishing general truth by appeals to isolated cases. Hastings does use this method but he often tempers it with a cushion of statistics indicating that the incident is truly representative of general trends. Furthermore, Hastings has built his work on strong local studies as his bibliography and footnotes amply demonstrate thereby minimizing the possibility of making erroneous generalizations. On quite a different line,

Hastings may be faulted both for too little interaction with theological issues as well as virtually ignoring Evangelical spokesmen and viewpoints throughout the book. While it is true that he has expressed himself on African theological issues in his earlier *African Christianity* (1976) one would like to see more interaction with theological issues within the history of modern African Christianity. Was there no charismatic movement by 1975? Was the Evangelical voice so insignificant that it deserved to be by passed? Hastings' prejudices are perhaps seeping through at these points in what is otherwise an extremely fairminded account.

Such weaknesses aside, Hastings has given us a masterful look at ourselves – the African church in all (or most) of its breadth, depth and dynamism. It is doubtful that Hastings' work will soon be surpassed. For all who desire to journey into the soul of African Christianity, Hastings has given us a useful guide.

Mark Shaw, *Scott Theological College*

PAUL'S IDEA OF COMMUNITY

By Robert Banks Paternoster, 1980

One ministering in churches on the continent of Africa is immediately attracted by the title of this book. As the church in Africa strives for self-hood and seeks to eliminate any undesirable accretions of the western church tradition it must go to the New Testament to discern the essential nature of the church. Furthermore, in a society where community has always been practiced but is now in danger through urbanization, the church has a valuable opportunity to demonstrate real community.

Upon reading the dust-cover one anticipates an unusual book: "Few books offer a genuinely original view of the New Testament.. But this is what Robert Banks has achieved in this study of one of the most important New Testament concepts." The uniqueness of the book lies not so much in original interpretation of the Pauline writings as in the way Banks compares some of the sociological institutions of the New Testament times with Paul's writings. In this way he shows that Paul did not simply adopt existing models of social structure to form his communities (churches). His communities, though having certain similarities with the Jewish synagogues and other religious groups, were unique and structured to fit the revelation received from God as well as to fit the context of the times.

Dr. Banks sees freedom as the integrating factor in Paul's view of community. This freedom leads to the development of communities which are based on informal, family-type structure rather than formal or institutional, and leadership which is charismatic (allowing spirit-gifted people to exercise their gifts freely) rather than official.

He observes that the renunciation of offices, and titles and honours which belong to them is a radical departure from first century attitudes towards religious structure. Paul describes the work of the leaders as diakonia (service). No distinction is made between clergy and laity; leadership and responsibility are corporate matters.

This book most certainly emphasizes some principles which need to be re-examined by the church today. Paul was greatly concerned about inter-personal relationships within his communities. (In fact, Banks believes that God communicated to them not primarily through written word or mystical experience and cultic activity, but through one another). Paul stresses this through his symbolism of family and body as well as through his development of house-churches. Together with this is the stress upon the responsibility of all Christians in leadership and service. Paul did not intend to generate "spectator" Christians content to let the "professionals" do the work of the ministry.

Dr. Banks tries hard to demonstrate that Paul had no formal offices in his churches. The arguments were not entirely convincing even when not considering the evidence from the Pastoral Epistles (which he considers to be non-pauline).

The most serious defect is the implied wedge driven between Paul's thought and later New Testament writers. The later writers are considered responsible for the move toward more formalism and institutionalism in the church. The New Testament interpreter must not consider Pauline theology in isolation.

The book is well worth reading for a servant of the church. It calls him to evaluate church structures and institutions against the New Testament house-churches, and clergy-laity distinctions against the charismatic principles of Paul. How these principles are carried through in practice in forming churches may vary according to culture and times.

Gary Isaac *Scott Theological College*

AFRICA: OUR WAY TO BE OTHER CHRISTS

By N. Gregoire & M. McGrath,

Geoffrey Chapman, 1981

This book is a serious attempt to provide devotional guidelines for Christian living. Each chapter deals with a particular lesson that Jesus taught, and is based on a passage of Scripture.

The authors are to be commended for a number of fine chapters. Chapter 12 is based on Lk. 11:5–13 and provides a very adequate discussion of the importance of persistent prayer. Chapter 24 is also impressive, with its full treatment of the subject of forgiveness and its forthright denunciation of the immoral means that people use to acquire wealth.

However, the Roman Catholic orientation of the book results in some unacceptable emphases. Indeed, the very title is misleading for although Scripture encourages us to be Christ's followers, we can in no way share His actual personality.

The authors also imply that it is by becoming involved in acts of social welfare that one becomes acceptable to God, that is, one becomes Christian. In contrast, the Bible clearly teaches that works acceptable to God flow from a life which has already been saved through faith (Eph. 2:8–10). The book is in danger of presenting a merely Social Gospel.

The book also suffers from a universalistic tendency. For example, in chapter 12 God is presented as the father of all children. The question of how a child can move from being a creature of God to becoming God's child is not dealt with.

There are numerous instances of faulty exegesis as well. A good example is found in Chapter 14 which deals with "sewing a new cloth onto the old one, or putting new wine into old wineskins." The authors unacceptably extend Jesus' clear implication that the old thought forms of Judaism cannot accommodate His fresh message of grace, to mean that we should always be changing our ideas and inviting new ones.

The authors also seem to widen the gates of heaven through the sacrament of baptism which is presented as the means through which the benefits of Christ's death and resurrection are mediated to the individual: "Baptism is really choosing Christ" (P. 35). However, the bible is clear that every person must consciously receive salvation by faith in Christ (Jn. 1:12, 3:36, 5:24 etc). They also imply that one's fate is not sealed at death, for they seem to advocate prayers for the dead in the Chapter "When an accident happens."

The book's style is commendably simple and clear and should therefore appeal to a wide spectrum of readers. In fact, since it is not particularly African in its approach, it should appeal to those of different cultures. Yet its very simplicity at times becomes monotony as each of its twenty-seven chapters follow the fairly uniform structure of story telling, question posing and question answering.

CHRISTIAN COUNSELING, A COMPREHENSIVE GUIDE.

By Gary R. Collins

Word Books Publishers, 1980.

Anyone active in the Christian ministry these days cannot but be aware of a growing need and demand throughout the world for counseling by the pastor and Christian worker. How can the Christian worker further develop his understanding of himself and his relationships and of the psychological and Biblical principles involved in counseling? How can he become more effective and skillful in the art of counseling and thus most effectively meet the needs of his people?

Fortunately consideration is being given to these questions in Christian circles and much is being written from the Christian viewpoint to assist one in reaching these goals. One of the more recent and comprehensive books is one by Gary Collins. Dr. Collins (who has his Ph. D. in clinical psychology, has authored over 20 shorter books in the field of human relationships, and is now the Chairman of the Division of Psychology and Counseling at Trinity Evangelical Divinity School in Deerfield, Ill.) is well qualified to attempt the task of integrating an approach using psychology and theology. His purpose was to prepare a tool that would be useful in teaching counseling skills to students, for helping individual Christians to understand themselves and help one another, and to provide a resource book for use in counseling problem areas the Christian counselor may expect to encounter. While Collins holds the view that God's Word is the final authority in testing truth he also states that God "has permitted us to discover truth through experience and through methods of scientific investigation" and that "we limit our counseling effectiveness when we pretend that discoveries of psychology have nothing to contribute to the understanding and solution of problems."

The book itself is divided into six sections dealing with broad issues and each section is in turn divided into chapters that deal with specific problem areas. The basic approach in each chapter is to consider what the Bible has to say about the specific problem, to outline the causes and effects from the psychological and Christian standpoints, to instruct as to how one would approach the problem in counseling, to suggest how the pastor could serve as a problem preventor in the church setting and finally to summarize the conclusions. This approach is helpful to one who has not had a broad background in psychology as it deepens his understanding of how problems arise and then points him to the Biblical principles involved and gives references as to where these principles can be found in Scripture thus encouraging the beginning counselor to begin to think through these issues for himself.

The first section deals with introductory issues such as a consideration of the role of the church in counseling, basic skills necessary in counseling, personal qualifications of the Christian counselor, and the appropriateness and opportunity of the pastor to serve as counselor in crisis situations in the lives of his flock.

The second section dealing with personal feelings common to all humanity is especially helpful in that many Christians have a complete lack of understanding and sometimes even awareness of their own feelings as well as an inaccurate theology as to the meaning of these feelings and how they should be resolved. Feelings specifically dealt with are anxiety, loneliness, depression, anger, and guilt.

The third section covers issues of singleness and marriage and has chapters on

singleness, choice of a mate, premarital counseling, marital problems, and divorce and remarriage. Since this section has a Western cultural bias, it fails to address some of the problems unique to Africa such as bride price or dowery and polygamy (which makes singleness less of an issue); however it does deal with the issues discussed from the Christian standpoint and much is applicable to the Christian regardless of his culture. The area of premarital counseling especially needs emphasis by the African church today where often the old traditional preparations for marriage have been interrupted and no adequate Christian instruction given in their stead. This chapter should stimulate thought as to how this lack can be remedied and supplied in the African context.

Section four deals with developmental family issues including child rearing and parental guidance, adolescence and youth, vocational counseling, middle age, and the later years. Here again cultural issues are not specifically dealt with, e.g. extended family, separation of the nuclear family with the wife at home while her husband works in the city, frustration because of lack of educational opportunity, vocational and other problems faced in a rapidly developing society, and culturally different attitudes toward youth and age. Again, basic Biblical principles are still relevant and can be used for developing a more contextualized approach.

Section 5 deals with sex and interpersonal issues and includes chapters on sex apart from marriage, sex within marriage, homosexuality, interpersonal relationships, and inferiority and self esteem. Here, as with the personal issues discussed in section two, interpersonal relationships are more profoundly affected by sin than cultural differences and the Scripture presents man as he really is and where he has gone wrong. Present Western attitudes toward relationships are just as distorted as pagan attitudes and Scripture must stand as the final standard of proper inter-personal relationship. The material presented is relevant regardless of culture.

Finally, section 6 deals with a spectrum of other issues a pastor may face in counseling; e.g. financial problems (this material needs to be contextualized but has good content), drugs and alcohol, sickness, grief, spiritual problems and spiritual growth, life traumas (illegitimate pregnancy, rape, physical abuse, handicap) and lastly a consideration of the potential for counseling in families, communities, and churches.

As you have seen, the scope of subjects covered in this book make it a valuable resource text for any Christian who finds himself confronted with a need to participate in counseling. Dr. Collins is to be commended for making the effort to systematically present the practical and personal-interpersonal issues frequently seen in both the secular and pastoral counseling setting and for demonstrating that the Scriptures have recognized and described these same problem areas and laid down practical guidelines as to how problems can be resolved and relationships restored in Christ. The book does not claim to be a text on secular theories of psychology and counseling yet it gives a foundation of basic information, both secular and Biblical upon which the Christian worker or pastor can begin to develop his own personal model of "people helping" in any culture thus fulfilling its purpose as a comprehensive guide to Christian Counseling.

SALVATION IN AFRICAN TRADITION

By Dr. Tokunboh Adeyemo

Nairobi: Evangel Publishing House 1979

Dr. Adeyemo's *Salvation in African Tradition* carries on a tradition associated with the late Dr. Byang Kato, a tradition defined by the apostle Paul of testing everything in order to hold fast to that which is good. The subject under review is African Traditional Religion. The book's thesis is similar to that of Kato's *Theological Pitfalls* – Universalism and syncretism threaten the purity of the gospel in Africa. In seven thoughtful chapters the author skillfully examines African Traditional concepts of revelation, worship, sin, death and destiny, and contemporary concepts of universalism and syncretism, concluding that the "Right Direction" (Chapter 7) is to stress the Christ of Scripture and his uniqueness. In this review I will explore some select generalizations that Dr. Adeyemo makes about African Traditional Religion against the backdrop of a specific religious heritage – Akamba Traditional Religion.

Africans, especially the Akamba, believe in a personal God who creates and sustains all life including man. Akamba have not assigned any human or animal form to God. But the way they talk of Him and the works they assign to him proves he is a personal God. They say he created man and took time to "design" him. An unborn baby is still thought of as his work. Akamba have never believed in abstracts. This background has helped them to understand the Gospel message and keep a close communion with God. The bible speaks of a personal God who understands and speaks to his people.

The traditional Akamba did not avoid direct encounter with their God as Prof. Kivutu Ndeti of Nairobi University thinks. There are a few reasons why traditional Akamba approached their God through "Dead Ancestors." First, their social structure is such that children do not approach their father directly. They have to go through their mother or elder brother. This is so because of the respect that they have for their father. Secondly, the traditional Akamba knew that it is the elderly who "knew how." The dead ancestors were considered to be elderly people who knew how to approach God. Thirdly, the dead ancestors knew what life in the physical body needed. And so they could ask from God then pass these blessings on to the people on earth. A fourth reason may be given that since traditional Akamba did not believe in abstracts, worshiping God through intermediaries gave them a greater assurance that they addressed their needs to a personal living God.

To the traditional Akamba God did not bother with individual affairs very much. He concentrated on communities. But contact with an individual may be established during the four main crises of life namely, Birth, Initiation, Marriage and Death.

God knew the problems of man after the fall of Adam. Every department of man's life or being was stained or affected by the fall so much that his perception of the things of God as revealed in nature is poor. He does not see the purpose of God in nature.

Satan constantly provokes man so that his mind is not calm to fully meditate on the things of God. General revelation itself was not meant to be complete and final. Rather it was to serve as a basis on which special revelation would rest. We therefore see that man needs both general and special revelation if he is to see the purpose of God in his life now and after this life. While worship to a Biblical Christian is based on love for God for who he is and what he has done, worship for traditional Africans,

especially Akamba was based on fear of the spirits and hunger for material prosperity and well-being. They want God to conform to their will.

While "worship" as Dr. Adeyemo observes, "is a spontaneous act as the heart of the worshipper meditates on the glory and majesty of God, as revealed in general or special revelation," to the traditional Akamba it meant begging. Worship was no ordinary act. People worshipped in the event of a crisis. For instance, elders needed guidance as they met to decide on a course of action after an epidemic or prolonged drought affecting both people and animals.

Although traditional Akamba believed in one God in practise they worshipped many gods. Although Prof. Idowu tries to call this "Unity in Diversity", it is clear that traditional worship in Africa was idolatrous in practise. Exodus 20:3-5 clearly shows that man shouldn't venerate or worship any objects physical or unseen, nor should he serve them. In Revelation 22:9 we see an angel refusing to accept worship because only God deserves that.

It is therefore clear that most traditional worshippers in Africa were practising open idolatry.

While it may be true that blood was used to restore ontological balance between God and man, the spirits and man, it is widely known in Africa, especially among the Akamba, that blood and beef, constituted the best food for the Spirits or Dead Ancestors. It is not clear whether blood had any theological significance in the A. T. R.

Many African people are not aware of any original breach between God and man. Nor is anything said about the sin nature of man. As Dr. Adeyemo observes, sin to most African's was limited to outward acts or manifestations. The Akamba knew that what is essentially true of parents will one day manifest itself in one or more of their children. For example if a parent is hot-tempered this will be inherited by one or more of his children. If a parent shows some mental weakness or disability, this may show up in his child, just as a child will resemble his parents physically. But the idea of the original fall of Adam affecting all mankind is foreign to traditional Africans.

Like the Yoruba people of Nigeria, the traditional Akamba have broadly categorised sin into major and minor. For instance, to a traditional Akamba, murder was a serious sin and might deserve capital punishment or payment of a heavy fine depending on the circumstances of the crime. To a Masai, murder, especially where the victim was a traditional enemy of the tribe, might be a means of proving one's bravery and hence a way of gaining popularity, especially to women. If cattle strayed into a neighbor's maize farm, the owner would pay a small fine. This was a minor sin. Traditional Africans thought of sin as "an irregularity in a given community." Failure to conform to the established social norms or taboos or offending the Dead ancestors by not feeding them, recognising them or failing to address them as one should was an act of sin. The problem of sin was dealt with locally. An elder in the village would be called upon to sacrifice to the gods who would restore order and peace to both people and nature in general.

Death to traditional Akamba was simply parting of the physical and the spiritual parts of a human being. They have not believed in eternal death or spiritual death. But they believed in the rejection of a "bad soul". If an individual led a criminal life on earth, upon death his soul might be rejected in the community of Dead Ancestors. This soul would become a "malignant Spirit" or "Evil Spirit" who would live to bring disasters in the community or even possess people. If a soul behaved well in physical life he would

be prepared to enter the community of the Dead Ancestors. Stories have spread among the Akamba of people who died and a few days later came to life because the Dead Ancestors would not let them in.

Death is personalised. It is an agent of the ancestors. He is sent to "call" an individual to join the community of the dead. Sometimes he makes a mistake and "calls" the wrong person. It is this wrong person who is sent back by the ancestors. Death of a youth or child is considered a tragedy. This misfortune is attributed to an evil spirit or mystical powers like sorcery, magic or witchcraft. Life after death is said to follow the same pattern as life on earth.

It is true as Dr. Adeyemo observes, that interest in cultural rebirth in Africa is fertile soil for universalism. This is especially a reaction to the elements of western culture with which the gospel came. A few years ago christian churches in Kenya were not allowed to use guitars or drums in their worship service. The only instrument which was used in the church was the piano from the west. The Roman Catholic Church did not allow the local vernacular language in church worship service. They said Latin was the only language God could understand. Today many African christians react to these. As the late Byang Kato observed, "they want to emphasize the dignity of the African by playing up African Culture and A. T. R."

Dr. Adeyemo is clear that God speaks to man where he is and whatever the pigmentation of his skin. He points out both the dignity and depravity of man. All men sinned (Rom 3:23); men can be saved in the blood of Jesus Christ (Rom 6:23). Man can be saved despite his physical bondage (– Eph 6:5–9). Salvation means establishing a new personal relationship with God despite the individual's circumstances, whether in South Africa or in Latin America. It is therefore upon christian theologians in Africa to communicate bible truth and apply that truth to people in their African situation using African thought forms.

I agree with Dr. Tokunboh that African social structure makes it hard for an African to believe eternity could be spent without the company of the dead loved ones. While this may be a real problem to some Christians in Africa, it must be remembered that God deals with individuals, not communities or families, when it comes to salvation. Everybody has an opportunity to prepare for eternity with his Saviour. – Heb. 9:27.

Dr. Tokunboh does well to point out the conflicting forces in the christian church in Africa. There are those advocating universalism, the view that all religions are the same. It is a pity that some of our African Theologians are subscribing to this "killer doctrine" called universalism. They have said God has revealed himself in each of the World Religions, just as the gospels point to Jesus Christ each from a different angle.

Rev. Kwasa, a Ghanaian Presbyterian Minister, is promoting unity among liberal and evangelical protestants and Roman Catholics. He emphasizes Social concerns. He says that "since all men have God as their creator they have one destiny as children of one father. The church should therefore look for the unity of the human race." Let us remember the creator is the same God who said clearly that Jesus Christ is the only way whereby man can reach God – Acts 4:12: Jesus Christ himself bore testimony that he alone is the way, the truth, and the life – Jn. 14:6.

Other African theologians have said that Jesus prayed for unity of the human race. But it is clear in John 17 that Jesus Christ prayed for his faithful followers and those who would believe the testimony to his followers. Jesus Clearly prophesied

that a believer in him would be persecuted even by his own family – Matt. 10:21.

As far as Biblical eschatology is concerned I believe that the kingdom of heaven is with christians but is not consummated.

In conclusion I want to agree with Dr. Adeyemo that A. T. R. is not redemptive. Rather we see man as a helpless creature trying to feel after God yet unwilling to appropriate that which the living God is offering to him. The kingdom of Satan has entrenched itself in the vast continent of Africa. The truth that God has communicated has been perverted –(Romans 1:18–32). The African, and indeed all advocates of traditional religions the world all over, have been tricked. As he began with the first man in Genesis 3, the devil pretends to own all things. He promises to supply for the needs of man. He followed a similar trick in Matt. 4:9 when he tried to tempt Jesus Christ. All he asks of man is worship. A. T. R. has been used by Satan as a tool.

A. T. R. is anthropocentric. It begins with the experience of man. Thank God that he saw the need of man right from the beginning and planned to redeem him. He reached down to rescue man. As Dr. Adeyemo rightly concludes, salvation is in Christ, not African tradition.

– Johnson Ndonge,

Machakos, Kenya