

THE NEW MILLENNIUM

An AJET Editorial

With the dawn of the *new* millennium, we may question what the future holds for the human race? Will it be more of the same: wars, famine, corruption, violence, immorality and struggles for power? Or will it be a *new* world order?

For those who believe in biblical revelation, we can have no illusion. The new millennium will be like the old, apart from God's grace transforming sinners through the new birth.

For the Christian our ultimate hope is the return of our Lord Jesus Christ who will usher in a *new* era of righteousness and peace on earth. Not until then does God say, "*I am making everything new*" (Rev 21:5). Only then will "the earth be full of the knowledge of the LORD as the waters cover the sea" (Isa 11:9). This is the "blessed hope" for which we all long.

But until the blessed appearing of our Lord Jesus Christ, we are commanded to "occupy until he comes." We have the privilege and responsibility of making things *new* by being the salt and light in this dark world.

As we enter the *new* millennium, we need to think more deeply on our Christian faith and apply God's Word more diligently to the questions raised by our cultures. Our Christian faith in Africa needs to make a greater impact on society than in the past century.

We are committed to making the *Africa Journal of Evangelical Theology* a vital tool for your theological reflection in the African context. In order to serve you better we are offering you, beginning with this issue, a larger journal with more pages and an improved appearance.

The lead article, *The African Renaissance as a New Context for African Evangelical Theology* by James Kombo is a wake up call to evangelicals in Africa to engage in theological reflection within the public arena. A growing number of Africans are trained and equipped to dialogue with the intelligentsia in university and government who shape public policies. What is needed now is a

commitment on the part of theological institutions to develop thinkers who are capable of applying biblical principles to issues facing the African nations.

The Sharing of Goods with the Poor by Paul Mumo Kisau is a practical example of the exegesis of Scripture with application to the contemporary situation. What is needed in African Christian Theology is not something new and unique to Africa but something true to Scripture and applied to the African context as is found in this biblical study.

The Power of Prayer by Jacob Kibor is a practical reminder that the work of God is not done with the intellect alone but through the power of prayer. "Unless the Lord builds the house, they labour in vain that build it." The evangelical must not neglect his intellect for that would lead to a mindless Christian faith. But neither should the evangelical depend on the intellect to solve the problems of Africa. Only God can make things *new* through the power of the Holy Spirit operating through the Word of God and with much prayer.

Leadership of the Church by Norman Helpers is a helpful study of New Testament teaching on elders and deacons. Unless African Evangelical Theology is grounded on the infallible written Word of God, there can be no spiritual African Renaissance. The African Renaissance is grounded on reason and experience. God's Church is grounded on divine revelation graciously provided for us in the Holy Scriptures.

The Human Soul in Yoruba/Igbo Tradition and the Bible by A.O. Peter Ogunboye with Lois Fuller is another effort to reflect on traditional beliefs from a biblical perspective. African Evangelical Theology will remain evangelical only if it is shaped by the clear teaching of Scripture.