

## Wrestling With Foundational Issues

Though the articles in this issue deal with widely differing topics, each one challenges Christians in Africa to wrestle with foundational issues. One such issue is training tomorrow's church leaders in the use of the Bible's original languages. Enoch Okode lays the theoretical foundation for the need to do so, and this points us towards practical questions of implementation. Should such training start at the degree level or only at the Master's level? How do students find and afford the grammar books, lexicons and other tools? How does any pastor in Africa carve out time for continued study of the biblical languages?

Judith Hill points out that some Africans are adopting aspects of a secular worldview. She defines what secularism is and isn't before walking us through several New Testament examples of the tendency towards secularization, including the church in Ephesus. Hill then gleans some advice about how to avoid secularizing influences from Jesus and Paul. Her conclusion briefly suggests how African Christians should respond when God and His word are increasingly left out of daily life and out of national decisions.

Conflict resolution, like worldview beliefs, is about as foundational as you can get in Africa. Whether the conflict is between a mother-in-law and her daughter-in-law, or between ethnic-political groupings in Kenya, or between one nation and another, peaceful solutions seem few and far between. Lubunga w'Ehusa's article provides some critical insights into violence and peaceful resolutions to violence drawn from a familiar Old Testament story.

Conflict arises partly out of ignorance about and misinformed hatred of other people. Nowhere is this more evident than between two of Africa's older religions – Islam and Christianity. Phyllis Ndoro provides a brief foundation for informing Christian theology students about Islam and then launches the discussion about why we need dialogue between people of different religions. Her article helps beginning students start down this complex and difficult path.

The only people who can see the need to study biblical languages, who can recognize and resist dangerous secularizing tendencies, who want to embrace a biblical approach to conflict resolution, who can learn to see people of other religions as Jesus sees them, are His disciples. And the world, including Africa, needs many more serious disciples of Jesus Christ. With the help of useful personal examples, Mark Olander outlines an accessible plan for multiplying disciples in Christian colleges and universities in Africa. If this was adopted and diligently implemented by all such institutions, it would help change the face of the entire continent. We can all make a difference.

Richard Gehman responds to Jim Harries' article in AJET 29.1 on *Mother Tongue Theological Education* in a new section of AJET called **Afterword**. This section will print readers' responses to AJET articles in an effort to carry the discussion forward, as Gehman's response does. So read, and write!

## Contributors to AJET 29.2 2010

### Articles

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**Phyllis Ndoro** is currently serving as Pastor at the Lukenya Community Church in Kenya. She holds an MA in Christian-Muslim relations from St. Paul's University, Limuru. She has been involved on various projects with both Protestant and Catholic organisations that deal with Christian-Muslim relations in Nairobi. She has also taught Islam and Christian-Muslim relations among other subjects at the St. Paul's University.

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### Book Reviews

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