

**TOWARDS A CHRISTOLOGICAL MISSIOLOGY FOR AFRICA: ON-GOING
RELEVANCE OF JESUS CHRIST IN MISSIONS IN SOUTH AFRICA**

Siegfried John Ngubane

Submitted in accordance with the requirements

for the degree of

Doctor of Philosophy

in

Missiology

At the

University of the Free State

Supervisor: Professor Pieter Verster

July 2013

The opinions expressed in this thesis do not necessarily reflect the views of the
University of the Free State.

ACKNOWLEDGEMENTS

I am deeply grateful to God our Almighty Father and to the Lord Jesus our Saviour for his strength through the period of working on this thesis. Without the guidance, wisdom and strength of the Holy Spirit this would have been very difficult to complete.

I would also like to heartily convey my gratitude to the following people for their contribution to this study:

I want to thank Professor. P. Verster for his guidance and coaching, and his resolve in keeping me focused. He has been a great encouragement. I also want to thank the University of the Free State, especially the Department of Theology for the financial assistance which afforded me the means to conduct this research.

My gratitude also goes to the staff of SIM for the support they gave me throughout my studies, especially Miss Elizabeth Chudleigh for her proofreading.

Last but not least, my family: Maureen and our three children, and also our granddaughter for their sacrifice in allowing me to embark on and complete this research.

ABSTRACT

In the multi-faith, multicultural context of South Africa today, we need Christological missiology that will orient the church and missions to an understanding of Christ as the centre of Christian missions in South Africa. This missiology should witness in a non-judgemental manner, without compromising and without losing its critical edge. This is a missiology that will acknowledge and respect, in a spirit of honest openness, the reality of the context of South Africa and the world today and the reality of other religions and their mission endeavours.

This research thesis has eight chapters. The first chapter serves as an introduction to the research. It deals with the background of the research and proposal. My hypothesis is that Christological missiology will guide the church in South Africa in continuing to see the relevance of Jesus Christ in missions. The church and missions will have a healthy understanding that her calling to missions is centred on the person and work of Jesus Christ protecting and preventing her from syncretism and entanglement in politics. In order to test this hypothesis, three questions were raised: How does an evangelical church respond to this quest? Have the evangelicals in South Africa orientated themselves enough to an understanding of Christ-centred missiology to be able to help the church in missionary work? What is the importance of the person and work of Christ in missions? The second chapter is dedicated to the definition of terms that are used in this study. Chapters 3 and 4 look at Christology and missiology. Chapter 5 reveals the findings of interviews with three missionary organisations: AIM (Africa Inland Mission), OM (Operational Mobilisation) and SIM (Serving In Mission). Contextualisation in missions is dealt with in Chapter 6, while Chapter seven deals with missions in South Africa, focussing on Jesus as the centre of missions. Chapter 8 concludes with final remarks and recommendation for further study in related fields.

OPSOMMING

In die huidige meervoudige geloofs- en kulturele konteks van Suid-Afrika is daar 'n Christologiese missiologie nodig wat die kerk en sending rig op die insig dat Christus die sentrum van die Christelike sending in Suid-Afrika is. Hierdie missiologie moet getuienis lewer op 'n nie-veroordelende wyse, maar ook sonder kompromieë en sonder om die skerp kritiese beoordeling te verloor. Hierdie missiologie sal dus die werklikhede van die huidige konteks in Suid-Afrika en die wêreld en van ander godsdienste en hulle sendingondernemings in die gees van openlike eerlikheid erken en respekteer.

Agt hoofstukke word in hierdie navorsing aangebied. Die eerste hoofstuk handel oor die agtergrond van en voorstelle vir die navorsing en lei dus die navorsing in. Die hipotese is dat 'n Christologiese missiologie die kerk in Suid-Afrika sal rig om die voortdurende relevansie van Jesus Christus in sending raak te sien. Die kerk en sending sal dan 'n gesonde begrip hê dat haar roeping tot sending gegrondves is in die persoon en werk van Christus, wat haar sal bewaar van sinkretisme en ook daarvan om verstrengel te raak in politiekery. Om hierdie hipotese te toets is drie vrae gestel: Hoe reageer 'n evangeliese kerk op die uitdaging? Het die evangeliese Christene in Suid-Afrika hulle genoeg georiënteer op die verstaan van Christusgesentreerde sending om die kerk te help om sendingwerk te verrig? Wat is die plek van die persoon en werk van Christus in sending? Deur hierdie vrae te oorweeg sal sekere antwoorde verskaf word. Dit is gedoen deur na Christologiese tendense te kyk, na tendense in die sending, en deur navorsing te doen deur vraelyste aan drie sendingorganisasies te gee, naamlik: AIM (Africa Inland Mission), OM (Operation Mobilisation) en SIM (Serving In Mission). Daar word gehandel met kontekstualisering en die voortgaande relevansie van Jesus Christus in sending.

DEDICATION

I dedicate this research to my wife Maureen and our three children Geraldine, Lungile and Nkanyiso and also our granddaughter Dimpho. They have given me unfailing support throughout the period of this study. I also dedicate it to all the staff at the SIM SA office in Cape Town, and SIM missionaries and other missionaries in the South African field and those who labour in other countries.

DECLARATION

I, Siegfried Ngubane, declare that this research is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references. All copyright is ceded to the University of the Free State.

Signed

Date.....

LIST OF FIGURES

Figure 1 Progression from Christology to Ecclesiology	23
Figure 2 Global urban percentages	99
Figure 3 Biblical Contextualisation.....	169

LIST OF TABLES

Table 1 The urban and rural population of the world, 1950-2030	97
Table 2 Projections of populations of megacities	98
Table 3 Various levels of contextualisation among missionaries who work with Muslims or in the Muslim world.....	158

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	i
ABSTRACT.....	ii
OPSOMMING	iii
DEDICATION	iv
DECLARATION	v
LIST OF FIGURES	vi
LIST OF TABLES	vii
TABLE OF CONTENTS.....	viii
CHAPTER 1 INTRODUCTION	13
1.1 Introduction.....	13
1.2 Background of the study	15
1.2.1 The church in South Africa.....	15
1.2.2 African Christianity and African theology	17
1.2.3 The impact of cultural revolution	18
1.2.4 Christ and culture	19
1.3 Major influences on this study	20
1.3.1 Roman Catholicism.....	20
1.3.2 Pentecostalism.....	21
1.3.3 Reformed conservative evangelicalism	21
1.4 Limitations	21
1.5 Problem statement.....	22
1.6 Hypothesis.....	23
1.7 Aim and objectives of the study.....	23
1.7.1 Aim	23
1.7.2 Objectives	24
1.8 Key questions to be answered.....	24
1.9 Study outline	25
1.10 Research methodology.....	26

1.11 Conclusion	30
CHAPTER 2 DEFINITION OF TERMS	32
2.1 Introduction.....	32
2.2 Christology.....	32
2.2.1 Cosmic Christology	34
2.2.2 Christology from above and Christology from below	36
2.2.3 Messiah	38
2.3 Missiology.....	38
2.3.1 Mission and missions.....	39
2.3.2 Missionary.....	40
2.3.3 Missio Dei.....	41
2.3.4 Missional Church.....	41
2.4 Mission organisations	43
2.5 Conclusion	43
CHAPTER 3 CURRENT TRENDS IN CHRISTOLOGY.....	45
3.1 Introduction.....	45
3.2 Developments surrounding the nature of Jesus Christ.....	45
3.3 Middle Ages to the Reformation.....	48
3.3.1 Monastic Christology.....	48
3.3.2 Popular Christology	49
3.3.3 Academic Christology	49
3.4 New Testament documents.....	50
3.4.1 Christology in the synoptic Gospels	50
3.4.2 Johannine Christology	52
3.4.3 Pauline Christology.....	55
3.5 African perspective Christology	57
3.6 Christological Issues	63
3.7 Incarnation	64
3.8 Trinity	67
3.9 A summary of Jesus' mission	69
3.10 Conclusion	71

CHAPTER 4	CURRENT TRENDS IN MISSIOLOGY.....	72
4.1	Introduction.....	72
4.2	The context of the church missions	73
4.3	The history of church and missions	77
4.3.1	The early Christian mission	78
4.3.2	The Roman Catholic Vatican II Council	78
4.3.3	The Independent Church Movement	81
4.3.4	The Church Growth Movement	82
4.4	Trends in missions	84
4.4.1	The World Council of Churches 1948	84
4.4.2	The Evangelicals	85
4.4.3	The Roman Catholics.....	86
4.4.4	Theology of liberation.....	87
4.5	Some developments in missions and theology	87
4.5.1	Missions and colonialism.....	87
4.5.2	Contextual Theology.....	91
4.5.3	Theology and missiology.....	94
4.6	Challenges facing the church and missions	96
4.6.1	Globalisation	96
4.6.2	The change in political landscape	102
4.6.3	The threat of Islam in Africa.....	104
4.7	Changing context of missions.....	105
4.7.1	Indigenous Christians take over the leadership	108
4.7.2	Missionaries from the southern hemisphere	108
4.8	Summary	109
CHAPTER 5	SURVEY ANALYSIS.....	111
5.1	Introduction.....	111
5.2	Basic survey structure	111
5.3	Modus operandi	112
5.4	Background information	113
5.4.1	Africa Inland Mission	113

5.4.2	Operation Mobilisation source.....	118
5.4.3	SIM (Serving In Mission)	121
5.5	The Data Interpreted	125
5.5.1	First section: Personal information	125
5.5.2	Second section	129
5.6	Conclusion	138
5.7	Summary	138
CHAPTER 6 CONTEXTUALISATION IN MISSIONS		140
6.1	Introduction: some preliminary thoughts.....	140
6.2	Meaning of contextualisation and other closely-related terms	143
6.3	The dangers of over-contextualisation.....	148
6.4	Why contextualisation is important to missions	160
6.5	Christian Witness in a Religiously Pluralistic Context.....	161
6.6	Biblical and theological consideration of contextualisation	165
6.7	Contextualisation in missions	170
6.8	Summary	172
6.9	Conclusion	175
CHAPTER 7 ON-GOING RELEVANCE OF JESUS CHRIST IN MISSIONS IN SOUTH AFRICA		178
7.1	Introduction.....	178
7.2	South Africa is also known for receiving Christians from other countries:	179
7.3	South Africa and its Context.....	180
7.4	The Role of Missions and Missionaries in South Africa	184
7.5	Christological missiology and the mission of Jesus Christ.....	186
7.5.1	Matthew's portrait of Jesus	187
7.5.2	Mark's view of Jesus	188
7.5.3	Lukan view of Jesus.....	190
7.5.4	John's View of Jesus.....	191
7.5.5	Paul's view of Jesus Christ.....	193
7.6	Relevance of Jesus Christ in missions	195
7.6.1	The purpose of Jesus' mission	195

7.6.2	The mission of Christ Jesus	196
7.7	The responsibility and mission of the church	199
7.8	Summary	202
CHAPTER 8	CONCLUSION AND RECOMMENDATIONS.....	205
8.1	Introduction.....	205
8.2	Summary of the research findings	207
8.3	Goals and hypothesis	208
8.3.1	Aim of this research	208
8.3.2	Hypothesis.....	209
8.4	Recommendations.....	209
8.4.1	Missions Motivation to encourage the Church	210
8.4.2	Practical Suggestions	211
8.5	Further research	214
8.6	Conclusion	216
BIBLIOGRAPHY.....		218

CHAPTER 1 INTRODUCTION

1.1 Introduction

Christianity and Christian mission revolves around the person and work of Jesus Christ. In the Bible, Christ is repeatedly declared to be the head of the church (Ephesians 1:22-23; Colossians 1:18). Jesus' headship of the church is a concept which implies his power to direct the church and her missions, i.e. the activities of the church in reaching out to the world for him. The aim of this thesis is to discuss and demonstrate the on-going relevance of Jesus Christ in Christian missions in South Africa, both as the head of the church and in the message of the church to the world.

Jesus Christ is the Son of God who is also declared to be God. His deity is proven by the divine names given to him; by his works that only God could do; by the fact that he created and upholds everything so that all is under his control (John 1:3; Colossians 1:16-17); by his authority over future judgment, (John 5:27); by his divine attributes, namely eternality, (John 17:5); omnipresence, (Matthew 28:20); omnipotence, (Hebrews 1:3); omniscience, (Matthew 9:4); and by explicit statements declaring his deity in John 1:1; 20:28; Titus 2:13; Hebrews 1:8.

He is the second member of the Trinity, a Christian doctrine which is difficult to explain but is clearly revealed in the Scriptures. Scripture shows how each member of the Trinity fulfils his specific role; it also reveals how these three roles are interrelated. In simple terms, the Trinity can be expressed as the Father creating the world with his plan for the world, Jesus Christ implementing the plan, and the Holy Spirit administering the plan (Stanley 2011:online). The doctrine of the Trinity states that in the unity of the Godhead there are three eternal and co-equal Persons: Father, Son and Holy Spirit (Ellis 1860:8), the same in essence but distinct in role- three Persons and one Being. Each Person has the fullness of the Godhead (Morris 1971:243). Peters (1993:126) explained the doctrine of Trinity in the following words:

What matters is that we hold on the assertion that God is personal, and that we hold that therefore the proper subject matter of the doctrine of the Trinity is to encounter between divine and human persons in the economy of redemption.

McGrath (2011:236) adds to Peters (1993:126) that we hold on the assertion that God is personal, and that we hold that therefore the proper persons, the economy of salvation. Smith (1814:158) describes this inter-relatedness of the Trinity thus:

The whole economy of grace is represented as resting in the hands of these three Persons, in mutual consent; one covenanting with the other; and each having his stipulated part in the vast design of man's salvation.

Although the church acknowledges Jesus Christ as Lord, throughout its history there has been a temptation to place more importance on the church and the socio-political issues that surround and therefore affect the church. In these circumstances it is easy for the church to abandon its calling to be the “salt and light” in the world, and rather to conform and bow to the pressures of the world. One of these pressures is that of ‘globalisation’. The world has become both a global and urbanized village. In a globalized and urbanized context, people of many faiths and cultures find themselves living together. The challenge for the church is how to continue her mission in a pluralistic, multifaith and multi-ethnic context. The influences of post-modernism and *post-uhuru*¹ Africa are adding to these challenges, as these affect the church’s view of the world. In Africa, *post-uhuru* (post-colonial and post-*apartheid* in South Africa) has also brought a great desire for Africans to return to their ‘roots’, and this return to African roots poses a challenge for the church and can easily lead to syncretism.

Globalisation refers to the increasingly global relationships of culture, people and economic activity. Ouattara (1997:online) defines globalisation as “the growing economic interdependence of countries worldwide through the increasing volume and variety of cross border transaction in goods and services and of international capital flows, and also through the more rapid and widespread diffusion of technology”². From a religious perspective the Lausanne Occasional Paper 30 describes globalisation as “...a set of complex related historical processes by which local institutions throughout the world are increasingly interconnected within a single, but often conflicted, social space”³

The events affecting 21st century Christianity are happening all over the world. South Africa, like many other countries, practices freedom of religion and obligates the church to be tolerant of other religions. In this multifaith, multicultural context of South Africa, there is a need for a Christological missiology that guides the church to be Christ-centred in its involvement in missions and engagement with the world. A missiology which would

¹ *Uhuru* is a Swahili word for freedom. *Post-uhuru* is a term that is widely used in Africa and it refers to political freedom of Africa or individual countries in Africa

² Ouattara, A.D. 1997. *The challenges of globalization for Africa* [online]. Available at www.imf.org/external/np/speeches/1997/052197.htm.

³ Lausanne Occasional Paper 30, “Globalization and the Gospel: Rethinking Mission in the Contemporary World”, September 2004

witness in a non-judgemental, and non-vociferous way and, without losing its critical edge, acknowledge and respect, in a spirit of honest openness, the reality of other living religions with their own “missions”. The freedom of religion in South Africa has promoted an enthusiasm among all religions to organise themselves and proselytise . This can be seen on some SABC TV channels which invite different religious groups to lead devotions. Even the African traditional practices are now promoted through these devotions as *Ilizwi Labantu* (the voice of the people).

In all of this, a biblical understanding of Jesus Christ is crucial in missions. Many cults and world religions claim to believe in Jesus Christ but not as presented in the Bible. Christological missiology is desired to help the church focus on the centrality of Jesus Christ. Christology helps in understanding the significance of the deity of Christ. It demonstrates why Jesus is the atoning sacrifice for our sins. Christology teaches that Jesus had to be man so that he could die and had to be God so that his death would pay for the sins of the world. Baillie, quoting William Temple in *Christus Veritas* (1924:147), points out that Jesus, as a man, overcame temptations exactly as every man who does so has overcome temptation. Mackintosh (1913) affirms Jesus’ humanity in the way he proclaimed the gospel, agonized in prayer, suffered, and developed normally as a man, yet no corruption was found in him (Mackintosh 1913:79; Brown 1945:7).

This first chapter introduces the discussion and the background of the study, setting out major influences on this study, the problem statement, hypothesis, goal, objectives, study outline, research methodology and scope of the study.

1.2 Background of the study

The following is a brief overview of the context in which the Church operates in South Africa.

1.2.1 The church in South Africa

During the nineteenth century, Christianity became a powerful influence in South Africa, often uniting large numbers of people in a common faith. But in the twentieth century, the Church was divided mainly over *apartheid*, which promoted racial divisions and oppression of black people. The Kairos Document, one of the many forums which sought to address the situation in the country prior to 1994, drew together in 1985 a group of

Christians who were concerned about the situation in South Africa and their deliberations and findings were summed up in the following way:

The moment of truth has compelled us to analyse more carefully the different theologies in our Churches and to speak out more clearly and boldly about the real significance of these theologies. We have been able to isolate three theologies and we have chosen to call them 'State Theology,' 'Church Theology' and 'Prophetic Theology.' In our thoroughgoing criticism of the first and second theologies we do not wish to mince our words. The situation is too critical for that (Kairos Theologians Group 1986).

The Kairos Document (KD) was a Christian, Biblical and theological statement issued in 1985 by a group of mainly black South African theologians based predominantly in the black townships. The statement challenged the church's response to the policies of *apartheid*, especially the State of Emergency declared on 21 July 1985. The KD evoked strong reactions and furious debates not only in South Africa, but world-wide. The Kairos theologians were concerned about the stance of the official church in that "church theologians were talking about the morality of the use of violence in the war instead of doing something to stop the war by tackling its cause" (Prozesky 1990:82).

There was conflict between different social forces that came to a head in South Africa, and on either side of the conflict there were people who professed to be Christians. Many people were involved in efforts to reverse or to ameliorate the effects of *apartheid* policies, but with varying degrees of militancy. Other Christian forums were divided over how to address political and social challenges in South Africa. Denominations which were at the forefront of the struggle were mainly the Anglican Church, the Methodist Church of SA and the Roman Catholic Church. There were individuals within other churches who publicly voiced their concerns and acted against *apartheid* in South Africa such as Beyers Naudé, who was a leading Afrikaner cleric, theologian and anti-*apartheid* activist. Desmond Tutu, a South African activist and now retired Anglican Archbishop of Cape Town, rose to worldwide fame during the 1980s as an opponent of *apartheid*. Tutu became the first black South African Archbishop of Cape Town and Primate of the Church of the Province of Southern Africa (now the Anglican Church of Southern Africa). In 1979, Frank Chikane completed his training as an Apostolic Mission Church pastor. He was subsequently defrocked in 1981 due to his political involvement but later re-installed after the end of the *apartheid* era. Paul Verryn is a white Methodist minister who served in Soweto during the difficult years of *apartheid*. He was deeply involved with the struggle

against *apartheid*. Paul was later made a bishop of the Methodist Church in Johannesburg (De Gruchy & De Gruchy 2005:185, 1977).

The South African Council of Churches (SACC) was the most active anti-*apartheid* umbrella organisation. The SACC not only opposed *apartheid* but also offered encouragement to those who contravened race laws. Under the leadership of Anglican Archbishop Desmond Tutu in the 1980s, the SACC also attempted to withhold cooperation with the state as much as possible, in protest against *apartheid*. SACC leaders were outspoken in their political views, lodging frequent complaints with government officials and organising numerous peaceful protests (De Gruchy & De Gruchy 2005:27).

1.2.2 African Christianity and African theology

The seed of disunity in the church in South Africa began in the 19th century where there was dissatisfaction among the black leadership of the church. In about 1888, an evangelist, Joseph Mathunye Kanyane Napo, seceded from the Anglican Church to form the African Church, which was composed mostly of black Anglicans who were dissatisfied with white control of the Anglican Church. In 1892, Mangena Maake Mokone, a minister of the Wesleyan Methodist Church, broke away from that denomination and formed the Ethiopian Church, mainly because of dissatisfaction with segregation in the church, and the lack of fellowship between black and white ministers (Sundkler 1961:43). In 1897, the black membership of the Free Church of Scotland broke away from the National Presbyterian Assembly (and from the Free Church of Scotland) because African ministers were not receiving equal recognition. The African Presbyterian Church was founded by Reverend Jeremiah Mzimba of the United Free Church of Scotland (Sundkler & Steed 2000:426).

Later, between the 1960s and early 1970s, African scholars began to make attempts at contextualising the gospel into the African context. Some of these efforts were clearly syncretistic and were met with suspicion. In 1971, the *Journal of Religion in Africa* advised against the usage of the term 'African theology'. Turner wrote:

It does not seem to help much to speak of 'African Theology.' The term is viewed with suspicion because the interest in traditional religion associated with it calls up in the mind of many a return to paganism (Turner, 1971:43).

Emanuel Bolaji Idowu, in his book *African Traditional Religion: a definition* (1975), praised those who followed African traditional religion as being truly African. He exhorted

the “faithful remnants” to continue steadfast in the religion of their fathers (Idowu 1975:17-18). In subsequent years, African scholars such as Gabriel Setiloane, Samuel Kibico and Christian Gaba published papers that advocated radical continuity between Christianity and the traditional religion (Bolaji 1975:19). In 1969, the Roman Catholics were the first to initiate a search for African Christianity. Pope Paul VI gave his blessings to the endeavour in Kampala by saying:

An adaptation of the Christian life in the fields of pastoral, ritual, didactic and spiritual activities is not only possible, it is even favoured by the church. The liturgical renewal is a living example of this. And in this sense you may, and you must, have an African Christianity (Cited in Shorter, 1977:20).

In the late 1970s, Kato (1985:38). called the Church in Africa to take the Word seriously (1985:21), and contextualise without compromising the gospel.

Bediako raised questions of balance between continuity and the newness of Christ (1995:20). Dickson (1984:21). questioned the suitability of the expression ‘African theology’ as used of Christian theology in Africa, and Agbeti’s opinion was that the expression ‘African theology’ was misleading in the Christian context. Because of these different views on African theology, the term has been treated with suspicion by some who see it as promoting a continuation of African traditional religions, while others see it as a positive approach which acknowledges the whole heritage we have in non-Christian culture (Pobee 1979:59).

1.2.3 The impact of cultural revolution

The term ‘cultural revolution’ has been used in many countries to describe rebellion against the *status quo*. It originated in China and the Chinese cultural revolution was led by Mao Zedong, chairman of the Communist Party who ruled China during the 1960s. Revolution reforms the old, and translates the existing system into a new dimension. The culture, literature, society and economy of any country need revolutionary changes in order for it to grow and develop.

The reason for Mao's reformation of Chinese cultural history was the fear of Soviet influence on the Chinese that threatened his political power. The Chinese cultural revolution is also not a clear phenomenon to many Chinese people but the fact is that it made a great impact on Chinese youth, students, and lots of other people around the world. Mao’s tyrannical Communist Party, through the Red Guards, dominated the lives of

ordinary people by forcefully introducing a number of changes to Chinese culture in the name of revolution for over ten years from 1966 onwards. Clark (2008:5-9) says the advocates of this revolution called for the complete abandonment of Chinese values, personified for many by Confucianism, and the replacement of them by foreign morality and ways of organising society.

This cultural revolution had a great influence outside of China. Socialism was a more attractive ideology to the people of Africa who were against capitalism and colonialism. The cultural identity stream in African theology and the liberal theology stream are clear evidence of this thinking. New political visions found embodiment in the Chinese cultural revolution. The spirit of revolution exploded in South Africa through resistance to the language policy regarding black education that culminated in the 1976 uprisings. It had been decided in 1975 by the then Minister of Bantu Affairs, that half of the subjects in black schools would be taught in Afrikaans (Venter 2005:8). Students organised themselves against this policy and marched in protest. This led to the scrapping of both Afrikaans and black home languages as languages of instruction in black schools. After the uprisings, black schools followed a policy of decreasing bilingualism.

In Africa, according to Adrian Hastings, the revolution was a reaction to the lack of understanding and appreciation of the African culture by the European colonial officials and missionaries. A Roman Catholic, Hastings (1976), claims that the church was “the most subtle and the most powerful source of cultural alienation” (1976:3). Thus there was a call to reject European influence and to return to African cultural roots.

Okot p'Bitek, one whose name has been almost forgotten, was one prominent person in those days. He called for a return to traditional African religions (Kato 1985:26-27). Thus, cultural revolution influenced and impacted theology. A renewed interest in the African traditional religions took place. The relationship between Christianity and the African traditional religions was examined. People began talking of African Christian theology, a term in those days which was open to different interpretations.

1.2.4 Christ and culture

Byang Kato in his *African Cultural Revolution and the Christian Faith*, ascertained that originally culture was God-given. It is God who placed us in the world and in our culture. He says:

Every people are a creation of God, and God has given every people a life-style. However from the fall, sin corrupted culture. Idolatry and immorality have characterised every culture (Kato 1985:34-35).

Oduyoye (1986:62), quoting John Mbiti, described the difficulty in deciding between Christianity and traditional African customs among African Christians as "religious concubinage", because the professed Christian seemed to find satisfaction in African traditional practices that had not been met in Christian living and practice. What is seen as a departure from faith in Christian formation among many African Christians, indicates that something has been amiss in the discipling process. In South Africa, this "religious concubinage" is seen when Christians join their families in celebrating traditional cultural occasions which contradict their Christian profession and practices. An example is the special event organised to honour and bring back the spirit of a deceased member of the family called *ukubuyisa*. Some Christians felt compelled to join their family in this even though they know this practice contradicts the Bible's teaching about the dead. The same Christians are seen fully participating at a church service on Sunday. This practice, which will be dealt with later in Chapter 6, is called syncretism, the blending of two religions.

This calls for a proper contextualisation when discipling young Christians in Africa in order to avoid syncretism, described by Oduyoye as "religious concubinage". Kato (1985:23) defines contextualisation as "making concepts or ideas relevant in a given situation". As a theologian concerned with bringing the gospel of Christ to his own situation, Kato certainly believed in contextualisation. Contextualisation then is good but it must be approached cautiously. Christ does not change, the gospel content does not change, but the ways and means should adapt to the context where the gospel is taking place.

1.3 Major influences on this study

This research comes out of my personal struggles in bringing together three major influences on my theological and missiological understanding.

1.3.1 Roman Catholicism

I was brought up in a very devout Roman Catholic family and went to Roman Catholic schools. Catholicism planted the seed of being a 'good person'⁴ who works hard. This had

⁴ Roman Catholics are known for strong ethics and morals in their teaching and practices

a strong impact on my life as a young person. There was also a very strong emphasis on ethics, for which I think the Roman Catholic Church deserves appreciation.

1.3.2 Pentecostalism

In my late teens, I was confronted with the gospel in a way I never had during my upbringing. Pentecostalism had a very strong impact on me as a young person. Teachings on a radical transformation and a life of holiness combined with my Roman Catholic upbringing were very attractive. It was during this time that I developed a passion for missions and was made aware of a great need to reach the nations. Nicholas Bhengu, of the Assemblies of God and the movement he started, *Africa Back to God*, were very influential in Southern Africa at the time. A few churches outside the borders of South Africa were established as a result of this movement. These tent missions were mainly evangelical accompanied by mercy ministries, i.e. demonstrating God's love through taking care of the needs of one's neighbour. Nicholas Bhengu was instrumental in starting many community empowerment projects, sometimes being directly involved when there was a need, and encouraged young people to become educated. The June 16, 1976 crisis was such an example.

1.3.3 Reformed conservative evangelicalism

The third influence was the Reformed Conservative Evangelical tradition which I received during my initial theological training at George Whitefield College in Kalk Bay, Cape Town. It was during my time at this theological college that I was confronted again by Scripture and saw different perspectives in Christian ministry. This included missionaries in different fields; pastors and theologians. A growing awareness of missions grew and I was concerned that many black churches in South Africa were not involved in this vital aspect of church life. I was haunted by many questions, which still haunt me today. Why is the African church lagging behind? Is the way we practice our theology responsible?

1.4 Limitations

I am deeply aware of my personal limitations in this study but I know it is a subject that needs to be tackled. There have been many changes in the world⁵. These changes have an impact on the church and Christianity as a whole. It is true that Christianity is growing

⁵ Both globalisation and urbanisation has brought about many changes in the world. The world has become a global village and many people are moving to urban centres. These changes happen between countries but also within a country

strongly in sub-Saharan Africa. There are changes in demographics which force us to rethink the way we practice theology. Kapolyo (2005:3) points out that those who are students of the Bible and come from the global south, where Christianity is growing and becoming stronger, should take into consideration the culture of the emerging majority world. Walls (2002:4) says that the process of thinking should go beyond language and the outer skin of culture and should focus on building relationships and networks between African scholars. Such a network will help all of us and point us to Christ. Our context changes all the time and our methods should change also, but one thing that does not change is Christ. A renewed call to a Christological missiology will help the church to continue to see Jesus Christ's significance in missions. According to Tiénou (1996:96), "those who are responsible for missiological education for the twenty-first century in Africa will have the grave responsibility of preparing candidates to deal with the multiple challenges of Christian life and ministry on the continent".

1.5 Problem statement

Since the 1910 Edinburgh Missions Conference, Christianity has shifted to the "global south" and now Africa is the major centre of Christian growth (Jenkins 2002:2; Kapolyo 2006:online). This has brought many changes to the world of missions and missiology. The world is looking to Africa for the growth of global Christianity. South Africa has been a sending country for many years, but, due to our history, only one section of the church has done well in missions. It is now time to mobilise the whole of the church (Black, Coloured, Asian and White) in South Africa to organise, recruit and send. South Africa plays an important role in Africa and beyond. It is an important economic centre for Africa and its stable democracy attracts people and business from the West, East and the rest of Africa. Because of this, and many other reasons, the church in South Africa has an important role to play in missions, both locally and across the borders of our country. But the Church in South Africa comes from a long history of division, struggle against *apartheid*, and attempts to contextualise which in some cases have lost the gospel altogether. In order for Africa to engage in the growth of global Christianity, she needs a missiology that is informed by Christology. If the church does not get this right she will not consist of the true disciples of Jesus Christ. In reality, the mission of the church is a continuation of Christ's earthly ministry (John 14:12). Jesus viewed the redeeming of men's and women's souls as his whole purpose for coming to the earth. South Africa is becoming secular and moving away from animism, although theistic and animistic influences are still present. In

order for African Christianity to confront the world with the truth of the gospel, she needs a missiological process that will reflect, observe, research, probe, describe, analyse and interpret the context of the church's activity in Africa and its missionary concern for the world. A Christological Missiology will help the church to be Christ-centred in its missions and be "a distinctive community formed by the calling and sending of God and reflecting the redemptive reign of God in Christ" (Guder 1998:8). Michael Frost and Alan Hirsch (2013) in their book *The Shaping of Things to Come*, discuss how Christology informs missiology which in turn determines ecclesiology (Frost & Hirsch 2013:209; Frost & Hirsch 2009:43). They provide an insightful diagram below which helps to explain the progression:

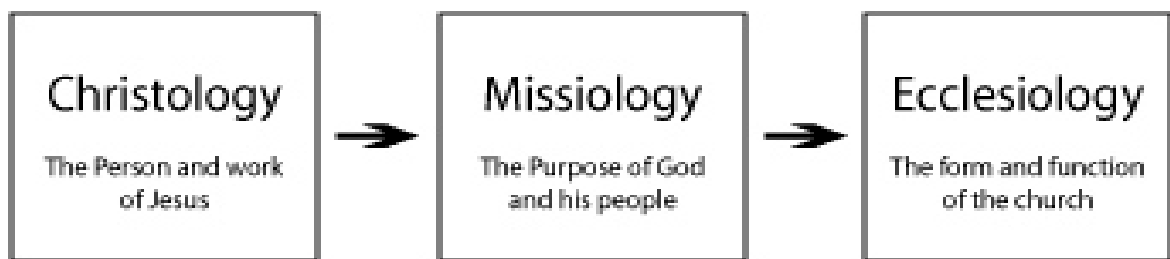


Figure 1 Progression from Christology to Ecclesiology

Source: Frost & Hirsch 2009:43

They make the point that ecclesiology must flow from missiology, and both must flow from Christology. The progression confirms that Christ is the centre in his mission of building the church.

1.6 Hypothesis

A Christological missiology will guide the church in South Africa to continue to see the relevance of Jesus Christ in missions. The church and missions will have a healthy understanding that her calling to missions is centred on the person and work of Jesus Christ protecting and preventing her from syncretism and entanglement in politics.

1.7 Aim and objectives of the study

1.7.1 Aim

The aim of this research is to re-examine the on-going relevance of Jesus Christ in missions in South Africa.

1.7.2 Objectives

In order to achieve this aim the following will be explored:

- **The person and work of Jesus Christ is central to mission:** It refers to our understanding of God as discovered in our cultures and across cultures through our worship of God, our reading of the Scriptures and our engagement in mission. Theology is tested by comparison with the understanding of other Christians in different times and cultures. How we understand the person and work of Christ should affect our understanding and practice of mission. For Christians, the life and work of Jesus Christ are not just the defining moment, but are central to missions and ministry.
- **Worship** is about acknowledging God and seeking his help and direction. Worship inspires mission and engagement in mission drives us to prayer and worship. The goal of missions is for people to worship him. The church exists to call people to worship God, to follow Jesus Christ, and to make him known, to make it possible for people to know that God is with them (Piper 2010:15).
- **Missiology is theology thinking about the purpose of the church.** Missiology starts with thinking theologically about the mission of God and the purpose of the church outside of itself. As such it is part of theology and a dimension of ecclesiology. Since Christian mission is directed towards the world, missiology is also concerned with culture and with people of other faiths.
- **The means and methods of missions:** It is proclaiming Jesus Christ, the Chief Corner Stone. It is bearing witness to the grace of God in Jesus Christ and to the gift and gifts of the Holy Spirit.

1.8 Key questions to be answered

With the foregoing in mind, I will explore issues relevant to this research by endeavouring to answer the following questions:

1. How does an evangelical church respond to this quest of Christological Missiology?
2. Have the evangelicals in South Africa orientated themselves enough to an understanding of Christ-centred missiology to be able to help the church to do missions?

3. What is the importance of the person and work of Christ in missions?

1.9 Study outline

The following study outline will be followed:

Chapter 1

Introduction: This first chapter serves as an introduction to the research. It deals with the background of the study, states the hypothesis, aim and objectives, research methodology and the context in which the research was done.

Chapter 2

Definition of Terms: In order to help with clarification of terms used in this research, this chapter is dedicated to the definition of terms used and terms related to the study.

Chapter 3

Current Trends in Christology: This chapter looks at the current trends in Christology. It deals with current debates on the subject, the originality of Christology, Paul's Christology and the African perspective of Christology.

Chapter 4

Current Trends in Missiology: This chapter deals with missions and missiology, a short background of the science of mission theology and the trends of missiology.

Chapter 5

Reviewing Christ-centeredness in Mission Agencies: In this chapter I look at the three main missionary agencies in South Africa and review their statements of faith and doctrinal statements. I also interviewed the leadership of these three organisations and summarised the finding in the light of Christological Missiology and the on-going relevance of Jesus Christ in their missions.

Chapter 6

Contextualisation in Missions: Contextualisation is that process of taking the gospel which has been received in one's own culture to a different culture and effectively communicating its unchangeable message in a form that is culturally understandable and acceptable to the receiving culture.

Chapter 7

Relevance of Jesus Christ in Missions: This chapter looks at the relevance of Jesus Christ in missions in the context of South Africa. It explores the history of missions and the historical development of the church in South Africa. It then attempts to look at various ways Christian mission is centred in Jesus Christ.

Chapter 8

Conclusion and Recommendations: This chapter serves as the concluding chapter with a number of recommendations, including motivations and some practical suggestions.

1.10 Research methodology

Three major sources were used in the research for this project, one being a primary source and two being secondary sources.

Primary source

I have personally had a great deal of experience serving as a missionary and planting a church in a cross-cultural context and teaching at a theological seminary. I am currently serving as a director of an international mission agency heading up the South African work of the organisation. In my previous study (MTh in Missions, through SATS), my research was on the lack of Black South African Christians' involvement in missions. The title for my thesis was: *The widespread lack of missions understanding and involvement in South African Black churches: possible reasons and a recommended way forward.*

Secondary source

Firstly, much information was gleaned from the vast amount of work that has been written on the subject from a number of different perspectives. Secondly I drew information from missiological practitioners, who have written articles and given lectures on the subject.

My approach in this study is from a Black South African and an evangelical Christian point of view. It will be necessary to look at the relevant situations of black churches of South Africa, establishing the traditional cultural background, religion and historical missionary activities within the major ethnic groups: the Sotho, Nguni and Shangaan.

The following books and articles are referred to extensively in this research as they provide material and information which is particularly useful for my thesis.

Christ as our ancestor: Christology from an African perspective by Charles Nyamiti (1984).

Transforming Missions by David Bosch (1991) examines five major paradigms that have been used to describe how God saves, and how people respond to God's salvation. He then outlines a 'post-modern' paradigm for an emerging ecumenical mission theory and examines the history of mission.

Paul: An introduction to his thought by C.K. Barret (1994) provides a solid introduction to Paul and concentrates on Paul as a Christian thinker. He traces the development and content of his teaching in a clear and comprehensive way and demonstrates that Paul's thought evolved out of the controversies in which he was engaged.

An introduction to the New Testament by R.E. Brown (1996) explains innovation and development of what we now call Christology. He covers the different forms of messianic expectation before Jesus, to the period that speaks of Jesus as God.

Christology in the making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation by J.D.G. Dunn (1989) is an excellent study of the origins and early development of Christology. He clarifies in rich detail the beginnings of the full Christian belief in Christ as the Son of God and Incarnate Word.

The Theology of Paul the Apostle by J.D.G. Dunn (1998) represents a major contribution to the on-going discussion regarding Paul's theology and its continuing relevance to the study and practice of religion and theology.

A History of African Christianity, 1950-1975 by Adrian Hastings (1979) surveys the history of Christianity throughout sub-Saharan Africa during the third quarter of last century. It begins in 1950 at a time when the churches were still for the most part a significant part of the colonial order right up to the coming of political independence with the transformations of the 1960s and early 1970s.

New Testament Theology by D. Guthrie (1981) maintains that New Testament theology centres on Jesus Christ, his person, work and mission. He examines New Testament thought under the thematic headings God, man and his world, Christology, the mission of Christ, the Holy Spirit, the Christian life, the church and the future.

The Mission of God by Chris Wright (2010) gives a good introduction to the concept of Christian mission and the complex theological and practical issues surrounding it. He addresses the foundational questions about the subject, presents the major missiological themes (evangelism, gospel and culture, justice, religious pluralism, violence and peace-making, ecology, ecumenism) and explores the nature of the relationship between the organised church and the *Missio Dei* (mission of God).

What is mission? Theological exploration by J. Andrew Kirk (2000) provides a thorough introduction to the theology of mission. The author begins by laying the foundations for an understanding of theology and mission before he goes on to describe contemporary issues in mission.

Mission in an African way: A Practical Introduction to African Instituted Churches and their sense of mission by T. Oduro, H. Pretorius, S. Nussbaum and S. Born (2008). This book gives an excellent introduction to the AICs and their way of doing and thinking. It is a valuable resource for theological training and practical preparation for any kind of involvement in mission.

Jesus, Son of God, Son of Mary, Immanuel by Donald Goergen (2003). This book wrestles with the question of how best to inculturate Christ, how best to evangelise African cultures, how to allow Africa to make its distinctive contribution to Christian theology, how to contribute to an intercultural theological dialogue and even an interreligious dialogue with African religion.

Biblical Christologies in the Context of African Traditional Religion by Kwame Bediako (1995), in *Sharing Jesus in the Two-Thirds World*, edited by V Samuel and C. Sugden, (1984), Kwame Bediako examines the question of Christian identity in the context of the Graeco-Roman culture of the early Roman Empire. He then addresses the modern African predicament of quests for identity and integration.

Key Bible commentaries were used, especially those that explain the passages relating to the person of Christ and his works.

Calvin's Christology (2004) by Stephen Edmondson. Edmondson covers a coherent Christology from Calvin's commentaries and his Institutes. He argues that, through the medium of Scripture's history, Calvin renders a Christology that seeks to capture both the

breadth of God's multifaceted grace as enacted in history, and the hearts of God's people as formed by history.

Where Christology began: essays on Philippians 2 (1998) edited by Ralph Philip Martin and Brian J. Dodd. This work traces the dialectical path of Christ from pre-existence to incarnation and exaltation in the New Testament hymn of Philippians 2. An international group of scholars have contributed in the discussion of this passage in this book.

The Place of Christ in Liturgical Prayer: Trinity, Christology, and Liturgical Theology (2008) by Bryan D. Spinks. This study gathers work from fifteen renowned scholars on Christological and Trinitarian themes in prayer and worship. Eastern and Western traditions, Catholic and Protestant, ancient and contemporary are all represented in this book.

The Lamb Christology of the Apocalypse of John: An Investigation Into Its Origins and Rhetorical Force (2003) by Loren L. Johns. The work discusses the significance of the 'Lamb' and what the Lamb symbolises in the Ancient Near Eastern World. Johns analyses the symbolical meaning in the Apocalypse of John as the central feature of the Christology of Revelation.

The Christology of the fourth Gospel: its unity and disunity in the light of John 6. (1996) by Paul N. Anderson.

The Ascension of the Messiah in Lukan Christology (1997) by A.W. Zwiep. This study focuses on the ascension and exaltation of Jesus in Luke and Acts in the light of the first-century Jewish rapture tradition and the early Christian resurrection-exaltation *kerygma*.

Introduction to the New Testament Christology (1994) by Raymond E. Brown. This looks at the early church teaching and commentaries from the New Testament on Christology.

On the writing of New Testament commentaries (2012) edited by Stanley E. Porter, Eckhard J. Schnabel and Grant R. Osborne. The essays in this collection survey relevant questions relating to the writing of commentaries on the books of the New Testament.

Cosmic Christology in Paul and the Pauline school: Colossians and Ephesians (2003) by Geurt Hendrik van Kooten. Van Kooten traces the earliest encounters between antiquity and Christianity and discusses how the understanding of Jesus as the universal Son of Man

of Apocalyptic Judaism develops into the notion of a cosmic god, the cosmic Christ. Geurt van Kooten traces the earliest encounters between antiquity and Christianity.

A brief overview of the history of missions is provided in order to establish the different approaches to missions. The three major approaches are the conventional way of doing missions, the charity-based missions, and cross-cultural missions.

A strong scriptural basis for missions is presented, even though the exegetical level is of a basic nature. The NIV translation was used. Use of other translations is indicated.

A basic knowledge of traditional African cultural background and religions and their interaction with Christianity is looked at. This helped in formulating some practical suggestions that brought about a fuller participation in missions.

It was necessary to look at the Christ-centeredness in three mission agencies operating in South Africa. The three main organisations that I looked at are AIM SA, OM SA and SIM SA.

A combined methodology was employed. Both qualitative and quantitative methods were used. The above mentioned organisations were chosen carefully as they broadly represent South African missionary agencies. The survey includes the leadership of these organisations.

Due to the lack of range of writers on the subject in South Africa I appealed to authors elsewhere in Africa and abroad, though my focus and concern was Christianity in South Africa.

1.11 Conclusion

This study provides valuable information which could be used by churches, missionary organisations and theological schools. Individual Christians and especially those who have passion for missions will also benefit.

The church in South Africa could learn from Paul and others who have gone before us that Christian ministry must be Christ-centred. According to Schnabel,

Paul knew himself particularly called to preach the gospel of Jesus Christ to Gentiles, that is, to polytheists who worshiped other gods. Paul seeks to lead individual people to believe in the one true God and in Jesus Christ, the Messiah, Saviour and Lord (Schnabel 2008:33).

The reality is that the world has become a global village, multicultural and multi-religious. The absence of Jesus is so evident. Cultural diversity and the importance of tolerance are preached more than Christ. But Jesus Christ's words have not changed; the church still has the responsibility and privilege of sharing the gospel with all nations, making disciples who will be obedient to everything that Jesus Christ commands. The instructions of Jesus Christ who is the head of the church are clear:

Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19-20).

The church is called to extend Christ's kingdom by crossing geographical and cultural boundaries to make such disciples. The message of Jesus Christ must reach all nations and all peoples. The church must enter new contexts, making disciples among people of different people groups. But this reality calls for a new emphasis in missions, since Christianity is growing stronger in the southern hemisphere and Africa (together with other third world countries) having a potential to send missionaries to different parts of the world, strengthen their voices and become a leading voice in their own affairs, and a voice that cannot be ignored in global affairs, despite the flow of money from the West (Newberry 2005:114). This should not be perceived in terms of replacement, i.e. that the African church is replacing the Western church, it should rather be seen as a positive development and together the Western and African churches should, and are in many cases, beginning to map out new models of working together in the continent. As a global village, there is an increasing cultural contact which "has reduced distances in space and time and brought civilizations and communities into closer degrees of interaction" (Kalu 2008:6). In an attempt to have clear grasp of this research, the following chapter looks at the definition of the key terms that were used in this research.

CHAPTER 2 DEFINITION OF TERMS

2.1 Introduction

A worthwhile exercise is to dedicate the chapter to the definition of terms in order to have clarity on different terms used in this research and different meanings or definitions attached to those terms. Over many years a number of terms and concepts have been developed within the Christian world. The usage of these terms has brought confusion to some and even schism within the church in other cases. This chapter seeks to identify key terms that have been used in this research, define them and bring about an understanding and meaning in the way they are used. Some of the key terms that will be discussed are: Christology, Missiology, Missions, Missionaries, *Missio Dei* and Missional. There are other terms which will be added and discussed which are not necessarily key to this study but will further help to understand the content of this study.

2.2 Christology

The first term to define is Christology. Christology is a combination of two words taken from the Greek. The first part of the word refers to Christ (*Xristos*) and the suffix -ology is from the Greek word *logos* meaning ‘word’. Christology is a field of study within Christian theology which is primarily concerned with the nature and person of Jesus Christ. Issues which fall within its scope include the Trinity, which deals with the relationship between God, Jesus and the Holy Spirit. The importance of the doctrine of the Trinity is essential and it is the heart of Christian faith. Grudem (1994:27) says this doctrine is most essential otherwise the atonement is at stake. He points out critical issues which would weaken the position of Jesus Christ if he was not God and an equal member of Trinity: He says:

If Jesus is not fully God it would be hard for the creature to save us. Secondly justification by faith alone is threatened if Jesus is not fully God. Thirdly if Jesus is not infinite God how should we pray to him or worship him. Fourthly salvation is in no other name but Jesus Christ (1994:247; Acts 4:12; Philippians 2:9-11, Revelation 5:12-14 (Grudem 1994:27).

Newbigin (1963:6) claims that the doctrine of the Trinity “... is the necessary starting point of preaching.” Firstly, this means that evangelism needs to be made very clear so that the hearer gets a clear understanding of who God in three persons is. This will involve the

explanation of the functions of each member of the Trinity. Secondly, the substance of the gospel is bound up in the nature of the triune God.

The terms which have been helpful to understand and analyse functional, ontological and soteriology have been used to refer to the perspectives that analyse the works, the being and the salvific standpoints of Christology (Chan 2001:59). Some essential sub-topics within the field of Christology include the incarnation, the resurrection and also salvation.

Christology, according to Erickson and Hustad (2001:234), refers to the study of the human and divine natures of Jesus Christ as they co-exist within one person. They further point out that there is no direct discussion in the New Testament regarding the dual nature of the Person of Christ as both divine and human, but that since the early days of Christianity theologians have debated various approaches to the understanding of these natures, and at times this has resulted in schisms. Christology is concerned with the details of Jesus' life and his teachings, what he did and what he said. In order to arrive at a clear understanding of who he is in his person, and his role in salvation the following terms referring to this doctrine need to be explored.

Healy (2005:23), in his work titled *The Eschatology of Hans Urs von Balthasar: Being as Communion*, argued that the union of the human and divine natures of Christ was achieved, not by the “absorption” of human attributes but by their “assumption”. Thus, in his view, the divine nature of Christ was not affected by the human attributes and remained forever divine.

Wilderman (1998) in his article *Basic Christologies Distinctions*, points to the fact that some reformed and evangelical theologians have presented what he terms the “descending” Christology, a term used to explain Christology from above. Wilderman laments the decrease in efforts by scholars to engage in and write about the Christology from above in the twentieth century (1998:264). Karl Barth (1960:37-40), in his work *The Humanity of God* and Volumes 3 and 4 of his *Church Dogmatics*, represents an outstanding example of Christology in which the theme of the Incarnation of the Word of God is richly and dramatically unfolded. As Barth's thought matured, his Christology became less exclusively descending and his context changed. In Barth's later Christology, humanity and divinity are profoundly understood as taken up into one another.

Barth's Trinitarian theology, in his earlier times, had been shaped by his understanding of Ebionite and Docetic Christology. But, in later times, he changed his position and warned others against grounding Christ's uniqueness in experience and/or in an ideology instead of in Christ himself.

Regarding church dogmatic, Barth asserts that Christology is very important and in the centre of church dogmatic and Christian doctrine. He says:

A church dogmatic must, of course, be Christologically determined as a whole and in all its parts, as surely as the revealed Word of God, attested by Holy Scripture and proclaimed by the Church, is identical with Jesus Christ. If dogmatic cannot regard itself and cause itself to be regarded as fundamentally Christology, it has assuredly succumbed to some alien sway and is already on the verge of losing its character as church dogmatic (Barth 1938:123).

Writing in the context of divine freedom, of all things, he said that there are strictly speaking no Christian themes independent of Christology, and the church must insist on this in its message to the world (Barth 1938:320).

2.2.1 Cosmic Christology

The concept of cosmic Christology was first elaborated on by Paul and focuses on the arrival of Jesus as the Son of God and the impact that he had on the cosmos (Helyer 1994:232). Paul advocated cosmic Christology and the pre-existence of Christ found in John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God ... Through him all things were made; without him nothing was made that has been made" (John 1:1, 3). He elaborated on the cosmic implications of Jesus' existence as the Son of God, for example, in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away, behold, the new has come." Also in Colossians 1:15: "He is the image of the invisible God, the first born over all creation." Paul was the foremost contributor to the Christology of the apostolic age. The notion of cosmic Christology conveys Christ's pre-existence and the identification of Christ as *Kyrios*. Paul uses this term to express the theme that the true mark of a Christian is the confession of Jesus Christ as the true Lord. Gibbs in his article *Pauline Cosmic Christology and Ecological Crisis* believes that cosmic theology belongs to the core of the Pauline concept of the Lord and to his way of thinking about the Lord's cosmic work (Gibbs 1971:466).

A poetic hymn in Colossians 1:15-20 is one of the bases of Pauline composition which confesses and celebrates the role of the exalted Christ in both creation and redemption. Although the confession develops ideas and concepts that stem from the earliest Palestinian Church, their formulation here derives from the theological thought of Paul (Helyer 1994:235).

Colossians 1:15-20 is a statement of the cosmic significance of Jesus Christ. The man Jesus is the incarnation of the eternal Son of God by whom all things were made in the beginning, and who, by means of the cross and resurrection has brought into existence a new beginning.

A number of scholars prefer to restrict the reference of Paul's cosmic statements to the sphere of soteriology. Several approaches to cosmic Christology in New Testament scholarship believed that Paul in this passage (Colossians 1:15-20) was really getting at the salvation of human beings and not the actual cosmos in all its vastness (Helyer 1994:236). For them, the cosmic language is to be scaled down to anthropology and soteriology (Helyer 1994:235).

Other closely related approaches simply shrug off the cosmic language as incidental to Paul's thought as a whole. They believe that Paul's adoption of cosmic language is highly "circumstantial in nature and consists of an ad hoc response to the Colossian errorists who were advocating, among other things, astrological and cosmological doctrines" (Helyer 1994:235).

Another approach which is more in line with the scriptures, context and culture of the time insists that Paul was trying to assert that God was truly at work in the man Jesus and that God's ultimate intention for creation, especially human beings, could be discerned in the person and work of Christ. Cosmic Christology is thus a pointer to the salvific intentions of God – intentions that, of course, pre-existed the original creation and are adumbrated in the new creation in Christ" (Helyer 1994:237, cf. 2 Corinthians 5:17; Romans 8:16-25, 32).

Paul referred to the cosmic significance of Jesus Christ in his other writings. In Paul's first letter to the Corinthians he alludes to the cosmic significance of Jesus Christ by seeking to correct a misunderstanding of the gospel, that some at Corinth had, due to a popular philosophy. In 1 Corinthians 1:30 he identifies Christ as the "wisdom from God." Furthermore, in 1 Corinthians 2:7 he elaborates this saying "we speak of God's secret

wisdom, a wisdom that has been hidden and that God destined for our glory before time began.”

In his rebuke of the Judaizers in Galatians 2:15-4:31, Paul makes the point that Jesus Christ came into the world under the constraints of the Mosaic law in order to free those who were under condemnation by that law (4:4-5). This coming into the world of Christ is expressed in the language of pre-existence: “But when the fullness of time had fully come, God sent his Son.” A close parallel is Romans 8:3: “For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering”. Sanday and Headlam (1915:192) see Romans 8:1-4 referring to Jesus Christ’s pre-existence and alluding to his coming and dying in the cross:

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit (Romans 8:1-4).

Fee (1987:375) agrees with Christian tradition that Jesus is the one through whom God both created and redeemed his people. He embraces both concepts of the human existence of Jesus Christ, and of God the Father as the source of all things including the work of the Son in creation and in redemption.

2.2.2 Christology from above and Christology from below

The key words here are ‘from above’, which indicates a point of departure in Christological thinking. Christology ‘from above’ begins with the pre-existent Word of God in heaven, who came down to earth to take on human flesh. The fourth Gospel is very clear about the Word: “In the beginning was the Word...” (John 1:1) and especially in verse 14 where John asserts: “The Word became flesh and made his dwelling among us ...” Christology from above refers to approaches that begin with the divinity and pre-existence of Christ as the Logos (the Word) as expressed in the first section of the Gospel of John. Christology from above was emphasised in the ancient church, beginning with Ignatius of Antioch in the 2nd century (Spence 2008:10). Christology from above is thinking about Jesus Christ, the second person of the Trinity starting with his divine nature

then moving to the incarnation. For Christology that begins “from above”, from the divinity of Jesus, the concept of the incarnation stands in the centre.

On the other hand, the term Christology ‘from below’ refers to approaches that begin with human aspects and the ministry of Jesus on earth including the miracles and parables and move towards his divinity and the mystery of incarnation. While Christology ‘from above’ begins with the pre-existent Word of God in heaven, who comes down to earth to take on human flesh and to redeem his people, Christology from below begins with the historical figure of Jesus of Nazareth. Christology from below is theology that starts with the human life of Jesus, and then moves to understand his divinity based on that. A Christology ‘from below’, rising from the historical man Jesus to the recognition of his divinity, is concerned first of all with Jesus’ message and works and arrives only at the end to the concept of his lordship.

Christology from below begins with the man, Jesus of Nazareth, considered first of all as a man, and then moves on to consider his significance and his relation to God. Christology from above begins with the concept of the Incarnation of divinity in a historical human life and work toward the application of this concept to the person Jesus. Though this is not the main discussion here, it is nevertheless worth noting the difficulty and complication in beginning to explain Christology from below, from Jesus a man who died on the cross and rose to victory. It is a dubious procedure, but Zwiep (1997) writes and explains it from a Lukan perspective by saying:

For Luke, the resurrection, the ascension, the outpouring of the Spirit, and the parousia are events which, though clearly separated from one another in time, together constitute a series of decisive landmark in the unfolding of salvation history (Zwiep 1997: 114).

Berkhof’s (1979:283) concept of Jesus as the Son of God is that he was true man, the faithful covenant partner whom God has provided for himself. He referred to Jesus as the beginning from above who finally fulfils the sonship. He affirms that between the Father and the Son “there is not only a covenantal relation, but also a relation of origin; there is a new covenantal relationship based on a unique relationship of origin”. In this sense, Jesus is the “only-begotten” Son. Moltmann explains the difference thus:

A Christology which traces the path from Christ's death on the cross to his resurrection presents a kind of ‘ascendancy’ Christology. From below upwards:

whereas every incarnation Christology pursues the path of the eternal Son of God from above downwards, and is descendance' Christology' (1977:49).

2.2.3 Messiah

The word Messiah is derived from the Hebrew word *mashiach*. The English equivalent is Christ or *Christos* in Greek, a term which refers to a person anointed as king or priest by God (Witherington 2007:152). Witherington points out that the term *Christos* in early Christian literature presupposes and draws on Jewish “hopes for an anointed one, especially in the line of David” (Witherington 2007:152). Schnabel (2004:752) believes that “the early Christian mission cannot be understood without the person, the ministry, the death and resurrection, and the communication of Jesus”. He continues to point out that:

If the early Christians had not believed Jesus to be the Messiah, they would have had no reason whatsoever to talk about Jesus and the communication of Jesus as every incarnation Christology pursues the path of the eternal Son of God from above downward should be of significance for pagans (Schnabel 2004:752).

The Jewish people sometimes saw this person as one who would come to restore or renew Israel (Martin & Davids 1997:152). Christians concerned with Christ have a special interest in looking for prophecies that point to Christ in the Old Testament. Jesus Christ is the Messiah and the King, the root of Jesse who came to redeem his people.

2.3 Missiology

Missiology is the area of Christian theology that investigates the mandate, message and mission of the Christian church, especially the nature of missionary work. It is multidisciplinary and embraces disciplines such as theology, anthropology, history and sometimes includes communication, apologetics and comparative religion. Moreau (2001:781) explains that it as an interaction of “the study of the nature of God, the created world and the church as well as the interaction among these three”. One goal of missiology is cross-cultural reflection on all aspects of the propagation of the Christian faith, and understanding those practices that are essential to Christianity and must be practiced by Christians in all cultures. It is the science of missions or mission studies, which deals with the scientific study of the missionary dimension of Christian faith. It is a systematic and scientific study of the evangelising mission of the church among people of various cultures. It can be defined as the science of the cross-cultural communication of the Christian faith. The crux of missiology and the understanding and explanation of biblical

values for evangelism and missions are clearly formulated in what is called the Great Commission, as seen in the gospel of Matthew when Jesus called his disciples and said to them:

...Jesus called his disciples and nations, baptising them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19-20).

In Mark 16:15 Jesus said to them “go into all the world and preach the good news to all creation.” Missiology seeks to intelligently articulate the gospel and its power to change lives in a culturally appropriate context. Missiology seeks to further the understanding and performance of the Christian mission in our day. Following are other terms which are related to missiology:

So what is the theology of missions? Andrew Kirk (1999) attempts to define the theology of mission as a “disciplined study which deals with questions that arise when people of faith seek to understand and fulfil God’s purpose in the world, as these are demonstrated in the ministry of Jesus Christ. It is a critical reflection on attitudes and actions adopted by Christians in pursuit of the missionary mandate. Its task is to validate, correct and establish on better foundations, the entire practice of missions (Kirk 1999:21).

2.3.1 Mission and missions

These two terms have been used interchangeably at times and sometimes cause confusion as having the same meaning. Neither of these words is found in the Bible but they are implied. The word ‘missions; comes from the Latin word *mitto* meaning ‘I send’. In order for God's purpose to be made known on earth, he sends certain people on a mission. Mission is the plan and purpose of God for this world. The purpose of God has been clearly seen right from the beginning in the Old Testament and his plan unfolds and find its fulfilment in Jesus Christ. In the book of Genesis, an example of a type of God’s mission in Abraham’s calling is found:

The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you” (Genesis 12:1-3).

Jesus carried the mission of God by coming to the world. After Jesus had completed his assignment, his work on the cross, he in turn assigned his people the church on a mission to the world. While ‘mission’ is understood as being derived from the very nature of God as he (God) sent his Son and God the Father and his Son sent the Spirit (Athanasian Creed), ‘missions’ refers to the act of the church responding to God’s mission. ‘Mission’ is thereby seen as a movement from God to the world and ‘missions’ as the church’s obedient response as an instrument for that mission. Christian mission is becoming more and more difficult to define because of theological complexities and the confusion of the relationship between *Missio Dei* and the mission of the church. Kirk (2000) in *What is Mission*, Bosch (1991) in *Transforming Missions* and Van Engen’s *Mission on the way* (1996) have attempted to simplify the understanding and practise of mission in a very simple yet scholarly manner.

2.3.2 Missionary

The word ‘missionary’, like ‘missions’, is not found in the Bible but refers to the ‘sent ones’. These are people sent by God to be his spokespeople, messengers and witnesses. A Christian missionary is commissioned by the Lord to make disciples who will be followers of Christ. Paul is one example of someone who preached Christ in cultural contexts foreign to his own. In Acts 17:16-34 he attempted to convey the underlying concepts about Christ to a Greek audience which was both a cross-cultural context and had a different belief system (McGrath 2006:141; Gibbs 1971:1512).

Missionaries do more than evangelise. The commission was to make disciples; thus a Christian missionary’s outreach involves evangelism, discipleship, and church planting. These are the main goals and they can be accomplished in a variety of ways: street preaching, tract hand-outs, church building, Bible studies, teaching English as a second language, relief projects, children’s clubs, literacy teaching, radio broadcasting, Bible translating, etc. Many people picture a missionary as a Caucasian middle-aged person who leaves his or her job overseas to evangelise and plant churches in Africa. This picture is slowly changing, and today we see a majority of third-world Christians reaching out all over the world as missionaries. They do this in a variety of ways, including teaching English as a second language in Asian countries. Although missionaries cannot be stereotyped, they each have a call. God calls them to set aside personal ambitions in order to be witnesses to the gospel. Like Isaiah, a missionary gladly responds, “Here am I. Send

me!” (Isaiah 6:8). Often God sends a missionary to a particular group of people as Paul was sent to the unreached Gentiles and Peter to the Jews (Galatians 2:8). Although technically a Christian missionary is one specifically called by God and sent out by the local church, every Christian has a mission to make disciples.

2.3.3 Missio Dei

The most influential and enduring concept in the study of missions and missiology is *Missio Dei*. According to proponents of the concept, Christian mission should be understood as Christian participation in the mission of God by putting God at the centre and as the source and author of mission. *Missio Dei* is a Latin Christian theological term that can be translated as the mission of God or the sending of God. It is clear from the Bible that God is the initiator of his mission to redeem through the church a special people for himself from all of the peoples of the world. God sent his Son for this purpose and he sends the church into the world with the message of the gospel for the same purpose. According to David Bosch (1991:389), mission is not primarily an activity of the church, but an attribute of God, because God is a missionary God. Jurgen Moltmann says “It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church” (1977:64). *Missio Dei* as a term and concept became increasingly popular in the church from the second half of the 20th century and is a key concept in missiology. *Missio Dei* is God’s activity in the world over and above the church, and the need of the world provides the agenda for that activity of God (Fubara-Manuel 2007:9). “The church is an important and vital vehicle in God’s mission to the world” (Bosch 1983:392).

2.3.4 Missional Church

The term ‘missional’ is not an old term in missiology. The term is sometimes used as an adjective that describes the role of the church as it engages with the community in its context and the incarnational ministry of the church within the culture it finds itself in and ministers to. Its definition has become so confusing that some church leaders don’t want to use it because of how others use it. Dorr, in his book *Mission in Today* emphasises the need to revise the whole purpose of mission to include the new frontier situations of our time. In the sixth chapter of the book, he develops what he calls *Mission as Inculturation*. He does not necessarily use the term missional, but the content of this chapter helps to understand the term ‘missional’. He points out at the two aspects of evangelisation:

On the one hand, to bring about an appreciation and enrichment of what is best in every human tradition and way of life; and, on the other hand, to put before each of them a radical challenge and call to transformation (Dorr 2000:91).

Darrell Guder's work *The Missional Church* (1998) has become the most influential in the understanding of the term 'missional'. Other influential contributions are the works of Francis DuBose, *God Who Sends* (1983) and Charles van Engen's *God's Missionary People* (1991). These will be explored in more detail in Chapter 4.

What then is a missional church? According to Hirsch (2006:82), a missional church is "A community of God's people that defines itself and organises its life around its real purpose of being an agent of God's mission to the world". The church's true and authentic organising principle is mission. The mission of God flows directly through every believer and every community of faith that adheres to Jesus. In other words a 'missional church' is a church that acts like a missionary in its community, but to do so uses forms that are relevant to all kinds of people. Paul is a good example of a missional Christian:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To those weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings (1 Corinthians 9:19-23).

Guder (1998) mentions Newbigin as one of the people whom God has used to help us "to see that God's mission in calling and sending us, the church of Jesus Christ, to be a missionary church in our own societies, in the cultures in which we find ourselves" (2009:5). Ed Stetzer (October 13 2005) in his unpublished paper (Stetzer 2005:online) gives three helpful characteristics of missional church:

- **Incarnational: Missional churches** are deeply connected to the community. The church is not focused on its facility, but is focused on living, demonstrating, and offering biblical community to a lost world.
- **Indigenous: Churches** that are indigenous have taken root in the soil and reflect, to some degree, the culture of their community. An indigenous church looks different from Seattle to Senegal to Singapore. We would expect and rejoice at an

African church worshipping to African music, in African dress, with African enthusiasm.

- **Intentional:** Missional churches are intentional about their methodologies. There are scripturally commanded requirements about church, preaching, discipline, baptism and many other biblical practices. Church and worship can't take just any form. In missional churches, those biblical forms are central, but things like worship style, evangelism methods, attire, service times, locations, and many other man-made customs are not chosen simply based on the preference of the members. Instead, the forms are best determined by their effectiveness in a specific cultural context.

2.4 Mission organisations

Mission agencies play an important role in missions. There are different mission agencies around the world involved in various aspects of missions. Since they are so varied in their approach, it is not easy to give a single definition. They are sometimes referred to as missionary societies and or missions agencies. Mission organisations offer the church wise placement of workers, expertise on the field, and connect with both the sending and receiving countries. They also make sure that missionaries are developed and receive appropriate training for the fields they work in and the ministries they serve. Mission agencies also make sure that there is good fellowship between missionaries in the field and that they are receiving member care. Some churches send their missionaries directly without an agency or association, but most missionaries prefer to be sent through an agency that provides support for missionaries in the field. The support that these agencies offer varies but the following are common services: placement, financial support and orientation. A good mission agency can be of great help since they have experience and extensive knowledge of the local culture of where the missionaries will be going and how best to prepare them.

2.5 Conclusion

This chapter has dealt with the definition of key terms. It is not a comprehensive list of terms but other terms will be dealt with in the context where they are found in this research. The following chapters will deal with the terms in detail, their functions, and their place in missiology. It is important to note that there is no Christian doctrine that does

not stand in the light of Jesus Christ's person and work, which is not illumined by it and which does not in turn represent a further working-out of Christology in one direction or another, whether it is ecclesiology and the human person, or the eternal being of the triune God. It would be very difficult to find a Christian doctrine free from Christology. Having said that it is worthwhile to make a distinction between being Christological and being Christo-centric, it is important to mention that Christology is a broad doctrine about Jesus Christ and his work. Christo-centric narrows it down too much.

CHAPTER 3 CURRENT TRENDS IN CHRISTOLOGY

3.1 Introduction

The Christian belief in one God, the Father almighty, creator of heaven and earth and in Jesus Christ his only Son has been one of the primary motives for missions and for taking the gospel to all parts of the world. Christianity has no doubt that God in his infinite love wants all men and women to know the truth and be saved. The God who has created the world has made himself known through Jesus Christ who, according to John, is “the Word [who] became flesh and made his dwelling among us” (John 1:14).

The person and work of Jesus Christ is central to Christian faith and Christian mission. The previous chapter dealt with the definition of terms and has helped us to understand the study of the person and work of Jesus Christ which is known as Christology. In O’Collins’ words, Christology “is primarily concerned with the nature and person of Jesus Christ as recorded in the Scriptures” (2009:3). Primary considerations include the relationship of Jesus’ nature and person with the nature and person of God the Father. As such, Christology is concerned with the details of Jesus’ life and his teachings in order to arrive at a clearer understanding of who he is in his person, and his role in salvation.

According to Rahner (2004:755), the purpose of modern Christology is to formulate the Christian belief in God who became man in Jesus Christ and who was both fully man and fully God, a statement which cannot be clearly understood and not without the confusion of past debates and mythologies. In relation to Christ’s work, Chan (2001:59).explains that:

The terms functional, ontological and soteriological have been used to refer to the perspectives that analyse Jesus’ both fully man and fully God, a statement which cannot be clearly understood (Chan 2001:59).

3.2 Developments surrounding the nature of Jesus Christ

Schwarz (1998:7) defines the historical starting point for the inquiry into the historical Jesus. He says the quest for Jesus was the result of autonomous reason which wanted to investigate the history leading up to the formation of the New Testament and which sensed a difference between that which is recorded in history, and the actual course of history. He says the quest for the historical Jesus was identical with the quest for Jesus Christ. But until the Reformation, the New Testament served as the basis for the dogma of the church.

During the Lutheran Reformation, the emphasis “was on the salvific accomplishment of Christ and not on his person or his words”.

Dunn (2005:167) sees it in a negative sense in that the quest for the historical Jesus attempted to distance Jesus from his historical context as Jew. Bultmann (1952) on the other hand points to the complexity of balancing the historical fact and the article of faith in the quest for Jesus. He says:

It is important to bear in mind that if the fact should be established that Jesus was conscious of being the Messiah, or the Son of Man, that would only establish the historical fact, not prove an article of faith. Rather, the acknowledgment of Jesus as the one in whom God Messiah, or the Son of Man, that would only establish the historical fact, not prove it (1952:26).

A number of studies focused on the titles that the early church used when referring to Jesus, seeking through them to trace a pattern of increasing religious devotion to him, “particularly in the predominantly Gentile churches, which were less inhibited by Jewish monotheistic tradition” (Spence 2008:4; see also Dunn 1989:149; Moule 1977:131).

There were also a number of controversies developed about how the human and divine are related within the person of Jesus (Fahlbusch, Bromily, Barrett & Lochman 1999:463; Rausch 2003:149) from the 2nd century onwards. Houlden (2003), in the introduction to his *Jesus: The Complete Guide* explains the situation in the following words:

In the first four centuries of the Church, there was a ferment of development at both institutional and intellectual levels. The new faith was frowned on by the official life of the Roman Empire until the conversion of Emperor Constantine in the early fourth century, and was indeed subjected, especially toward the end of the period, to spasmodic severe persecution, with numerous martyrs, some still commemorated with devotion. It was in this period, spanning both sides of Constantine’s inauguration of new favoured status for the Church, that belief about Jesus came to be defined, largely in terms that were seen, even if many of them were Scriptural in origin, through eyes chiefly formed by styles of Platonist philosophy (Holden 2003:-xxvii-xxviii).

A number of different and opposing approaches were developed by various groups. Arianism did not endorse his divinity; Ebionism argued that Jesus was an ordinary mortal; Gnosticism held docetic views which argued that Christ was a spiritual being that only appeared to have a physical body (Ehrman 1993:244; McGrath 2006:282). These developments resulted in tensions which led to schisms within the church in the 2nd and 3rd centuries. In the 4th and 5th centuries, ecumenical councils were convened to deal with the

issues. There was fierce and often politicised debate in the early church on many interrelated issues. Christology was a major focus of these debates (Houlden 2003: xxviii), taking place in controversial political circumstances and resulted in a schism that formed the Church of the East (Maseko 2008:221).

The First Council of Nicaea took place in 325 A.D. and defined the persons of the Godhead and their relationship with one another. The decision of this council which was re-ratified at the First Council of Constantinople in 381 A.D. was that the one God exists in three persons and that the Son was *homousios* (of same substance) as the Father (Marthaler 2007:114; Campbell & Walters 2001:20).

In 431 A.D., the First Council of Ephesus was convened, initially to address the views of Nestorius on Mariology, but soon extended to Christology, and schisms followed. Nestorius had denied the *Theotokos* title for Mary. During the council Nestorius defended his position by arguing that there must be two persons of Christ, one human, the other Divine, and Mary had given birth only to a human and hence could not be called the *Theotokos*, i.e. the one who gives birth to God (Marthaler 2007:114; Campbell & Walters 2001:17; González, 2005:120; Hall, 1992:211). The heresy of Nestorius was condemned by Celestine I in the Roman Synod of 430 A.D. and by the Council of Ephesus, 431 A.D., the Catholic doctrine was again insisted on in the Council of Chalcedon and the second Council of Constantinople (Believe Religious Information Source 2011:online).

The Catholic Encyclopedia, Volume XIV, published in 1912, mentioned three Christological issues that were debated by the different councils:

- The **Hypostatic Union** believed that Jesus' human nature and his divine nature are hypostatically united in Jesus Christ in the person of the Word.
- The **Monophysites** believed that in the physical union either the human nature was absorbed by the divine, or the divine nature absorbed by the human; or that out of the physical union of the two resulted a third nature by a kind of physical mixture.
- The **Adoptionists** renewed Nestorianism in part because they considered the Word as the natural Son of God, and the man Christ as a servant or an adopted son of God.

The Ubiquitarians found the essence of the incarnation not in the assumption of human nature by the Word, but in the divinization of human nature by sharing the properties of the Divine nature (Believe Religious Information Source by Alphabet_2011:online).

The Council of Ephesus adopted *hyposthesis*, although the language was not as clearly defined as the Council of Chalcedon. The Oriental Orthodox rejected this and subsequent councils and considered themselves to be *miaphysite* (Chafer, 1993:382). The Council of Chalcedon of 451 marked a key turning point in the Christological debates that broke apart the church of the Eastern Roman Empire in the 5th century (Price and Gaddis 2006:1-5) and eventually the *Hypostatic Union* was decreed (Fahlbusch et al. 1999:463; Rausch, 2003:149). The 451 A.D. council prepared an ecumenical platform between many Anglicans and most Protestants (Armentrout & Slocum 2000:81).

Although the Chalcedonian Creed did not put an end to all Christological debate, it clarified the terms used and became a point of reference for many future Christologies. Most of the major branches of Christianity subscribed to it, while many branches of Eastern Christianity rejected it (Beverluis, 2000:21; Demacopoulos & Papanikolaou 2008:271; Edmondson 2004: x) and the Council of Chalcedon remained the official creedal affirmation of Christian faith (Houlden 2003: xxviii).

The terms of the councils were often not sufficient to express the new set of concepts, nevertheless, they provided a firm foundation for Christology. The early Church found herself confronted with a set of new concepts and ideas relating to the life, death and resurrection of Jesus, as well as the notions of salvation and redemption, and had to use a new set of terms, images and ideas to deal with them (McGrath, 2006:140).

3.3 Middle Ages to the Reformation

The Middle Ages, between the 5th and 15th centuries, ushered in three new aspects of Christology: monastic, popular and academic.

3.3.1 Monastic Christology

The spiritual and monastic perspectives were due to Anselm of Canterbury, Peter Abelard, and Bernard of Clairvaux, each focusing on a different variation of monastic Christology. The spiritual Christology of Anselm and his monastic contemporaries led to a view of Jesus as a 'helping friend', as well as the Lord (Loades 2009:106).

3.3.2 Popular Christology

The popular piety championed by the Franciscans led to a more widespread appreciation of Christology from the Middle Ages onwards. The Franciscan approach to popular piety strengthened the friendly image. According to Archbishop Rowan Williams, this made an important impact within the Christian Ministry by allowing Christians to feel the living presence of Jesus as a loving figure "who is always there to harbour and nurture those who turn to him for help and take delight in his presence" (Loades 2009:106; see Houlden 2003:xxix).

3.3.3 Academic Christology

During the Middle Ages, many of the conflicts between Scripture and tradition were resolved through the construction of theological arguments, and were presented in terms of *summae*, which summed up complete presentations of discussions that led to knowledge (Ban 1988:12). The apex of these in the 13th century was provided by Thomas Aquinas. His *Summa Theologiae* presented the first systematic Christology that consistently resolved a number of the existing issues. In his Christology from above, Aquinas also championed the principle of the perfection of Christ, namely that in every human sense, Jesus was the best that could ever be (O'Collins 2009:212; Van Geest, Goris & Leget 2002:35).

Martin Luther believed in the Creed of Chalcedon and he believed that Jesus was both God and man. He viewed the Incarnation as the union of God and man (Weinandy 2003:97). The question of 'grace' was at the heart of the Reformation, which Martin Luther initiated. Luther believed that the saving work of Christ is imputed for the remission of sins via the words of the gospels. This led to his fourfold formula of *solo Christo, sola gratia, sola fide, sola scriptura*, (Bowden 2005:83). At the same time, European universities embarked on a systematic and scholarly approach to Christology, with Thomas Aquinas being the key figure in that arena (Bowden 2005:1178).

Key theological figures in this period, such as Saint Augustine and John Calvin, never wrote specific works on Christology but modern scholars have attempted to extract Christological insights from their works, for example, the study of Theocentricism in the writings of Augustine and the analysis of Christ as "King, Priest and Prophet" in the writings of Calvin (Demacopoulos & Papanikolaou 2008:271; Edmondson 2004: x).

3.4 New Testament documents

The New Testament documents cover an intense period of innovation and development in Christology. Schreiner (2010:59) points out that the New Testament writers regularly taught that “God sent Jesus Christ to bring glory to himself” and further says that the significance of Jesus Christ is communicated in a number of ways by the Gospels, “portraying Jesus as the new Moses, the last and greatest prophet, the Messiah, the Son of Man, the Lord, the Son of God, the Logos, and God. Jesus is also the Servant of the Lord, who gave his life to secure forgiveness of sins” (2010:59). The focus on New Testament documents for Christology in this study is on the Synoptic Gospels, John’s Gospel and Paul’s letters.

3.4.1 Christology in the synoptic Gospels

The Synoptic Gospels sketch a picture of Jesus which is clearly different from that of John and in part are dependent on one another in literary terms (Rausch 2003:3; Theissen & Merz 1998:25). In the Synoptic Gospels, Jesus says very little about himself and he is much more concerned with the coming of God's kingdom (Rausch 2003:3). The Gospels provide episodes of the life of Jesus and some of his works, (Rahner 2004:731) and, as in John 21:25, they also do not claim to be an exhaustive list of his works (O'Collins 2009:1-3). Christologies that can be gleaned from the three Synoptic Gospels generally emphasise the humanity of Jesus, his sayings, his parables, and his miracles. The content of their presentations may be the same, but from different standpoints. These three Gospels agree with the teaching of John’s Gospel concerning the person of Jesus Christ, not merely in their use of the term Son of God, but also in their narratives of the teachings, life, and work of Jesus.

The Gospel of Mark

Mark begins his Gospel by introducing Jesus: “The beginning of the gospel about Jesus Christ, the Son of God” (Mark 1:1). It begins without the account of the nativity and later on Jesus is declared God’s Son at his baptism (Mark 1:11). Mark generally sees Jesus as the Messiah and Son of Man who must suffer. This is probably based on the suffering servant of Isaiah 52:13-53:12. Evil spirits seem to grasp the true identity of Jesus. In Mark we read about the evil spirits’ acknowledgement of Jesus: “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God!” (Mark 1:24), and their acknowledgement of him as the Son of God: “Whenever the

evil spirits saw him, they fell down before him and cried out ‘You are the Son of God’” (Mark 3:11) and a demon-possessed man knew who Jesus was: “When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, ‘What do you want with me, Jesus, Son of the Most High God?’” (Mark: 5:6-7).

The Gospel of Luke

Luke designates Jesus the anointed saviour with the Spirit of God, who accepts the weak and outcasts in the name of God and proclaims salvation to them (Luke 4:18-19; Theissen & Merz 1998:32). In Luke’s account of the nativity, Jesus Christ’s divinity is implied: Gabriel greets Mary as “You who are highly favoured!” and says her son “will be great and will be called the Son of the Most High,” and “his kingdom will never end” (Luke 1:28, 32). He is conceived of the Holy Spirit (Luke 1:35), Elizabeth marvels that she has been visited by the mother of her Lord (Luke 1:42-43) and Mary responds in her song by glorifying the Lord and acknowledging “the Mighty One who has done great things for me” (Luke 1:48). Simeon sees in the child salvation from the Lord, the light of the Gentiles, and the pride and glory of his people Israel, he says: “Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for the glory to your people Israel” (Luke 2:29-32).

The Gospel of Matthew

Matthew emphasises the divinity of Jesus more strongly than Mark. Matthew interprets Jesus’ life as a fulfilment of the Law and the Prophets. He quotes Jesus saying: “Do not think that I have come to abolish the Law or the Prophets, I have not come to abolish them but to fulfil them” (Matthew 5:17). Jesus is therefore depicted above all as the teacher who unfolds the will of God for his people and especially in the Sermon of the Mount in Chapter 5. Jesus Christ himself makes it clear in the conclusion to the Gospel that his commandments brought together in the Gospel of Matthew “are to be taught through the world by the missionaries and observed in the life of the community” (Theissen & Merz, 1998:31; see Matthew 28:20; cf. 7:21; 24-27). At his baptism and transfiguration, Jesus receives witness from heaven to his divine son-ship: “As soon as Jesus was baptised, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased” (Matthew 3:16-17). At his transfiguration:

“While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him” (Matthew 17:5).

3.4.2 Johannine Christology

The Gospel of John clearly presents the Jesus of the Gospels who is most stylised on the basis of theological promises. Jesus speaks and acts as the revealer who is aware of his pre-existence (John 8:58; Theissen & Merz, 1998: 36). John sets forth the life of Christ as being the adequate expression of the glory of the Divine Person, manifested to men under a visible form. In spite of the difference between John and the Synoptic Gospels, their suggestive implication anticipates the teaching of John’s Gospel. This is implied, first, in the Synoptic use of the title Son of God as applied to Jesus Christ. Jesus is the Son of God, not merely in an ethical or theocratic sense, not merely as one among many sons, but he is the One and Only, the well-beloved Son of the Father, so that his son-ship is not shared by any other, and is absolutely unique (cf. Matthew 3:17, 17:5; 22:41; cf. 4:3, 6; Luke 4:3, 9). It is derived from the fact that the Holy Spirit was to come upon Mary, and the power of the Most High was to overshadow her (Luke 1:35).

The Gospel of John provides a different perspective that focuses on his divinity. The first fourteen verses of the Gospel of John are devoted to the divinity of Jesus as the Logos, usually translated as Word, along with his pre-existence, and they emphasise the cosmic significance of Christ, for example in John 1:3: “All things were made through him, and without him was not anything made that was made.” In the context of these verses, the Word made flesh is identical with the Word who was in the beginning with God, being exegetically equated with Jesus (O’Collins 2009:1-3).

The apostle John, who wrote the Gospel of John, sometimes known as the fourth Gospel, also wrote 1 John, 2 John, 3 John and the book of Revelation. John’s understanding of Christology in the Gospel of John is also found in the Johannine Epistles. For example, in 1 John 4:9-10, he wrote: “This is how God showed his love among us: He sent his One and Only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.”

The Word of life became manifest and the apostle had seen and heard and handled the Word incarnate:

That which was from the beginning, which we seen with our eyes, which we have looked at and our hands have touched – this we proclaim concerning the word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and His Son, Jesus Christ (1 John 1:1-2 cf. John 1:4, 9).

Another aspect of John's work is his writings about Jesus and the Holy Spirit. John wrote in more detail about who the Holy Spirit is and what his role is. According to Jean Muller in her article *The Holy Spirit in John's work* is, the Holy Spirit is Jesus' supreme gift to those who are his disciples. This is particularly a Johannine theology, but also prominent in the Lucan and Pauline writings. The following texts from the Gospel of John speak about the Holy Spirit: "And I will pray the Father, and he will give you another Counsellor, to be with you forever" (14:16). "But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (14:26). "But when the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me" (15:26). "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you; but if I go, I will send him to you" (16:7). "And when he [the risen Jesus] had said this, he breathed on them, and said to them, "Receive the Holy Spirit" (20:22). Christology is always interwoven with pneumatology and vice versa. The Holy Spirit is the third member of the Trinity, the Spirit who was active in the world even before the Christian era came to the world from the Father through the Son (Muller 2001:online).

The Book of Revelation is a work of profound theology and the revelation of Jesus Christ (Revelation 1:1). In Revelation, Christ is present in visual representations, in titles used of him, and functions ascribed to him (Guthrie, 1981:39). The portrayal of Jesus in Revelation is very different from that of the Gospels and he is the risen Lord and stands at the centre of the seven churches (Guthrie 1981:41 cf. Revelation 1:13-16). As the risen Lord, his mission on earth has been accomplished. John explains that Jesus "is the First and the Last. He is the Living One. He was dead, but behold, he is alive forever and ever (Revelation 1:17-18). Wilson (2005:156) makes a comment that Christ's resuscitation of the body was a complete victory over death. John says Jesus is not only the First and the Last, but "the faithful witness, the first-born from the dead, and the ruler of the kings of the earth (Revelation 1:5). Bauckham (1993:27) explains that the designations of Christ express

more than the mere facts and that Christ possesses the fullness of deity (Colossians 2:9; see 44:6; 48:12; cf. also 41:4).

Jesus Christ is the risen Lord and directs the church. Jesus directed John to write to the angels of each of seven churches in Asia Minor (Revelation 2-3). The angels are supernatural beings, protecting the churches, they belong to Christ and he holds the angels in his hand (Revelation 1:16, 20; 2:1) and He walks amongst the churches (Revelation 1:13; 2:1). According to Rienecker and Rogers (1976:815), this implies that the Lord patrols the ground and is ever on the spot when he is needed. He is calling upon his church through the Spirit to become conquerors in his name as he has conquered (Caird 1966:238).

In Chapter 5, Christ is the Lamb who has triumphed over evil through his death and resurrection and is seen standing on the divine throne (Bauckham 1993:60; Glasson, 1965:45; see 5:6; cf. 7:17), and he becomes the centre of worship, moving outward from the living creatures and the elders (5:8) to the myriads of angels (5:12), paralleling that offered to God in Revelation 4:11, and finally to the whole of creation in a doxology addressed to God and the Lamb together (5:13). Bauckham (1993) states,

John does not wish to represent Jesus as an alternative object of worship alongside God, but as one who shares in the glory due to God. He is worthy of divine worship because his worship can be included in the worship of the one God (Bauckham 1993:60).

The Lamb whose sacrificial death (5:6) has redeemed people from all nations (5:9-10) bears the image of the Messiah as a conqueror of the nations, destroying God's enemies (Bauckham 1993:74). But he is also the judge, a divine judge (Revelation 19:11). As the divine judge his wrath is outpoured and:

... The kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. They called to the mountains and the rocks: Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can withstand it? (Bauckham 1993:74; Revelation 6:15-17 cf. 19:15)

The Lamb in Revelation refers to Jesus Christ who is the Lamb of God that takes away the sin of the world (John 1:29). He is the Lamb of God that reminds us of the Old Testament sacrifices, especially the Passover Lamb. It is important to realise though that God's attitude towards the Lamb was not a personal vindictive anger, but God in Jesus Christ was

reconciling people to himself. The sin had to be atoned for and Jesus the Lamb was that perfect sacrifice for the sin of the world. Caird explains it very well here:

Wrath of God in the Revelation, as elsewhere in the Old and New Testaments, represents not the personal attitude of God towards sinners, but an impersonal process of retribution working itself out in the course of history; that the Lamb is at all times a symbol to be understood with reference to the Cross, so that the Cross itself is both the victory of God and the judgment of the world; and that therefore the wrath of the Lamb must be interpreted as 'the working out in history of the consequences of the rejection and crucifixion of the Messiah (Caird 1966:91).

John closes the book of Revelation by telling us of the return of Christ to the earth. Just as in Chapter 1 his image bears little resemblance to the suffering Christ but “His eyes are like blazing fire and on his head are many crowns” (Revelation 19:12), for he is ‘King of kings and Lord of lords’ (Revelation 19:16). There is no one who could stand against him, his enemies are subdued, and his Kingdom established, judgment finally enacted (Revelation 19:17-20:15). It is the Revelation of Jesus Christ (Revelation 1:1) and it is Christ that the book reveals. He is the Lamb slain from the foundation of the world, as well as the coming King (Nichols, 1994:291).

John is consistent with his teaching regarding the Son to the end of his first epistle: “We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true even in his Son Jesus Christ. He is the true God and eternal life. (1 John 5:20).

3.4.3 Pauline Christology

Paul is the foremost contributor to the Christology of the Apostolic Age. Paul developed his Christology from the Gospel of John and worked it out in his Epistles. The Gospels, in contrast to the Pauline writings, “rehearse the life of Jesus, which culminates with the cross and resurrection” (Schreiner, 2010:85). The Pauline letters reflect in more detail on the significance of what Jesus accomplished. The central Christology of Paul conveys the notion of Christ's pre-existence and the identification of Christ as *Kyrios* (Grillmeier 1975:17). O’Collins (2009:142) points to the use of the title *Kyrios* to identify Jesus almost 230 times, and expresses the theme that the true mark of a Christian is the confession of Jesus as the true Lord). The Pauline epistles also advance the cosmic Christology of the fourth gospel, elaborating the cosmic implications of Jesus’ existence as the Son of God, as in 2 Corinthians 5:17: “Therefore, if anyone is in Christ, he is a new creation. The old has

passed away; behold, the new has come.” Also, in Colossians 1:15: “He is the image of the invisible God, the firstborn of all creation” (Grillmeier 1975:15).

Paul's Christology has a specific focus on the death and resurrection of Jesus. For Paul, the crucifixion of Jesus is directly related to his resurrection and the term “the cross of Christ” used in Galatians 6:12 may be viewed as his abbreviation of the message of the gospels (Schwarz 1998:32). For Paul, the crucifixion of Jesus was not an isolated event in history, but a cosmic event with significant eschatological consequences, as in 1 Corinthians 2:8 (Schwarz 1998:34). In the Pauline view, Jesus, obedient to the point of death (Philippians 2:8), died “at the right time” (Romans 4:25) based on the plan of God (Schwarz 1998:134). For Paul the “power of the cross” is not separable from his resurrection.

Another significant element of Paul's Christology is his teaching about being in Christ. Union with Christ or participation with Christ is one of the fundamental themes of his theology. Believers who were in the old Adam and the old age are now members of the new age inaugurated in Christ, and they are in Christ rather than in Adam. The phrase ‘in Christ’ is used in a variety of ways and does not inevitably denote union with Christ (Schreiner 2010:85).

Schreiner (2010:86) also mentions that when Paul identifies Jesus as the Christ, presumably he assumes Jesus' Davidic background and the use of the term ‘Saviour’ also suggests Jesus' equality with God. Schreiner says that the word saviour “unequivocally declares the unity of God and of Christ in the enactment of the saving plan.” Schreiner (2010:86) points out that the word ‘saviour’ appears especially often in the Pastoral Epistles, referring to God the Father on six occasions (1 Timothy 1:1;2:3; 4:10; Titus 1:3; 2:10; 3:4). A remarkable hymn to Christ is in Colossians 1:15-20:

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

This hymn can be divided into two stanzas, in which Jesus is the Lord of creation (1:15-17) and the Lord of the church (1:18-20). The divine nature of Jesus is suggested by the claim that he is the image of the invisible God (Colossians 1:15; cf. 2 Corinthians 4:4). Adam and Eve were created in God's image (Genesis 1:26-27), but Jesus is uniquely the image of the invisible God. The "first born of all creation" might "suggest at first glance that Jesus is the first creature" (Schreiner, 2010:89).

Capes (1992:164) summarises the significance of Jesus' lordship in six statements:

- Jesus Christ was the object of devotion in creedal statements (Romans 1:3-4; 10:9-10).
- Believers prayed for Christ's return (1 Corinthians 16:22) and identified themselves as those who call upon the name of the Lord Jesus Christ (1 Corinthians 1:2).
- Hymns focusing on the person and work of Christ were composed (Philippians 2:6-11; Colossians 1:14-20).
- During worship, early Christians gathered in Jesus' name (1 Corinthians 5:4).
- New believers were baptised in Jesus' name (Romans 6:3; Galatians 3:27).
- Early Christians honoured Jesus by celebrating a meal called the Lord's Supper (1 Corinthians 11:20)

Capes concludes that Jesus' lordship involved worship and necessarily implies that Paul and early Christians thought of Jesus in the way that one thinks of God.

3.5 African perspective Christology

This section explores the unfolding of African Christology. African theologians have over the years been working on discovering the true face of Jesus Christ in Africa. The complexity of this quest from African theologians is exacerbated by the spread of globalisation and urbanisation in Africa, the rapid westernization of Africa on one hand, and on the other hand the call by African leaders including politicians, professionals and even church leadership, to return to African traditional living and practices, especially after the African countries gained independence from colonial powers. According to Nwaogwugwu (2011:1), African Christology, or the knowledge of Christ, is seeking a better understanding of Christ and this has "generated a lot of reactions in the life and thought of the Africans, and as such, various attempts have been made, not only to follow his ways, but also to deepen the nascent Christianity" in Africa.

The question of who Jesus is and how he relates to humanity is crucial for Africans who are sometimes considered “incurably” religious (Karkkainen, 2007:246). Karkkainen says “Christology stands at the centre of African theology” where the rich cultural background of Africa contributes to its variety of Christological approaches and trends, and he (Karkkainen) says, furthermore, that Africa has been influenced by different Christian traditions, which adds to the proliferation of conceptions and images of Jesus Christ (Karkkainen 2007:246).

Nwaogwugwu (2011:2), in his work *Ancestor Christology*, also points out the outstanding efforts of African theologians: “to use a fundamental aspect of their culture and thought to explain the person and mission of Christ”. Nwaogwugwu (2011:2) points to some of the titles that have been attributed to Jesus Christ in the course of the development of African Christian theology as ancestor, healer, and liberator and king. These titles show an intermingling of pre-Christian religious ideas with the significance of the person and mission of Christ. For the purpose of this research we are going to look at the following three titles:

Jesus Christ the Ancestor

In his article *The role of the ancestor*, Yusufu Turaki points out that some African theologians have made a suggestion that Jesus be presented as an African ancestor (Turaki 2006:480). An ancestor is a ‘living dead’ member of the family who is believed to have power and influence over his family. He is believed to be a custodian of his kinship and of the morals and ethics of his people.

The veneration of ancestors in Africa is deep-rooted and is a common and widespread practice. An ancestor is a person who once lived a natural life among the people, and who now enjoys some supernatural and mediatorial rights. He is an intermediary between God and the ancestor’s people. Although the African traditional religions have been weakened by westernization and other forms of changes that are taking place in the world, the concept of the ancestor and its world view remain strong in Africa.

Bediako’s (1995:210) discussion on ancestrology and on Christianity as a non-Western religion is very helpful in the development of a Christology that is both African and also Christian. Charles Nyamiti’s work on African Christology, *Christ as Our Ancestor*:

Christology from an African Perspective, has given a model of an ancestral African Christology.

Nyamiti (2006:41), in his article *The Trinity from an African Ancestral Perspective*, develops his theory of a "brother-ancestor" by stating five elements developed from the African traditional concept of an ancestor:

- Consanguineous kinship between the ancestor/ancestress with his/her earthly kin. This implies that no one can be an ancestor of an individual who is not consanguineously related to him. It is for this reason that, in traditional customs, ancestral relationship never extends beyond tribal limits.
- Superhuman sacred status, usually acquired through death. This means that, thanks to his proximity to the Supreme Being, the ancestor acquires a superhuman sacred condition with magico-religious powers that can be beneficial to his earthly relatives.
- Exemplary behaviour in human community. In many African traditional societies, no one can attain ancestral status without having led a morally good life according to traditional African moral standards. Therefore an ancestor is considered as a model or exemplar of conduct in society, and as a source of tribal tradition and its stability.
- Mediation between the Supreme Being and an ancestor's kin members. Indeed, the ancestor is frequently, although not always, believed to play a mediatory role between the Creator and the ancestor's kin.
- The ancestor is believed to have a right or title to regular sacred communication with his earthly kin through regular prayers and ritual donations. This communication is intended to be a manifestation of love, thanksgiving, confidence, petition and homage to the ancestor from his kin on earth.

Nyamiti (2006:9) claims that Christ's relationship to humankind is connected with his relationship to Adam's offspring and through Adam's origin. What is more important for our subject here is his spiritual kinship with us whereby "He is our Brother in the divine Spirit".

He makes a very valid point in saying "closely connected with these differences is the truth that brother-ancestor kinship with Christ has to be freely accepted by the Christian whereas that of the African is always obtained without wilful choice on his part" (2006:15).

Jesus Christ the Liberator

Another title for Jesus in Africa which has emerged from within politically conscious liberation theologies used to explain contextual liberation theology is “liberator”. Nyamiti (1984:85) says that:

To consider Jesus Christ as Liberator in the African situation is therefore much more than just a metaphor. It is an attempt to present the only Jesus that can be comprehensible and credible among the African rural masses, urban poor and idealistic youth.

Political oppression included the oppression of people and their cultures, and it was also a social and economic oppression. Theologians in Africa felt that they had to have something to do and say about the political situation that was affecting them and their people politically, socially and economically. South African theologians developed their own “black theology” which became influential and benefited others in the continent (More, 1973:34). The liberation theology was based on the God of Israel, *Yahweh Sabaoth*, who helped fight Israel’s battles against human enemies. God the Saviour was God the Warrior, the One who gives victory (Oduyoye 1986:98). Jesus Christ is God’s victor over oppression and sin and he is the fulfilment of all God’s promises in the Old Testament, promises of salvation, victory and restoration. Jesus saves, rescues, redeems, and fights our battles. It is he who saves, who rescues out of desperate circumstances where rescue and salvation are much needed. In the Bible, the people of God were oppressed and Jesus is seen as the liberator reaching out to social outcasts and those branded as sinners (Nolan, 1978:34).

Nyamiti (1984:27) says that Christologies of liberation in Africa have similar trends to those of African Liberation Theology linked to both North American Black Theology and Latin American Theology of Liberation. South African Black Theology has in turn influenced most of sub-Saharan Africa. The theology of liberation in sub-Saharan Africa is known as African Liberation Theology. Nyamiti (1984:27) points out that the African Liberation Theology’s approach is

...broader than the one of South African black theology, for it endeavours to integrate the theme of liberation into the rest of the African cultural background and is more affiliated to Latin American liberation theology.

South African black Christology and the Christology of liberation in the rest of Africa have various features in common but in both cases the Christology is from below which means

that their starting point is the historical Jesus of Nazareth, who lived in a society which was oppressed and exploited by the Romans. He was poor because of his background from Roman exploitation and oppression. Jesus' mission according to African Christology "was to fight against this poverty, oppression and lack of freedom" (Nyamiti 1984:28) and Jesus saw his mission as fulfilling Luke 4:18:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord.

The death of Jesus was part of his mission in fighting against the oppression of sin and Satan. But God through his power raised him from the dead. Nyamiti (1984:28) rightly points out that:

The Christians who fight against oppression participate in Jesus' fight: they carry on his work of liberation and thus identify themselves with the 'black Messiah' and with God's will. Just as he was with Jesus, God is also on the side of these oppressed Christians fighting for their liberation (1989:28).

Compared to South African Black Theology, the liberation Christology in independent sub-Saharan Africa is less developed and even less original, yet, because of its broader perspective, Nyamiti (1984:29) says it has a more promising future, all the more so now that women theologians are pleading for a Christology of emancipation for women have started raising their voices in this part of the continent).

Jesus Christ as the King

Some earlier Christological efforts utilised the concept of the African chief as one way of naming Jesus within an African context, but this suggestion of chief has also met with criticism (Sawyer 1968:72). The leadership structure of most of the tribes in Africa has a king as the top leader. Sometimes that top leadership is referred to as a paramount chief. According to this structure the next line of leadership are chiefs. Each tribe or an area is governed by a chief and his council. The Christology developed from this concept is Jesus as king or chief. For clarity here we will refer to the Christology of Jesus as king. A warning here is that speaking of Jesus as (tribal) king could be that this appeals and speaks only to those societies with a particular tribal structure in which there are hereditary kings or chieftains.

Manus, a Nigerian theologian, has developed King Christology in his book written in 1993. The weakness of “king Christology” is the assumption that the title “king” carries with it a connotation of domination and triumphalism. Manus points out the similarity between the African kingship and kingship in the Bible. In his research, Manus (1993:118) points to the Old Testament theology of kingship: in Isaiah 43:15: “I am the Lord, your Holy One, Israel’s Creator, your King”; in Psalm 5:2: “Listen to my cry for help, my King and my God, for to you I pray”; Psalm 10:16: “The Lord is King forever and ever, the nations will perish from his land”; and Psalm 84:3 “Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young, a place near your altar O Lord Almighty, my King and my God”. Manus (1993:237) also points out to a correlation between the kingship of Christ and African kingship, especially in the kingdom of God in Jesus’ preaching and the New Testament understanding of Jesus as the Messiah, the anointed servant-king.

Manus’ Christology offers a model for African Christianity and suggests that in order to avoid the dictatorial leadership and oppressive leadership in Africa, it is better to include “servant” in the title. Jesus is the African ancestral servant-king who liberates his people (Manus 1993:237).

The limitations of these titles

There are limitations in applying the concept of ancestor to one’s interpretation of Jesus. Turaki (2006:480) points to a danger of making Jesus an ancestor saying this “may be tantamount to reducing his post-resurrection elevation as Lord of lords, (Philippians 2:9-12) and may cause people to lose sight of his status as God,” and Shorter warns that the concept of ancestor cannot be applied to Christ in a literal, non-metaphorical way. The concept as applied to Jesus needs to be qualified. He says:

Jesus is not just one of our ancestors, but ancestor par excellence, a unique ancestor. There is a pre-eminence, a priority, to Jesus’ ancestor worship. It is clear that Jesus for African Christians is not just like all the other ancestors, but it is also clear that he is not totally unlike the ancestors (Shorter, 1969:37).

Manus (1993:233, 237) says that it is important to emphasise that “the kingship of Jesus is never exactly like any of the earthly African kingships”, and that the kingship of Jesus transcends African traditional religious cultures.

It must be noted that the African models of Christology presented here lack an emphasis on the suffering Christ or crucified Christ. The death of Christ on the cross and his resurrection plays a central role in traditional Christologies. African Christology deserves to be developed further for an African context and beyond. Christ, the African brother-ancestor, king and liberator is a servant-king who laid down his life for his people.

Onaiyekan (1997:356), in his article *Christology trends in contemporary African Theology*, put it in these words:

If it is true that Christology is at the very heart of all Christian theology, it is particularly true for African Christian theology. It is by now generally agreed by most students of African traditional religions that our peoples have always had a clear idea of and firm belief in the Supreme Being. They have a faith in God which is indigenous and cannot be attributed to foreign influences, whether Christian or Islamic. In this regard Africa is similar to the Jewish world in which Jesus presented himself. Although the popular slogan ‘Jesus is the answer’ may be true in many ways, it is also true to say that ‘Jesus is the question’.

Karkkainen (2007:246) makes a helpful comment in saying that “most of what we call ‘African Theology’ really boils down to Christology from an African perspective”.

3.6 Christological Issues

The person of Christ

The Person of Christ refers to the study of the human and divine natures of Jesus Christ as they co-exist within one person (Johnson 2005:81). There are no direct discussions in the New Testament regarding the dual nature of the person of Christ as both divine and human (Johnson 2005:81). Hence, since the early days of Christianity, theologians have debated various approaches to the understanding of these natures and at times this has resulted in schisms (Johnson 2005:83).

Historically, in the Alexandrian school of thought (fashioned on the Gospel of John), Jesus Christ is the eternal Logos who already possessed unity with the Father before incarnation took place (Waldrop 1985:19). In contrast, the Antiochian school views Christ as a single, unified human person, apart from his relationship to the divine (Waldrop 1985:23).

John Calvin maintained that the human element in the Person of Christ could not be separated from the person of the Word (Edmondson 2004:217). Calvin also emphasised the

importance of the “Work of Christ” in any attempt at understanding the Person of Christ and cautioned against ignoring the works of Jesus during his ministry (Rahner 2004:1822).

Hesselink (1997:217) pointed out the coincidence between the Person of Christ and the Word of God, referring to Mark 8:38 and Luke 9:26, which state that whoever is ashamed of the words of Jesus is ashamed of the Lord himself.

The work of Christ

The account of the crucifixion and subsequent resurrection of Jesus provides a rich background for Christological analysis, from the Canonical Gospels to the Pauline Epistles (Kingsbury, Powell & Bauer 1999:106). A central element in the Christology presented in the Acts of the Apostles is the affirmation of the belief that the death of Jesus happened “with the foreknowledge of God, according to a definite plan” (Matera 1999:67). In this view, as in Acts 2:23, the cross is not viewed as a scandal, for the crucifixion of Jesus “at the hands of the lawless” is viewed as the fulfilment of the plan of God (Matera 1999:67)

Threefold office of Christ

The threefold office of Jesus Christ in Christian doctrine is based upon the teachings of the Old Testament. This Christian teaching states that Jesus Christ performed three functions or “offices” in his earthly ministry: these are that of Prophet (Deuteronomy 18:14-22), Priest (Psalm 110:1-4) and King (Psalm 2). In the Old Testament, the appointment of someone to any of these three positions could be indicated by anointing him or her by pouring oil over the head. Thus the term “messiah”, meaning “anointed one”, is associated with the concept of the threefold office. While the office of king is that most frequently associated with the Messiah, the role of Jesus as priest is also prominent in the New Testament, being most fully explained in chapters 7 to 10 of the Book of Hebrews.

3.7 Incarnation

Another Christian teaching related to Jesus Christ is incarnation. Although incarnation is not the same as Christology, it is essential in understanding Christology. The incarnation of Christ is a central Christian doctrine that God became flesh, assumed a human nature, and became a man in the form of Jesus Christ, the Son of God and the second person of the Trinity. This foundational Christian position holds that the divine nature of the Son of God

was perfectly united with human nature in one divine person, Jesus, making him both truly God and truly man. The theological term for this is hypostatic union: the second person of the Holy Trinity, God the Son, became flesh when he was miraculously conceived in the womb of the Virgin Mary (Encyclopaedia Britannica 2011:online). The two examples of biblical passages referring to the connection with the doctrine of the incarnation are:

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth (John 1:14).

Rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death even death on a cross! (Philippians 2:7-8.)

Messianic hope

In Judaism and in Christianity, the term “messiah” refers to a divinely appointed deliverer figure. It clearly was a hope for a divinely appointed deliverer figure in the Old Testament period. The theological basis for the messianic hope is the oracle of Yahweh to David, mediated through Nathan, in which God promised: 'Your house and your kingdom shall be made sure forever before me; your throne shall be established forever' (2 Samuel 7:16). Kingship was not the earliest form of governance in Israel, and there are many indications that it was opposed by many on political, economic, and theological grounds. Nathan's oracle, however, offered theological support for David's kingship and for his dynastic line. Weanzana (2006:388), in his commentary of 2 Samuel, interprets Chapter 2:16 as a striking turning point for the people of God. He says God here is making a striking promise of a long lasting dynasty which was already hinted at by Abigail in 1 Samuel 25:28 and parallels with 1 Chronicles 17:14, where the focus is not on David but God's house. In this promise God chose David and his descendants to be the line through which it would be fulfilled. The messianic hope points to the incarnation, the Word becoming flesh in Christ (John 1:14). But the Old Testament offers little or no help in explaining why God became a human being. Following are passages from the scriptures which give brief overview of the term “incarnation” from the perspective of the Old Testament in the prophets and its New Testament fulfilment:

Possibly the clearest messianic passage is Isaiah 9:1-7, especially verse 6: “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will

be called Wonderful Counsellor, Mighty God, Everlasting Father, and Prince of Peace”. The prophet describes the great deliverance that would come. It is the birth of a child in the Davidic house; however, that gives this passage its specific shape. This birth is a sign of the validity of the promised deliverance, while the child himself will exercise his royal authority in a rule marked by peace without end. “Justice and righteousness” will be the king's everlasting attributes. It is the name of this child, however, that rests in most of our memory banks, and that name is most important for understanding the messianic hope of Israel.

Isaiah 11 adds to the picture. In verses 1-5, the prophet notes that the present Davidic line must come to an end (stump, roots), before a new dynasty (shoot, branch), can begin. The king will be the son of Jesse and hence a second David. Most importantly, he will be gifted by the spirit. This passage foresees the Davidic prince as a return to the original contours of the royal house. His gifts of the spirit equip him for leadership in war (v. 2). The king will also be an exemplary judge, not moved by flattery, who will issue stern words of judgment against the arrogant (Brown 1984:80) and the wicked (v. 4). His personal ‘righteousness’ and ‘faithfulness’ will equip him for his judicial role. He will be kind to the poor and the meek of the earth (v. 4). Kingship is here envisioned living up to its best intents. A subsequent paragraph predicts peace between wolf and lamb, cow and bear, nursing child and dangerous asp (11:6-9). These familiar lines suggest a return to the conditions of the Garden of Eden and characterise the effects of the messiah's righteous reign.

The central part of Micah's messianic promise is well-known (Brown, 1984: 95): “But you, O Bethlehem of Ephrathah, who is one of the little clans of Judah, from you, shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient of days”. Micah starts the new line of kings from Bethlehem, not Jerusalem, just as Isaiah 11 had returned to the stump of Jesse. David was the youngest member of his family, and Bethlehem was among the smallest clans. Yet neither David's youth nor Bethlehem's size could thwart God's decision to make someone a ruler, again, in Israel. The continuity of the line of David will be preserved even if it is necessary to start the line of kings over from its original home town. Other elements in Micah's promise include the return of exiled members of the tribes (5:3), the king as the channel of food and sustenance for the people, and the expected security for the people (cf. Jeremiah 23:5-6). The king will be a son of peace (cf. Isaiah 9 7).

The first messianic passage in Jeremiah appears in 23:5-6: “The days are surely coming, says the LORD, when I will raise up for David a righteous branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: ‘The LORD is our righteousness.’” The messiah promised through Jeremiah will be a real king, who will exercise wise leadership. Within the book of Jeremiah this promise is given a later interpretation in 33:14-16: “The days are surely coming when I will fulfil the promise I made to the house of Israel and the house of Judah” (v. 14). With only minor changes from Chapter 23, verse 15 repeats the promise to raise up a branch, which will practice social justice in the land.

3.8 Trinity

Another Christian doctrine central to Christian faith and helpful in understanding Christology is Trinity. The formulation of the doctrine of the Trinity is part of the history of the refinement of terms within the early church. Proper terminology was a primary issue at the ecumenical councils of the fourth and fifth centuries as they sought to characterise the Trinitarian and Christological doctrines. Although the doctrine of Trinity is difficult and complicated to explain, Bruce (1958:89) is right in saying:

Inasmuch as the deity of Christ and the doctrine of the Trinity are embedded in the New Testament, although not explicitly formulated there, we must make the effort of wrestling with difficult terminology if we are not to fall an easy prey to misunderstanding or to actual heresy.

A Trinitarian view of God is a distinct Christian doctrine. Other religions find it very hard to accept a Christian belief of God who is triune. But this is a fundamental doctrine for Christianity; denying the Trinity is to deny a very particular attribute of God that necessarily affects one’s Christology. All of life for the Christian is Trinitarian.

The Bible teaches that the Father, Son and Spirit are distinct. The Father sent the Son. The Son, not the Father, died and rose again, and the Spirit empowers the church. The account of the nativity is not about the Father but about the Son who was born of Mary and died on the cross and at the same time all three (Father, Son and the Holy Spirit) worked together for one goal. God through his Spirit raised Jesus from death. According to John, the Holy Spirit is another Counsellor that, like Jesus, will guide to all truth, and will testify of Jesus, (see John 16:5-16). In this passage all three are mentioned: Jesus, the Holy Spirit and the

Father. Another example of Trinity is at the baptism of Jesus in Matthew 3; all three persons of the Trinity are present. It is not simply God pretending to be three different people at once:

As soon as Jesus was baptised, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, this is my Son, whom I love; with him I am well pleased (Matthew 3:16-17).

In Ephesians Chapter 1, all three persons of trinity are mentioned. The main point of Paul here is that our praise of God's glorious grace is by the Spirit, through the Son, to the Father. In verse 3 he says "Praise be to God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ". In verse 13, Paul has both Christ and the Holy Spirit: "You were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit". Salvation itself is a Trinitarian expression and it belongs to the very being of God through the Son and by his Spirit.

Christology helps and guides us to understand the doctrine of salvation which happens through and in Jesus only. But Jesus points us to the Father, and when he leaves the earth he sends us the Holy Spirit. Spring (2006: 34) says the book of Acts is the story of the church in mission majoring on the work of the mysterious third person, the Holy Spirit. He says in order to discover missional frameworks and practices we will need "to recover a Trinitarian lens".

The doctrine of the Trinity was essential from the beginning of the Christian Church. The earliest of the formal creeds, the Apostle's Creed, has the Trinitarian elements that would be developed later (Shedd 1978:15). Shedd says that belief in the Trinity

...started not so much with three Persons as the deity of the Son. It is indisputable that they [the early church] worshipped Jesus. They emphasized the deity of Jesus as much or more than the Father in the early church. The incarnation is the great dogmatic idea of the first Christian centuries and shapes the whole thinking and experience of the early church (Shedd 1978:15).

Each person of the Trinity is a centre of Christianity and Christian faith. God the Father is the Creator of the Universe, he is the head of Trinity, Jesus is God the Son, he was there in the beginning, and he is the Word who became flesh (John 1:1; 14). By the Word becoming flesh Jesus had two natures. In incarnation he added a human nature to his

substance. Though Jesus added a new nature, his essential properties did not change. He is both fully God and fully man. The Holy Spirit is the third member of the Trinity. When Jesus' story, the Gospel, is explained, the Holy Spirit illuminates the Word in a person's life and God the Father is revealed. We cannot fully understand Christology without understanding the Trinity. We cannot fully appreciate the doctrine of salvation without understanding that it is by God working through the Son and by his Holy Spirit that people are saved.

3.9 A summary of Jesus' mission

Schreiner (2010:27) says the aim of Jesus' life was the union of people in the kingdom of God. Jesus is the bearer of the perfect spiritual religion, which consists of mutual fellowship with God, who is the author of the world and its final goal. In this mutual fellowship with God, people are called to dedicate themselves to a relationship with God through Jesus Christ.

Jesus' mission on earth was to reveal God to the people and bring people to his Heavenly Father. In his high priestly prayer Jesus prayed for people to know God:

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do (John 17:3-4).

According to Luke 4:17-21, Jesus had a mission to people who were poor, imprisoned, blind and oppressed. His mission was to tell everyone how God was prepared to show mercy and favour to all who would obey his word. Jesus made it clear during his time on earth that God had not sent him to the religious, but to the needy. Jesus was not only the bearer of a certain message, but, at least after his death, he was made part of this message and even became its central content (Käsemann 1998:113), and, according to Bultmann (1952:3), the proclaimer became the proclaimed.

John in his Gospel referred to Jesus as "the light of men" (1:4), "the true light that gives light to every man..." (1:9), and in verse 14, John tells us about revelation of the glory of God: "We have seen His glory, the glory of the one and only, who came from the Father, full of grace and truth". John testifies to Jesus' grace and the blessing that he was (John 1:15-18).

The Christmas story in Matthew gives the purpose of Jesus' coming as that of "saving his people from their sins" (Matthew 1:21). In Luke we are told that "He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end" (1:32-33).

In the Gospels Jesus demonstrates that he, as the Son of Man, possesses the authority to forgive sins. The theme that Jesus forgives sins emerges in the account of healing of the paralytic, (2010:61). The synoptic gospel writers tell the same story of Jesus forgiving sins:

- He said to the paralytic "take heart, son; your sins are forgiven" (Matthew 9:2).
- Jesus said to a paralyzed man "son, your sins are forgiven" (Mark 2:5).
- He said "Friend, your sins are forgiven" (Luke 5:20).

In John's Gospel, after Jesus had healed an invalid who had been paralyzed for thirty eight years, Jesus says to him: "See, you are well again. Stop sinning or something worse may happen to you" (John 5:14).

The message from the angel in Matthew 1:21 points to the salvation from sin as a primary mission of Jesus: "She shall give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins".

Mark doesn't tell us the Christmas story but tells us about the beginning of Jesus' ministry in Chapter 1:1. In Chapter 1 verses 14 and 15, Mark mentions Jesus' ministry in the following words:

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come", He said. "The kingdom of God is near. Repent and believe the good news".

Schreiner(2010:59) points out that the Gospels communicate the significance of Jesus Christ in innumerable ways, portraying Jesus as the new Moses, the last and greatest prophet, the Messiah, the Son of Man, the Lord, the Son of God, the Logos, and God. Jesus is also the Servant of the Lord, who gave his life to secure forgiveness of sins.

Jesus laid down the foundation of his ministry in Matthew 5 (Schreiner 2010:60), simulating Moses ascending the Mount of Sinai to receive the Law. Jesus, the new and superior Moses, teaches his disciples how to live as God's community.

Jesus explained his mission to the twelve apostles as that of servant-hood: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). When Jesus came to earth, he came to serve others and give his life as a ransom for sinners. Jesus completed the mission God the Father had given him to do.

The mission he came to fulfil was well understood by the early Christian community. They understood “the gospel to be the salvic proclamation and representation of the Lord (Käsemann 1971:47). Käsemann (1971:49) claims three reasons about Jesus:

1. The importance of the salvic event in Jesus.
2. God's self-disclosure having occurred in space and time. It has an incarnation quality. It took place within history.
3. The question of the historical Jesus as the question of the continuity between Jesus and us.

Käsemann (1971:113) confirms the continuity of the mission of Jesus “Once Jesus was no longer among his disciples, his ‘work’ did not collapse as one might have suspected.” The survivors of his movement did not simply carry on his legacy, as is the case with most other religious movements on the death of their founder. Jesus was the founder of a new religious movement. The apostles and the church remembered the message of Jesus and passed it on. Today that same message is passed on by the church in a modified and contextualised form, through its own preaching.

3.10 Conclusion

Spence (2008:6-7) says that Christology is a distinct discipline from one which seeks to show why Jesus is indeed worthy of the status that the church ascribes to him. He says Christology can be described as the

...faltering attempt of the church to provide a coherent conceptual and theological explanation of Jesus' person, in harmony with the scriptural testimony, which is able to account for his role in its worship and faith (2008:6).

Christology is a theological discipline that is undertaken by the church and remains a reflection of the church's understanding of Jesus, the belief of Christians that the son of Mary is now the Lord and Saviour of the world.

CHAPTER 4 CURRENT TRENDS IN MISSIOLOGY

4.1 Introduction

There have been many changes and developments in the world which have affected and contributed to the trends of missions and missiology today. Some of these trends are due to politics, various kinds of developments, and the growth of the church in the world and the globalisation and urbanisation which have resulted in the world becoming a “global village”. These changes and trends have also posed a challenge in the relationship between missiology and theology, especially the work of missiology in guiding the church in its practice of mission. Bosch (1991:16), in his work *Transforming Missions*, is instrumental in helping the church to think of ways of missionary work in the 21st century context. He emphasises the reality of paradigm shifts in the context of mission as a matter of both change and continuity, and the sociocultural captivity to which mission is often subjected.

The recent scenes and political landscape in North Africa, the Middle East, West Africa and more recently in Kenya as well as the economic challenges in the world are a few examples of challenges facing missiology in the world today which require a paradigm shift in missions. The on-going threats of globalisation, urbanisation, poverty, spread of Islam, diseases and human migration are affecting the globe and forcing missiologists to find new ways of missionary work. Missiology and missiologists have an enormous challenge to help the church and missions to bring the news of hope to the world with its many challenges. As Bosch (1991:496) said more than two decades ago:

It is the task of missiology to critically accompany the missionary enterprise, to scrutinise its foundations, its aims, attitude, message and methods not from the safe distance of an onlooker, but in a spirit of co-responsibility and service to the church of Christ.

This chapter will look at some of the trends, challenges and new opportunities for missions. Unfortunately this research cannot cover all subjects related to this topic but will seek to discuss the following issues: the context of the church and missions, the trends in missions, historical development and the challenges for the church and missions in the 21st century.

4.2 The context of the church missions

The shifting centre of Christian population

In the April 2004 issue of the *International Review of Mission*, Johnson and Chung published an article tracking Christianity's statistical "centre of gravity" from the apostolic age to the present day, with a projection of the continuing demographic shift through the year 2100. In this article they point out that the heart of Christianity in 33 A.D. was in Jerusalem and it remained in the Near East for the first millennium. About the year 1000, the statistical population centre of Christianity crossed over into south-eastern Europe. In the following years, with population growth in Europe, the colonial adventures of European empires and the worldwide missionary endeavours of European and North American churches and mission boards, the centre of Christianity moved across Europe, through Romania, Hungary, Italy and southern France until, in 1900, it was located just north of Madrid in Spain.

Johnson and Chung in their research discovered that, in the 1960s, the Christian centre of gravity began to shift steadily southward, having reached the coast of western Africa by the 1960s and then taking a south-easterly course across Africa from 1970 into the 21st century. According to this research, by the dawn of the 22nd century, in the year 2100, it is forecast that the geographical heart of Christian churches will be located in Nigeria.

Another popular work on the subject is the book by Jenkins (2002:22), *The Next Christendom*. According to this book, the centre of Christianity today has moved to the southern hemisphere: Africa, Asia and Latin America. He highlighted this fact and reasserts the well-recognised and dramatic swing in world Christianity in the past half-century with the centre of gravity moving to the global south. He predicts that within 25 years half the world's Christians will be located in the continents of Africa and Latin America (1990:22). It is also worth noting that the newer denominations in the third world countries lean more towards Pentecostalism, believing strongly in the work of the Holy Spirit to transform cultures and bring revival to the nations of the world. This changeover took place in about the 1980s (Whychurch, 2012: online).

During the 20th century, the proportion of Africans who were Christians rose from 9% to almost 50% by the end of the century. The population growth trends show that the southern hemisphere population growth is still active, while the Western population is aging and

shrinking. The implications are that the form and shape of new Christianity is very different from that of Western Christianity, the theology and teaching in these churches is either conservative or charismatic. In Asia, the cell church and house church methods are more prevalent and growth is phenomenal. According to Barrett and Johnson's (2005) summary of global mission at mid-2005, there were 2,135,783,000 people in the world who could be called 'Christian' (33.1% of world population). They predicted that this figure would rise to 2.64 billion by 2025. According to this prediction, 1.11 billion are Roman Catholics, 375 million Protestants, 426 million Independents 219 million Orthodox and 79 million Anglicans⁶.

Barrett, in his *World Christian Encyclopaedia*, lays out the current trend in numerical terms:

In 1990, there were approximately two billion Christians in the world. Of these, more than 40% were in Europe and North America combined, and a little over 15% were in Africa.

He estimates that by 2025, there will be an estimated 2.6 billion Christians, with about 33% (one-third) in Europe and North America, and 25% (one-quarter) in Africa.

He also predicts that by 2050 there will be 3 billion Christians in the world, and more than half of them will live in Africa. The second largest group will be in Latin America and the Caribbean, the third largest in Asia, followed by Europe in fourth place and North America in fifth.

These demographic trends do not explain everything about Christianity in the 21st century; but do suggest important factors that challenge the way the church does missions. Because of the changes in the Christian world, missions have also changed:

Shift in missionary sending

In the last 100 years, almost 90% of the world's full-time foreign missionaries came from Europe and North America. In the 20th century, the USA overtook Europe, and especially Britain, as the major sending country of the world. In the 1970s, nearly 70% of the world's mission force came from North America, with Britain dropping to second position. Hesselgrave (1988:56) and Moon (2003:23) both agree that by 2002 Korea had overtaken

⁶D Barrett & T Johnson: Annual Statistical table of Global Mission: 2005 *International Bulletin of Missionary Research*, Jan 2005

Britain and had become the second largest sending nation, with a growth of the number of missionaries sent from 1,645 in 1990 to 10,745. Moon also reported about 1,000 new missionaries being sent out each year by Korea. Present estimates by Thomas (2005:270) suggest that by 2025, as much as half the world's full-time Christian missionaries will be sent by churches from the third world.

According to Brierly, in *Christian Research* (2003/2004), numbers being sent from Britain continue to decline. In the *United Kingdom Christian Handbook* 1995), Brierly gives a total of 6,608 workers serving abroad with denominational, interdenominational and direct sending churches.

Countries that have been known as the field have now becoming the mission force. The Koreans have shown the way, and the Chinese are becoming a major player through the 'Back to Jerusalem Movement'. The Chinese, who have vast human resources potential and have known suffering and sacrifice in their own country, are joining the mission force with the willingness to sacrifice. Following right behind China, Latin America and Africa are becoming sending continents as well.

A series of papers submitted at the WEF (World Evangelical Fellowship) study in 1997 mentions the challenge and difficulty to recruit long term missionaries, particularly by the older agencies, and to maintain funding. The multiplication of new agencies, missions and direct-senders creates a plethora of choice and competition in the missions' market place. This means that many agencies now have to try to create innovative ways, including short term programmes, with a hope that some of the short-termers will become career missionaries. Even among career missionaries and long-termers, the period of service is decreasing and the figure regularly quoted is that a 'career missionary' is now expected to spend about 8-10 years in the field. The study highlighted that 5% of long term workers were lost every year. The study also discovered that those who have gone abroad to train national workers or to fulfil a specific role may have completed their task and it is right for them to return home. The WEF study shows a similar trend among the newer sending countries as well as the old, so this is not just an issue for Western background workers but for all. Political change can also be a factor in other parts.

Globalisation is another factor to be kept in mind. Globalisation is a process by which people all over the world are exposed to and affected by ideas, issues and cultures from other places (Bradshaw 2006:34). Globalisation is the context in which all the new trends

in missions are taking place. There are many challenges the church is facing in order to prepare itself for missiological strategies in the 21st century. These are urbanisation, poverty, HIV and AIDS, Islamic faith threat and the political landscape. This new context sees the world becoming rapidly smaller, increasingly more complex and filled with far-reaching global linkages. Five of these challenges will be discussed more in detail later in the chapter.

Chapter 2 dealt with definitions of terms but it will be helpful in this chapter to revisit definitions of missiology and see how they play a role in different approaches of missiology. Missiology can be described as the study of Christian mission and the issues that arise from it. The study over the years included the social and cultural aspect of the Christian missions. Christian Mission as a concept refers to a particular task or responsibility and by extension a means by which the task is carried out. Missiology teaches students to reflect critically upon the nature and methods of missionary activity as well as the challenges facing it in today's world. As Bosch (1991:496) has put it "it accompanies the missionary enterprise, to scrutinise its foundations, its aims, attitude, message and methods".

Etymologically, missiology joins both Latin (*missio*) and Greek (*logos*) into one. According to its roots, the term means 'the science of mission activity'. Those who have made a special study of this science are called 'missiologists'. Verkuyl (1978:5) notes that missiology is the "study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence". Verkuyl's definition explains missiology as the study of the mandate of God through his Church toward the whole world. Neely (2000:633) defines missiology from a different and academic perspective when he says:

Missiology includes theories of mission, the study and teaching of mission. According to this approach missiology includes the research, writing and publication of works regarding mission.

A number of missiologists have followed Verkuyl's approach which focuses on the theological foundation of the Scriptures. Scholars such as Bosch and Van Engen are two leading missiologists who seem to do this (Bosch 1991:8-11; Van Engen 2000:949-951). They have used the terms 'missiology and 'theology of mission' interchangeably. Their definitions of missiology grow out of the theological foundations of the discipline which is sometimes known as mission theology.

Although the terms are closely connected, it can be confusing to use them interchangeably. The definition of the theology of missions is necessary then to see how it differs from the definition of missiology. The two following definitions have been given from different perspectives. Wilbert Shenk (2001:105) gives the following definition:

Formally, mission theology is the effort to understand and interpret the *Missio Dei* in light of Scripture, the experience of the church in mission throughout history, and the present socio-political context in order to give guidance to the church in fulfilling its missionary calling.

Neely's definition which focuses on the academic approach is very helpful since the discipline is academic in nature and its pursuit is reading, analysing, reflecting, writing, discussing, and theorising. Kirk (2000:21) is very helpful in showing the difference in these terms. He suggests that:

The theology of mission is a disciplined study which deals with questions that arise when people of faith seek to understand and fulfil God's purposes in the world, as these are demonstrated in the ministry of Jesus Christ. It is a critical reflection on attitudes and actions adopted by Christians in pursuit of the missionary mandate. Its task is to validate, correct and establish on better foundations the entire practice of mission.

It is important to understand that the theology of mission is the foundation of the study of missiology. Kalu (2008:3) affirm the importance of theology of missions and add that the only reason for the church establishment of the church was missions. Missiology is multi-disciplinary and includes the study of anthropology, ecclesiology, and theology as well. Missiology and missions form part of the activities of the church and sometimes help to reflect on the past history and development of the church ministry and missions. It is vital for the church to do missiology properly because it is through missiology that the church understands its context well and is able to do missionary work according to that context. The following section deals with the historical development in the church and missions.

4.3 The history of church and missions

Christianity, the church and the Christian mission are three distinguishable but inseparable entities. Over the years, these three entities have gone through various stages of history and development. These various stages had an effect on missions and presented missions with different challenges which have brought about changes in the way the church is fulfilling the Great Commission. The following are some of these developments:

4.3.1 The early Christian mission

The origin of missions can be traced back to the book of Acts. The book of Acts shows how the church developed and started to spread after the death of Jesus Christ. The early Christian community was Jewish and they believed that their mission was limited to the house of Israel (Matthew 10). Their understanding of the salvation of the Gentiles was that it would take place by means of the eschatological pilgrimage of the nations to Jerusalem (Newbigin 1982:151). The persecution of Christians in Jerusalem forced Christians to disperse and spread the message of Christ beyond Jerusalem. It was precisely when they were expelled from Jerusalem that they started proclaiming Jesus among Samaritans and Gentiles in Phoenicia, Syria and Antioch (Acts 11:19). It is clear from the book of Acts Chapter 11 that a “cross-cultural” church started taking root in Antioch with Jewish and Gentile people together. The new missionary faith made its first major transition as it emerged from Palestine and spread throughout the Mediterranean world. The apostle Paul became the missionary to the Gentile world and together with Barnabas and a local network of other Christian workers, many of them women, he evangelised Asia and southern Greece and eventually reached Rome. From this, the church grew to different parts of the world.

4.3.2 The Roman Catholic Vatican II Council

The major factor which affected Roman Catholic Church missionary policy was Vatican II. There is a general impression that Vatican II accomplished major changes and transformed the Roman Catholic Church. According to Lamb and Levering (2008:25), this brought about a “reform by transformation or revolution rather than by adjustment or development”. At Vatican II (1962-1965), Catholic missiological thought was expressed primarily in the Decree on Missionary Activity *AD Gentes* -1965⁷, but important missiological statements were made in *Lumen Gentium* -1964, *Gaudium and Spes* -1965, in the Declaration on the relation of the Church to Non-Christian Religions (*Nostra Aestates* -1965)⁸ and the Declaration on Religious Liberty (*Dignitatis Humanae* -1965)⁹ (Vatican II 1965b:online).

⁷This was a document that discusses the relationship and the close link between the church and missions.

⁸Proclamation by the Pope regarding the relationship of the church to other non-Christian religions.

⁹This is a fifteen point document on the right of the person and of communities to social and civil freedom in matters of religious promulgation by the Pope.

Preparations for the Council took more than two years and included work from specialised commissions, along with people for mass media and Christian unity, and a Central Commission for overall coordination. These groups, composed mostly of members of the Roman Curia ¹⁰, produced 987 proposed constitutions and decrees (known as schemata) intended for consideration by the Council. It was expected that these groups would be succeeded by similarly constituted commissions during the Council itself, that would carry out the main work of drafting and reviewing proposals before presentation to the Council as a whole for review and expected approval; although the opposite happened and every single schema was thrown out in the first session of the Council, and new ones were created (*New Catholic Encyclopedia* 1967:563).

The general sessions of the Council were held in the autumn of four successive years (in four periods) from 1962 through 1965. During the rest of the year, special commissions met to review and collate the work of the bishops and to prepare for the next period. Sessions were held in Latin at St. Peter's Basilica, and the discussions were held strictly in secrecy. Presentations were limited to ten minutes and much of the work of the Council went on in a variety of other commission meetings, as well as diverse informal meetings and social contacts outside of the Council proper.

There were 2,908 men who were entitled to seats at the Council and these were referred to as Council Fathers. They included all bishops from around the world, as well as many superiors of male religious institutes. 2,540 took part in the opening session, making it the largest gathering in any such Council in church history (1962-1965:8). In later sessions, the attendance varied from 2,100 to over 2,300. In addition, there was a group that turned out to have a major influence as the Council went forward, a varying number of experts called *periti* in Latin who were available for theological consultation. Seventeen Orthodox Churches and Protestant denominations sent observers. More than three dozen representatives of other Christian communities were present at the opening session, and the number grew to nearly 100 by the end of the fourth Council Session (1962-1965:9).

The Council approved a revision of the liturgy and permitted the Latin liturgical rites and also the use of vernacular languages as well as Latin during mass and other sacraments (1962-1965:11). In addition to finding common ground on certain issues with Protestant

¹⁰Roman Curia is the organisation of various bodies to which the Pope has delegated the exercise of his jurisdiction.

churches, the Catholic Church discussed the possibility of unity with the Eastern Orthodox Church (Bokenkotter 2004:70). Following its exploration of principles in the first chapter, the remainder of the Decree on the Mission Activity of the Church (*Ad Gentes*) covers missionary work itself, both in its character and stages and in the means necessary to ensure its progress. (Mirus 2012:online).

In order to understand the development of the theology of mission, the Council dealt with *Activitas Missionalis Ecclesiae*¹¹ and in this way established a close link between mission and the Church including the former within the perspective of conciliar ecclesiology. The *Activitas Missionalis Ecclesiae* stated that the Church is divinely sent to the nations of the world to be unto them "a universal sacrament of salvation," driven by the inner necessity of her own catholicity, and obeying the mandate of her Founder, striving ever to proclaim the Gospel to all men. The Apostles themselves, on whom the Church was founded, following in the footsteps of Christ, "preached the word of truth and begot churches". It is the duty of their successors to make this task endure "so that the word of God may run and be glorified and the kingdom of God be proclaimed and established throughout the world" (Vatican II 1965a:online).

As a gift, mission is explained on the basis of the story of love of the three persons of the Blessed Trinity. In addition, as *munus ecclesiale*, mission is the task of a community that, nourishing itself on the word and on the Eucharist, opens to its apostolic tasks among men and women. Thus there is a profound mutual relationship between Church and mission: the Church is by her very nature missionary.

Over a long history, the Church has understood and carried out her mission in different ways, according to the different socio-cultural changes of the times. The Catholic Church engaged in a comprehensive process of reform following the Vatican II Council. It was intended to continue the Vatican I Council. Under Pope John XXIII, the Council developed into an engine of modernisation which was tasked with making the historical teachings of the Church clear to a modern world. It made pronouncements on topics including the nature of the Church, the mission of the laity and religious freedom (1962–65:10). The Roman Catholic Church has a huge influence in missions. Although it has a different

¹¹ The new schema which had been redrafted during the interval between the closure of the third council session and the beginning of the fourth, it consisted of five chapters with a total of 961 lines of the text comprising twenty four pages. (Anderson, 1988:147)

perspective on theology and missions compared to other denominations, the changes made by the Vatican II were positive and other denominations could learn from it. In South Africa, the Roman Catholic Church has been a leading example in the practical understanding of theology and missions. They started their own schools, hospitals and many social development programs. Most of these institutions were taken over by the government and only a few schools are still operated by the church.

4.3.3 The Independent Church Movement

The Independent Church Movement, which was not a common phenomenon among missions and missionaries, appeared on scene in the 19th century. The movement is presently well confined to sub-Saharan Africa. The word ‘independent’ indicates the freedom of these churches from foreign mission support or control. Yet it affects mission work to such an extent that it would be remiss not to include it among present-day trends related to missiology. David Barrett, in his book *Schism and renewal in Africa*, estimates that about one-third of Africa’s thirty million Christians are members of these independent church bodies, many of which have split off from missions. These churches claim to be Christian, although often the movement seems to be a syncretistic mixture of traditional beliefs and Christian faith. Often such a church follows a local charismatic leader who claims to have prophetic and even messianic powers. Such things as cultural and racial differences, political factors, and personality clashes are involved. Theological differences enter into the picture when the leaders want to introduce traditional beliefs or African traditional practices into the church. Although references to the Bible are made in the teachings of independent churches, many of these are based on misinterpretations of what the Bible really teaches. Usually a certain place becomes a nerve centre and it is dedicated as a holy place. The AICs services are characterised by loud singing, drums, clapping of hands and also sacred water, which plays a prominent ceremonial role. Freedom from the powers of witchcraft is offered as the ultimate cure. Evaluations of the independent church movements are varied. Some analysts see in them the only hope for a real “African Christianity.” Others feel that the dangers of syncretism are so great in these movements that the mixture is more pagan than Christian. (Kobia 2005:online)

African Independent Churches, also known as African Indigenous Churches, African Initiated Churches, African Instituted Churches, or just AICs, represent well over 10,000 independent Christian denominations in Africa. African Independent Churches are found

in every region and country in Africa, but they are more adequately documented in West Africa and Southern Africa. Even though the denominational, ritual, and linguistic diversity of these churches makes it difficult to analyse and classify, the common thread uniting all of the Christian churches is that they were all established by African initiative rather than by foreign missionary agendas. Even though many of these churches have traditional denominational names and relationships, they are not defined by these traditions. These churches emphasise that they are established and led by Africans. In addition, all AICs place emphasis on the biblical warrant to include African cultural norms into their modes of worship, theology, and practice, though to varying degrees. Some scholars claim that African Independent Churches are syncretistic in that they combine indigenous African religion with Christian beliefs, but the degree to which this occurs varies. Regardless, a process of acculturation between Christianity and African culture does occur. AICs are often classified by common characteristics including denominational names or traditions, so there are Anglican, Roman Catholic, Orthodox, Pentecostal, and Methodist AIC traditions. Other classifications include Ethiopian, Apostolic, Zionist, or Messianic. AICs have also demonstrated a strong missionary tendency in that most of the spread of Christianity throughout Africa in the 20th century can be attributed to African Independent Churches.

4.3.4 The Church Growth Movement

Church Growth began with the publication of Donald McGavran's book *The Bridges of God*. He was a missionary in India where his observations of *How Churches Grow* (the title of another of his books) went beyond typical theological discussion to discerning the sociological factors that affected receptivity to the Christian gospel among non-Christian peoples. In 1965, he founded the School of World Mission at Fuller Theological Seminary in Pasadena, California, which was the institutional home base for Church Growth studies until after his death (Newton 1997:online). One of the characteristics of the Church Growth Movement is the strong emphasis on a combination of missional and also sociological engagement with the target population. It is a movement within Evangelical Christianity labelled with the seeker sensitive approach.

Donald McGavran, known as the father of the Church Growth Movement, brought a lot of challenges to the church in America with regards to the declining membership in the churches there. His world mission strategies have done much to influence mission goals at

home and abroad. He believed that by a studied, scientific approach to growth methods, the results of church growth and church multiplication would be easily seen.

In keeping with the Great Commission, McGavran maintained that evangelism efforts concentrating on homogeneous units within people movements and discipling tribes could be done effectively on a world level.

McGavran's writings have had a huge influence on church growth and many churches started building on the seeker sensitive models. His passion for numbers and his approach to the Great Commission do pose some challenges. His emphasis on homogenous unit and people movements might not be in line with the 'nations' in the Great Commission. We cannot always guarantee the results of our ministry; we have learnt in history how sometimes God blesses the work of the missionaries years after they have long gone. While we should guard against numbers and quantity, this must not be an excuse for not planning well, keeping records and evaluating our progress.

Several books have been written on the Church Growth Movement. One of the advocates of the movement is Thom Rainer, who wrote a book *The History and Principles of Church Growth*, published in 1988. He wrote on the history of church growth, the theology associated with it, and the principles which seem to separate churches that grew from the movement, and those that did not see the benefit of the movement. Gary McIntosh published his *Evaluating the Church Growth Movement* in 2010 exploring what church growth is, and how the church growth movement has or has not brought growth in the church as well as the strengths and weaknesses of the movement.

The church growth movement provides an analysis of crusade evangelism and the greater effectiveness of one-on-one evangelism. There is a lot of emphasis placed on pursuing the "fields that are white unto harvest" in efforts to reach the lost and grow churches. There is a very strong emphasis on discipleship on not filling the church with unconverted people within this movement. One prominent proponent of the church growth movement is Peter Wagner. Wagner has promoted the work of evangelism as being of utmost importance in the local church. Many theologians do not agree with him in the way he understood the principles of evangelism and the way he categorized evangelism (Wagner 1988:296-297). At the heart of Wagner's teaching on the church growth movement are principles related to evangelism.

Although there have been some disagreements on the approach and method of the church growth movement, it has, nevertheless, boosted evangelism and church growth in many parts of the world.

4.4 Trends in missions

The 20th century experienced many changes in missiological development. At the turn of the century a number of mission programmes in Asia, Africa, and Latin America were beginning to establish footholds. A worldwide surge toward political independence became the order of the day, and this created an entirely new situation for any kind of Christian mission endeavour. Different movements were developed and included the following:

4.4.1 The World Council of Churches 1948

The World Council of Churches (WCC) is the largest ecumenical movement, made up of mainly Protestant churches. WCC became an organised body in 1948 in Amsterdam. As a council of churches, the WCC is a body made up of autonomous member churches, most of them organised at the national level of their country. These churches have made a free choice to join the council. The WCC has more than 330 member churches in over 100 countries. They come from different denominations such as the Eastern and Oriental Orthodox churches, the Protestant family and the Anglican community. The Roman Catholic Church is not a member but there is an official Joint Working Group between the WCC and the Vatican.

Historically, the origins of WCC can be traced back to the World Missionary Conference in Edinburgh in 1910. Out of this event grew the Faith and Order and Life and Work movements which were inspired by individuals who had a vision of unity and cooperation. In 1920, the Patriarch of Constantinople called upon all the churches in the world to join in a League of Christian Churches. In the 1930s, the leaders of Faith and Order and Life and Work together developed the plan to form a world body for Christian unity. The founding assembly was initially planned for 1941 but had to be postponed because of the war. In 1948, the representatives of 147 churches came together in Amsterdam and founded the WCC. From the outset the search for the visible unity of the churches has been at the heart of the WCC. At the 5th Assembly in 1975, the functions and purposes were re-formulated and expanded; the first of these reads as follows:

To call the churches to the goal of visible unity in one faith and in one Eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe.

The Commission on Faith and Order, which is responsible for the doctrinal and theological work on unity, has a membership that is broader than that of the WCC. It includes the Roman Catholic Church as well as some evangelical churches and is open to the participation of other churches which are not WCC members. The WCC has no authority over its member churches and can make no decision that is binding for them.

4.4.2 The Evangelicals

The root of Evangelicalism lies with the Evangelical Revival of 18th century Europe under men such as John Wesley and Hans Hauge, and in a Second Evangelical Awakening which spread to 19th century America under men like Jonathan Edwards, Joseph Bellamy and Samuel Hopkins. In both Europe and America the evangelical leaders were chiefly of the Reformed tradition. When the International Mission Council (IMC) was finally subsumed into the WCC in 1961, the time had come for the Evangelicals to seek their own forms of ecumenical mission expression. An International Congress of Evangelicals met in Berlin in 1966 and again in Lausanne, Switzerland, in 1974. Both assemblies gave positive endorsement to a continuation of aggressive evangelisation and church planting. The Evangelicals were particularly interested in reaching out to the unreached peoples of this world. The leading figures of the Evangelical Movement at the time were people like John Stott, Billy Graham, Peter Beyerhaus and Oswald Hoffmann of the Lutheran Hour. As a follow-up to the Lausanne Congress, a Committee on World Evangelisation was formed and met in Pattaya, Thailand, in 1980. The theme at Pattaya was *How Shall They Hear?* indicating the expressed concern at this conference for the 16,750 groups of people which lay beyond the reach of any existing church. Although the planners at Pattaya were primarily interested in furthering church growth strategies, a strong vocal minority from Latin America proposed a greater involvement in social work. The issue of the church's social responsibility also made inroads in Evangelical circles. They urgently wanted to extend every effort toward making the most efficient use of time, talent and money to carry out what they earnestly believed to be the greatest task in the world. They regarded the world as potentially ripe for the gospel and were always on the lookout for new strategies to gather in the harvest. The overriding concern is the evangelistic task of proclaiming

Christ and persuading all peoples everywhere to become his disciples. The Evangelicals regard this as the chief and irreplaceable objective in Christian mission.

4.4.3 The Roman Catholics

The work of the Roman Catholic Church in the area of world missions can hardly be classified as a trend. In the past, Roman Catholic missions were and still are almost entirely in the hands of the religious orders. The great missionary orders are the Benedictines, Franciscans, Dominicans and Jesuits. The first Catholic missionaries in Canada were Recollects, who worked in the first part of the 17th century; they were soon followed by Jesuits. Notable of these Jesuits were Jerome Lalemant, Jean de Brébeuf, and Isaac Jogues; they may be regarded as a principal factor in the growth of the Canadian frontier and in the exploration of Canada. The Jesuits Relations, the individual journals of these Jesuits, are exceedingly important sources of early American history. In the period of the conquest of Central and South America by Spain the church sent its missionaries with the conquerors. The Franciscans and Jesuits were the most important orders in Mexico. In the late 18th and early 19th century there was an extensive Catholic missionary interest in the Mississippi valley, and many Italians and French came to America to teach in the newly opened country.

Since the 17th century practically all Roman Catholic missions have been administered by one of the Roman congregations, the Congregation for the Evangelisation of Peoples (formerly the Congregation for the Propagation of the Faith often called the Propaganda). A policy adopted in the middle of the 19th century emphasised the training of native clergy and the ordination of native bishops. Roman Catholic missions are supported by the congregation, by the religious orders, and by lay missionary societies (Infoplease.com [s.d.]:online).

Its growth in Africa, especially in this past century, has been phenomenal. When Pope Clement XIV dissolved the Jesuit order in 1773, thousands of missionaries were withdrawn from many world fields. The order was reactivated in 1814 by Pius VII and has ever since been working hard to make up for lost time. There were other orders that were formed to help and in Africa, the work of the White Fathers, formed in 1868 under the leadership of Cardinal Lavigerie was very popular. The Fathers are secular priests, bound by oath to lifelong mission work. They specialize in learning the culture and the language of the people in order to assist the other orders in carrying on their ministries.

4.4.4 Theology of liberation

Another phenomenon that was developed is Liberation Theology, which is a strange mixture of political activism with a religious flavour. While from a conservative biblical standpoint one might be tempted to dismiss the movement as a theological absurdity, its involvement with the poor and its concern for the underprivileged of this world raise issues which are difficult to ignore. Throughout the world today, including North America, inequities among people because of economic, political and social factors raise searching questions. Why can governments promoting *apartheid* policies continue to ignore basic human rights? Why do some races still hold a privileged status over others? Why are some of these inequities going on in so-called 'Christian' societies? Should church leaders remain passive in such conditions? It is not enough, liberationists argue, for the church to offer palliatives to the poor and the oppressed through acts of charity in the form of hospitals and relief programmes. The church must become actively engaged in helping to revolutionize society, getting rid of the oppressors and the causes of oppression. It must identify itself with the oppressed in their battle against misery. Thus we have 'Black Theology', often presented as another 'Exodus experience', in which blacks refuse to accept conditions of slavery and are ready to strive for political justice as they travel to the Promised Land.

4.5 Some developments in missions and theology

There are many developments which happened in the context of missions and theology. In this section we will focus on only three which I believe have made an impact on missions, missionary work policy and the way theology has developed, especially in Africa. The three are Missions and Colonialism, Contextual Theology and Theology and Missiology.

4.5.1 Missions and colonialism

Ever since Bartholomew Dias in 1488 planted his cross, adorned with the Portuguese coat of arms in the Eastern Cape, missionary religion has continued to be part and parcel of Western expansion and conquest. But the heyday of missions in nineteenth century southern Africa was also the heyday of the colonial era. The connection between missions and colonialism was far more complicated than can be easily explained. Stephen Neill (1966:12), writing the first extensive study of colonialism from a missiological viewpoint, suggests that "all the West has done tends to be interpreted in terms of aggression". That aggression encompasses political, economic, social, intellectual and the "most dangerous

of all forms of aggression”, missions (Neill 1966:12). Neill points out that the colonial idea is “used almost exclusively as a term of reproach” with the notion of European exploitation and impoverishment of other cultures who were normally considered inferior. Many continue to assert that European missionaries were merely the puppets of colonialists and empire builders.

David Bosch (1991:303) suggests that “mission” was equated with “colonialism” from the 16th century onward and whether knowingly or not, missionaries were pioneers of Western colonial expansion). Mission societies had a dual mandate, one to evangelise and one to civilize (Jacobs 1993:237); and up until the 19th century “to become Christian” meant “to become civil” (Hiebert 1994:76). Through the extension of the gospel, missionaries believed that “pagan” culture would become both Christian and civilized (Hiebert 1994:77).

Others have summarized colonialism with the three C’s: Christianity, commerce and civilization. Colonialism held the idea of bringing western civilization to the uncivilized.

Though colonialism antedates the spread of Christianity, it is, however, intimately linked to the global expansion of western Christian nations Neill (1966:11-22). Bosch (1991:226-230; 302-313) both give attention to the intertwining of colonialism and missions at the dawn of the modern era. Saayman (1991:3) calls it the “entanglement” between mission and colonialism. Bosch (1991: 303) points out that the term “mission” in its origin “presupposes the ambience of the west’s colonization of overseas territories and its subjugation of their inhabitants. He further states that in the 16th century if one said mission, one, in a sense, also said colonialism. Modern missions originated in the context of modern western colonialism.

The establishment of missions, to some, was a way of acquiring possessions overseas. It was taken for granted that the colonial power’s religion was the religion of the conquered nation as well. It was also assumed that when missionaries went out, they became ambassadors of their countries of origin. The settlers, who arrived in the Cape of Good Hope and elsewhere, were charged, not only with subduing the indigenous population, but also with evangelising them. There was a time when the authorities enthusiastically welcomed missionaries into their territories. Colonial authorities saw missionaries as partners. Missions and missionaries were in a very strategic position, for they lived among the local people, knew their language, and understood their customs. Missionaries were in

a better position to convince the locals about the civilization their government could offer them. Missionaries were educators, health workers and farmers. It became customary for British missionaries to work in British colonies, French missionaries in French colonies, and German missionaries in German colonies. It should therefore come as no surprise that during the entire 'high imperial era' (1880-1920), examples abounded of government spokespersons praising the work of missionaries. Bosch (1991:304-305) has recorded the following statements in his book *Transforming Missions* to demonstrate the intertwining of missions and colonialism:

- German Chancellor von Caprivi stated publicly in 1890, "We should begin by establishing a few stations in the interior, from which both the merchant and the missionaries can operate, gun and Bible should go hand in hand" (quoted Bade, 1982 : xviii).
- Even in South Africa, which, although not a colonial power in the classical sense of the word, a cabinet minister MDC de W. Nel used the same kind of language in the propagation of the policy of separate development saying: "Therefore every boy and girl who loves South Africa should commit him and herself to active mission work, because mission work is not only God's work, it is also work for the state of the nation" (Bosch, 1991:304).
- When the famous French Cardinal Lavigenie (1825-1892) sent out members of the order of the White Fathers to Africa, he reminded them: "We are working for France as well as for the Kingdom of God" (Neill 1966:349).
- John Phillip was superintendent of the London Missionary Society at the Cape of Good Hope from 1819 onward. Despite the fact that he went down in history as an indefatigable champion of the oppressed, he never doubted the validity and legitimacy of British colonialism. He said astounding things about the services missions might render to the stability of the Cape Colony. He wrote, among other things, "While our missionaries are everywhere scattering the seeds of civilization, social order, happiness, they are, by the most unexceptionable means, extending British interests, British influence, and the British Empire. Wherever the missionary places his standard among a savage tribe, their prejudices against the colonial government give way" and again: "missionary stations are the most efficient agent which can be employed to promote the internal strength of our colonies, and the cheapest and best military ports that a wise government employs

to defend its frontier against the predatory incursions of savage tribes” (Bosch, 1991:327).

Statements such as these reflect the role of what has become known as the three Cs of colonization: Christianity, commerce and civilization. There were, however, missionaries like John Colenso, John Philip, Van Der Kemp and others who stood for the people and always defended them against the cruelty of the colonial authorities. Bosch reported how these men and women of God risked their lives and persecution by defending the right course. Missionaries became friends of the local people. They visited them in their homes. They lived out their proclaimed faith to God’s great gift of salvation through his only son Jesus Christ. They demonstrated the love of God by going out of their way to heal the sick and by offering education to their children, building hospitals, schools and colleges. The missionaries studied the local languages and in this way proved that they respected the speakers of those languages. Bosch (1991:311) writes that “in summary, they empowered people who had been weakened and marginalized by the imposition of an alien system”. Many people, including black Christians, saw the colonial idea as working hand in glove with missionary work. There were those missionaries who found it necessary to operate within the system of colonial powers or rule. Missionary work was a way of breaking new ground for new colonies. In the 15th and 16th centuries, Pope Nicholas V and Pope Alexander VI permitted Spain and Portugal to extend their political power to Asia, Africa and the Americas and, at the same time, to propagate the Roman Catholic Church in these territories. In the English and European missions of the 18th, 19th, and 20th centuries, missions were often closely related to exploration, trade and colonization. Often missionaries were limited to the colonial territories of the particular missionary society’s or church’s mother country (Pretorius, 1987:178; Prozesky & De Gruchy 1995:28).

This inter-relatedness of colonial interests and missionary endeavour created, at the very least, the possibility of political interference in the mission, as well as imperialist reasons for supporting the missions. The mere fact that the colonial office, the trading post and the mission station were often in one and the same place could not but convey to African, Asian, Latin American or other colonized people the connection between the mission and colonial power (Pretorius 1987:178-8). Although the goal of colonialism was generally to keep the colonies dependent on the colonizing nation, missions often sought to foster local independence in church practice and administration. Vernacular translation and the processes of indigenisation outlasted the colonial impulses. The early Catholic missions in

the Americas, Asia, and other parts of the world were far from simple tools for the colonial powers and refused to be used to subjugate the indigenous people. Catholic missions became insistent on educating their workers in local cultures, emphasizing familiarity with and respect for local religious and cultural traditions (Sanneh 2009:online). In a similar fashion, Protestant missions made translating the Scriptures into the people's mother tongues a central feature. This often entailed an abandonment of European languages and alliances with political and cultural forms of the West in favour of a commitment to indigenous priorities.

4.5.2 Contextual Theology

This section will look at Contextual Theology. Chapter 6 deals with Contextualisation in Missions in more detail. Contextualisation means that emphasis is placed on understanding scripture as the authority for all of life in a mission context and applying it in a manner that is relevant to that context. Contextualisation is an important task of the church and Christian faith, as the church is called to live for God in the world. In order for the church to do that, its message and its praxis should be contextualised. It is a long but necessary process. Mugambi (2000), in *Mission in African Christianity*, is helpful in his understanding of contextualisation when he says:

This word refers to the process of relating the message to the context. With regard to international politics and economics, contextualisation would mean the transfer of concepts invented in one culture to another. For example, concepts of Democracy as evolved in the Westminster model have been exported to other countries and contextualised, sometimes with success and sometimes with alarming failure. The debate on political pluralism has its background in such efforts of contextualisation (Mugambi 2000:91).

God has related himself to the world in such a way that the world can understand him. The world is seen to be derived from him in both natural revelation and special revelation; he has made himself known to the world in such a way that people know that there is a God who is behind creation. By special revelation, God has revealed himself in his son and in his word, the Bible. John says the "Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only, who came from the Father, full of grace and truth" (1:14). Through this incarnation, God came to his people and established us in life-affirming, life-giving and life sustaining relationship with himself. Pretorius says that the object of contextualisation is to take the essential seed of the gospel and plant it in the soil of the foreign culture, so that every practice not essential to the gospel is

indigenous. This permits the indigenous church to grow more rapidly by reducing cultural barriers to its acceptance (Pretorius 1987:9).

Dwane (1989:19) says the church cannot touch people's lives meaningfully without communicating God's word thoroughly in the context where it is communicated. The context in which the seed of the word is planted is fundamental in practising theology. Paul is the most famous missionary among the apostles; he contextualised the gospel for the Gentiles and did not allow the Jews who wanted the converted Gentiles to observe the Law of Moses to succeed. For them salvation came only by becoming a 'Jew'. Paul refuted this and rebuked Peter, who would eat with the Gentiles, but not when there were Jews present (Galatians 3:11-21). The theology that is derived from the process of contextualisation is called Contextual Theology. This term refers to theology done in a particular way and for a particular context. It is a very broad term which can be interpreted differently in different contexts. It is an umbrella term as there are many contextual theologies.

There are few examples of the development of contextual theology in South Africa. The 1976 Soweto uprising was the major watershed in South Africa, followed by Steve Bantu Biko's founding of the Black Consciousness Movement in 1977. The Black Consciousness Movement was meant to unite black Africans, Coloureds and Indians against *apartheid*. Although the Black Consciousness Movement was not specifically Christian, it was at this point that a number of different church leaders began to develop contextual theologies of justice and liberation. These theologians were united by the conviction that Christianity and the gospel message were not political but address injustice and poverty. Among these theologians were the Lutheran Bishop Manas Buthelezi, the Anglican Archbishop Desmond Tutu, the Cape Reformed theologian Alan Boesak, the Rev. Frank Chikane, an ordained pastor in the Apostolic Faith Mission, the Dutch Reformed clergyman, Beyers Naude and the white South African Dominican Roman Catholic, Albert Nolan. The South African Council of Churches became the key voice of contextual theology and prominent leaders like Desmond Tutu, Beyers Naude and Frank Chikane served as its general secretaries.

In 1985, the Institute for Contextual Theology, joined by more than 150 theologians, drafted the Kairos Document (Speckman & Kaufmann 2001:117). Albert Nolan, one of the main authors of the Kairos Document, saw a contextual theology behind the document (1994:212) calling it Kairos theology. Kairos, in biblical terms, means 'time'. The

document was put together in 1985, at a time in South Africa when the church was actively involved in political life. In this document, Christian concepts such as love, sin, reconciliation, justice and peace were given a political interpretation and a theological comment on the political crisis in South Africa. It was an attempt by concerned Christians to reflect on the situation and critique the then current theological models and activities of the church in trying to resolve the problems of the country (Bethel University Minnesota [s.d.]:online). Contextual theology was by and large a theology developed and preached within black and coloured churches and was powerful before the breakup of *apartheid* in 1994 (Isichei, 1995:3, 49,124, 125-7,181; Elphick and Davenport 1997:211). Russell Botman (2001:117), in Speckman and Kaufmann, calls it a 'brand of contextual theology', when he refers to the theology behind the Kairos Document which united contextual theologians of all persuasions in South Africa: African, black, confessing church, feminist and liberation theologians. Dwane (1989:18), citing Paul Tillich, says that contextual theology is an answering discourse. It attempts to bring revelation face to face with a human situation, as at the incarnation. As an answering discourse, Dwane emphasises that it should be in obedience to the Lord.

In his book, *Models of Contextual Theology*, Bevans (1992) defines contextual theology as:

a way of doing theology in which one takes into account the spirit and message of the gospel; the tradition of the church; the culture in which one is theologizing; and social change within that culture, whether brought about by western technological process or the grass-roots struggle for equality, justice and liberation (Bevans 1992:1).

According to Bevans (1992:2), contextual theology is a way of understanding the Christian faith, not only on the basis of scripture and tradition, but also on the basis of concrete, culturally conditioned human experience. In Latin America, contextualisation and the theology that was developed thereafter was deeply rooted in and nourished by the plight of the poor marginalized peasants and urban dwellers. Bevans continues to say that Contextual Theology seeks to translate the teaching of the Bible in the context of the people. The teaching of the Bible is applied to the context by using concepts, symbols, stories and other forms of expression from the church.

It is important to point out that Contextual Theology recognises the significance of human experience as a source for reflection on Christian faith and morals. Since it is rooted in concrete human experience in a particular culture and society, it speaks primarily to that

context. For that reason, Schreiter (1986:9) warns that it does not and it must not regard itself as unchanging, above culture and universally applicable in a normative way to all other particular contexts at all times and places.

African Theology is an attempt to contextualise theology for Africa and allow African Christians to express themselves in an African Christian way. It is a term that still needs a clear definition and many view it with suspicion because of the undertones of African culture and African religion linked to it (Turner 1971:55). One African scholar viewed African Theology as allowing Christianity in Africa to maintain its expression of the gospel without compromising it as its main goal. He says when Christianity is made relevant to Africans, it becomes a way of life and affects the way they live and think (Ukpong 1984:520).

When African Theology is applied positively, it will establish a Christianity which is firmly rooted in Africa and as Ukpong (1984:520) explains, will be

...where Africans could feel free to explore the meaning of a truly African Christianity, without restrictions imposed from outside mission agencies, without Euro-American Christians constantly looking over their shoulders (1984:520).

One of the reasons for Africans to begin to formulate their own theology was their dissatisfaction with what they thought missionaries were doing or not doing: One of the movements, the Ethiopian Movement, spread through the continent as African church leaders struggled with what they perceived to be the paternalistic attitude of missionaries (Oosthuizen 1968:32-39). They broke away and established their own denominations in which they could interpret the gospel without foreign paternalism (Mugambi 1989:9). Although at this time, there was no thought of African theology; Ethiopianism was a platform on which to develop an African Christian theology.

4.5.3 Theology and missiology

The Bible is a missionary document which developed over centuries and carries a message and a testimony about the unfolding plan of God to save the world. This act of God is referred to as *Missio Dei*, the mission of God. God has been working in his world from the beginning in creation and has appointed man to rule and care for the creation (Genesis 1:26-27). In Genesis chapter 12 we see God's election of Israel as a missionary act, leading to a blessing for all nations through Abraham. God's plan is fulfilled in Jesus Christ who

died on the cross for his people and through this act he brought redemption from sins and salvation to his people. Scripture suggests that God himself is a missionary God who gives himself to us who were created to his own image and yet were self-willed and rebellious. The writings that constitute our Bible are a product and testimony of God's mission. The different processes that led to the writing of the biblical texts are deeply missionary in their essence. The story of the Bible is a record of these acts of God and of his people writing about God's revelation and his redemptive act.

It is from the *Missio Dei* that we find the beginnings of the theology of missions and therefore the beginning of the Christian theology as such. The New Testament scholar Martin Hengel summarises his survey of Paul's concept of mission and the origins of the missionary orientation of the early church by stating that the history and theology of early Christianity are in the first place 'the history of mission' and 'the theology of mission' (Hengel 1983:64).

The first pioneers who understood the importance of missiology in the framework of theology were the Protestant Gustav Warneck (1834-1910) and the Catholic Josef Schmidlin (1876-1944). Their writings made it possible for missiology to really start meeting theology. The first departments of missiology were established in the European and American schools of theology. Hengel says: "A church and a theology that forgets or denies the missionary calling of the believers as the messengers of salvation in the world threatened by a disaster gives up on its foundations and effectively surrenders" (Hengel 1983:64). Martin Kähler believes that the mother of theology was missions; he adds that theology started to develop as "a supporting manifestation of the Christian mission", not as a "luxury of a church that ruled the world" (1971:190).

Unfortunately we have seen a separation between theology and missiology. This has a devastating influence on the understanding of the mission calling of the church leading to some theologians becoming divided on the subject of missiology, with some saying that "theology cannot exist without mission". In other words, they say there would be no theology if it were not missional. Theology is a continuous process of understanding the relationship of God's revelation and the reality of the world. On the other hand, some theologians do not understand why they should think about their work in connection with missiology. David Bosch (1991) laments the pushing aside of missiology and turning it into "a secretariat of foreign affairs" that concentrated on other countries, not the home

country. This has serious repercussions for missiology. Many theological schools have focused on theology without the study of missions and missiology.

4.6 Challenges facing the church and missions

In 4.2, five challenges facing the church in the 21st century were mentioned. There are many challenges facing the church today but these are key ones facing the church in her preparation for missiological strategies and missions. All these challenges happen within the global context known as globalisation.

4.6.1 Globalisation

Bradshaw (2006:13) has defined globalisation as a process to which people all over the world are exposed as they are affected by ideas, issues and cultures from other places. The following are more definitions of globalisation in terms of how it affects international mission. According to Robertson in *Global Connections* (June 2002:3), globalisation for missions is about increasing global interconnectedness and an increasing sense of the global whole. It is about missions being from everywhere to everywhere. Lundy (1999) in his definition of globalisation highlights the fact that it is more than a trend; he suggests it is a mind-set that has influenced and changed the worldview and the context in which we minister. This is how he defines it:

Globalisation is the cultivation of a mind-set and the practical expression of it, whereby a group or an individual moves away from parochialism to universalism. In missions, this means that true partnership and synergy emerge between the diverse sides of the worldwide church in the task of world evangelisation.

Hick (1994:13) refers to globalisation in mission as a process we must all enter into:

Globalisation is the process by which organisations move beyond merely operating internationally, from a single or dominant national base to operating trans-nationally, not tied to one particular country or region. Globalisation in missions involves not only carrying out ministry across cultures, but also accomplishing the resourcing, governing, planning and organising of missions by involving the church in diverse regions.

The definitions above help us to see how the world has changed. Our thinking and doing of missions need to change. In order for missions to be relevant, missiologists need to help the church and missions to be relevant to their present context. There is a need to give serious attention to the phenomenon and characteristics of globalisation and mission, and

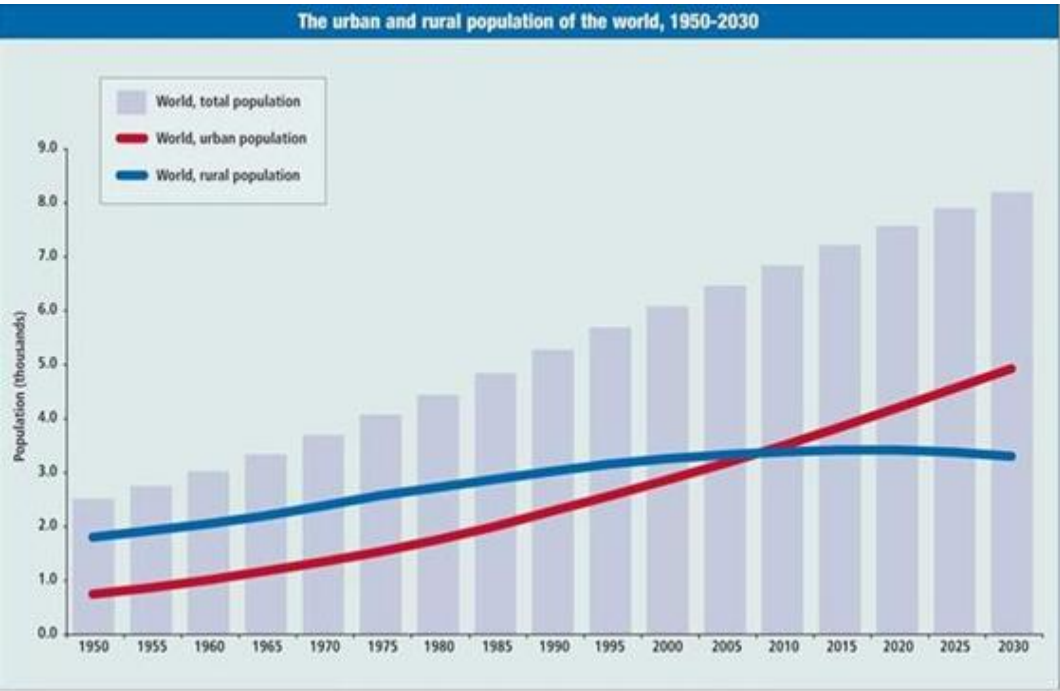
to earnestly think of the new partners and stakeholders in missions. The following issues are closely related to globalisation but separate:

Urbanisation

There is a sense in which urbanisation and globalisation are two sides of the same coin. Although globalisation affects people in less populated rural places, it is an extension of, and is intensified by, the growing trend of urbanisation. In numerous places in the world, cities have grown to the point where they have geographically engulfed each other to form a megalopolis. In the same way, globalisation can be seen as the by-product of the interlocking influence of cities. Globalisation and urbanisation are two contributing factors to the largest world unemployment ever experienced.

While just under half of the world’s population lives in rural areas, just over half live in urban contexts. The global trends project that we are becoming more and more of an urban world every day. The most rapid urban growth comes from, and will continue to come from, the Third World Countries. Following are a graph, a table and a map that shows the world’s estimated urban and rural trajectories, the mega cities of the world and urban percentage:

Table 1 The urban and rural population of the world, 1950-2030



(United Nations. Department of Economic and Social Affairs. 2006:online)

The following table provides a glimpse of the world megacities and their future population projections:

Table 2 Projections of populations of megacities

2005		2015	
City	Population (Millions)	City	Population (Millions)
Tokyo	35.2	Tokyo	35.5
Mexico City	19.4	Mumbai	21.9
New York-Newark	18.7	Mexico City	21.6
São Paulo	18.3	São Paulo	20.5
Mumbai	18.2	New York-Newark	19.9
Delhi	15.0	Delhi	18.6
Shanghai	14.5	Shanghai	17.2
Kolkata (Calcutta)	14.3	Kolkata (Calcutta)	17.0
Jakarta	13.2	Dhaka	16.8
Buenos Aires	12.6	Jakarta	16.8
Dhaka	12.4	Lagos	16.1
Los Angeles-Long Beach-Santa Ana	12.3	Karachi	15.2
Karachi	11.6	Buenos Aires	13.4
Rio de Janeiro	11.5	Al-Qahirah (Cairo)	13.1
Osaka-Kobe	11.3	Los Angeles-Long Beach-Santa Ana	13.1
Al-Qahirah (Cairo)	11.1	Manila	12.9
Lagos	10.9	Beijing	12.9
Beijing	10.7	Rio de Janeiro	12.8
Manila	10.7	Osaka-Kobe	11.3
Moskva (Moscow)	10.7	Istanbul	11.2
		Moskva (Moscow)	11.0
		Guangzhou, Guangdong	10.4

(United Nations. Department of Economic and Social Affairs. 2006:online)

Below is a map which provides an overview of the urban percentages in different regions of the world:

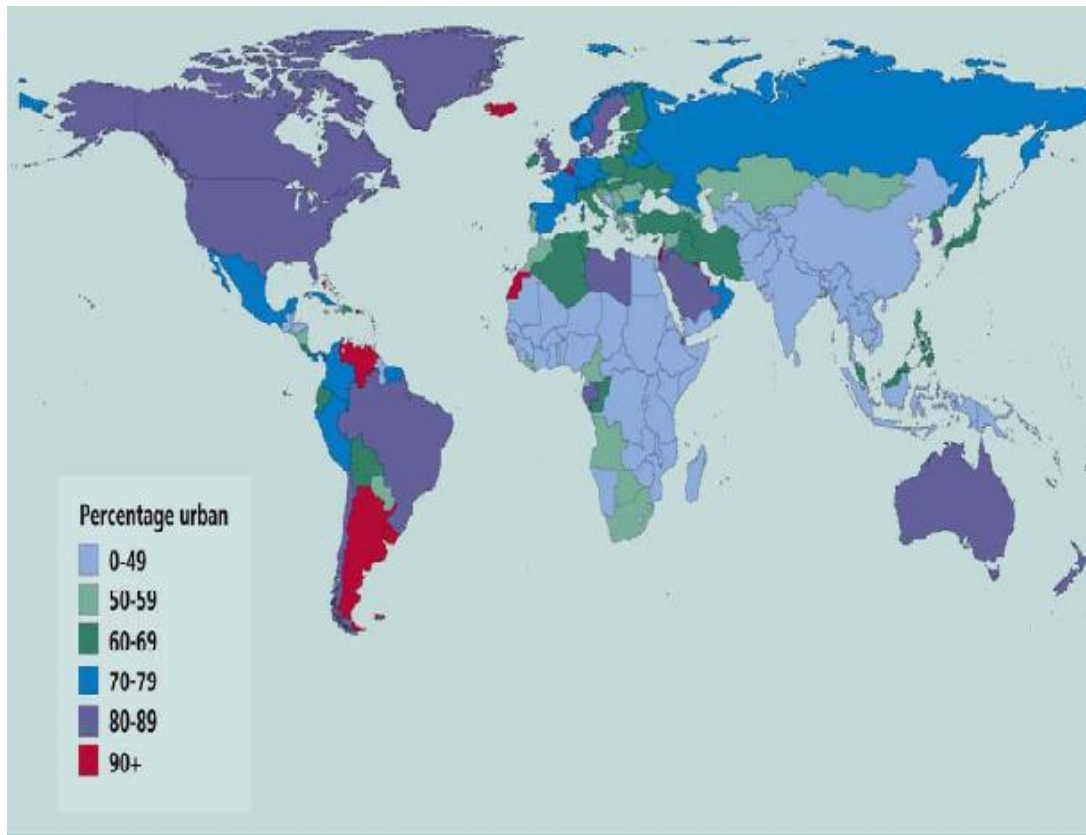


Figure 2 Global urban percentages

(United Nations. Department of Economic and Social Affairs. 2006:online)

A hundred years ago missions took place mainly in the underdeveloped, mostly rural, parts of the world in third world countries. According to the graphs above, we see that the population is moving to the cities in search of better living conditions and employment. Out of twenty-two cities (see the table above), seventeen are located in developing countries.

Poverty

According to the United Nations, “poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It is not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one’s food or a job to earn one’s living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals,

households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation” (UN Statement, June 1998; Gordon 2005:online).

The World Bank’s definition is that poverty is a pronounced deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Poverty also encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better one’s life. (Haughton & Khandler 2009:online.)

In most nations today, inequality (the gap between rich and poor) is quite high and often widening. The causes are numerous, including a lack of individual responsibility, bad government policy, exploitation by people and businesses with power and influence, or some combination of these and other factors. Many feel that high levels of inequality will affect social cohesion and lead to problems such as increasing crime and violence. Inequality is often a measure of relative poverty. The World Bank defined the new poverty line as living on the equivalent of \$1.25 a day and, based on latest data available (2005), they measure 1.4 billion people live on or below that line. Furthermore, according to global issues almost half the world, over three billion people, live on less than \$2.50 a day and at least 80% of humanity lives on less than \$10 a day: (Shah 2012:online).

HIV/AIDS

HIV and AIDS continue to be a challenge for the church. The latest statistics of the global HIV and AIDS epidemic published by UNAIDS, WHO and UNICEF in November 2011, show the 2010 statistics as follows: that there were 34 million people living with HIV/AIDS, the proportion of adults living with HIV/AIDS who were women was 50%, 3.4 million were children. There were 2.7 million new infections and 390 000 were newly infected children. And reported AIDS deaths were 1.8 million (UNAIDS 2011, UNICEF 2011 and WHO 2011).

The following graph shows that the number of people living with HIV rose from around 8 million in 1990 to 34 million by the end of 2010. The overall growth of the epidemic has stabilized in recent years. The annual number of new HIV infections has steadily declined and due to the significant increase in people receiving antiretroviral therapy, the number of

AIDS-related deaths has also declined. Since the beginning of the epidemic, nearly 30 million people have died from AIDS-related causes (avert.org 2012a:online).

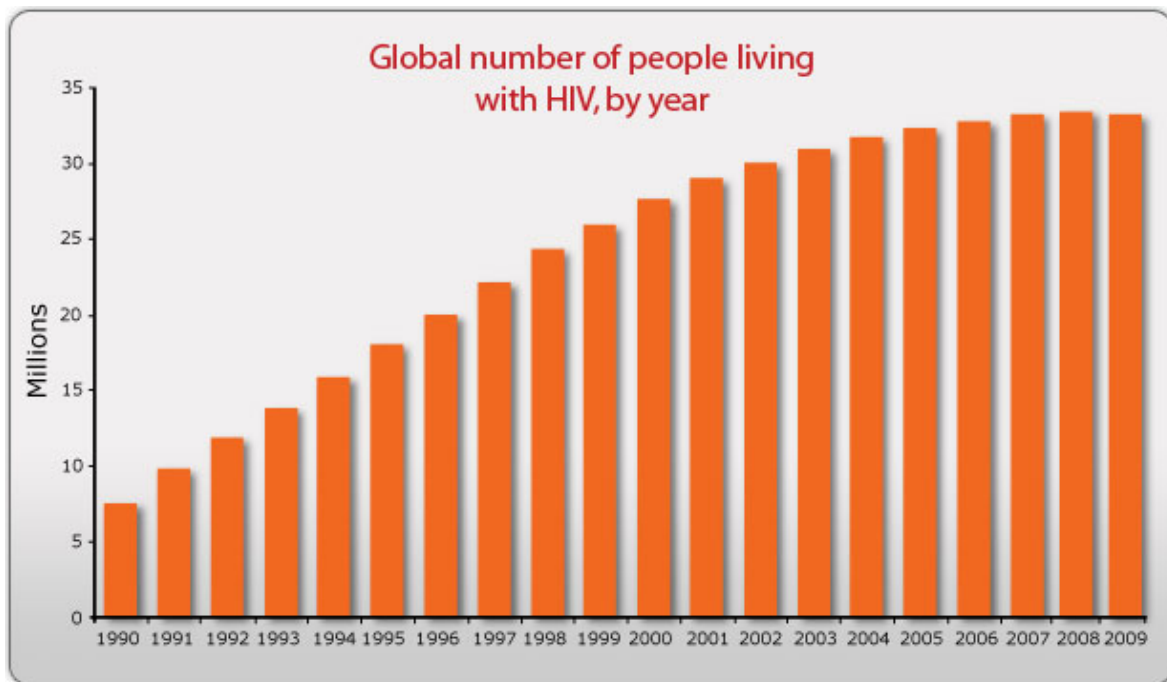


Figure 2 Global number of people living with HIV

In sub-Saharan Africa, the overwhelming majority of people with HIV live in low- and middle-income countries. Sub-Saharan Africa accounts for two-thirds of all infected people. South and South-East Asia have the second highest number of people living with HIV (avert.org. 2012a:online).. Sub-Saharan Africa is by far the region most affected by the AIDS epidemic. The region has just over 12% of the world's population, but is home to 68% of all people living with HIV. An estimated 1.9 million adults and children became infected with HIV during 2010, contributing to a total of 22.9 million people living with HIV in the region. Adult HIV prevalence varies considerably across sub-Saharan Africa from 0.2% in Madagascar to almost 26% in Swaziland.

An estimated 1.2 million people died from AIDS-related illnesses in 2010. Antiretroviral therapy has had a significant impact on the number of deaths from AIDS; the scale-up of treatment contributed to a 29% decline in AIDS-related deaths between 2005 and 2010. The scale-up of PMTCT programmes has also contributed to a decline in the number of new HIV infections and AIDS-related deaths among children. Women are particularly affected by HIV in sub-Saharan Africa; an estimated 59% of people living with HIV in the region are women.

According to avert.org, it appears that North Africa and the Middle East have seen significant increases in the number of adults and children living with HIV and number of people newly infected with HIV and deaths due to AIDS-related illnesses (avert.org, 2012a:online). Although reliable data are difficult to obtain, the notion that this region has been largely unaffected by the global epidemic is not supported by the latest estimates, which, according to avert.org, indicates that 59,000 people acquired HIV in 2010, bringing the total number of people living with HIV and AIDS in the Middle East and North Africa to an estimated 470,000. In 2010 an estimated 35,000 people died from AIDS-related illnesses, an increase from 22,000 in 2001 (avert.org, 2012a:online).

Based on this survey, the researchers estimated that 10.9% of all South Africans over two years old were living with HIV in 2008. In 2002 and 2005, this figure was 11.4% and 10.8%, respectively, showing a degree of stabilisation. Among those between 15 and 49 years old, the estimated HIV prevalence was 16.9% in 2008. The survey found the prevalence among children aged 2-14 to be 2.5%, down significantly since 2002, when prevalence was 5.6%.

The results of this study suggest that KwaZulu-Natal, Mpumalanga and Free State have the highest HIV prevalence. However, the relatively small sample sizes may limit precision, and in several cases the ranges of uncertainty overlap.

In November 2010, Statistics South Africa published the report *Mortality and causes of death in South Africa, 2008*. This large document contains tables of causes of death as well as the numbers associated with them, gleaned from death notification forms. The report reveals that the annual number of deaths rose by a massive 93% between 1997 and 2006. Among those aged 25-49 years, the rise was 173% in the same nine-year period. Part of the overall increase is due to population growth. However, this does not explain the disproportionate rise in deaths among people aged 25 to 49 years (Avert.org, 2012c:online)

4.6.2 The change in political landscape

The world today is burdened by a weakening state of contradictions. Hopes for peace and cooperation are often countered by the reality of division resulting from national self-interest, economic factors, human rights issues, and many other concerns. The focus is on the forces that are changing the global political landscape. These are forces with which governments, businesses, and individuals must contend. Many have evolved from colonial

empires only a few decades ago, as in much of Africa. Revolution, civil war, and international conflict accompany the evolution of states. Even the oldest and apparently most stable states are vulnerable to a process that is the reverse of evolution, propelled by forces that divide and destabilise.

Many boundaries in existence today are the result of colonial control and decisions, with little regard for their impact on indigenous populations. With the end of colonialism, the legacy of such decisions has produced devolution and conflict. The political landscape of Africa looks quite different from that of the 1980s. Military and single-party regimes no longer dominate the continent. There has been a remarkable increase in the number of African states that have formally democratic systems. Although political freedom has been achieved, democracy in most African countries is shallow, based solely on small changes to the electoral system. Many sub-Saharan African countries are deeply troubled, shaken by internal conflicts, or teetering on the verge of disintegration. Nigeria is being torn apart by the Moslem militant group called Boko Haram¹², the Democratic Republic of the Congo (DRC), Ethiopia, Angola and the Sudan are unstable and divided countries, whose domestic problems could affect entire regions.

The protest action now known collectively as the Arab Spring has spawned similar protests or attempts to organise protest movements all around the world. The protest action first emerged in the Arab-majority states of North Africa and the Middle East and, according to commentators, organisers and critics, its impact has reverberated across the world. These demonstrations and protest efforts have all been critical of the government in their respective countries, and they have ranged from calls for the incumbent government to make certain policy changes to attempts to bring down the current political system in its entirety. In some countries, protests have become large or widespread enough to effect change at the national level, as in Armenia, while in others, such as Djibouti, were swiftly suppressed (Mashable.com [s.d]:online).

An endless wave of protest movement has taken to the streets in the Arab World (Mideast and North Africa.). Hammond (2012), in *The World in 2030*, says these uprisings in the

¹² According to BBC News, Boko Haram is a group of people committed to the propagation of the Prophet's Teachings and Jihad (2011-07-13). It is a violent Jihadist militant organisation based in the northeast of Nigeria (Windsor 2011:249). Boko Haram strongly opposes man made laws and modern science. The movement was founded by Mohamed Yusuf in 2001 seeking to establish sharia law in Nigeria and known for attacking Christians and bombing churches.

Arab world are not caused or triggered by social networking sites; rather he says demographics lie at the heart of these revolutions. He points out that the repressive Arab autocracies are led by aging despots while two-thirds of the population of these areas is under the age 24 (5). This well-researched survey shows that the majority of people in the world are young, and increasingly will not allow themselves to be suppressed. Information technology has played a large part in spreading the news of these uprisings as news travels within seconds in this information age.

4.6.3 The threat of Islam in Africa

Islam is a central feature in Africa. It has expanded in Africa and continues to grow. According to both Encyclopædia Britannica and World Book Encyclopedia, Islam is the largest religion in Africa, followed by Christianity (Hassan 2008; Encyclopædia Britannica 2003:306). Africa harbours the highest percentage of Muslims (52.39%) (Muslim population in the world 2012: online). A quarter of the world's Muslims live in Africa. There are conflicting statistics on religious practitioners in Africa (including North Africa). According to Encyclopædia Britannica, as of mid-2002, there were 376,453,000 Christians, 329,869,000 Muslims and 98,734,000 people who practised traditional religions in Africa (Encyclopædia Britannica: 2003:306). However, according to a May 9, 2009 Congregational Research Service report, there were 371,459,142 Muslims, 304,313,880 Christians, 137,842,507 who practised indigenous religions, and 9,818,542 people who practised other religions in Africa (Hassan 2008:online).

The presence of Islam in Africa can be traced to the seventh century when the prophet Muhammad advised a number of his early disciples, who were facing persecution by the pre-Islamic inhabitants of the Mecca, to seek refuge across the Red Sea in the Christian kingdom of Abyssinia (modern day Ethiopia). In the following centuries, the consolidation of Muslim trading networks, connected by lineage, trade, and Sufi brotherhoods, had reached a crescendo in West Africa, enabling Muslims to wield tremendous political influence and power. Similarly, along the Swahili coast on the east, Islam made its way inland— spreading at the expense of traditional African religions. This expansion of Islam in Africa led not only to the formation of new communities in Africa, but it also reconfigured existing African communities and empires to be based on Islamic models (Hassan 2008:online).

Islam in Africa often adapted to African cultural contexts and belief systems forming Africa's own orthodoxies. Africans have generally appropriated Islam in the more inclusive way, or in the more radical way. Nigeria is home to sub-Saharan Africa's largest Muslim population. In 1999, Nigeria's northern states adopted the Sharia's penal code, but punishments have been rare. In fact, dozens of women convicted of adultery and sentenced to stoning to death have later been freed. Egypt, one of the largest Muslim states in Africa, has penal and civil codes based largely on French Law (Hassan 2008).

4.7 Changing context of missions

In section 4.2 above it was mentioned that the centre of Christianity is shifting to the Third World Countries where Christianity has been experiencing exponential growth since the turn of the twentieth century. In Africa, Pentecostalism is very visible and a growing phenomenon of church growth and renewal. Indigenous Christian leaders in Africa are mostly Pentecostal in character and most of the newer church leaders of these movements are independent of historic mainline denominations, missionary-founded denominations, and mainline Pentecostal churches like the Assemblies of God, Apostolic Faith Mission, Full Gospel Church and others. This new trend and growth in the church in Africa presents missions with both new challenges and new opportunities.

Missions is no longer from the West to the Rest, but from anywhere to everywhere, according to the definitions of globalisation (see above section). The majority of those who profess evangelical faith are now found in the southern hemisphere. Christian growth is reported to be more prevalent in Latin America, Africa and Asia while North America and Europe are withering and decaying. The voice of the church in the Global South is becoming stronger and stronger. The Anglican Communion, which is the Anglican worldwide fellowship, is a good example, where the African bishops are now in majority in their Lambeth Conferences and their voice is taken seriously. Because of the dissatisfaction within the Anglican Communion due to different theological perspectives such as same sex marriages and the ordination of such people, the church in the non-Western world has been divided. Christianity is no longer a Western religion; the centre has shifted and this means the centre of mission-sending is also shifting.

The world is increasingly becoming a global village and the future of missions is largely urban. The need for missionaries in the cities is great. The people-group concept is changing due to migration around the world. Pocock, Van Rheenen & McConnell (2005:

24) point to the widespread and rapid migrations and he says these have potential to make geographical and nation state issues seem almost irrelevant. They say during the last twenty years of the twentieth century, the vision of missions to unreached peoples was focused on the 10/40 window. Such a vision expressed the idea that mission efforts needed to be focussed on the peoples living between 10 degrees and 40 degrees north of the equator and from the west coast of Africa to the eastern limits of Asia (2005:25), but millions of people from 10/40 window have migrated outside it. Johnstone and Mandryk (2001:647, 650, 270) give the following statistics regarding people from the 10/40 window. They say that today about six million Muslims live in the United States (2005:25), over one million live in the UK and an additional 3.4 million live in Germany. People from these regions and nations work outside their own nations. Patrick Johnson notes that the expatriate population of the United Arab Emirates is 82%.

Migration brings non-Christians into areas more strongly Christian and more open to evangelism and religious change. A Hindu Indian in England or Muslim Turk in Germany may not face ostracism from the community, loss of employment and family violence if he or she converts to Christianity. Migration also brings vibrant Christians from Africa or the Caribbean to post-Christian areas of Europe (Walls 1996:25). The changing demographics set the stage for new themes and priorities which were never dreamt of by the church (Walls 1996:24).

Globalisation, which has been discussed in detail above, has made travel very easy. Air travel across the globe is rapid and can be done in not much more than thirty hours of travel. Internet has become a permanent feature, it facilitates very quick information exchange, and in the field of Christian missions, people can educate themselves about people groups and nations they want to reach (Pocock et al. 2005:26). Internet opens almost unlimited possibilities through social media such as Facebook, Twitter and many others. The new modern communication technologies offer great opportunities and have revolutionized our world. News travels around the world very quickly and people post pictures of what is happening in their countries on the internet and within seconds, the information is all over the world. Emails have replaced handwritten or typed letters which took weeks and months to arrive, but today one email could reach hundreds of people within a second. There are hardly any limits to our imagination and technical possibilities.

Another trend in missions is the short term trend. Short-term mission trips have emerged as one of the most significant current trends in missions. Churches and missions are divided as to whether this trend is good for missions or not. Many believe short term work generates long-term interest. It is a requirement from some fields that before they accept a missionary as long term, he or she must first have good exposure to the country and to the ministries and other missionaries serving in that particular country. Others doubt these possible benefits and see short terms as a waste of time and money. They use the argument that there are lots of short term activities which do not seem to lead to long term career missions.

Former generations of missionaries went to missionary work without this exposure. The young generation does not have the courage to commit itself to long term work and short term work is the only way they can serve, hoping that this could possibly result in long term commitment. There are other challenges with career missionaries; permits and visas are becoming a problem to obtain and the process of application can be very complicated and expensive. This was not a problem with former generations of missionaries. Today's generation is brought up in a different time of rapid political, social, cultural and technological change. Their experiences are different; they are “global citizens” through internet, they have travelled widely, they have been exposed to different cultures and they have learnt to live with people of different cultures and languages.

Another trend experienced by missions is that through migration, world mission has come to ‘our doorstep’. This is very true of the church in South Africa as it is elsewhere in the world. Cities have become very multicultural. Political turmoil, economic depression and the desire for greener pastures have sent people of all cultures, people groups and religions to different parts of the world. In our cities in South Africa, there are countless numbers of refugees and asylum seekers from the rest of the continent and abroad. We see a lot of Asians from Muslim closed countries, Chinese and other third world citizens descend on our cities. There are also a lot of people from Europe and the West settling in South Africa. This is a new challenge for missions and the church, finding strategies to reach these people who have come to our doorstep.

The rapid social and political change in the world has also reached the countries of service. Their big cities hardly differ from Frankfurt and Hamburg. In rural parts of Africa, technology may be limited, but in the cities even more people carry mobile phones than in

Europe. Our computer software is developed in India and radios are assembled in North Africa. The economic boom in South Asia has catapulted these countries and cultures into modern times, regarding economy, social sciences, education, language and culture. Today most of the world's unreached people live in the concrete jungle and no longer in the real jungle.

If missionaries want to reach these hearts, activities must be geared to the people and their needs and values. They need to address their issues for today. This is relevant for church meetings, literature, Bible correspondence courses, radio programs, etc. Successful methods of the past may be outdated today. Missionaries need to constantly reflect their ministries, take over new tasks, continuously re-train, and develop an attitude of life-long learning.

4.7.1 Indigenous Christians take over the leadership

In many countries, strong churches have grown and self-confident leaders have taken over the leadership. Often missionaries work under their leadership or in cooperation with them. Missionaries are no longer pioneers who develop and put into practice projects independently. They are guests, workers who fill specific gaps where there are no local experts available, for example in theological teaching, children's ministry and youth work, social work, development projects, training, etc. This requires a new type of personality in missionaries; an ability to work in a team with good communication and conflict resolution skills, and willingness to compromise. They need humility, sympathetic understanding and cross-cultural communication.

4.7.2 Missionaries from the southern hemisphere

The most impressive characteristic of modern missions is the fantastic growth of the mission movement in many southern hemisphere countries (traditional missionary-receiving countries). With great enthusiasm and sacrifice, they send their own missionaries to unreached areas in their own country and to other countries and many support their missionaries financially with great sacrifice. Today, half the global mission movement comes from the new sending countries: Korean missionaries in Central Asia, Brazilian missionaries in North Africa and Philipinos in the Far East. The Evangelical Church of West Africa (ECWA) in Nigeria alone has sent 1,070 missionaries; the Presbyterian churches in Mizoram in the north east of India have sent 900 missionaries. The missionaries from the South come mainly from cultures which are very community

oriented and thus have different needs from Western missionaries. Their sending churches and mission organisations often do not have the same financial resources as European agencies. They need different forms of mission structures for sending, leadership and care supervision – “new wineskins for new wine”.

Missionaries from countries of the South also come to Europe. In Germany alone there are 200 Korean missionaries who proclaim the gospel to German people. Possibly the spirituality and prayer fervour of an Asian missionary or the joyful faith of an African or the courage of a Latin-American missionary are more attractive to our fellow Germans than the rationality of a European. Our time is characterised by great challenges and disasters: flooding, volcanic eruptions, earthquakes, drought, Aids, epidemics, ethnic conflicts, refugees, incredible suffering in slums, persecution of Christians, spiritually bound people, closed countries and hearts closed to the gospel in the Western world.

4.8 Summary

Throughout Christian history, Christianity has shown great growth and adaptability as it has been transmitted to and taken root in the world, and in almost all groups of people and nations of the world. In every context where the gospel has gone, the church has tried to contextualise her message. But the church is also global which means that it is important to have a global missiology which will assist the church understand missions in the 21st century. There is no one way of doing missions in today’s world. The church has become very diverse and is sending missionaries to a very diverse context, bearing in mind the three major disciplines whose input is essential to the missiological process, which are theology, anthropology (which includes social, linguistics, other religions and cultures) and history.

In the context of the shifting balance of global Christianity and the influence of globalisation, the ecumenical movement has come to realise that representatives of churches in the North must learn to listen more carefully to what theologians of the South are saying just as southern Christians must reject the tendency to stereotype northern cultures, listening instead to the actual voices of people from churches in Europe and North America.

Araujo of Interdev (2000:60) suggests that the church cannot ignore the very real opportunities and strengths of globalisation for international mission. He calls for the

church to judge the pattern of the world and decide what is good and what is not. For international mission, our missiology must consider the implications of globalisation alongside contextualisation. Contextualisation is one of the major challenges in missions. By definition, contextualisation is the process whereby the message of the word of God is related to the cultural context of the society to which it is proclaimed. Many African scholars started calling on the church in Africa to contextualise and remove cultural and linguistic impediments to the gospel presentation and allow the gospel to be presented in an African way. Jesus has been seen as a good model of contextualisation who came to earth fully man, ate the same foods as the disciples, walked the same roads, and grew tired, slept and prayed. His teaching consisted of familiar stories to the people in his context: farmers, widows, fields, crops, money and heaven. Jesus taught about heaven in earth's terms from a very specific cultural environment. There have been a lot of discussions and debates on contextualisation from different perspectives. Throughout the many discussions, some have legitimate differences in perspective and some have pretty serious misunderstandings concerning the nature of contextualisation.

CHAPTER 5 SURVEY ANALYSIS

5.1 Introduction

The intention of this questionnaire is to re-examine the on-going relevance of Jesus Christ in missions in South Africa. The survey was done in South Africa and an attempt to obtain a good balance of different mission agencies was done by selecting the three agencies, which through their history and size, broadly represent mission and mission agencies in South Africa. These mission organisations are: the AIM (Africa Inland Mission); OM (Operation Mobilisation) and SIM (Serving in Mission). Each organisation received a questionnaire with set questions which sought to find out more about the organisation and their leadership, church background and leader and the organisational perspective on Christology. The survey was very helpful in understanding and formulating Christological missiology for South Africa. The leadership from each organisation was a good representation of South African demographics and the organisations themselves covered a long history of missions in Africa. All three organisations responded to the survey and gave permission for the perusal of their relevant documents which were sent through internet link.

Although this was a very small survey, the response was wonderful and served the purpose of the research well. The organisations' directors were targeted as a representative sample. In one case, however, a director appointed a person in leadership under him to respond on his and the organisation's behalf. In another case, the director asked his senior from the International Office in Charlotte, North Carolina, to respond since he is involved with the research and it was not easy for him to answer his own questions. There were very few questions which were not answered or answered fully. The reason for this might be that the respondents did not fully understand the question or felt that they had dealt with the question elsewhere.

5.2 Basic survey structure

There are three sections in this survey. The first section deals with personal information such as age, gender, church affiliation, church locality and the involvement in missions. The second section deals with the Christ-centeredness in missions. In this section, questions pertaining to what the organisation believe and practices were asked. The main reason behind this section was to find out how Jesus Christ is reflected in missions and by

the church and missions in South Africa. The third section dealt with church relationships with regard to missions. Here such questions were asked as: 'How good is your relationship as an organisation with churches in South Africa?' 'Do you see your organisation having influence on the church in South Africa?' The last section was an open-ended section which allowed the interviewee to express in his or her own words the understanding of missions and Christ centeredness in missions.

5.3 Modus operandi

The three mission organisations selected were first contacted by landline. The purpose of the research was explained to the directors who were asked to participate. This was followed by an email which explained in detail what the survey was about and what it sought to achieve. Then the questionnaires were sent to them electronically with a covering letter explaining the research purpose again. The covering letter further requested permission to peruse relevant documents such as their statements of faith, core values and their historical backgrounds. All three directors were happy with this and gave permission to use whatever information was on their websites. Each organisation also received a questionnaire aimed at providing substantive data pertaining to the Christological missiology in missions in South Africa. Respondents were made aware of the fact that the survey was anonymous and confidential, but the directors were quite happy to provide information about themselves and their organisations. In order to keep the promise of anonymity, no names of persons and their organisations will be mentioned in this chapter but as an acknowledgement of participation, their information will appear in the Appendix 1. The abbreviations and codes used in this chapter are explained in Appendix 2. In summary, the survey was divided into three sections: 1) Personal Information, 2) Christ Centeredness in Missions and 3) Church Relationships. The questions were numbered from 1 in each section (e.g. 1.1). Respondents were requested to cross 'x' their responses. Some questions offered more than one option for an answer. Some questions were open ended and respondents wrote in the space provided for this purpose. The questionnaire had 20 questions in all.

5.4 Background information

Permission was granted by all mission organisations to use their websites for this information. Permission was given also to peruse their unpublished documents. The following websites were used for this purpose:

Africa Inland Mission: <http://www.aimint.org>

Operation Mobilisation: <http://www.omsouthafrica.org>

Serving In Mission: <http://www.sim.org>

The section introduces the three mission organisations by giving a brief historical synopsis of each organisation, analyses what each believes by looking at their various statements, and finally looks at the roles played by each, and how these contribute to Christ-centred missions in South Africa. Most of this information was obtained from the websites:

5.4.1 Africa Inland Mission

Africa Inland Mission (AIM) had its beginning in the work of Peter Cameron Scott (1867-1896), who was a Scottish-American missionary of the International Missionary Alliance. Peter served two years in the Congo before he was sent back to Scotland in 1892 because of serious health problems. Peter's passion for missions was not dampened by his illness but while he was recuperating, he developed the idea of establishing a network of mission stations which would stretch from the southeast coast of the continent to the interior's Lake Chad. He was able to interest several of his friends in Philadelphia in the work of missions. This group of friends formed themselves into a council called the Philadelphia Missionary Council in 1895. He then recruited several men and women who returned with him to Africa to start work. The mission was to be composed of the workers in the field and would be entirely self-governing and independent of the Philadelphia Missionary Council. The council, headed by Rev. Charles Hurlburt, who was also president of the Pennsylvania Bible Institute, provided most of the mission workers in its early years. The Philadelphia Missionary Council promoted the work by spreading the information of the work in Africa and attracted the means of support for the missionaries as they received them.

In the same year of the formation of the council, 1895, the first mission party set off to Africa and, just over a year after their arrival in December 1896, Peter died. The mission almost dissolved in the years following his death; most of the workers either died or

resigned. The council began to take more responsibility for the work and appointed Hurlburt, who was the chairman of the council to direct the mission. After a survey trip to Africa, he returned to work there and he eventually brought his entire family with him. For the next two decades, he provided strong leadership from the headquarters, established in 1903 at Kijabe, Kenya.

From Kenya, the mission expanded its work to neighbouring areas. In 1909, a station was set up in Tanzania which was then known as German East Africa and later became Tanganyika. In 1912, the mission was granted permission to establish a station in the Congo, now called the Democratic Republic of Congo. AIM work was begun in Uganda in 1918; in French Equatorial Africa (Central African Republic) in 1924; in Sudan, briefly, in 1949; and on the islands of the Indian Ocean in 1975. Besides evangelisation, workers of the mission ran clinics, hospitals, leprosariums, schools, publishing operations, and radio programmes. Rift Valley Academy was built at Kijabe for missionary children. Scott Theological College in Kenya helped train African Church leaders. The churches founded by the mission in each of its fields were eventually formed into branches of the Africa Inland Church.

In South Africa, the work began in 1917 when Charles Hurlburt initiated and established an advisory council. The first president of this council was Rev. Andrew C. Murray. This council coordinated prayer for missions, and also met missionaries passing through Cape Town en route to their field. In 1952, a Council of Reference of AIM in South Africa was initiated by Reg Reynolds, who was a well-known deputation speaker and who recruited some excellent council members and missionaries. The first missionary to go to Kenya from South Africa with AIM was Jack Pienaar in 1951. He was followed by Mary Newlands, Peggy Pienaar, Philip McMinn, Lorna Eglin, Margaret Herringshaw and Joyce Scott, who all arrived in Kenya before the end of 1961.

Reg Reynolds was born in Australia in 1901 and moved with his family to South Africa. As a young boy, Reg accompanied his father Henry on an expedition to Kenya. En route, young Reg contracted black water fever at Shinyanga in Tanganyika (Tanzania). He was brought to the Kola Ndoto mission station of AIM where he was nursed back to health and converted to Christianity in the process. Impressed by the missionaries there, Reg went to Moody Bible Institute in the USA in 1918 intending to return as a missionary himself. He met and married a Canadian woman and after some years the Reynolds were called back to

Kenya where Reg was appointed Field Leader of AIM in Kenya. In 1961, they permanently returned to South Africa. Reg, who was very sick at this time, didn't allow his sickness to restrict his enthusiasm for the work of AIM. They used their home in Claremont, Cape Town, as AIM SA's headquarters, and developed a constituency of workers and supporters. Before Reg passed away, he indicated his wish that Ian McDonald succeed him as Chairman. In 1972, Jack Pienaar was appointed as the first full-time General Secretary of the mission in South Africa. In 1978, the 'committee' met the requirements of having enough full time missionaries to become a council.

What AIM believes

AIM is an evangelical Christian mission organisation dedicated to the vision of seeing Christ-centred churches established among all African peoples. AIM's belief statements can be divided into three sections: the vision statement, the declaration by members, and their core belief. Beside the vision statement, their statements of belief are expressed in two sets of statements; one is a declaration from members of the mission stating their beliefs and the other one gives the core values of AIM:

1. The vision statement

AIM's vision is to join with God in what he is already doing on the continent and around the world: raising up thousands of African Christians to take the good news of Jesus Christ to the next generation and the ends of the earth.

2. Declaration by members

The members of AIM declare their faith and belief in the following 16 point statements:

- The unity and trinity of God
- God the Creator and Preserver of all things
- The deity and humanity of Jesus Christ
- The deity and personality of the Holy Spirit
- The divine, verbal inspiration and infallibility and inerrancy of the Scriptures of the Old and New Testaments
- The universal sinful nature of man
- The sacrificial death of Jesus Christ
- The necessity of the new birth through Jesus Christ

- The eternal blessedness of the saved, and the eternal punishment of the lost
- The security of the believer, based entirely on the atoning work of the Lord Jesus Christ, whereby, as a born-again child of God, he has assurance of salvation and has the right to all the privileges of the sons of God
- The responsibility of the believer to maintain good works and to obey the revealed will of God in life and service, through which eternal rewards shall be received.
- The True Church, whose Head is the Lord Jesus Christ, and whose members are all regenerate persons united to Christ and to one another by the Holy Spirit.
- The observance of the ordinances of Baptism and the Lord's Supper as appointed by the Lord Jesus Christ.
- The supreme mission of the Church as being to glorify God and to preach the gospel to every creature.
- The personal and visible return of the Lord Jesus Christ.
- The resurrection of the body.

AIM Core Beliefs are divided into three subsections: (Africa Inland Mission 2012:online)

Subsections:

1. God-centred:

We acknowledge the absolute and final authority of God and his Word in all things

- We believe that our highest calling is to bring God the glory and worship he so richly deserves
- We are committed to being disciples of our Lord Jesus Christ
- We embrace the essential role of individual and corporate prayer
- We depend upon God as the ultimate provider for our spiritual and material needs
- We recognize the centrality of the local church in the plan of God

2. Ministry focused:

- We are committed to making disciples of our Lord Jesus Christ
- We are committed to establishing maturing churches among unreached peoples
- We are committed to developing Christ-like leaders
- We believe that ministries are enhanced through a lifestyle consistent with the ministry context

- We are committed to learning local languages as an essential tool for effective ministry
- We express the life of Christ through teaching and practical demonstrations of his compassion
- We enter into partnerships with churches as an autonomous, nondenominational, mission organisation
- We hold that integrity is essential in all that we do both as a mission and as individuals
- We look to the Lord in faith to supply all our needs while sharing information appropriately
- We cooperate with like-minded organisations to enhance accomplishing our purpose.

3. Member oriented:

- We are an organisation governed by and accountable to its members whose opinions regarding ministry direction are valued by those in leadership
- We acknowledge that decisions are generally best made by those closest to the ministry
- We respect God's personal guidance in the life of individuals
- We respect the role of mission leadership and seek to identify, equip and empower servant leaders
- We value our families and commit ourselves to maintaining and enhancing the well-being of our marriages and our children
- We are committed to help each member grow as they are transformed into the image of Christ

Role played by AIM in Africa

AIM has over 1,000 personnel ministering in Africa and to Africans living around the world. Its ministries include evangelism and church planting efforts among unreached and least-reached peoples, leadership development, youth ministry, medical ministry, community development and community health, and a broad range of support and logistical ministries. In every ministry, AIM seeks to work in partnership with the local church, building meaningful relationships that open doors to introduce those who have

never heard of Jesus Christ and to help new believers grow strong in their faith and be enfolded into maturing churches.

5.4.2 Operation Mobilisation source

George Verwer founded OM in 1957 and led it until 2003. George was at high school when he received the Gospel of John from a woman who was praying for the pupils at the school, that they be converted to Jesus and that after conversion they would spread the message of salvation further afield. He became a Christian at a Billy Graham meeting at Madison Square Garden in 1955 and made a commitment to global missions and spreading God's word on a massive scale. Operation Mobilisation started in 1957 when Walter Borchard, Dale Rhoton and George Verwer travelled to Mexico to distribute Christian literature and Gospels. The Gospels were very important to the men and the beginning of OM's long history.

The trip in 1957 was the first of three summer trips to Mexico. By 1960, the men turned their attention to Europe, focusing on "mobilizing" the national churches to global missions. Verwer's vision for global mission was that leadership would come from the local Christian community, wherever possible, and not be led by foreigners (Randall, 2008). In summer 1963, the first short-term missions teams – over 2,000 people – blanketed Europe to train national leaders to carry God's word throughout the continent, and to find creative ways of getting it behind the Iron Curtain.

Teams were also starting in India and the Middle East in 1963, but getting to those countries overland was becoming more expensive and slower, due to border closings and holdups, mechanical problems with the vehicles, and other problems (Randall, 2008).

OM and Verwer's vision for spreading the gospel expanded to the seas with the purchase of the MV Logos in October 1970. OM expanded its ships ministry with the MV Doulos, MV Logos II and MV Logos Hope. The MV Logos II stopped sailing in late 2008.

Back in Europe, the summer conferences were continuing but the number of participants was dwindling. In late 1987, a renewed vision for reaching Europe was born, which led to the "Love Europe" outreaches that started in July 1989, just prior to the fall of the Iron Curtain. OM planned for 5,000 young people from 50 nations to participate; in fact, about 7,000 from 76 nations came. With this first "Love Europe" conference, the vision of OM – birthed in Europe – had been renewed (Randall, 2008).

OM's expansion in Europe today includes ministry in over 30 countries. Throughout the world, over 5400 OMers are working in over 110 countries and on two ships. In August 2003, Peter Maied, who served as Verwer's associate international director for 15 years, became the leader of OM during a ceremony attended by over 2,000 OMers and friends (Randall 2008).

OM vision and purpose statement

OM has stated their faith in three short statements, namely Core Values, Purpose Statement and Statement of Faith.

1. OM core values

- Knowing and glorifying God
- Living in submission to God's Word
- Being people of grace and integrity
- Serving sacrificially
- Loving and valuing people
- Evangelising the world
- Reflecting the diversity of the body of Christ
- Global intercession
- Esteeming the church

2. OM's purpose:

OM seeks to help plant and strengthen churches, especially in areas of the world where Christ is least known. Operation Mobilisation works in more than 110 countries, motivating and equipping people to share God's love with people all over the world.

3. Statement of faith

- We believe that the Scriptures, both the Old and New Testaments in their original texts, are fully inspired by the Holy Spirit, without error, and are the final authority for the Church.
- We believe that there is one God, eternally existent in three persons, Father, Son and Holy Spirit.

- We believe in the absolute deity and full humanity of our Lord Jesus Christ. We believe in His virgin birth, His sinless life, the authenticity of His miracles, His vicarious and atoning death, His bodily resurrection and His present mediatorial work in heaven.
- We believe in the personality and deity of the Holy Spirit. We believe He gives life, He sanctifies, He empowers and comforts all believers.
- We believe that man was originally created sinless. Tempted by Satan, man fell and thereby brought the whole race under the condemnation of eternal separation from God.
- We believe that man is saved through repentance and faith in the finished work of Christ. Justification is through grace alone.
- We believe that the Church is the body of Jesus Christ composed of all true believers. The present work of the Church is the worship of God, the perfecting of the saints and the evangelisation of the world.
- We believe in the personal and bodily return of the Lord Jesus Christ to consummate our salvation and establish His glorious Kingdom.

Operation Mobilisation Focus

God is raising up a new generation of mission workers from Latin America, Southern Africa and parts of Asia. We encourage and equip these passionate labourers to go where they can be most effective for the Gospel.

Until 1980, most mission workers came from the Western World. But as the church exploded in Latin America, Southern Africa and parts of Asia, countries that once received missionaries are catching the vision.

The role played by OM

In every situation OM teams attempt to adapt to the local culture and situation, endeavouring to find the best ways to share the gospel using literature, the creative arts, friendship, Bible studies, video and cassette tapes, correspondence courses, relief and development work as well as other methods. Wherever possible, Operation Mobilisation works in partnership with the local church, encouraging and supporting local communities and believers. Where there is no church they seek to establish one. OM works on every

continent and on every ocean through the ministry of their ships, Operation Mobilisation seeks to demonstrate and proclaim the love of God.

5.4.3 SIM (Serving In Mission)

SIM is a result of a union of several organisations founded more than a hundred years ago. These organisations were pioneered by various people at various times and have a rich history of missionary endeavours in Africa, Asia, and South America. They were committed and united by the passion of reaching people who had never known the love of Christ.

In Africa, the movement started in South Africa when Martha Osborn, Spencer Walton, and Andrew Murray founded the Cape General Mission in Cape Town in 1889. When Martha Osborn married George Howe, they formed the South East General Mission in 1891 and in 1894 the two organisations merged to form the South Africa General Mission. In 1965, due to the ministry of the South Africa General Mission spreading to other parts of Africa, they decided to change the name to Africa Evangelical Fellowship.

There were other initiatives that were started in other parts of Africa, Asia and Latin America. In Asia, the Ceylon and India General Mission was formed in 1892. The ministry of CIGM expanded to South India and through the subcontinent and to the Philippines. In 1893, the Poona and Indian Village Mission (PIVM) was founded. This work came as a result of the influence and work of people such as Hudson Taylor. In 1968, the Ceylon and India General Mission and the Poona and India Village Mission merged to form the International Christian Fellowship (ICF).

In South America, the Bolivian Indian Mission (BIM) was formed in 1907. BIM grew and started reaching out to other people groups in South America and the name changed to Andes Evangelical Fellowship (AEM) in 1965.

Another organisation which was started in Africa beside the Cape General Mission (CGM) and the South Africa General Mission (SAGM) was the Sudan Interior Missions (SIM) different from the SIM (Serving In Mission) as we know it today. The Sudan Interior Mission began in 1893 and was started by three young men, one from America and two from Canada. Their names were Walter Gowan, Rowland Bingham, and the American, Thomas Kent. These three young people had a vision of reaching out to 60 million unreached people of sub-Saharan Africa

When Rowland Bingham was thirteen, he joined his siblings in a bedroom where his father lay dying. The father said, “I am going to my Saviour in heaven. I want each of you to promise me that you will meet me in heaven someday.” Each child gave their promise.

Rowland Bingham was heard to say, “I will open Africa to the gospel or die trying.” He nearly died trying. But amid the pain of friends’ deaths and against seemingly insurmountable odds, he succeeded in establishing the Sudan Interior Mission (SIM) and bringing the Good News to the people of the Sudan.

As a young man he became friends with Walter Gowan. Gowan had studied the special needs of the world and had concluded that the people of the Sudan in central Africa were some of the world’s neediest. In 1893, while still in his early 20s, Bingham sailed with a college friend, Thomas Kent, to join Gowan on his journey to Sudan. Filled with excitement they were stopped short when they reached the shores of West Africa. “Young men, you will never see the Sudan,” the head of a mission agency there told them. “Your children will never see the Sudan, your grandchildren may.”

This dire warning seemed true when Bingham soon fell ill and had to stay in West Africa. His two companions attempted the 800-mile journey to the Sudan but within a year they both died. Gowan died soon after being released from being held by a hostile tribe; Kent died from the effects of malaria.

Grieving over the loss of his friends, Bingham returned to England heartbroken. He regained his strength, finished a medical course, pastured a church and married Helen Blair. That year Bingham also founded the Sudan Interior Mission. He launched a second attempt to reach the Sudan, only to be rebuffed again by missionaries in West Africa. Again he was struck down with malaria and had to return home. At this point, Bingham recalled, “I went through the darkest period of my life.” Still, he refused to give up.

Gathering four more recruits, Bingham made a third attempt the next year. This time he succeeded. He established the first SIM mission station but converts were few. At the end of four years in Sudan, only one of his recruits remained. One had died and two others had to return home, too ill ever to return.

Through the difficulties Bingham learned to pray with power and the tide turned. Many came to faith in Christ and churches sprang up across the Sudan. The ministry of SIM International continues to be a powerful force for the gospel to this day. When Bingham

was 69 years old he looked back with amazement at how the gospel had taken hold throughout the Sudan. Even though believers were often tortured or killed the church continued to grow. Bingham was completing a book relating the stories of the mission in Africa when he died of an apparent heart attack in 1942.

Today, many national pastors (frontline shepherds) in that region trace their spiritual roots to the ministry of Rowland Bingham. His courage and tenacity continue to inspire us today. God had called him and he simply would not give up.

In the 1980s, AEM, ICF, and SIM (Sudan Interior Mission) merged to form the Society for International Ministries (SIM). In 1998 AEF followed these other organisation and joined the Society of International Ministries. In 2000 the Society for International Ministries adopted a slogan “Serving In Missions” but the official name is SIM.

SIM statements

SIM is an international mission organisation with more than 1,600 active missionaries serving in more than 60 countries. SIM members serve God among many diverse people groups in Africa, Asia, and South America.

SIM workers are ‘international’ themselves, representing more than 30 nationalities – including nations that in the past only received missionaries. They also serve in a wide variety of career fields. SIM is looking for people of any ethnicity who have almost any skill imaginable!

Ethos and purpose

SIM is a community of God's people who delight to worship him and are passionate about the gospel, seeking to fulfill the mission of Jesus Christ in the world. Our purpose is to glorify God by planting, strengthening, and partnering with churches around the world as we:

- Evangelise the unreached
- Minister to human need
- Disciple believers into churches
- Equip churches to fulfil Christ's Commission.

Core values

SIM is a 'Gospel community' that is:

Committed to Biblical Truth

We are committed to biblical truth and joyfully affirm historic, evangelical Christianity. With courage, we declare to the nations the good news of new life in Jesus Christ.

Dependent on God

By Prayer and in faith we depend on God for the provision of all our needs. We will demonstrate diligence, integrity, sharing, and accountability in cultivating and using the resources God provides.

A people of prayer

Prayer is foundational in our life and ministry. By Prayer we praise God, seek his direction, request resources, and call upon the Holy Spirit to empower our ministries.

Mission-focused

We are committed to the urgent and unfinished task of making disciples of Jesus Christ in all nations. In doing this, we desire to work in loving, trusting, interdependent relationships with churches and other partners who share our vision.

Church-centered

We are committed to being a Mission that begins, nurtures, and equips churches to be the expression of Christ in their communities and to reach out with cross-cultural missionary vision and action.

Concerned about human needs

We humbly acknowledge that the ultimate human need is to know God. We also believe that he has called us to compassionate, holistic service in this broken world by alleviating suffering, fostering development, and effecting change in society.

A Christ-like community

We desire to be a transforming community dedicated to becoming like Christ in love, servant hood, holiness, and obedience to the Father. We believe that following Christ's example means sacrifice, sometimes hardship, and perhaps even death.

A learning, growing community

We believe in the worth and giftedness of each person in SIM and of those we seek to serve. We practice the giving and receiving of discipleship, life-long learning, consultative leadership, mutual development, and training as enduring disciplines.

Strengthened through diversity

We are intentionally interdenominational, international, and multi-ethnic. We believe this expresses the unity of the body of Christ in the world. We believe we will be more effective in ministry as we incorporate the richness of cultural diversity in SIM and celebrate our oneness in Christ.

Responsive to our times

We will respond with creativity and courage to evolving needs and opportunities under the guidance of the Holy Spirit. To be effective and relevant, our ministries, priorities, and structures are subject to on-going evaluation and adaptation.

Role played by SIM

SIM is involved in many different ministries which seek to introduce people to Christ. SIM also takes a serious interest in caring for people and developing them. In South Africa SIM has summarized her ministries in four focus ministries: addressing social challenges and HIV and AIDS, ministry to children, youth and young adults, church capacity building and leadership development, and cross-cultural ministry, which include reaching out to Muslim communities.

5.5 The Data Interpreted

In this section, the most important findings revealed by the survey are recorded, analysed and interpreted. There were four main sections in the questionnaire and these were: Personal Information, Christ-centeredness in Missions, Church Relationships and Any Other Comments.

RESEARCH INTERVIEW QUESTIONNAIRE

There were 20 questions forming part of this questionnaire, which has three parts:

5.5.1 First section: Personal information

The first question under this section was: 'In what age group are you?'

The age groups were divided according to the following age brackets: 1= -19, 2=20-29, 3=30-39, 4=40-49, 5=50-59, 6=60+. Two of the respondents marked 5 (50-59) and one marked 3 (30-39). This sample indicates that the mission leadership is within the middle-aged group. Looking at the history of mission, this is not a negative thing to have leadership in these age brackets. It was even more interesting to see that one was in the 30-39 age brackets.

The second question dealt with gender. Respondents were asked to mark one of the gender boxes (male or female). All three respondents marked 'Male'. As in the previous question, this helped in understanding what gender is mostly influential in missionary leadership. This was very interesting to notice, since the number of women in missions is more than that of men.

All three respondents marked B (Baptist) to the question: 'What is your church affiliation?' The answers were given code 1-4, where 1 = African Independent Churches, 2 = Charismatic/Pentecostal Churches, 3 = Mainline/Evangelical Churches and 4= other. Under code 3, the following represented churches in question, where A = Anglican, B = Baptist, C = Congregational, M = Methodist, P = Presbyterian and R = Reformed. The responses to this question show that the Baptist churches are actively involved in mission. This might also show that the Baptists are more open to non-denominational mission agencies than members of other denominations are.

Responding to the question: 'In which province and town do you work in missions?' Two of the respondents showed that they operate from Cape Town and one from Pretoria.

Question 1.5 was: 'Is your local church the same as your sending church?' Only one respondent indicated that his sending church is the same as the local church. The other two indicated that they attend a different church from that which they were sent. One of the respondents, although South African, is not even working from South Africa. This was a very encouraging result for cross-cultural and non-denominational missions, because it represented more than one denomination and people groups.

The sixth question was 'Where is your local church located?' respondents marked three different cities:

Rondebosch (Cape Town)

Pretoria East

Rock Hill, SC USA

When asked 'Where is your sending church located?' the following entries were made:

Stanger KwaZulu-Natal

Pretoria East in Gauteng and

Durbanville, Western Cape

From the two responses above, it was interesting to see the spread of where these directors' home churches are and where they are now serving in missions.

The eighth question was 'What role have you played in your local church?'

Respondent A was involved with the local (sending) church as a Cell (small group) leader, worship leader and pastor.

Respondent B marked none, meaning that he had not been involved in the local church.

There was no entry (No response) by the Respondent C.

'How long have you been with the current mission organisation?' All three participants indicated that they had been serving for between 10-15 years in their respective organisations. This also means that they have had enough experience to understand their organisations.

'How long have you been in your current position?' The periods each participant has served in their current leadership positions were as follows:

Respondent A: between 1-3 years

Respondent B: between 10-15 years

Respondent C: between 10-15 years

When asked about their experience in missions, the following responses were given:

Respondent A: Served on many short term missions through his sending church from KwaZulu-Natal, in Gazankulu, in Pretoria (where he planted a church in Laudium), and later on when he was a pastor, a short term in South India.

Respondent B: Served three years with the Baptist Mineworkers Ministry (local), 10 years with OM in Albania and four years with OM South Africa.

Respondent C: Served 16 years of rural church planting in Paraguay, South America and six years of senior international leadership.

‘Do you have relationships with other missionary organisations?’ All three respondents marked ‘Yes’ which means that all the three organisations have worked or have some relationship or working partnership with other organisations.

‘With whom do you have the relationships?’ This question seeks to find out the organisations with which they are in partnership:

Respondent A: “Most of the traditional agencies SIM, WEC, INTERSERVE, WYCLIFFE, OM and CAPRO which is a Nigerian Indigenous Mission.”

Respondent B: “CAPRO Mission, Aksie1:8, Student Christian Organisation and quite a good working relationship with other mission organisations. We are part of WENSA and TEASA which has other organisations affiliating with them.”

Respondent C: “Christian Veterinary Mission (CVM) – Part of World Concern; Baptist Union of South Africa”

The answer to the question shows that the experience through partnership is very wide. There are three types of organisations that were mentioned here: Local organisations, indigenous organisations and international organisations. The local organisation belongs to an international body, although they have their own autonomy. One indigenous mission organisation was mentioned by at least two participants – CAPRO – which originated in Nigeria but now has offices in Pretoria, Durban and Port Elizabeth.

‘What kind of relationships do you have with these mission organisations?’

The answers were as follows:

Respondent A: “We have good fellowship together and assist as the need arises. We realise we are in partnership with one another and are committed to making disciples of all nations.”

Respondent B: “Strategic and cooperative partnership:

Respondent C: “I was a dual member with CVM during my ministry years in Paraguay. As a member of the Baptist Union of SA I am considered a part of the Baptist Missions Department.”

Like the previous question, these answers help us to see wide and comprehensive relationships which foster cooperation and learning from one another.

This was a question about relationships: ‘What is the status of the relationships in South Africa?’ The following responses were made:

Respondent A: Believes that the relationship between mission agencies in SA is good and healthy.

Respondent B: “We relate quite well with them, in areas of sharing resources, ideas and even collaboration in projects. Currently we have strategic partnership with SCO, where we will be helping them to disciple and mentor the student Christian leaders.”

Respondent C: Pointed out that although the relationship is good, he does not have regular contact. He is based in the US, and regular contact is not possible.

5.5.2 Second section

The first question under the second section was: ‘Does your vision statement and other statements of your organisation reflect the person and work of Christ? All participants marked ‘Yes’.

Only one respondent answered the follow up question and it was Respondent B who pointed to their mission statement: “Our mission statement is: “Christ-centered churches among all African peoples.”

Another follow up question was ‘If so, how do they reflect the person and work of Christ?’

Respondent A’s answer was: “We want to establish and encourage churches we work with to know and reflect their identity in Christ which must be expressed in their worship and witness.”

Respondent B responded by showing how their core values cover the answer to the question:

Core Values

Knowing and glorifying God
Living in submission to God's Word
Being people of grace
Serving sacrificially
Loving and valuing people
Evangelising the world
Reflecting the diversity of the body of Christ
Global Intercession and
Esteeming the church

Respondent C pointed to his organisation's Mission Statement which he says includes a focus on equipping churches to fulfil Christ's Commission:

The mission of ... is to glorify God by planting, strengthening and partnering [with] churches around the world as we:

Evangelise the unreached
Minister to human need
Disciple believers into churches
Equip churches to fulfil Christ's Commission (Matthew 28:19-20)

The mission's statement of who we are declares our passion for the gospel as we seek to fulfil the mission of Christ,

The mission is a community of God's people who delight to worship him and are passionate about the Gospel, seeking to fulfil the mission of Jesus Christ in the world.

The mission's 10 core values are centred on the ministry and centrality of Christ with six direct references to Christ, his person and his work.

We are a "Gospel community" that is:

Committed to Biblical Truth - We are committed to biblical truth and joyfully affirm historic, evangelical Christianity. With courage, we declare to the nations the good news of new life in Jesus Christ.

Dependent on God - By Prayer and in faith we depend on God for the provision of all our needs. We will demonstrate diligence, integrity, sharing and accountability in cultivating and using the resources God provides.

A People of Prayer - Prayer is foundational in our life and ministry. By Prayer we praise God, seek his direction, request resources and call upon the Holy Spirit to empower our ministries.

Mission-Focused - We are committed to the urgent and unfinished task of making disciples of Jesus Christ in all nations. In doing this we desire to work in loving, trusting, interdependent relationships with churches and other partners who share our vision.

Church-centred - We are committed to being a Mission that begins, nurtures and equips churches to be the expression of Christ in their communities and to reach out with cross-cultural missionary vision and action.

Concerned about human needs – We humbly acknowledge that the ultimate human need is to know God. We also believe that he has called us to compassionate, holistic service in this broken world by alleviating suffering, fostering development and effecting change in society.

A Christ-like community – We desire to be a transforming community dedicated to becoming like Christ in love, servant-hood, holiness and obedience to the Father. We believe that following Christ's example means sacrifice, sometimes hardship, and perhaps even death.

A learning, growing community – We believe in the worth and giftedness of each person in the mission and of those we seek to serve. We practice the giving and receiving of discipleship, life-long learning, consultative leadership, mutual development and training as enduring disciplines.

Strengthened through diversity - We are intentionally interdenominational, international and multiethnic. We believe we will be more effective in ministry as we incorporate the richness of cultural diversity in SIM and celebrate our oneness in Christ.

Responsive to our times – We will respond with creativity and courage to evolving needs and opportunities under the guidance of the Holy Spirit. To be effective and relevant, our ministries, priorities and structures are subject to on-going evaluation and adaptation.

The mission's Statement of Faith includes these affirmations that all refer directly to Christ's work and person:

JESUS CHRIST

Jesus Christ, both fully God and fully man, entered history as Savior of the world. He was conceived of the Holy Spirit, born of a virgin, and lived an exemplary, sinless life in perfect submission to the Father and in loving relationships with others. He died on a cross, rose bodily and ascended to heaven where he is advocate for his people and is exalted as Lord of all.

SALVATION

Christ's sacrificial death, in which he bore the punishment due to sinners, is the only and all-sufficient basis of God's provision of salvation for all people of every culture and age, expressing his love and satisfying his justice. By God's grace the repentant sinner, through trusting alone in the Lord Jesus Christ as Savior, is put right with God, adopted by the Father into his family and receives eternal life.

THE HOLY SPIRIT

The Holy Spirit makes the work of Christ effective to sinners, giving spiritual life and placing them into the Church. He indwells all believers, empowers them to love, serve, witness and obey God, equips them with gifts and transforms them to be increasingly like Christ.

THE FUTURE

The Lord Jesus Christ will visibly return to the earth in glory and accomplish the final triumph over evil. God will make everything new. The dead will be raised and judged. Unbelievers will suffer eternal punishment in separation from God; believers will enter into a life of eternal joy in fellowship with God, glorifying him forever.

These responses clearly show that the mission agencies in South Africa seek to make Christ known and make him the centre of their ministry.

The third question in this section was, '**Do you see Jesus Christ as the core of your missionary organisation?**' of which the answers were in the positive 'Yes' from all three of them.

A follow up question was: **‘Why do you think so?’** The following answers were given:

Respondent A: “Missionaries serving with us must evidence a personal relationship with Jesus Christ so we can encourage Africans to live transformed lives in Jesus Christ. Our primary allegiance is to Christ.”

Respondent B: “As a mission organization, our focus is on the glory of God, and that is the core of our belief system, behaviour and strategic framework.”

Respondent C: “The ministry of our organisation is focused on taking the message of salvation in Jesus Christ to every nation and people that the Lord allows us to, discipling people to live lives based on Christ, saved by his atoning sacrifice and looking forward to his return. Without Christ, our mission organisation would have neither purpose nor reason to exist.

All the answers showed that the organisations have Jesus as the core of their ministry.

Question 2.5 was about training: **‘When you train candidates for missions – how much of that training helps your candidate to understand the role of Jesus Christ in missions?’** The following responses were recorded:

Respondent A: “Our training is basically in the orientation of prospective missionaries which takes place in the home country, Africa Based Orientation (three weeks) and then in the receiving country – Induction. The role of Jesus Christ is always emphasized.”

Respondent B: “The core of our training deals with the relationship that each individual has with Jesus. Deals with the biblical foundation of who Jesus is! We believe that this then influences our trainee’s perception of the role of Jesus in missions.”

Respondent C: “Most of our candidates come to the mission with solid knowledge and understanding of the role of Jesus Christ in missions. We conduct a thorough doctrinal assessment to assure that successful candidates have a solid understanding and focus on Christ’s mission. Those who do not understand or hold to a biblical Christology are encouraged to take further training at places that are compatible with our mission organisation before they apply again.” He continued: “However, many shorter term missionaries (one to two years’ service) are not as thoroughly assessed and it may be possible that some do not have a clear understanding. For all candidates, we do conduct mission training that covers our Statement of Faith, Core Values, Mission and Purpose. We

have a curriculum that addresses our unifying core, or body of information, beliefs, values, organisational culture and documentation. It should be very evident in this training that we hold to the centrality of the Person of Jesus Christ and his work as the core of our organisation.”

This agrees with all four previous questions about the centrality of Jesus in ministry. This is very helpful in formulating a Christological missiology to help the church and missions in South Africa to have a Christ-centered attitude in missions.

Responding to the question: **‘What is your understanding of the goal of missions, and the purpose of the church?’** The following answers were given:

Respondent A: “The goal of mission is a response to the Great Command in Matthew 28: 18-20 —to make disciples of all nations. We want people from every tribe, tongue and nation to worship the one and true God and Jesus his son. The purpose of the church is to be the agent God uses to reach people with the Good News of Jesus Christ.

Respondent B combined the answer to this question with the following question.

Respondent C: “The goal of missions is to fulfill the purpose of Jesus Christ in the world to the glory of God. This purpose is to make disciples of all nations, discipling them into fellowship and community in the church.”

These responses help us to understand the perception by different groups of missions and missionaries. It was very clear from the two responses above that the goal is to complete the task Jesus gave to his church.

Question 2.7 was: **‘What is your understanding of the purpose of the church?’**

Respondent A: “The church must be obedient to the Lord’s command in making disciples of all nations. Local and Global mission is the responsibility of the church.”

Respondent B: “The goal for missions is to reconcile the world to God. The role of the church is to play a catalyst role in transforming the society towards reconciliation with God, through setting the agenda for transformation, increasing their spheres of influence in the society as they preach the whole gospel.”

Respondent C: “The purpose of the church is to be the human expression of the Kingdom of God in the world as it prepares for the coming of Christ. The church reflects the

presence of Christ in the world (as the body, the family, the building and the nation of Christ), empowered and led by his Holy Spirit.”

The responses clearly show that they understand the mandate of Christ and the calling of the church. According to these answers, Christ is the head of the church, and the Holy Spirit empowers the church to continue the ministry of Jesus on earth.

In response to the following question: **‘How does the church respond to this quest?’** the following comments were made:

Respondent A: “Both my sending church and the church where my family and I worship understand this passion for outreach”.

‘In which way are you able to help your church to accomplish it?’ Preaching, teaching and practically doing it.

Respondent B: “Eastside Community Church is highly involved in transformational ministries in its vicinity influencing and transforming lives. We are also involved in resourcing and supporting other churches to become missional. Beside this, the church has over 50 missionaries serving here in South Africa and other parts of the world.”

Respondent C: “Our church seeks to bring people into relationship with Christ, discipling them to maturity in him to become all that he desires them to be.”

The answers to this question give us a glimpse of what the church understands of the quest of Jesus. All three answers reflect the desire to reach out in the following expressions: “The church understands this passion of outreach,” “the church is highly involved in transformational ministries in its vicinity and transforming lives” and “our church seeks to bring people into relationship with Christ.”

‘In which way are you able to help your church to accomplish it?’

There was only one response to this question. The respondents might have felt that they had dealt with this question adequately in other questions. It might be that as individuals, it was not very clear how they could help their churches in this area. In general most of the mission agencies do work closely with the churches, educating them on missions, bringing awareness of the needs in different parts of the world and facilitating the sending out of missionaries.

‘Is there anything you would like to see changed in the way we do missions in South Africa?’

There was only one response to this question. Respondent A: “Focus on transformational ministries, recognizing and affirming the churches that are involved in their communities. Developing the strategy and interests for work among the refugees and displaced people on our shores.”

This was a very interesting answer because it agreed with the new slogans for missions: ‘from anywhere to everywhere and the whole church taking the whole gospel to the whole world.’ This new emphasis highlights the need both for ‘Jerusalem and ends of the world.’ A missional church cannot neglect its context and its many challenges.

Church Relationships

Question 3.1 ‘How good is your relationship as an organisation with churches in South Africa?’

Respondent A: “We have a good relationship with sending churches —those churches who send their missionaries through our agency. I must confess the relationship with the big and mega-churches is not healthy.”

Respondent B: “We have really good relationship with the churches in South Africa, as we believe that the church is the sole custodian for missions. As a mission organisation, we see our role as that of empowering and esteeming the church to be involved in missions.”

Respondent C: “Very good. The churches that support missionaries sent through our mission appreciate the accountability of the mission. There may be room to improve the involvement of the churches in the decisions of the mission regarding their missionaries. The churches with whom we do ministry in South Africa have a varied response to the mission. The two historical partners of the mission went through a period of time where the mission and the churches had very little communication of joint activities. This is now improving with greater contact and involvement. The working relationship has changed a lot from the days when the mission and these two denominations were working one under the other. Now the mission and the churches can function as interdependent partners.”

All responses were very positive in terms of the relationship with the church. There is no doubt that there is a need and room of improvement. This need came out in the following

expressions: ‘the relationship with the big and mega-churches is not healthy,’ and ‘as a mission organisation, we see our role as that of empowering and esteeming the church to be involved in missions and there may be room to improve the involvement of the churches in the decisions of the mission regarding their missionaries.’

Question 3.2 – ‘Do you see your organisation having influence on the church in South Africa in missions?’

All three respondents recorded ‘Yes’. There is no doubt that the mission agencies have a desire and see it as their own responsibility to influence the church in South Africa in missions.

The follow-up question was: ‘If yes, how?’ The following was recorded:

Respondent A: “We can assist the church in fulfilling its mission initiatives especially in Africa.”

Respondent B: “Through the strategic partnerships we have, we help the church understand their role within their vicinity and globally. We influence their missions vision as we walk the road with them. We help them increase their capacity through ministry related training that we offer.”

Respondent C: “At this point the influence is not very strong but there is a good partnership based mostly on the individuals involved. Sending churches have good relationships with their missionaries sent with our mission, and with those that they support. There is a limited amount of current interaction with the “mission” and the churches involved. Churches that partner with our missionaries serving in their church or on their ministry teams have good relationships with the individual missionaries and limited involvement with the ‘mission office.’”

These answers indicate the willingness of the mission agencies to work closely with the church through the churches’ missions council and in creating a partnership strategy forum where the church and mission work together.

‘If no, why?’

There were no responses to this question because they all answered in the positive in the previous question.

The last question was, ‘**Any other comments you might like to add on the subject?**’

Only Respondent B responded to this question by making the following comments:

“The relevance of Jesus Christ to the mission of the church needs greater focus if we are to reach the people of our world with the Good News of Jesus Christ. Pastors need to be more open to the leading and guidance of the Holy Spirit in enthusing and encouraging members of their congregations to see the urgency of sharing the message of salvation in our communities, country, continent and the world.”

5.6 Conclusion

The number of responses to certain categories of the survey was very limited. This has resulted in limitations being placed on some of the findings. This might be due to very limited training of their pastors who have a weak biblical understanding of missions and cannot fully grasp the global need for missions. Because of this situation, this study should be viewed as a pilot study. Further investigation using a larger sample size would be beneficial. In the light of compelling evidence of many churches’ approaches, the following are recommended:

- Pastors should receive sufficient training that would enable them to reveal the heart of God for the missions from the Scriptures.
- Denominational leaders need to introduce the necessity for their candidates to study aspects of missions and make it possible for their pastors to participate in missionary work while they are in training
- Pastors should be encouraged to teach and preach regularly on the subject of missions.

5.7 Summary

All three organisations have a good record in international and interdenominational missions. AIM and SIM have experience of over 100 years in missions and OM has over 50 years’ experience. It is quite interesting to note that all three leaders are from a Baptist background, and they are all men. The age group is also very interesting, one is in the 30-40 bracket and the other two are in their 50s. This shows that these men are young enough to deal with the requirements of the ministries in their respective organisations. But they are also mature enough to have leadership experience. All three of them have been in

missions for a good number of years, showing that they know missions well. They are all South African men, which is another big step in missions. They do not only understand their mission organisations which are international as well as interdenominational, but they also understand the church and the issues facing the church in South Africa in regard to missions.

One observation was that they were all men in a country where gender issues are the subject of much debate and discussion. It is also interesting to note that they are male leaders in a population of world missions that has more women than men. Although this was not planned, the background of our participants is very mixed: a white South African, an Asian South Africa and an African South African. The missionary organisations themselves bring a lot of experience to missions. The founders were people from the West who had passion for the people of the world. OM began in South America and then moved to Europe and spread across the globe. SIM had its roots in the West but focused its ministries on Africa, Latin America and Asia. Today SIM is in many parts of the world. AIM focused on many different parts of Africa and their ministry has grown very deep among African people and their churches.

CHAPTER 6 CONTEXTUALISATION IN MISSIONS

6.1 Introduction: some preliminary thoughts

The contextualisation of Christianity is part and parcel of the New Testament record. This is the process that the apostles were involved in as they took the Christian message that had come to them in the Aramaic language and culture, and communicated it to those who spoke Greek. In order to contextualise Christianity for Greek speakers, the apostles expressed Christian truth in the thought patterns of their receptors. Indigenous words and concepts were used to deal with such topics as God, church, sin, conversion, repentance, initiation, word, and most other areas of Christian life and practice (Kraft 1996:389). South Africa, like the rest of the world, is facing the same challenge of contextualisation in missions in order to engage well with the context here at home and or beyond the borders of South Africa. In Chapter 3, contextual theology was dealt with briefly as a discourse or discipline addressing a particular context, which in most cases rises out of the unjust practices of those who have more power than others. In this case, the bible is used in addressing those injustices and encourages the victims. Although there is a very thin line in definition and function of contextual theology and contextualisation in missions, there is a difference between the two. Desrochers (1992:23) maintains that the ultimate goal of contextualisation is that the church be enabled in a particular time and place to witness to Christ in a way that is both faithful to the gospel and meaningful to men, women, and children in the cultural, social, political, and religious conditions of that time and place. Hiebert (1982:97) concludes that “our own interpretations are shaped by our social, cultural, psychological, and historical contexts and that these need to be checked by others from other cultures who can help us see these biases.”

The aim of contextualisation in missions is to have a clear explanation of the gospel and a good understanding of a foreign cultural context. Many Christians and missionaries think of culture and context when they hear contextualisation, but Hiebert (2008:146) reminds us that contextualisation done right encompasses all aspects of the human context, including the socio-political one). While language and culture are intimately linked, we believe that the gospel aims to transform culture, rather than to simply redeem culture. Thus, as regenerate men and women seek to bring their lives into conformance with Christ, social behaviours, local customs and religious practices radically change (Colossians 2:18-23; Acts 19:18-20). Everything once done in ignorance is now to be made obedient to the will

of God (1 Peter 1.13-18; Rom 12.1-2). Some cultural practices must be abandoned as they are examined in light of the Scriptures (Acts 15:28- 29; 19:17-20). Practices that do not conflict with apostolic teaching may be reoriented to clearly magnify the greatness of God so that all things are done to the glory of God in Christ (1 Cor. 10.28-31).

Many books have been written from the West about Africa. Missionaries and other Christian workers from the first world countries used these books to educate themselves about Africa and the people of Africa. This has strongly influenced and affected missionaries from the countries that were engaged in the scramble for Africa, who came to the dark continent of Africa and saw themselves as members of a superior race and the Africans as inferior, and not really to be trusted with the future of the church (Bosch 1991:302). The ultimate goal of contextualisation in missions is to help correct these both missionaries and the recipient culture to discern God's message for their everyday life as people of faith.

Contextualisation brings a challenge to African clergy and church leadership who have a special responsibility of teaching the Christian faith, to seriously reflect on missiology and to enhance contributions to the cause of the Christian mission on the continent and in the world at large. It is a good and necessary process of taking the gospel which has been received from a foreign culture to one's own culture. It is the communication of the unchangeable message in a form that is culturally understandable and acceptable to the receiving culture. In South Africa, the challenge is to communicate the Christian faith in the context of African traditional religions and cultural practice, other religions such as Hinduism, Islam and many other religions, the current political landscape since 1994 in South Africa and the diversity of cultures and people groups. Contextualisation is necessary in clarifying the message because:

1. Our communication of the Bible message is fallible although it is an infallible truth. Missionaries and other communicators of the gospel are fallible messengers who come from a certain context, culture, worldview and language.
2. Missionaries and other gospel communicators are all products of their background, education, social standing, and come from a context which has preconditioned them.
3. The gospel is for all people and for all places; contextualisation helps the communicators to identify themselves with their receptors.

4. Contextualisation is important because of the demographics that change all the time and demand fresh contextualisation for all generations.

Every cultural context provides a lens through which they view reality and truth. People's perspectives are governed by their worldviews which influence the way they understand the gospel as well as the way in which they express their faith. Every theology in history has been rooted in a particular context and has reflected the concerns of that context. That doesn't necessarily make it any less an expression of truth, but it does challenge us to accept that there is no privileged interpretation of the gospel which is the exclusive possession of any one culture or Christian tradition. A particular understanding of the truth is challenged, stretched and enriched as we listen to other contexts. Whiteman (1997:4) affirms that:

Contextualisation forces us to have a wider loyalty that corresponds to an enlarged and more adequate view of God as the God of all persons, male and female, and as a God who especially hears the cry of the poor. God can no longer simply be the God of myself, my family, my community, my nation; such a god is ultimately an idol or false god, one made according to my narrow and limited image and perspective.

Contextualisation is a process that requires both church and missions to take it seriously. It involves issues of hermeneutics, epistemology and authority, and so encompasses the whole theological enterprise. Lingenfelter (1992:15) agrees that the "idea of contextualisation is to frame the gospel message in language and communication forms appropriate and meaningful to the local culture, and to focus the message upon crucial issues in the lives of people". Charles Kraft (1996:376) understands "contextualisation" as "the process of learning to express genuine Christianity in socio-cultural appropriate ways". David Bosch (1983:495) holds that "the concept 'indigenisation'" was broadened into "contextualisation" which suggests a far more comprehensive and profound process of accommodating the gospel to the total life of a people". Haleblan (1983:97) describes contextualisation as "that discipline which deals with the essential nature of the gospel, its cross-cultural communication, and the development and fostering of local theologies and indigenous church forms". Another one is Dean Flemming (2005: 13-14), who holds that contextualisation "has to do with how the gospel revealed in Scripture authentically comes to life in each new cultural, societal, religious and historical setting".

All mission theology is contextual theology because it involves the communication of gospel truth by someone with a particular context to someone else in a different context.

Bevans and Scherer (1994:10) warn that contextualisation cannot be treated lightly. He says:

Contextualisation is not something on the fringes of the theological enterprise. It is at the very center of what it means to do theology in today's world. Contextualisation, in other words, is a theological imperative.

Tim Keller, in his interview with *Outreach Magazine*: “A Vision to Reach the City” (25/10/2012), suggested three questions which help in the process and approach of contextualisation. What we basically need in order to contextualise is the message of the Bible. He refers to it as “the doctrine” or, “that which you think the Bible is teaching”. One would then look at the culture and ask the following questions:

1. *What is common grace?* Keller believes that what is good out there is what the Bible teaches. It is something that God has, a kind of wisdom that God has given this culture, that’s a good thing. For example, some cultures put a high value on family and that is good. In his book *Bible Doctrine*, Wayne Grudem (1999:277-278) says, “Common grace is the grace of God by which he gives people innumerable blessings that are not part of salvation. The word “common” here means something that is common to all and is not restricted to believers or to the elect only.” All common grace does is point out that God loves the whole world, and exercises patience and kindness to all. The second question is:
2. *What is it about the culture that’s toxic?* The word toxic refers to that which is capable of causing injury or death, (especially by chemical means); poisonous food preservatives which are toxic in concentrated amounts. Keller refers to that which is wrong according to the Bible that we have to avoid, that we have to confront and challenge. Looking at these two questions, it is clear what Keller is suggesting: there are parts of any culture that are common grace but that there is a part of a culture that we need to avoid, confront and challenge. The third question is
3. *What is indifferent?* Keller here refers to that which the Bible doesn’t speak to. It is something that we can adapt to, adopt, and repurpose.

6.2 Meaning of contextualisation and other closely-related terms

It is important first of all to define what is meant by contextualisation. Nicholls traces the development of contextualisation from an emphasis on the clothing of the gospel in traditional cultural elements which facilitates its communication in a relevant way

(indigenisation), to an attempt to allow the whole context, including the social and political dimensions of a culture, to influence the way in which the gospel is expressed (Nicholls 1979:20).

Definitions of contextualisation differ depending on the emphasis placed upon scripture and the cultural setting. According to Moreau, Corwin and McGee (2005:335), the different definitions or the key distinctions of contextualisation rest upon the emphasis one places on either scripture or cultural setting. Carson's (1987:219-20) emphasis is on the Scripture; he assigns control to Scripture but cherishes the 'contextualisation' rubric because it reminds us that the Bible must be thought about, translated into and preached in categories relevant to the particular cultural context".

It is nearly impossible to arrive at a definition that everyone is comfortable with and accepts. It is not a simple task, because cultures are very different in different locations and different times. It is hard enough to identify one's own culture and ascertain how one goes about interacting with it. Contextualisation as a term and concept has become popular in missiological circles. It has acquired widespread use among many who are concerned about the relationship between Christian faith and culture.

The term itself has often been ill-defined, misused, twisted, confused and criticised. There are dangers —some have unfortunately twisted the concept of contextualisation and in so doing twisted the gospel itself. Throughout church history there have been those who have confused contextualisation and believed it to be desirable to change the gospel to make it meaningful to other cultures. The gospel cannot be changed without it becoming something other than the gospel. While the term may be relatively new, the process of contextualisation is as old as Christianity itself and a basic principle of God's self-revelation in history and Scripture. Contextualisation seeks to understand the dynamic of gospel communication in biblically faithful and culturally relevant terms. Biblical contextualisation that remains true to the absolute authority of Scripture and relates to the respondents with diverse cultural, linguistic, and religious backgrounds is necessary.

Contextualisation, when it is rightly understood, should be a theological and missiological necessity in all contexts, in all places, and for all people. There are other terms that are similar to contextualisation, like indigenisation, inculturation, enculturation and cultural adaption, which essentially are contextualisation but are more for specific contextualisation even though they do not quite mean the same thing:

Indigenisation

Indigenisation refers to cultural contextualisation and concerns the communication of the gospel to the traditional institutions of the culture such as the family. In the political world indigenisation is the process in which non-Western cultures redefine themselves in terms of their context, culture and everyday life. The word indigenisation is used in many senses; it can be used where local participation or ownership is increased to adapt belief and custom systems to local ways (Dictionary.com 2012:online). Indigenisation can also mean the transformation of Christianity to fit and adapt to the local culture and local ways. The Merriam Webster dictionary defines indigenisation as the process of borrowing and making that which is borrowed your own, to such an extent that the borrowed thing takes root in the native culture (Merriam-Webster.com 2012:online). The Oxford dictionary adds by saying that it is a process by which something is brought under “the control, dominance, or influence of indigenous or local people” (Oxford Dictionaries 2012:online).

Indigenisation and contextualisation are not contradictory to each other. However, the latter has a broader meaning than the former. The concept of an indigenous church came to the fore in the nineteenth century when Christianity was severely criticised as the white man's religion in Africa. As African Christians were growing in addressing the issues of faith themselves in their context, and as missionaries encouraged them, the church was said to indigenise. Indigenisation was encouraged in order that the church in Africa or, in other world contexts where foreign missionaries were working, could establish a self-supporting, self-governing and self-propagating native church (IMC 1938).

Inculturation and Enculturation

Inculturation is a Christian term which means adapting the message of the gospel so that it fits with the culture it is being presented to. A good example of inculturation is Paul in Acts 17, where he addresses the Athenians and begins by referring to their altar to an unknown god. There are many ways we can define and describe the word inculturation. The Roman Catholics' Mary Knoll Africa described it “as the process of rooting the faith or earthing the gospel in local cultures” (Healey 2009:online)

Inculturation can be easily confused with enculturation. But the process of inculturation is more than changing the vestments and making them African, for example, or changing the liturgy to include liturgical dance and drums. But enculturation is the process where the

culture that is currently established teaches an individual the accepted norms and values of the culture or society where the individual lives. According to Grusec and Hastings, (2007:547), it is a process by which people learn the requirements of their surrounding culture and acquire values and behaviors appropriate or necessary in that culture.” As part of this process, the influences that limit, direct, or shape the individual include parents, other adults, and peers. If successful, enculturation results in competence in the language, values and rituals of the culture. There are three ways a person learns a culture: 1) Direct teaching of a culture mostly by the parents or other custodians of the culture. 2) Indirect teaching where a person learns a culture by watching others around them and emulating their behaviour. 3) Indirectly, where a person learns a culture through cultural events that take place within the community. Sometimes it is referred to as acculturation, a word recently used to more distinctively refer only to exchanges of cultural features with foreign cultures. The process of learning a way of life is called enculturation. It is the process by which an individual learns the traditional content of a culture and assimilates its practices and values (Merriam-Webster.com 2012:online). Roest Crollius, Walligo, Nkéramihigo & Mutiso-Mbinda (1986:34) describe enculturation as a term denoting the process by which an individual becomes inserted in his culture.

Cultural adaptation

Cultural adaptation is very similar and overlaps with the other three forms above. It is the evolutionary process by which an individual modifies his personal habits and customs to fit into a particular culture. It can also refer to gradual changes within a culture or society that occur as people from different backgrounds participate in the culture and share their perspectives and practices (Ali [s.d.]:online) 10/11/2012). But there is a need also of continuous adaption to the culture because cultures and languages are always changing. Willis (1979:152) states that a correct interpretation and contextualisation at one time does not mean that it is for all time. This reminds us that contextualisation is on-going.

Contextualisation as local expression

The command to “make disciples of all nations” requires that the followers of Jesus translate the message into other languages and guide new believers in living out and expressing the gospel within their cultural context. Anthropologists and linguists have demonstrated the role that language plays in the shaping of one’s worldview. Translating the Christian message into another language involves decisions about word choice and

emphases. These choices naturally produce expressions of Christianity that are rooted in local soil – thought forms, symbols, and stories. Linguistics notwithstanding, Paul Hiebert pointed out that failure to contextualise the faith, encouraging local expressions, can create two serious problems. First, the gospel is identified as an imported, foreign religion rather than the universal message which can speak to the local concerns. Second, lack of contextualisation derails complete and proper obedience to the teachings of Jesus. According to Hiebert (1985:21), “Old beliefs and customs do not die out. Because they were not consciously dealt with, they go underground.” In other words, failure to encourage believers to properly contextualise their faith with culturally appropriate expressions and applications of the faith may actually hinder obedience to the mandate of the Great Commission.

Although there are various definitions, at their simplest, contextualisation deals with the question of how Christians live out their faith in a way that is appropriate to their particular context. Contextualizing all aspects of Christian life is especially important when the context of a new mission field church is significantly different from that of the founding missionaries. Because of the increased influence of anthropology on mission training, most field workers in the Muslim world are trying to integrate at least some concepts of contextualisation into their ministries. Therefore, today we see many missionaries and local leaders adapting church life and witness to reflect local realities in many areas such as music, material culture, even socio-economics, and this is very good.

With these definitions in mind and the varied perspectives they offer, we recognize that this thorny issue of contextualisation continues to bring new challenges to the way we minister, whether at home or abroad. Contextualisation has often been thought of as something done “over there” on the mission field. For those engaged in cross-cultural ministry, there has been a growing realization that contextualisation is absolutely necessary when one goes abroad. However, an understanding and thoughtful application of contextualisation in our home culture does not always exist as a concomitant necessity. Although unconscious contextualisation takes place, churches are often stagnantly contextualised to an idealized past. Certainly the danger of uncritical contextualisation cannot be ignored. Yet we must not avoid the necessity of biblical contextualisation out of reluctance to abandon treasured relics of the past, which reflect previous cultural periods rather than vibrant biblical Christianity.

6.3 The dangers of over-contextualisation

Syncretism is an important aspect to consider as we interact and witness to others about the gospel of Christ and attempt to promote a Christianity that is culturally and biblically appropriate. Syncretism is defined as the mixture of many religious beliefs in a person or group. There is always a great danger and risk in contextualisation if there is no good balance between the Scripture and the context of the recipients' culture. Syncretism is always present. Kraft (2009:384) points to at least two paths of syncretism. He says one is by "importing foreign expressions of faith and allowing the receiving people to attach their own worldview assumptions to these practices with little or no guidance from the missionaries." This syncretism results in a nativistic Christianity. The second way to syncretism is to "dominate a receiving people's practice of Christianity so that both the surface level practices and the deep level assumptions are imported." This results in a totally foreign religion which is not adapted to local forms of worship. The danger with this form of syncretism is that its people live in two different worlds; one, a religious world which does not make an impact on their communities because it is foreign, and the other, which is outside the church activities where people have another set of practices which reflects their own cultural background.

Syncretism occurs when Christian leaders accommodate, either consciously or unconsciously, to the prevailing plausibility structures or worldviews of their culture. Syncretism, then, is the conscious or unconscious reshaping of Christian plausibility structures, beliefs, and practices through cultural accommodation so that they reflect those of the dominant culture. Or, stated in other terms, syncretism is the blending of Christian beliefs and speaks with a voice reflective of its culture (Van Rhee 1997:173).

Syncretism and contextualisation are almost two sides of the same coin. Where contextualisation is not done well, it results in some form of syncretism. It is very important then that syncretism is defined within an understanding of contextualisation since the two processes are interrelated. What is considered authentic contextualisation by some may be interpreted as syncretism by others. Moreau (2006:48) defines syncretism as the replacement or dilution of essential truths of the gospel through the incorporation of non-Christian elements. Syncretism has been in practice for quite a long time but very few people know what it actually means. Christian scholars talk about syncretism but very little

has been done in terms of understanding it and the interrelated perspectives it has toward contextualisation.

Syncretism is a combination of different forms of belief or practices and the fusing of the two or more originally different forms into one (Merriam-Webster.com 2012:online).

A good attempt on the subject is the work of fifteen leading evangelical missiologists published by the Evangelical Missiological Society in 2006. The book, titled *Contextualization and Syncretism: Navigating Cultural Currents*, looks at how the gospel can be effectively contextualised within various world cultures without changing its core essence. The issues of contextualisation and syncretism are discussed within the context of real-life field experiences. Syncretism is displayed in many various forms and it is always a mixture of Christianity and other forms of religious practices and cultural traditions. The danger of syncretism is that sometimes it can easily penetrate the church without one even realising it. Orme as quoted in Van Rheezen (1997:3) likens it to “an odourless, tasteless gas, likened to carbon monoxide which is seeping into our atmosphere”.

Van Rheezen (1997:173 says syncretism occurs when Christian leaders, either consciously or unconsciously, accommodate the worldviews of their cultures and also that accommodation to shape their beliefs and biblical perspective). The following two examples are taken from dictionary meanings of syncretism and they show that syncretism is the practice of bringing together two or more distinct sets of beliefs to create an entirely new one. This may also include the fusion of two contradictory schools of thought. The fact that this concept brings together two different thoughts may sound a bit confusing, and therefore, it is ideal to look at two examples to get a better understanding of this concept:

- Religious syncretism is a predominant feature when it comes to religions. As far as syncretism in religions is concerned, it is a well-known fact that most of the modern religions have evolved from various ancient beliefs. In case of cultures, on the other hand, the concept of syncretism is bound to exist when two diverse groups come together as a result of demographic phenomena such as migration. Merging the religious beliefs of two or more religious systems results in a “cocktail” of religions and this is equivalent to a completely new religion. The concept finds a place in almost all the modern religions. Many countries in Africa were reached by the gospel through missionary activities. African Christians have attempted to

contextualise the gospel or Christianity and in the process picked up African traditional beliefs.

- Cultural syncretism is very close to religious syncretism. Culture is yet another aspect of our lives wherein syncretism is quite dominant. In fact, cultural syncretism is calling for a new definition of culture. Developed countries with a significant rate of immigration are by far the best examples of syncretism in the culture. The influx of immigrants alters the cultural equations of a nation by inculcating a number of new traditions and beliefs in the existing system. We learn to eat new kinds of food, people dress differently and even the way people communicate is affected by the cross-pollination of cultures which results in a very mixed combination of cultures. According to the Online Dictionary, culture is “the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thought (FreeDictionary 2009:online) In North America and Canada, Kwanzaa, a mixture of African-American and pan-African culture is celebrated between Christmas and New Year. In South Africa, we have a melting pot of cultures living together and sometimes people are not sure to what culture they belong. We speak of a culture of young people, township culture, urban culture, rural culture, etc. Cultural syncretism also helps in creating unity and diversity and hence is very important. There have been several instances where the cultural beliefs of today have been merged with those of the past to come up with new beliefs and traditions.

The danger of syncretism within Christianity is that it becomes a new form of religion within religion. Hiebert, Shaw and Tiénou (1999:378) define syncretism:

as a combination of elements of Christianity with folk beliefs and practices in such a way that the gospel loses its integrity and message. The problem here is not with old religious beliefs, but with underlying assumptions on which they are built. The gospel must not only change beliefs, but also transform worldviews; otherwise the new beliefs will be reinterpreted in terms of the old worldviews.

Hesselgrave (2005:72), in the fourth chapter of *Contextualisation and Syncretism: Navigating Cultural Currents*, raises a warning to Christian scholars who minimise religious differences, and depict the various religions as complementary ways of thinking about a final truth to which all religions aspire. For example, John Hick (1980:5) believes various religions have at their heart awareness that the great purpose of religion is

salvation, or liberation, as an actual transformation of human existence; and recognition that this is taking place within other faiths. Sometimes syncretism is birthed out of a desire to make the gospel relevant. The Christian community attempts to make its message and life attractive and appealing to those outside the fellowship. Over the years, these accommodations become routinised and integrated into the narrative of the Christian community and inseparable from its life. When major worldview changes occur within the culture, the church struggles to separate the eternal from the temporal. The church, swept along by the ebb and flow of cultural currents over a long period of time, loses her moorings. Thus syncretism occurs when Christianity opts into the major cultural assumptions of a society (Van Rheenen 1997:173).

Due to socio-political factors, there are numerous causes for the church in South Africa to break away from their denominations or mission-founded churches and develop a theology which seeks to address the problem the church is facing. Some of these causes included factors such as inequality in South Africa. Although the following were not necessarily contextualisation, they were nonetheless addressing the context. Some pointed to the failure of missionaries to demonstrate Christian love, and their refusal to empower African Christians to lead their own churches (Anderson 2001:380; Pomerville 1985:77).

In the introductory chapter, liberation theology was discussed as one of the developments that took place in the context of the history of South Africa and how the church responded to it. In this section, liberation theology is discussed as one of the ways people contextualised the gospel. The theology of liberation tends to identify the mission of the Church with the praxis of liberation of the oppressed. A contextualisation model which is radically different from others is employed by the proponents of liberation theology. Their starting place in this model is the socio-cultural context. It takes place in the context of the oppressed societies and the contextualiser attempts to establish parallels between that situation and those found in scripture. Eenigenburg (1998:331) explains further in the following:

This means that if the person is experiencing political oppression, that experience will allow the person to interpret a given passage of Scripture in that light. The Exodus account, therefore, is viewed as the political liberation of Israel and as a mandate to strive for political liberation in the contemporary situation.

In South Africa, liberation theology became the message of hope. Liberation theology began by asking about the meaning of the gospel in a context of poverty and injustice. It locates the meaning of the gospel in the history of God's engagement with the world. What it means comes out of that history and is rooted in history. The gospel is not a supra-cultural, unchanging truth which has simply to be proclaimed. It is rather a dynamic, critical, historical and human truth, revealed in fresh ways within each fresh context through the dialogue between text and context, and experienced as good news for that context. According to Eenigenburg (1998:331), "the theological reflection which results is viewed as a contextualised theology which has a relevant message of hope and transformation for that context". African theology refers to a particular school of African theology that has attempted to articulate Christian theology from the perspective of the African cultural context. Although there are very old Christian traditions on the continent, in the last centuries Christianity in Africa has been determined to a large extent by western forms of Christianity, brought by colonization and mission. This also means that theology in Africa was strongly influenced by Western theology. This changed mid-20th century when African theology as a theological discipline came into being. This movement began to protest against negative colonial and missionary interpretations of the religion and culture in Africa. Realizing that theology is a contextual phenomenon, African Christians began to read the Scriptures using their own cultural lens. African theology stands on the shoulders of the early African Independent Churches that broke away from missionary churches in the late 19th century or early 20th century. African theology is engaged in shaping Christianity in an African way by adapting and using African concepts and ideas. Representatives are scholars such as Idowu and Mbiti, who gave an analysis and interpretation of the African traditional religion and pointed to its relation to the Christian faith. Others like Bediako and Pobee have developed an African Christology in terms of the ancestors. Exponents of African theology include John Mbiti, Bolaji Idowu, Kwesi Dickson, John Pobee, Kwame Bediako, Lamin Sanneh and Gabriel Setiloane.

African Indigenous Churches

The African Indigenous Church is composed of Africans and entirely governed and worked by Africans. Bengt Sundkler's *Bantu Prophets in South Africa*, published in 1948, was one of the first monographs to deal systematically with what we know today as the African Independent Churches. In the introduction to the second edition he points out that the official term then was Native Separatist Churches (Sundkler 1961:18). Sundkler finds

this unsatisfactory, partly because the term 'native' was offensive to blacks in South Africa at that time and also because he thought that it might suggest that white secessionists were not 'separatist'. He therefore proposed to speak of 'Bantu Independent Churches'. Later writers have generally preferred to speak of 'African Independent Churches', partly because 'Bantu' soon became even more offensive than 'native' to blacks in South Africa, as it became closely linked to the *apartheid* ideology of the South African government. Others have preferred to speak of African Indigenous Churches, African Instituted Churches, or even of new religious movements (Makhubu 1988:1). Ekpo (1980:12) points out that "the very terms used to name and designate convey powerful meanings. In addition, the different arrangements of these terms into classes and sub-classes construct and localise a new reality."

Daneel (1987:31-32) prefers the term "African Independent Churches" because, even though it is provisional, it does not necessarily imply a value judgment. It is not in itself a pejorative term. But Daneel goes on to say that the term presupposes a demarcation of the field which excludes 'protest movements' within the 'historical' or 'established' churches and such movements as Black Theology. It is precisely at this point that I believe there is a problem, which becomes more evident when Daneel discusses how one should define the churches that are not independent. Should they be called 'mission churches', 'older churches', 'historical churches' or 'established churches?' Daneel (1987:32) says:

Probably 'historical churches' would effectively pinpoint the distinction, not merely because it refers to historically earlier groups, but also because churches of this kind are more directly linked with the Christian community of past ages.

By contrast, the independent churches have no such historical continuity with the early Christian church, although some of them naturally claim and experience a strong emotional and ideological bond with the first Christian community. One of their characteristics is mutual support and assistance, helping each other to cope with the complexities of urban life and sometimes assisting each other in time of illness, unemployment, etc. The frequent church meetings provided social outlets and the small size of many churches provided a replacement for the close relationships and society of rural areas. The churches recreated a small scale society in the midst of the overwhelming, over-powering scale of large urban centres. Garner (2004:199) provides a helpful summary of Kruss' position: "their faith is a religious-cultural innovation of the dominated, which succeeds in subverting the hegemony

of Western Christianity, in appropriating the means of salvation, in the form of their healing ministry.”

Ethiopian Churches

The Ethiopian Movement was started in the 1890s by African clergy who were increasingly becoming discouraged by the different treatment they were receiving from the missionaries. They were not happy with the segregation and inequality in the church. They felt that they were treated with subordination and paternalism, were discriminated against, and were excluded from decision making. On the other hand, many missionaries accused these men of being ‘ambitious’ for positions. The term ‘Ethiopian’ has nothing to do with modern Ethiopia, it refers to ‘African’.

Mangena Mokone, a clergyman in the Wesleyan Methodist Church, was the first clergyman to officially form an Ethiopian Church. He was unhappy about the segregation and separate natives’ conference from the annual conference which was making decisions over the matters of the denomination, including the natives. Mokone tried to challenge this but the officials refused to change these practices. He broke away from the church and formed an African Church which became known as the Ethiopian Church. Mokone was soon joined by other church leaders, including some Anglicans.

James Dwane was one of the better educated African clergy who joined Mokone, although he later separated to form the Order of Ethiopia which was more aligned to the Anglican Church. Dwane had an opportunity to visit Britain and while he was there, he raised some funds which helped to start a college to provide higher education for Africans.

Nehemia Tile, who was also a Wesleyan Methodist clergyman, was attracted by the relationship between the Church of England in England and the Queen, who is the head of the church. He developed a special interest for the Thembu National Church headed by the Thembu Paramount Chief. In 1881, Tile broke away from the denomination because of his disputes with the officials over his donation of an ox for an initiation ceremony of a Paramount Chief’s son. Tile saw the formation of the Thembu National Church as a way of closing the gap between the *amagqoboka* (the schooled) and *amabomvana* (unschooled).

Mzimba was another key figure in Ethiopianism. He was a pastor of Lovedale Native Congregation, separate from the institution of Lovedale. The breakaway happened because of disputes over funding which he had raised in Scotland. Mzimba was selected to

participate in the 50th year celebration of the Free Church of Scotland in 1894. While he was there he raised funding to build his congregation's mother church. When he returned, he was asked by the officials to turn the money over to the general funds. The tension which resulted in Mzimba breaking away was slightly different from other African churches, in that the leadership of his denomination was a mixture of all races including blacks and missionaries.

There were many other African leaders who were dissatisfied with the leadership in their denomination and sought to contextualise their ministries by making them more African and African led. According to Sundkler (1961:304-305), the Ethiopian churches "were not significantly different from most of the regular churches and missions in regard to theology, worship practices, etc. The key difference was that they were led and controlled entirely by Africans or Coloureds and that was to achieve African leadership and control.

In over-contextualisation, the gospel loses its distinctive character and challenge. When the gospel becomes integrated with secular society or government and/or culture, it becomes too difficult to distinguish between the two. Where the gospel is contextualised enough, Christians know what it means to be different from the world. But the opposite happens where over-contextualisation has taken place.

These above definitions establish the need for contextualisation and illustrate that an over-emphasis upon the cultural context can lead to syncretism. The following sections are three examples of what might be an over-contextualisation.

Three examples of models of contextualisation

The Yeshu Satsang (Jesus Followers) of India

An interview with missiologist Duerksen by Michelle Vu (Vu 2012:online) in *Christian Post Report* (October 2012) revealed that some missiologists respect and defend this new community of believers called 'Yeshu Satsang'. This group of believers is a good example of contextualisation that can go wrong and end up being a cult. The Yeshu Satsangs do not actively fellowship with churches in their area in India because they feel that Indian churches are not sensitive to the culture of India. Some missionaries seem to be unhappy with this group because of their isolation and failure to identify themselves to local Christians and the wider Christ-following community.

Duerksen says the Yesu Satsang identify themselves as Hindu or Sikh while following the teachings of the Bible. They freely change Christian religious practices to align with local community customs. He mentions that this group is very cautious of baptism because they believe baptism in India has added extra biblical meaning and they are concerned of the perception that, when people become Christians and are baptised, they are seen by the local Indian government as having changed their socio-religious status. According to one report, some local authorities have a different set of rules for converted Indians who have been baptised. From this report, the danger is that, instead of seeing a transformation in people's lives which happened when people become Christian, they are seen as crossing over to a different class of people. The Yesu Satsang concern here is justified. Instead of using the well-known practice of baptism by the churches, they use a more culturally familiar term, such as those used for initiation of disciples by a guru. According to Duerksen, the Yesu Satsangs leaders "use the Bible, practice the Lord's Supper, and baptism in ways that reflect their devotion to Jesus but also seek to minimize some of the otherness in the eyes of Hindus and Sikhs" (Vu 2012:online).

Christian missionaries might have different views from some of Yesu Satsang practices, such as songs they sing. Duerksen explained that Yesu Satsangs sing songs call *bhajans* that are similar to Hindu *bhajans*. These songs are known as promoting a Hindu identity to their neighbours while also helping them praise God without cultural barriers. Indian Christians who attend traditional churches sing Western hymns or Western-style songs instead. When having Holy Communion, instead of using bread and wine or grape juice, Yesu Satsangs often modify the Christian sacrament and use a coconut and coconut milk.

One of the more controversial practices of Yesu Satsangs is that, while Christian churches in India teach that converts cannot accept or eat food offered in the temples, their members still go to Hindu or Sikh temples and discuss and decide among themselves which temple events are permissible to attend. When they go to the temples or attend these temple events, they sometimes accept *prasad*, (food that is offered to Hindu gods). Although they seem to observe the teachings of Jesus and the Bible, it is difficult to know how far they can go with Hindu or Sikh practices.

Duerksen gives an example of one Satsang leader, identified as Ravi who says he is not a Christian, but a Hindu, even though he is devoted to Jesus. Ravi would defend his Hindu identity even though he follows Jesus by saying, "On my birth form it is written: Hindu.

And I live in Hindu style and I speak Hindi. That is why I am a Hindu. Also, Hindu is not a religion, it is a community”.(Vu 2012:online).

Duerksen explains:

Unlike Jesus followers who attend Christian churches in India, those who are part of Yeshe Satsangs tell their family members that they love Jesus but have not changed their religion. Religion in this case is understood not so much as doctrines, philosophies or ideologies, but rather as part of the community and its culture, . The Yeshe Satsangs are thus arguing that they can stay within their Sikh and Hindu communities, while changing the focus of their personal devotion to Jesus (Vu 2012:online) .

Contextualisation among Muslim workers

The Muslims’ love and reverence for the Quran and Quranic recitation is evident from the fact that in all parts of the Muslim world there are dedicated persons who have memorized the whole Quran. Good Muslims are supposed to read the Quran in Arabic, whatever their mother tongue. For this reason Muslim parents are anxious that their children should be taught to read the Quran properly. People who are unable to understand the Arabic language still enjoy listening to Quran being recited because of the “efficacy of canonical prayers, litanies, invocations, which is contained not only in the content but also in the very sounds and reverberation of the sacred language” (Nasr 1966:47). There are other Muslim practices which have been encouraged by missionaries who are attempting to contextualise Christianity in a Muslim context. One of the things commanded by the five pillars of Islam is fasting. Missionaries who seek to contextualise for Muslim encourage the Muslim converts to fast during Ramadan; as a result, these missionaries and the converts who encourage fasting have won favour and appreciation from neighbouring Muslims friends.

It is worth noting that in areas where Islam is mostly understood through the cultural norms of family or the society rather than the Quran, and where the majority of the population depends on their leaders for guidance in religious matters, this contextualisation has been highly successful and has won more converts and minimizes the hostility to people of Christian faith.

Following is a table that explains various levels of contextualisation among missionaries who work with Muslims or in Muslim world adapted from Parshall (1998) :

Table 3 Various levels of contextualisation among missionaries who work with Muslims or in the Muslim world

C1 Model: Traditional church using non-indigenous language.	Christian churches in Muslim countries that exist as islands, removed from the culture. Christians exist as an ethnic/religious minority.
C2 Model: Traditional church using indigenous language.	Church uses indigenous language, but in all its cultural forms is far removed from the broader Islamic culture.
C3 Model: Contextualised Christ-centred communities using Muslim's language and non-religiously indigenous cultural forms	Style of worship, dress, etc. are loosely from the indigenous culture. Local rituals and traditions, if used, are purged of religious elements. May meet in a church or more religiously neutral location. Majority of congregation is of Muslim background and call themselves Christians.
C4 Model: Contextualised Christ-centred communities using Muslim's language and biblically permissible cultural and Islamic forms.	Similar to C3 except believers worship looks like Muslim worship, they keep the fast, avoid pork and alcohol, use Islamic terms and dress. Community is almost entirely of Muslim background. Though highly contextualised, believers are not seen as Muslims by the Muslim community. Believers call themselves "followers of Isa Al—Misah," Jesus the Messiah.
C5 Model: Christ-centred communities of "Messianic Muslims" who have accepted Jesus as Lord and Saviour.	Believers remain legally and socially within Islamic community. Aspects of Islam incompatible with the Bible are rejected or if possible, reinterpreted. Believers may remain active in the mosque. Unsaved Muslims may view C5 believers as deviant and may expel them from the Islamic community. If sufficient numbers permit, a C5 "Messianic mosque" may be established.
C6 Model: Small Christ-centred communities of secret/underground believers	Isolated by extreme hostility, usually individual believers but sometimes in small groups. Believers typically do not attempt to share their faith, others suffer imprisonment or martyrdom.

The most debated contextualisation among Muslim workers comes from C5 model. Like the Yesu Satsangs, it is difficult to know where to draw the line and how far is too far with contextualisation. Some missionaries believe that this is complicated and confusing, making it difficult to tell if people are genuine converts or not (See Dean Gilliland's response (415-417) in Phil Parshall, "Danger! New directions in contextualisation," (Parshall 2000:34:4, 404-417;., also see Danish [s.d.]:online)

Contextualisation in the Amanazareth Church in South Africa

The Nazareth Baptist Church, often called *Shembe*, (or *Amanazareth* from the Nazareth Baptist Church) was named after its founder Isaiah Shembe, and is one of the churches that are difficult to classify in South Africa. This example of contextualisation is very different from the two above and borders with cults, although many people would argue that it is an Ethiopian church or it falls under the independent churches known as AIC (African Independent Church). Shembe, as it is known among many black people in South Africa is a result of God's work to establish an indigenous church, led by an indigenous leader. The confusion comes when the members of the church exalt Shembe to the level of God or a prophet in the same level as Jesus Christ (they believe Jesus was a prophet for white peoples) and Mohamed of the Islam faith. Shembe, or one of his descendants who take over from him when he dies (there has been a third generation of leaders so far), is believed to have special supernatural powers by his followers. According to Hexham and Oosthuizen (1996:22), who were Shembe's biographers, nothing is much known about his youth beside that he was born near Escourt in KwaZulu-Natal. He was a travelling evangelist gifted with a 'healing' ministry. Besides founding this indigenous church, Shembe composed Zulu hymns and sacred dances for his church worship services which are conducted in the open field or under trees. He also introduced an annual pilgrimage to Nhlankakazi, a mountain perceived to be holy and the special place of worship is Ekuphakameni (the high place known by the followers as the holy city).

Many African Christians, especially Zulu Christians of all traditions (indigenous, traditional, mainline and or Pentecostal), find it difficult to relate to Shembe's church as fellow Christians. Although they use the Bible as their book, Amanazareth have a very African traditional worldview in their religion. Shembe's legacy has created some controversy among scholars; G.C. Oosthuizen (1996:22), argues that the movement was "a new religion that sees Isaiah Shembe as 'the manifestation of God'". Sundkler (1961:331)

differs from Oosthuizen and sees the ministry of Shembe as the rallying cry for the black people to whom Jehovah is the God of the dispossessed. Sundkler (1961:38) believed that the formation of the AICs was “connected with the desire for emancipation, not only from the political powers, but also from Mission control.

6.4 Why contextualisation is important to missions

Contextualisation is necessary in order for the gospel to be effectively proclaimed across ethno-linguistic and cultural barriers. While at times the conversation is a bit heady and lacking on the practical side, there is a need for missionaries to think critically about these issues and not just take them for granted. Proper contextualisation, when done correctly, prevents us from watering down the gospel in an attempt to be relevant. It also helps us to not force our cultural perspectives on people and so create a barrier to their acceptance of the gospel. In an effort to be relevant and contextual, the prophetic offence of the gospel can be sometimes ignored. The good and positive aspects found in other cultures were emphasised, while the evil or dysfunctional elements were ignored (Whiteman 2005:116). Hiebert (1985:91) points out that the result of this type of contextualisation is relativism. Sadly, this is prevalent today in many churches. In many churches, a lot of importance is given to being relevant than to confronting people and culture in their sin. Preaching is watered down and barely distinguishable from popular psychology and self-help books.

This can be summarized by Hiebert’s (1985:93) comments:

The Bible is seen as divine revelation, not simply as humanly constructed beliefs. In contextualisation the heart of the gospel must be kept as it is encoded in forms that are understood by the people, without making the gospel captive to the contexts.

It is necessary because of the divine revelation given in human contexts. This view is influenced by the incarnation of Jesus and understands that the gospel must be communicated in a cultural context. This is Hiebert’s view and his greatest contribution in the essay. He calls for contextualisation that is 1) informed by the Holy Scriptures 2) Guided by the Holy Spirit and 3) Discerned by the Church (in community).

Avery Willis (1976:148) touched on this in his nine steps toward contextualisation of truth. One problem I see with contextualisation is that some church leaders and missionaries are not yet ready for the task. Before doing the work of contextualisation we should:

- Understand our culture. If theology is an understanding of biblical revelation through our cultural lens, then we must be able to filter our cultural lens to get to the heart of biblical revelation. Unless we understand how our own cultural biases impact our understanding of the gospel and our practices of faith, then we will not be able to adequately contextualise the gospel into a foreign culture.
- Understand the gospel. While Norman Geisler came across a bit grumpy, his voice was needed in that it was really a call to biblical fidelity. We cannot assume that missionaries understand the gospel. As strange as this may sound, it will be explained in the next point.

Without discipleship, contextualisation is void of transformation and bends towards syncretism. Once these prerequisites are met, the work of contextualisation can begin. There were lots of great thoughts about what contextualisation is. Darrell Whiteman (1997:119) agrees with Willis and adds that the gospel affirms most of culture, critiques and confronts some of culture and confronts and transforms all of culture.

6.5 Christian Witness in a Religiously Pluralistic Context

Mouw and Griffion (1993) have described pluralism as a multivalent term and identified three most prominent types of pluralism found in pluralistic societies: a) directional pluralism, which highlights the different ways that perspectives are directed or should be, the former being more descriptive, while the latter being normative and thus valuational; b) associational pluralism, which refers more to the diversity of the political, social, economic and religious structures that govern modern, especially urban, life; and c) contextual pluralism is more or less a quantitative designation for our contemporary consciousness of the manyness of things, leading to the awareness of religious others (Mouw & Griffion 1993:17-18).

The issue of Christian witness among people of other faiths in South Africa and rest of the continent needs to be discussed among missionaries, theologians and the church. Christianity co-exists with people of other faiths in a diverse context made up of different groups of people who practise different religions. The Great Commission mandate “to go and make disciples” (Matthew 28:19) is not given in a vacuum but in this context. The challenge before the church therefore is to define the relationship between the mandate, as

revealed in the Word and the context. But there is a definite tension as we seek to relate the text to the context, and it is in this very tension that the gospel of Christ is proclaimed.

Awareness of the religious diversity in our world presents significant challenges to Christian missions. Religious pluralism says all major religions lead us to the divine. Bosch (1991: 373) suggests that the relationship between Christianity and other religions should be one of dialogue. Firstly, he says that Christians should accept the coexistence of different faiths. This acceptance helps foster the dialogue and give opportunity to witness to people. There would be no dialogue with people of other faiths if Christians resent their presence or the views they hold. Secondly, Bosch states that true dialogue presupposes commitment. Dialogue means witnessing to our deepest convictions, whilst listening to those of our neighbours.

The theology of religions should then form part and parcel of missiology, preparing missionaries and Christians to accept and dialogue with other faiths. Verkuyl (1978:362) encourages a good balance between the theology of religions and missiology by saying:

Theology of religions and missiology, both being branches of theology, also complement each other. If a theologian of religions lacks missionary motivation and perspective, he has actually traded in the real foundation of his discipline for something which provides no basis at all. On the other hand, if a missiologist both in his method and his conclusions fails to take theology of religions into account, he will be blind to what is actually transpiring among human beings and religions...

Although religion is a universal phenomenon, practised by many people in different parts of the world, there is a need to have a common understanding of what is meant by 'religion'. Pratt (2003:3) has defined religion broadly as follows:

Scholars of religion generally agree that the term 'religion' names or denotes a complex set of phenomena comprising such things as publicly observable behaviours; publicly proclaimed beliefs and ethical systems; some of transcendental reference, or acknowledgement of human existence set in a context that is 'more than' or 'transcends' everyday life; institutional arrangements and social structures; openly available, textual or scriptural sources, and so on.

Many people in Africa believe in the existence of a god who is known by various names, a god who is not only regarded as supernatural but also as a creator of the universe. There are a number of rituals, taboos and prayers which were developed by adherents to bolster their faith in their god or gods.

In South Africa, like in the rest of the continent, religion is part and parcel of people. John Mbiti said that wherever African people go, they take their religion with them. The approach to African religion by the church and missions will be slightly different from that of mainstream religions such as Islamic, Hinduism and others. In order to understand and engage with African people's religion, Christians and missionaries will need to understand this.

Ancestors are accorded a special status in African religion; an ancestor is the most senior person in the community. Sometimes in the stories of creation which are told differently by different African peoples, the creator is the great ancestor and other ancestors work very closely to him. Each people group, ethnic group and even clan has creation stories and myths that make an attempt to explain the origin of humanity. Among the Zulu people, and perhaps other Nguni groups, there is a belief in *uHlanga* (the Reed). King Shaka was sometimes addressed as *uHlanga oluphezulu* (a description to almost equal the Most High God but they refer to the Reed). The story of *uhlangu* asserts that humans emerged out of a bed of reeds (Setiloane 1989:4). The Batswana people believe that humanity came out of a hole in the ground (Setiloane 1989:5), and according to Mbiti (1970:161-170; 1991:82-84), creation myths are very similar to the story of creation in Genesis. In his study, he points to the belief that humans were created by God to take care of God's creation, that they were made perfect and that God's intention was for them to live forever.

Today these ancestors still enjoy special treatment as intermediaries between the living and God. They are revered and respected (Setiloane 1989:18), and it is believed that they have easier access to God (Mbiti 1992:68) than ordinary human beings. Another class of people who are highly respected by African are *isangoma* (a diviner), *inyanga* (a herbal healer), and *umthakathi* (a witchdoctor who can work against the community and other mediaries). These are different from the ancestors, they are not the departed who still have influence among the living, but are human beings with special spiritual powers. The diviners are different from ancestors and their function is to connect people with their ancestors and make sure that there is a smooth relationship between the living and the dead by prescribing to people the kind of rituals needed to appease the ancestors. The *zangoma*, (which is a plural word for *isangoma*) officiate in these functions (Pityana 1999:139).

One thing worth noting in the context of African religions is the rite of passage. The rite of passage rituals are performed for an individual from their birth to the ancestral world

(Mbiti 1992:87-152; Magesa 2002:77-159); in other words a person's life is celebrated from conception right after death by rituals marking a different stage in their lives. These rituals and celebrations always include the ancestors since they need to know what is happening in their families' lives.

With regard to religious pluralism, there have been different reactions to this by scholars like John Hick. Hick (1980:1-5) proposed a "new map for the universe of faith". Hick's model represents a pluralistic approach which has not been accepted by other Christian scholars, such as Na of Korea. Hick was a Christian scholar who came from an evangelical background. His encounter with other religions challenged his own thinking and he believed that all religions are designed by God. Hick also believed that all religious traditions, including that of Christianity, were constituted by our partial and fallible human ways of relating to the Eternal One. Hick was the most radical and most controversial of the proponents of a contemporary model for Christian approaches to other faiths, though he retains his personal commitment to Jesus as his Lord (Knitter, 1985:147). Because of Hick's position of being heavily inclined toward the cooperation and co-existence of religions, Na (1991:154) warns that this attitude encourages and advocates religious ecumenism.

Missionaries and theologians should be aware of the tensions between people and communities of different religious convictions and should reflect on the ways they are witnessing for Christ in this multi-religious context. They should give attention to the theology of religions in order to be able to understand other faiths and how they practise their religion. This will help them to contextualise the message in such a way that the people of other faiths do not see it as "Western" religion. Understanding other religions can only help missionaries form and give shape to their faith (Christianity) and evangelise better because they understand the culture, traditions and faiths of other people

In missiology, the issue of the theology of religions is an important but difficult one, also controversial and sometimes divisive. Anderson (1993:200) saw the importance of the theology of religions for missions in the 1990s, and it is still true today. In order to engage in mission effectively with people of other religions, churches need to discover ways of dialoguing with them. True contextualisation cannot take place in isolation, but requires a context from various religious communities. The churches illustrate well the challenges of

contextualisation where multiple ideologies are involved. Musa Dube (1996:125) affirms this:

For today's multi-cultural and multi-faith global village, a mode of reading that allows one to encounter and to acknowledge the strength and weaknesses of our different cultures, and to respectfully learn cross-culturally is imperative.

6.6 Biblical and theological consideration of contextualisation

There are many different theological understandings and explanations of contextualisation. Bosch (1991:421) sees indigenisation as either translation (primarily to do with language) or as inculturation (primarily to do with culture). He further subdivides the socio-economic model of contextualisation into evolutionary (development) or revolutionary (liberation theology). He makes a similar analysis of the different types of contextualisation. Nicholls (1979:69) distinguishes two further ways of doing contextualisation, namely existentially or dogmatically. He says "existentialists relativize the context and the text according to the perspective of the observer" whereas dogmatic contextualisation presupposes a given revelation which transcends culture and is objective and authoritative in its own right. He warns us about being dogmatic about what the gospel will mean in other cultural contexts because we all see things through different sets of lenses provided by the context, and we will see the gospel differently, depending on which lenses we wear. Both text and context are culturally conditioned and our understanding is always to some extent subjective, hence we cannot be dogmatic about everything.

The New Testament from a human point of view is a contextualised document. The authors of the different parts of the Bible had some background of the Old Testament writings and cultural context. The New Testament preachers preached from the text from the Old Testament and applied it to their hearers who were a mixed audience. In the New Testament, we have a pattern of cultural adaptation and contextualisation. Two classic examples in the New Testament are Jesus Christ himself and the apostle Paul.

The Christian doctrine of incarnation is a form of contextualisation. The term 'incarnation' is of Latin origin, and it means 'becoming flesh'. Although the word 'incarnation' is not contained within Scripture, the doctrine of the Incarnation certainly does convey Scriptural truth. In an article *The incarnation of Jesus Christ*, Hanegraaff (Hanegraaff 2009:online) explains the Christian doctrine of incarnation as the Eternal Word, the second person of the Trinity, without diminishing his deity took upon himself a fully human nature. This implies

that a full and undiminished divine nature as well as a full and perfect human nature was united in the historical person of Jesus of Nazareth.. Kato (1975:1217) says that the Son of God, who according to the Bible is God the Son, in human flesh, “condescended to pitch his tent among us to make it possible for us to be redeemed”. John 1:14 is the basis for this doctrine: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.”

Okure (1990:62), using a different term similar to contextualisation, asserts that the “incarnation of Christ constitutes an integral part, a necessary aspect of inculturation”. For Christ, this process consisted of ‘self-emptying’ (Philippians 2:6-11). This self-emptying was not only a display of Christ’s love but, far more importantly, a willingness and intention to bridge the barrier between humanity and divinity (John 1:1-3, 12).

God himself in the person of Christ entered our context in order to make the Father known. Through the incarnation, Christ became a man in order to show mankind how to follow God. He communicated to the people of his day in a common framework and condescended to their level, entering into their experience. He becomes our model for manifesting the evangel (gospel) in an understandable way to those among whom we live. Our personal and community culture becomes a kingdom culture as we manifest the life of those translated from darkness into God’s marvellous light (1 Peter 2:9).

As we study the scriptures, we become convinced that the apostles contextualised the gospel message. Paul strove to communicate the gospel clearly and compellingly both in his speech and his lifestyle. Paul took his audience into consideration in order that he might communicate not only words, but also understandable truth. He embodied and fleshed out the fixed and unchanging gospel content differently when he preached to different peoples with diverse ethnic, cultural, and religious backgrounds.

In Acts 17, Paul was disturbed by the number of idols he saw in Athens (17:16). Paul’s desire to preach the gospel led him to both the synagogue and the market place (17:17). He reasoned with Jews, God-fearing Greeks, and others whom he met at the market place. This was not a usual ministry for Paul since he was reaching three groups of people at the same time. Among those who were interested in what he had to say and were prepared to argue with him were some Epicurean and Stoic philosophers (17:18). Paul’s communication of the gospel was contextualised in order that these three different groups

of people, including Gentiles, could understand the message. But the lesson from Paul's contextualisation in this passage is not only the words he said, but how he said them. Paul first connected with them by commending them for something positive: Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: to an unknown god..." (17:22-23). The Areopagus was a very important place among the Athenians. It was a place of gathering for their ruling council which was the early form of their government. Paul won their hearts and trust by beginning in a positive way and they were softened to listen to what he had to say (Kisau 2006:1331). Paul moved from their ignorance and the idea of an unknown God and began to tell them about God and explained the gospel very clearly to them from verse 24-28:

The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

In 1 Corinthians 9:19-23, Paul shows his passion for souls and his guiding principle:

Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings.

Paul didn't use his rights and freedom but he was flexible and made himself a slave to everyone in order to win them to Christ. He became all things to all men without compromising the truth of the gospel. He demonstrated his willingness to enter other people's lives and share in their circumstances. He did everything for the sake of the gospel (Acts 9:23) and "from a desire to be a partner in the blessings it brings" (Datiri 2006:1388). Paul's example shows how we should do missions and contextualise the

gospel message so that our hearers understand it. Datiri (2006:1388) stated clearly that the recipients of our witnessing must have a sense that we identify with them. This is particularly so when we are seeking to reach groups where we are not known and groups that are likely to be antagonistic to the gospel (Datiri 2006:1388). Thus Paul could confidently proclaim “that God is now declaring to men that all people everywhere should repent” (Acts 17:30 NASB). “All people everywhere” need Christ, but to ignore their history, their religion, their worldview, and their concerns may lead to sincere proclamation without effective communication or reproductive church planting. Walls (1996:8) warns us that there is no one who has “any right to impose in the name of Christ upon one group of Christians a set of assumptions about life determined by another time and place”.

Waldecker in his article *The Synergistic Model: Biblical Contextualisation*, examining the meaning of biblical contextualisation, affirms that the Word and the context both reveal God. The Word (Scriptures) is God’s special revelation while the context involves his natural revelation. Both were designed by God and both have different functions. According to Waldecker, it is important to take both of them seriously in contextualisation. In this model we begin with the Word and asked how it applies to a given context. He illustrated this model which correlates the Scriptures (Word) with the context in the following four step graph:

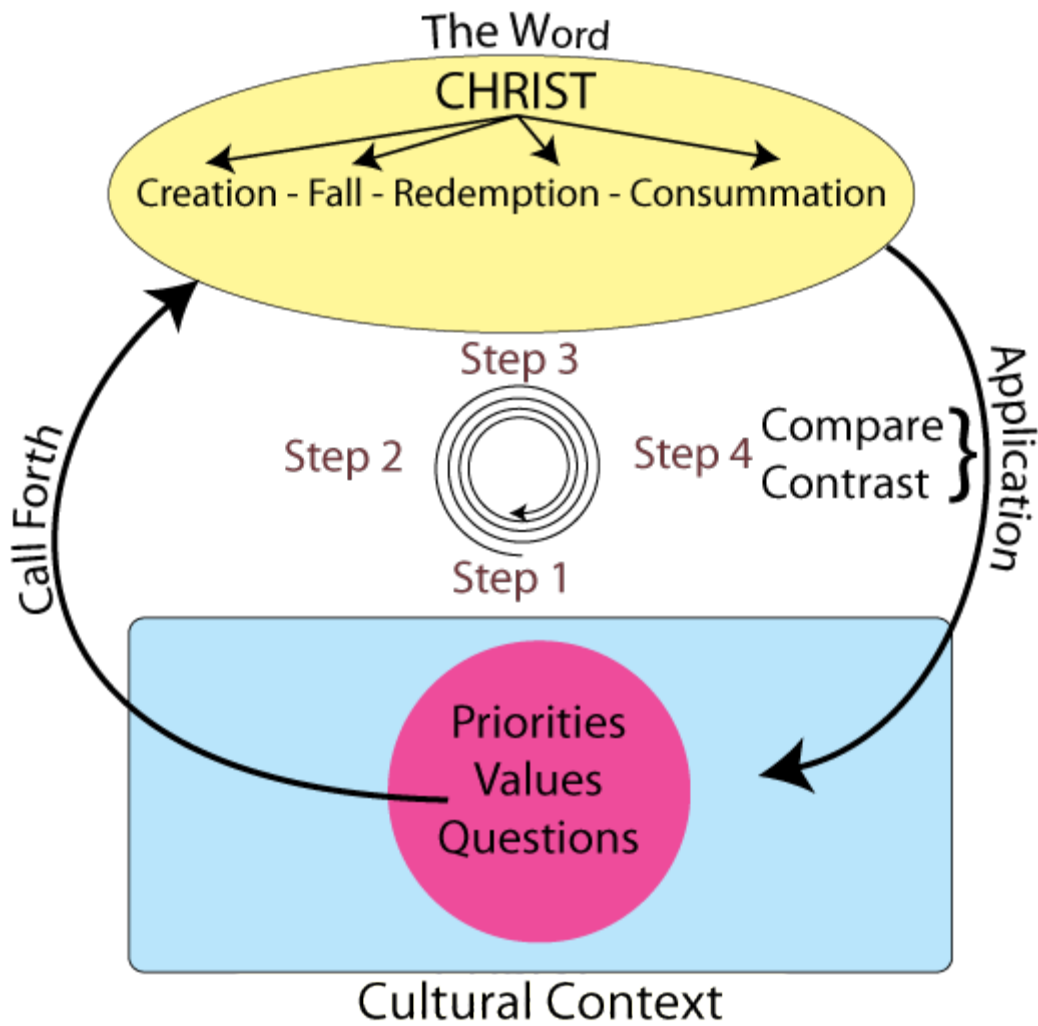


Figure 3 Biblical Contextualisation

1. The four steps describing this model are further explained in the following:
 1. Understanding the context: This involves understanding the priorities, concerns, values and questions of the culture.
 2. Calling forth aspects of Scripture: The second step, as one understands the context, is asking questions about the context: What questions does it call forth from Scripture? What are the burning issues as seen from within the cultural context? What does Scripture have to say about these?
 3. Understanding the called forth aspects of Scripture in the light of the whole: Once you gain new insight into what Scripture is saying, it is important to let Scripture interpret Scripture so you don't misunderstand your new insights. Here we look for major themes that run through Scripture and they all find their fulfilment in Christ. We also look at those things which are important in the context. When you gain new insights from your interaction with a new context, it is

important to see how these insights relate to the major themes of Scripture, and thus to see how they are fulfilled in Christ.

4. Applying Scripture by comparing and contrasting: The fourth step is that of application of your total insight of the scripture to that of the context. He says we do this by comparing and contrasting. For example, identify the heroes of the context. How do they compare with Christ, the hero of the Bible? Do they have anything in common? Is there a reflection – however faint – of the heroism of Christ in the hero of the context? If so, you can show how Christ is concerned about what the cultural hero is concerned about and how Christ goes beyond the cultural hero in dealing with those concerns. At the same time, you should contrast the two stories. To the extent that the cultural story promotes any kind of idolatry, show how Christ, while fulfilling the concerns of the cultural hero, also challenges and condemns cultural idolatry.

According to the synergistic model, both missionaries and local leaders are typically more affected by their culture than they realise. This means that no one from either culture is in a privileged position to easily identify the cultural idols of the other culture. It is in the process of working together side by side in the ministry, asking questions, and looking together at Scripture that one can become aware of his or her cultural idols. Missionary teams from the same cultural context, though valuable in other ways, can be impediments to understanding the new context. (Waldecker 2012:online).

Biblically, the contextualisation of Christianity is not simply to be the passing on of a product that has been developed once for all in Europe or America. It is rather the imitating of the process that the early apostles went through (Kraft 1999:389). It is about emphasizing the importance of and identifying the heart of the gospel in the scriptures without discarding the positive elements of a culture as a result of the experience of conversion. According to Geisler (1952:142), contextualisation “must be evaluated by the scriptures and the accepted tenets of the Christian faith”.

6.7 Contextualisation in missions

The church must recognize that churches reflect culture for good or for ill. Individual cultural context must never become the sole model for gospel dress. As missionaries are brought face-to-face with uncomfortable differences, they should allow engaging with their recipient in healthy manner. Missionary effectiveness is largely determined by the

missionaries' living out of the servant model. One of the missionaries' primary goals is to elevate national churches and leaders (Goff, 1998:334). To do this, they must take on the role of being an enabler, or a catalyst force, to edify and strengthen the abilities of the national partners.

Unless a missionary takes on the roles of mentor and servant leader, he or she might not be able to have the desired impact that will help the national leaders to be equal partners. Missionaries should allow growth in areas such as church planting, administration and discipling new believers. As servant leaders, they should demonstrate having the mind of Christ toward those without Christ so that they 'lead more like Jesus and lead more to Jesus (Ford, 1989:9).

Close to the end of his book, Bosch (1991:367) wrote about the contextualisation of the gospel, specifically in the West. He argues that most missionaries had done a fairly decent job of contextualizing the gospel in the third world countries where they work, but that it seems as if the same may not apply to the West.

Bosch argues that, "The Christian faith never existed except as translated into culture." However, it is the dynamics of this process that have always created a problem for the church. This process appears to be a two-edged sword; on the one hand, it might lead to a transformation of culture, and, on the other, to a distortion of Christianity. This is observed by Bosch (1991:291) when he quotes Eugene Smith, and remarks that the relationship between culture and Christianity has been one of the major compromises of the Christian mission.

If a missionary is not aware of his own cultural inclinations he may be found presenting his culture in addition to, or rather than, the Gospel of God's grace. He must not mistakenly promote his culture but must learn to distinguish between the essence of the Gospel and his culture. The missionary also must not reduce, mix (syncretize), or compromise the Gospel. Paul became all things to all men, in order that he might win the more, but he never altered the Gospel to do so.

We may cherish sameness and value conformity, but as a pilgrim people we must be willing to learn. Contextualisation does not imply the accommodating acceptance of all cultures and their cultural expressions on an equal level. It does not demand the validation of all cultural practices in the name of diversity or tolerance. Above all and every culture,

the Bible judges and transforms culture and enculturates truth seekers into a new culture, transferred into the Kingdom of God's dear Son. We cannot deny what we are by virtue of birth or geography.

Contextualisation has been a principle hotly debated and sometimes little understood, and it should not be confused with "indigenisation". "Indigenisation" assumes that the gospel message and Christian theology are the same in all cultures and contexts, and tends to relate the Christian message to traditional cultures. "Contextualisation", on the other hand, assumes that every theology is influenced by its particular context, and must be so to be relevant. It relates the Christian message to all contexts and cultures, especially including those undergoing rapid social change.

6.8 Summary

The above discussion only concerned the internal and theological discussion of contextualisation. It was mentioned above that contextualisation is a very broad subject and there are many aspects to it. In missions, missionaries are expected to contextualise so that they understand the culture and understand how the communication pattern in that culture. The local leaders are also expected to contextualise so that their ministry permeate the context. One of the aspects of contextualisation is the language. Many organisations encourage their workers to be fluent in the language of the receiving culture. Studying the language has helped also in translating the scriptures. Translating the scriptures into other languages is complex and difficult; it calls for good preparation and training on the part of the translators. They should have a good grasp of biblical languages and the language of the local people, otherwise the translation could lose the meaning and invalidate the whole effort. Smally (1991:35) says the whole purpose for translating the scriptures into another's common language is so that he or she can understand it. It is not possible to discuss all aspects of contextualisation but it is important to touch very briefly on the external form of contextualisation. There are three examples of this contextualisation, these are: language, food and dress code.

Language

It is very important that as part of orientation of the receiving culture, the missionary undergoes a language learning and culture of the target people group. Unless missionaries communicate well with the people they are serving and learn the culture, it could be very difficult for them to contextualise. With most ethnic groups, when outsiders take the time

to understand the local language, it is regarded as respect for and a compliment to the culture. Expertise in the language of the target group also enables a missionary to avoid committing offence.

Food

It is not always easy to give up one's food for the food of the receiving culture. Contextualisation involves adopting the way people do things in their culture. Eating food of the target group is not compulsory or binding but it would be very difficult for a missionary to settle well within the community if it is perceived that he or she doesn't eat the food of the local people. This can be misconstrued as racist and the locals could easily "switch on" their cultural screen and block the missionary from penetrating the culture. It is not necessary for a missionary to give up his or her food and eating habits but if he or she does, it is greatly appreciated. Missionaries are to be polite and tactful with the locals in the matter of foods. Rejecting food in many communities, especially the African people, can be regarded as a rejection of friendship and that can damage good relationships.

Dress code

Depending on where the missionary is serving, he or she is encouraged to wear the local dress and to show respect for it. In South Africa, the dress code in the cities is no longer an issue but in the townships and villages, missionaries should learn what it is expected of them. In African traditional communities and in Muslim contexts, it is vital for women to wear clothes that cover their bodies completely and wear head scarves.

What has been discussed so far leads to the consideration of the extent to which the context itself might influence what we say about the gospel, and some will claim that the 'meaning' of the gospel will change according to the context in which we want it to be 'relevant'. This process is explored by Bevens and Schroeder (2004), who argue that it is possible to hold together the universality, and particularity of the gospel, by maintaining our hold on the constants of the faith while at the same time recognising that those constants will take on a different 'shape' depending on the context:

The church's mission has been lived out in the concrete circumstances of particular contexts but also infidelity to the constants of the gospel and the church's rich and diverse traditions of theology, liturgical practice and Christian life (Bevens & Schroeder, 2004:397).

It means that the church's mission has to be dialogical, since it has to engage the context in a conversation about how it understands the gospel. The gospel will sound different in different contexts, which will bring to light different dimensions of its meaning. The gospel will speak differently to each context as the context views it through the lenses of its own concerns. The church must therefore listen to those concerns and understand how the context is viewing the gospel before it makes any proclamation. Church and context are therefore in dialogue about what the gospel means to that context. The role of the cross-cultural missionary was to ensure that a church became self-governing, self-supporting and self-propagating.

A correct contextualisation would bring hope that theological errors made by the missionaries due to ignorance of the African context, religion and culture, the Church in Africa will be better equipped and would be able to identify themselves as African Christians without compromising the gospel of Jesus Christ.

From the consultation of the 'International Missionary Conference' (IMC), an emphasis was made that a church is a church, whether it is an indigenous church, young or old, in the East or in the West, is a church, and the church is rooted in obedience to Christ. When contextualisation is encouraged, the church uses forms of thought and modes of action natural and familiar in its own environment (IMC 1939:26). Kato (1975:217), one of the pioneers in African Christian leadership development and missions, expressed the urgency of contextualisation in the following words:

We understand the term to mean making concepts or ideals relevant in a given situation... Since the Gospel message is inspired but the mode of its expression is not, contextualisation of the modes of expression is not only right but necessary.

One of the best contemporary examples of African contextualisation in a non-African society is provided by the Embassy of God church in Kiev, Ukraine. Nigerian Pastor Sunday Adelijah established the church in 1994 and the church has since emerged to become the largest in Europe. What is different about this African-led church is that 90% of its membership is indigenous to the Ukraine. In his 2004 article on the church, J. Kwabena Asamoah-Gyadu, notes how Adelijah clearly attributes his success in ministering to Ukrainians as being a result of the direction of the Lord and the intervention of the Spirit in supernatural ways.

The role of the Holy Spirit in the process of contextualisation must be recognized and affirmed. Indeed, when considering the instance related in Acts 15, it is enlightening to note that in rendering their advice and direction to the gentile believers at Antioch, the leaders preface that direction by stating that “for it has seemed good to the Spirit and to us” (Acts 15:28). In this biblical instance we see that the role of the Holy Spirit is central in the ministry of contextualisation.

6.9 Conclusion

The concept of *ubuntu* and contextualisation

In order to adequately deal with contextualisation for the African context which South Africa is part of, there are two concepts that are vital for the church and Christian leadership to wrestle with: *decolonialization* and the concept of *ubuntu*. The late Nigerian Professor Chinua Achebe (1984:9) describes the failure to decolonise by pointing at African leaders’ bad behaviour which does not help Africa. He says:

One of the commonest manifestations of under-development is a tendency among the ruling elite to live in a world of make-believe and unrealistic expectations. This is the cargo cult mentality that anthropologists sometimes speak about - a belief by backward people that someday, without any exertion whatsoever on their own part, a fairy ship will dock in their harbour laden with every goody they have always dreamed of possessing.

Shutte (1990:46), a philosophy professor citing a well-known African proverb *umuntu ngumuntu ngabantu*, writes:

This (proverb) is the Xhosa expression of a notion that is common to all African languages and traditional cultures... (It) is concerned both with the peculiar interdependence of persons on others for the exercise, development and fulfilment of their powers that is recognised in African traditional thought, and also with the understanding of what it is to be a person that underlies this.

There are many ways to describe *ubuntu*. It is a way of life, and a moral and ethical ideal important to the lives of many people living throughout Africa. One way to think about *ubuntu* is found in this famous proverb which is found in many languages in Africa and which in Zulu says *umuntu ngumuntu ngabantu*. These proverbs which literally mean “a person is a person because of other people” suggest that a person cannot survive without other people in the community. John S. Mbiti (1969 and 1992), for example, believes that

the individual has little latitude for self-determination outside the context of the traditional African family and community. He writes:

Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: 'I am, because we are; and since we are, therefore I am.' This is a cardinal point in the understanding of the African view of man (1969:109).

The concept of *ubuntu* is practised and lived by African Diasporas; Makgoba (1997:197) argues that throughout the African Diaspora peoples of African descent:

...are linked by shared values that are fundamental features of African identity and culture. These, for example, include hospitality, friendliness, the consensus and common framework-seeking principle, *ubuntu*, and the emphasis on community rather than on the individual. These features typically underpin the variations of African culture and identity everywhere.

In similar respect, The Constitutional Court of South Africa beautifully described the spirit of *ubuntu* in one of its decisions, stating:

In South Africa, the culture of *ubuntu* is the capacity to express compassion, justice, reciprocity, dignity, harmony and humanity in the interests of building, maintaining and strengthening the community. Ubuntu speaks to our interconnectedness, our common humanity and the responsibility to each that flows from our connection. This in turn must be interpreted to mean that in the establishment of our constitutional values we must not allow urbanisation and the accumulation of wealth and material possessions to rob us of our warmth, hospitality and genuine interests in each other as human beings. Ubuntu is a culture which places some emphasis on the commonality and on the interdependence of the members of the community. It recognises a person's status as a human being, entitled to unconditional respect, dignity, value and acceptance from the members of the community that such a person may be a part of. In South Africa, *ubuntu* must become a notion with particular resonance in the building of our constitutional democracy.

The church in South Africa, and particularly the missionaries, can play a big role in fostering restoration and healing to disintegrated and broken relationships within the people of South Africa. South African history leaves a gaping wound in the social bond due to first colonialism and later by *apartheid*. Violence, corruption and other criminal activities continue to exist in South Africa even under the current government. The concept of *ubuntu*, which is very biblical and similar to the bible teachings such as the well-known parable of the Good Samaritan in Luke 10:25-29, could help close the wound.

Contextualisation as a tool of practising theology in Africa focuses principally on making the essence of Christianity relevant and understood within the context (Ogiozee 2009:83). The message of missionaries is communicated to people who have not heard or accepted news about Jesus Christ. They proclaim a new way of life and those who believe it are integrated into a new community of Jesus Christ (Schnabel 2008:28).

CHAPTER 7 ON-GOING RELEVANCE OF JESUS CHRIST IN MISSIONS IN SOUTH AFRICA

7.1 Introduction

Missiological discourse in South Africa should be realistic and honest within the context in which the church and missions find themselves. After 1994, the freedom of religion, the influx of foreign nationals and the internal movement of people mainly from rural South Africa to the cities opened up new opportunities for missions in South Africa. It seems odd to talk about the relevance of Jesus Christ in missions in South Africa today, but considering the political changes and influences brought by the changes in the world such as globalisation and urbanisation, the church in its missionary work should make sure of the on-going relevance of Jesus Christ in missions. This discourse is located within the ambit of a religiously pluralistic and an economical tension where the majority of the people still live in poverty and the level of unemployment is very high. Christian mission is rooted in God through Jesus Christ and should be active in the world without denying its context.

Missions are not new to South Africa; it has been a receiving and sending country since the beginning of Christianity in South Africa. It is one of the very early pioneers of sending in missions through the Cape General Mission, which spread from the Cape to many parts of Southern Africa, spread by planting churches in South Africa, Swaziland and Zimbabwe, Malawi and other parts of Southern Africa. Because of this spread and growth, the Cape General Mission changed its name and it became known as the South Africa General Mission (SAGM). The name changed again when it spread to many other parts of Africa and SAGM then became known as the Africa Evangelical Fellowship (AEF). Today this mission organisation is known as SIM SA (Serving in Missions) which is part of an international and interdenominational organisation. SIM, which is an amalgamation of a number of missions, has roots in different parts of the globe, one of which is South Africa. SIM SA¹³ both sends missionaries from South Africa to many different parts of the world and also receives missionaries from different parts of the world to South Africa. AIM (Africa Inland Mission) originated in North America but later began its sending function

¹³ Traditional missions were from Western countries; this means that churches from the west have been the sending churches. The third world countries have been the receiving regions of missions. For SIM SA, South Africa enjoys recruiting and sending of missionaries from South Africa to other parts of the world, including South Africa, but it also enjoys the privileged of receiving missionaries from different parts of the world to its shores.

from South Africa as well. There are many other mission agencies that saw South Africa as a good base from which to send out missionaries. Missions and missionaries are therefore not a new phenomenon in South Africa.

7.2 South Africa is also known for receiving Christians from other countries:

On December 31, 1687, a large number of the first organised group of Huguenots set sail from the Netherlands to the Cape of Good Hope. This emigration to the Cape was encouraged and subsidized by the Dutch East India Company who was looking for labourers for their post at the Cape. The Huguenots provided good labour since some of them were skilled craftsmen and experienced farmers, and their religious beliefs was the same as that of the Dutch East India Company. There were quite a few arrivals of Huguenots before 1687 and up to the early part of the 1800s (Viljoen [s.d.]:online). The Huguenots had fled France because of the revocation of the Edict of Nantes, which granted religious toleration of Protestants and those who held to Protestant faith were no longer protected from persecution and harsh treatment. In 1706, the subsidized immigration was stopped (Weiss 1854:136), although a small number continued to arrive beyond this time. The Huguenots applied themselves mainly to agriculture, cultivating wheat which supplied the bread for the Colony and on sheep farming. They developed their farming enterprise later to include farming of grapes and making of wine.

At the beginning of the 1790s, there was an enormous upsurge in support and enthusiasm for missions among Protestants in Europe and North America associated with the evangelical revival and postmillennialism. A host of new Protestant mission societies were created. The tide of missions spread out to various parts of the globe, but Africa was one of the main focus points of this tide. In the late 1730s, the Moravian Brethren were the first to send missionaries to South Africa. Georg Schmidt came to the Cape in 1737. In 1738, he went to Baviaanskloof ¹⁴(Ravine of the Baboons) which was later renamed Genadendal¹⁵ (Valley of Grace), about 100 km from Cape Town to bring the gospel to the Khoi people of the area (Wedepohl, 2012: 25). George Schmidt, the only team member who survived, had made converts before he left South Africa. In 1792, a new party of Moravian missionaries arrived and founded a mission at Genadendal near Cape Town.

¹⁴ The meaning of Baviaanskloof is the Ravine of Baboons (Wedepohl 2012:25)

¹⁵ Genadendal means the Valley of (God) Grace (Wedepohl 2012:25)

Missions in Africa were highly successful during the eighteenth century and saw the founding of many Evangelical mission organisations. Some key missionary organisations founded during this period include: Society for the Propagation of the Gospel in Foreign Parts (1701), Moravians (1732), London Missionary Society (1795), the Church Missionary Society (1799), American Board Missions (1810), Wesleyan Missionary Society (1813), Paris Evangelical Missionary Society (1822), Berlin Missionary Society (1824), Rhenish Missionary Society (1828), Hermansburg Missionary Society (1849), and Finish Missions (1870) (Wedepohl 2012: 25).

Some of the key missionaries during this time were the Moravians, and Robert Moffat and David Livingstone of the London Missionary Society (Wedepohl 2012: 25).

There were many other great missionary pioneers in Africa, but probably the best known was David Livingstone (1813-1873) of the London Missionary Society, who travelled to many parts of southern Africa and reached many people for Christ.

Livingstone may not have won many converts but he played a very important role in missions in Africa. He fought and led campaigns against the slave trade; he also became a great explorer, opening up Africa for the Western imperial powers. He was involved with the opening up of the Southern, Central and East Africa for the later missionaries who came after him. He was also a strong believer that if commerce came to Africa, it would be of great benefit to the people of Africa who could sell their produce to others (Wedepohl 2012: 29).

South Africa received many other mission organisations and later began to send missionaries to different people groups in South Africa and beyond, so that it eventually became a sending country itself¹⁶.

7.3 South Africa and its Context

Although missions are not new to South Africa, there has been much transformation that has had an impact on the country and in the church. In order for the church and Christianity in South Africa to exhibit the Christ centredness in missions, the context needs to be

¹⁶ In Chapter 5 the history of SIM was discussed and one of the roots of SIM was Cape General Mission which, after it had grown to the whole country, changed the name to SAGM and later Africa Evangelical Fellowship

understood in the light of these changes. In order to have a clear perspective on the context of South Africa, this section will look very briefly at the following:

South Africa is a country in Africa and needs to be understood in that perspective. In his contribution to the *Missiological Education for the 21st Century*, Tite Tiénou (1996:93) began his article *The Training of Missiologists for an African Context* by raising the question: What is Africa?. In answering this question, he quotes White and Morrow: Africa, from the media point of view, is seen as the continent of “coups, the starving refugees, the monumentally mismanaged governments, the ugly dictatorships” (White 1992:52). Morrow (1992:40) completes this depressing picture by saying: “Nowhere is there a continent more miserable”. This is how Africa is seen by Africans¹⁷ themselves and those from other continents. It has seen a plethora of adventurers, philanthropists, and religious people coming and going. Africa has been seen as the deepest, darkest and most heathen continent. Africa is not only known by this gloomy picture painted by the media. On the contrary, it is a continent of people, warm people. Achebe (1989:335) refers to it as a “continent of people...not some strange beings that demand a special kind of treatment. It is a continent with a lot of wealth and experience. Some great biblical events have taken place in this continent. The nation of Israel found refuge in it. When Jesus Christ was a baby and King Herod wanted to put him to death, he and his parents found refuge in Africa and the early church became very strong in Africa.

Africa is a continent that is experiencing Christian growth in the midst of all the struggles that she is facing. Although she lacks the resources to do so, Africa has taken the gospel to other parts of the world.

Makgoba (1997:205) gives another perspective of how Africa is perceived and known by non-Africans. He says:

Knowledge about African people is always political, useful in maintaining intellectual neo-colonialism, propagates Western culture, helps generate and perpetuate an inferiority complex (in Africans), fosters individualism amongst Africans, disrupts organisation and unity in the (African) community because there is inherent fear of a united, organised Afrocentric community, or a combination of all of the above. In short, we are (regarded to be) a people who can only succeed, realise our potential and destiny by being controlled, policed, nursed and guided by Europeans. We are (therefore) incapable of being masters of our own destiny.

¹⁷ The word African in this study refers to all who were born in this continent whether Caucasians or those from indigenous heritage.

Population groups in South Africa

According to Statistics South Africa's (Stats SA) Census 2011 results released in October 2012, there are 51.8 million people living in South Africa, of whom 79.2% are African, 8.9% Coloured (people of mixed origin through interbreeding of settlers, slaves and the indigenous people), 2.5% Indian and 8.9% White. Approximately 51.3% of the population is female. 29% of the population is aged younger than 15 years and approximately 5% is 60 years or older. Of those younger than 15 years, approximately 3 279 519 million live in KwaZulu-Natal and 2 908 931 million live in Gauteng (South Africa. South African Government Information 2013:online). The South African population consists of the Nguni (comprising the Zulu, Xhosa, Ndebele and Swazi people); Sotho-Tswana, who include the Southern, Northern and Western Sotho (Tswana people); Tsonga; Venda; Afrikaners; English; Colored people; Indian people; and those who have immigrated to South Africa from the rest of Africa, Europe and Asia and who maintain a strong cultural identity. Members of the Khoi and the San also live in South Africa (South African government Information (South Africa. South African Government Information 2013:online).

According to the Constitution, everyone has the right to freedom of conscience, religion, thought, belief and opinion. Almost 80% of South Africa's population follows the Christian faith. Other major religious groups are the Hindus, Muslims, Jews and Buddhists. There is a small fraction of South Africa's population who do not belong to any of the major religions, but regard themselves as traditionalists or have no specific religious affiliation.

South African history

Mfecane

South African history has been dominated by skirmishes and conflicts between several diverse tribal groups. One of these was caused by the rise of King Shaka to power and in later 20th century by political reasons. The Sotho word *difaqane*, or, to give it its Nguni equivalent *mfecane*, means, literally, 'the scattering of the people'. It represents a period in the history of southern Africa, between 1822 and 1837 which saw massive population shifts, the depopulation of large tracts of land, widespread hardship and famine and the emergence of centralised forms of government over many parts of the sub-continent. It also coincided with the large scale of incoming of migrant Dutch farmers into the southern

African interior, an increase in European missionary efforts, an acceleration of British military involvement in the affairs of the region and a rise in the entrepreneurial activities of white traders and merchants. The Mfecane therefore was a time of transition which was to transform the whole nature of rural tribal society and pave the way for changes in the region's economy and system of government.

Colonization of South Africa

There were many European expeditions that were part of the long history of the Cape Colony, which led to the continuous and wide ranging colonization of South Africa. These includes settlements from Britain, Netherlands and India. Jan van Riebeeck landed at the Cape in April 1652 and set up a refreshment station and fortifications for his company, the Dutch East India Company, which was known as VOC in Dutch. The VOC did not want to colonise the Cape but rather needed labour. They allowed Dutch nationals to settle in the Cape and provide labour for the company. The Dutch nationals started acquiring some land where they planted vegetables for the company and for other workers. Over the years, they expanded to the east and north of the land which was previously inhabited by the indigenous people.

End of *apartheid*

The rise of *apartheid* in 1948 was a very complex issue for South Africa. Some people trace *apartheid* to the development of trade by Cecil Rhodes, which would have relied on black cheap labour, while other scholars trace it back to the earlier racial prejudices and policies imposed by the Dutch and British settlers. *apartheid* restricted the lives of black South Africans and in 1994 South Africa went through a change in the system of government which was representative of all people of South Africa. Activists fought for most of the last century before they succeeded in their struggle to abolish *apartheid* and extend democracy to the country's entire population. With increasing local and international opposition to *apartheid* in the 1980s, including an armed struggle, widespread civil unrest, economic and cultural sanctions by the international community, and pressure from the anti- *apartheid* movement around the world, Nelson Mandela was released from prison and liberation movements were unbanned. 1994 ushered in a new dispensation in South Africa whereby the entire adult population exercised their right as citizens to vote, resulting in the ANC becoming the ruling party.

The current situation

The legacy of the past will continue for a long time. Social disparity persists as an on-going challenge caused by the long years of suppression and division, unequal opportunities in employment and in education, limited job experience and lack of economic opportunities for the country's majority black population. The long years of disparity started many years ago when the first settlers came to South Africa. They had a different economic system; the indigenous people were hunters and gatherers and herders of cattle. They didn't have an organised labour system where people were employed to work a certain number of hours or days and paid a salary. There was also a slave system, many of whom were imported from the Dutch East Indies, which provided labour for the farmers.

The *apartheid* era also produced divisions among the people of South Africa through colour and tribal lines. Different political freedom organisations sprang up to fight against *apartheid*. In 1994, the *apartheid* policy was abolished, but the plight of the poor continues. South Africa has seen a spate of protests by people unhappy with their living conditions, wages and the slow rate of service delivery from local, provincial and national authorities. Interestingly, the new challenges are not based on colour, but on people who are not happy with the current situation and the current government. There is an increasing elite of black business people, and the gap between the "haves and the have nots" is widening rather than closing. Corruption among high ranking officials is a concern as is the HIV/AIDS pandemic and the grave abuse that is visited on mainly children, the youth and women. It is this context, to mention a few things, that missiological thinking and Christ centeredness needs to take place in South Africa.

7.4 The Role of Missions and Missionaries in South Africa

The story of the work of missions and missionaries in South Africa is the story of people who left the comforts of their homes to come to a foreign continent with the message of hope by preaching the gospel of Jesus Christ, and they have made huge impact on Africa. Some did however, contribute to the conquest and colonization of Africa in the late 19th century (see Chapter 3). Dube (1891:35) says that, in South Africa, missionaries played an important and complicated role in shaping the social and political face of a positive South Africa. They had both positive and negative effects throughout the history. Yusufu Turaki, a Nigerian theologian, adds his voice on the missionaries in Africa:

Christian missions have done more to bring about social, religious, and human development and change than any other human agent in Africa south of the Sahara ...they made substantial contributions to nation-state building and to modernizing African societies (Footprints.com. [s.d]:online)

John Langalibalele Dube (1871-1946) is one of the important figures in the history of South African who was a fine product of missionary work in South Africa. He led a public life as an educator, a writer, a newspaper editor and a civil rights leader. He was the co-founder of the Zulu newspaper *Ilanga Lase Natal* in 1906 (Kreniske 2004a:online).. Dube is also named as the first president of the African National Congress. He himself worked as a missionary and a minister in a Congregational Church.

Missionaries often created a complex network of links for their students back in their homelands. Dube had an opportunity to visit America through these links, and others such as James Dwane, Mokone Mangena, and many others who were also given opportunities to visit overseas. Through these visits the networks were broadened and extended. Missionaries, through their education and teachings, provided a Christian moral code for Africans which later armed them to combat the racist laws and practices. Missionary educators also included in their biblical teachings lessons on private property, inherent equality, and social justice.

Dube, according to Walshe (1971:13), followed the steps of missionaries who sought to train Africans as skilled labourers in domestic work, as storemen, as skilled craftsmen and on farms, and progressed and expanded his expectations to train an elite group of students potentially ready for university. Dube's dream was that the Ohlange Institute would produce strong leadership that was much desired among African people. He spread his wealth of knowledge, helping to increase the number of educated indigenous people (Student File-John Dube, Alumni Records O.C.A. A fundraising pamphlet for the Ohlange Institute (Kreniske 2004b:online).

It was the educated elite such as Dube and others who used the teachings of the Bible as a tool of justice. These men understood the way in which much of the colonial behaviour was inconsistent with Christian values, and their mission education equipped them with the tools to vocalize these criticisms of its hypocritical nature.

Christian missions have made a huge impact on history and society. In addition to establishing Christian communities, they pioneered medical and health services. Missions

have led the way in founding schools, colleges, seminaries and universities as well as promoting adult literacy education.

The missionary presence served as a good influence on the indigenous people of Southern Africa and their teachings served to break down many barriers between Africans of different tribes. Their influence and teachings also served to minimise the power of witchdoctors, who were crippling people with fear of evil spirits and spells.

There also are misgivings and even outrage at missionaries who served their colonial powers. Some black Africans believe that missionaries brought the Bible and taught people how to pray. While their eyes were closed in prayer, their land was taken away from them.

7.5 Christological missiology and the mission of Jesus Christ

Although terms were discussed and defined in Chapter 2, the term ‘Christological Missiology’ needs to be further clarified here. Christological is a relational adjective pertaining to Christology. An adjective is a ‘describing’ word, and its main role is to qualify a noun, which in this case is the word missiology. Christology, as mentioned earlier, is a branch of Christian theology concerned with the person and attributes and deeds of Christ. On the other hand, missiology is defined as the discipline that concerns itself with the science of mission. A Christological missiology, then, is a missiology that seeks to help the church to be Christ-centred in its mission. For the church on the other hand, in its theological sense, ecclesiology deals with the church’s origin, its relationship to Jesus, its role in salvation, its discipline, its destiny, and its leadership. The roots of the word ‘ecclesiology’ come from two Greek words (ἐκκλησίᾱ¹⁸ and λογία¹⁹) which also happen to be found in Latin; it is a term used in the combined names of sciences or bodies of knowledge (Rivington 1837:218).

Christological missiology focuses on aspects of the Person and Work of Jesus Christ which are central to the mission he fulfilled, by the ordination of the Father, in the power of the Spirit. Christology is relevant to the mission of the church because the church is called to express and extend the mission of Christ; his mission is now the church’s mission.

What is the relationship between Christology, Trinity and Ecclesiology in missiology? The Trinity is defined as one God who exists in three eternal, simultaneous, and distinct

¹⁸*Ecclesia* meaning assembly, congregation or church.

¹⁹*Logia* which could mean words, knowledge, or logic.

persons known as the Father, the Son, and the Holy Spirit. (Slick 2013:online; Galatians 4:4-7). Missiology is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence. Redemption is the work of Jesus Christ who died on the cross for the world. Jesus speaks in the Gospel of John of the role the Holy Spirit would play, and in many other scriptures the essential role of the Holy Spirit is revealed in bringing Jesus' mission to completion in the church and in all creation (Acts 1:8, Romans 8). Jesus Christ is the founder of the church. He is the leader and the one who builds it. In Matthew 16:18 Jesus says: "... I will build my church, and the gates of hell shall not prevail against it". He is the foundation of the church and its cornerstone: "For no one can lay a foundation other than that which is laid, which is Jesus Christ" (I Corinthians. 3:11). Jesus Christ is not only the leader of the church, but he is the head, which means all is joined to him (Ephesians 4:16) and God the Father has made him to be the head over all things.

Unfortunately space does not allow to explore every passage of scripture that explores Jesus' person and mission. The following is a selection from the gospel writers and Paul:

7.5.1 Matthew's portrait of Jesus

The Gospel according to Matthew accepts and uses the main Christological titles also found in Mark's gospel. These titles include Christ or Messiah, Son of God, Son of Man, Rabbi, and Teacher. But Matthew adds new titles and new aspects of Jesus' identity which are different from those of Mark. He begins his gospel by identifying Jesus as "the son of David, the son of Abraham" (1:1). By doing this Matthew is indicating that Jesus comes from both the Davidic royal line and the Abrahamic line, both of which imply a Jewish heritage. Matthew gives a variety of other titles, including Emmanuel, Saviour, Prophet, and King of the Jews.

Although Matthew is convinced that Jesus is Lord and he has to be worshipped, he seems to espouse a "low Christology", which enables Jesus to relate to the disciples in such a way that they identify with him. Jesus is a teacher and his disciples are his students who follow him closely, learn what he is doing and do it. Jesus is the Emmanuel (Matthew 1:23) which means God was with his people and he promises to be with them to the end of the age. Matthew reports at the end of his gospel that when Jesus' disciples saw him, they worshipped. He then commissioned them, saying to them:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:18-20).

Jesus, in Matthew 28, is the risen Lord who has all authority both in heaven and on earth. For Matthew, the missionary discipleship happens between these two emphases: the risen Lord who is ever present with his disciples and the Lord who is supreme and has power on heaven and on earth. Matthew identifies Jesus as at the centre of the Gospel:

When Jesus came to the region of Caesarea Philippi, he asked his disciples, who do people say the Son of man is? They replied, some say John the Baptist; others say Elijah; and still others; Jeremiah or one of the prophets. What about you? He asked. Who do you say I am? Simon Peter answered, 'you are the Messiah, the Son of the living God.' Jesus replied, 'blessed are you Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of hades will not overcome it (Matthew 16:13-18; see also Acts 4:12).

7.5.2 Mark's view of Jesus

Although Mark is believed to be the primary source used by other gospels, he uses titles that are common right through the New Testament: the Christ; Son of God, Son of Man, Teacher, Rabbi, Prophet, Lord, King, Son of David. He does, however, place a slightly different emphasis on the others in the way he refers to Christ. He identified Jesus in the following way:

The carpenter and the son of Mary:

In a single verse (6:3), Mark reports people asking “‘isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?’ And they took offense at him.” It is worth noting here what Mark is not saying; he is not saying that Jesus is never called "son of Joseph" or "son of the carpenter" nor is Joseph or any earthly father of Jesus ever mentioned. It is clear that Mark’s passion was to let people know Jesus and his Gospel.

Jesus of Nazareth:

Jesus is identified as of Nazareth by different characters in Mark:

In Chapter 1:9, Mark says: “At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan.”

A man with an unclean spirit in 1:24 says: “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

Bartimaeus, in 10:47, when he heard that it was Jesus of Nazareth, began to shout out and say, “Jesus, Son of David, have mercy on me!”

A girl in the high priest’s courtyard in 14:67, “...when she saw Peter warming himself, stared at him and said, ‘You also were with Jesus, the man from Nazareth’”. A young man told the women at the empty tomb in 16:6, “Don’t be alarmed, you are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.”

The reign of God

Mark highlights the preaching and teaching of Jesus as that of the reign of God and with authority:

1:14-15: The time has come, he said: The kingdom of God is near. Repent and believe the good news!

4:11: He told them: The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables.

4:26-29: This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain – first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.

4:30: What shall we say the kingdom of God is like, or what parable shall we use to describe it?

9:1: And he said to them, I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power.

9:43, 45, and 47: If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is

better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell...

10:14-15: Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.

10:23-25: How hard it will be for those who have wealth to enter the kingdom of God! And the disciples were perplexed at these words. But Jesus said to them again, Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.

12:34: You are not far from the kingdom of God. After that no one dared to ask him any question.

14:25: Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

15:43: Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

Jesus Acts with Authority

Jesus teaches, forgives, and performs exorcisms, healings and other miracles:

In Capernaum Jesus “taught them as one having authority”: And they were all amazed, so that they questioned among themselves, saying: “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.” (1:27), in 2:10-11 Jesus told them about his authority to forgive sins, his authority over Sabbath 2:28. Jesus rebukes and commanded the evil spirits (4:39-41; 9:25).

7.5.3 Lukan view of Jesus

Luke has most of the Christological titles that are found in Mark and Matthew:

Christ/Messiah

Son of God

Son of Man

Son of David

King of Jews

Luke's new, or different, emphasis includes:

Lord (of Israel, and of all nations)

Saviour (of all, but especially the poor)

Prophet (in word and deed)

Luke's Gospel has a strong leaning towards Jesus' ministry to the marginalized members of the society; poor people, lepers and other sick people; tax collectors and sinners, women and children; widows and orphans; foreigners; Gentiles and Samaritans.

Luke tells of Jesus healing the only son of the widow of Nain (7:11-17), healing a crippled woman (13:10-17), healing a man with dropsy (14:1-6) and ten lepers (17:11-19).

He also tells of stories involving foreigners in Chapter 4:25-27. Luke retells the accounts of a widow of Zarephath and Namaan the Syrian and the story of the Good Samaritan (10:29-37).

7.5.4 John's View of Jesus

John uses the same titles and attributes used by other gospel writers, but brings different emphasis and approach to the attributes of Jesus found in other writers:

The *Logos*

1:1;14: John introduces his Gospel by introducing Jesus as the Word, the logos: "In the beginning was the word and the word was with God, and the word was God" (1:1), and in verse 14 John says this Word "became flesh and dwelt among us".

The "only-begotten Son" of God

This phrase is sometimes translated as "the only son". John concludes verse 14 by adding: "... and we have seen his glory, the glory as of a father's only-begotten son, full of grace and truth." And the phrase appears again in 1:18: "No one has ever seen God. It is God the only-begotten Son, who is close to the Father's heart, who has made him known."

Jesus' conversation with Nicodemus:

3:16: For God so loved the world that he gave his only-begotten Son, so that everyone who believes in him may not perish but may have eternal life.

3:18: Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only-begotten Son of God.

Jesus is the one who comes from or is sent from above:

3:31: The one who comes from above is above all... The one who comes from heaven is above all.

5:37-38: And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, and you do not have his word abiding in you, because you do not believe him whom he has sent.

8:23: You are from below, I am from above; you are of this world, I am not of this world.

Jesus is the Lamb of God:

1:29: "Here is the Lamb of God who takes away the sin of the world"

1:36: Look, here is the Lamb of God!

The gospel writers go to great lengths to show the theological and redemptive-historical significance of Jesus in fulfilment of prophecy. Jesus is the Messiah, the Royal Son of God (cf. Psalm 2; Romans 1:2), and the divine Son of Man (Daniel 7:9- 14; Luke 21:27ff; Rev. 1:13-16). Jesus is the One by whom, and for whom, all things were made and created (Colossians: 1.13-20). The resurrected Christ taught his disciples that only through an understanding of the Old Testament will the deep significance of his death, resurrection, and global proclamation be seen as the apex of all of redemptive history (Luke 24:44-49).

Jesus came to earth with a mission to bring people to his Heavenly Father. He revealed this when he prayed in John 17:3-4: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do." The work Jesus completed was the mission God the Father had given him to do.

One more insight into Christian mission is by Paul to the Galatians:

But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the

Spirit who calls out, 'Abba, Father.' So you are no longer a slave, but a son; and since you are a son, God has made you also an heir (Galatians 4:4-7).

This passage has a beautiful arrangement of the Trinity's work in saving people from their sins. God the Father sent his Son to redeem those under law so that they might receive the full rights of sonship. God the Father and God the Son sent God the Holy Spirit into the hearts of the people to make them sons and daughters and heirs. Although working together for the salvation of the lost, it is the work of Jesus Christ to redeem people from their sins. In Christological missiology, the person and work of Jesus is in the centre of the purposes of God for his people through the church.

7.5.5 Paul's view of Jesus Christ

Paul identified Jesus as Israel's Messiah; this is implied by the fact that Paul refers to Jesus as "Jesus Christ," "Christ Jesus," or simply "Christ." Although Paul clearly believes in the humanity of Jesus, he makes little use of the gospel tradition in his letters, although he apparently had access to it (see 1 Corinthians 7:25). Paul makes statements in which he mentions God the Father and the Lord Jesus Christ, or Christ Jesus our Saviour or Christ Jesus our Lord, together in such a way that a unique relationship between God and Jesus is implied in his salutation and benedictions, prayers or charges;

Salutation

- Grace to you and peace from God our Father and the Lord Jesus Christ (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philemon 1:2; 2 Thessalonians 1:2; Philemon 3) (See Colossians 1:2 Grace to you and peace from God our Father).
- Grace and peace from God (the) Father and Christ Jesus our Saviour (Titus 1:4).
- Grace, mercy and peace from God (the) Father and Christ Jesus our Lord (1 Timothy 1:2; 2 Timothy 1:2).

Benediction, Prayer or Charge

- Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. (Ephesians 6:23).
- May our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word. (2 Thessalonians 2:16-17).

- Now may our God and Father himself and Jesus our Lord direct our way to you. (1 Thessalonians 3:11).
- I charge you in the presence of God and of Christ Jesus. (2 Timothy 4:1).

It is evident in Paul's writings that he viewed Jesus Christ as more than simply a human being. In Galatians 2:2, Paul affirms the pre-existence of Jesus before his historical appearance; he says in Galatians 4:4 "but when the fullness of time had come, God sent forth his son, born of a woman, born under the Law". This implies the pre-existence of Jesus Christ (see John 1:14). It is also implied in the statement of Paul in 2 Corinthians where he describes how Jesus, though rich, became poor, in order that believers may become rich through Jesus. In 1 Corinthians 10:1-4 Paul identifies Jesus as the spiritual rock that followed the Israelites around in the wilderness:

For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptised into Moses in the cloud and in the sea, and all ate the same spiritual food, and drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ (1 Corinthians 10:1-4).

The pre-existence of Jesus Christ is assumed in two writings of Paul. Scholars believe that Paul borrowed this language from two early Christian hymns, bearing Hellenistic influence (see Dunn, 1989; Ridderbos, 1979; Murphy-O'Connor 1978; Bultmann 1952).

Philippians 2:5-11:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in a human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

There are three key phrases which are worth exploring: the form of God, the form of the servant and the human form. Dunn (1989:114-21) argues that the hymn in Phil. 2:6-11 should be understood against the conceptual background of Adamic Christology. He points out that in the hymn there are two sets of contrasting terms: "form of God" which claims equality with God and "form of a servant" which is the likeness of human beings. Dunn believes that this language refers to Adam in the first three chapters of Genesis and it

provides a two stage Christology. One is his likeness of a human, which led to the death on the cross and his exaltation from death to the status of Lord over all. Murphy-O'Connor's (1976:25-50) understanding of Jesus' human likeness should be understood against the background of the 'image' of God in Genesis Chapter 1-3, the story of creation and fall of Adam.

Colossians 1:15-20:

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities, all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of the cross.

Two key phrases here are "the image of the invisible God" and "the firstborn of creation". Ridderbos (1979) attempts to connect the hymn with the idea of Christ as the second Adam. He believes that these two terms are allusions to Adam (Ridderbos 1979:80-84). Ridderbos rejects the notion that Paul borrowed this language from the early Christian writing but suggests that Paul applied the same 'Adamitic' categories; the image of God and Adam being the first man (Ridderbos 1979:78). A caution is needed here, that although Adam was the firstborn of all creation, and although this term might be applied to Christ, Jesus Christ was not created but he was there in the beginning with God (John 1:1-3).

Whether Paul borrowed the language in these two hymns above or not, it is clear that he understood Jesus Christ's pre-existence before his incarnation, when 'he became flesh and dwelt among us' (John 1:14).

7.6 Relevance of Jesus Christ in missions

7.6.1 The purpose of Jesus' mission

Jesus' ministry and mission began when God sent him to earth. In the account of creation in Genesis Chapters 1-3, God created Adam and placed him in the garden and gave dominion over all the creation. When Adam was tempted and fell into sin, he was promised offspring who would come and reverse the effects of Adam's sin. God said: "I will put enmity between you and the woman, and between your offspring and her

offspring; he shall bruise your head, and you shall bruise his heel” (Genesis 3:15). Later on in Genesis this offspring became the focal point of the promises which God gave to Abraham, Isaac and Jacob—that he would have victory over enemies and that he would eventually bring a blessing to all the nations of the earth (Genesis 22:17-18). Jesus is the fulfilment of many prophecies concerning the one who would come to bring men back to God. Isaiah prophesied the coming and the mission of Jesus in these words:

Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. He will eat curds and honey when he knows enough to reject the wrong and choose the right (Isaiah 7:14-15).

And later on the angel of the Lord explained Christ's mission to Joseph: “She shall give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins” (Matthew 1:21). God send his son to earth with a primary focus to save people from their sins. Explaining it further Paul says God was in Christ reconciling the world to himself (2 Corinthians 5:11-15). He reconciled the world to God by preaching good tidings to the poor, healing the broken-hearted, and proclaiming the acceptable year of the Lord (Isaiah 61:1-2). Luke 4:31 records that Jesus read from the passage in Isaiah and confirmed that: “Today this Scripture is fulfilled in your hearing” (Luke 4:21).

It is clear from the passage in Isaiah that although the primary focus of Jesus’ mission was salvation, it was a holistic ministry that included the healing of the broken-hearted and the proclamation of the acceptable year of the Lord.

7.6.2 The mission of Christ Jesus

Jesus’ mission is marked by his humility and by his obedience to the will of the Father. In his high priestly prayer Jesus revealed the will of the Father saying: “I have brought you glory on earth by finishing the work you gave me to do” (John 17:4) and “I have revealed you to those whom you gave me out of the world” (John 17:6). When Jesus was still a child his response to his parents who were searching for him was: “Why were you looking for me? Didn't you know I had to be in my Father's house?” (Luke 2:49). In John’s Gospel, Jesus says to his disciples “my food is to do the will of him who sent me and to finish his work (John 4:32).

Jesus came to guide people and lead them to God. He did this by showing the love of the Father and the way of truth. Jesus Christ came to redeem humanity from darkness to light

and deliver truth in a world of false beliefs. Jesus' mission was to change the way of thinking so that people would know the love of God. He died on the cross, enduring great suffering for the lost.

According to John's introduction to his Gospel, Jesus, the Word, is described as full of grace and truth:

In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:1; 14).

The Gospel of Matthew is permeated from the beginning to the end by the notion of a mission to both Jews and Gentiles, and is designed in such a way that it culminates in the Great Commission.

In Mark, Jesus began his preaching with the invitation: "The time has come. The kingdom of God is at hand. Repent, and believe in the Good News" (Mark 1:15). The 'good news' is a term that indicates the urgency and the character of Christ's message. 'Good News' is the equivalent of the term 'gospel' (*evangelion*), which means momentous news. When Christ's message is received, it brings transformation to the life of the listeners who become his followers and his body, the church.

In his ministry, Jesus also demonstrated his love and care for those who were despised. The story of Zacchaeus who was a tax collector is one such good example. He began by announcing that salvation had come to "this house, because this man, too, is a son of Abraham" (Luke 19:9). In the following verse Jesus restated his mission to Zacchaeus saying, "For the Son of Man came to seek and to save that which was lost" (Luke 19:10). There are many other stories in Luke that show how Jesus cared for the poor, the strangers and the marginalized.

The classic text is Jesus' pronouncement and commission at the end of John's Gospel: "As the Father has sent me, even so I am sending you" (John 20:21). The passage enforces the idea that there is no missions without Christ and that Jesus Christ is the core and centre of missions. It is Jesus who calls people and he also sends them. Receiving his missionaries and his message is the same as receiving him and the Father: "Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me" (John 13:20).

Understanding the Person and Work of Christ is crucial and central to understanding Christ centred missions. The mission of Jesus began long before his going to the cross, or his baptism, or even his incarnation. It began in eternity past when the Father devised his plan by which the Son would be preeminent over the created world. Jesus' mission was from eternity past the mission of one thing—he sought in all that he thought and felt and said and did to do the will of his Father. The will of the Father is summarised clearly in Luke Chapter 4: 18-21:

The Spirit of the Lord is on me, because he has annointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour. Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, 'Today this scripture is fullfilled in your hearing'

The story of Jesus' mission and ministry brought tension to the traditional religious systems of the time and led him to be rejected by religious leader who felt threatened by him. The religious orders of his time were too committed to their religion and their eyes were closed to "the essentials of a revealed religion" (Dodd, 1920:13). Unless the church in South Africa has a fresh approach to missions, it is easy to focus on herself and to continue doing her own thing, rather than focusing on Jesus who came to seek and to save the lost (Luke). When Jesus came into the synagogue and took the scroll of Isaiah and opened it to a particular passage and began to read:

That is why Jesus consistently said that we are to "do what He did" (John 14:12), "walk as He walked" (1 John 2:6), think as He thought (Philippians 2:5), serve as He served and love as He loved. Paul understood this as he said, "Imitate me as I imitate Christ" (I Corinthians 11:1). For Christians, Jesus is the source of life and salvation. Peter says of Jesus, "There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved" (Acts 4:12).

Many look only at the message of Jesus, which is very important, but neglect the model of Jesus which makes his message even more meaningful. He gave the message, but also modelled how to create a movement of multiplying disciples. The church need to see him as her model this will allow it to truly be the Body of Christ under his headship.

7.7 The responsibility and mission of the church

Jesus Christ gave his church a specific responsibility and mission to fulfil in his plan. The plan entails preaching the gospel of the Kingdom of God and making disciples throughout the world, teaching them to obey all that Jesus taught (Mark 16:15, Matthew 24:14; 28:19-20). The Great Commission was an instruction from Jesus to his disciples that they should make disciples of all nations. The instruction in the Great Commission in Mark and Matthew gave the apostles a very clear definition of the scope of missions: “Go into all the world and preach the good news to all creation” (Mark 16:15 see Matthew 28:19-20). Then Luke, in the first chapter of Acts, gives a very clear direction on how they were to do it: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The work of the church continued from the apostles and spread through all Judea and Samaria. From there the church’s mission has been passed on to each succeeding generation. The promise of his abiding presence which Jesus made to his disciples has been passed down to his followers, the church: “Surely I am with you always. To the very end of the age” (Matthew 28:20).

K De Young and Greg Gilbert (2011) in their book *What is the Mission of the Church? : Making sense of social justice , shalom, and the great commission* clarify the mission of the church in the following words:

The mission of the church...is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples in churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father (2011:62).

The same message Jesus Christ gave to Paul for the people of the world is the same for the church today:

...to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me (Acts 26:18).

Paul describes the church's responsibility as “the ministry of reconciliation” because “God was in Christ reconciling the world to himself, not imputing their trespasses to them, and has committed to us the word of reconciliation” (2 Corinthians 5:18-10). The church was called to be an agent of salvation for the world (Senior 1985:1).

The church's ministry of reconciliation is only the beginning of a much greater phase of God's plan for reconciling the world to himself through Jesus Christ. The identity of the new community is founded in Jesus, not in their culture, race, sex or social class (Ephesians 2:5). The practical outcome of the gospel in Ephesians 2:11-22, is that Jews and Gentiles were reconciled through Christ.

The mission of the church can also be understood in a more broad sense. McGavran (1972:189) sees it as encompassing "any activity of the church which God desires". The church's mission is to be the light of the world and God's representatives on earth. Paul in Ephesians 3:10 saw God's intention for the church to be an agent for his manifold wisdom: "His intent was that now through the church; the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms."

Although the primary focus is the salvation of the lost, Jesus cared about people, he healed them and brought comfort to others. When they found out about their plight, the apostles exhorted one another not to neglect the Greek widows:

In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the twelve gathered all the disciples together and said - It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and ministry of the word (Acts 6:1-4).

The apostles did not disregard the complaint because it was not important for them. They made sure that the widows were receiving their food share. The book of James is an exhortation to Christians to practice their faith and not be only hearers of the word. In two places, James challenges the church to look after those who are orphans and widows and those who were physically in need:

Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and keep oneself from being polluted by the world. (James 1:26-27).

What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save him? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, 'Go in peace; keep warm and well fed,' but does nothing about their physical needs, what good is it? In

the same way, faith by itself, if it is not accompanied by action, is dead. (James 2:15-17)

Jesus Christ told his followers to go into all the world, making disciples of all nations and teaching people God's way of life. This takes cooperation and organisation. The mission of the church would include: "the typical basic features and outlines of Jesus' proclamation, behaviour and fate" (Küng 1978:159). Senior (1984:81) insists that Jesus and his mission were ultimately decisive for "the character, the scope, urgency, and the authority of the early church's Christian mission".

Jesus was a man of compassion which flowed from his love. In humility, He met people where they were. He met their immediate needs. When crowds followed him, though tired, he was moved to heal them, feed them, and teach them. Jesus went to those that the religious elite avoided. He called a tax-collector to be His disciple. He went to the home of a publican named Zacchaeus for dinner. He allowed the woman of ill-repute to anoint his head with oil. Jesus touched the lepers. He went to the Gadarenes apparently just to cast a legion of demons out of a naked man. Jesus went to a Samaritan woman at Jacob's well and offered her living water. Jesus healed the servant of the Roman soldier. Jesus looked over at a thief on the cross next to Him and said, "This day you will be with me in Paradise." Jesus was a missionary extraordinaire. His mission was to the poor, to the broken-hearted, to the captives, the blind and the bruised. In short, He came to those who were marginalized and mistreated. He came to those ostracized and alone. He came to the outcasts and to the captives. He came looking for the hurting, the heartbroken, and humiliated. He saw their tears, He heard their cries, and He touched their wounds. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Canaanite woman also appeals to Jesus' mercy to heal her possessed daughter, and Jesus accedes to her request (Matthew: 15:21-28). In a similar episode a father asks Jesus to have mercy on his possessed son, and Jesus exorcises the unclean spirit (17:14-21). The same theme appears in the healings that Jesus performs on the Sabbath in 12:1-14. When he is criticised by the Pharisees, Jesus cites in his defence Hosea 6:6; 'I desire mercy and not sacrifice' (cf. 9:13). Jesus' constant demonstration of mercy as the fundamental aspect of the Law is informed by the following statement in Matthew:

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices – mint, dill and cumin. But you have neglected the more important matters of the law – justice, mercy and faithfulness. You have practiced the latter, without neglecting the former (Matthew 23:23).

7.8 Summary

The truth that Christ himself is the head of the church means that there will be no Christian mission outside of Christ. He is the founder and leader of the church. He is repeatedly declared to be the head of the church (Ephesians 1:22-23; Colossians 1:18), and as the head of the church he has power to direct; therefore the church is to be “subject to Christ” (Ephesians 5:24).

The writer of Hebrews reminds new believers of the position they have in Christ. He says:

But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all, to the spirits of the righteous made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (Hebrews 12:22-24).

Jesus’ mission embraces both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout” (Senior 1984:28). Bosch was convinced of the dynamic Christian that emanated from the purpose and power of God. The church in missionary work is to remember the power that comes from God through Christ.

There is no Christian mission without Christ. Christian faith owes its life and its character to the person and work of Jesus Christ. He is especially relevant in the mission of the church because of his authority. The writer of Hebrews says: “But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till his enemies are made his footstool (Hebrews 10:12-13). Christ’s position at the right hand of the Father is the place of power. Paul says in 1 Corinthians 15:25 that he must reign until he has put all enemies under his feet. Jesus is now making intercession for his followers (Hebrews 7:25), and he is waiting in great anticipation until his enemies are made a footstool for his feet.

Missions and world evangelisation is the responsibility of the church. Christopher Wright lays the foundation for the conversation in his article *The Whole Gospel, Whole Church*,

and Whole World. This article is part of the Lausanne Covenant (Lausanne Theology Working Group 2013:online), which was substantially crafted by John Stott stating that evangelisation requires the whole church to take the whole gospel to the whole world. Wright, unpacking this statement, explained that by the whole church he means all believers, the world to be reached means every man and woman and by the whole gospel he means “all the blessings of the gospel”. The three “wholes” are in line with Great Commission and with another widely accepted slogan of missions: “from anywhere to everywhere”. God created human beings so that we might have fellowship with him and serve as faithful managers of his creation (Genesis 1-2). God was to be the king who reigned over heaven and earth, and we were to be his royal family, those through whom he would implement his reign.

Like Jesus, the church has been sent to enact the good news. Not only are we to proclaim what Christ has done for us, but also we are to live out that good news in our daily lives. We must speak of God’s reconciliation and live as agents of reconciliation, as peacemakers in our combative world (Matthew 5:9; 2 Corinthians 5:16-21). As we tell people that God loves them so much that he sent his Son to save them, we must also love them with a divinely-inspired love (John 3:16; Ephesians 5:1-2). We proclaim the new order of God’s kingdom and express that order by loving the unlovely, caring for the poor, and seeking justice for the oppressed (Matthew 25:31-47; Luke 6:27; James 1:27; 1 John 3:17). We strive to live out the reality of God’s kingdom in everything we do. We announce that Jesus has come to make us whole and enact that announcement through works of healing. Remember Jesus’ instructions to his first disciples: “Go and announce that the Kingdom of Heaven is near. Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received” (Matthew 10:7-8).

The words and the works of the kingdom go together, in the ministry of Jesus, in the ministry of his first disciples, and in the ministry he has sent us to do. Jesus promises to be with his disciples to the end of the age (Matthew 28:20) and in Acts 1:8, he told his disciples to wait in Jerusalem for the promise from the Father, referring to the Holy Spirit. We are sent in a similar vein to that of the apostles, and the promise of his ever-abiding presence is with us today. We are given the Holy Spirit, to guide us and give us counsel and wisdom. In Luke 24:49 Jesus said:

And now I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven.

Like Jesus, the church has been sent to proclaim the good news. In addition to telling his disciples to wait for the Spirit to empower them, Jesus explained what the Spirit's power would accomplish: When the Holy Spirit has come upon you, you will receive power and will tell people about me everywhere – in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth (Acts 1:8). Even as the Spirit came upon Jesus in his baptism to anoint him for preaching the good news of the kingdom of God, so the Spirit empowers us to spread the good news about Jesus.

Everything the church does must be about the purpose of proclaiming Jesus. Christ is relevant in the missions of the church for without him, there would be no gospel to proclaim, no salvation, no good news.

Jesus' proclamation of the kingdom of God was accompanied by works of mercy and power, including the healing of the sick, particularly those who were demon-possessed. These works also proclaimed the arrival of the kingdom of God. The demons that caused such distress to men and women were signs of the kingdom of Satan. When they were cast out, this proved the superior strength of the kingdom of God. The church and missionaries in South Africa should follow Jesus steps and offer spiritual and pastoral services to all people of South Africa especially the poverty-stricken and marginalized people.

CHAPTER 8 CONCLUSION AND RECOMMENDATIONS

The church must still be passionate about seeing new generations know Jesus. The population is growing faster than the church is. Because of that, younger generations are more confused about the church and Christianity than ever. The good news is that many churches are focused on doing whatever it takes to help a new generation know and follow Jesus.

8.1 Introduction

This chapter summarises the findings of this research, relates them to the stated aims and objectives and hypotheses and makes relevant recommendations to Christological Missiology and the on-going relevance of Jesus Christ in missions both in South Africa and the rest of the world. What contributions this research might have to missions and missiology and related fields, and also to the church and the lives of individual believers, will be indicated.

In the previous chapters, we discussed the context in which the church in South Africa finds itself. We looked at the various terms relating to missions, missiology and Christology and briefly looked at the trends of missiology and the Christology. It is very clear that missions is derived from the triune God the Father, Son and the Holy Spirit. Jesus Christ is the main agent in missions. Jesus Christ was sent into the world for the salvation of people. In the New Testament, Jesus passed on his ministry and mission to his apostles and disciples who have then passed it on to the generations that followed who in turn passed it on to succeeding generations and so the Great Commission is fulfilled (Matthew 28:16–20). From the beginning to the end of the Bible we find God's heart in missions. He called Abraham to be a blessing to the nations of the world in Genesis Chapter 12. He then called Israel to be a nation that would serve as his missionary nation to the world. In other words the people of the world knew God through the Israelites. In the Old Testament Jesus is prophesied as the coming Messiah and the New Testament tells us about the fulfilment of God's plan in Jesus.

After the apostles, the early church, continued with the work and they spread the gospel in many different parts of the world. Later the church, wanting to make sense of who the man Jesus Christ was, began formulating Christology and there were subsequent debates related to the person and work of Jesus Christ. Much later on the church started organising

missions, a word which is not found in the Bible, but which explains the activity of God's plan for the world through the church. A discipline, missiology, which helps the church to perform their mission, was formed.

Barth (1936:23), in his treatment of the subject of Christology, understands that church dogmatic and Christian doctrine should centre in Christ. It is an attempt of this study to call the church and its missions to a Christological missiology which will see the church doing its mission endeavours to put Christ in the centre of missions.

A note should be taken that in the past missions tended to have a cross-cultural focus and was primarily beyond the borders of one's own country, but today we have seen that missions can also take place locally within the environment of the church, dealing with the contextual issues and challenges. This is seen and explained by the slogan of missions "from anywhere to everywhere", which has come to be accepted by Christians around the world, missions organisations and missionaries. There is a need in faraway fields and there is a need in one's own country; there is a need to reach out to different people groups of the world and there is a need to reach out to different people groups within one's own land. In South Africa the mission is right on the door step of the church and of each individual Christian. The movement of people from within the country is calling for the church to act in mercy, love and care. These people are often displaced by conflicts, unemployment and poverty while others are seeking better opportunities in the cities.

We have foreign nationals from different parts of the world, mainly refugees from the rest of the continent, of which Zimbabweans and Congolese (from the Democratic Republic of Congo-DRC) are possibly the majority. There are many others from places like Somalia, Burundi and Rwanda also. There are people from Asia —the Chinese, the Pakistanis, Bangladeshis and many others. South Africa is also attracting people from the first world who have come to live in South Africa for business purposes or visit for tourist purposes. Although the Great Commission's call was to begin in Jerusalem and grow out to the ends of the world, today both Jerusalem and the ends of the earth is our concern. The church in South Africa can participate in fulfilling the need of missions locally and beyond her borders.

8.2 Summary of the research findings

The eight chapters of this research can be further subdivided into three sections: the introductory part, the main content and the concluding part.

The introductory section

The first two chapters provided an introduction to the thesis. Chapter 1 served as an introduction to the study and Chapter 2 gave us the definition of meanings of terms used in this research.

The main content section

This section consists of four chapters: In Chapter 3 the trends and development in Christology, and different arguments and debates on Christology and other matters concerning the person and work of Christ were discussed. It also dealt with the historical discussions which led to the church-splitting caused by disagreements; it also provided the evangelical church with a clear background to understanding of who Jesus Christ is. Chapter 4 dealt with the trends in missiology, and how the church has grown and the new developments presented by church growth. It dealt also with missions and missiology as it developed from the West to the Rest, then the Rest to the West, and “from anywhere to everywhere”. Chapter 5 sought to gather information from three mission organisations that were chosen. These mission organisations represented a long and diverse history and experience in missions. Chapter 6 dealt with the most critical and the most complicated subject in missions: contextualisation. This was very helpful because of the different contexts missions and missionaries serve in. The danger of contextualisation resulting in syncretism was discussed.

The concluding section

The two last chapters served as a conclusion to the research. Chapter 7 looked at the ongoing relevance of Jesus Christ in missions in South Africa. The chapter began with a very brief discussion of the context of South Africa, followed by a synopsis of missions in South Africa. In order to understand the relevance of Jesus Christ in missions, mission and ministry were discussed. The chapter was closed by discussing the mission of the church. The last chapter, Chapter 8, concluded the research by giving a summary of the research and made recommendations.

8.3 Goals and hypothesis

8.3.1 Aim of this research

The aim of the research was to re-examine the on-going relevance of Jesus Christ in missions in South Africa. In order to achieve this aim the following concepts were explored:

- The person and work of Jesus Christ as central to mission: Chapter 5, dealing with three mission organisations in South Africa, showed that Jesus Christ and his work is the central focus in missions. The centrality of Jesus Christ in missions is further revealed by a common understanding of missions, why people become missionaries, and that the core of the message of missions is Jesus Christ himself. It was also revealed that Jesus is not only the message but he is the one who sends out the messengers.
- Worship being about acknowledging God and seeking his help and direction: John Piper (2010), in his book *Let the nations be glad*, deals with the urgency of worship in missions. Worship inspires mission and engagement in mission drives us to prayer and worship. The goal of missions is to worship him. Chapter 7 began with synopses of historical developments in South Africa and discussed the history of missions and how the church in the current context of South Africa can be involved in missions in South Africa and beyond. Because of the diversity we have in South Africa and the changes that are taking place in the world, for example globalisation and urbanisation, the world has become a multi-ethnic, multi-religious global village. The challenge for the church and missions is to follow Jesus Christ and to make him known.
- Missiology as theology thinking about the purpose of the church: The topic of this research was “Christological Missiology” in Africa; the on-going relevance of Jesus Christ in missions in South Africa. I believe that it is the work of missiologists to do research and guide the church through their findings on missionary policy. A Christological missiology, I believe, leads and guides the church to the on-going relevance of Jesus Christ in missions.
- The means and methods of missions: Chapter 7 discussed the challenge of the church in doing missions. In missions, the church, through its missionaries, is called to proclaim Jesus Christ, the chief corner-stone. Missions is the bearing of

witness to the grace of God in Jesus Christ and to the gift and gifts of the Holy Spirit.

8.3.2 Hypothesis

I stated, as my hypothesis that a Christological Missiology will guide the church in South Africa to continue to see that Jesus Christ is the centre of missions. The church and missions will have a healthy understanding that her calling to missions is centred in the person and work of Jesus Christ, protecting her and preventing her from syncretism and entanglement in politics. In order to test this hypothesis three questions were raised:

- How does an evangelical church respond to this quest of Christology in missions?
- Have the evangelicals in South Africa orientated themselves enough to an understanding of Christ centred missiology to be able to help the church in its missionary work?
- What is the importance of the person and work of Christ in missions?

The hypothesis and the aim of the research were met in different parts of the research. I attempted to give a context of South Africa in Chapter 1 and, in Chapter 7 the context of a Christian missions tradition from the time of the Cape General Mission led by Andrew Murray, the coming of missionaries to South Africa and the sending of missionaries from South Africa to different parts of the world. The historical political context, which resulted in a democratic government voted in by all the people of South Africa in 1994, was also explored. The on-going challenges of poverty, unemployment, crime and violence persist in South Africa. Lastly, the context of the new South Africa as multi-ethnic and multi-religious was examined. Beside the strong history of missions, South Africa has a strong Christian background. It is believed that more than 75% of the population see themselves as Christians. This gives the church a good leverage for missions.

8.4 Recommendations

The following recommendations are made in view of the above findings and conclusion. These recommendations are not intended to suggest a complete remedy in regard to the study of missiology and related fields in South Africa. However, these recommendations are for motivating the churches and missionaries to continue to teach the centrality of Jesus Christ in missions in South Africa, and reaching out through the whole continent and the rest of the world.

8.4.1 Missions Motivation to encourage the Church

It is recommended that the following historical and biblical motivations be used to motivate missions in the churches in South Africa:

- The view that Africa is the “Mother Continent” could be used to enhance the status of Christians in Africa and give them impetus to engage in missions. A parent figure in the African context provides protection and food to the offspring. If people believe that Africa is the Mother Continent they would look up to Africa to lead and guide them. African Christianity is growing and South Africa is becoming more and more respected on the continent and in the rest of the world. This should encourage all Christians in South Africa to be more active in taking the gospel to the world.
- The fathers of the Ethiopian Movement had a vision based on Psalm 68:31 that they would reach beyond Africa to the northern hemisphere with the Gospel. This vision could be used to revive and mobilise black churches in South Africa for missions. Whether the word Cush was wrongly understood or not, the passion of the Ethiopian Movement founders was that Africa would stretch her hand out to God and reach out beyond its borders. The Ethiopian Movement was based on their interpretation of a biblical passage (Psalm 68:31): “Ethiopia shall soon stretch forth its hands unto God.” The original word used in the Old Testament is Cush. The land of Cush in the Old Testament is generally applied to the countries south of the Israelites. This land is sometimes referred to as Ethiopia in the Old Testament (see Ezekiel 29:10, Isaiah 18:1, and Jeremiah 46:9). The term was later given a much wider meaning as a historical name for what today is called sub-Saharan Africa (Academic Dictionaries and Encyclopedias 2012:online). The movement to grow and take the message across to other nations was very strong. The black people in South Africa are very proud of the history of this movement. They see it as the beginning of black consciousness (not Steve Bioko’s movement). When the black church is reminded of these and many other black Christian leaders that were used by God, in my opinion, they will be motivated and inspired to take the gospel to the nations.
- According to church history, Christianity had strong roots in Africa; this can encourage and inspire the church in Africa that Christianity is not just a religion from the West but an African religion. Africa in the first four centuries of our era

produced outstanding theologians. Augustine of Hippo has had more lasting influence on Christian theology than any other person since the Apostle Paul. Cyprian, Athanasius, Tertullian, and Origen were all outstanding African theologians.

- The Old Testament presents many historical facts on the relationship between Africa and the land of the Bible, Palestine. It was out of their bondage in Egypt, in Africa, that God redeemed his people. The Queen of Sheba who visited King Solomon was, according to tradition, from Ethiopia in Africa. Moses, who was used by God to redeem his people from Pharaoh, was married to a girl who was possibly an African (Numbers 12:1). It was an African who rescued Jeremiah from a pit when no one else would do it (Jeremiah 38:7).
- The New Testament, too, presents the direct link of Africa with biblical characters: Jesus Christ was brought to Africa as a baby for safety from wicked King Herod. When Jesus was unable to continue carrying the cross, Simeon, an African, carried it the rest of the way. Africa was represented on the day of Pentecost (Acts 2:10). An African from Ethiopia was one of the first converts outside native Jewish circles (Acts 8). When the first missionary conference was held, an African, Simeon, who was nicknamed Niger, was mentioned among the faithful disciples in Antioch (Acts 13:1).

8.4.2 Practical Suggestions

- **Contextualise and simplify theology in the church.** Contextualisation is not only right but necessary. The terminology of theology should be expressed in the way common people understand. While the content of God's word should remain unchanged, the expression of it in teaching, preaching, and singing should be made relevant.
- **The African church must be taught about missions, stewardship and giving towards missions.** The South African black church is not fully participating in missions. It is time to motivate it by helping it to discover the biblical basis of giving to the work of missions. Macedonian churches provide a good model for the African churches. Their encounter with, and commitment to, the Lord moved them to share in God's will and in sharing with the saints (2 Corinthians 8:4). The African church is growing and has enough resources to propagate the gospel. It should mobilise its own people to be:

- Self-supporting
- Self-theologizing
- Self-propagating
- **Dependency must give way to self-sustainability:** Dependency needs to be discouraged in order for the black church in South Africa to develop a theology of self-sustainability.
- **Deconstruction of negative narratives about missions:** Negative narratives about missions and missionaries and the way African people perceive themselves or the way they are perceived by others should be deconstructed.
- **The use of cultural elements to promote missions:** Cultural elements that can be used to promote missions should be considered: The African worldview or concept of *ubuntu*, and community lifestyle should be encouraged to proclaim the gospel.
- **Partnering among Western and African Churches:** Partnering among Western and African Churches should be encouraged, in order to sustain mission endeavours all over the world.
- **A simple lifestyle promotes more effective missionaries:** African missionaries can be more effective in missions because they have already learned to live a simple lifestyle. In the early church missions sprang from those who did not have money.
- **A clear vision and purpose statement:** There must be a clear vision and purpose statement in the church, and every member must be aware of and be committed to it. It should not be something that belongs to the upper echelons of the church, but every member, including children, must be exposed to the vision and mission of the church.
- **Missions should be an integral part of every department of the congregation:** It is essential that the mission committee take responsibility for developing this ministry by way of planning and inviting relevant people to visit and motivate the church. They should make sure that they acquire enough material for missions.
- **A mission structure responsible for missions:** There should be a mission structure which will be responsible for missions in the local church. The

pastor of the church cannot do everything by himself, nor can any single individual. I would recommend that this ministry be led by one of the inner core people from the leadership team, but with the pastor as an ex officio member of the committee. He needs to give guidance, but someone must take leadership with authority to execute the work.

- **A systematic teaching programme on missions which will be centred on Christ:** I would recommend a systematic teaching programme on missions including witnessing and outreach for the whole congregation. The teaching on missions should include youth, children, men, women, and every department of the church should go through missions training and must be Christ-centred.
- **Commitment to pray for missions and missionaries:** If the task of missions is one of the top priorities in the church, then there must be a definite commitment to pray regularly for missions and missionaries. The whole church should be involved in saturated prayers for missions.
- **The church must be both inviting and engaging the community:** In order for the church to survive in the 21st century, it must carry out an exchange relationship with its environment. It must be both inviting and engaging the community where the church is situated.
- **Transformation in mission agencies and mission departments:** Structural changes in mission agencies and church mission departments need to be introduced. Personnel from the minority, national, and international churches should be involved in decision making process.
- **New models for missions:** New missionary models will not arise automatically from this era but will come from the reforming of old models, models that are biblical but contextually sensitive.
- **Equipping Christian leaders for the work of missions:** Leadership in the churches should make sure the teaching and training in their churches is passed down to all structures in their churches. Leaders should concentrate on empowering Christians for the work of ministry. They should not use Christians as helpers in fulfilling their own vision; rather they should assist them to see the work of God in Christ for the whole world.

- **Quality education for leaders:** It is true that Jesus Christ used humble, unlearned fishermen, but it is also true that he commissioned well-educated men such as Paul and Luke, and gave them vital roles in defining and defending the church's doctrinal position. More post-graduate level theological schools need to be accessible in South Africa. The present ones need to be strengthened, and their teaching made accessible to many more church leaders.

8.5 Further research

During the current undertaking, many possibilities for further research into missiology and related fields were revealed. South Africa is under the spotlight of the world as the economic hub for the continent and a beacon of hope for many people of Africa who come from politically troubled countries. South Africa itself is wrestling with many challenges of political crisis marked by unrest and service delivery protests. South Africa is a country of many religions and different people groups. Although HIV/AIDS is slowly getting under control, we still have more people infected and affected by it compared to other parts of the world. South Africa is going through rapid changes which are affecting every sector of public and private life. Along with these changes are major problems like poverty, crime, unemployment, lack of housing, etc. There is also an explosion of immigrants from across Africa and other parts of the world, giving rise to xenophobic attitudes that South Africa as a nation needs to deal with. Globally, Christianity is growing in the southern hemisphere and reportedly declining in the northern hemisphere. This calls for the church to act in these matters and heed the call of God to be the light in the world. In the light of the above, this research indicates the following topics deserve further research at postgraduate level:

Urban missiology in South Africa

South Africa is faced with many urban challenges such as street children, poverty, unemployment, housing and environment conservation. There is an influx of people from rural villages into cities and towns looking for better living conditions. There are also refugees from different countries who are flocking into our cities. The church is not equipped to face this challenge.

Towards a radical contextualisation in missions in Africa:

First world countries are still leading in missions and missiology. Christianity has moved its centre from the first world countries in the west to southern hemisphere which is the majority world or third world countries. Unless a radical contextualisation happens, missions and missiology will continue to be done in western methods of first world countries. The subject of contextualisation in missions should be examined further.

Holistic missions

In order to see the whole church taking the whole gospel to the whole world, we need to mobilise the whole aspect of the church in South Africa. To do this, we need an approach that will help the church to have a holistic view of missions.

Partnerships in missions

Partnerships can take place within the black church itself or with other churches across the colour lines and geographical boundaries. It is very important to avoid paternalism in such partnerships. These partnership should be purely on the basis of the gospel and churches working together to ensure the expansion of the kingdom of God.

Missiology in an African context

Africa is in search of a model for mission theology and the praxis of missiology. The formulation of an African missiology depends largely on the prevailing missiology in Africa, Africans as new role players in missions, and the Africans' contributions towards an on-going theology of missions is critical.

Towards an incarnational missiology:

What Christians exactly mean by incarnational missions is a subject that needs further investigation in missions and in missiology. Clarity on whether "incarnational missions" refers to imitating Jesus and his ministry or his earthly ministry or as the risen Lord is needed. Incarnational missions and incarnational ministry is a popular idea among Christians.

Church planting ministry

One of the features of missions and missionaries work is the planting of churches not only in Southern African countries but also the entire mission world. However, no proper research has been conducted regarding the said ministry in the field. I believe it is time for research, discussion and evaluation of such a ministry. Researchers in the future must study the question of doing church and church planting.

Missiology in a pluralistic world

Religious pluralism has increased in the world. People are very conscious of their own religions and evangelicals missions need to learn how to witness to various world religions. This research might be helpful in directing the church in missions on how to conduct healthy relationships with people of other religions without confusing and compromising the truth of the gospel.

8.6 Conclusion

The church in South Africa, as elsewhere, is the agent representing God and spreading his work on earth. Hesselgrave, in his article *Theology of Missions*, summarises the work of the church in missions in this way: Missions is the work of God in his world through his word. It is clear from these words that the world belongs to God and he is calling his church to participate in world missions. The church in South Africa needs to rise to this challenge and occasion. The Great Commission is to all and for all the church.

God calls and reminds his church he can lift the poor and needy peoples throughout the world through the church. The church is commanded by Jesus to obey. Jesus told us to go. He commanded us to be his witnesses to the ends of the earth. If we, his people the church, do not accept responsibility for the task, no one will. The church bears the message of hope for those in despair and it is the water of life for a thirsty and dying world.

The church has a commitment to make. The poor, the needy and the marginalized people of the world can find love and acceptance only from the Lord. The church is his representative; the church is his feet and legs to take that hope, and the warmth of his love to the world. Whether or not the lost peoples of the world hear the gospel and join in his worship, depends on our submission to the lordship of Christ.

The history of the South African church and the issues it faces are not unique from the rest of the church in the world. The Great Commission provides a clear indication that Jesus understands the gospel as a universal message. That is why he commanded his followers to take the message to all nations. The message of Christ is universally applicable for all people in every culture. and Hirsch (Frost & Hirsch 2009:43) say Christology is the single most important factor in shaping our mission in the world and the forms of ecclesia and ministry that result from that engagement. There must be a constant return to Jesus in order to ascertain that we are in the Way. It is no good just revamping our missiology or inventing new cultural forms of ecclesia unless we have first and foremost related them to Christology.

BIBLIOGRAPHY

- Achebe, C. 1983. *The trouble with Nigeria*. Enugu, Nigeria: Fourth Dimension Publications.
- Achebe, C. & Lyons, R. 1998. *Another Africa*. London: Lund Humphries.
- Anderson, A.H. 1993. African Pentecostalism and the ancestor cult: confrontation or compromise? *Missionalia* 21(1):26-39.
- Anderson, A.H. 2001. *African reformation: African initiated Christianity in the 20th century*. Trenton, NJ: Africa World Press.
- Anderson, G. H. 1961. *The theology of the Christian mission*. New York: McGraw-Hill.
- Anderson, J.B. 1988. *A Vatican II pneumatology of the Paschal mystery: the historical-doctrinal Genesis of Ad Gentes I, 2,5*. Roma: Editrice Pontificia Universita Gregorian.
- Anderson, P.N. 1996. *The christology of the Fourth Gospel : its unity and disunity in the light of John 6*. Tübingen: Mohr.
- Araujo, A. 2000. Globalization and world evangelization. In: Taylor, W. (ed.). *Global missiology for the 21st century: the Iguassu dialogue*. Grand Rapids, Mich.: Baker Academic.
- Armentrout, D.S. & Slocum, R.B. 2000. *An episcopal dictionary of the church: a user-friendly reference for Episcopalians*. New York: Church Publishing.
- Ban, J.D. 1988. *The Cchristological foundation for contemporary theological education*. Macon GA: Mercer University Press.
- Barret, C.K. 1994. *Paul: Aan introduction to his thought*. Louisville: Westminster.
- Barrett, D. 1968. *Schism and renewal in Africa: an analysis of six thousand contemporary religious movements*. Nairobi: Oxford University Press.
- Barrett, D. 1982. *World Christian Encyclopaedia: a comparative study of churches and religions in the modern world, AD 1900-2000*. Nairobi: Oxford University Press.

- Barrett, D. & Johnson, T. 2005. Annual statistical table of global mission: 2004. *International Bulletin of Missionary Research*, 28(1). January.
- Barth, K. 1936. *Church dogmatics 1: the doctrine of the Word of God*. Edinburgh: T & T Clark.
- Barth, K. 1938. *The Holy Spirit and the Christian life: the theological basis for ethics*. London: Frederick Muller.
- Barth, K. 1960. *The humanity of God*. (Translated from German by John Newman). Richmond: John Knox Press.
- Bauckham, R. 1993. *The theology of the book of Revelation*. Cambridge: Cambridge University Press.
- Bediako, K. 1995. *Christianity in Africa: the renewal of a non-Western religion*. Edinburgh: Edinburgh University Press.
- Berkhof, H. 1979. *Christian faith: an introduction to the study of faith*. (Translated by Sierd Woudstra). Grand Rapids, Mich.: Eerdmans.
- Bevans, S.B. 1992. *Models of contextual theology*. Maryknoll, NY: Orbis Books.
- Bevans, S.B. & Schroeder, R.P. 2004. *Constants in context: a theology of mission for today*. Maryknoll, NY: Orbis Books.
- Bevans, S.B. & Scherer, J.A. 1994. *Theological foundations*. Maryknoll, N.Y.: Orbis Books.
- Beverluis, J.D. 2000. *Sourcebook of the world's religions: an interfaith guide to religion and spirituality*. Novato, Calif.: New World Library.
- Bokenkotter, T. 2004. *A concise history of Catholic Church*. New York: Doubleday.
- Bolaji, I. 1975. *African traditional religion: a definition*. Maryknoll, NY: Orbis Books.
- Bosch, D. J. 1983. An emerging paradigm for mission. *Missiology*, XI(4):485-510. October.
- Bosch, D.J. 1991. *Transforming missions*. Maryknoll, NY: Orbis Books.

- Bowden, J. (ed.). 2005. *Christianity: the complete guide*. London: Continuum.
- Bradshaw, B. 2006. *Evangelical Missions Quarterly*. 42(3):372. July.
- Brierly, P & Wraight, H. 1995. *United Kingdom Christian Handbook*.
- Brown, R.E. 1994. *An introduction to New Testament Christology*. New York: Paulist Press.
- Brown, W.A. 1945. *How to think of Christ: a book for people who feel there is more to be found in the Lord Jesus Christ than they are able to understand*. New York: Scribner's Sons.
- Bruce, F.F. 1958. *The spreading flame*. Grand Rapids, Mich.: Eerdmans.
- Bultmann, R. 1952. *Theology of the New Testament*. Vol. One. London: SCM Press.
- Caird, G.B. 1966. *A commentary on the revelation of St. John the Divine*. London: Adam and Charles Black.
- Campbell, J.P. & Walters, J.P. 2001. *Mary and the saints: companions on the journey. Catholic Basics: a Pastoral Ministry Series*. Loyola Press: Chicago, Illinois.
- Capes, D.B. 1992. *Old Testament Yahweh texts in Paul's Christology*. Tübingen: JCB Mohr.
- Carson, D.A. 1987. Church and mission: reflection on contextualization and the third horizon. In: Carson, D.A. (ed.). *The church in the Bible and the world: an international study*, Grand Rapids, Mich.: Baker. pp. 213-257.
- Catholic Encyclopedia*. Vol. XIV. 1912. New York: Robert Appleton.
- Chafer, L.S. 1993. *Systematic theology Volume 5 and 6*. Grand Rapids, Mich.: Kregel Publications.
- Chan, M.L.Y. 2001. *Christology from within and ahead: hermeneutics, contingency and the quest for contextual criteria in Christology*. Boston: Brill.
- Clark, P. 2008. *The Chinese cultural revolution: a history*. Cambridge: Cambridge University Press.

- Daneel, M.L. 1987. *Quest for belonging: introduction to a study of African independent churches*. Gweru, Zimbabwe: Mambo Press.
- Datiri, D.C. 2006. 1 Corinthians. In Adeyemo, T. (ed.). *African Bible commentary*. Nairobi: WorldAlive.
- De Gruchy, J.W. 2005. *The church struggle in South Africa*. London: SCM Press: London.
- De Gruchy, J.W. & De Gruchy, S. 2005. *The church struggle in South Africa*. Minneapolis: Fortress Press.
- De Young, K. & Gilbert, G. 2011. *What is the mission of the church?: Making sense of social justice, shalom, and the great commission*. Wheaton, Ill.: Crossway.
- Demacopoulos, G.E. and Papanikolaou, A. 2008. *Orthodox readings of Augustine*. New York: St Vladimir's Seminary Press: New York.
- Desrochers, J. 1992. *The social teaching of the church*. Bangalore: Desrochers.CSA: Bangalore.
- Dickson, K. 1984. *Theology in Africa*. Maryknoll, NY: Orbis Books.
- Dodd, C.H. 1920. *The meaning of Paul today*. London: Fount.
- Dorr, D. 2000. *Mission in today's world*. Maryknoll, NY: Orbis Books.
- Dube, M.W. 1996. Readings of Semoya: Batswana Women's Interpretations of Matt 15:21-28. *Semeia* 73(1):111-129.
- DuBose, F.M. 1983. *God who sends: a fresh quest for biblical mission*. Nashville, Tenn.: Broadman Press.
- Dunn, J. 1989. *Christology in the making: A New Testament inquiry into the origins of the doctrine of the incarnation*. 2nd ed. Grand Rapids, Mich.: Eerdmans.
- Dunn, J.D.G. 2005. *A new perspective on Jesus: what the quest for the historical Jesus missed*. Grand Rapids, Mich.: Baker Academic.
- Dwane, S. 1989. *Issues in the South African theological debate*. Braamfontein: Skotaville Publishers.

- Edmondson, S. 2004. *Calvin's Christology*. Cambridge: Cambridge University Press.
- Eenigenburg, D. 1997. The pros and cons of Islamicized contextualization. *Evangelical Missions Quarterly* 33(3). July:310-315.
- Ehrman, B.D. 1993. *The Orthodox corruption of scripture: The effect of early Christological controversies on the text of the New Testament*. New York: Oxford University Press.
- Ekpo, M.U. 1980. *Modern African religious movements: problems of research and classification*. Florida: University of Florida. (PhD thesis).
- Ellis, G.E. 1860. *The Christian Trinity: The doctrine of God the Father, Jesus Christ, and the Holy Spirit*. Charlestown: Abram E. Cutter.
- Elphic, R. & Davenport, R. 1997. *Christianity in South Africa: A political, social and cultural history*. Cape Town: David Philip.
- Erickson, M.J. & Hustad, L.A. 2001. *Introducing Christian doctrine*. Grand Rapids, Mich.: Baker Academic.
- Fahlbusch, E., Bromily, G.W., Barrett, D.B. & Lochman, J. 1999. *The encyclopaedia of Christianity*. Leiden, Netherlands: Brill.
- Fee, G.D. 1987. *The first epistle to the Corinthians*. Grand Rapids, Mich.: Eerdmans.
- Flemming, D.E. 2005. *Contextualization in the New Testament: patterns for theology and Mission*. Downers Grove: Inter Varsity Press.
- Ford, D. (ed.). 1989. *The modern theologian*. New York: Basil Blackwell.
- Frost, M. & Hirsch, A. 2009. *ReJesus: a wild Messiah for a missional church*. Sydney: Hendrickson.
- Frost, M. & Hirsch, A. 2013. *The shaping of things to come: innovation and mission for the 21st century*. Grand Rapids, Mich.: Baker Books.
- Fubara-Manuel, B.F. 2007. *In the Missio-Dei: reflections on being and calling of the church in the sovereign mission of God*. Calagar, Nigeria: Presby Press.

- Garner, R. 2004. The future of the African independent churches in South Africa. In Venter, D. (ed.). *Engaging modernity: Methods and cases for studying African Independent Churches in South Africa*. Cape Town: Praeger :195-212.
- Gibbs, J.G. 1971. Pauline cosmic Christology and ecological crisis. *Journal of Biblical Literature*, 90(4), December :466-479. (The Society of Biblical Literature).
- Glasson, T.F. 1965. *The revelation of John*. Cambridge: Cambridge University Press,.
- Goerge, D. 2003. *Jesus, Son of God, Son of Mary, Immanuel*. Eugene, Or.: Wipf & Stock.
- Goff, J.R. Jr., 1988. *Fields white unto harvest: Charles F. Parham and the missionary origins of Pentecostalism*. Fayetteville, AR: University of Arkansas Press.
- González, J.L. 2005. *Essential theological terms*. Westminster: John Knox Press.
- Grillmeier, A. 1975. *Christ in the Christian tradition*, Vol. 1. (translated by J. Bowden) London: Mowbrays.
- Grudem, W. 1994. *Systematic theology: an introduction to biblical doctrine*. Leicester: InterVarsity Press.
- Grusec, J.E. & Hastings, P.D. 2007. *Handbook of socialization: theory and research*. New York: Guilford Press.
- Guder, D.L. (ed.) 1998. *Missional church: a vision for sending of the church in North America*. Grand Rapids, Mich.: Eerdmans.
- Guthrie, D. 1981. *New Testament theology*. Leicester: InterVarsity Press.
- Haleblain, K. 1983. The problem of contextualization. *Missiology*, X(1), January:95-111.
- Haleblain, K. 1982. *Contextualization and French structuralism : a method to delineate the deep structures of the gospel*. Ann Arbor, Mich.: Fuller Theological Seminary, School of World Mission. (PhD thesis)
- Hall, S.G. 1992. *Doctrine and practice in the early church*. Grand Rapids, Mich.: Eerdmans.
- Hastings, A. 1976. *African Christianity*. London: Geoffrey Chapman.

- Healy, N.J. 2005. *The eschatology of Hans Urs von Balthasar: being as communion*. Oxford: Oxford University Press.
- Helyer, L.R. 1994. *The witness of Jesus, Paul, and John: An exploration in Biblical theology*. Downers Grove, Ill: InterVarsity Press.
- Hengel, M. 1983. *Between Jesus and Paul: Studies in the earliest Christianity*. Philadelphia: Fortress Press.
- Hesselgrave, D.J. 1988. *Today's choices for tomorrow's mission*. Grand Rapids, Mich.: Zondervan.
- Hesselgrave, D.J. 2005. *Paradigms in conflict: 10 key questions in Christian missions today*. Grand Rapids, Mich.: Kregel Publications.
- Hesselink, I.J. 1997. *Calvin's first catechism*. Westminster: John Knox Press.
- Hexham, I. & Oosthuizen, G.C. 1996. *The story of Isaiah Shembe*. New York: Edwin Mellen Press.
- Hick, J. 1980. *God has many names*. London: Macmillan.
- Hiebert, P.G. 1982. The flaw of the excluded middle. *Missiology* 10(1):35-47.
- Hiebert P.G. 1985. *Anthropological insights for missionaries*. Grand Rapids, Mich.: Baker.
- Hiebert, P.G. 2008. *Transforming worldviews: an anthropological understanding of how people change*. Grand Rapids, Mich.: Baker Academic.
- Hiebert, P.G., Shaw, R.D. & Tiénou, T. 1999. *Understanding folk religion*. Grand Rapids, Mich: Baker Books.
- Hirsch, A. 2006. *The forgotten ways: reactivating the missional church*. Grand Rapids, Mich.: Brazos Press.
- Houlden, L. 2003. *Jesus in history, thought and culture: An encyclopedia*. Santa Barbara, CA: ABC-CLIO.
- Idowu, E.B. 1975. *African traditional religion: a definition*. New York: Orbis Books.

- Isichei, E. 1995. *A history of Christianity in Africa from antiquity to the present*. London: SPCK.
- Jacobs, D.A. 1993. Contextualization in missions. In Phillips, J.M. & Coote, R.T. (eds). *Towards the 21st century in Christian mission*. Grand Rapids, Mich.: Eerdmans. 235-244.
- Jenkins, P. 2002. *The next Christendom: the coming of global Christianity*. New York: Oxford University Press.
- Johnstone, P. & Mandryk, J. 2001. *Operation World*. (21st century edition). Dallas, Texas: Wycliffe Bible Translators.
- Johnson, M.S. 2005. *Christology: Biblical and historical*. New Delhi, India: Mittal Publications.
- Johnson, T.M. & Chung, S.Y. 2004. Tracking global Christianity's statistical centre of gravity,. AD 33-AD 2100, *International Review of Mission* 93:166-181. April.
- Johns, L.J. 2003. *The Lamb Christology of the Apocalypse of John: An Investigation Into Its Origins and Rhetorical Force*. Tübingen : Mohr Siebeck.
- Kähler, M. 1971. *Schriften zur Christologie und Mission* (Munich: Chr.Kaiser Verlag).Quoted in Bosch, D.J, *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll, NY: Orbis Books 1991. Quotations are Bosch's own translation.
- Kairos Theologians Group, 1986. *Kairos document: challenge to the church: a theological comment to the political crisis in South Africa*. Johannesburg: Skotaville Publishers.
- Kalu, O.U. 2008. Changing tides: some currents in world Christianity at the opening of the twenty-first century. In Kalu, O.U. (ed.). *Interpreting contemporary Christianity: Global processes and local identities*. Grand Rapids, Mich.: Eerdmans.
- Kapolyo, J.M. 2005. *The human condition: Christian perspective through African eyes*. Leicester: InterVarsity Press.
- Karkkainen, V. 2007. *The trinity: global perspectives*. Louisville: Westminster: John Knox Press.

- Käsemann, E. 1971. Theological problem presented by the motif of the body of Christ. In Käsemann, E. *Perspectives on Paul*. London: SCM Press.
- Kato, B.H. 1975. *Theological pitfalls in Africa*. Kisumu, Kenya: Evangelical Publishing House.
- Kato, B.H. 1985. *Biblical Christianity in Africa: a collection of papers and addresses*. Achimota, Ghana: African Christian Press.
- Keller, T.: 2012. A vision to reach the city. *Outreach Magazine*, 25/10/2012.
- Kingsbury, J.D., Powell, M.A. & Bauer, D.R. 1999. *Who do you say that I am? Essays on Christology*. Westminster: John Knox Press.
- Kirk, J A. 1999. *What is mission?* London: DLT.
- Kirk, J.A. 2000. *What is mission? Theological explorations*. Minneapolis, MN: Fortress Press.
- Kisau, P.M. 2006. Acts of the Apostles. In Adeyemo, T. et al. *Africa Bible commentary*. Nairobi: WorldAlive Publishers.
- Knitter, P.F. 1985. *No other name? a critical survey of Christian attitudes toward the world religions*. Maryknoll NY: Orbis Books.
- Kraft, C.H. 1979. *Christianity in culture*. Maryknoll, NY: Orbis Books.
- Kraft, C.H. 1996. *Anthropology for Christian witness*. Maryknoll, NY: Orbis Books.
- Kraft, C.H. 2009. Culture, worldview and contextualization. In Winter, R et al. (eds.) *Perspectives on the world Christian movement: a reader*. 4th ed. Pasadena, Calif.: William Carey Library.
- Kraft, C.H. & Wisley, T.N. 1982. (eds). *Readings in dynamic indigeneity*. Pasadena, CA: William Carey.
- Küng, H. 1978. *On being a Christian*. Glasgow: Collins.
- Lamb, M.L. & Levering, M. 2008. *Vatican II: Renewal within Tradition*. New York: Oxford University Press.

- Lingenfelter S. 1992. *Transforming culture: a challenge for Christian mission*. Grand Rapids, Mich: Baker Book House.
- Loades, D. 2009. *Henry VIII: court, church and conflict*. [s.l.]: Bloomsbury Academy.
- Lundy, D. 1999. *We are the world: globalization and the changing face of missions*. Carlisle: OM Publishing.
- Mackintosh, H.R. 1913. *The doctrine of the person of Jesus Christ*. Edinburgh: T & T Clark.
- Magesa, L. 2002. *African religion: the moral traditions of abundant life*. Maryknoll, NY: Orbis Books.
- Makgoba, M.W. 1997. *Mokoko: the Makgoba affair: A reflection on transformation*. Florida Hills: Vivlia Publishers and Booksellers.
- Makhubu, P. 1988. *Who are the African Independent Churches?* Johannesburg: Skotaville Publishers.
- Manus, U.C. 1993. *Christ, the African King*. Frankfurt: Peter Lang.
- Marthaler, B.L. 2007. *The creed: the apostolic faith in contemporary theology*. (3rd ed., rev. and expanded). Mystic, Conn.: Twenty-Third Publications.
- Martin, R.P. & Davids, P.H. 1997. *Dictionary of the later New Testament and its developments: A compendium of contemporary Biblical scholarship*. Downers Grove, Ill.: InterVarsity Press.
- Martin, R.P. & Dodd, B.J. 1998. *Where Christology began : essays on Philippians 2*. Louisville, Ky.: John Knox Press.
- Matera, F.J. 1999. *New Testament theology*. Westminster: John Knox Press.
- Mbiti, J. 1969. *Africa religions and philosophy*. London: Heinemann.
- Mbiti, J. 1970. *New Testament eschatology in an African background: a study of the encounter between New Testament Theology and African traditional concepts*. London: Oxford University Press.

- Mbiti, J.S. 1991. *Introduction to African religion*. 2nd ed. Nairobi: East African Educational Publishers.
- McGavran, D. (ed.). 1972. *Crucial issues in missions tomorrow*. Chicago: Moody Press.
- McGrath, A.E. 2006. *Christianity: an introduction*. 2nd ed. Oxford: Blackwell.
- McGrath, A.E. 2011. *Christian theology: an introduction*. 5th ed. Oxford: Wiley-Blackwell.
- Moon S.S.C. 2003. The recent Korean missionary movement. *International Bulletin of Missionary Research*, 27(1). January.
- More, B. 1973. *The challenge of black theology in South Africa*. London: John Knox Press.
- Moreau, A.S. 2001. Missiology. In Elweel, W.A. (ed.). *Evangelical dictionary of theology*. 2nd ed. Grand Rapids, Mich.: Baker Academic.
- Moltmann, J. 1997. *The church in the power of the Spirit*. Minneapolis: Augsburg Fortress Publication.
- Moreau, A.S., Corwin, G.R. & McGee, G.B. 2005. *Introducing world missions: A Biblical, historical and practical survey*. Grand Rapids, Mich.: Baker Academic.
- Morris, L. 1971. The gospel according to John. In Bruce, F.F. (ed.). *The new international commentary on the New Testament*. Grand Rapids, Mich.: Eerdmans.
- Moule, C.F.D. 1977. *The epistle to Colossians and to Philemon*. Cambridge: Cambridge University Press.
- Mouw, R.J. & Griffioen, S. 1993. *Pluralism and horizons: An essay in Christian public philosophy*. Grand Rapids, Mich.: Eerdmans.
- Mugambi, J.N.K. 1989. *African Christianity: an introduction*. Nairobi: East African Educational Publishers..
- Mugambi, J.N.K. 2000. *Mission in African Christianity*. Nairobi: Longman.
- Murphy-O'Connor, J. 1976. Christological anthropology in Phillipians 2:6-11. *Revue Biblique*, 83:25-50.

- Na, H.J. 1991. Christianity in multi-religious context. *Ministry and Theology (Korean)* 26(8):134-157.
- Nasr, S.H. 1966. *Ideals and realities of Islam*. London: George Allen & Unwin.
- Neely A. 2000. *Missiology, in evangelical dictionary of world missions*. Grand Rapids, Mich: Baker Book House.
- Neill, S. 1966. *Colonialism and Christian missions*. London: Lutterworth.
- New Catholic Encyclopedia*. 1967. New York: McGraw-Hill.
- Newberry, W. 2005. Contextualizing indigenous church principles: an African model. *Asian Journal of Pentecostal Studies*, 8(1):95-115.
- Newbigin, L. 1963. *The relevance of trinitarian doctrine for today's mission*. London: Edinburgh House Press for the World Council of Churches, Commission on World Mission and Evangelisation. (CWME Study Pamphlets No. 2.) .
- Newbigin, L. 1982. *The light has come: An exposition of the fourth gospel*. Grand Rapids, Mich: Eerdmans.
- Newbigin, L. 2009. *Unfinished agenda: an updated autobiography*. Eugene, Or.: Wipf & Stock.
- Nichols, D.R. 1994. The Lord Jesus Christ. In Horton, S.M. (ed.). *Systematic theology: a pentecostal perspective*. Springfield: Logion Press.
- Nicholls, B.J. 1979. *Contextualisation: a theology of gospel and culture*. Leicester: InterVarsity Press.
- Nolan, A. 1978. *Jesus before Christianity*. Maryknoll, NY: Orbis Books.
- Nyamiti, C. 1984. *Christ as our ancestor: Christology from an African perspective*. Gweru, Zimbabwe: Mambo Press.
- Nyamiti, C. 2006. *The trinity from an African ancestral perspective*. Gweru, Zimbabwe: Mambo Press.
- Nwaogwugwu, C.C. 2011. *Ancestor Christology: a Christian evaluation of ancestral cult in the traditional religions of sub-Saharan Africa*. Bloomington, Ind.: iUniverse.

- O'Collins, G. 2009. *Christology: A biblical, historical, and systematic study of Jesus*. Oxford: Oxford University Press.
- Oduyoye, M.A. 1986. *Hearing and knowing, theological reflections on Christianity in Africa*. Maryknoll, NY: Orbis Books.
- Ogiozee, O.P. 2009. *The value of the continuity between the African and Old Testament worldview*. Virginia Beach, Virginia: Regent University. (MA thesis).
- Odoro, T., Pretorius, H., Nussbaum, S. & Born, B. 2008. *Mission in an African way: a practical introduction to African Instituted Churches and their sense of mission*. [s.l.]: CLF.
- Okure, T. 1990. The incarnation of Christ: our model for evangelism. In Okure, T. et al. (eds). *Thirty-two articles evaluating inculturation of Christianity in Africa*. Kenya : AMECEA Gaba Publications.
- Onaiyekan, J. 1997. Christological trends in contemporary African theology. In Barry, W.R. (ed.). *Constructive Christian theology in the world wide church*. Grand Rapids, Mich: Eerdmans. P. 356.
- Oosthuizen, G.C. 1968. *Post-Christianity in Africa: a theological and anthropological study*. London: C. Hurst.
- Pachau, L. 2000. Missiology in a pluralistic world: the place of mission study in theological education. *International Review of Mission*, 89(355):539-555. October.
- Parshall, P. 1998 Danger! New directions in contextualization. *Evangelical. Missions Quarterly*, 34(4):404-410.
- Peters, T. 1993. *God as trinity: rationality and temporality in divine life*. Westminster: John Knox Press.
- Piper, J. 2010. *Let the nations be glad: the supremacy of God in missions*. 3rd ed. Grand Rapids, Mich: Baker Academic.
- Pityana, N.B. 1999. The renewal of African moral values. In: Makgoba, M.W. (ed.). *African Renaissance*: Sandton: Mafube Publishers.
- Pobee, J.S. 1979. *Toward an African theology*. Nashville: Abingdon.

- Pocock, M., Van Rheenen, G. & McConnell, D. 2005. *The changing face of world missions: Engaging contemporary issues and trends*. Grand Rapids, Mich.: Baker Academic.
- Pomerville, P.A. 1985. *The third force in missions a Pentecostal contribution to contemporary mission theology*. Peabody, Mass: Hendrickson.
- Porter, S.E. Schnabel, E.J. Osborne, G.R. (eds). 2012. *On the writing of New Testament commentaries: festschrift for Grant R. Osborne on the occasion of his 70th birthday*. Boston : Brill.
- Pratt, D. 2003. *Rethinking religion: exploratory investigations*. Adelaide: ATF Press.
- Pretorius, H.L. et al. 1987. *Reflecting on mission in the African context*. Bloemfontein: Pro Christo Publishers.
- Price, R. & Gaddis. M. 2006. *Acts of the Council of Chalcedon*. Liverpool: Liverpool University Press.
- Prozesky, M. 1990. *Christianity amidst apartheid: selected perspective on the church in South Africa*. London: Macmillan.
- Prozesky, M. & De Gruchy, J.W. 1995. *Living faiths in South Africa*. New York: St. Martin's Press
- Rahner, K. 2004. *Encyclopedia of theology: the concise Sacramentum mundi*. New Delhi: Continuum.
- Rainer, T.S. 1993. *The book of church growth: history, theology, and principles*. Nashville: Broadman Press.
- Rausch, T.P. 2003. *Who is Jesus? An introduction to Christology*. Collegeville, Minn.: Liturgical Press.
- Ridderbos, N.H. 1979. *The epistle of Paul to the churches of Galatia*. Grand Rapids, Mich.: Eerdmans.
- Rienecker, F. & Rogers, C. 1976. *A linguistic key to the Greek New Testament. Vol. 2: Romans - Revelation*. Grand Rapids, Mich.: Zondervan.

- Rivington, F. 1837. Ecclesiology. *The British Critic Quarterly Theological review and Ecclesiastical Record XXII* (41): London: J.G. and F. Rivington):218–248.
- Robertson, P. 2002. Quoted in Global Connections (n/p): *Operation Mobilisation*
- Roest Crollius, A., Walligo, J.M., Nkéramihigo, T. & Mutiso-Mbinda, J. 1986. *Inculturation : its meaning and urgency*. Kampala: St. Pauls Publications Africa.
- Saayman, W.A. 1991. *Christian mission in South Africa: political and ecumenical*. Pretoria: Unisa. (Manualia didactica, 11)
- Samuel, V. & Sugden, C. *Sharing Jesus in the two thirds world : evangelical Christologies from the contexts of poverty, powerlessness, and religious pluralism : the papers of the First Conference of Evangelical Mission Theologians from the Two Thirds World, Bangkok, Thailand, March 22-25, 1982*. Grand Rapids, Mich.: Eerdmans,
- Sanday, W. & Headlam, A.C. 1915. *The epistle to the Romans*. New York: Scribner.
- Sawyer, H. 1968. *Creative evangelism: towards a new Christian encounter with Africa*. London: Lutterworth.
- Schnabel, E.J. 2004. *Early Christian mission*. Downers Grove, Ill.: InterVarsity Press Academic.
- Schnabel, E.J. 2008. *Paul the Missionary: realities, strategies and methods*. Downers Grove, Ill.: InterVarsity Press Academic.
- Schreiner, T.R. 2010. *Magnifying God in Christ: a summary of New Testament theology*. Grand Rapids, Mich.: Baker Academic.
- Schreier, R. 1986. *Constructing local theologies*. Maryknoll, NY: Orbis Books.
- Schwarz, H. 1998. *Christology*. Grand Rapids, Mich.: Eerdmans.
- Senior, D. & Stuhlmueeller, C. 1983. *The Biblical foundations for mission*. London: SCM Press.
- Setiloane, G.M. 1989. *African theology: an introduction*. Johannesburg: Skotaville Publishers.

- Shedd, W.G.T. 1978. *A history of Christian doctrine*. Vol. 1. (repr.) New York: Charles Scribner's Sons.
- Shenk, W.R. 2001. Recasting theology of mission: Impulses from the non-Western world. *International Bulletin of Missionary Research*, 25(3):98-107.
- Shorter, A. 1969. Conflicting attitudes to ancestor veneration in Africa. *AFER*, 11(1):27-37.
- Shorter, A. 1977. *African Christian theology*. Maryknoll, NY: Orbis Books.
- Shutte, A. 1990. Umuntu Ngumuntu Ngabantu: an African conception of humanity. *Philosophy and Theology*, 5(1):39-54. Fall.
- Shuttle, A. 1993. *Philosophy for Africa*. Rondebosch: University of Cape Town Press.
- Smalley, W.A. 1991. *Translation as mission*. Macon, GA : Mercer University Press.
- Smith, E. 1814. *A treatise on the character of Jesus Christ: and on the trinity in unity of Godhead with quotations from the primitive fathers*. Boston: R.P. & C. Williams.
- Speckman, M. & Kaufmann, L. (eds). 2001. *Towards an agenda for contextual theology: essays in honour of Albert Nolan*. Pietermaritzburg: Cluster Publications.
- Spence, A. 2008. *Christology: a guide for the perplexed*. London: T & T Clark.
- Spinks, B.D. 2008. *The place of Christ in liturgical prayer: trinity, christology, and liturgical theology*. Collegeville, Minn.: Liturgical Press,
- Sundkler, B.G.M. 1961. *Bantu prophets in South Africa*. 2nd ed. London: Oxford University Press.
- Sundkler, B. & Steed, C. 2000. *A history of the church in Africa*. Cambridge: Cambridge University Press.
- Temple, W. 1924. *Christus Veritas: an essay*. London: MacMillan.
- Theissen, G. & Merz, A. 1998. *The historical Jesus: a comprehensive guide*. London: SCM Press.

- Thomas, N. 2005. Radical mission in a Post-9/11 world: creative dissonances. *International Bulletin of Missionary Research*, 29(1). January.
- Tiénou, T. 1996. The training of missiologists for an African context. In: Pierson, P.E. Woodberry, D.J., Van Engen, C.E. & Elliston, E.J. (eds.). *Missiological education for the twenty-first century: The book, the circle and the sandals*. Maryknoll, NY: Orbis Books.
- Turaki, Y. 2006. The role of the ancestor. In Adeyemo, T. (ed.). *African Bible commentary*. Nairobi: World Alive.
- Turner, P. 1971. The wisdom of the fathers and the gospel of Christ: some notes on Christian adaptation in Africa. *Journal of Religion in Africa*. 5th ed. Leiden: Brill. IV, 55.
- Ukpong, J.S. 1984. The emergence of African theologies. *Theological Studies*, 45:501-36.
- Van Engen, C. 1996. *Mission on the way: issues in mission theology*. Grand Rapids. Mi.: Baker.
- Van Engen, C. 1991. *God's missionary people: rethinking the purpose of the local church*. Grand Rapids. Mi.: Baker.
- Van Geest, P., Goris, H. & Leget, C. 2002. *Aquinas as authority: a collection of studies presented at the second conference of the Thomas Instituut, Utrecht, December 14-16, 2000*. Thomas Institute Publications.
- Van Kooten, G.H. 2003. *Cosmic Christology in Paul and the Pauline school: Colossians and Ephesians in the context of Graeco-Roman cosmology, with a new synopsis of the Greek texts*. Tübingen : Mohr Siebeck.
- Van Rheenen, G. 1997. Modern and postmodern syncretism in theology and missions. In McConnell, C.D. (ed.). *The Holy Spirit and mission dynamics*. Pasadena: William Carey Library. pp. 164-207.
- Van Rheenen, G. 2006. *Contextualization and syncretism: Navigating cultural currents*. Pasadena: William Carey Library.
- Venter, S. 2005. *The June 16 uprising in South Africa*. Auckland Park: Jacana Media.

- Verkuyl, J. 1978. *Contemporary missiology*. Grand Rapids, Mich.: Eerdmans.
- Wagner, C.P. 1986. Characteristics of pentecostal church growth. In McClung, L.G. Jr. (ed.). *Azusa Street and beyond: pentecostal missions and church growth in the twentieth century*. South Plainfield, NJ: Logos, pp. 125-132.
- Waldrop, C.T. 1985. *Karl Barth's Christology: Its basic Alexandrian character*. Berlin: De Gruyter.
- Walliggo, J.M. 1986. *Inculturation: its meaning and urgency*. Kampala, Uganda: St Paul's Publication.
- Walls, A. 1996. *The missionary movement in Christian history: studies in the transition of faith*. Maryknoll, NY: Orbis Books.
- Walls, A. 2002. *The cross-cultural process in Christian history: studies in transmission of faith*. Maryknoll, NY: Orbis Books.
- Walshe, P. 1971. *The rise of African nationalism in South Africa: the African National Congress, 1912-1952*. Berkeley :University of California Press.
- Weanzana, N. 2006. 2 Samuel. In Adeyemo, T. (ed.). *African Bible commentary*. Nairobi: World Alive.
- Wedepohl, P. 2012. Historical background for missions in Africa. In Vumisa, P. *Evangelical Christian missions: An African perspective*. Pretoria: Inserv.
- Weinandy, T.G. 2003. *Jesus the Christ*. Huntington, IN: OSVP.
- Weiss, R.A., Adler, M.W. & Rowland-Jones, S. (eds). 2002. *The changing face of HIV and AIDS*. London: BMJ Publishing Group.
- Wells, J. 1906. *The life of James Stewart*. London: Hodder & Stoughton.
- Whiteman, D.L. 1997. Contextualisation: the theory, the gap, the challenge. *International Bulletin of Missionary Research*, 21(1), January: 2-7.
- Wilderman, W.J. 1998. *Fidelity with plausibility: modest Christologies in the twentieth century*. Albany, NY: State University of New York Press.
- Wildman, W.J. 2007. Basic Christologies distinctions. In *Theology Today*, 64(3):285-304.

- Willis, A. 1976. *Moving towards the contextualization of theological education: Indonesian case*. Tapei, Tawian: Asian Theological Association.
- Wilson, R.M. 2005. *Colossians and Philemon: the international critical commentary*. London: T & T Clark.
- Witherington, B. 2007. *The letters to Philemon, the Colossians, and the Ephesians: a socio-rhetoric commentary on the captivity epistle*. Grand Rapids, Mich.: Eerdmans.
- Wright CJH. 2006 *The mission of God: unlocking the Bible's grand narrative*. Nottingham: InterVarsity.
- Zwiep, A.W. 1997. *The ascension of the Messiah in Lukan Christology*. Leiden: Brill.

WEB SITES:

Academic Dictionaries and Encyclopedias. 2012. *Ethiopia (disambiguation)*. [online]. Available at: <<http://en.academic.ru/dic.nsf/4725466>> [Accessed 2012/08/14].

Africa Inland Mission. 2012. [online]. Available at: <www.aimint.org> [Accessed 20/08/2012].

Ali, A. [s.d.]. *Cultural adaptation within Islamic monotheism*. [online]. Available at <http://www.youtube.com/watch?v=pHPUT108Wtk> [Accessed 10/11/2012].

Avert.org. 2012a. *Worldwide Aids and HIV statistics*. [online]. Available at: <<http://www.avert.org/worlstatinfo.htm>> [Accessed 01/07/2012]

Avert.org. 2012b. *Africa HIV & AIDS Statistics*. [online]. Available at <www.avert.org/africa-hiv-aids-statistics.htm> [Accessed 01/07/2012]

Avert.org. 2012c. *South Africa HIV & AIDS Statistics*. [online]. Available at <<http://www.avert.org/south-africa-hiv-aids-statistics.htm>> [Accessed 01/07/2012]

Believe Religious Information Source by Alphabet. 2011. *Christology*. [online]. Available at: <<http://mb-soft.com/believe/text/christol.htm>> [Accessed 16/11/2011].

Bethel University Minnesota. [s.d.]. *Kairos*. [online]. Available at www.bethel.edu/letnie/AfricanChristianity/SAKairos.> [Accessed 20/03/2012].

Columbia Electronic Encyclopedia, 2012. 6th ed. *Roman Catholic Missions*. [online]. Available at: <<http://www.infoplease.com/encyclopedia/society/missions-roman-catholic-missions.html#ixzz2ivQBeTHR>> [Accessed 12/04/2012.]

Danish, I. [s.d.]. Contextualization: a new missionary approach to Muslims. *al-Tawhid Islamic Journal*, 5(3;4). [online]. Available at <<http://www.al-islam.org/al-tawhid/context.htm>> [Accessed 02/01/2013]

Dictionary.com. 2012. *Indigenise*. [online]. Available at: <<http://dictionary.reference.com/browse/indigenise>> [Accessed 10/11/2012].

Encyclopaedia Britannica. 2011. *Incarnation*. [online]. Available at: <<http://www.britannica.com/EBchecked/topic/284611/Incarnation>> [Accessed 24/11/2011].

Footprints.com. [s.d.]. *History of Christian missions in SA up to 1900 AD: the story of Christian missions in South Africa - up to 1900*. [online]. Available at <www.footprintsintoafrica.com/index.php/missions/80-missions/69-story-of-christian-missions-up-to-1900-ad> [Accessed 07/02/2013]

FreeDictionary. 2012. *Culture*. [online]. Available at <<http://www.thefreedictionary.com/culture>> [Accessed 15/11/2012]

Gordon, D. 2005. *Indicators of poverty and hunger*. [online]. Available at: <www.un.org/esa/socdev/nyin/documents/ydiDavidGordon_poverty.pdf> [Accessed 15/03/2012].

Hanegraaff, H. 2009. *The incarnation of Jesus Christ*. [online]. Available at <<http://www.equip.org/perspectives/the-incarnation-of-jesus-christ/>> [Accessed 10/11/2012].

Hassan, H.D. 2008. *Islam in Africa. Library of Congress. Congressional Research Service Report*. [online] Available at: <<http://www.fas.org/sgp/crs/row/RS22873.pdf>> [Accessed 10/11/2012].

Haughton, J. & Khandler, S.R. 2009. *Handbook on poverty and inequality*. Washington: World Bank. [online] Available at <http://mail.beaconhill.org/~j_haughton/HandbookPovIneq.pdf> [Accessed 04/12/2012].

Healey, J (ed.) 2009. *Inculturation in Africa. Maryknoll Fathers and Brothers: Africa region*. June. [online]. Available at <http://www.maryknollafrica.org/Maryknoll_Africa_2009_June.pdf> [Accessed 12/04/2012].

Infoplease.com. [s.d.]. *Missions: Roman Catholic Missions*. [online]. Available at <www.infoplease.com/ce6/society/A0859671.html#ixzz23E5WyQGg> [Accessed 12/04/2012].

Johnson, T.M. 2013. *Christianity in global context: trends and statistics*. [online]. Available at www.pewforum.org/files/2013/04/05/051805-global-christianity.pdf [Accessed 22/05/2013].

Kapolyo, J.M. 2006. *Africans need African theology: Western theology fails to address African needs*. [online] Available at

<<http://www.breakthroughpartners.org/media/1594/Africans%20Need%20African%20Theology.pdf>> [Accessed 20/05/2013].

Kobia, S. 2005. *Challenges facing the ecumenical movement in the 21st century*. [online]. Available at <www.oikoumene.org/en/resources/documents/wcc-programmes/ecumenical-movement-in-the-21st-century/foundational-texts/challenges-facing-the-ecumenical-movement-in-the-21st-century> [Accessed 03/04/2012].

Kreniske, PJS. 2004a. *John Langalibalele Dube (1871-1946) Part 1: John L. Dube: A Biographical Sketch* [online]. Available at < www.oberlin.edu/external/EOG/Dube/Dube > [Accessed 12/02/2013].

Kreniske, PJS. 2004b. *John Langalibalele Dube (1871-1946) Part 2: John L. Dube: The Positive and Negative Influences of Missionaries* [online]. Available at <<http://www.oberlin.edu/external/EOG/Dube/DubeMiss.htm>> [Accessed 09/02/2013]

Lausanne Theology Working Group. 2013. *The whole church taking the whole gospel to the whole world: reflections*. [online]. Available at: <<http://www.lausanne.org/en/documents/cape-town-2010/1194-tw-g-three-wholes-condensed.html>> [Accessed. 20/05/2013].

Maseko, A.N. 2008. *Church schism and corruption*. [Abstract]. [online]. Available at <www.lulu.com/shop/achim-nkosi-maseko/church-schism-corruption/paperback/product-14302616.html> [Accessed 20/05/2013].

Mashable.com. [s.d.] *Impact of the Arab spring*. [online]. Available at <<http://mashable.com/category/arab-spring/>> [Accessed 05/01/2013].

Merriam-Webster.com. 2012. *Enculturation*. [online]. Available at: <<http://www.merriam-webster.com/dictionary/enculturation>>.[Accessed 11/11/2012].

Merriam-Webster.com. 2012. *Indigenise*. [online]. Available at: <<http://www.merriam-webster.com/dictionary/indigenise>> [Accessed 10/11/2012].

Merriam-Webster.com. 2012. *Syncretism*. [online]. Available at: <<http://www.merriam-webster.com/dictionary/syncretism>>. [Accessed 10/11/2012].

Mirus, J. 2012. *Vatican II on missionary activity: Mission work*. [online]. Available at: <<http://www.catholicculture.org/commentary/otc.cfm?id=707&repos=6&subrepos=2&searchid=1165101>> [Accessed 22/04/2012].

Muller, J. 2001. *The Holy Spirit in John's writings*. [online]. Available at: <<http://www.biblecentre.org/topics/jm-the-spirit-in-john.htm>> [Accessed 28/01/2013]

Muslim population in the world. 2012. *World Muslim population*. [online]. Available at: <www.muslimpopulation.com/World> [Accessed 20/07/2012].

Newton, P.A. 1997. *My journey through the church growth environment*. [online]. Available at <wwwFOUNDERS.org/journal/fj30/article2> [Accessed 22/05/2012].

Ouattara, A.D. 1997. *The challenges of globalization for Africa* [online]. Available at www.imf.org/external/np/speeches/1997/052197.htm [Accessed 04/12/2012].

Oxford Dictionaries. 2012. *Indigenise*. [online]. Available at: <<http://oxforddictionaries.com/definition/english/indigenise>> [Accessed 10/11/2012].

Sanneh, L. 2009. *Translating the message: the missionary impact on culture*. Grand Rapids, Mich.; Orbis Books. (American Society of Missiology; 42). [online]. Available at <missionalreflections.com/colonialism-mission-translating-message> [Accessed 12/03/2012)].

Shah, A. 2013. *Causes of poverty*. [online]. Available at: <<http://www.globalissues.org/issue/2/causes-of-poverty>> [Accessed 15/03/2012].

Slick, M. 2013. *Another look at the Trinity*. [online]. Available at: <<http://carm.org/christianity/christian-doctrine/another-look-trinity>> [Accessed 10/01/2013].

South Africa. South African Government Information. *South Africa's people*. [online] Available at <<http://www.info.gov.za/aboutsa/people.htm>> [Accessed 09/02/2013].

Stanley, C. 2013. *The roles of the Trinity*. [online]. Available at: <<http://www.jesus.org/is-jesus-god/holy/the-roles-of-the-trinity.html>> [Accessed 27/06/2011].

Stetzer, E.. 2005. *A missional church*. [online]. Available at: <<http://www.christianindex.org/1657.article>> [Accessed 11/12/2012]

Vatican II. 1965b. *Declaration on religious freedom Dignitatis Humanae on the right of the person and of communities to social and civil freedom in matters religious promulgated by His Holiness Pope Paul VI on December 7, 1965*. [online]. Available at <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html> [Accessed 22/05/2012].

Vatican II. 1965a. *Decree Ad Gentes on the mission activity of the church* . [online]. Available at <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html> [Accessed 22/05/2012].

Waldecker G.T. 2012. *The synergistic model: Biblical contextualization*. [online]. Available at: <<http://garywaldecker.net/archives/1415>> [Accessed 05/11/2012].

Why Church. 2012. *Worldwide Christian growth*. [online]. Available at: <www.whychurch.org.uk/worldwide.php> [Accessed 01/04/2012].

United Nations. Department of Economic and Social Affairs. 2006a. *World urbanisation prospects: the 2005 revision*. [online]. Available at <www.un.org/esa/population/publication/WUP2005/2005WUP_FS3> [Accessed 10/03/2012].

Viljoen, H.C. [s.d.] *The contribution of the Huguenots in South Africa*. [online]. Available at <<http://www.huguenoot.org.za/huguenots.htm>> [Accessed 04/02/2013].

Vu, M.A. 2012. *Following Jesus yet still Hindu or Sikh? mission leaders weigh in on new communities*. [online]. Available at <<http://www.christianpost.com/news/following-jesus-yet-still-hindu-or-sikh-mission-leaders-weigh-in-on-new-communities-83995/#bw7C2OOm4S6AYdmq.99>> [Accessed 04/12/2012].

APPENDIX 1

RESEARCH INTERVIEW QUESTIONNAIRE

The intention of this questionnaire is to re-examine the on-going relevance of Jesus Christ in Missions in South Africa. Any information provided will remain anonymous. The research is done by Rev. Siegfried Ngubane for the purpose of RESEARCH FOR THE DEGREE OF PhD.

1. Personal information

Please mark the appropriate box with “X”

1. In what age group are you?

>19 20-29 30-39 40-49 50-59 60<

2. Gender:

Male Female

3. What is your church affiliation?

African Independent Church

Charismatic /Pentecostal Church

Mainline /Evangelical Churches such as

Other

Anglican Baptist Congregational

Methodist Presbyterian Reformed

Other (specify).....

4. In which province and town do you work in the mission?

5. Is your local church the same as your sending church?

Yes

No

6. Where is your local church located?

.....
.....
.....
.....

7. Where is your sending church located?

.....
.....
.....
.....

8. What role have you played in your local church? (You can mark more than one answer)

Role Yes/ No

Member of the Council

Youth Leader

Sunday School Teacher

Mother's Union

None

Other (Specify).....

.....
.....
.....
.....

9. How long have you been with the current mission organisation? 1. In what age group are you?

> 1 year 1 to 3 years 3 to 5 years 5 to 10 years 10 to 15 years 15<

10. How long have you been in your current position?

> 1 year 1 to 3 years 3 to 5 years 5 to 10 years 10 to 15 years 15<

11. What is your experience in missions?

.....
.....
.....
.....

12. Do you have relationship with other missions organisations?

Yes

No

13. With whom do you have the relationships?-----

14. What kind of relationships do you have with these missions organisations?-----

15. What is the status of the relationship in South Africa? -----

2 Christ Centeredness in Missions

1. Does your vision statement and other statements of your organisation reflect the person and work of Christ?

Yes

No

2. If so, how do they reflect the person and work of Christ?

.....
..
.....
.....
.....

3. Do you see Jesus Christ as the core of your missionary organisation?

Yes

No

4. Why do you think so?

.....
.....
.....
.....

5. When you train candidates for missions – how much of that training helps your candidate to understand the role of Jesus Christ in missions?

.....
.....
.....
.....
.....

6. What is your understanding of the goal of missions, and the purpose of the church?

.....
...
.....
.....
.....
.....

7. What is your understanding of the purpose of the church?

.....
...
.....
.....
.....
.....

8. How does your church respond to this quest?

.....
.....
.....
.....

9. In which way are you able to help your church to accomplish it?

10. Is there anything you would like to see changed in the way we do missions in South Africa?

.....
.....
.....
.....
.....

3. Church Relationships

1. How good is your relationship as an organisation with churches in South Africa? ..

.....
.....
.....
.....

2. Do you see your organisation having influence on the church in South Africa in Missions?

Yes

No

3. If yes, how?

.....
.....
.....
.....
.....
.....
.....

4. If no, why?

.....
.....
.....
.....
.....
.....
.....

5. Any other comments you might like to add on the subject

APPENDIX 2

QUESTIONNAIRE CODES FOR DATA ANALYSIS (CHAPTER 5)

1 Personal Information

1.1 In what age group are you?

-19 20-29 30-39 40-49 50-59 60+

Codes:

- | | |
|---|-------|
| 1 | -19 |
| 2 | 20-29 |
| 3 | 30-39 |
| 4 | 40-49 |
| 5 | 50-59 |
| 6 | 60+ |

1.2 Gender

Male Female

Codes

- | | |
|---|------|
| 1 | Male |
|---|------|

2 Female

1.3 What is your Church affiliation?

African Independent Church

Charismatic /Pentecostal Church

Mainline /Evangelical Churches such as

Other

Anglican Baptist Congregational

Methodist Presbyterian Reformed

Codes:

1 African Independent Church

2 Charismatic /Pentecostal Church

3 Mainline / Evangelical Church such as?

1.4 In which province and town do you work in missions?

1.5 Is your local church the same as your sending church?

Yes

No

Codes:

Yes-Y

No-N

1.6 where is your local church located?

1.7 where is your sending church located?

1.8 Position in the local Church?

Member of the council

Youth leader

Sunday school teacher

Mothers union

None

Other (specify)

Codes:

1- Member of the council

2- Youth leader

3- Sunday school teacher

4- Mothers union

5- None

6- Other (specify)

1.9 How long have you been with the current mission organisation? 1. In what age group are you?

> 1 year 1 to 3 years 3 to 5 years 5 to 10 years 10 to 15 years 15<

1.10 How long have you been in your current position?

> 1 year 1 to 3 years 3 to 5 years 5 to 10 years 10 to 15 years 15<

1.11 What is your experience in missions?

.....
.....
.....
.....

2 Christ Centeredness in Missions

1 Does your vision statement and other statements of your organisation reflect the person and work of Christ?

Yes

No

2 If so, how do they reflect the person and work of Christ?

.....
..
.....
.....
.....

3 Do you see Jesus Christ as the core of your missionary organisation?

Yes

No

4 Why do you think so?

.....
.....
.....
.....

5 When you train candidates for missions – how much of that training helps your candidate to understand the role of Jesus Christ in missions?

.....
.....
.....
.....

6 What is your understanding of the goal of missions, and the purpose of the church?

.....
.....
.....
.....

7 What is your understanding of the purpose of the church?

.....
...
.....
.....
.....
.....

7 How does your church respond to this quest?

.....
.....
.....
.....

9 In which way are you able to help your church to accomplish it?

10 Is there anything you would like to see changed in the way we do missions in South Africa?

.....
.....
.....
.....
.....

3. Church Relationships

1. How good is your relationship as an organisation with churches in South Africa?

.....
.....
.....
.....
.....

6. Do you see your organisation having influence on the church in South Africa in Missions?

Yes

No

7. If yes, how?

.....

.....

.....

.....

.....

.....

.....

8. If no, why?

.....

.....

.....

.....

.....

.....

.....

9. Any other comments you might like to add on the subject

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

THANK YOU FOR YOUR HELP

KEY TERMS

1. African Theology
2. Christology
3. Contextualisation
4. Demographics
5. Encountering Religious Pluralism
6. Enculturation
7. Globalisation
8. Inculturation
9. Indigenisation
10. Missiology
11. Missional Church
12. Missionaries
13. Missions
14. Plurality
15. Urbanisation