

Volume 31.2 2012

*Africa*  
*Journal*  
*of Evangelical*  
*Theology*

- |                               |  |
|-------------------------------|--|
| <b>89 Editorial</b>           | <i>Controversy in Politics, Ideology, Theology and the Church</i>                            |
| <b>91 Judith L. Hill</b>      | <i>The New Testament and Political Democracy</i>   |
| <b>105 Timothy M. Njoya</b>   | <i>Church and Politics: With Aspects Relating to Governance, Public Policy and Ethnicity</i> |
| <b>115 Joseph B.O. Okello</b> | <i>The Pastors, Politics and People of Kenya</i>   |
| <b>123 Patrick U. Nwosu</b>   | <i>The Ideal State in Jesus' Ministry and Contemporary Nigeria</i>                           |
| <b>131 Tersur Aben</b>        | <i>Is Postmodernism Coherent?</i>  |
| <b>139 Mark Olander</b>       | <i>Creative Teaching Methods in Theological Education</i>                                    |
| <b>145 Danny McCain</b>       | <i>Pentecostals and Others: Challenging and Learning from Each Other</i>                     |
| <b>171 Book Reviews</b>       |  |
| <b>176 Books Received</b>     |  |

ISSN 1026-2946

# Africa Journal of Evangelical Theology

© Scott Christian University.

## Consulting Editors:

Dr. Paul Bowers, Managing Editor, *BookNotes for Africa*

Dr. James Kombo, DVCAA, Daystar University, Nairobi

Dr. Samuel M. Ngewa,

Professor of Biblical Studies, African International University

Dr. Richard Gehman, Former Editor of *AJET*

Dr. Gregg Okesson, Dean of the E Stanley Jones School of World Evangelism,  
Asbury Theological Seminary, Wilmore, Kentucky

## Editorial Committee:

Rev. Professor Paul Mumo Kisau

Publisher, Vice-Chancellor of Scott Christian University

Dr. Andrew G. Wildsmith, Editor, Lecturer, Scott Christian University

Dr. Jonathan Mwanja, DVC for Academic Affairs, Scott Christian University

Dr. Bernard Nzioka, Head of Department, Lecturer, Scott Christian University

Dr. Jamie Viands, Lecturer, Scott Christian University

**Subscription Services:** Email Ben Gichuhi: [ajetjournal@scott.ac.ke](mailto:ajetjournal@scott.ac.ke).

**Subscription Information:** Subscription rates and ordering procedures are published on the inside back cover. Information can be downloaded from our website: [www.scott.ac.ke](http://www.scott.ac.ke). Or email Ben Gichuhi: [ajetjournal@scott.ac.ke](mailto:ajetjournal@scott.ac.ke)

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

**Publisher:** Scott Christian University, the publisher of *AJET*, has been accredited by ACTEA since 1979 and was chartered as a private university by the Commission for Higher Education (CHE) Kenya in November 1997. Scott offers university level theological education with concentrations in Pastoral Studies, Christian Education and Missiology.

***AJET*** is indexed in *Christian Periodical Index*; *New Testament Abstracts* (Cambridge MA); *Religion Index One: Periodicals*, published by the American Theological Library Association, Chicago; *Theology in Context* (Institute of Missiology, Germany); and in *DIALOG Abstracts* (Cambridge MA). *AJET* is indexed in the ATLA Religion Database, published by the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606, E-mail: [atla@atla.com](mailto:atla@atla.com), Website: <http://www.atla.com/>. *AJET* articles and information can be found on the web by searching “evangelical theology”.

## Controversy in Politics, Ideology, Theology and the Church

This did not start off as an AJET issue dedicated to public addresses on controversial topics, but much of it has ended up that way. Whenever Rev. Timothy Njoya speaks, as he did on *The Church and Politics* at the 2012 conference of the *Africa Society of Evangelical Theology* in Kenya, his comments are likely to provoke strong reactions. Joseph Okello's personal opinion essay, *The Pastors, Politics and People of Kenya*, focuses on a different aspect of politics and the church, but in doing so criticizes pastors who become so heavily involved in politics that they fail as pastors. Two more completely different approaches and conclusions would be hard to find.

Prof. Judith L. Hill's paper, *The New Testament and Political Democracy*, begins by examining democracy in ancient Athens, assesses governance in the NT, and concludes, "the NT does not choose to emphasize one form of earthly government as an ideal". She looks instead to the Kingdom of God in heaven as the only ideal government. Fr. Patrick Nwosu's article, *The Ideal State in Jesus' Ministry and Contemporary Nigeria*, focuses on achieving the ideal state now using the controversial method of liberation theology to interpret Jesus' ministry. His assumptions, exegesis, methodology, and conclusions will provoke reactions. But we might want to agree with him that, "Genuine freedom was spiritual and meant liberation from sin." (p. 127)

Staying in Nigeria with Prof. Tersur Aben's *Is Postmodernism Coherent?*, we encounter some of the controversial positive and negative aspects of postmodernism, though how many AJET readers will agree that the prosperity gospel should land on the positive side of the ledger? Prof. Danny McCain's address, *Pentecostals and Others: Challenging and Learning from Each Other*, presented to the *Theological Educators of Africa Conference* held at TCNN, Bukuru in August 2011, touches as briefly, but less favourably, on Prosperity Theology as one aspect of Pentecostal/Charismatic influence in Africa today. McCain's insightful analysis of how Pentecostals and non-Pentecostals need one another and can learn from one another is less controversial than it might have been some years ago, but my own recent experience in teaching a "mixed" MA in Theology class is only one example of how controversial some of those traditional "controversial issues" can be.

Mark Olander's article, *Creative Teaching Methods in Theological Education*, is a break from controversy, but his challenge to theological educators to move beyond traditional lecturing (only one of the *impressional* teaching methods) to include *expressional* methods (such as dramas, small group discussions, songs, case studies, mime, and many others) creates internal tension for teachers who don't normally think that far "outside the box".

Rounding off this issue are two book reviews that handle the controversial topic of women and the Church in a non-confrontational, but different, way.

The oral nature and speaking styles of the authors of the articles in this issue remain, and their opinions do not necessarily reflect AJET's views.