

**MR. KASULE JACOB**

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"The things which you have heard from me in the presence of many witnesses,  
entrust these to faithful men who will be able to teach others also." — 2 Tim 2:2



# Theological Education Network

We exist to facilitate biblically based, theological education among Baptists across Africa that will result in effective leaders, healthy reproducing churches, and African missionaries mobilized to reach the lost around the world.

**D**IVERSIFIED

**M**ISSIONAL

**T**HEOLOGICAL

**E**DUICATION

- **DIVERSIFY:**

- To make diverse or various in form.
- To give variety
- To distinguish by numerous differences or aspects.

## **DEFINITION OF TERMS**

- **MISSIONAL**

- Its mission oriented
- We were told about the *Missio – Dei* yesterday

# INTRODUCTION

- **ISSUES IN AFRICAN CHRISTIAN THEOLOGY**
  - Samuel Ngewa
  - Mark Shaw
  - Tite Tienou
    - These guys have done a great job in writing about issues facing African Christian theology.
    - This book has been a well from which I have drawn some great insights as I prepared my presentation.
    - *In order for us to be Diversified, Missional, and Theological in our Education, we need to understand what we are dealing with – the people we are reaching.*

**A CHRISTIAN**

**BELIEVER IN**

**AFRICA**

- **One of the most difficult things with being a Christian in Africa is that we are faced with a ever changing society.**
- **The difficulty of this is because a believer in Africa has to deal with three worlds that have become his/her reality.**
- **Every follower of Christ in Africa has to find ways of dealing with these worlds.**



**THE WORLD  
OF CHRISTIAN  
FAITH**

**THE WORLD  
OF MODERN  
CULTURE**

**THE  
AFRICAN  
CHRISTIAN**

**THE WORLD  
OF AFRICAN  
CULTURE**

- **The world of Christian faith** represented by the Bible that a Christian studies, the Church where he/she worships, and a special religious vocabulary filled with words that blaze with personal meaning, words like, “born again,” “justified,” “spirit filled” and above all saved.
  - This is the world you get into when you confess Christ as your Lord and Savior.
  - This is the world of Christ, the Gospel, and the Spirit.
  - It is a world of light which fills you with great peace and satisfaction.
  - There is a strong commitment in this world.



- **The world of African Culture** represented by the name you bear, the ancestry to which you belong, and the headlines of the daily newspaper, alive with political, economic, intellectual and social pulsations.
  - This is the world you get into when you are born.
  - The vocabulary of this world is filled with words like, “tradition,” “spirits,” “development”, “poverty”, “Cultural authenticity”, “self-hood”, and “non-alignment.”
  - This is the world that most people grow in before joining the other two.
  - This world also demands commitment from the members.

- **The world of modern culture** represented by the kind of clothes you wear food you eat, music you listen to, TV shows and movies you watch.
  - Most people get ushered into this world either during their secondary school years.
  - The younger generations are getting into this world as early as kindergarten level.
  - The pull of this world is equally very strong.
    - The modern tools and technologies (facebook, whatsapp, twitter, Instagram, Viber, Okut, Facetime, selfie sticks and cameras etc.
    - Involvement in this third world is expensive and much of the financial anxiety we feel is generated by the pull of modernity.

- **An African Christian crisis is the yawning gap between the three worlds they love.**
- **There is a search for a theology which bridges the chasm between Christ and Cultures.**
- **A search for an African evangelical (Baptist) theology, a theology which bridges this gap by applying the truths of the world of faith, the lordship of Jesus Christ taught in the Scriptures, to the worlds of African culture and modern times.**



**HOW DO  
WE DEAL  
WITH THIS?**

**I believe the answer is  
in this room....**

➤ **We are the answer**

➤ **We are the ones with  
the Torch**

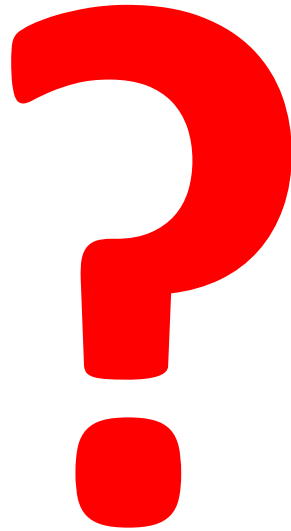
➤ **We are the Theological  
Educators**

**“The Christians in  
Africa have faith but  
not a theology.”**

***John Mbiti***



# Pastors Need Training



- **For a long time we have concentrated on offering seminary degrees and doctoral programs.**
- **We have concentrated on offering residential type training programs.**
- **Is this effective? Is it enough?**
- **Are we reaching everyone/or at least majority ?**

**Could it be that this  
type of training has left  
a gap between the  
urban leaders and the  
rural leaders?**

**If my assumption is true,  
how many pastors and  
leaders have we reached  
by this type of operation?  
How many rural pastors  
have we ignored?**

**ACADEMIC THEOLOGY**

**Vs**

**POPULAR THEOLOGY?**



**Academic theology is  
theology written for  
international readership.  
Unfortunately, it is not  
embraced that much in  
Africa.**

***Tite Tienou***



- **Popular theology is what takes root in the heart of the people of Africa.**
  - It is popular theology that really counts in Africa
  - This is theology expressed in hymns, in preaching and in ordinary counsel given by pastors and other spiritual leaders on a day-to-day basis.
  - On the evangelical scene, a lot is happening theologically in Africa at the popular level, while little is happening at the academic level.
  - This situation is alarming because popular theology is by no means always grounded in and governed by the scripture.
  - The way some pastors preach and give counsel may be totally opposed to sound scriptural interpretation.

WHAT THEN?

**LOCAL  
BIBLE  
SCHOOLS**

- **I believe that doing local Bible school programs can help bridge the gap.**
- **This program would have to be simplified enough to be understandable by the local pastors and leaders (Vernacular??).**
- **We can offer something that is foundational enough - could be an equivalent to associate degree.**

**1. We need to provide the pastors at the grassroots with a proper approach to biblical interpretation in Africa.**

**2. The simplest village evangelist needs to understand how to interpret the Bible rightly in context.**



**“WE NEED TO BE IN THE  
STONE REMOVING  
BUSINESS; REMOVE THE  
OBSTACLES SO THAT  
OTHERS CAN COME IN...”**

**DR. JOHN EWART**



## **PURPOSE:**

**To provide theological training for pastors and leaders throughout East Africa by offering a systematic, foundational course to equip and establish Christian leadership even in the remotest parts of the continent.**

## **Vision:**

**Our vision is to work through the associational leadership of the Baptist Union of Uganda to establish Bible Schools in every district of Uganda by offering theological training for pastors and leaders of all denominations while being facilitated through the Baptist churches in a central location of each association.**

# **HISTORY OF EAO BIBLE SCHOOL**

# **COURSES**

- **PASTORAL MINISTRY**
- **DOCTRINES AND PRACTICES**
- **OLD TESTAMENT SURVEY**
- **NEW TESTAMENT SURVEY**
- **HERMENEUTICS/ B.S.M.R.I.**
- **PREACHING BIBLICAL MESSAGES/HOMILETICS**
- **EVANGELISM, DISCIPLESHIP & CHURCH PLANTING**
- **CHURCH HISTORY**
- **CULTS & WORLD RELIGIONS**
- **300 hours of Class Lectures total**



## **CLASS SCHEDULES:**

**Our classes meets one week  
a month for ten (10)  
months, and graduation  
upon completion of all  
course requirement is held  
in the eleventh month.**

**The Bible School program is continuing to meet a real need throughout East Africa for pastors and leaders, who may not academically qualify to attend formal training at the seminaries, but who need theological training nonetheless.**

**TO DATE WE HAVE  
OPENED 121 LOCAL  
BIBLE SCHOOLS AND  
GRADUATED 1200  
PASTORS AND  
CHURCH LEADERS**



**HOW CAN  
SEMINARIES  
HELP?**

# HOW CAN SEMINARIES HELP?

## 1. PARTNERSHIP?



# **HOW CAN SEMINARIES HELP?**

**1. PARTNERSHIP?**

**2. AFFILIATION?**

# **HOW CAN SEMINARIES HELP?**

- 1. PARTNERSHIP?**
- 2. AFFILIATION?**
- 3. ACCREDITATION ?**

# GOD BLESS YOU!



# SERVUS SERVORUM DEI

**1. How can Seminaries help bridge the gap between the urban pastors and the rural pastor?**

**2. How best can Seminaries help Local Bible Schools?**

**3. What can we do to reconcile Academic Theology and Popular Theology?**