

DEVELOPMENT, SIN AND SALVATION:

**Lessons from the *Millennium Declaration*,
NEPAD and the Kingdom of God for the
Union Baptist Church of Mozambique**

by

Mrs. Angélica Zuca Mazive

202516840

DipTh. Pastoral studies (STEM, Mozambique), LTh Mission and Ministry (ESSA, South Africa), BTh Hon. Theology and Development (University of Natal, South Africa).

Supervisor: Dr. Steve de Gruchy

Submitted in partial fulfilment of the requirements for the degree of
Master of Theology (Theology and Development)
in the School of Religion and Theology,
University of KwaZulu-Natal, Pietermaritzburg.

**Pietermaritzburg
02 December 2004**

DECLARATION

I, Angélica Zuca Mazive hereby declare that this thesis, unless specified in the text, is my original work. I also declare that I have not submitted this research project for any other purpose at any other Institution or University.



Angélica Zuca Mazive

2.12.04

Date

As supervisor, I agree to the submission of this thesis.



Dr S.M. de Gruchy

3.12.04

Date

DEDICATION

To André Jonas Chitlango, my husband, Jenny, Caris and Dinah, our children; Jonas Mangava Chitlango and Rocina Frengue Chunguane, my parents-in-law; Mitilina (Amelina) Julai Chilowe, my late mother; Sailora Zuca Mazive, my late elder sister; and Patson Jonas Chitlango, my brother-in-law, for their prayers, love, encouragement and support.

ACKNOWLEDGEMENT

My acknowledgement and deep appreciation goes firstly to individuals and secondly to institutions and churches that made it possible for me to finish my study.

My thanks go first to Andre, my husband, and our children for their support, prayers, encouragement and care, even in times when I felt sick. My deep appreciation and gratitude goes to my supervisor, Doctor Steve de Gruchy, whose guidance and constructive criticism made it possible for me to write and complete my thesis. Thanks to Ron Zeiner, my former lecturer at ESSA, whose contribution gave me deeper insights and understanding of the concept of the Kingdom of God. My thanks also go to Bill Houston for his financial support during my time at ESSA and for laying a good foundation in me which enabled me to do my further studies at the university.

My thanks go to Harold and Annette le Roux for their caring and loving hearts towards me and my family, and for their commitment to help in any situation. Thanks to Dick and Lois Morgan for their financial support and prayers, and for being the first people that encouraged me to learn English while still in Mozambique. My thanks and appreciation also go to Henry Holmgren, our best friend and father in the Lord, for his prayers and mobilizing financial support from InterAct mission.

My thanks go also to Maria Zuca Mazive, my sister, and to Marta Manuel Chissingue, Maria's daughter, for taking me from my home village without school and raising me up and sending me to school in town (Mabote and Chokwe). Without them I would be illiterate, since my village only got its first school in 1999. My thanks go also to Alberto Natal Ngovene, my nephew, for his encouragement during my studies.

Thanks also to Peter Russell-Bolton, a lecturer at ESSA, for praying for me many times whenever my health was not good. My thanks go to Lilian and Davy Siwila, my friends, who prayed with and helped me most of the time when I felt sick in the absence of my husband.

My appreciation and gratitude go to my financial supporter Kelvin Smith, whose support at ESSA made it possible for me to go to university. Thanks to Ed and Rose Thomas and their children for their long-standing support for our family. I also thank John Boekhout and BEE International for their financial support for our family and ministry.

I want to thank Seminário Teológico Evangélico de Moçambique, where I started my theological studies; thanks to ESSA for giving me firm foundations in theology. I also thank the University of Natal, now the University of KwaZulu-Natal, for giving me intellectual tools for my research. My thanks go also to Christian Aid for its financial support towards my Honours and Master degrees. I also express my gratitude to Western Springs Baptist Church, InterAct Mission, and Parker Road Bible Church for supporting our family. And finally, but not the least, I thank Central Baptist Church, Pietermaritzburg, for its support and for providing us a spiritual home and a Sunday School for our children.

ABSTRACT

This thesis discusses issues relating to development, sin and salvation. It examines the development visions of the *Millennium Declaration* and *NEPAD Documents* and compares them with the values of the Kingdom of God. It identifies some lessons from the *Millennium Declaration* and *NEPAD Documents*, and the Kingdom of God for the Union Baptist Church of Mozambique. These lessons are to help the denomination as it involves itself in the mission of the Kingdom of God in the community in Mozambique.

The thesis argues that there is a relationship between the visions of the *Millennium Declaration* and the *NEPAD Documents*, and the values of the Kingdom of God on a number of issues such as the issues of sickness, orphans, vulnerability, gender inequality, poverty, the poor, hunger, unemployment, oppression, exploitation, wars, crime, violence against women and children, injustice and corruption. The Kingdom of God is about love, health, well-being for all, care, justice, unity and solidarity; harmony, life, peace, freedom, restoration, acceptance, righteousness, community, and salvation that includes both spiritual and physical salvation of the whole person both now in this life before death and after death.

However, the thesis argues that the eschatological aspect of the Kingdom of God helps us see that sin is deeply rooted in human life, and even our best efforts at development will not rid the world of sin. The Church therefore has to remind society of this deeper sin, and to proclaim the gospel of the forgiveness of sins, while struggling with the evidence of that sin in poverty, sickness, injustice and violence.

The church, especially the Union Baptist Church of Mozambique, has to be a key player in striving for Kingdom values. The church is called to holistic and integral mission. It should take a leading role in the issues that concern our people and society today, because that is doing the will of God. The commandment to love our neighbour as we love ourselves has to be expressed through our participation in integral mission, which is concerned with all human beings and all God's creation. The *shalom* of the Kingdom has to be experienced by all, and the church must be the means through which *shalom* is realised.

TABLE OF CONTENTS

CHAPTER ONE:

1	INTRODUCTION	
1.1	Background and motivation for the topic.....	1
1.2	Problem formulation and analysis.....	3
1.2.1	The main research problem.....	3
1.2.1.1	The research sub problems.....	4
1.2.1.2	The assumption and aim of the research.....	6
1.3	The research methodology.....	7

CHAPTER TWO:

2	THE KEY VISIONS OF DEVELOPMENT OF THE <i>MILLENNIUM DECLARATION</i> AND THE <i>NEPAD</i> DOCUMENTS	
2.1	The <i>Millennium Declaration</i> 's vision of development - a prologue to the document.....	8
2.1.1	The <i>Millennium Declaration</i> 's vision of freedom, equality and solidarity at national and international levels as goals of development.....	10
2.1.2	The <i>Millennium Declaration</i> 's vision of peace, security and disarmament in relation to development.....	12
2.1.3	The <i>Millennium Declaration</i> 's vision on education, health and gender equality in relation to development.....	13
2.1.4	The <i>Millennium Declaration</i> 's vision on development and poverty eradication.....	14
2.1.5	The <i>Millennium Declaration</i> 's vision on <u>human rights</u> , democracy and good governance in relation to development.....	15
2.1.6	The <i>Millennium Declaration</i> 's vision on the protection of the environment as a part of development.....	16
2.1.7	The <i>Millennium Declaration</i> 's vision on the protection of the vulnerable.....	17
2.1.8	The <i>Millennium Declaration</i> 's view on the global contribution towards the needs of Africa.....	17
2.2	The New Partnership for Africa's Development (<i>NEPAD</i>) vision of development – a prologue to the document.....	18
2.1.1	The <i>NEPAD Document</i> 's vision on peace, security, democracy, political governance initiatives and human rights as the pre-conditions for development.....	21
2.1.2	The <i>NEPAD Document</i> 's vision on poverty reduction and education as development.....	23
2.1.3	The <i>NEPAD Document</i> 's vision on health, water and sanitation.....	24

2.1.4	The <i>NEPAD</i> 's vision on agriculture in Africa's development.....	27
2.1.5	<i>NEPAD</i> and transport in Africa's development.....	28
2.1.6	Summary of the <i>Millennium Declaration</i> and the <i>NEPAD</i> Documents.....	29

CHAPTER THREE:

3 THE CHURCH AND THE KINGDOM OF GOD

3.1	Introduction.....	31
3.2	The Church and the concept of the Kingdom of God.....	32
3.3	The Kingdom of God in the Old Testament.....	36
3.3.1	The Age of Plenty	36
3.3.2	The Age of Peace	36
3.3.3	The Dream of the Golden Days.....	37
3.3.4	The Kingdom of God and <i>shalom</i>	38
3.3.5	The Kingdom of God and peace and justice.....	41
3.3.6	The Kingdom of God and social concerns and issues.....	43
3.3.6.1	The Kingdom of God and the Poor, the Oppressed and the Exploited.....	44
3.3.6.2	The Kingdom of God and women, widows and orphans.....	48
3.3.6.3	The Kingdom of God and the fruits of labour and equality.....	51
3.3.6.4	The Kingdom of God in the Old Testament and its relationship to the kingdom of David.....	52
3.4	The Kingdom of God in the New Testament.....	54
3.4.1	The Kingdom of God and Jesus Christ.....	55
3.4.2	The Gospel as the Kingdom of God's Good News for the Poor.....	57
3.4.3	The Poor and the Oppressed in the New Testament.....	60
3.4.4	Peace in the New Testament.....	61
3.4.5	The Kingdom of God and suffering and the Cross.....	62
3.4.6	The Kingdom of God and the resurrection of Jesus Christ.....	65
3.4.7	The Kingdom of God, ascension and eschatology.....	67
3.5	A summary of the concept and values of the Kingdom of God in the Old and New Testaments.....	71

CHAPTER FOUR:

4 LEARNING FROM DEVELOPMENT VISIONS

4.1	Comparing the <i>Millennium Declaration</i> and <i>NEPAD</i> documents with the Kingdom of God.....	75
4.2	<i>Shalom</i> , peace and justice.....	76
4.3	Women, widows, poverty, human rights, gender equality and orphans.....	77
4.4	The Kingdom of God and nature.....	80
4.5	The contrast between the visions of development of the two documents and the Kingdom of God values	83
4.5.1	<i>Shalom</i> , peace, justice, reconciliation and restoration.....	83
4.5.2	A critique of the <i>Millennium Declaration</i> and the <i>NEPAD</i> documents	

on the issues of peace, security, health, water and sanitation.....	84
---	----

CHAPTER FIVE:

5 BEYOND DEVELOPMENT

5.1 Fundamental problems for the Kingdom of God.....	86
5.2 What can we hope for, and what can we achieve in history?.....	91
5.2.1 Niebuhr's ideas for the secular audience.....	92
5.2.2 Driver's ideas of holistic and integral mission for the Christian audience.....	95

CHAPTER SIX:

6 CONCLUSION

6.1 Summary of the research problem.....	98
6.2 Summary of the research findings.....	98
6.3 Concluding remarks and some recommendations.....	100

7 BIBLIOGRAPHY

7.1 Published books and articles from books and dictionaries.....	105
7.2 Periodicals, journal articles, newspapers, TV and www documents.....	111

CHAPTER ONE:

1 INTRODUCTION

1.1 Background and motivation for the topic

In my Christian ministry I have always desired to help other people in the community. I desired to be involved in the community's spiritual and social struggles and needs within the context of the Kingdom of God on earth. In my previous theological studies I majored in mission and ministry as a way of equipping myself for this task. With time, I felt the need to add Theology and Development, thus widening and sharpening my effectiveness in the community as I communicate the values of the Kingdom of God.

At a more personal level, previously I did not consider doing studies on development. It seemed as if one should choose to be in the business of the Kingdom of God or in development or social work. Yet, more and more, I realised how Christian mission and ministry are developmental. I then realised that the concept of the Kingdom of God seems to encompass a developmental dimension that is much more holistic than the contemporary theories of development. Therefore, the business of the Kingdom, Christian mission and ministry, and development work are not mutually exclusive. With such a realisation and assumption, I was motivated to choose this topic in order to find out whether there is in fact a relationship, or similarities, between visions of development and the concept and values of the Kingdom of God.

In this research paper I am working on Development, Sin and Salvation. The key audience of this paper is not secular society, the UN, African Union or the development experts, but the Christian community, and specifically the Union Baptist Church of Mozambique (UBCM) where I come from.

My church is of an Evangelical background and I know that it is more deeply rooted in the "spiritual" side than in social development. So it is wise for me from the beginning to make the church understand that my aim is not to shift the church from its "spiritual" side to become a development agency, but to help us as a church see our duty in integral mission. My objective

in studying the relationship between the concept and values of the Kingdom of God and the visions of development of the *Millennium Declaration* and the *NEPAD Documents*, is to indicate to the church that these documents are challenges for us. It will help us as the church to go back to integral mission, or to be involved in both spiritual and physical needs of our people. Jesus Christ, whom we follow, was involved throughout his mission and ministry in integral mission by doing the will of the Kingdom of God and not working against it. Why cannot we do the same as his church?

My wish then is that the Union Baptist Church of Mozambique may understand that I am trying to say let us integrate development visions within our understanding of the Kingdom of God and its values; in order for us to be relevant and effective in society through our words and deeds.

This topic is very relevant to the discipline, to the church and to me. In the theological discipline it contributes to the debate on 'words and deeds', 'proclamation and social work' and 'spiritual salvation versus physical salvation' in contemporary contextual theology and the recognition of sin in the world or in humanity. It redresses the dualism in Christian mission by identifying the relationship between the Kingdom of God and visions of development, thus calling for a much more holistic approach to Christian mission and salvation. In this research, the church and I myself have an intellectual and theological tool to guide us in integrating development within our understanding of the Kingdom of God. Some good evangelical Christians are sometimes unsure whether they should do something about the physical needs of their communities or should only "preach the gospel". This research aims to address such a dilemma by identifying a development vision in the core of the concepts and values of the Kingdom of God, which is the foundation of Christian mission and ministry.

Between December 2003 and January 2004, during my holidays in Mozambique, I had meetings with the widows in the church concerning funds and the education of their children. As a result of those meetings we ended up forming a Widows' Board and we started a project to fund the education of orphans which is operating now. As an example of the outcome of that initiative of mine, we managed to raise funds for four children to be enrolled in grade one (1) and one in grade six (6) and to stay in a boarding school that is 120 km from home.

We asked for and were given agricultural land for food production to sell and get money for our project. Recently, the widows sent a message to me to say that they have produced crops and will be harvesting soon. We can care for other people in many ways such as motivating, sharing ideas and initiatives, by doing something practical, or by encouraging them to do so. This is integral mission and is at the same time doing the will of the Kingdom of God in both words and deeds.

In Mozambique, especially in the rural areas, poverty, the needy, HIV/AIDS, widows, orphans and other issues are a reality that the church should not overlook. The church has a responsibility to these areas and they should be its concern.

1.2 Problem formulation and analysis

1.2.1 The main research problem

What is the relationship between visions of development and the values of the concept of the Kingdom of God?

In order to answer this question, we must break it down into sub-problems. The term 'relationship' here must not be taken to mean absolute affinity. It does however suggest that there is at least a resonance of concepts and ideas between the two. If such resonance is found, it does allow or encourage Christians to develop and apply these visions from their own Christian frame of reference or conceptual framework, without guilty consciences over supposedly diverting activity from the core business of the Kingdom.

Having established that 'relationship,' similarities or agreement, they indicate at least a possible resonance between the values of the Kingdom of God and secular visions of development. We must now break down the research problem and ask other questions that will help us to find the answer to the main problem. But before answering the question, we must be clear about what is meant by 'visions of development' and 'the Kingdom of God' in this research. Only with that clarity can the two be compared and contrasted. Comparing the visions of development with the values of the Kingdom of God is to say to the Union Baptist Church of Mozambique that it can learn from the *Millennium Declaration* and *NEPAD Documents*, to have a deeper

understanding of the Kingdom of God and its involvement in integral mission. From that comparison and contrast, the answer to the main problem will emerge. The answer will help us discern what we can hope for and achieve in our involvement in the Kingdom business and development.

1.2.1.1 The research sub-problems

a) What are visions of development?

There are numerous visions of development. Each organisation, company and government has its own visions of development. With the above question, we are not trying to answer all that. The above question is related to two specific and key documents. The first one is a worldwide document, the *Millennium Declaration Document* produced by the United Nations. It gives basic visions and goals which development must endeavour to realise and reach in the world in the 21st century.¹ The second document is the *New Partnership for Africa's Development (NEPAD) Document*. This one is a continental document, presenting its vision; laying principles and goals for development in Africa in the 21st century.² NEPAD, as an institution, is being developed to be an important instrument of the newly born African Union (AU) in its Africa recovery bid. The visions of these documents include, among many other things, emphasis on sustainability, gender equality, peace, justice, democracy and free global markets. In the light of these two documents we will discuss the fundamental problem.

It is from these two key documents that we ought to find the answer to the question on visions of development. After identifying the visions of development from these two documents, we will then see how to compare and contrast these visions with the values of the concept of the Kingdom of God

¹ Steve de Gruchy, "Introducing the United Nations *Millennium Declaration*" in *Journal of Theology for Southern Africa* 110 (July 2001) p. 59.

² NEPAD. The New Partnership for Africa's Development. <<www.dfa.gov.za/events/NEPAD.pdf>> (October 2001).

b) What are the values of the concept of the Kingdom of God?

To answer this question I will do an Old and New Testaments survey. Particular attention will be paid to Kingdom concepts or values related to visions of development. One of these concepts will be the concept of peace and justice that is rooted in *shalom* and the 'good news to the poor.' This will eventually lead us to the hermeneutics of the Kingdom of God in today's world. In the hermeneutics we will identify Kingdom lessons for Christian involvement in development, with which we will inquire about what contemporary visions of development say.

c) How should we compare and contrast the visions of development of the *Millennium Declaration* and the *NEPAD Documents* with the values of the concept of the Kingdom of God?

Assuming that there are similarities and differences between the concept of the Kingdom of God and the visions of development, there is a need to compare and contrast the two. The question is how to compare and contrast visions based on economic concepts with values based on theological concepts. But this is what we need as Christians so that we as the church may come to understand and know our rightful place and role in development. We will also learn and know how to use these visions in mission and ministry for the context and strengthening of the Kingdom of God. Contrasting will help us not to be naïve in thinking that development visions are wholly equal to the values of the Kingdom of God. We may find fundamental and radical differences in some aspects and perfect similarities in others. With the picture that emerges we can then outline what we can realistically hope for and achieve for the Kingdom of God in society in this sinful world.

d) From the visions of development of the *Millennium Declaration* and the *NEPAD Document*, and the values of the concept of the Kingdom of God, what can we hope for and what can we achieve?

Chapter two is a study of the visions of development of the *Millennium Declaration Document* and the *NEPAD Document*. These documents, in their visions, not only propose ways of eradicating poverty, but also issues of peace, security, women and the vulnerable among many others.

From what we have discovered about the visions of development of the *Millennium Declaration* and the *NEPAD Documents* and the values of the concept of the Kingdom of God, we hope Christians or the Union Baptist Church of Mozambique might be awakened. With this awakening they may become active members of the community and society for the betterment of both spiritual and social conditions of their respective communities.

The basic aims of development are that all the natural world and humanity may live in peace, happiness, harmony and prosperity 'here and now'. The basic aim of the Kingdom of God is that all his created universe or world, including humanity and nature, live in good relationship with him, thus achieving peace, happiness, harmony and prosperity in the 'here and now' and in the 'there and then.'

As we shall see, the 'there and then' of the concept of the Kingdom of God cannot simply be translated into the future as one would speak of the next decade or century as opposite to the present 'here and now.' This has to do with a theological or eschatological future, meaning the after-life and the Second Coming of the Lord Jesus Christ. We need to explore what this eschatological perspective means for action in society.

1.2.1.2 The assumption and aims of the research

My basic assumption is that Christian mission, as a derivative of the concept of the Kingdom of God, has a development dimension. Christian salvation is spiritual deliverance and we Christians have to consider the social and economic liberation of people from dehumanising forces, from oppressive structures and conditions in society to the better and just. Therefore, the Union Baptist Church of Mozambique and other Christians should be concerned about both spiritual and social conditions and issues in the wider society. This concern becomes a step towards the realisation of a holistic Christian mission in society.

With the above assumption, we aim to survey and study the biblical concept of the Kingdom of God in Chapter Three. In the Old Testament I will examine concepts such as the 'Age of Plenty,' the 'Age of Peace,' the 'Golden Days,' '*shalom*' and the 'Kingdom of David.' In the New Testament, among other concepts I will explore Christology in relation to the Kingdom of

God, suffering, the cross, the death of Christ, resurrection and salvation; ascension and eschatology. I will explore the concept of the good news to the poor and issues about women, widows, orphans and the vulnerable. The chapter will then summarise the Old and the New Testament concepts of the Kingdom of God.

It is precisely through such concerns that one finds the relationship between these visions and the values of the Kingdom of God. This will lead us to Chapter Four, in which I compare and contrast the development lessons for the church. After that we will be able to articulate the relationship between the development visions and the Kingdom of God. We will then proceed to Chapter Five and discuss the fundamental problem for the Kingdom of God, which is sin against humans, creation and God. I then discuss two ideas; one for the secular development audience and the other for the Union Baptist Church of Mozambique.

In Chapter Six, the conclusion, I summarise the research problem and sub-problems and then summarise the findings of the research. Finally, I make some concluding remarks about the research findings and the Christian's responsibility and role in development.

1.3 The research methodology

My research methodology is basically a study of the literature. I used published library resources including books and articles from books, journals and theological dictionaries, and non-published articles or material. I have also used internet material, as well as my own critical reflection on development praxis from my experience gained in development work in my community back home, and from my trips to Mozambique in June 2002, December 2003 and January 2004.

CHAPTER TWO:

2 THE KEY VISIONS OF DEVELOPMENT IN THE *MILLENNIUM DECLARATION* AND THE *NEPAD DOCUMENTS*

This chapter will discuss the visions of development in the *Millennium Declaration* and *NEPAD Documents*. These documents are very dense, so we need to bear in mind that it is not possible to discuss each of them in great detail within the limits of this paper.

2.1 The *Millennium Declaration*– a prologue to the document

The United Nations *Millennium Declaration* is a document adopted at the *Millennium Summit* of the United Nations held on 6-8 September 2000 in New York City, USA. Heads of states and governments gathered at the United Nations Headquarters.³ In that Summit, the heads of states and governments were discussing different issues that are challenges in the new millennium, such as globalisation, good governance, war, poverty and the environment.⁴

The Millennium summit origins go back to 1996, the time the Secretary General proposed that the General Assembly in 2000 should be called the Millennium Assembly. The Millennium Assembly included a non-governmental Millennium Forum and a special commission, which was to examine relations among various components that are part of the United Nations system. Between 1996 to 2000 there were many processes and sources drawn together by the Secretary General to implement his vision. In 1999 there were a series of consultations in five regional centres around the world in which there were drawn 'together representatives from governments and civil society, resource people, development partners and UN officials.'⁵

Civil society became involved in the preparation of the Millennium summit in this way. The civil society representatives from both NGOs and religious organisations were invited to

³ United Nations. *United Nations Millennium Declaration*.

<<www.un.org/millennium/declaration/ores552e.pdf>> (18 September 2000) para. 1.

⁴ United Nations. Executive Summary of the Millennium Report of the Secretary General. <<www.un.org/millennium/sg/report/summ.htm>> (2000) para. 1-2.

⁵ Steve de Gruchy "Introducing the United Nations Millennium Declaration" in the *Journal of Theology for Southern Africa* 110 (July 2001) pp.58-59.

participate in the five regional consultations that are the key to the Millennium Report. They were given an opportunity to engage in the reports of the Millennium Forum and the Millennium World Peace Summit of Religious and Spiritual Leaders. In the Millennium Forum 1350 representatives from over 1000 NGOs from more than 100 countries came together in New York from 22 to 26 May 2000.⁶ The objectives of this gathering were,

to consult with a range of representatives; to assemble 'innovative ideas and creative experiences,' to project a vision for the future built on these ideas and experiences; and to make suggestions about how people could participate more effectively in the UN system⁷

The other gathering of representatives of civil society was that of the Millennium World Peace Summit of Religious and Spiritual Leaders, which was also held in New York between 28-31 August 2000. Religions such as Buddhism, Christianity, Confucianism, Hinduism, Indigenous People, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism and Zoroastrianism were represented. All of them were there to emphasise the importance of acknowledging the spiritual role in the new millennium if peace is to be experienced, the need to work together in eradicating war and poverty and to "work more closely with the United Nations in its effort to address the pressing needs of humankind."⁸

Following the work mentioned above, the Secretary General, Kofi Annan, produced his Millennium report entitled *We the Peoples: the role of the United Nations in the 21st century*. The report was placed before the UN, leaders of different governments and civil society including people from NGOs, and spiritual leaders. The report presented the concerns that were drawn together during preparation for the millennium summit. These are presented in seven chapters namely: "New Century, New Challenges"; "Globalization and Governance"; "Freedom from Want"; "Freedom from Fear"; "Sustaining our future"; "Renewing the United Nations" and, in chapter seven, Kofi Annan lists six shared values for consideration by the Summit that are as follows: "Freedom, Equity and Solidarity; Tolerance; Non-Violence; Respect for Nature; and Shared Responsibility."⁹

⁶ de Gruchy, "Introducing the United Nations Millennium Declaration," p. 60.

⁷ de Gruchy, "Introducing the United Nations Millennium Declaration," pp. 60-61.

⁸ de Gruchy, "Introducing the United Nations Millennium Declaration," p.61.

⁹ See de Gruchy, P. 59 and see also the United Nations' Executive Summary, pp. 1-8.

The *Millennium Declaration* points out that the States that belong to the United Nations are willing to have collective responsibility in the process of upholding the principles that concern human dignity and equality at the global level. The document shows that it is the leaders' duty to have responsibility for all the people in a global world, with special reference to the most vulnerable people in the world.¹⁰

In the *Millennium Summit* issues like globalisation, poverty, democracy, and human rights were seen as the major challenges facing the United Nations in this new millennium and the declaration argues that these issues need to be taken into consideration. In paragraph 5, page 63, the *Millennium Declaration* expresses concern about globalisation¹¹. The Declaration calls for policies and actions at the global level to combat the problems of inequalities that globalisation brings, causing people to suffer. Throughout the world there is a need for equality, solidarity and shared responsibility. The *Declaration* shows concern for "peace, security... weapons of mass destruction, illicit traffic in small arms and light weapons, and anti-personnel mines"¹²; poverty eradication and development. The *Declaration* also shows the need for and importance of:

- 1) good governance;
- 2) the protection of the vulnerable;
- 3) the protection of civilians
- 4) the elimination of discrimination against women and
- 5) the promotion of the rights of children in the world.¹³

2.1.1 The *Millennium Declaration's* vision of freedom, equality and solidarity at national and international levels as goals of development

In relation to freedom, the United Nations *Millennium Declaration* sees freedom as an essential issue, which needs to be considered at the international level and as a way to establish good international relations in this new millennium. People throughout the world, both men and women, must live in freedom, a freedom which will free them from the fear of violence,

¹⁰ See the United Nations' Executive Summary, p. 1.

¹¹ Steve de Gruchy. "Introducing the United Nations Millennium Declaration" in *Journal of Theology for Southern Africa* 110 (July 2001) p. 63.

¹² de Gruchy, "Introducing the United Nations Millennium Declaration," p. 63.

¹³ de Gruchy, "Introducing the United Nations Millennium Declaration," pp. 62, 63, 64.

oppression, injustice and hunger; whereby they will be able to take care of their lives “and raise their children in dignity.”¹⁴

The *Millennium Declaration* document points out the importance of equality, saying that people collectively and as individuals and nations must not be denied the opportunity to benefit from development. The document goes further, showing that both men and women must benefit in an equal way from development.¹⁵

Concerning solidarity, the *Millennium Declaration* says:

Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most.¹⁶

The *Millennium Declaration* says that the United Nations is ready to support efforts to uphold the equality of all states and to support international co-operation in the process of solving international problems such as social and economic problems. The *Millennium Declaration* speaks of “shared responsibility”¹⁷ in the management of the world, or global economy and development, and that the threats to international peace and security also need to be shared among nations globally. The sharing of responsibility should also be exercised multilaterally because this organisation (UN) is the most universal and representative in the world, and the “United Nations must play the central role.”¹⁸

The above three concerns in the *Millennium Declaration*’s vision of development are very relevant and appropriate. However, there is a need for commitment and willingness amongst people to set themselves and others free from:

- 1) hunger;
- 2) fear of violence;
- 3) oppression;
- 4) the denial of justice (injustice) and

¹⁴ The United Nations *Millennium Declaration*, para. 6.

¹⁵ *Millennium Declaration*, para. 6.

¹⁶ *Millennium Declaration*, para. 6.

¹⁷ *Millennium Declaration*, para. 6.

¹⁸ *Millennium Declaration*, para. 6.

- 5) exclusion from benefiting in an equal manner with those who benefit the most at the global level.

But the fact is that not all those who benefit the most are at present willing to help those who benefit least, and those who oppress and treat others unjustly are not willing to free them by bringing justice and equality.

2.1.2 The *Millennium Declaration*'s vision of peace, security and disarmament in relation to development

The United Nations *Millennium Declaration* has a vision of setting people free from war, both within and between countries or states. War, it says, "has claimed more than 5 million lives in the past decade."¹⁹ The *Declaration* shows the commitment of the United Nations to the elimination of the dangers caused by weapons of mass destruction around the world.²⁰ For the United Nations to achieve its vision of securing peace, security and eliminating weapons of mass destruction through disarmament process, the Heads of State vow:

- To strengthen respect for the rule of law in international as in national affairs and, in particular, to ensure compliance by member States with the decisions of the International Court of Justice, in compliance with the Charter of the United Nations, in cases to which they are parties.
- To make the United Nations more effective in maintaining peace and security by giving it the resources and tools it needs for conflict prevention, peaceful resolution of disputes, peacekeeping, post-conflict peace-building and reconstruction.²¹

In the same way that peace and security are pre-conditions for development in this document, in the next section we find that, education, health and gender equality are equally integral to the vision of development expressed in the document.

¹⁹ The *United Nations Millennium Declaration*, para. 8.

²⁰ *Millennium Declaration*, para.8.

²¹ *Millennium Declaration*, para.9.

2.1.3 The *Millennium Declaration's* vision on education, health and gender equality in relation to development

The *Millennium Declaration* has the vision of promoting gender equality and the empowerment of women as a form of combating poverty, hunger, and disease and of stimulating sustainable development. The *Millennium Declaration* aims to develop partnership with the private sector and civil society organisations in the process of development and poverty eradication, the reduction of HIV/AIDS, malaria and other diseases that afflict people. It says that the United Nations wants to ensure that, by the year 2015, all [??] children, both girls and boys, are at primary school everywhere and that they have the equal access to all levels of education. The United Nations will ensure that the benefits of the information and communication technology (ICT), which have been recommended in the ECOSOC 2000 Ministerial Declaration, are available to all.²²

The United Nations has a vision of offering assistance to the children orphaned by HIV/AIDS. They also have in their vision of development the willingness to improve "the lives of at least 100 million slum-dwellers by the year 2020, as proposed in the 'Cities Without Slums' initiative."²³ The United Nations also speaks of the vision of encouraging the "pharmaceutical industry"²⁴ which produces medicines to make sure that medicines are "available and affordable by all who need them in developing countries."²⁵ The States of the United Nations, in their action for the development that sustains commit themselves to do the following:

To halve, by the year 2015, the proportion of the world's people whose income is less than one dollar a day and the proportion of people who suffer from hunger and, by the same date, to halve the proportion of people who are unable to reach or to afford safe drinking water.... By the same date, to have reduced maternal mortality by three quarters, and under-five child mortality by two thirds, of their current rates.²⁶

²² The United Nations *Millennium Declaration*, paragraphs. 19-20.

²³ *Millennium Declaration*, para. 19.

²⁴ *Millennium Declaration*, para. 20.

²⁵ *Millennium Declaration*, para. 20.

²⁶ *Millennium Declaration*, para. 19.

2.1.4 The *Millennium Declaration's* vision on development and poverty eradication

On the issues of development and poverty eradication, the *Declaration* says:

We will spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty, to which more than a billion of them are currently subjected. We are committed to making the right to development a reality for everyone and to freeing the entire human race from want.²⁷

The *Declaration* says that, to achieve this vision of development and poverty eradication, the United Nations will create an environment, at the national and global levels, that is conducive to development and to the elimination of poverty. The United Nations recognise the importance of good governance within each country, which can also depend on good governance at the international levels; good governance at national and international levels is the basis for the United Nations to achieve their visions and objective. Good governance includes the issues of transparency in the financial, monetary and trading systems, and of a non-discriminatory multilateral trading and financial system.²⁸

In the process of creating sustainable development and poverty eradication at the national and international levels, the United Nations will further do the following:

To implement the enhanced programme of debt relief for the heavily indebted poor countries without further delay and to agree to cancel all official bilateral debts of those countries in return for their making demonstrable commitments to poverty reduction; and to grant more generous development assistance, especially to countries that are genuinely making an effort to apply their resources to poverty reduction.²⁹

The issue of poverty really needs to be taken care of by all people, including the heads of states, non-governmental organisations, individual people and governments. Development and poverty eradication must be the business of every one of us, especially of those who are concerned and are compassionate at seeing the misery of their fellow human beings and members of their communities in adverse poverty. Such development and poverty eradication can only take place in an environment of respect for human rights within the framework of a good democratic government.

²⁷ *Millennium Declaration*, para 11.

²⁸ *Millennium Declaration*, para. 11-13.

²⁹ *Millennium Declaration*, para.15.

2.1.5 The *Millennium Declaration's* vision of human rights, democracy and good governance in relation to development

The *Millennium Declaration* points out that the United Nations' willingness and commitment in promoting democracy, strengthening the rule of law and promoting respect for human rights, freedoms and the rights of development are internationally recognised. The *Millennium Declaration* will respect fully and deeply and uphold the "Universal Declaration of Human Rights." The United Nations *Millennium Declaration* is committed to strive for the protection and promotion of civil, political, economic, social and cultural rights for all peoples in all our countries. It will strengthen the capacity of all countries to implement the principles and practices of democracy, a respect for human rights, the combating of all forms of violence against women and "to implement the Convention on the Elimination of All forms of Discrimination against women."³⁰ Further, the *Millennium Declaration* says the following:

- To take measures to ensure respect for and protection of the human rights of migrants, migrant workers and their families, to eliminate the increasing acts of racism and xenophobia in many societies and promote greater harmony and tolerance in all societies.
- To work collectively for more inclusive political processes, allowing genuine participation by all citizens in all our countries.³¹

The United Nations, in their vision of promoting democracy, good governance and human rights in the world, as listed above, make an important contribution. If the rights of women can be respected and all member nations undertake measures to stop discrimination against them, it is possible that this could give a new face to the world today. When women are allowed to participate freely in all activities aiming to improve their living conditions, we will start seeing sustaining and sustainable development taking place and being experienced in the world, particularly in Africa.

³⁰ The *Millennium Declaration*, paragraphs 24-25; see the Resolutions by the United Nations, 217A (III), annex, 44/25, annex; 54/263, annexes I and II.

³¹ See the *Millennium Declaration*, para. 24-25; see also the Resolutions by the United Nations, 217A (III), 34?180, annex., 44/25, annex; 54/263, annexes I and II.

2.1.6 The *Millennium Declaration's* vision on the protection of the environment as part of development

Concerning the protection of the environment, the *Millennium Declaration* points out that the United Nations are committed to “free all of humanity, and above all our children and grandchildren, from the threat of living on a planet irredeemably spoilt by human activities, and whose resources would no longer be sufficient for their needs.”³²

The United Nations reaffirm their “support for the principles of sustainable development, including those set out in Agenda 21, agreed upon at the United Nations Conference on Environment and Development”.³³ For the protection of the environment the United Nations resolve:

- To make every effort to ensure the entry into force of the Kyoto Protocol, preferably by the tenth anniversary of the United Nations Conference on Environment and Development in 2002, and to embark on the required reduction in emissions of greenhouse gases.
- To intensify our collective efforts for the management, conservation and sustainable development of all types of forests.
- To press for the full implementation of the Convention on Biological Diversity and the Convention to Combat Desertification in those countries experiencing serious Droughts and/or Desertification, particularly in Africa.³⁴

The protection of the environment should be the responsibility of all people, as well as of big and small organisations. The environment needs our care, protection and actions in order to make our efforts in management, conservation and sustainable development work for the good of both the environment and human beings. The vision on combating desertification, especially in countries that experience drought, is crucial if we want to decrease droughts in Africa or in our individual countries. Desertification in Mozambique, for example, is caused by timber-production activities and the cutting of trees to make firewood and charcoal.

³² See the *Millennium Declaration*, para. 21.

³³ *Millennium Declaration*, para. 22; see also the Report of the United Nations Conference on Environment and Development, Rio de Janeiro, 3-14 June 1992 (United Nations Publication, Sales No. E. 93. I. 8 and corrigenda), vol. I: Resolutions adopted by the conference, resolution I, annex II.

³⁴ See the *Millennium Declaration*, para. 23 and the United Nations Environment Programme. Convention on Biological Diversity (Environmental Law and Institution Programme Activity Centre), June 1992. See also A/49/84/add.2, annex, appendix II.

2.1.7 The *Millennium Declaration*'s vision on the protection of the vulnerable

Concerning the protection of the vulnerable, the *Millennium Declaration Document* shows that the United Nations are committed to ensure that children and all civilian populations that are suffering as a consequence of natural disasters, genocide, armed conflicts and many other emergencies that concern humanity, are given the assistance and protection so that these people can quickly resume normal life. For achieving this vision, the United Nations will encourage international cooperation, which will require the sharing of burdens and the coordination of humanitarian assistance to those countries hosting refugees.³⁵ This point takes us to the document's proposal for the global contribution towards the needs of Africa.

2.1.8 The *Millennium Declaration*'s view on the global contribution towards the needs of Africa

The *Millennium Declaration* says that the United Nations are determined to establish lasting peace all over the world. The United Nations are prepared and ready to support efforts to uphold equality between states; and to support international cooperation in the process of solving international problems, such as social and economic problems. The *Declaration* also speaks about the sharing of responsibility in the management of the world economy and development.³⁶ In this process of meeting the needs of Africa, the *Millennium Declaration* says:

We will support the consolidation of democracy in Africa and assist Africans in their struggle for lasting peace, poverty eradication and sustainable development, thereby bringing Africa into the mainstream of the world economy.³⁷

In this vision of supporting Africa in its needs, the United Nations say that they will:

Encourage and sustain regional and sub regional mechanisms for preventing conflict and promoting political stability, and to ensure a reliable flow of resources for peacekeeping operations on the continent. To take special measures to address the challenges of poverty eradication and sustainable development in Africa, including debt cancellation, improved market access, enhanced Official Development Assistance and increased flows of Foreign Direct Investment, as well as transfers of technology.³⁸

³⁵ The *Millennium Declaration*, para. 26.

³⁶ *Millennium Declaration*, para.27.

³⁷ *Millennium Declaration*, para. 27.

³⁸ *Millennium Declaration*, para. 28.

The important thing to take into consideration here is that life is about love, care, concern, unity, compassion, and the desire to help and support one another. In the world in which we live, there is a need for the sharing of responsibility, the stopping of selfishness and a commitment to helping those who need help. The issues of life, e.g. conflicts, wars, poverty, diseases such as HIV/AIDS, hunger, unemployment and other issues, need to be dealt with by people who are united and work together for change and transformation to take place for the good of everyone.

We have now discussed the vision of the *Millennium Declaration Document* and it is important for us to enter into our discussion of the vision of the *NEPAD Document* too.

2.2 The New Partnership for Africa's Development (NEPAD) vision of development – a prologue to the document

The New Partnership for Africa's Development (NEPAD) is a holistic, integrated sustainable development initiative for the economic and social revival of Africa involving a constructive partnership between Africa and the developed world. It is a pledge by African leaders, based on a common vision and a firm and shared conviction that they have a pressing duty to eradicate poverty and to place their countries, both individually and collectively, on a path of sustainable growth and development and, at the same time, to participate actively in the world economy and body politic.³⁹

The history of NEPAD goes back to 1999, which was the year that the idea of developing a new Agenda for Africa's Recovery started with presidents T Mbeki of South Africa, O Obasanjo of Nigeria and A Bouteflika of Algeria, who are also the leaders of three major organisations that represent the interests of Africa and of the South. They had the common and unique position of putting Africa's case to the global community. The three presidents came to an understanding that Africa has long been working and following the ideas and offers of support from other parts of the world, rather than developing and articulating its own vision and programme of action.⁴⁰

The mandate for the Millennium Partnership for the African Recovery Programme (MAP) began at the OAU Extraordinary Summit held in Sirte, Libya, in September 1999. At this Summit presidents Mbeki and Bouteflika were mandated to engage Africa's creditors on the

³⁹ NEPAD Historical Overview http://www.dfa.gov.za/au.nepad/historical_overview.htm (2004) p.1.

⁴⁰ NEPAD Historical Overview http://www.dfa.gov.za/au.nepad/historical_overview.htm (2004). p.1.

total cancellation of Africa's external debt. Then at the South Summit of the Non-Aligned Movement and the G77 held in Havana, Cuba, in April 2000, presidents Mbeki and Obasanjo were also mandated to convey the concerns of the South to the G8 and Bretton Woods institutions.⁴¹

Between 1999 and 2001 the MAP plan developed and many consultations and summits were held in different parts of the world. During this time another plan began that was called the Omega plan, started by president A Wade of Senegal.⁴² Further, we read:

The OMEGA plan was conceived by president A Wade and was first presented at the Franco-Africa Summit in Yaounde, Cameroon in January 2001. It was then also presented at the OAU Extraordinary Summit in Sirte, in March 2001. The three original MAP presidents became aware of the Omega plan for the first time at the World Economic Forum in Davos on 30 January 2001. The OMEGA plan is premised on four central pillars, dealing with the building of infrastructures, including the new technologies of information and communication (ICT), education and human resource development, health and agriculture.⁴³

At the Extraordinary Summit of the OAU held in Sirte, Libya, from 1 to 2 March 2001 president Obasanjo made his presentation on the MAP plan and president Wade of Senegal presented the OMEGA plan. The work of the four presidents (Bouteflika, Mbeki, Obasanjo and Wade) was endorsed at the Summit and it was decided that every effort should be made to integrate all the initiatives that are being pursued for the recovery and development of Africa. The OAU Summit felt that Africa had various initiatives and suggested that it would be better for Africa to present a single and coordinated plan to the international cooperating partners. "To have more than one initiative will be confusing to Africa's partners, will undermine credibility and will inevitably lead to a splitting of scarce resources, focus and capacity."⁴⁴

The conference held in Algiers from 8 to 10 March 2001 took the first step forward concerning the mandate for the integration of the various initiatives for Africa's recovery given by the Extraordinary Summit in Sirte, Libya, in March 2001. At this conference the MAP and the OMEGA plans were discussed and the ministers asked the experts of these initiatives to work together in order to achieve a merger and consolidation of the initiatives. Later, a meeting of experts from nine African states and the MAP Steering Committee was held in Abuja, Nigeria,

⁴¹ NEPAD Historical Overview, p. 2.

⁴² NEPAD Historical Overview, p. 2.

⁴³ NEPAD Historical Overview, p.2.

⁴⁴ NEPAD Historical Overview, p. 2.

from 2-4 June 2001. The issue of the merger of MAP and the OMEGA plan was discussed at this meeting, and also at the MAP Steering Committee meeting held in Cairo, Egypt, from 18-21 June 2001. The core issues at this meeting were to finalise the MAP programme of action documents and to discuss once again the merger of the MAP and the OMEGA plan into one consolidated initiative. Further the document says,

The integration process continued again after the Cairo meeting and culminated in the production of the MAP Final Draft 3 (B) on 29 June. The executive summaries arising from Cairo were utilised to produce this document, consisting of a framework and the key priorities and programmes. Finally, a meeting of the five core MAP Steering Committee countries (South Africa, Nigeria, Algeria, Senegal and Egypt) was held in Pretoria, South Africa on 2 and 3 July 2001. The OAU and the ECA were also invited and the ECA Executive Secretary himself attended. MAP Final Draft 3 (B) was presented to the meeting. Following much vigorous debate, the meeting was successful in finalising a common, coordinated and integrated document for presentation to the OAU Summit in Lusaka, Zambia (9-11 July).⁴⁵

The name of the document became "A New African Initiative: Merger of the Millennium Partnership for the African Recovery programme and the Omega plan (NAI)." The members of the Steering Committee approved the document and afterwards the Committee formally presented the consolidated initiative to the five initial presidents and their representatives in Lusaka, Zambia, on the 9th July 2001. The NAI document was presented to the OAU Summit of Heads of States and Government in the meeting in Lusaka, Zambia, on 11 July 2001. "It was enthusiastically received and was unanimously adopted by the Summit in the form of Declaration 1 (XXXVII) of the Summit."⁴⁶

The first meeting of the Heads of State and Government Implementation Committee met in Abuja, Nigeria, on the 23 October 2001. The committee comprised Algeria, Botswana, Cameroon, Nigeria, South Africa, Senegal, Egypt, Ethiopia, Gabon, Mauritius, Mali, Mozambique, Rwanda, São Tome and Principe, and Tunisia. At this meeting the final name for the initiative, the New Partnership for Africa's Development (NEPAD), was given replacing the previous name (NAI).⁴⁷ This is how NEPAD, as a document, came about.

NEPAD stands for the New Partnership for Africa's Development, an institution created at a strategic meeting of some African leaders held in Abuja, Nigeria, in October 2001. As we have

⁴⁵ NEPAD Historical Overview, p. 3.

⁴⁶ NEPAD Historical Overview, p. 3

⁴⁷ NEPAD Historical Overview, pp. 3-4.

seen, this meeting was the culmination of a process of consultation among Heads of State and Government. The meeting produced the *NEPAD Document*, which is a promise by the African leaders acknowledging their responsibility and duty of eradicating poverty and placing their countries, as individuals and as collective groups, on the process of sustainable growth and development. The leaders have a duty of participating "in the world economy and body politic."⁴⁸ The African leaders' promise of taking responsibility in poverty eradication and development activities is based on their common vision, convictions and determination to set themselves and their continent free from the underdevelopment conditions and "exclusion in a globalising (sic) world."⁴⁹

NEPAD sees the need for leadership that is committed to sustaining human development efforts, poverty eradication and a new global partnership, which is based on shared responsibility and mutual interest. The New Partnership for Africa's Development needs solidarity and it calls for new relationships between Africa and the international community as an attempt to overcome the development differences, which have been created over centuries through unequal relations.⁵⁰ The African leaders will tackle that by strengthening their efforts for peace, security, democracy, good governance and respect for human rights.

2.2.1 The *NEPAD Document*'s vision on peace, security, democracy, political governance initiatives and human rights as the pre-conditions for development

The *NEPAD Document* speaks of peace, security, democracy, good governance, human rights and good economic management as the conditions for sustainable development. The African leaders say that they have learned from their experience what is expressed in this document, and they are making a pledge to work, both individually and collectively, to promote these principles in their countries, sub regions and in the continent as a whole.⁵¹

The African leaders have taken seriously the need to work together in the promotion of the role of women in social and economic development by involving them in education and training.

⁴⁸ *NEPAD*. The New Partnership for Africa's Development. <<www.dfa.gov.za/events/NEPAD.pdf>> (October 2001) paragraph.1.

⁴⁹ *NEPAD Document*, para. 1.

⁵⁰ *NEPAD Document*, para. 6.

⁵¹ *NEPAD Document*, para.71.

African leaders have visions of reducing the “proportion” of people who live in extreme poverty by the year 2015;⁵² to promote gender equality and empowerment of women and eliminate gender inequality.⁵³

In this document the African leaders, say that they will have peace and security initiatives, where they speak of the need for promoting long term conditions for development and security; building the capacity in the African institutions for early warning, and the capacity to prevent, manage and to resolve conflicts. They say that the effort to build the capacity of Africa’s management of different aspects of conflict has to build conflict prevention, management, resolution of conflicts, peacemaking and peacekeeping that is related to peace enforcement. When the conflict is over, they say, there has to be reconciliation, rehabilitation, and reconstruction accompanied by “combating the illicit proliferation of small arms, light weapons and land mines.”⁵⁴

Concerning democracy, the political governance initiative and human rights, the *NEPAD Document* says:

The purpose of the Democracy and Governance Initiative is to contribute to strengthening the political and administrative framework of participating countries, in line with the principles of democracy, transparency, accountability, integrity, respect for human rights and promotion of the rule of law. It is strengthened by and supports the Economic Governance Initiative, with which it shares key features, and, taken together, will contribute to harnessing the energies of the continent towards development and poverty eradication.⁵⁵

The *NEPAD Document* indicates that, without true democracy, respect for human rights, peace and good governance, there cannot be development. Therefore the African leaders are committed to respect the global measures of democracy.⁵⁶ This will create conditions in which African states will deal with poverty eradication and education.

⁵² *NEPAD Document*, para. 67-68.

⁵³ *NEPAD Document*, para. 68.

⁵⁴ *NEPAD Document*, para. 72-74.

⁵⁵ *NEPAD Document*, para. 80.

⁵⁶ *NEPAD Document*, para. 79.

2.2.2 The *NEPAD Document*'s vision on poverty reduction and education as development

On the issue of poverty, *NEPAD* says that it is prepared to give attention to poverty reduction among women, to empower poor people in poverty reduction strategies and to support existing poverty reduction initiatives at the multilateral levels. In a similar manner to the 'Comprehensive Development Framework' of the World Bank and the 'Poverty Reduction Strategy' approaches that are linked to the HIPC debt relief initiative,⁵⁷ *NEPAD*'s plan of action speaks of establishing a "gender task team which will ensure that the specific issues faced by poor women in Africa are addressed in the poverty reduction strategies."⁵⁸ It will also ensure food security for all the people in Africa and increase the access of the poor to adequate food and nutrition.⁵⁹

The *NEPAD Document* says that *NEPAD* will also deal with the key development concerns of women in Africa by promoting the role of women in social and economic development, by reinforcing women's capacity in education and training, by facilitating access to credit and by assuring women's participation in the political and economic life of African countries. Also by promoting the role of women in all activities and making progress towards gender equality and empowering women by eliminating gender inequality in the enrolment in primary and secondary education here in Africa.⁶⁰

On the issue of education, the *NEPAD Document* shows that the African people want to work with donors and the multilateral institutions to make sure that the International Development Goal (IDG) plan to achieve universal primary education by the year 2015 will be realized. *NEPAD* speaks of the objective of improving curricula and improving the quality of education and access to Information and Communications Technology (ICT). The document also speaks of expanding access to secondary education and its relevance for the development of Africa. African leaders think of promoting networks in Africa of specialised research and also higher education institutions as a form of bridging the gap in education between Africa and other

⁵⁷ *NEPAD Document*, para. 118-119.

⁵⁸ *NEPAD Document*, para. 119.

⁵⁹ *NEPAD Document*, para. 119,157.

⁶⁰ *NEPAD Document*, para. 49,67-68.

countries and continents.⁶¹ In this area of education, *NEPAD* has in its plan of action the following: to work jointly in their initiatives with the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and other international donors. They have to review the levels of money expenditure on education by all African countries and standards for government expenditure on education. They have also as their plan of action to set up a team which, will accelerate the introduction of ICT in primary schools.⁶² They will also deal with issues of health, water and sanitation in development.

2.2.3 The *NEPAD Document*'s vision on health, water and sanitation

In the area of health, the 'New Partnership for Africa's Development' has objectives and a plan of action to improve the health conditions of people. Their objectives are:

- To strengthen programmes for containing communicable diseases, so that they do not fall short of the scale required in order to reduce the burden of disease;
- To have a secure health system that meets needs and supports disease control effectively;
- To ensure the necessary support capacity for the sustainable development of an effective health care delivery system;
- To empower the people of Africa to act to improve their own health and to achieve health literacy;
- To successfully reduce the burden of disease on the poorest people in Africa;
- To encourage cooperation between medical doctors and traditional practitioners.⁶³

The *NEPAD* plan of action is to mobilise and encourage the African people to participate in a process which works towards easy access to drugs, or medicines, which they can afford to buy.⁶⁴ These measures include those involving the "international pharmaceutical companies and the international civil society", and the possibility for those drugs to be supplied and delivered here in Africa.⁶⁵

The document indicates that Africans will mobilise the necessary resources to build an effective disease intervention and secure health system. They will lead a campaign which will aim at increasing the international financial support for the struggle against HIV/AIDS and other

⁶¹ *NEPAD Document*, para. 119.

⁶² *NEPAD Document*, para. 120.

⁶³ *NEPAD Document*, para. 126.

⁶⁴ *NEPAD Document*, para. 127.

⁶⁵ *NEPAD Document*, para. 127.

communicable diseases. They will work together with international agencies like "WHO and donors to ensure support for the continent is increased by at least US \$ 10 billion per annum."⁶⁶

The African leaders will mobilise and encourage all African countries to prioritise health in their countries, and then work together in mobilising resources that will facilitate "capacity-building in order to enable all African countries to improve their health infrastructures and management."⁶⁷

According to *NEPAD*,

Health, defined by the World Health Organization (WHO) as state of complete physical and mental well-being, contributes to increase in productivity and consequently to economic growth. The most obvious effects of health improvement on the working population are the reduction in lost working days due to sick leave, the increase in productivity, and the chance to get better-paid jobs. Eventually, improvement in health and nutrition directly contributes to improved well-being as the spread of diseases is controlled, infant mortality rates are reduced, and life expectancy is higher. The link with poverty reduction is clearly established.⁶⁸

The *NEPAD Document* notes that Africa is a "home to major endemic diseases."⁶⁹ Bacteria and parasites carried by insects, the movement of people and other means cause these endemic diseases. "Weak environmental policies and poor living conditions"⁷⁰ facilitate the carrying of bacteria and parasites.

NEPAD notes that communicable diseases and their spread in Africa, such as malaria, HIV/AIDS and tuberculosis are some of the factors that hinder Africa's development. The document proceeds by saying that unless these widespread epidemics are taken control of "human development will remain a pipe dream."⁷¹

According to the *NEPAD Document*,

In the health sector, Africa compares very poorly with the rest of the world. In 1997, child and juvenile death rates were 105 and 69 per 1000, as against 6 and 7 per 1000 respectively in

⁶⁶ *NEPAD Document*, para. 127.

⁶⁷ *NEPAD Document*, para. 127.

⁶⁸ *NEPAD Document*, para. 131.

⁶⁹ *NEPAD Document*, para. 128.

⁷⁰ *NEPAD Document*, para. 128.

⁷¹ *NEPAD Document*, para. 128.

developed countries. Life expectancy is 48.9 years, as against 77.7 years in developed countries. Only 16 doctors are available per 100 000 inhabitants against 253 in industrialised countries. Poverty, reflected in very low per capita incomes, is one of the major factors limiting the populations' capacity to address their health problems.⁷²

The issue of health goes together with water and sanitation. There is a need for good systems that protect health, such as good sanitation and clean water because, where these two things are lacking, there will be health problems amongst the public. Therefore water and sanitation are crucial for people's good health.

The *NEPAD Document* speaks of the need to "ensure sustainable access to a safe and adequate clean water supply and sanitation, especially for the poor"⁷³ there is a need for planning and managing water resources as a means for both national and regional co-operation and development in Africa. "To ensure enhanced irrigation and rain-fed agriculture to improve agricultural production and food security."⁷⁴ *NEPAD* has a plan of action to:

- Accelerate work on multipurpose water resource projects; for example, the SADC Water Secretariat's investigation of the utilisation of the Congo River, and the Nile Basin Initiative;
- Establish a task team to make plans for mitigating the negative impact of climate change in Africa;
- Collaborate with the Global Environmental Sanitation Initiative (GESI) in promoting sanitary waste disposal methods and projects;
- Support the UN Habitat Programme on Water Conservation in African Cities.⁷⁵

Recently, the World Health Organisation (WHO) named the international top ten killers. Some of the top ten killers are malnourishment, unsafe sex, high blood pressure, bad water and poor sanitation. Malnourishment is one of the serious killers. It is indicated that 170 million children are malnourished in the developing countries and three million children die each year.⁷⁶

According to the World Health Organisation (WHO),

HIV/AIDS is now the world's fourth biggest killer, with 40 million people infected worldwide, of whom 70% are in Africa. "Globally, about 2.9 million deaths a year are attributable to unsafe sex, most of these deaths occurring in Africa," the report said. Smoking and alcohol are also major killers, with tobacco alone killing some five million people a year and alcohol a similar

⁷² *NEPAD Document*, para. 129.

⁷³ *NEPAD Document*, para. 116.

⁷⁴ *NEPAD Document*, para. 116.

⁷⁵ *NEPAD Document*, para. 117.

⁷⁶ Reuters, "WHO names the world's top 10 killers". The Natal Witness. (31 October, 2002) para. 7.

number, it added. Also high on the killer list are polluted water, poor sanitation and lack of hygiene, which together accounted for 1,7 million deaths a year – mostly among children.⁷⁷

From what has been said about health, water and sanitation we see that the issues require action and co-operation. In Africa we are perishing because of a lack of good health systems, clean water and from lack of good sanitation. On top of all these, we have hunger or a shortage of food in many places in Africa, thus causing malnutrition and deaths. Countries such as Mozambique, Zimbabwe, Zambia and Malawi and others in Southern Africa are suffering the effect of drought.

In Africa we are struggling with poverty that creates adverse and poor living conditions, health problems and hunger. But our aim is to eradicate poverty and hunger and then reach sustainable development in Africa. The other step to take towards sustainable development in Africa is agriculture that can give us food security to feed African people and eliminate starvation and dependence on food from outside.

2.2.4 NEPAD's vision on agriculture in Africa's development

NEPAD notes that a high number of African people are living in rural areas and that these people depend on farming. But the farming or "agrarian systems are generally weak and unproductive."⁷⁸ In addition to this, climate change, prejudice or "biases in economic policy and instability in world commodity prices"⁷⁹ have retarded agricultural supply and incomes in the rural areas, resulting in poverty.⁸⁰

Africa as a continent faces food shortages and *NEPAD* says that the urgent need for achieving food security in all African countries involves addressing the problem of inadequate agricultural systems, for food production to increase and nutritional standards to rise in Africa. *NEPAD* acknowledges that good agricultural performance is required for economic development in Africa. Therefore there is a need to improve agricultural systems.⁸¹

⁷⁷ Reuters. "Who names the world's top 10 killers", para 7.

⁷⁸ *NEPAD Document*, para. 132.

⁷⁹ *NEPAD Document*, para. 123.

⁸⁰ *NEPAD Document*, para. 132.

⁸¹ *NEPAD Document*, para. 132-133.

According to *NEPAD*,

Productivity improvement in agriculture rests on the removal of a number of structural constraints affecting the sector. A key constraint is climatic uncertainty, which raises the risk factor facing intensive agriculture based on the significant inflow of private investment. Consequently, governments must support the provision of irrigation equipment and develop arable lands when private agents are unwilling to do so. The improvement of other rural infrastructure (roads, rural electrification, etc.) is also essential.⁸²

If the international community does not want to co-operate fully with African countries in raising Africa's productivity through agriculture, then Africans themselves must take responsibility for providing facilities for good productivity and food security in Africa. Food security in Africa will be a major step towards fighting hunger and at the same time be a contribution towards fighting poverty, because people will also be able to raise incomes through that food. Food security brings sustainable development and economic growth at the same time. The improvement of roads and communication or transport can also boost the economic development of Africa.

2.2.5 *NEPAD* and transport in Africa's development

In transport, the New Partnership for Africa's Development has a vision of quickly improving the movement of people, goods and services cross-border. In this regard, *NEPAD* has as its objectives:

- To reduce delays in cross-border movement of people, goods and services;
- To reduce waiting-time in ports;
- To promote economic activity and cross-border trade through improved land transport linkages;
- To increase air passenger and freight linkages across Africa's sub-region.⁸³

Transport is very important for the development of Africa as a continent. The shortage of the means of transport holds back the development efforts of the African people and countries. The lack of transport leaves people and countries unlinked; even people from the same country or province. Many rural people do not have access to transport, to facilitate the movement of their

⁸² *NEPAD Document*, para. 135.

⁸³ *Millennium Declaration*, para. 114.

goods to the cities or towns where these goods can be sold. These are some of the problems that need attention when one discusses transport and the movement of people and goods.

In these two documents we have been discussing problems and solutions, but I think it would be good for us to conclude with the summary of the two documents.

2.2.6 Summary of the *Millennium Declaration* and *NEPAD Documents*

There are many issues that the two documents discuss, but here I draw attention to the major issues we have noted.

The United Nations *Millennium Declaration* notes a concern about globalisation and calls for policies and actions at the global level to combat inequalities caused by globalisation. There is a need for equality, solidarity and shared responsibility in today's world. The *Declaration* speaks of the necessity for peace, security, disarmament, good governance, democracy, protection of the environment, eradication of poverty and development where the freeing the vulnerable, of men, women and children from the abject and dehumanising conditions of extreme poverty is urgent. There is a need for good governance, protection of the vulnerable and civilians, the elimination of discrimination against women, the promotion of the rights of children in the world. The *Declaration* points out issues such as the eradication of extreme poverty and hunger, the need to achieve universal primary education, gender equality promotion, the empowerment of women, child mortality reduction, maternal health improvement and the combating of HIV/ AIDS, malaria and other diseases. The ensuring of the sustainability of the environment, the development of global partnerships for development and the need for human rights and democracy in the world are also concerns.⁸⁴

Concerning Africa, the United Nations *Millennium Declaration* has this to say,

We will support the consolidation of democracy in Africa and assist Africans in their struggle for lasting peace, poverty eradication and sustainable development, thereby bringing Africa into the mainstream of the world economy.⁸⁵

⁸⁴ United Nations *Millennium Declaration*. Paragraphs 6-20,24-27.

⁸⁵ *Millennium Declaration*, para. 27.

The *Declaration* speaks of encouraging conflict-prevention and the promotion of political stability and ensuring the flow of resources to Africa in order to make the peacekeeping operations in Africa easier. There are also special measures in addressing the challenges of poverty eradication, sustainable development and debt cancellation in Africa.⁸⁶

The *NEPAD Document* also speaks of the duty of the African leaders to participate in the world economy and body politic; their willingness to take responsibility in poverty eradication, development activities, solidarity and to participate in a new global partnership with the rest of the international community. It identifies the need for peace, security, democracy, and good governance, human rights and good economic management in order to achieve sustainable development in the continent. The document speaks also of issues such as women, children and children's education. The African leaders are willing to work together for the promotion of the role of women in education and training, and in reducing the proportion of people living in extreme poverty by the year 2015. The *NEPAD Document* speaks of the promotion of gender equality, empowerment of women and the elimination of gender inequality; promoting existing poverty-reduction initiatives among women and to empower poor people for the same task. There is a need to enrol all children of school-going age in primary education by the year 2015. Also important are health concerns, the need for safe and adequate clean water supplies and sanitation, ensuring enhanced irrigation and rain-fed agriculture to improve agricultural production and food security in Africa. Then there are concerns about diseases such as malaria, HIV/ AIDS and tuberculosis which are some of the causes of development setbacks in Africa.⁸⁷

Having a clear understanding of these fundamental development concerns, we are now in a position to turn to the core Christian concepts of the Kingdom of God.

⁸⁶ *Millennium Declaration*, para. 28.

⁸⁷ See the *NEPAD Document*. Paragraphs. 1,68,71,116,118-119,128.

CHAPTER THREE:

3 THE CHURCH AND THE KINGDOM OF GOD

3.1 Introduction

In chapter two we were faced with many issues and challenges from the *Millennium Declaration* and *NEPAD Documents*. The question now is how should the Union Baptist Church of Mozambique respond to these issues and challenges? Traditionally, the church's response would be to reject these challenges because they are not 'spiritual,' but I know that these issues are real and affect the Union Baptist Church and others in Mozambique. The crucial thing here is that the church must think again in order to respond positively to the issues and challenges brought forward by the *Millennium Declaration* and the *NEPAD Documents*.

I believe that the way to do this is to focus on the Kingdom of God. The first question to ask concerns the relationship between the church and the Kingdom of God, because we need to be reminded that the task of the church is to bear witness to the Kingdom. Then we need to ask what the Kingdom of God is. The answer to this question will help us to determine the nature of the relationship between the Kingdom of God and the visions of development. To find out what the Kingdom of God is I will first examine the Kingdom of God in relation to the Jewish understanding and expectation of the coming Kingdom of God. I will also discuss the concept of the Kingdom of God in the Old Testament, especially the Kingdom's concept of *shalom*, peace, justice and its themes on social concern, the poor, the oppressed and the exploited. The discussion will include the relationship of the kingdom of God to women, widows, orphans and labour, wages and equality.

In this process of discussing the Kingdom of God, I am going also to discuss the New Testament understanding of the Kingdom of God. We will hear what Jesus said about himself in relation to the Kingdom of God. This will require us to discuss this concept within the Christological doctrine. We shall see how the Kingdom of God does become the good news for the poor. These discussions will eventually lead us to Soteriology, Ecclesiology and the eschatological hope of the fullness of the Kingdom of God. After discussing all these issues, we will have a comprehensive understanding of the biblical concept of the Kingdom of God. With this understanding we can then define what the Kingdom of God is, and can seek to find

the nature of the relationship between the visions of development and the concept and the values of the Kingdom of God.

A word about hermeneutics is in order before we turn to examine the biblical message. As a scholar, I am aware of many debates about the Bible and hermeneutics, but here I will work with the Bible as it would be used in the Baptist Church in Mozambique. This means working with the canon of Scripture as a seamless whole, and with the obvious literary meaning of the text, rather than digging into the diverse social and historical factors that have produced the texts.

We will then turn to the relationship between the Kingdom of God and the church.

3.2 The Church and the Concept of the Kingdom of God

According to Driver,

The church must be defined by its relation to the kingdom. Rather than separating church and missions, as Constantinian Protestantism has done, the role of the church is defined as mission, full-orbed witness to God's kingdom in the power of his Spirit. The church is commissioned to continue the messianic mission of Jesus. Like Jesus, we proclaim the kingdom of God by deed and word. Like Jesus, we dedicate ourselves to those activities which correspond to God's kingdom. Authentic signs of the kingdom should be evident in the church. And together with Jesus, we fervently pray, "your kingdom come. Your will be done, on earth as it is in heaven" (Mt 6:10).⁸⁸

The church, as the body of Jesus Christ, is required to make the Kingdom of God visible through its presence and actions in the world. The mission of Jesus was to proclaim the Kingdom of God in the world through both word and deed, so the church ought to follow the steps of Jesus as it continues with his mission. Jesus' proclamation of the Kingdom of God in word and deed included both spiritual and physical elements and these are the activities in which we need to be involved or to which we should dedicate ourselves, as they correspond to the Kingdom of God. When we as the church make the signs of the Kingdom visible in ourselves we are causing the will of God to be done on earth, as it is in heaven, till his Kingdom come.

⁸⁸ Driver, *Images of the Church in Mission*, p. 95.

The word “church,” as it is in Matthew 16:18, refers to the Greek word “*ekklesia*.”⁸⁹ The same word for church is found and used in Ephesians 1:22. The word “church” means all the people for whom Jesus Christ died on the cross. The church is referred to by Jesus as being his body, branches, sheep, his flesh, and so on.⁹⁰

The word *ekklesia* means to call out and it is used first in Matt 16:18. The word church or *ekklesia* emphasizes being called out from, and *soma*- body- emphasizes unity with Christ. The word *ekklesia* called and *soma* -body, one stresses the calling out, and the other emphasizes the uniting of called-out ones to the Lord. The context determines the use of the word *church* in Matt 16:18.⁹¹

Jesus called the church, or the body of Jesus Christ that are the Christians, to himself to be united with him in the mission of the Kingdom of God. The special work of the church is to continue with the Messiah’s work of proclaiming the Kingdom of God to the world by both words and deeds.

In other words, the church is called “a collection of people – a meeting, gathering or community”.⁹² The word translated “church” in the New Testament was the Old Testament word used for the community of Israel. This church in the New Testament is called the “new community”⁹³ our “Christian church”⁹⁴ and this new community, or a community of believers in Jesus Christ, began on the day of Pentecost (Ex 12:3,6; 35:1,4; Dt 9:10; 23:3; Mt 6:18; 18:17; Ac 5:11; 7:38; 8:1; 11:26).⁹⁵

The church, the body of Christ, is the first fruits of the Kingdom of God and it ought to testify by the way it lives to the restored reign of God and its power, because it is the sign of the reality of the Kingdom of God on earth. The church is the new creation and community that has been restored by God through his Son Jesus Christ. It must make visible its fruits of being the new creation or humanity by becoming examples in the world and by participating in the mission of God to the world for the salvation of the world.⁹⁶

⁸⁹ Best, W. E. *Church--Her Authority and Mission*. (Houston: W. E. Best Book Missionary Trust, 1986) p. 27.

⁹⁰ Best, *Church—Her Authority and Mission*, pp. 27-28.

⁹¹ Best, *Church,-- Her Authority and Mission*, p. 28.

⁹² Fleming, *Bridge Bible Dictionary*, p. 65.

⁹³ Fleming, *Bridge Bible Dictionary*, p. 65.

⁹⁴ Fleming, *Bridge Bible Dictionary*, p. 65.

⁹⁵ Fleming, *Bridge Bible Dictionary*, p. 65; See also Christ and the Church in pp. 66-67.

⁹⁶ Driver, *Images of the Church in Mission*, P.212.

Driver shows that, in its practice and life, the early church became a sign and presence, which caused God to be glorified by many in the world. The early church understood itself, as result of its identity role, to be "a new creation, a new humanity, a family of God, a city set on a hill as a light before all humanity, a living demonstration of God's intention for all of humankind".⁹⁷

Driver says that the church is not in the world to live for itself, but it lives for the world or people throughout the world. The church must be within the world, but it should not lose what it is or its identity as the body of Christ. When the church loses the power to transform society, then society transforms the church. In such a case, neither missionary activity nor social action will be of lasting benefit.⁹⁸

The Union Baptist Church of Mozambique must learn again that the church needs to respond to both the spiritual and social salvation of people's lives, because Jesus Christ demonstrated this in his ministry, and he was setting an example to us, his church or community. We need to follow the footsteps of our Lord and Saviour Jesus Christ so that, at the end when he returns, he will find that we have obeyed him and did care for our brothers' and sisters' spiritual well being now and in the time to come as well as for their social life and well being. People need to see the benefit of the Kingdom of God, now and for the future, through us as members of the Kingdom by the way we value it and tell other people about it, and by the way we behave towards God and other people. It would be a shame and disgrace for us if we failed to be people whom Jesus trusted when he returns. Jesus will charge us for being irresponsible in the mission given to us of taking care or looking after his people and telling them about him.

In progress or development terms, the United Nations speak of freeing all the people in the world that live under dehumanising conditions of extreme poverty. This vision gives hope to people, because all of them need this kind of freedom. They speak of freeing the whole human race from want. The church can take on this vision and make its contribution to community development and the transformation and reconstruction of society. Development visions challenge and awaken the church to think critically about the Kingdom of God in relation to

⁹⁷ Driver, *Images of the Church in Mission*, p.241.

⁹⁸ Driver, *Images of the Church in Mission*, p. 214.

issues of women, the environment, globalisation, democracy, orphans, the poor, the oppressed, the exploited, peace, security and food security.

We live in a time when God expects more responsibility and accountability from the church towards the conditions in which people live. Poverty has taken away human dignity from many of our people. The church should face this reality and show concern for their fellow humans struggling for survival, peace and justice in the world and in our communities.

The concept of the Kingdom of God in the Scriptures has the meaning of the rule and the reign of God over his people. In the OT this is especially in reference to the Jewish people or Israel. This Kingdom of God or rule of God was to vindicate the Jewish people “in glory at the end of history”. This was the Kingdom which the Jewish people waited for. The Jews looked forward with hope for a Redeemer, the Messiah, who would come to establish the victorious Kingdom of God in this world. When the New Testament declares Jesus Christ as the Messiah who had come to establish the Kingdom of God, the first thing that comes to mind is “the Messianic hope of Israel” that is in the Old Testament. The prophet Isaiah in the Old Testament said: “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, Prince of Peace (Is 9:6)”.⁹⁹

When we speak of the concept of the Kingdom of God “we mean the rule, the kingship, the dominion of God...in men’s hearts and in men’s minds and in men’s lives”.¹⁰⁰ Today we would want, of course, to change this sexist language, and say that the Kingdom of God is the rule, the reign, and the dominion of God in men and women’s hearts, minds and lives.

This rule, reign and dominion of God in the human heart, mind and life, was conceived not only in terms of the Messiah, the Redeemer, the Prince of Peace, the Mighty God, the Wonderful Counsellor and the Everlasting Father. But it was also in terms of the ‘Age of Plenty’ and the ‘Age of Peace’ which complemented the ‘Dream of the Golden Days.’ These ideas provide the basic conceptual frame of reference in the Jewish understanding of the Kingdom of God.

⁹⁹ Bright, John. *The Kingdom of God: The Biblical concept and Its Meaning for the Church*. (Nashville: Abingdon Press, 1981) p. 18.

¹⁰⁰ Barclay, William. *The King and the Kingdom*. (Philadelphia: The Westminster Press, 1968) p. 98.

3.3 The Kingdom of God in the Old Testament

3.3.1 The Age of Plenty

The Jews, as a nation waiting for the coming kingdom, always looked forward to the 'Golden Days' or time which was to come. In the 'Golden Age' the Jews thought, understood and believed that the coming Kingdom of God was to be an 'Age of Plenty', a time when the earth would bring forth fruits or food in abundance and everyone men, women and children would have enough food. No one would lack anything, especially food. The 'Golden Days' or the 'Age of Plenty' were to be time when no one in Israel would go hungry, thirsty or be poor any longer.¹⁰¹

This was to be the most wonderful time when no one would be needy or hungry. No one should have to take care of the needy or to feed the hungry, because there would be no such people. It was to be the time of sharing the fruits of the ground in equal manner and a time of joy because of what the Lord had done. This enjoyment of the abundance would also be an 'Age of Peace'.

3.3.2 The Age of Peace

The concept of the Kingdom of God, as understood by the Jewish people, was to be an 'Age of Peace'. There would be no more wars on earth and people would enjoy lasting peace. Concerning this 'Age of Peace', the Old Testament prophets said:

They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Is 2:4). They shall not hurt or destroy in all my holy mountain (Is 11:9); my people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places (Is 32:18).¹⁰²

¹⁰¹ See Barclay, pp. 99-100. Concerning the Age of Plenty, the Jewish prophets had this to say: "Behold the days are coming", says the Lord, "when the ploughman shall overtake the reaper and the treader of grapes him who sows the seeds, the mountains shall drip sweet wine, and all the hills shall flow with it... They shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit" (Amos 9:13,14). On p. 100 he adds that the wilderness and the dry land shall be glad, the desert shall rejoice and blossom ... The burning sand shall become a pool, and the thirsty ground springs of water (Is 35:1,7). They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and oil, and over the young of the flock and the herd. Their life shall be like a watered garden (Jeremiah 31:12)".

¹⁰² Barclay, *The King and the Kingdom*, p. 103.

The expectations or dreams that the Jewish people had concerning the Kingdom of God, as being an 'Age of Peace' in the 'Golden Days', was very good and wonderful. A time of peace everywhere in the world is our dream too, because war has never been good to anybody anywhere. Wars bring much suffering and loss of people and material goods¹⁰³. It causes poverty and increases misery in the world. In Africa, for example, including in my own country Mozambique, we have many orphans of wars¹⁰⁴. With the expectation of the Messiah, the 'Age of Plenty' and the 'Age of Peace', the Jews dreamed of a bright future, the 'Golden Days'.

3.3.3 The Dream of the Golden Days

The people of Israel or the Jews throughout history, long before the coming of Jesus Christ, had, in their expectations or dreams, the concept of the Kingdom of God. The Kingdom was to be a time of plenty and without crying as a consequence of hunger, because there would be enough food for all the people. The 'Golden Days' were to be days when all the creatures of God, both humans and animals, were to live in harmony. It was to be a time of peace all over the world.¹⁰⁵

I have described three Jewish concepts for the understanding of the Kingdom of God. The Jews always hoped and looked forward to the things that God would do for them in his future Kingdom. God would take away their suffering, their crying, their hunger, and their poverty, replacing war with peace in their lives in the presence of the King in his Kingdom. This image of the Kingdom of God was predominant in the Old Testament.

¹⁰³ When Afonso Dhlakama is asked by the media to comment on the atrocities committed by his guerrillas during the 17 years of civil war in Mozambique, he says, "*a guerra nunca foi santa* (war is never holy)." Dhlakama is the former leader of the rebel movement Renamo, now president of Renamo party, the official opposition party in Mozambique (1994-1999 and 2000-2004 legislature).

¹⁰⁴ See Machel, Graça. *The Impact of War on Children: A review of progress since the 1996 United Nations Report on the Impact of Armed Conflict on Children* (Cape Town & Johannesburg: David Philip Publishers, 2001).

¹⁰⁵ Barclay, *The King and the Kingdom*, p.104.

3.3.4 The Kingdom of God and *Shalom*

According to Metzler,

Shalom is a difficult concept to grasp because it describes a quality of life that defies a one-word translation. The word is recognized universally as the traditional Jewish greeting and farewell – from Abraham's days to the present. At the same time it is one of the most comprehensive theological terms in the scriptures.¹⁰⁶

The word *shalom* “bears tremendous freight, the freight of a dream of God that resists all our tendencies to division, hostility, fear, drivenness (sic), and misery”.¹⁰⁷ *Shalom* is a term that describes a quality of life for all the people. At the same time *shalom* has the deep sense of bringing people together, living in harmony and communion with one another and driving away that human failing of division and hostility.

From the beginning, God created all that exists in the world, including people, to live in *shalom*. When God saw all that he had created he said, “Behold, it was very good” (Gn 1:31). The word *shalom* affirms that good life is the natural state for all God's creation and all that God created is his. The *shalom* of all that God created depended directly on “man and woman in the way they used powers of choice to express their accountability in their use of the material world”.¹⁰⁸

According to Metzler,

The *shalom* of Eden also pointed to the need for community and companionship. ‘It is not good that the man should be alone’ (Gen 2:18) indicates that *shalom* requires a caring relationship. Our visions usually suggest the fewer the people, the greater the chance for peace and happiness. But the order to ‘multiply and fill the earth’ was part of the original vision. *Shalom* affirms that the broader the community, the greater the potential for prosperity and security for all. Each is dependent on what the others supply.¹⁰⁹

As indicated above, *shalom* is the most comprehensive theological term in the Scriptures. But space and time to discuss all the themes that arise out of the meaning of *shalom* limit us. We can only give an outline of the various themes and meanings of the term *shalom* as follows:

- wholeness and strength
- well-being and prosperity

¹⁰⁶ Metzler, James E. *From Saigon to Shalom: The Pilgrimage of a Missionary in Search of a More Authentic Mission*. (Scottsdale: Herald Press, 1985) pp. 57-58.

¹⁰⁷ Metzler, *From Saigon to Shalom*, p. 58.

¹⁰⁸ Metzler, *From Saigon to Shalom*, pp. 60-61.

¹⁰⁹ Metzler, *From Saigon to Shalom*, p. 61.

- blessing and good will
- health and happiness
- security and safety
- identity and solidarity
- freedom and response
- power and action
- reconciliation and restoration
- acceptance and love
- care and community
- harmony and mutuality
- commitment and faithfulness
- justice and righteousness
- order and purpose
- celebration and hope
- completion and perfection
- salvation and life.¹¹⁰

The above list gives some of the meanings of the word *shalom*. These meanings express what God wills and wishes for his people, corresponding to what he will provide for his people in his Kingdom. God wants his people to live in harmony, mutuality and justice, which goes together with righteousness, freedom, identity, security and well being for all; as well as health and prosperity which also brings happiness for all.

Walterstorff, speaking about *shalom* and justice, says that the two are intertwined. He says that in *shalom* all people enjoy justice and right, and that whenever there is *shalom* there is also justice. The other thing he says is that “Shalom is the human being dwelling at peace in all his or her relationships: with God, with self, with fellows, with nature.”¹¹¹ To live in *shalom* is to enjoy living before God, with nature or the environment, with other human beings and with oneself. *Shalom* is also expressed through right harmonious relationships with other fellow human beings and results in human community. Further, Walterstorff says:

And of course there can be delight in community only when justice reigns, only when human beings no longer oppress one another. When “justice shall make its home in the wilderness, / righteousness dwell in the grassland”—only then will it be true that “righteousness shall yield shalom, / and its fruit be quietness and confidence for ever” (Isa. 32:16-17). In Shalom,

Love and Fidelity now meet,
Justice and Peace now embrace;
Fidelity reaches up from earth
And Justice leans down from heaven. (Psalm 85)¹¹²

¹¹⁰ Metzler, *From Saigon to Shalom*, p. 64.

¹¹¹ Walterstorff, Nicholas. *Until Justice and Peace Embrace*. (Grand Rapids: Eerdmans, 1983).p. 69.

¹¹² Walterstorff, *Until Justice and Peace Embrace*, P. 70.

Shalom also covers the realm of a community's harmonious relationships, where people in the community or society have to live for each other, and not separate, because that can hinder *shalom*. In any community joy and happiness can be experienced when there is justice that leads to the elimination of oppression. It is clear that only righteousness can bring forth *shalom* and the *shalom* of the Bible is what we are striving for now in our communities, societies, and nations.

After seeing *shalom* as what God desires for his people in his Kingdom, we must point out some of the things that are against *shalom*, things which God opposes. God opposes and does not want any of the following things to happen to his people and creation:

- brokenness and brittleness
- misery and adversity
- curses and ill-will
- illness and sadness
- anxiety and peril
- lostness and alienation
- oppression and coercion
- impotence and frustration
- enmity and discord
- rejection and hostility
- indifference and selfishness
- strife and inequality
- instability and disloyalty
- partiality and corruption
- chaos and confusion
- desperation and futility
- failure and ruin
- damnation and death.¹¹³

The term *shalom* shows us how great God is to men, women, and children and to the whole of his creation. In the meaning of *shalom* we find all the terms used worldwide by everyone to express good will for humanity and nature. People everywhere are struggling to improve the quality and totality of life. Life that can be experienced and enjoyed when there is freedom for all, when there is reconciliation and restoration after a conflict or war, when there is justice, security, health, equality, love and care for everyone. These are the issues expressed in modern theories and visions of development.

¹¹³ Walterstorff, *Until Justice and Peace Embrace*, p. 64.

3.3.5 The Kingdom of God and Peace and Justice

Concerning justice, Tamez says that the justice that marks a free life is that which is expressed through the equitable distribution of possessions and power, the elimination of poverty, the presence of God, just and fair government, humanisation, peace, life, freedom, truth and joy.¹¹⁴

Biblical justice is identified with moral standards in which God measures the conduct of human beings. God requires from his chosen ones righteousness, holiness, justice, mercy and the fear of God. Biblical justice is a gift, which is attributed to the hearts of the people that fear God. (Gn 18:19; Mi 6:8; Mk 6:20; Rm 2:13; 1 Th 2:10).¹¹⁵

To Yoder, justice that leads to peace or *shalom* is that which Micah speaks about. That God has told the people of Israel to do what is right or good and God asked of them to act justly, to love mercy or loyalty and that they should walk humbly with him. (Mi 6:8). The author argues that Micah indicates the need for doing justice, and this has become a major concern for Christians or those that follow the God of justice. Yoder raises some questions, "What does it mean to act justly, according to the Bible?" The author's concern in bringing up this question is that he says that the prophet does not tell how we should put into practice what he says in the world in which we live in today.¹¹⁶ Yoder further says,

Indeed, since the rise of liberation theology and our awareness of worldwide hunger and poverty, this question has increased urgency. What is biblical justice and how can we get it? This has become a major, if not the major, concern for Christian people today.¹¹⁷

Whether we are Christians or not, people know the meaning of doing what is good. People also know what it means to act justly, to love mercy and to walk humbly. The question here is whether we allow our hearts and selves to implement what the prophet says, or whether we allow the spirit of carelessness, selfishness and injustice when facing the needs and suffering of others.

I think Walterstorff has the answer to Yoder's question. Here is what he says,

¹¹⁴ Tamez, Elsa *Bible of the Oppressed* (Maryknoll: Orbis Books, 1982) p. 40.

¹¹⁵ Payne, J. B. "Justice" in Douglas, J. D. (ed), *The New Bible Dictionary*. (Grand Rapids: Eerdmans Publishing, 1962). P.681.

¹¹⁶ Yoder, *Shalom*, p.20.

¹¹⁷ Yoder, *Shalom*, p.20.

Can the conclusion be avoided that not only is shalom God's cause in the world but that all who believe in Jesus will, along with him, engage in the works of shalom? Shalom is both God's cause in the world and our human calling... We are not to stand around, hands folded, waiting for shalom to arrive. We are workers in God's cause, his peace-workers. The *missio Dei* is our mission.

An implication of this is that our work will always have two dimensions of a struggle for justice and the pursuit of increased mastery of the world so as to enrich human life. Both together are necessary if shalom is to be brought nearer. Development and liberation must go hand in hand. Ours is both a cultural mandate and a liberation mandate—the mandate to master the world for the benefit of mankind, but also the mandate

to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke...
to share your food with the hungry
and to provide the poor wanderer with shelter—
when you see the naked, to clothe him,
and not to turn away from your own flesh and blood. (Isa. 58:6-7).¹¹⁸

If Micah left us with some questions about the meaning of acting justly from the Biblical perspective, Isaiah, as I understand him, does not. Biblical justice is covering or doing all that Isaiah tells us without denying or overlooking all the issues that he is talking about that are reality to our society today. There is poverty and the poor, hunger, and the hungry, the oppressed that need to be released from the chains of injustice and the naked that are, in Isaiah's words, our own flesh and blood from whom we must not walk away. If we do walk away from them it means that we would be walking away from ourselves.

According to Yoder,

... the major thesis of this book is that shalom, biblical peace, is squarely against injustice and oppression. Indeed, we shall argue that shalom demands a transforming of unjust social and economic orders. Rather than being a message addressed to victims, shalom acts against oppressors for the sake of victims. In the Bible, shalom is a vision of what ought to be and a call to transform society. This clearly implies, as we shall see, that the first contrast is not between shalom and violence, but between shalom and injustice since it is the violence of injustice which is a major block to the coming of shalom.¹¹⁹

¹¹⁸ Walterstorff, *Until Justice and Peace Embrace*, p.72.

¹¹⁹ Yoder, Perry. *Shalom*. (London: Hodder and Stoughton Publishers, 1987).p. 5.

Biblical peace or *shalom* is there for all people because all people deserve to live in peace, peace that covers all aspects of human beings' lives. Therefore, this peace is against injustice and oppression and demands the transformation of unjust social and economic orders in our nations and societies. Another important thing about Biblical *shalom* or peace and justice is that its message is directed at the oppressors who victimise others, for the well-being of the victims' sake, rather than addressing the message to the victims, in order to make them passive, while they become more oppressed and victimised. Biblical peace and justice require people to live in a transformed society guided by true peace and justice.

In this issue of social justice, Kaiser indicates many different passages from the Old Testament where the people of Israel were given social responsibility toward the poor and the needy in their society. They were also given the responsibility of taking care of widows, orphans, oppressed, as well as the issue of oppression among their people.¹²⁰

My understanding is that there cannot be peace if there is no true justice, which covers all aspects of life; whether in a country, or a political party, an organisation, church or a family. God's Kingdom is about *Shalom*, peace, holiness and justice and he requires us to maintain justice so that peace may prevail in our lives, society, nation and community.

3.3.6 The Kingdom of God and Social Concerns/Issues

When we speak of the Kingdom of God we should remember that God in his Kingdom is concerned about people's social, physical and spiritual well-being. So social concerns or issues are part of the Kingdom of God's agenda and mission.

According to Barclay,

We must always remember that God is interested in our bodies as well as in our souls. When Jesus was on this earth more than once he fed the hungry people because he was sorry for them. When General Booth began the Salvation Army he gave poor people free meals. He was criticised for that. People said that it was not part of the church's duty to give men meals. Booth answered, 'It is impossible to warm men's hearts with the love of God when their feet are perishing with cold'. He meant that he considered it his duty not only to bring men wise words, but to bring them health and help and food when they were poor and hungry.¹²¹

¹²⁰ Kaiser, *Toward Old Testament Ethics*, pp. 159-163.

¹²¹ Barclay, *The King and the Kingdom*, p. 100.

As time goes by more and more people, Christian people, have come to the understanding and the realisation that, in making the Kingdom of God known to people in the world, they must also involve themselves in people's social concerns wherever they may be and/or go. We can no longer cover our eyes and harden our consciences towards the plight of the poor, the oppressed and the exploited peoples in our societies without distorting the message of the Kingdom, which we say we proclaim.

3.3.6.1 The Kingdom of God and the Poor, the Oppressed and the Exploited

When we speak about the Kingdom of God and the poor, the oppressed and the exploited, we ought to understand one thing. God, the one we serve, wants us to make an effort and to focus on the plight and cause of the poor, the oppressed and the exploited people in our societies. This is what we must do as we continue to serve God in his Kingdom in this world.

The poor, the oppressed and the exploited are a serious and major theme and concern in the Bible. The theme of the poor in the Bible becomes "a challenge to the mainline evangelical community in this work that involves a call to awaken to this neglected emphasis and in turning to the Bible to hear the Word of God concerning the poor."¹²²

We read from the Bible that the people of Israel should take care of the poor and the oppressed. The people of Israel ought to stop injustice and oppression, and set the oppressed free. They should share their food, provide shelter, give clothing to those in need, feed the hungry and take care of the needs of the oppressed (Is 58:6-10). In Ezekiel we read "He does not oppress anyone or require a pledge for a loan. He does not commit robbery but gives his food to the hungry and provides clothing for the naked" (Ezk 18:16 NIV). This verse is a compliment to the kind of attitude described therein.

In the Bible, in the book of Deuteronomy, we read that,

If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted toward your poor brother. Rather be open-handed and freely lend him whatever he needs.... There will always be poor people in the

¹²² Walker, David S. *Challenging Evangelicalism: Prophetic Witness and Theological Renewal*. (Pietermaritzburg: Cluster Publications, 1993) pp. 54-55.

land. Therefore I command you to be open-handed toward your brothers and toward the poor and needy in your land (Dt 15:7-8,11 NIV).

We read about the same concern for the poor in the book of Job, who stresses the need to rescue the poor who need help, e.g. the “fatherless” or orphans who need someone to help or assist them, and the widows (Job 29:12-13; 31:13-19). In proverbs we read “He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God” (Pr 14:31 NIV).

From the beginning, God had been concerned and is still concerned and will continue to be concerned about the needs of the poor, the oppressed and the exploited people anywhere in the world. He also knew that the poor, the oppressed and the exploited people would continue to exist in the societies or communities. Therefore, he gave that command to the Jewish people to be considerate and take care of the needs of these people because they would always be among them.

In our world today, many people are poor, oppressed and exploited. They go hungry every day. These terms are not an issue of expression, but a reality that is part of life for many. The church or Christians are being criticised by many developers for seeming not to regard social concern as being an integral part of the concerns of the Kingdom of God. But the Kingdom of God is concerned about social issues. God had already commanded his people to be involved and to bring change in the lives of suffering people. God commands his church to bring justice where there is injustice.

Walker, speaking about oppression and the poor in the Bible, makes reference to Harvey Perkins who, in his study and understanding of the words ‘poverty’ and ‘oppression’, focused on five Hebrew terms that express poverty and oppression. The first word that Perkins uses is “*chaser*”, which refers to poverty as a “*lack*” or inadequacy, and the outcome is need. The term also speaks of hunger as the lack of food and water (2 Sm 3:29; Am 4:6; Pr 12:9; 13:25).¹²³

The second Hebrew term is “*yarash*”, which sees poverty as “*dispossession*” and he gives the example of the story of Nathan rebuking King David in 2 Samuel 12:1-4, who as a rich man,

¹²³ Walker, *Challenging Evangelicalism*, p.56. quoting from Perkins, Harvey. 1983. pp. 33-45.

took his poor neighbour's only lamb for his visitor. Uriah the Hittite was the poor man who was dispossessed by David.¹²⁴

The third term used is "*dal*", which refers to poverty as "*frailty*" and "*weakness*". The term "*dal*" in the Old Testament refers to poverty as something or an issue which is related to power. This word describes the poor as "people without defence against the exercise of power." The rich or powerful exercise their power over the poor, who have no power to defend themselves against the rich. The fourth Hebrew term is "*ebyon*" which refers to poverty as "need and dependence". Walker says that Perkins thinks there is a need to combat poverty both by assisting powerless individuals and by working to change the unjust structures which victimise them. He says that both must be done. To support his argument he quotes Isaiah's (58:6-7) call to 'let the oppressed go free' and to 'share your bread with the hungry'.¹²⁵

The fifth and last Hebrew term is "*ani*" which includes the idea that poverty involves oppression, where the people with power bring or see the poor people as inferiors. Walker says, "The root from which the adjective comes carries ideas of bringing low, afflicting, subduing, and exercising force in dominating, for instance, sexual violation or economic oppression".¹²⁶

According to Walker,

At the heart of the Old Testament concept of oppression is the record of the Exodus in which Yahweh hears the cry of his people and liberates them from the bondage of Egypt. This is a pivotal point in their history in which Yahweh says to Moses 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians' (Exodus 3:7-8).¹²⁷

The situation of the Israelites in Egypt was a critical one and they had no way out. But God is the only one who was able to rescue them from the hands of the Egyptian oppressors because he heard their cry, the cry of suffering. In the Bible we read:

During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and

¹²⁴ Walker, *Challenging Evangelicalism*, . p. 56.

¹²⁵ Walker, *Challenging Evangelicalism*. pp. 56-57 quoting Perkins, Harvey. 1983. p.41.

¹²⁶ Walker, *Challenging Evangelicalism*, .p. 57.

¹²⁷ Walker, *Challenging Evangelicalism*, p. 58.

he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them. (Ex.2:23-25 NIV).

The saving act of God to the Israelites was a response to their quest for a liberator or Saviour. God heard their cry up in heaven, he hated the way their slave masters treated them. He had compassion on them as people made in his own image, he remembered the covenant he made with their forefathers and he was concerned and saved or liberated them from the hands of the Egyptians oppressors.

Nowadays, there are still a lot of oppressors, and much oppression going on in many parts of the world that need our attention; even in our communities. Today it is our responsibility to be compassionate and concerned about the cry of our fellow human beings and to act on their behalf for the sake of their liberation and freedom. We all ought to care because God who is our Maker cares for each and every one of us.

To Travis, the term "poor", in both the Old and the New Testaments, referred most of the time to those people who were poor in the material sense. But he adds that the term 'poor' came to gain a 'broader meaning' in the book of Isaiah chapter 61. The term 'poor' came to refer to the 'broken-hearted', 'captives', 'those in prison' and 'all who mourn'. From this passage of Isaiah, the picture is clear that the poor are all those people who are oppressed, people who are powerless when compared with other people who are in high positions, and who can dominate and despise the poor. Travis furthermore describes the poor as people who "cast themselves on God's mercy, because they have nowhere else to go"; these people have nothing of their own and their expectations and hope are in what God can do or offer to them.¹²⁸ Travis shows that in the book of Psalms, in Ps 70:14; 40:17 and 109:31, the term 'poor' is a way of describing the people who are faithful and open to God.¹²⁹

¹²⁸ Travis, Stephen H. *I Believe in the Second Coming of Jesus*. (London: Hodder & Stoughton, 1982) p. 57.

¹²⁹ Travis, *I Believe in the Second Coming*, p. 58.

In speaking about the poor, the oppressed and the exploited people in relation to the Kingdom of God we have to admit that God has always been on their side and has identified with them and worked on their behalf. God's vision and will is that of liberating the poor, the oppressed and the exploited people from dehumanising conditions, and liberating them from those forces, unjust structures and policies, which are against the poor. God's vision is also that of liberating and saving the suffering from the power of the oppressors or wicked people who try to afflict and violate the rights of the vulnerable people.

3.3.6.2 The Kingdom of God and Women, Widows and Orphans

In the Bible we read of major social concerns in the covenant that God established with his people Israel. We read about the ways in which women, widows and orphans should be treated. Both the Old and the New Testaments speak about the policies which God gave, concerning how he wants society to treat women, widows and orphans.

In the covenant that God established with his people Israel, concerning social concerns he commanded that no woman should be taken advantage of within her subordinate status in society, whether wife, slave or maidservant. If a man was no longer pleased with his wife he should let her go free. If a master or owner of a slave beats her and she dies, he should be punished for that. And if a man hits a maidservant in the eye, and destroys it he was to let that servant go free to compensate for the eye that was destroyed (Ex 21:7-11, 20, 26-32; 22:16-17; Dt 21:10-14).

When we see widows and orphans we must always remember that they are objects of mercy in the Kingdom of God. God defends the cause of widows and orphans, and provides for their needs (see Dt 10:18). God opposes those taking advantage of the widows and orphans in society (Ex 22:22-24). God hates the depriving of widows and orphans of justice and the taking away of their goods (Dt 24:17). God wants us to sustain the widows and the orphans because that is what he himself does (Ps 146:9).

In Exodus 22:22-24 we read "Do not take advantage of a widow or an orphan. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless."

Tamez indicates that the people of Israel conceived Yahweh as the God who called them and required them to follow the paths of justice that were given to them in the law. The people of Israel were required to "seek justice," "do good" and "free the oppressed from the hands of the oppressors." They were also required not to do wrong to one another, but to fear God. They should not afflict the widows and orphans because, if they did, God would hear the cry of the widows and orphans and his wrath could burn upon those who afflicted them (Lv 25:17; Ex 22:23-24).¹³⁰

The commandments, given to the people of Israel by God, of following the paths of justice, seeking justice and doing good, were given for the sake of the victims of poverty, the aliens in need, women, orphans and the oppressed in general. The three things the Israelites had to do, they had to do out of love for those people. They had to love them as they loved themselves, and this God required from them.

According to Walterstorff,

The commandment to love one another is grounded on this common sharing in the image of God—on the fact that my fellow human being is, in Isaiah's words, of my "own flesh and blood." "Whenever I see a man, I must, of necessity, behold myself as in a mirror." Every human being is, in this deep sense, my neighbour. Indeed, says Calvin, Jesus' purpose in the parable of the Good Samaritan was to teach "that the word *neighbour* extends indiscriminately to every man, because the whole human race is united by a sacred bond of fellowship." The fact that we are all created in the image of God determines the "order of nature" according to which society should be structured. Unless we live in peace and concord with one another, unless we render assistance to one another, we pervert this order of nature. This is the basis of our duty to love: "To love one another is to act with humanity in recognition of our common humanity."¹³¹

All the people, or all of us, are, in other words, brothers and sisters because we are all created by God in his own image and this makes us members of one family that ought to care for one another's needs and well being. Another challenging reflection is that of seeing my fellow human being as "my own flesh and blood" and if we come to a deep understanding of the meaning of these words, I think we could practice the commandment of loving others as ourselves in both words and deeds.

¹³⁰ Tamez, Elsa *Bible of the Oppressed* (Maryknoll: Orbis Books, 1982) pp.62-63.

¹³¹ Walterstorff, *Until Justice and Peace Embrace*, P.78.

The problem we face at present is that most rich people see the image of God, their own flesh and blood, in other similarly rich people. In this way they most likely show love to those who already have wealth or possessions, but not to the poorest of the poor. God created people to live together and to assist one another. The haves and the have nots, or the rich and the poor, were made to live in one community with the purpose of helping each other.

God knows the suffering that widows and orphans experience in their daily life. Their suffering includes the pain, the loss of dignity, rejection in society and the loss of the meaning of life. Because God is concerned with widows, all those who suffer and the orphans, he warned the people of Israel to be careful about the way they were treating the widows and orphans. If they treated them badly, causing them to cry, their cry reached God and God would cause their oppressors to pay by losing their own lives, thus leaving their own wives widows and their children orphans too.

God speaks clearly in his word, the Bible that no one is to be oppressed or exploited, whether disabled, impoverished or powerless. We find these words in passages such as Ex 22:21-27; Lv 19:14, 33-34; 25:35-36; Dt 23:19; 24:6, 12-15, 17; 27:18.

The disabled, impoverished or poor or the powerless all deserve love, care and dignity in our communities. We must care, be on their side and help them to experience life in a new way; a way that helps them to gain life, which is desired and is good for everybody; life that brings dignity. We must be major role players in the development and transformation of their lives.

I am speaking of the oppressed and the exploited in this section of the widows and orphans because most of the time these people, in reality, are being oppressed and exploited in our community. They are impoverished and powerless. Widows, without anyone to provide for them in the family, look for jobs where they are required to work hard and earn little. The money they earn cannot buy food that is enough for the whole month; on top of that they need money to pay for health care, school fees, school material and clothing. I think that most widows and orphans do suffer exploitation, especially those with less education and no qualifications. This brings us to the question of the fruits of one's labour and the issue of equality.

3.3.6.3 The Kingdom of God and the Fruits of Labour and Equality

There is a clear understanding in our consciences that a labourer has the right to receive his or her wages as the fruits of his or her labour. In Deuteronomy it says, “Do not take advantage of a hired man who is poor and needy, whether he is a brother Israelite or an alien living in one of your towns. Pay him his wages each day before sunset, because he is poor and is counting on it” (Dt 24:14-15 NIV). We can also find the same message in Dt 25:4; Lv 19:13.

When God commanded his people Israel that they should pay those who worked for them, he made it clear that he meant both Israelites and non-Israelites. But in our societies we find that, citizens take advantage of the alien or of those from other countries¹³². This is stealing, robbing, unlawful and a sin before God.

The Kingdom of God is the Kingdom of justice, fairness, honesty, goodness and concern. God wants people to be treated honestly, fairly and justly everywhere. This is what pleases God and he wants this to be done for all peoples.

God wants people to enjoy and share the fruits or resources of the ground equally; and this means equality. God commanded the Israelites to leave some of the fruits or crops during harvesting time in their farms or fields for the poor, the widows, the orphans and the alien to come and have them as a way of sharing with them (Ex 23:10-11; Lv 19:9-10; 23:22; 25:3-55; Dt 14:28-29). The people of Israel should also share their food with the Levites since they had no land.

To close the section, we must see the Kingdom of God in relation to the kingdom of David. The kingdom of David became a type and an inspiration, under which the concept of the Kingdom of God developed in Israel's history.

¹³² Farmers in the Limpopo (Northern) Province of South Africa and some employers around Johannesburg contract illegal Mozambican immigrants. At the end of the month, when the workers ask for their wages, some farmers and some employers around Johannesburg call the police to arrest them and repatriate them to Mozambique. To replace their labour, they will contract another group of illegal immigrants and do the same at the end of the month. In January 2003 the South African Minister of Labour appeared on TV (SABC 3 News at 8 pm) several times discussing and signing memorandums with his Zimbabwean and Mozambican counterparts in an attempt to redress the issue.

3.3.6.4 The Kingdom of God in the Old Testament and its relationship to the Kingdom of David

David was chosen by God while still young to become the greatest king of Israel. It was also through David that the great Messiah came to the world, Jesus Christ the son of David and the Saviour of the world (1 Sm 16:1, 11; 2 Sm 5:3-4; Is 9:7; Lk 1:32-33; 2:11).¹³³

David was established as king after the death of Saul, the first king of Israel. David was the first anointed king of Judah and he ruled in Hebron for seven years. Later on David was anointed king over all Israel. After becoming king of the whole of Israel, he decided to make Jerusalem his capital city rather than Hebron. For David to make Jerusalem his capital city he first had to capture it from the Jebusites¹³⁴, and he then united all the tribes in Israel under his rule (2 Sm 5:3-7, 12).¹³⁵ Then he made Jerusalem the religious and political centre of the nation. "He brought the ark from the country house where it had sat neglected during Saul's reign, and placed it in a special tent he had erected for it (2 Sm 6:2,17; cf. 1 Sm 7:1-2; 1 Chr 13:6)."¹³⁶

Barth shows the relationship between the rule or reign of king David and the city of Jerusalem, saying, that soon after David became king of all Israel, he took Jerusalem from the Jebusites and gave it the name "City of David" (2 Sm 5:7,9). David brought the ark of the Lord to his own city, Jerusalem, the city of David. Barth further says that the city of David became important because God was the one who had chosen it.¹³⁷ The city of David became synonymous with the city of God, and the kingdom of David to the Kingdom of God. Thus, Jerusalem became associated with both David and God, and both made claims about Jerusalem in the same fashion.

¹³³ Fleming, Don. *Bridge Bible Directory: An A to Z of biblical information for people of today's world.* (Brisbane: Bridgeway Publications, 1990) p. 87.

¹³⁴ Harrison, R. K. *Old Testament Times.* (London: Inter-Varsity Press, 1970) pp. 192-93 also has similar ideas to those of Barth and Fleming when he says that David was anointed king of Judah first and ruled there for seven years. He also agrees that Jerusalem the city of David, chosen to be his capital city was a "Jebusite's stronghold."

¹³⁵ Fleming, *Bridge Bible Dictionary*, p. 89.

¹³⁶ Fleming, *Bridge Bible Dictionary*, p. 89.

¹³⁷ Barth, Christoph. *God with Us: A Theological Introduction to the Old Testament.* (Grand Rapids: Eerdmans Publishing Company, 1991) p. 208.

Fleming says that God chose David as the person “through whose royal family he would bring the Messiah, the Saviour of the world” (2 Sm 7:8-17; Ps 2:7-9; 89:19-37; Mt 22:42; Lk 1:68-70; Ac 13:22-23).¹³⁸

According to Barth,

Surprisingly, the OT does not describe at length the results of David's glorious reign. It simply states that he “ruled over the whole of Israel and maintained law and justice among all his people” (2 Sm 8:15). Indirectly the OT shows that Israel truly enjoyed security, prosperity, *shalom* in all its dimensions under this king. But the grace of God was to be praised for this, not the merits of the king.¹³⁹

Nevertheless, the things David did during his reign in Israel, such as ensuring justice for all people, providing security and prosperity for his people to enjoy *shalom* in its wider sense, were exactly the things the Israelites expected in the Kingdom of God. We can say that some of the reasons David became known as the greatest king of Israel were the ways in which he feared God, maintaining the law and justice in the nation; caring for the welfare of each and everyone in Israel. It was also for his maintenance of peace in Israel by producing a strong military army that could defend Israel from its enemies. David fitted the Jewish understanding and expectation of the Kingdom of God, especially fulfilling the values of the age of plenty, the age of peace and the golden age. Israel experienced these values during the kingdom of David. In fact, these values were developed having David and his kingdom as the type of the future Kingdom of God and the Messiah whose coming will be that of the Kingdom of God.

Fleming shows that the military victories of the king and his army continued and those victories made Israel's military power grow strong. He further says that military victories and the growth of Israel's power was an indication that God was strengthening David as he promised. Fleming shows that king David's power spread beyond the borders of Israel and he dominated the neighbouring peoples from the Nile River, the Red Sea in the south to the Euphrates River in the north (2 Sm 8:1-18; cf. Ps 18).¹⁴⁰

¹³⁸ Fleming, *Bridge Bible Dictionary*, p. 89.

¹³⁹ Barth, *God with Us*, p. 209.

¹⁴⁰ Fleming, *Bridge Bible Dictionary*, p. 89.

According to Fleming,

In spite of his failures, David was one of the greatest men that Israel produced. In the centuries that followed, when the Israelites looked for the coming of the Messiah, the best example by which they could imagine an ideal king was that of David (Hosea 3:5). The Messiah was, as it were, a greater David (Ezk 34:23-24; 37:24-25). Being of David's family, he was known as David's son and he sat on David's throne (Is 9:7; Jr 23:5; 33:15; Mt 12:23; 20:31; 21:15; Lk 1:32; Jn 7:42).¹⁴¹

To the Jewish people David was the greatest and best king, a king that was there for his nation in all circumstances. The coming of the Messiah, the anointed One of Israel was to be a great time like that of the king David; the Messiah should restore the kingdom to Israel and do all the wonders (military conquests) that David did as the king of Israel. Therefore, to the people of Israel, the Messiah should be "a greater David." Against such background, what does the concept of the Kingdom of God mean from the New Testament perspective?

3.4 The Kingdom of God in the New Testament

To talk about the Kingdom of God in the New Testament, we have to hear what Jesus said to the people of Galilee. The Gospel according to Mark says "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!'" (Mk 1:14-15 NIV).

The good news that Jesus Christ proclaimed was the good news of the Kingdom of God that he came to announce to the people for them to repent or change their lives by believing in God and becoming members of his Kingdom. When I speak about the Kingdom of God in the New Testament, I refer to the same Kingdom I spoke about in the first section, defined as the reign, the rule, the kingship and the dominion of God. But unlike in the Old Testament where the Kingdom of God is centred on a messianic hope, in the New Testament the Kingdom of God is a reality rather than a hope. The Messiah has come. Therefore the Kingdom of God is nearer or at hand. So, the New Testament concept of the Kingdom of God is centred on Jesus Christ. Christ is the embodiment of the Kingdom of God.

¹⁴¹ Fleming, Bridge Bible Dictionary, p. 90.

3.4.1 The Kingdom of God and Jesus Christ

In the doctrine of Christ and the concept of the Kingdom of God, we need to find out what Jesus Christ meant when he spoke about the Kingdom. To find that out we must listen to what Barclay had to say concerning this point.

When we use the word Kingdom we usually mean a land, an area of territory, a part of the world. For instance, the kingdom of Britain is the British Isles; the kingdom of Belgium is an area and a territory in the continent of Europe. But when we use the phrase the Kingdom of God we mean the rule, the kingship, the dominion of God, not over any land or lands, but in men's (sic) hearts and in men's (sic) minds and in men's lives.¹⁴²

Therefore when Jesus was before Pilate and was accused of claiming to be a king, "Pilate asked him, 'Are you the king of the Jews?'" (Jn 18:33). Jesus' answer was "yes," but at the same time he said that, "My kingdom is not of this world" (Jn 18:36). "To Jesus the kingdom was not a thing of power and force and armies and battles and palaces and riches. Jesus' idea of the kingdom was different from that of the world,"¹⁴³ including the Jewish idea of it, and even that of Jesus' disciples, which was deeply influenced by the Davidic type.¹⁴⁴

Newlands says that Jesus Christ in the New Testament is the witness to God; Jesus speaks with authority as the prophets did in the Old Testament. The difference is that Jesus Christ's authority is far greater than that of the prophets in the Old Testament. "'You have heard that it was said...but I say to you' (Mt 5:21). He proclaims the breaking in of God's Kingdom, which has come in his presence."¹⁴⁵ Jesus Christ is the Messiah and the Lord or the King God sent for the fulfilment of Israel's dream and expectations.¹⁴⁶

According to Bright, the hope the people of Israel had about Jesus or the Messiah is announced with assurance in the New Testament that, this hope is now a present reality and "fact in Jesus Christ." Bright further says:

¹⁴² Barclay, *The King and the Kingdom*, p. 98.

¹⁴³ Barclay, *The King and the Kingdom*, pp. 121-122.

¹⁴⁴ Acts 1:6 "Lord, are you at this time going to restore the Kingdom of Israel? This was the first the disciples asked in their last meeting with Jesus after his resurrection and just before his accession.

¹⁴⁵ Newlands, George. "Christology" in Richardson, Alan & Bowden, John (eds). *A New Dictionary of Christian Theology*. (London: SCM Press, 1983) p. 101.

¹⁴⁶ Ibid. pp. 100-101. Newlands says, "to the gospel of John, Jesus is the word of God, the messenger and himself the source of the true life. Jesus is God's only Son (John 3:16f)."

To announce someone as Messiah is to announce in him the coming of the Kingdom of God, for it is precisely the business of Messiah to establish the Kingdom. This Messiah cannot be separated from Kingdom. When the Messiah comes, the Kingdom comes.¹⁴⁷

Bright shows that the New Testament changes tense when it speaks of the Kingdom of God, from the future tense that was used in the Old Testament "behold the days are coming," and the like has now become an emphatic present: "The Kingdom of God is at hand" (Mk 1:15 KJV). "The final act of the drama has even begun, the messianic age has dawned; he who is greater than Solomon, greater than Jonah (Lk 11:31-32 NIV),"... "Greater than the Temple and the Law" (Mt 12:6-8 NIV). He is the servant of the Kingdom now on earth (Lk 4:17-21), "and his works may be seen of all (Mt 11:2-6). This is the day which all the past desired to see, but did not" (Lk 10:23-24). The coming of the Kingdom is "right here 'among you'" (Lk 17:21). "In the person and work of Jesus the kingdom of God has intruded into the world."¹⁴⁸

To Barclay, "the Kingdom of God is a society upon earth where God's will is as perfectly done as it is in heaven."¹⁴⁹ In the story of the account of Jesus and the Samaritan woman, when his disciples later on asked him to eat something; he said to them "My food is to do the will of him Who sent me" (Jn 4:34). Jesus said also that "I seek not mine own will, but the will of the Father who hath sent me" (Jn 5:30). He also said that "For I have come down from heaven not to do my will but to do the will of him who sent me" (Jn 6:38).¹⁵⁰

Looking at Jesus in relation to God the Father, we see that the primary thing in his life was to do the will of God who sent him to this world. The Kingdom of God was to be seen and understood in Jesus by his relationship with his Father and to the people he came to serve and save. The hardest time in Jesus' life in relation to his loyalty, obedience and faithfulness to God's will was in Gethsemane where he had to make straightforward determination and

¹⁴⁷ Bright, John. Op. cit. pp. 215-216.

¹⁴⁸ Barclay, *The King and the Kingdom*, p. 216.

¹⁴⁹ Barclay, *The King and the Kingdom* p. 177

¹⁵⁰ Barclay, *The King and the Kingdom*, p.177.

to decide whether to find a way out to escape death or to face the cross. But he said, "My Father, if this cannot pass me, unless I drink it, thy will be done" (Mt 26:42).¹⁵¹ God sacrificed 'his one and only Son's life for his Kingdom to come and be perfectly done as it is done in heaven.'

3.4.1.1 The Gospel as the Kingdom of God's Good News for the Poor

The poor in the Old Testament appear to be the "special objects of God's concern." Again and again God reminded and commanded the Israelites to be considerate of the poor that were living among them, whether fellow Israelites or foreigners. These poor people are also "the special objects" of Jesus Christ's "messianic mission" in the New Testament. In Luke we read that "Blessed are you who are poor, for yours is the kingdom of God" (Lk 6:20).¹⁵²

Jesus Christ in the Gospel of Luke says "The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has set me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Lk 4:18-19). Other passages in the New Testament that can help us to understand that the poor are the focus of Christ's mission are Lk 4:18; 7:22-23; Mt 11:5-6.¹⁵³

Driver explains that the text in Luke 4:18-19, is a quotation from Isaiah 61:1-2, which Luke uses to introduce the ministry or mission of Jesus as the Messiah. "The Gospel healing and liberation come to the poor, who are here described as captives, blind, and oppressed." In Matthew 11:5 there are six signs of the "messianic salvation," which are as follow: "The blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them."¹⁵⁴

¹⁵¹ See Barclay, p.177. In p. 128, Barclay says, "So, then, to Jesus, the kingdom is a society on earth where God's will is as perfectly done as it is in heaven. When we do God's will by God's help we are in the Kingdom. We find that will through the voice of conscience, through the words of godly people, through the church, through the Bible, through prayer and from Jesus himself. To do God's will may be hard and difficult, but in the end it is the way to being a friend of God, to the deepest peace of mind and to real joy."

¹⁵² Driver, John. *Images of the Church in Mission*. (Scottsdale: Herald Press, 1997) p.6 8.

¹⁵³ Driver, *Images of the Church in Mission*, p. 72.

¹⁵⁴ Driver, *Images of the Church in Mission*, p. 72.

The poor, who are the focus of the saving mission of Jesus Christ as Driver describes them, include those who were the “special objects of *Yahweh*’s saving concern” in the Old Testament. The poor in the Old Testament included the economically needy; those who did not have an inheritance in Israel; the list or the category also included the ones “called humble, weak, afflicted, meek, and lowly.” The term poor also meant “strangers, widows and orphans” who were also the special concern of *Yahweh* “in ancient Israel.” The list of the poor included even those people who, for their protection, providence or salvation, had to trust in God.¹⁵⁵

According to Driver,

It comes as no surprise, then to find a similar understanding of the poor shared by Jesus and reflected in the Gospels. The poor surely included those who literally suffered from economic need. Some families in Israel had lost their inheritance, and many in precarious economic situations had been forced to sell their services to the wealthy. To them, the proclamation of the ‘year of the Lord’s favor’ was certainly good news (Lk 4:18, the year of Jubilee, Lv 25).¹⁵⁶

The poor in the Old Testament included the ones called “the little ones” in the New Testament (Mt 10:42; 18:10,14; Mk 9:42); “the least of these” (Mt 25:40-45); “infants” (Mt 11:25); the “stranger,” the “naked,” “sick,” and those “in prison” (Mt 25:31-46). The poor included also the “tax collectors,” “prostitutes, and sinners” (Mt 11:19; 21:31-32).¹⁵⁷ The same word describes Jesus himself in Mt 25:31-46.

Like Driver, Travis shows that the poor are the broken-hearted, the captives, prisoners, the mourners, the oppressed, the powerless (Is 62:1-2). The term “poor” is used in Psalms to mean those people who are faithful to God (Ps 40:17; 70:14; 109:31). To Jesus, the poor included those people “who were powerless in face of the religious establishment.” The poor also included “the sexually immoral” and “tax-collectors,” which were falling under the category of “sinners.”¹⁵⁸

¹⁵⁵ Driver, *Images of the Church in Mission* p.73.

¹⁵⁶ Travis, *I Believe in the Second Coming of Jesus*, p. 73. See also Yoder, 1994. pp. 60-75.

¹⁵⁷ Travis, *I Believe in the Second Coming of Jesus*, pp. 73-74.

¹⁵⁸ Travis, *I Believe in the Second Coming of Jesus*, p. 57.

According to Travis,

Again, for Jesus Christ the poor were the sick, the widows, the orphans, who only survived by dependence on other people's charity. There was a saying: 'Four things are compared with dead man: the lame, the blind, the leper and the childless' (b. Ned. 64b Bar.). To such people Jesus brought good news. To those whom others called dead, he offered new life (Lk 15:32). Those whom others denounced as sinners were the very ones he had come to call (Mk 2:17). Those whom others despised and shut out from consideration, Jesus called 'lost' and gave them hope of being found (Lk 15). Whereas other religious teachers laid intolerable burdens on those already weighed down by poverty, guilt and despair, Jesus offered his invitation: 'Come to me, all of you who are tired from carrying your heavy loads, and I will give you rest' (Mt 11:28).¹⁵⁹

Jesus Christ demonstrated the Kingdom of God in its true sense, because the Kingdom of God is about *shalom*, justice, joy, good health and care for each other. Jesus saved people both physically and spiritually. It is also about equality because the good news he brought does not discriminate against anyone, male or female, rich or poor, despised or respected. The good news Jesus proclaimed was that which requires a quality of life for all or better life for all now in this life and in the life to come after death. Jesus cared for the hungry and fed them, for the sick and healed them, the oppressed and exploited and set them free and for the sinners and he saved them. Jesus Christ was concerned with widows and orphans' welfare in this life and the despised.

The final remarks in this section of the Kingdom of God and the good news for the poor, in relation to what we as Christians should do, is found in the book of James, who says:

If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his 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 to keep oneself from being polluted by the world (Ja 1:26-27 NIV).

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead (Ja.1:27 NIV).

¹⁵⁹ Travis, *I Believe in the Second Coming of Jesus*, p. 58.

James is a good example to follow in our Christian faith and theology. Our faith in God and his Son Jesus Christ has to be accompanied by actions or deeds, in this sense the Kingdom of God towards widows and orphans, as people who struggle for survival each and everyday. They struggle for food, clothing and protection, especially in the face of HIV/AIDS pandemic in Africa in general and in South Africa and Mozambique in particular.

3.4.3 The poor and the oppressed in the New Testament

According to Nolan, the word "poor" in the gospels does not exclude the economically deprived people. To him the poor were firstly beggars. The poor were also the sick and disabled, who would only survive through begging because they could not be employed and they also had no relatives who could afford or be willing to care and support them.

Another group of the poor, according to Nolan, was the widows and orphans, the women and children who did not have anyone to provide for them. It became difficult for them because there was "no way of earning a living." The economically poor included also the people who were "unskilled day-labourers who were often without work, the peasants who worked on the farms and perhaps the slaves."¹⁶⁰

According to Nolan,

The people to whom Jesus turned his attention are referred to in the gospels by a variety of terms: the poor, the blind, the lame, the crippled, the lepers, the hungry, the miserable (those who weep), sinners, prostitutes, tax collectors, demoniacs (those possessed by unclean spirits), the persecuted, the downtrodden, the captives, all who labour and are overburdened, the rabble who know nothing of the law, the crowds, the little ones, the least, the last and the babes or the lost sheep of the house of Israel. The reference here is to a well-defined and unmistakable section of the population. Jesus generally refers to them as the poor or the little ones; the Pharisees refer to the same people as sinners or the rabble who know nothing of the law. Today some might refer to this section of the population as the lower classes; others would call them the oppressed.¹⁶¹

Jesus turned his attention to all these groups of people, whom the Pharisees called sinners or rabble and many other terms that can be mentioned, because they were the reason he had to

¹⁶⁰ Nolan, Albert. *Jesus Before Christianity: The Gospel of Liberation*. (London: Darton Longman and Todd, 1976) p. 22.

¹⁶¹ Nolan, *Jesus Before Christianity*, p. 22.

come into the world. Jesus did not come into this world to minister, suffer, die on the cross and rise again for the good people. But he came to do all I have mentioned for the very same kind of people, as described above, in order to give them hope, physical and spiritual life. The life Jesus gave was given as the result of his love, mercy and compassion for all of them.

3.4.4 Peace in the New Testament

In the New Testament the word translated “peace” is the Greek word *eirene* and is mostly used as *shalom* for material, physical well being, good relationships and moral character. In the material realm, *eirene* or peace is used like *shalom* in two respects; “greetings” and “partings” as we read from the opening and closing of Paul’s letters (Rm 1:7; 1 Cor 1:3; Eph 6:23; 1 Pt 5:14; 3 Jn 1:15). *Eirene* or peace is used in wishes and blessings, as we read in Matthew 10:13; when the disciples of Jesus were to wish peace to the household that hosts them during their missionary journey. In Mark 5:34 Jesus blessed a woman who touched his clothes and was healed to go in peace. *Eirene* or peace is used in relationships and we read of the good accord of peace in Acts, and in Romans Paul urged the Romans to make every effort to do what is good and for mutual edification. (Ac 24:2; Rm 14:19) *Eirene* can be used like *shalom* because sometimes it refers to the absence of conflict and war, as we read in (Lk 14:32).¹⁶²

Peace is a condition where there is no war or a state of freedom from disorder in a country where the citizens live according to the law. The same word peace means “calmness; quietness; freedom from anxiety.”¹⁶³ Watkins shows the fruits of the Holy Spirit as love, joy and peace that are listed in Galatians 5:22. He says that peace is impossible with God if one does not know and accept Jesus Christ as the Prince of Peace and as his or her personal Lord and Saviour from sin. Justification by faith is what gives people peace with God through Jesus Christ our Lord.¹⁶⁴

Yoder indicates that the New Testament speaks about the “gospel of peace” (Eph 6:15; 2:17; Ac 10:36). The use of the gospel of peace in the New Testament is an expression that *eirene* or peace came to a deep theological meaning because it was used when talking about God and

¹⁶² Yoder, *Shalom*, pp. 19-20.

¹⁶³ Watkins, Morris G & Watkins, Lois I. (eds). *The All Nations English Dictionary*. (Colorado Springs: All Nations Literature, 1992) p. 495.

¹⁶⁴ Watkins, *The All Nations English Dictionary*, p. 495.

God's good news for human beings or "humankind." The theological meaning of *eirene* in the New Testament became more significant when it came to be used in the death and resurrection of Jesus Christ; because through Jesus' death we were justified and we have peace with God. The work of Jesus on the cross was to bring peace between us people and God. (Rm 5:1-11).¹⁶⁵

3.4.5 The Kingdom of God, Suffering and the Cross

Morris says,

At the moment of his Baptism he receives the commission to undertake the rôle of the suffering Servant of God, who takes on himself the sins of his people. Other Jews come to Jordan to be baptised by John for their *own* sins. Jesus, on the contrary, at the very moment when he is baptised like other people hears a voice which fundamentally declares: *thou* art baptised not for *thine own* sins but those of the whole people. For thou art he of whom Isaiah prophesied, that he must suffer representatively for the sins of the people. This means that Jesus is baptised in view of his death, which effects forgiveness of sins for all men. For this reason Jesus must unite himself in solidarity with his whole people, and go down himself to Jordan, that 'all righteousness might be fulfilled'.¹⁶⁶

The baptism of Jesus was the first step toward all that he was sent to do. God sent Jesus into the world for a mission, which included his temptation in the desert, ministry in word and deed, his suffering and death on the cross as the suffering servant through whom the sins of the sinful people of the world could be forgiven.

Jesus Christ, in his suffering, crucifixion and death, was accomplishing in the history of the world his purpose from eternity; and all that was predicted for him long before in prophecy. Jesus became obedient to all that he had to suffer for and at the end he 'became the author of eternal salvation for all those who obey him' (Heb 5:8-9).¹⁶⁷

The suffering, crucifixion and death of Christ were not something that surprised the Kingdom, because that was God's plan for the forgiveness of sins. It was in this sacrificial death of Christ that the Kingdom of God could be manifest among us by our realisation of how much God

¹⁶⁵ Yoder, *Shalom*, p. 20.

¹⁶⁶ Morris, Leon. *The Cross in the New Testament*. (Grand Rapids: Eerdmans Publishing Company, 1965) p.40.

¹⁶⁷ Buswell, James Oliver. *A Systematic Theology of the Christian Religion* (Grand Rapids: Zondervan Publishing Company, 1962). pp. 54-55.

loved us sinners. To many people, and to Satan himself I suppose, the idea was that the Kingdom has been defeated and there is no other way out after Christ's death.

The suffering and death of Christ on the cross was the result of the unconditional love of God and Christ himself for us sinners. He was hung on the cross in order to make peace between God and us and to guarantee eternal salvation to all those who believe in Jesus as their Lord and Saviour. In other words this was the wish and will of the Kingdom of God because this was the perfect way that God chose in order to guarantee our salvation.

Morris says that the death of Jesus on the cross was "the very heart and core of His mission." He shows that Matthew and Mark make it clear that 'Jesus came to die.' 'That was His mission'. And that 'the Son of man must suffer' (Mk 8:31). Further Morris says,

The Cross means suffering, and, indeed, the Gospel writers ascribe central importance to the sufferings of Christ. But they are writing about sufferings which were significant. They were for the salvation for Christ's people. Thus the evangelists make it clear that His death was not in any sense due to personal demerit. His death was for our sins, not for His, for he had none. They picture Him as innocent of any crime or sin, as the spotless One. This point is important for unless He were without sin Jesus could not have been the Saviour of sinful man. He would Himself have needed to be saved. So our evangelists show us One who is qualified to be our Saviour.¹⁶⁸

Jesus had to undergo severe criminal punishment by the Romans on the cross, without sin and without any criminal act. The very sinners and criminals are the people who crucified him without knowing that they were making possible what God had destined on their behalf, which is their salvation. It is true that, without Christ's death on the cross, there is no salvation for us at all. We know that Jesus Christ's mission is also the mission of the Kingdom this is the reason why even when Jesus was in severe pain, he continued to do the will of God or of the Kingdom.

According to Morris,

The righteous Servant shall justify many because he shall bear their iniquities. It is in His vicarious consciousness and the sacrifice which this would ultimately involve that Jesus fulfilled all righteousness. There is a higher righteousness than being justified by one's own works, a higher even than depending on God's forgiveness; and that belongs to Him who undertakes by His own loving sacrifice for sinners to secure God's forgiveness on their behalf.¹⁶⁹

¹⁶⁸ Morris, *The Cross in the New Testament*, pp.28,37.

¹⁶⁹ Morris, *The Cross in the New Testament*, p. 41.

In Matthew 26:28 Jesus speaks of his blood as the blood of the covenant that is shed for many for the remission of sins. The blood of Jesus was shed on the cross in order for people to be forgiven. Jesus speaks also of his death on the cross as a ransom for many, where he indicates that he came to the world to minister and not to be ministered and to give his life (Mt 20:28; Mk 10:45).¹⁷⁰

Morris explains that in the ancient world 'ransom was the price paid for release.' It could be the release of a sinful person, prisoners of war and slaves. He also says that in the Old Testament it could happen, in some circumstances, that someone under a death sentence could be released through paying a ransom (Ex 21:30). Morris indicates that Jesus Christ paid the ransom on the cross in order to free people and bring them back where they belong. He sees sinners as slaves in bondage to their sins and Christ has paid the price on the cross through his life that brings release to the sinners. Further he says, "As a result he is a free man. The sinner is under sentence of death on account of his sin. His life is forfeit. But 'the forfeited lives of many are liberated by the surrender of Christ's life.'"¹⁷¹

Berkhof, speaking about God's love and compassion towards sinners, says that God appointed Jesus Christ as a vicar in order to take people's place. Jesus is a vicar who atoned for sin and the eternal redemption of people was made possible. The sinners, as the people who feel far from God, are the ones that could have done something in order to have a new relationship with God. 'But he could atone for his sin only by suffering eternally the penalty affixed to transgression.'¹⁷² Berkhof, using the difference between personal atonement and vicarious atonement made by Dr. Shedd, says,

Personal atonement is provided by the offending party; vicarious atonement by the offended party. Personal atonement would have excluded the element of mercy; vicarious atonement represents the highest form of mercy. Personal atonement would have been forever in the making and hence could not result in redemption; vicarious atonement leads to reconciliation and life everlasting.¹⁷³

¹⁷⁰ Morris, *The Cross in the New Testament*, pp. 51-52.

¹⁷¹ Morris, *The Cross in the New Testament*, p. 53.

¹⁷² Berkhof, Louis. *Systematic Theology* (Edinburgh: The Banner of Truth Trust, 1958) p.375.

¹⁷³ Berkhof, *Systematic Theology*, pp. 375-376.

The sufferings and death of Christ were vicarious, meaning that he took the place of sinners, their guilt imputed on him and their punishment transferred to him. Jesus suffered and died on the cross as substitution and as the Lamb of God that takes away the sin of the world. Our sins were laid on him and he carried our iniquity (Is 53:6,12; Jn 1:29; 2 Cor5:21; Gl 3:13; Heb 9:28; 1 Pt 2:24).¹⁷⁴

Goppelt, when speaking about the death of Jesus on the cross, refers to Jesus as the servant of God mentioned in Isaiah 53:6,10-12 where Jesus is seen as the ransom for many. Jesus died, like the servant of God, and became an atonement on behalf of all the people. Goppelt speaks also of the cup of the covenant, which is the new covenant mentioned by Jeremiah 31:31 that was established by the death of Jesus Christ, which made it possible to bring people into a new relationship with God.¹⁷⁵

As I mentioned before, the cross can be understood and viewed as the defeat of the Kingdom, because Christ, whose coming announced the dawning of the Kingdom, and he as the giver of life died. The cross represents the defeat of the Kingdom, but the opposite of that is that there is the resurrection of Jesus the crucified. In this sense the resurrection of Jesus Christ is now the vindication of the Kingdom.

The act of love for us on God's part is the reason why he had to give his Son for our salvation. Our sins had already condemned us, but God decided to change that and Jesus' coming, mission, death and resurrection explain it all. Without resurrection the death of Christ was meaningless and hopeless for us sinners, because only his resurrection would fulfil all the Kingdom's purpose for our salvation.

3.4.6 The Kingdom of God and Resurrection of Jesus Christ

Morris helps us understand that the suffering and the death of Christ on the cross were the way in which God would bring about his saving purpose for the world. The suffering of Jesus has to be understood as the means to the victory, and not the end. Further he says,

¹⁷⁴ Berkhof, *Systematic Theology*. pp. 376-377.

¹⁷⁵ Goppelt, Leonhard. *Theology of the New Testament Volume One* (Grand Rapids: Eerdmans Publishing Company, 1981) pp.195-196.

The first Christians were men who had passed through the shattering experience of that first Good Friday when Jesus died. They had set their hopes on Him, and His death came as a hammer blow. But then there came the totally unexpected resurrection. They took a little time to readjust themselves to this new fact. At first they found difficulty in believing it. But once they became sure of it, their whole outlook was transformed. The message of the resurrection runs through the whole of the early preaching. It clearly gripped the imagination of the preachers, and they proclaimed it with power and conviction.¹⁷⁶

The death of Christ on the cross could not have meant anything in our lives without his resurrection. Christ's coming, ministry, suffering, death and resurrection is what gives us sinners assurance and hope concerning our lives now and for the future life after death. I think the first Christians went through a hard and bad time by seeing Christ suffering, crucified and dead on the cross. I think they also feared what was going to happen to them as Jesus' followers, and more than that I think they wondered whether Jesus was going to rise again. That devastated them, and it could be that they then also started thinking about the defeat of the Kingdom. But his resurrection brought them new hope, assurance of the vindication and presence of the Kingdom among them, giving them strength and conviction and they were able to expand the message of life that is his resurrection.

According to Berkhof,

Through the resurrection He became the life-giving spirit, I Cor.15:45. The resurrection of Christ had a threefold significance: (1) It constituted a declaration of the Father that the last enemy had been vanquished, the penalty paid, and the condition on which life was promised, met. (2) It symbolized what was destined to happen to the members of Christ's mystical body in their justification, spiritual birth, and future blessed resurrection, Rom.6:4,5,9; 8:11; I Cor.6:14; 15:20-22; II Cor. 4:10,11,14; Col. 2:12; I Thess. 4:14. (3) It is also connected instrumentally with their justification, regeneration, and final resurrection, Rom. 4:25; 5:10; Eph. 1:20; Phil. 3:10; I Pet.1:3.¹⁷⁷

The resurrection of Jesus after death becomes the great hope and assurance to Christians' new life. If Jesus Christ did not rise after death, neither could there be a resurrection for us sinners, because our salvation and resurrection depend on the death and resurrection of Christ. Christ is the giver of life, and he gave it all with his unconditional love for us. The resurrection of Christ is followed by his ascension, which culminates with his Second Coming or the eschatological time.

¹⁷⁶ Morris, *The Cross in the New Testament*, pp. 130-131.

¹⁷⁷ Berkhof, *Systematic Theology*, p. 346.

3.4.7 The Kingdom of God, Ascension and Eschatology

Berkhof indicates that Jesus Christ, whom the disciples saw being taken from them into heaven on the mount of "Ascension," will return in the same manner (Ac. 1:11). He says that the purpose of Jesus' return is to come and introduce "the future age, the eternal state of things" and he will do that after the resurrection of dead and the final judgement (Mt 13:49-50; 16:27; 24:3; 25:14-46; Lk 9:26; 19:15,26,27; Jn 5:25-29; Ac 17:31; Rm 2:3-10; 1 Cor 4:5; 15:23; 2 Cor 5:10; Phlp 3:20-21; 2 Th 1:7-10; 2:7-8; 2 Tm 4:1,8; 2 Pt 3:10-13; Jude 14-15; Rv 20:11-15; 22:12).¹⁷⁸

The ascension of Jesus Christ is something that he predicted or spoke about to his disciples long before his crucifixion and resurrection. (Jn 6:62; 14:2,12; 16:5,10,17,28). Besides these passages, there are many more passages that speak about the real ascension of Christ, or Jesus Christ being taken up to heaven before their very eyes and being seated at the right hand of God. (Mk. 16:19; Lk 24:50-53; Ac 1:6-10; Eph 1:20; 4:8-10; 1 Tm 3:16; Heb 1:3; 2:7-8; 10:12; 1 Pt 3:22). We also read of several passages that speak about Jesus' titles and activities in heaven; titles like: High Priest, Lord and Christ, Prince and Saviour who has the right to give repentance and forgiveness of sins to the people of Israel. (Mt 26:64; Ac 2:33-36; 5:31).¹⁷⁹

In the Bible we read the following,

For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. The Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. Just as man is destined to die once, and after that to face judgement, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him. (Heb.9:24-28).

The first coming of Jesus Christ, his suffering and death on the cross, resurrection and ascension all have their completion at the eschatological time or Second Coming of Christ. So it is important for us to discuss about the Second Coming of Christ or the eschatology.

¹⁷⁸ Berkhof, *Systematic Theology*, pp.704-705.

¹⁷⁹ Berkhof, *Systematic Theology*, pp.350-352.

Before we discuss the Second Coming of Jesus Christ, it is important to discuss little bit about the prayer Jesus taught his disciples in Matthew 6:9-13; Luke 11:2-4. When Jesus came the first time, it was announced that the Kingdom of God was at hand, which was seen as the dawning of the messianic age and the Kingdom of God was seen in the person and work of Jesus Christ (Mt 11:2-6; Mk. 1:15; Lk 10:23-24; 11:31-32; 17:21).

The Kingdom of God has to be viewed as past, present and future, because we are still praying and waiting for the Kingdom to come. When we speak about the Kingdom of God now we are to consider the same concept in the Old and New Testaments and to devise ways of applying it to our future hope, which is the Second Coming of Christ, which will be the complete coming of the Kingdom of God.

Through the first coming of Jesus, the Kingdom of God became present among us. In him wonders and miracles of the Kingdom were seen and lived. Then came a time when Jesus taught his disciples to pray, and this was long before his death and resurrection, and the prayer goes like this, "Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven." (Mt 6:9-13). Jesus Christ, knowing that the Kingdom of God came to earth through his coming and soon would go back to the Father in heaven, it was important for him to teach his disciples to continue to pray for the Kingdom of God to come to them fully. We Christians pray the same prayer that Jesus taught his disciples even today for the Kingdom of God to come. Because we know that the full dawning of the Kingdom will be when Jesus comes again, this will be the end of our separation from God and Christ in heaven and us on earth. We will live with them in the new order of things forever. Therefore, there will be no need for us to pray for his Kingdom to come and his will to be done on earth as it is in heaven because we will all be together.

The term *eschatology* comes from the Greek term or word *eschatos*, which means *last*. But in its common sense the word "refers to the study of 'the last things.'"¹⁸⁰ In the eschatological time, or when Jesus Christ returns, it will be time when all those who have died, and those that have yet to die, will rise to another life: the eternal one. And some will rise to disgrace,

¹⁸⁰ Fleming, *Bridge Bible Dictionary*, P. 116.

depending on whether they believed in Jesus while alive in this life, or did not put their faith in him (Ps 16:11; Dn 12:2; Lk 16:22-23; Heb 9:27-28).¹⁸¹

The complete purpose of God or of the kingdom will be finalised when Jesus Christ, who suffered, died at the hands of humans and rose again, returns as a judge (Jn 5:22,27; Ac 10:42; 17:31). In his Second Coming Jesus will exercise his judicial activities, as we read in the Bible (Mt 19:28; 25:31-34; Lk 3:17; Rm 2:16; 14:9; 2 Cor 5:10; 2 Tm 4:1; Ja 5:9).¹⁸²

The Second Coming of Jesus is for judging the world and to perfect the salvation of his people or those who believe in him. In his Second Coming the people, both living and dead, and the angels will all appear before him to be judged according to their records in the book of the Lord (Mt 24:30-31; 25:31-32). Jesus' return will be a time of both terrible judgements for the wicked people and a blessing for the believers in Christ; one group will be sentenced to everlasting punishment and others justified to the eternal kingdom.¹⁸³

When Jesus Christ came into the world in his first coming, he came for a mission, which was to bring the plan of God for human salvation. Jesus fulfilled God's plan through his life and work, his death on a cross and his resurrection. The Second Coming of Jesus Christ will be a time of victory, because that day will be the "triumphant climax of the kingdom"¹⁸⁴ which Jesus brought to the people when he first came. "The coming 'day of the Lord' will be the final intervention of God which brings human history to its destiny (Mt 24:29-31; 2 Pt 3:3-4, 10)."¹⁸⁵ The eschatological days or times, or last days, will be the time when Jesus Christ, the Messiah, the heavenly Son of Man, the one who died for humankind's sin and was raised by God, will come back or return to rule or reign forever and ever (Mt 25:31-34).¹⁸⁶

¹⁸¹ Fleming, *Bridge Bible Dictionary*, p. 116.

¹⁸² Berkhof, Louis *Systematic Theology* (Edinburgh: The Banner of Truth Trust, 1958) p.353.

¹⁸³ Berkhof, *Systematic Theology*, p. 354.

¹⁸⁴ Fleming, *Bridge Bible Dictionary*, p. 166.

¹⁸⁵ Fleming, *Bridge Bible Dictionary*, p. 116.

¹⁸⁶ Fleming, *Bridge Bible Dictionary*, p. 116.

According to Fleming,

When Christ returns he will remove sin and all its evil consequences finally and completely. His victory will include the healing of the physical world, the destruction of death and the punishment of Satan (1 Cor 15:25-26; Rev 20:10). Christ and his people together will enter into the full enjoyment of the eternal life that he has made possible for them. The 'new heavens and new earth' will be a new order of existence where God is supreme and all people find their full satisfaction in him (1 Cor 15:28; Rev 21:1-4; 22:1-6).¹⁸⁷

Jesus Christ's return will be a time of the perfect *shalom* which God intended from the beginning of Creation. This will be the last part of the Kingdom of God, the one we refer to as the future of the Kingdom of God. In these days there will be no more crying for the ones that belong to the Kingdom of God because he will live with them forever in his kingdom of *shalom*. There will be no more sin, inequality, oppression, exploitation, sickness, death, poverty, hungry, conflicts, wars, droughts, earthquakes, crime, racism and discrimination against women and the poor in its general sense.

According to Driver,

A strong biblical sense of eschatology is essential to the church's self-understanding as God's people in mission. The "Pull of the future" determines the shape of mission in the present. The Kingdom of God has already come into our midst. In Christ, the power of the age to come is already manifest. In Christ, the goal of history has been revealed, filling the church's life and mission with meaning and hope. The biblical vision of eschatology requires that hope be intimately and concretely linked to Jesus the Messiah.¹⁸⁸

Christians, in their day-to-day life and in their service to the Lord, always wait in hope for the return of the Lord and Saviour Jesus. This is because they know that good and better things are coming one day when Jesus comes again to justify those who have been waiting for him faithfully. This Christian knowledge and understanding of what is coming or what will happen when Jesus comes again becomes a challenge for all Christians or should be a challenge to all Christians. The Second Coming of Jesus, besides Jesus' justification of all those who have been faithful to a place of *shalom*, will also be a serious time of judgement and eternal punishment for many of our friends, through our not telling them about Jesus and his saving activity and for those who refused Him.

¹⁸⁷ Fleming, *Bridge Bible Dictionary*, p. 116.

¹⁸⁸ Driver, *Images of the Church in Mission*, p. 225.

The death and life after this first physical life and death makes Christians, or the church as a whole, to take their responsibility in two ways while serving God now in the world. The church has the responsibility and obligation of taking care of issues that affect people now in this present life; with the purpose of securing people's physical life, issues that can make people lose their lives. The issues include HIV/AIDS, wars, hunger, lack of good sanitation, pollution and many other diseases and issues; this is one of the ways. The second way is that Christians are responsible for taking care of people's social and spiritual lives, whereby they evangelise other people or by telling others about Jesus Christ for their spiritual salvation, or for them to have life after death. This way of preparing for the complete coming of the Kingdom of God becomes relevant and meaningful and beneficial for many. But if we Christians become concerned only with social issues affecting people and forget the other side, which is their spiritual life; we are becoming like many other people involved in development programmes that are only concerned with the well being of people in this life, promising them redemption through social progress. The thing we Christians must reflect on concerning what will happen in the last days when Jesus comes again in glory to reign for ever, is what we read in Mt 25:31-46.

3.5 A summary of the concept and values of the Kingdom of God in the Old and New Testaments and my reflection

The concept of the Kingdom of God indicates that God's desire and wish is that his created world should live in justice, peace, harmony, happiness, *shalom*, unity, prosperity, security and love. God in the OT commanded his people Israel to be considerate and concerned with social issues, the poor, oppressed, the exploited, widows, women and orphans. In the Kingdom of God people are equal before God and they should consider one another in the same manner. The NT emphasises the arrival of the Kingdom of God through Jesus Christ's incarnation. Jesus Christ brought the good news for all peoples, without exception. The salvation Jesus Christ brought was spiritual, physical and as well as social. He cares for the poor, the hungry, the ill, the oppressed and the exploited.

The issues of the cross and resurrection of Jesus Christ are key concepts in the Kingdom of God and were predicted in the Old Testament and are fulfilled in the New Testament. The necessity

for the death of Christ for us and his resurrection remain fundamental to our spiritual salvation and will be spoken about until his second coming, the Eschatological time.

We can summarise the key lessons from the Kingdom of God for Christians involved in development in two words: peace and justice. But the most important thing is how we Christians today relate the concept of the Kingdom of God to:

- 1) *shalom*;
- 2) peace;
- 3) justice;
- 4) orphans;
- 5) environment;
- 6) the poor;
- 7) the oppressed;
- 8) the exploited;
- 9) the widows;
- 10) labour and equality as well as other social concerns.

From these two concepts, peace and justice, many other challenges follow, such as challenges on issues relating to:

- 1) women;
- 2) children;
- 3) widows and orphans;
- 4) poverty;
- 5) nature and
- 6) foreigners (aliens).

God in his Kingdom requires us, his people on earth, to maintain peace and justice, to take care and to protect nature or creation. God wants us to care for the poor, the widows, and the orphaned children of our societies and communities. From the Kingdom of God we learn that the citizens should take care of the foreigners or aliens who live with them. All these are the key challenges for Christian involvement in development visions, goals and development activities.

I wonder, if God gave the same command today to those who own land and have farms, what would happen. If the widows, the orphans and the poor were to be found on one of the farms after the farmer's harvest, what would happen to them? These are some of the questions we must ask, not only of others, but also of ourselves, and must reflect upon. To some people, concern and care for the needy have been replaced by greed for money. Money has become the most important thing, more than saving other people's lives. Therefore, the Union Baptist Church of Mozambique needs to see the challenges brought forward by the *Millennium Declaration* and *NEPAD Documents*' visions of development and reflect upon them. Then we need to go back to the Bible to see and hear what the concept and values of the Kingdom of God say about these issues and challenges that development brings.

The *shalom* that God desired from the beginning of his creation is that which covers people and the rest of his creation. For that *shalom* to be enjoyed by other creatures, both men and women are to be accountable and responsible for the welfare of these other creatures of God. Today around the world there is a cry for nature, because people have used the material world irresponsibly. The unlimited use of natural resources or nature has not only caused problems for nature but also for human health.

If we in our proclamation of the good news of the Kingdom of God become concerned about all the social issues in our communities; would that be against God's will or wish or be the fulfilment of what he commanded us to do? In today's world there are all kinds of problems affecting people such as:

- 1) HIV/AIDS;
- 2) poverty;
- 3) unemployment;
- 4) hunger;
- 5) oppression;
- 6) exploitation;
- 7) discrimination;
- 8) wars;
- 9) crime;
- 10) violence against women and children;
- 11) domestic abuse;

- 12) disability;
- 13) the orphans and
- 14) the widows.

We are all affected by these problems, and the way out is to do something about them. Jesus has shown us what needs to be done when there are problems such as these. One does not need just to stay and say “what I should do when other people do not care?”. Whenever other people did not show care or concern, Jesus said “I care and I am concerned” and he did something for those people and he told them to do something to change their situations.

After all we have seen and discussed, we now enter chapter four, which is about “learning from development”. Here we will compare the *Millennium Declaration* and the *NEPAD documents* with the Kingdom of God; contrast the two *documents* with the Kingdom of God and give some critique or observations about the two *documents*.

CHAPTER FOUR:

4 LEARNING FROM DEVELOPMENT

4.1 Comparing the *Millennium Declaration* and *NEPAD Documents* with the Kingdom of God

Comparing the *Millennium Declaration* and *NEPAD Documents*' visions with the Kingdom of God is my attempt to show to my Churches their agreement on many issues. My argument is that, from the *Millennium Declaration* and *NEPAD Documents*, the Union Baptist Church of Mozambique can learn to have a deeper understanding of the Kingdom of God.

In the vision of development of the *Millennium Declaration* we find:

- 1) freedom;
- 2) solidarity among the nations and
- 3) social justice

These issues are of primary importance. People need to be freed from:

- 1) violence;
- 2) oppression;
- 3) injustice and hunger and
- 4) fear¹⁸⁹

The United Nations *Millennium Declaration* speaks of (1) peace, (2) security and (3) disarmament, which requires the elimination of weapons of mass destruction around the world.¹⁹⁰ It also speaks of health.¹⁹¹

The *NEPAD Document*'s vision of development also focuses on (1) peace, (2) security and (3) health.¹⁹² The *NEPAD Document*, in its concept of peace and reconciliation, goes further to speak of conflict prevention and, in a post conflict situation, it emphasises:

¹⁸⁹ *Millennium Declaration*, para. 6.

¹⁹⁰ *Millennium Declaration*, para. 6, 8-9.

¹⁹¹ *Millennium Declaration*, para. 19-20.

¹⁹² *NEPAD Document*, para. 71, 126.

- 1) reconciliation;
- 2) rehabilitation;
- 3) reconstruction and
- 4) combating the illicit proliferation of small arms, light weapons and land mines¹⁹³

4.2 *Shalom*, peace and justice

The Kingdom of God is expressed in terms of *shalom*. As we saw in chapter three this involves:

- 1) well-being;
- 2) prosperity;
- 3) health;
- 4) happiness;
- 5) security;
- 6) solidarity;
- 7) freedom;
- 8) love;
- 9) care;
- 10) justice;
- 11) reconciliation;
- 12) salvation;
- 13) life;
- 14) peace;
- 15) restoration;
- 16) acceptance;
- 17) harmony;
- 18) perfection;
- 19) righteousness;
- 20) community;
- 21) safety, and so on.¹⁹⁴

¹⁹³ NEPAD Document, pp. 72-74.

¹⁹⁴ Metzler, *From Saigon to Shalom*, p. 64.

The Kingdom of God, which is expressed by *shalom*, is a kingdom that wants all peoples in the world to live in harmony and justice, enjoying freedom, peace and security. The Jewish people understood the concept of the Kingdom of God in terms of an "Age of Peace".¹⁹⁵ Where there would be no more wars on earth and people would enjoy lasting peace. The OT prophets, speaking about that time, said that people should beat their swords into ploughshares and they should also transform their spears into pruning hooks. Countries or nations should not go to war against each other and they should not learn war any longer.¹⁹⁶ In that age people were to live peacefully and secure, without fear of war.

We can say that the Kingdom of God is about peace and justice, and justice is the condition for maintaining peace in the world. God is the source of peace and justice and he wants people everywhere to maintain justice and experience peace. God is against wars because they bring suffering and increase injustice. Peace and justice bring freedom, and freedom brings security in a nation and in the world.

4.3 Women, widows, poverty, human rights, gender equality and orphans

In the Kingdom of God, women are the focus of divine mercy. In the Bible, God commanded the people of Israel not to take advantage of women, whether wives, slaves or maidservants. There were divine policies on the human rights of women. We can read about these rights in Ex 21:7-11, 20, 26-32; 22:16-17; Dt 21:10-14.

God is concerned about widows and orphans. He cares for them, providing for their needs. He opposes those taking advantage of widows and orphans in society. God wants us to care and sustain the widows and the orphans (Dt 10:18; Ex 22:22-24; Ps 146:9). In the Bible we read that the people of Israel were to leave some crops in their fields during harvesting time for the poor, the widows, the orphans and the aliens to have something to eat (Ex 23:10-11; Lv 19:9-10; 23:22; 25:3-55; Dt 14:28-29). Jesus Christ brought the good news for the poor, which includes the widows and the orphans whose survival depended on the charity of others in the community.¹⁹⁷

¹⁹⁵ Watkins and Watkins (eds), *The All Nations English Dictionary*, pp. 372, 495 for a definition of peace.

¹⁹⁶ Barclay, *The King and the Kingdom*, p. 103.

¹⁹⁷ Travis, *I Believe in the Second Coming of Jesus*, p. 58.

The *Millennium Declaration* also speaks of gender equality, stressing that both men and women must have equal opportunities to benefit from development.¹⁹⁸ It envisions promoting gender equality and empowering women as a strategy towards combating poverty and hunger, and as a stimulus for sustainable development. In this way, the *Millennium Declaration* hopes to eradicate poverty.¹⁹⁹

God heard the cry and suffering of his people Israel in Egypt and he was filled with compassion and mercy towards them and he did something about their suffering. God saved his people Israel from harm and danger in Egypt and set them free, leading them to the Promised Land. People who are interested in development work have as their vision the wish to liberate, save and rescue fellow humans from dying of hunger starvation, poverty, oppression and exploitation. So far we can start seeing the relationship between the Kingdom of God and the visions of development.

The *Millennium Declaration* has visions and plans for offering assistance to the orphans of HIV/AIDS. It manifests the desire to improve the living conditions of the millions of slum-dwellers by the year 2020.²⁰⁰ It also envisions combating all forms of violence against women and working hard to eliminate all forms of discrimination against women. The *Millennium Declaration* promises the promotion of the human rights of migrants, migrant workers, their families and the elimination of "xenophobia" or the dislike of foreigners.²⁰¹

The protection and promotion in all the countries of economic, civil, social, political and cultural rights, of and for everyone in these countries, can also be a great achievement for development; respect that can give dignity to each and everyone in each and every country. The vision of combatting violence against women is an important vision; women suffer all kinds of violence like rape, domestic abuse, and exploitation in working places, of hard labour and low income and many other forms of violence. If this vision was to become a reality by being implemented, it could be like the story of the people of Israel in Egypt, it would be a

¹⁹⁸ *Millennium Declaration*, para. 6.

¹⁹⁹ *Millennium Declaration*, paragraphs. 11-13; 19-20.

²⁰⁰ *Millennium Declaration*, para. 19.

²⁰¹ *Millennium Declaration*, para. 25-26.

women's exodus. God would have heard their cry because of the suffering they are experiencing and come to rescue and to save them from the oppressive and violent life.

The commitment of the United Nations in taking measures to ensure respect for and protection of the human rights of migrants, including migrant workers and their families, could really be appreciated by many countries. For example, I think Mozambique would appreciate this because high numbers of Mozambicans are migrant workers in South Africa. Some of these Mozambicans are illegal migrant workers that come to South Africa. Most of the time there is tension between them and South African citizens and they suffer xenophobia and are accused of taking jobs from the nationals. This would give some protection to the vulnerable and the foreigners.

Likewise, the *NEPAD Document* stresses the importance of promoting the role of women in social and economic development. The vision of development of *NEPAD* is to:

- 1) reduce poverty amongst those who are living in extreme poverty conditions by the year 2015;
- 2) promote gender equality;
- 3) empower women and
- 4) eliminate gender inequality.²⁰²

NEPAD is prepared to give attention to poverty reduction programmes among women and to empower the poor through poverty-reduction strategies. It has a plan of establishing a gender task team to take care of the issues faced by poor women in Africa so that these issues can be addressed in the poverty reduction strategies of the *NEPAD* policy document. The document promises to promote the role of women in social and economic development. It also commits itself to promote the role of women in all activities; promote gender equality and empower women by eliminating gender inequality in education.²⁰³

²⁰² *NEPAD Document*, para. 67-68,71.

²⁰³ *NEPAD Document*, para. 49,67-68,119,157.

4.4 The Kingdom of God and Nature

In the concept of the Kingdom of God, nature is very precious to God. Metzler says that God created all that exists, including nature, to live in *shalom*. In Genesis 1:31 after contemplating all of his creation, God said: "Behold, it was very good." Metzler further argues that the *shalom* of the whole creation of God depended on "man and woman in the way they used powers of choice to express their accountability in their use of the material world."²⁰⁴

We see that *shalom* is important to all peoples and to the whole of the created or material world. People need to live in *shalom* with other parts of God's creation and to be responsible by taking care of and protecting God's creation, or nature. In the story of Eden, *shalom* indicates that one person needs another to be a community, and that communities should live in companionship with one another. In the community people are to value each other and to have mutual caring. Each and everyone in the community is important, his or her contribution must be valued for the development, prosperity and security of that same community.²⁰⁵ All the people in society and communities are to be role-players in the cultivation of *shalom*, which is for all and for a quality of life that is desired and expected by everybody. Being a role-player in the well being of people's life in the community is the most fulfilling experience. It makes one feel important as one sees other people benefiting from what one does for the good of the whole community. This enhances the mutual dependence relationship in the community.²⁰⁶

Likewise, human beings are accountable and responsible for the welfare of other creatures and nature. Today in the world there is a cry for nature, because people have used and still use the material world irresponsibly. There is a need for protecting and caring for the creation of God, so that people and the created world can enjoy *shalom*.

Similarly, the *Millennium Declaration* has a vision concerning the protection of the environment. It points out that the United Nations seeks to protect the environment so that future generations might also benefit from the planet's resources to meet their needs. In the

²⁰⁴ Metzler, *From Saigon to Shalom*, pp. 60-61.

²⁰⁶ Monaheng, Tsitso. "Community Development and Empowerment" in de Beer, Frik & Swanepoel, Hennie (eds), *Introduction to Development Studies*, 2nd ed. (Cape Town: Oxford University Press, 2000) pp. 125-26, 128-29 highlights the fulfilment and mutual dependence as characteristics of community development people's participation.

protection of the environment, some of the things the United Nations will do are to have collective efforts for the:

- 1) management;
- 2) conservation and
- 3) sustained development of all types of forests.

They will implement the Convention on Biological Diversity and the Convention to combat Desertification in those countries that experience droughts and desertification.²⁰⁷

The *NEPAD Document* also has vision and initiatives concerning the welfare of the environment. The Document speaks of:

- 1) environmental management;
- 2) combating desertification;
- 3) wetland conservation and
- 4) coastal management which includes the protection and rational utilisation of coastal resources.

It also calls for a focus on monitoring and regulating the impact of climate change caused by global warming.²⁰⁸

The Israelites expected the Kingdom of God to be an 'Age of Peace,' in the 'Golden Days.'²⁰⁹ In the present day, peace is being emphasised more and more as an important element for human well-being. There are many attempts to negotiate, promote and enforce peace around the world. Peace and security became issues of primary importance after September 11, 2001, which highlighted the world terrorism's threat to peace and security, even of the mighty United States of America's Pentagon. Peace is also a concern in Africa, especially with the Great Lakes region conflict. Peace is a major concern for development, since development can only take place where there is peace.

The development concerns of the two documents studied in this research are that all people everywhere in the world must be free from oppressive structures and policies, which create:

²⁰⁷ *Millennium Declaration*, para. 21,22,23.

²⁰⁸ *NEPAD Document*, Para. 138-141.

²⁰⁹ Barclay, *The King and the Kingdom*, p. 104.

- 1) inequality;
- 2) poverty;
- 3) hunger; pollution; environmental degradation;
- 4) enmity and
- 5) rejection, which poor people suffer in our society today.

What development programmes and projects oppose today are things that God opposed from the beginning. He wanted his creation or created world to live in *shalom*²¹⁰ from the beginning.

In the Bible we read that people who are kind to the needy are honouring God (Pr 14:31). These needy people include (1) the 'fatherless' or orphans, (2) the widows, (3) the poor, (4) the oppressed and (5) the exploited. In today's world, many people are poor, oppressed and exploited. They go hungry every day. These terms are not just charitable expressions, but a reality of everyday life for many. The poor, the oppressed, the exploited and the hungry are major themes and concerns for development visions of the *Millennium Declaration* and the *NEPAD document[s]*. They are committed to work towards the reduction of:

- 1) hunger;
- 2) poverty;
- 3) oppression and
- 4) exploitation in the world in general and in Africa in particular.

These visions of development have long been the vision of God in his Kingdom. He has always been concerned for the poor, the oppressed, the exploited, and about inequality and so forth. The people who envisage sustainable development with the above concerns are in thinking in parallel with the values of the Kingdom of God.

²¹⁰ Metzler, *From Saigon to Shalom*, p. 64; see also *Millennium Declaration*, para. 6.

4.5 The contrast between the visions of development of the two documents and the Kingdom of God

Even though we have learnt much from the two *documents*, the Union Baptist Church of Mozambique can still raise some critical questions about these visions of development in the issues presented below.

4.5.1 *Shalom*, peace, justice, reconciliation and restoration

In our study, we have noted some important similarities between the values of the concept of the Kingdom of God and the visions of development of the *Millennium Declaration* and the *NEPAD Documents*. In the two documents one can see that both use the same words (freedom, peace, security, health, justice, life, solidarity, etc.). However, these words have different meanings when used in the concept of the Kingdom of God and when used in visions of development, such as the case of the *Millennium Declaration* and the *NEPAD Documents*. The theological meaning of the words 'peace' and 'justice' in the concept of the Kingdom of God, implies spiritual, social and physical peace and justice with oneself, with neighbours and with God and the rest of the created world. But this is not the case when the terms are used in developmental thinking.

Reconciliation and restoration in the Kingdom of God take place when people turn from their wrong doing or sins to God and ask forgiveness, accepting Jesus Christ as their Lord and Saviour. Thus, the term *shalom*, meaning (1) commitment; (2) faithfulness; (3) true justice; (4) peace; (5) righteousness and (6) salvation, is applied to indicate this kind of reconciliation and restoration of humanity collectively and individually.²¹¹ Peace, justice, reconciliation and restoration in the *Millennium Declaration* and the *NEPAD Documents* are based only on human understanding and wishes.

The concept of the Kingdom of God covers all that development visions present, but it goes beyond any development vision by concerning itself also with spiritual well-being of humans. God is concerned about people's rights and needs before they are born and after they are dead.

²¹¹ Metzler, *From Saigon to Shalom*, p. 64.

But the development visions of the two documents are concerned only with the physical needs of temporal life and existence. Although Jesus called his message 'the good news to the poor', he did not restrict his message only to the social, economic and physical poverty of the world, but he addressed spiritual poverty too. This must not be expected from a secular human vision of development such as the *Millennium Declaration* and the *NEPAD Documents*. And this is the fundamental contrast between the two. The Kingdom of God emphasises the sinfulness of humanity as the core problem, whereas, for development, progress, equality and justice to take place, there must be repentance as the result of the working of the Spirit of God (Holy Spirit) in their minds, hearts and consciences. The *Millennium Declaration* and *NEPAD Documents*' visions overlook the sinfulness of humanity and identify poverty and corrupt and oppressive structures as the core problems. The two documents count on the transforming power of good policies to change the structures and to ensure development.

4.5.2 A critique of the *Millennium Declaration* and the *NEPAD Documents* on the issues of peace, security, health, water and sanitation.

The peace and security that the United Nations presents in the *Millennium Declaration* can be seriously questioned. One of the contradictions of peace in the world is the waging of war to make peace. The cases of the Middle East peace process and the US attitudes towards the Palestinians and the Israelis and the Afghani problem are illustrations of the United Nations' ability to treat people equally. The United States of America's agitated spirit, after September 11, will be a test for the validity of the UN. President Bush ignored international condemnation, by-passed the UN mechanisms and invaded Iraq, thus diminishing the importance of the institution of the UN in upholding world peace.²¹²

Will the present disarmament policy work while some countries award themselves the right to produce, keep and use weapons of mass destruction? The US has the deadliest weapons of mass destruction in the world and, in the year 2002, they built and tested a missile shield system. Israel has weapons of mass destruction in the Middle East and they use them, but this

²¹² Mr Mandela has on several occasions condemned the Bush administration's attitude in the media, describing it as a 'threat to world peace'; 'power drunk,' 'bully' and 'racist undermining of the UN black Secretary Generals.' A German cabinet justice minister described Bush's attitudes as 'Hitler's tactics.'

is not a matter of concern. Such discriminatory policies must wait for more blows, such as the one North Korea dealt to the Non Proliferation Treaty.

The issue of disarmament, which is seen by the United Nations to be a step forward for the elimination of the "dangers posed by weapons of mass destruction,"²¹³ is an attractive vision. But I think that this is not the final way of solving the suffering of people who are dying from wars. I think that the idea of peace and security at the global level should not only be disarmament; but a vision, which has to do with the total destruction or elimination of all weapons of mass destruction. This destruction of weapons should be followed by a tough restriction of the armaments industry and market. Disarmament, or a weapons policy, should be applicable to all states and governments with the same standards and without exception if the disarmament campaign is to succeed.²¹⁴

Coming to the *NEPAD Document*, one finds profound expression and action plans to ensure good health, clean water and good sanitation in Africa. But what does *NEPAD* say about alcohol and smoking? Smoking and alcohol are health hazards listed together with HIV/AIDS, tuberculosis and malaria and are identified as the top 10 killers, with most of their victims in Africa, thus impacting negatively on Africa's development.²¹⁵ Why is *NEPAD* silent about tobacco and alcohol? Does it mean that, for the African leaders, tobacco and alcohol do not affect people and development in Africa? Is it being overlooked because cigarettes and alcohol production boost the African economic growth (e.g. Zimbabwe)? If so, how serious are the *NEPAD* proponents about public health and well-being? This highlights the sinfulness of the human heart, even in its noblest ideas. This cautions us to be realistic about what to hope for and achieve, and what is beyond development.

²¹³ *Millennium Declaration*, para 19-20.

²¹⁴ The North American type of disarmament campaign will never succeed. No one with good conscience can demand that another dispose of what one possesses if not driven by ill motives. Such double-standard programme will be challenged from time to time.

²¹⁵ Reuters. "WHO names the world's top 10 killers". *The Natal Witness* (31 October 2002) p. 7.

CHAPTER FIVE:

5 BEYOND DEVELOPMENT

5.1 The fundamental Problem for the Kingdom of God

The fundamental problem for the Kingdom of God is sin. Sin is a problem to humans, creation and God.

Concerning sin, Berkhof has this to say,

Adam sinned not only as the father of the human race, but also as the representative head of all his descendants; and therefore the guilt of his sin is placed to their account, so that they are all liable to the punishment of death. It is primarily in that sense that Adam's sin is the sin of all. That is what Paul teaches us in Rom.5:12 'Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.' The last words can only mean that they all sinned in Adam, and sinned in such a way as to make them all liable to the punishment of death. It is not sin considered merely as pollution, but sin as guilt that carries punishment with it.²¹⁶

Adam and Eve's transgression of God's words in the Garden of Eden became a serious matter for all human beings. The desire in humans to be like God after temptation is the same desire that leads to sin, corruption, injustice and crime. That transgression and disobedience is sin against God, which leads to both physical and spiritual death. Adam and Eve became slaves to sin and as punishment, and death is the result of their action. The sin of Adam and Eve affected all of us, as we are all Adam's descendants. Therefore, we read in Romans 3:23 "for all have sinned and fall short of the glory of God." Their sin against God became our sin too against God because of our connection to Adam. Adam and Eve's relationship to God was broken, and the same for the rest of human beings.

²¹⁶ Berkhof, *Systematic Theology*, p.221. With respect to the origin of sin in the history of humankind, the Bible teaches that it began with the transgression of Adam in paradise, and therefore with a perfectly voluntary act on the part of man. The tempter came from the spirit world with the suggestion that man, by placing himself in opposition to God, might become like God. Adam yielded to the temptation and committed the first sin by eating of the forbidden fruit. But the matter did not stop there, for by that first sin Adam became the bond-servant of sin. That sin carried permanent pollution with it, and a pollution which, because of the solidarity of the human race, would affect not only Adam but all his descendants as well. As a result of the fall the father of the race could only pass on a depraved human nature to his offspring. From that unholy source sin flows on as an impure stream to all the generations of men, polluting everyone and everything with which it comes in contact. It is exactly this state of things that made the question of Job so pertinent, 'Who can bring a clean thing out of an unclean? not one' Job 14:4. But even this is not all.

The church is aware of both good and evil because of sin, but at the same time the church cannot stop to fulfil the values of the Kingdom of God, thus contributing towards the development of good and continue to announce the Kingdom of God on earth. We must be a church in obedience and faithful to the Kingdom's concerns, which are the salvation of people and their well being. The church acknowledges the existence of sin in us, but it must not allow sin to rule over good and to ruin everything that God has entrusted his church to do in this world while waiting for Jesus' second coming.

According to Kaiser,

Hardening one's heart or shutting up one's hand against a brother who was poor was a sin against God (Deut. 15:7-11). Instead, "blessed is he who is kind to the needy. He who oppresses the poor shows contempt for their Maker; but whoever is kind to the needy honours God" (Prov. 14:21,31).²¹⁷

The message is so clear, that whatever we do against other people is automatically against God, and is sin. This message was clear to the people of Israel and it has to be clear to us today. When it comes to the needy and the oppressed people of the world or our society, we have an obligation toward their well-being and we have to take full responsibility on their behalf, because their feelings and pain should be ours too.

According to Wolterstorff,

Fundamental to Calvin's reflections on poverty was his conviction that every human being has been made in the image of God. Thus we share with each other the most fundamental unity of nature. It is this fact—that we are each made in the image of God, mirroring him, rather than the fact that we each have sort of inherent dignity—that is fundamental in determining what our attitude toward each other ought to be. "We are not to consider what men deserve of themselves but to look upon the image of God in all men, to which we owe al honour and love," Calvin declares. "God Himself, looking on men as formed in His own image, regards them with such love and honour that He Himself feels wounded and outraged in the persons of those who are the victims of human cruelty and wickedness." An act of injury to my fellow human being is an act of injury to God.²¹⁸

²¹⁷ Kaiser, *Toward Old Testament Ethics*, p. 159.

²¹⁸ Wolterstorff, Nicholas. *Until Justice and Peace Embrace*. Grand Rapids: Eerdmans, 1983).p. 78.

The first thing to notice in this quote is the issue of poverty, which is an issue that causes many of our fellow human beings to suffer. These fellow human beings have been made in the image of God, just as we are; and we both share that unity of nature. If poverty is a serious issue, and directly affects people made in God's image, then the rest of us ought to do something because we too are affected, as the image of God. As we are all made in the image of God, we ought to love and honour one another, just as God does to all of us. God feels wounded when he sees some of our fellow human beings, made in his own image, becoming victims of poverty, of other human beings' cruelty and wickedness. Our love and honour to God, in whose image we are made, should be reflected in our respect for fellow humans because that is what would please God.

Another thing that we can consider here is the issue of sin against God and sin against other human beings, which can also be sin against God. In this reflection of Calvin I can conclude that, if we see our fellow humans being victims of poverty, crime, abuse, hunger and so on, but we do not do something to help them, we are sinning against them and against God their Creator. Most of the time I suppose we commit sin against other human beings, but end up not realising that we have committed sin against God too. So it should be well understood by us Christians that whenever we do wrong to others we are doing it to God.

De Gruchy, discussing Niebuhr's idea of history being creative and not redemptive, indicates that this is "the way that Niebuhr understands human nature, freedom, sin, creativity, and destruction." Summarising Niebuhr's themes, de Gruchy says that he sees human life as a complex interaction between the limitations of our physical realities on the one hand, and the transcendence of our spirits or minds on the other. On the limitations of our physical realities, he speaks of the struggle "of who we are, the things that we cannot transcend like our bodies, our nationalities, our cultures, our language, our identity."²¹⁹

According to de Gruchy,

Sin is the collapse of that anxious tension in the inevitable, though not necessary, claim of universal and transcendent meaning for a contingent, limited, and historically relative action: 'Human life points beyond itself. But it must not make itself into that beyond. That were to commit the basic sin of man.' Because of the freedom that is the basis of history, and due to the presence of sin, human beings are free to be both creative and destructive. In other words, the

²¹⁹ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land...", p.142.

same freedom that is creative can also, through sin, be destructive. To eliminate the freedoms that are destructive can only mean the elimination of all freedoms, and thus the historical self is the sinful self, as human beings cannot transcend sin in history without putting an end to history. Writing to a pacifist about the Second World War, Niebuhr says: "Your difficulty is that you want to try and live in history without sinning. There is no such possibility in history."²²⁰

The anxious tension in human life of pointing beyond itself is always there and it will only end with the end of history itself. Human life has progressed a long way, where we believe that we have the ability to change things in history for good. In history, some times there is little room for people to balance their freedom against the presence of sin and to acknowledge that, through sin, they can use their freedom either for creative or destructive means. The important thing in history is to acknowledge that human beings are far from living without sinning, even for those who live under God's grace through his son Jesus Christ. Because of sin in history, good and evil will operate simultaneously; but we should strive for good so that evil does not overcome.

Furthermore de Gruchy says:

This, then, is Niebuhr's fundamental criticism of the idea of progress. He argues again and again that the modern Western worldview has too optimistic an account of life and history, and too great a confidence in its own ability to change things for the good. It sees sin in terms of limitations that could be overcome by education, piety, hard work, or political struggle. Thus it sees the historical process as one that will enable human beings to ultimately transcend the ambiguities of history itself. It has failed to perceive that because of the existence of sin in human nature, the present holds as much potential for good and evil as the future, and that humans cannot escape from history and its constant tension between necessity and freedom.²²¹

The idea of progress is very prominent in the modern Western worldview. The "great confidence in its own ability to change things for the good" is a sign that the Western worldview does not consider or take sin into account seriously in life and history. Sin is far from being seen as a limitation to be overcome "by education, piety, hard work, or political struggle" in history. Sin has lost its power in people that believe in Jesus Christ only through his death on the cross and his resurrection, but even they can still be tempted to commit sin as they still live in the flesh. The modern Western worldview of seeing historical process as one that will enable human beings to reach that stage of transcending the ambiguity of history, is itself a limitation caused by sin. Human beings cannot transcend sin by themselves, either through progress, development or social activities in this life, whether in the present or future. Sin will only be transcended in the Kingdom of God.

²²⁰ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 142.

²²¹ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", pp. 142-143.

According to Walterstorff,

Shalom goes beyond even the responsible community. We may all have acted responsibly and yet shalom may be wounded, for delight may be missing. Always there are sorrows in our human existence that we are at a loss to heal. It is in this context that we must ultimately see the significance of technology. Technology does make possible advance toward shalom; progress in mastery of the world can bring shalom nearer. But the limits of technology must also be acknowledged: technology is entirely incapable of bringing about shalom between ourselves and God, and it is only scarcely capable of bringing about the love of self and neighbor.²²²

The author recognises that progress in history or in the world can bring shalom near; because complete *shalom* can only be experienced if there is an ability to bring human beings and God together in love and in good relationships. Progress is also not fully capable of bringing that love between oneself and one's neighbour, because people can be selfish in the way that they do not want other people to benefit.

So often people are made to put their faith and hope in things and ideologies such as 'progress'. People are made to believe that through progress, redemption can be achieved in history. It is hard if not impossible to achieve redemption in history, while good and evil are still operating simultaneously in history because of sin. However, we cannot ignore and not acknowledge that some good things have been done and achieved in history and that they can still be done and achieved today and in the future. It is also good for people to be creative in history through technology in order to bring or achieve better living conditions or life in history. But we should not make the mistake of believing that history is redemptive, because if we do so we would be deluding others and ourselves.

Shanin says that the impact of the idea of progress involved the modernisation theory, development strategy and the goal of economic growth. He indicates that this idea of progress "was threefold: as a general orientation device, as a powerful tool of mobilisation, and as an ideology."²²³ Furthermore he says,

The idea of progress, with its many derivations, has also become an important ideology - a blinker on collective cognition. Up to a point, it became the 'normal science' as defined by Kuhn where,

²²² Walterstorff, *Until Justice and Peace Embrace*, p.71.

²²³ Shanin, Teodor "The Development Paradigm" in Rahnema, Majid and Bawtree, Victoria (eds) *The Post-Development Reader* (London: Zed Books, 1997) p.68.

once established, a field of knowledge defines its own questions, brushing aside as illegitimate other questions, and evidence, which do not fit its assumptions. That was not all, for service to progress became an important justification employed by both development experts and hardened politicians, enabling them to override whatever did not fit their vision-views and people alike-and to award themselves massive privileges of power, status and well-being, while most people were turned into objects of manipulation (for their own good, of course)...For the majority, the cause of progress took away, for the sake of scientific planning, the right to choose and even to understand why their own experience was increasingly being negated. Endless planning disasters followed, while the planners earned their promotions and moved on.²²⁴

The idea of progress has come to be considered the “normal science” globally, but this has been at the expense and manipulation of many people, their cultures, knowledge and views. Through progress, Western people turned Third World people into objects of manipulation for the sake of their own privileges, power, status, well being and respect. When something is done by means of manipulating other people, even if it is development, that development cannot be of help to the people one tries to help. All this can be better understood if we acknowledge the sinfulness of human nature and the impact that sin has in peoples’ lives. In other words, that is sin against our fellow human beings and also sin against God; because whatever is done to hurt people is also done to hurt God their Maker.

The important thing we need to bear in mind, as a church, is that though he knows that we live in a sinful world because of sin; still God wants his *Shalom* to be experienced by all his people through our intervention in this world. The church is required by God to participate fully in the mission, or the mission of the Kingdom, for *Shalom* to be manifested in the world.

We have discussed the fundamental problem for the Kingdom of God, which is sin, and now we will examine two ideas around the issue of what can we hope for and what can we achieve in history because of sin.

5.2 What can we hope for? And what can we achieve in history?

In looking at what can we hope for and achieve in history, we will examine two ideas, Niebuhr’s proposals, as discussed in de Gruchy (2002), and Driver’s (1997) ideas. In these we will find some disagreement, because one has ideas for secular audiences, while the other has ideas for Christian audiences.

²²⁴ Shanin, Teodor “The Development Paradigm” in Rahnama, Majid and Bawtree, Victoria (eds) *The Post-Development Reader*. (London: Zed Books, 1997) p.69.

5.2.1 Niebuhr's ideas for the secular audience

According to de Gruchy,

Drawing on Niebuhr's understanding of sin and history, we would argue that theology - as a critical reflective discipline - has two crucial contributions to development. The first is to deconstruct the false creed of redemption through development, and the second is to reconstruct development as the practice of democracy.²²⁵

On the first contribution of theology to development, which is "to deconstruct the false creed of redemption through development"; de Gruchy says that Niebuhr sees the liberal belief in progress to be both a false interpretation of reality and a false scheme of redemption.²²⁶ Further, de Gruchy says that, "In other words it is itself symptomatic of the problem of sinfulness in history."²²⁷ When de Gruchy discusses Niebuhr's solution to the ambiguity of history, he indicates that the solution Niebuhr gives to the struggle created between freedom and necessity, creativity and destruction is found only in God and his mercy. "Sin cannot be overcome in history, save by the forgiveness of sins. For Niebuhr, this makes the doctrine of atonement the key to interpreting history, 'a revelation of what life actually is.'"²²⁸

Looking at what can we hope for and what can we achieve in history, it is important for us Christians to deconstruct the false creed of redemption through development in history, drawing on our Christian perspective. Because we know and understand that there are things we ought to do and things that we cannot do and achieve in history, even if we were to try harder. Our sinful nature is the key to our limitations and incapacity in history, and this can only be overcome in the Kingdom of God where the full redemption of the redeemed people will take place.

According to de Gruchy,

The wisdom that is gained through the Atonement is the recognition of our limits in history, and the resolution of these limits only in God's mercy. This resolution does not happen in history, but

²²⁵ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p.143.

²²⁶ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 143.

²²⁷ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 143.

²²⁸ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 144.

only at the end of history. While we can experience this mercy now, the full experience of God's grace remains unfulfilled in the interim between the death of Christ and the Second Coming. The full meaning of the Atonement is therefore only understood from the perspective of the kingdom of God to be established at the end of history. Niebuhr sees this confirmed in the Christian understanding of the Parousia. The idea of a last judgement even at the end of history is a reminder that all historical actions, even those of the redeemed, stand under the judgement of God.²²⁹

Christians are or should be aware of their limitations in history, the importance of God's mercy and the meaning of the atonement, both now in their lives and in the future when Jesus Christ comes again. Niebuhr speaks of the actions of the redeemed and the non-redeemed in history. The fact that the actions of both the redeemed and non-redeemed cannot be redemptive in history needs to be clear to everyone. And even those that are called the redeemed were not redeemed, and will not be redeemed, through progress or development, but only through the blood of Jesus. Furthermore, de Gruchy says:

....At the time of the coming of the kingdom there will be "wars and rumors of wars," and the ultimate struggle between good and evil, between God and Satan, will therefore take place at the end of history. In other words, even in the light of the Cross of Christ history is not moving progressively towards higher and higher possibilities of love, truth, and justice, but rather continues to exhibit the same potential of creativity and destruction. The Christian faith "believes that the Kingdom of God will finally resolve the contradictions of history; but for it the Kingdom of God is no simple historical possibility." History and all human endeavour must be understood from within the "interim" between this fulfilment and promise, and it remains under the judgement of God. The full experience of redemption awaits the second coming of Christ, the end of history, and the establishment of the kingdom. With this as part of the gospel, Christian theology has no option but to deconstruct the false creed of redemption through development.²³⁰

Before the end of history, which is the eschatological time, the struggle between good and evil will move together without the one having to overcome the other. The good operates towards creativity and the evil operates towards destruction in history, goodness alone will only be experienced when Jesus comes again, or in his Second Coming. Therefore, there is no redemption in history through development, and Christian theology should surely deconstruct this false creed of redemption through development.

²²⁹ de Gruchy, *Like Moses, We Always Perish Outside the Promised Land*, pp. 144-145.

²³⁰ de Gruchy, *Like Moses, We Always Perish Outside the Promised Land*, p. 145.

The second contribution of theology to development is to “reconstruct development as the practice of democracy.”²³¹ De Gruchy indicates that Niebuhr rejects the idea that history is redemptive, as well as the claims of progress, development and social redemption. But there is a historical task about which de Gruchy says “For Niebuhr it is the practice of justice and the promotion of democracy.”²³² To understand what Niebuhr is talking about here, de Gruchy says that we need to understand Niebuhr’s reflection on power. De Gruchy further says,

Niebuhr sees power as a necessary force in society, crucial to the defence of good against evil. Power, however, like freedom, is neutral. It can be used both creatively and destructively, for both good and evil. Because of the presence of sin in the world, the just exercise of power is needed to ensure that evil does not triumph over good. Yet, because of sin, the same power that is used for good can be used for evil. Just as an individual needs freedom in order to be creative, and yet discovers that that same freedom is the source of destruction; so society needs power to sustain itself against evil, and yet that very power can itself be turned to evil. Society is never able to transcend this ambiguity of power.²³³

We see that power is both good and evil, depending on how it is used. Power is good when used for justice, transformation, liberation, and peace, freedom and for setting people free from suffering. Power is also good when used to combat corruption, injustice, violence, bias and discrimination against women, children, and any human being; discrimination against other societies or countries. But, in dealing with power and its two positions, we should not really ignore sin in our human nature. Because of sin we can use power for evil.

According to de Gruchy,

Democracy, then, is the way in which power can best be used for justice. It provides the balance necessary to hold the creative and destructive uses of power in check and to ensure human agency and control of these in an open, accountable, and transparent manner. Rather than some unattainable utopian vision of a kingdom of God on earth, democracy is the best that society can achieve in history. It is the space in which human beings can exercise their freedom for creativity, and be restricted from using their freedom for destructive means. It is the way in which power can be used for justice and restricted from its use for injustice. The struggle for democracy, then, rather than a faith in growth or progress, should guide our social vision and engagement.²³⁴

As I understand it, justice and democracy are the things that we can hope for and achieve in our societies in history. For justice to be practised there must be means, laws and people who oppose injustice in society. In any society, democracy is possible only if everyone in that

²³¹ de Gruchy, “Like Moses, We Always Perish Outside the Promised Land”, p. 146.

²³² de Gruchy, “Like Moses, We Always Perish Outside the Promised Land”, p. 146.

²³³ de Gruchy, “Like Moses, We Always Perish Outside the Promised Land”, p. 146.

²³⁴ de Gruchy, “Like Moses, We Always Perish Outside the Promised Land”, p. 147.

society strives for it. We need development which is the practice of justice and democracy for all.

However, I believe that the two crucial theological contributions (deconstruction and reconstruction) need to be taken further. Reconstructing 'development as the practice of democracy' seems to fall short. We have two possibilities in terms of theological reconstruction of development. We can reconstruct 'development as the practice of democracy' and/or reconstruct 'development as deeds of the Kingdom of God'. The first is based more on social science disciplines and the second more on theology. In this thesis the reconstruction of 'development as the practice of democracy' speaks the language of the *Millennium Declaration* and the *NEPAD Documents*. Such reconstruction does not adequately represent the concepts and values of the Kingdom of God, though it is fine for society as a whole.

Although we value and need to strive for democracy, I do not think 'democracy' is the only thing that society can achieve. With that I do not mean to strive for "some unattainable utopian vision of a kingdom of God on earth"²³⁵, but am looking rather for language which appeals to our Christian constituency. It is less appealing to the church, especially that segment of the Union Baptist Church of Mozambique with an evangelical conviction, to call for its total engagement in development, if that is simply the practice of and struggle for democracy. Some churches, or even my church, will find it hard to identify themselves as agents of democracy, without relating it to the Kingdom of God. It is not easy to find Biblical and theological justification for identifying and defining the church as such, though it is part of its mission and duty when we talk of integral mission.

5.2.2 Driver's ideas of holistic and integral mission for the Christian audience

I propose that we should not lose the possible minimum Biblical and theological justification of our involvement in development from the concept of the Kingdom of God, which is the

²³⁵ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 148.

Kingdom of *Shalom*. Driver, in his *Images of the Church in Mission*²³⁶, argues that the church's relation to mission defines the church in the Kingdom. He uses terms such as 'proclaiming the Kingdom of God by deed and word;' 'activities of the Kingdom' and 'authentic signs of the Kingdom.' Since the church's relation to mission defines the church in the Kingdom of God, reconstructing development as the following can speak loud and clear to the Union Baptist Church of Mozambique:

- (1) Proclamation of the Kingdom by words and deeds;
- (2) Activity of the Kingdom;
- (3) Signs of the Kingdom and
- (4) Doing the will of the Kingdom of God on earth

The proclamation of the Kingdom by words and deeds means that we have to preach the gospel of Jesus Christ to people in words for their spiritual salvation. Moreover, we have to be involved in dealing with their physical needs and social issues with practical actions. We should do things that address their living conditions and poverty. These practical actions become vital activities of the Kingdom. Thus, the activities of the Kingdom address both the spiritual and the physical or social well-being of our fellow human beings. One's action against poverty, exploitation, oppression, inequality between men and women; and in favour of orphans and widows or all the needy, is an activity of the Kingdom of God on earth.

When, as result of our words and deeds or activities of the Kingdom, projects are set up which alleviate poverty; the ill are taken care of; orphans are clothed and sent to school and provided with shelter; and they are taught the word of God and come to salvation; all these become a visible and tangible sign of the Kingdom of God. In the final analysis, if one proclaims the Kingdom by words and deeds and is actively involved in the activities of the Kingdom, which become visible sign of the Kingdom of God, one is doing the will of the Kingdom of God on earth. This is doing the mission of God on earth.

²³⁶ Driver, *The Images of the Church in Mission*, p.95.

Such reconstruction of development may prove challenging to the Union Baptist Church of Mozambique and to other churches and might also help the 21st century church in general overcome dualism and approach ministry and mission with a biblical, holistic worldview. There is no church, of whatever tradition, that has a problem identifying itself as an agent of the Kingdom of God. The least aware Christians in rural areas, who do not read or write, can easily find biblical and theological justification for the church's relation to the Kingdom of God; no matter how naïve or inadequate that justification might be. We need a reconstruction that makes sense and empowers the church at the grass-roots level.

While the two churches are to do similar things, the use of appropriate language is important. The urban, elite, upper and middle class, intellectual church could be highly motivated by 'development as the practice of democracy', while in a village setting such reconstruction could cause the church elders to walk out of a church meeting. The four-fold reconstruction of development as the basis of the Kingdom of God could greatly excite and motivate the full commitment and participation of village church elders in development activities. It also has the potential of motivating even the urban setting with liberal thinking.

According to de Gruchy,

All our deeds in history - our theology and our praxis - are tainted with sin, and are limited and relative. We struggle through the desert towards the Jordan, but progress is not guaranteed, and it finally eludes us. As creatures of both necessity and freedom we, like Moses, perish outside the promised land. We can see what we cannot reach.²³⁷

It is also important for us to acknowledge that it was better for Moses, who perished outside the Promised Land whilst seeing what he could not reach, because God made him to see the Promised Land. Progress will cause many people to perish outside their Promised Land without even seeing what they cannot reach, except those who by grace understand that progress is not guaranteed and that it is elusive. However, recognising that the church is located within the plan of the Kingdom of God, as a strategic agent of the Kingdom, will enable one to realise how strategic it is for the church in mission to reconstruct development as the four-fold manifestation of the acts of the Kingdom of God.

²³⁷ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p 148.

CHAPTER SIX:

6 CONCLUSION

6.1 Summary of the research problem

The main research problem in this thesis was to identify the relationship between the 21st century visions of development and the concept of the Kingdom of God. To answer the question, the main problem was subdivided into four sub-problems. The first sub-problem was concerned with the nature of the visions of development. The two specific documents selected for the project, the *Millennium Declaration* and the *NEPAD Documents* were examined and analysed.

The second sub-problem was concerned with the clarification of what the Kingdom of God is, from both OT and NT concepts, and the values of the Kingdom.

Based on the outcome of the first two sub-problems, the third one looked for ways in which one can compare and contrast the visions of development of the *Millennium Declaration* and the *NEPAD Documents* with the values of the Kingdom of God. The final question was based on the excitement of the visions of development of the *Millennium Declaration* and the *NEPAD Documents* and the concept of the Kingdom of God, on the one hand, and on the other hand the reality in which we live as sinful men and women in this world. What could we hope for and what could we achieve, humanly speaking? This is the critical question of the thesis.

6.2 Summary of the research findings

One of the most striking things that I found in this research is the fact that the Kingdom of God defined and explained words and ideas that could easily be labelled 'secular' and 'humanistic.' The Kingdom's concern for *shalom*, peace, justice, oppression, women, children and, etc. resembles that of modern humanist philosophy, though with different depths of meaning. Jesus even dared to call the most important Kingdom concept 'the good news to the poor' and he did that without diminishing its spiritual salvation's power and purpose, thus making the Christian salvation multidirectional or focused as the realisation of *shalom*.

I found a striking relationship between the concept of the Kingdom of God and visions of development of the *Millennium Declaration* and the *NEPAD documents*, even more than I had expected. The visions of the two documents are not something new, the Bible expresses similar views, but the church is not taking them seriously. We are making ourselves deaf to the cry and plight of the poor and to the call of God in their favour! However, one needs to know how and when to compare the concept of the Kingdom of God with visions of development. It would be a mistake to think that development visions are visions of the Kingdom of God. In economics and in theology the same words mean different things. The inner power or force and motives that drive the visions of development of *NEPAD* and the *Millennium Declaration* are not the same as those driving the Kingdom of God.

With such awareness, we came to the problem of sin and the question of what can be hoped for and what can be achieved in history. In response to this question we had to examine Niebuhr's and Driver's ideas about what can we hope for and achieve in history. Critical issues have already emerged in the research, reminding us of the sinfulness of human heart. The silence on the impact of tobacco on public health was one of the critical questions one needs to ask the world leaders and African leaders.

This leads us to Niebuhr's and de Gruchy's rejection of history as redemptive and the concept that that redemption is or can be achieved through progress. Such claims reveal how sin makes its dwelling also in theology. "All our deeds in history – our theology and our praxis – are tainted with sin, and are limited and relative."²³⁸

It is indeed a crucial contribution of theology to deconstruct the false promise or creed of redemption through development, and to reconstruct development not only as the practice of democracy but, also, as the four-fold Kingdom tangible acts of proclamation by deeds and words; as Kingdom activities which are authentic signs of the Kingdom and the doing of the will of the King in his Kingdom, as already come and as yet to come on earth.

²³⁸ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 148.

With such reconstruction, we find development inseparable from the mission of the church. Creative and development actions, which are sustainable are part of the duty of the church in its witnessing, proclaiming and extending of the Kingdom of God on earth. However, the church needs to caution itself against an unattainable utopian vision of a Kingdom of God on earth, but still to make its contribution within its sinful limits. Within that limit, the church is waiting for the Second Coming of the Lord with expectation, but contributing as much as it can for the salvation and well being of humanity and of all God's creation.

Based on my findings and theologising, some recommendations and suggestions to the church, theologians and theological educators need to be made.

6.3 Concluding remarks and some recommendations

This topic was very demanding, since I had to look at various theological concepts and to study carefully the *Millennium Declaration* and the *NEPAD Documents* and compare and contrast their views. But this has brought me to a totally new theological awakening and engagement. The number of verses, and the kind of social issues addressed, in the Bible were a surprise to me. I have read the Bible from cover to cover several times, but it was as if I had *never* read it. The Bible spoke clearer and louder to me on social issues, which are always relegated to secular organisations and institutions.

I think the study of these two documents, plus other documents on development, and other social issues alongside the Bible could help my church to uncover the dormant themes in the Bible and to address contemporary issues within the church's ministerial and missionary mandate of expanding the Kingdom of God. I am afraid our indifference to the suffering of people is heretical in nature. I hope this study may become a challenge for me, and may cause the Union Baptist Church of Mozambique to change its attitudes towards the needy and to be active in promoting the well-being of people in the church and the community as a whole.

Regardless of the over-statements and weaknesses of the documents in addressing everything, the documents are an instrument encouraging the church to be more active than ever. For example, with the HIV/AIDS pandemic in Africa, we ought to develop strategies and action plans to contain and reduce the prevalence of the infection and to take care of the ever-

increasing number of orphans. The villages have no orphanages, and we need to train the communities to take care of their orphans. The church is the only viable institution in most of the rural African communities. The majorities in the churches are women, so let the church be the centre to promote women's rights and to take care of the creation of God called nature or the environment. The church must take all these challenges with urgency and sincere seriousness.

In chapter three, we found that Jewish people expected the Kingdom of God to be 'Golden Days' with an 'Age of Plenty' and an 'Age of Peace'. In those days the ground or the earth would produce enough food to feed the whole world. In Israel, during this time, no one would be hungry, thirsty or become poor any more. This abundance would be accompanied by total peace, with no more wars on earth. All the creation of God would live in harmony and peace all over the world.²³⁹

The Bible says that people were to beat their swords into ploughshares and to turn their spears into pruning-hooks. Nations will not fight against each other or urge war against other nations. The people of God would not hurt or destroy; but live in peaceful places (Is 2:4; 11:9; 32:18).

The vision of the Kingdom of God is well expressed by the concept *shalom*, which, among many other things, means: well-being, prosperity, health, security and safety, solidarity, freedom, reconciliation, justice, community and care.²⁴⁰

We find that the *Millennium Declaration*²⁴¹ and the *NEPAD Documents*²⁴² also speak of peace and security; they also speak of combating the illicit proliferation of small arms, weapons and land mines²⁴³. *NEPAD* tries to create mechanisms to ensure food security for all the African people, thus increasing access to adequate food for the poor²⁴⁴. It is also concerned with improving the health conditions of people in Africa.

²³⁹ Barclay, *The King and the Kingdom*, p. 103.

²⁴⁰ Metzler, *From Saigon to Shalom*, p. 64.

²⁴¹ The United Nations *Millennium Declaration*, para. 6.

²⁴² *NEPAD Document*, para. 71.

²⁴³ *NEPAD Document*, para. 74. See also *The Millennium Declaration*, para. 8.

²⁴⁴ *NEPAD Document*, para. 119, 157.

The *NEPAD Document* speaks of education, where it says that all children of school-going age will be in primary schools by the year 2015.²⁴⁵ Education can make a difference in the area of poverty-reduction here in Africa. The people who are the least privileged are those who are illiterate and if these people or the younger generation can have the chance to go to school, life can change here in Africa. Education is empowerment and without education life becomes much harder.

From the above evidence, I conclude that there is a lot for my church to learn from both the Kingdom of God and in the visions of the *Millennium Declaration* and the *NEPAD Documents*. The two documents speak of the same issues that are discussed in the concepts of the Kingdom of God. They both speak about peace, security, health, food and feeding the poor or hungry and the protection of the poor people.

The concerns of the Kingdom of God and the visions of development of the *Millennium Declaration* and the *NEPAD Documents* are a challenge for my church and all Christians to participate in Africa's development. It is an indication that the issues that the *Millennium Declaration* and the *NEPAD Documents* raise and deal with are at the heart of Christian mission. The Christian mission has no choice but to participate in development activities, to try to maintain peace and security in the world, and in the struggles towards food security and better health conditions in Africa. We (Christians) should or must participate in the political discussions towards peace, harmony among nations and reconciliation, because this is God's will as expressed in his Kingdom themes. Therefore, we should not just participate in this activity, but should take a leading role in it, because we will have to account before the King on these matters.

²⁴⁵ *NEPAD Document*, para. 68.

There are many things that need to be done to achieve global sustainable development. Poverty is a major concern and many people are affected by it in many parts of the world. They really need help from those who are able and capable of doing so. People here in Africa and also in other parts of the world go hungry every day, starve, die, and go naked. The United Nations and individual countries should work much harder in the process of reaching those people that do not have access to safe drinking water, as they promise, if they are to reduce maternal mortality by the year 2015. To reach this goal, they should have in place many more development programmes that build hospitals or clinics or health centres everywhere in each country, province, district and so on. Speaking about Mozambique, in the village I come from people do not have access to safe drinking water or to health care, because there is no hospital or clinic. For them to get medicine when they are ill, or to have safe delivery of their babies, they have to walk 120 km to the nearest health centre, which has no doctors, only nurses.

Despite the limits that sinfulness imposes on all human imagination, creativity and endeavour, to which the church is also subjected, we must take courage as we wander and struggle through the desert towards the Jordan.²⁴⁶ Theologians need to be creative and to go beyond reconstructing development as the practice of democracy. We need to reconstruct development in terms that relate more to the Kingdom of God concept and to values in whose foundations and basis the church exists and stands. This reconstruction will put development at the very heart of the Kingdom mission of the church. Theological educators in Bible schools, Bible colleges, seminaries and universities need to use such a reconstruction to challenge the dualistic worldview and outlook of the church on the world, ministry and mission. The use of this (four-fold) reconstruction of development in the theological curriculum will eventually help the church be more biblical and holistic in its worldview, mission and ministry. Development as the proclamation of the Kingdom by deeds; activities of the Kingdom; authentic signs of the Kingdom; and the doing of the will of the Kingdom, are the most profound biblical and theological guiding philosophy for the church's action and mission in the world. This reconstruction can deeply move the Union Baptist Church of Mozambique to involve itself in

²⁴⁶ de Gruchy, "Like Moses, We Always Perish Outside the Promised Land", p. 148.

ministry, mission and service, not only for their communities, but also for humanity in general and for the whole of God's creation. This kind of involvement is what is expected of us as we wait for the Second Coming of the Lord for our final redemption and for that of all creation.

7 BIBLIOGRAPHY

7.1 Published Books and Articles from Books and Dictionaries

Barclay, William. *The King and the Kingdom*. (Philadelphia: Westminster Press, 1968).

Barth, Christoph. *God with Us: A Theological Introduction to the Old Testament*. (Grand Rapids: Eerdmans Publishing Company, 1991).

Berkhof, Louis. *Systematic Theology* (Edinburgh: The Banner of Truth Trust, 1958).

Best, W. E. *The Church – Her Authority and Mission*. (Houston: W.E. Best Book Missionary Trust, 1986).

Boettner, Loraine. *The Millennium*. (Grand Rapids: Baker Book House, 1957).

Borovoy, Vitaly. "Christian Witness to Peace and Justice" in Limouris, Gennadios (ed) *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*. (Geneva: WCC Publications, 1990) pp. 28-39.

Bloesch, Donald. *Jesus Christ: Savior and Lord*. (Downers Grove: InterVarsity Press, 1997).

Bright, John. *The Kingdom of God: The Biblical Concept and its Meaning for the Church*. (Nashville: Abingdon Press, 1981).

Bruce, F. F. *Jesus, Past, Present and Future: The Work of Christ*. (Downers Grove: Inter-Varsity Press, 1979).

Buswell, James Oliver. *A Systematic Theology of the Christian Religion Volume One* (Grand Rapids: Zondervan Publishing House, 1962).

Butler, Mark and Greenstein, Ran *Sustainable Livelihoods: Towards a Research Agenda* (Community Agency for Social Enquiry, November 1999).

Cochrane, Jim; de Gruchy, John and Petersen, Robin *In Word and in Deed: Towards A Practical Theology of Social Transformation* (Pietermaritzburg: Cluster Publications, 1991).

Congresso de Lausanne e Congresso Brasileiro de Evangelizacao. *A Missao da Igreja no Mundo de Hoje: As Principais Palestras do Congresso Internacional de Evangelizacao Mundial Realizado em Lausanne, Suica*. (Sao Paulo & Belo Horizonte: ABU Editora, 1989).

De Gruchy, Steve "Like Moses, We Always Perish Outside the Promised Land: Reinhold Niebuhr and the Contribution of Theology to Development" in Holness, Lyn and Wüstenberg, Ralf K. (eds) *Theology in Dialogue: The Impact of the Arts, Humanities, and Science on Contemporary Religious Thought - Essays in Honour of John W. de Gruchy* (Grand Rapids: Eerdmans Publishing Company, 2002) pp. 133-148.

Dragas, George. "Justice and Peace in the Orthodox Tradition" in Lomouris, Gennadios (ed) *Justice, Peace and the Integrity of Creations: Insights from Orthodoxy*. (Geneva: WCC Publications, 1990) pp. 40-44.

Driver, John. *Images of the Church in Mission*. (Scottsdale: Herald Press, 1997).

Escobar, Arturo "The Making and Unmaking of the Third World through Development" in Rahnema, Majid and Bawtree, Victoria (eds) *The Post-Development Reader* (London: Zed Books, 1997), pp. 85-93.

Fenton, J. C. "Salvation" in Richardson, Alan & Bowden, John (eds) *A New Dictionary of Christian Theology*. (London: SCM Press, 1983), pp. 519-521.

Field, David. "The Kingdom of God and the Kingdom of Heaven" in David and Alexander, Pat (eds) *The Lion Handbook to the Bible*. (Tring: Lion Publishing, 1973) pp. 484-485.

Fleming, Don. *Bridge Bible Directorate: An A to Z of biblical information for the people of today's world*. (Brisbane: Bridgeway, 1990).

Foulkes, F. "Peace" in Douglas, J. D. (ed), *The New Bible Dictionary* (Grand Rapids: Eerdmans Publishing Company, 1962), p. 956.

George, Susan "How the Poor Develop the Rich" in Rahnema, Majid and Bawtree, Victoria (eds) *The Post-Development Reader*. London: Zed Books, 1997) pp. 207-213.

Gnanakan, Ken. *Kingdom Concerns: A Biblical Theology of Mission Today*. (Leicester: Inter-Varsity Press, 1989).

Goppelt, Leonhard *Theology of the New Testament Volume One* (Grand Rapids: Eerdmans Publishing Company, 1981).

Hanson, A. T. "Eschatology" in Richardson, Alan & Bowden, John (eds) *A New Dictionary of Christian Theology*. (London: SCM Press, 1983) pp. 183-1886.

Harrison, R. K. *Introduction to the Old Testament: With a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha* (Grand Rapids: Eerdmans Publishing Company, 1969).

--- *Old Testament Times*. (London: Inter-Varsity Press, 1970).

Howell, John R. "The Christian's Role in Development, Agriculture, and Medicine" in Cassidy, Michael & Verlinden, Luc (eds) *Facing the New Challenges: The Message of PACLA*. (Kisumu: Evangelical Publishing House, 1976) pp. 333-341.

Johnson, Elizabeth & Rakoczy, Susan. *Who do You Say that I Am? Introducing Contemporary Christology*. (Pietermaritzburg: Cluster Publications, 1997).

Kaiser, Walter C. *Toward Old Testament Ethics* (Grand Rapids: Academic Books, 1983).

Kretzmann, John P & McKnight, John L. *Building Communities from Inside Out: A Path Toward Finding and Mobilizing a Community's assets*. (ACTA Publications, 1993).

Law, Henry. *O Evangelho em Gênesis ou Cristo é Tudo*. (Sao Paulo: Editora Leitor Cristao, 1st ed. Brasileira, 1969).

Machel, Graça. *The Impact of War on Children: A review of progress since the 1996 United Nations Report on the Impact of Armed Conflict on Children*. (Cape Town & Johannesburg: David Philip Publishers, 2001).

Metzler, James E. *From Saigon to Shalom: The Pilgrimage of a Missionary in Search of an Authentic Mission*. (Scottsdale: Herald Press, 1985).

McAlpine, Thomas H. *Facing the Powers*. (Huntington Drive: MARC, 1991).

McBrien, Richard P. "Church" in Richardson, Alan & Bowden, John (eds) *A New Dictionary of Christian Theology*. (London: SCM Press, 1983) pp.108-110.

Mihoc, Vasile. "Aspects of the Biblical Theology of Creation" in Limouris, Gennadios (ed) *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*. (Geneva: WCC Publications, 1990) pp. 94-99.

Milne, Bruce. *Estudando as Doutrinas da Biblia*. (Sao Paulo: ABU Editora, 1982).

Monaheng, Tsitso. "Community Development and Empowerment" in de Beer, Frik &

Swanepoel, Hennie (eds), *Introduction to Development Studies*, 2nd ed. (Cape Town: Oxford University Press, 2000).

Morris, Leon *The Cross in the New Testament* (Grand Rapids: Eerdmans Publishing Company, 1965).

Newlands, George. "Christology" in Richardson, Alan & Bowden, John (eds) *A New Dictionary of Christian Theology*. (London: SCM Press, 1983) pp. 100-108.

Nikolaou, Theodor. "God's Creation and Human Responsibility" in Limouris, Bennadios (ed) *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*. (Geneva: WCC Publications, 1990) pp. 100-110.

Nolan, Albert. *Jesus Before Christianity: The Gospel of Liberation*. (London: Darton, Longman and Todd, 1976).

Oehler, Gustav Friedrich. *Theology of the Old Testament* (Minneapolis: Klock and Klock Christian Publishers, [1873] 1978).

Pannenberg, Wolfhart. *Theology and the Kingdom of God*. (Philadelphia: The Westminster Press, 1977).

Payne, J. Barton. *The Theology of the Old Testament*. (Grand Rapids: Zondervan Publishing House, 1962).

--- "Justice" in Douglas, J. D. (ed), *The New Bible Dictionary* (Grand Rapids: Eerdmans Publishing Company, 1962), pp. 680-683.

Phidas, Vlassios. "Peace and Justice: Theological Foundations" in Limouris, Gennadios (ed) *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*. (Geneva: WCC Publications, 1990) pp. 111-115.

Rasmussen, Larry L. *Earth Community: Earth Ethics*. (Maryknoll: Orbis Books, 1996).

Richardson, Alan *An Introduction to the Theology of the New Testament* (London: SCM Press, 1958).

Rist, Gilbert *The History of Development: From Western Origins to Global Faith*. (London: Zed Books, 1997).

Shanin, Teodor "The Idea of Progress" in Rahnema, Majid and Bawtree, Victoria (eds) *The Post-Development Reader*. (London: Zed Books, 1997) pp.65-71.

Sharpe, Eric J. "Kingdom of God" in Richardson, Alan & Bowden, John (eds) *A New Dictionary of Christian Theology*. (London: SCM Press, 1983) pp. 317-318.

Shiva, Vandana "Western Science and Its Destruction of Local Knowledge" in Rahnema, Majid and Bawtree, Victoria (eds) *The Post- Development Reader*. (London: Zed Books, 1997) pp.161-167.

Sobrino, Jon. *Christology at the Crossroads: A Latin American Approach*. (Maryknoll: Orbis Books, 1978).

Spurgeon, C. A. *The Gospel of the Kingdom: A Popular Exposition of the Gospel According to Matthew*. (London: Marshall, Morgan & Scott, 1993).

Tamez, Elsa *Bible of the Oppressed* (Maryknoll: Orbis Books, 1982).

Taylor, Michael. *Poverty and Christianity: Reflections at the Interface Between Faith and Experience* (London: SCM Press, 2000).

Theissen, Gerd *The First Followers of Jesus: A Sociological Analysis of the earliest Christianity* (London: SCM Press, 1978).

Tarazi, Paul. "Biblical Understanding of Justice and Peace" in Limouris, Gennadios (ed) *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*. (Geneva: WCC Publications, 1990) pp. 116-124.

Travis, Stephen H. *I Believe in the Second Coming of Jesus*. (London: Hodder & Stoughton, 1982).

Vriezen, Th. G. *An Outline of Old Testament Theology*. 2nd ed. (Massachusetts: Branford Company, 1958).

Walker, David S. *Challenging Evangelicalism: Prophetic Witness and Theological Renewal*. (Pietermaritzburg: Cluster Publications, 1993).

Walterstorff, Nicholas. *Until Justice and Peace Embrace*. (Grand Rapids: Eerdmans, 1983).

Watkins, Morris G. & Watkins, Lois I. (eds). *The All Nations English Dictionary*. (Colorado Springs: All Nations Literature, 1992).

Williams, Derek (ed). *New Concise Bible Dictionary*. (Leicester: InterVarsity Press, 1989).

Wittenberg, Gunther H. *I Have Heard the Cry of my People: A Study Guide to Exodus 1-15*. (Pietermaritzburg: Cluster Publications, 1991).

Yoder, Perry. *Shalom* (London: Hodder and Stoughton Publishers, 1987).

7.2 Periodicals: Journal articles, newspapers, TV and www documents

de Gruchy, Steve. "Introducing the United Nations Millennium Declaration" in *Journal of Theology for Southern Africa* 110 (July 2001) pp. 57-76.

NEPAD. *The New Partnership for Africa's Development*.

<www.dfa.gov.za/events/NEPAD.pdf> (October 2001).

NEPAD Historical Overview. http://www.dfa.gov.za/au.nepad/historical_overview.htm (16 February 2004).

Reuters. "WHO names the worlds' top 10 killers". *The Natal Witness*. (31 October, 2002) p.7.

United Nations. *United Nations Millennium Declaration*.

<www.un.org/millennium/declaration/areas552e.pdf> (18 September 2000).

United Nations. Executive Summary of the Millennium Report of the Secretary General. www.un.org/millennium/sg/report/summ.htm (2000).

United Nations. The Report of the United Nations Conference on Environment and Development, Rio de Janeiro, 3-4 June 1992. (United Nations Publication, Sales No. E. 93. I. 8 and corrigida), vol. I: Resolution adopted by the conference, resolution I, annex II.

United Nations. The United Nations Environment Programme, Convention on Biological Diversity (Environmental Law and Institution Programme Activity Centre). (June 1992).