

## **KIT Online Forum**



**KING'S**  
INSTITUTE FOR  
TRANSFORMATION

Handout on Garry Tissingh's input at the online forum on 15 December 2021.

You find the input on [Youtube](#)

Visit Garry Tissingh's website: <https://africa-transformation.com/>

### **The perception of an African stereotype**

Imagine you are going on an impromptu trip to a country of your choice in Europe, Asia, the Americas or Africa. What perceptions do you have of the people in these continents? Now attempt to describe the perceived image that you have of the people in Africa and how is it similar or different from your view of people from Europe or Asia or the Americas.

Chimamanda Ngozi Adichie (a young, modern, famed Nigerian author) gives a list of African stereotype ideas by people from the west:

- Place of beautiful landscapes, rivers and lakes, forests and deserts
- Beautiful animals roaming across plains and deserts.
- Incomprehensible people fighting senseless wars
- People dying of poverty and disease like malaria, AIDS
- Those unable to speak for themselves
- People waiting to be saved from the outside by a kind, white foreigner

Africa however as a continent, is extremely blessed. It is not cursed - but it is broken. But so is much of the world. Other nations are in similar places but with a different face. Africa is also portrayed at times as the orphaned continent. However, I am confident that Father God is looking over her.

### **Africa naturally**

Africa has beautiful people, with a variety and vibrancy of life that few other locations can match. Its music and dance are an expression of this and known all over the world. This is found expressed in their worship, which we are all drawn into. The African is a communicator, redeemed they are the best evangelists around. Its sportsmen and women are admired around the globe for their athletic achievements, just look at France winners of the last world cup. And we could go on. Above all the resilience of the African is an incredible, remarkable character trait that stands out to the world who, especially in the west, have become soft and obsessed with their rights.

Africa is a huge continent making up over 22% of the world's total land mass but has a relatively low population of less than 1 billion which comprises only some 15% of the world's mass of humanity. This population though is growing faster than any in the world so that in the next decades 1 in 4 people on earth may be living in Africa and the majority will be younger than 19.



It contains more than 40% of the world's natural resources in its soil. Imagine that, nearly half of the world's natural resources are laid covered in its territory. What a resource! What a responsibility.

Some of the world's greatest rivers are found here, Nile, the longest, Niger, Congo, the deepest, Zambezi and also the largest deserts, notably the Sahara and Kalahari. .

Three of Africa's countries Zambia, Zimbabwe and Zaire (DR Congo) could feed the continents whole population. The capacity of this land is huge, the potential incredible.

Africa has a rich natural history of empires and kingdoms that have been built up and shown immense development. Here we could mention ancient Egypt and their prowess, the empires of Mali, Ghana, Songhai and others. According to recent research the world's richest person in history was the African from Mali, Mansa Musa who is estimated to have been worth \$400 billion.

From God's perspective we also see a redemptive connection on numerous occasions. Noah's family (Ham) came to Africa. Abraham visited to avoid famine. Joseph came as a refugee/slave and later his dad Jacob came due to famine. Even Jesus with his parents escaped from death to Africa and later it was Simon of Cyrene, a Libyan, who carried the cross of Jesus. Following, there were the early church fathers like Tertullian, Cyprian, and Augustine who were all from North Africa. Then in these last decades we have seen Nelson Mandela, Boutros Ghali, Kofi Annan, Desmond Tutu and others as Africans giving world leadership. In the recent year also an Ethiopian Tedros Ghebreyesus has become familiar as he has led the WHO through the Covid pandemic.

The continent today is probably the most Christian in the world, with sub-Sahara being up to 75% believing. If the most believing, the questions begs asking, 'why is it not the most transformed continent?'

### **Recent history of Africa**

Recent history, since independence, which was in the 60's for most nations, there have been stages that have taken place, roughly of a decade each.

The 60s saw new freedoms and leadership which saw new things happen with many nations becoming unshackled from the past. There was a reaction to the colonial era and it was now their (our) turn. However, only modest growth took place during these initial years.

In the 70s came stagnation, the honeymoon wore off and reality set in with strife, no economic growth, and the short comings of being independent appeared.

The 80s saw decline. A Time magazine cover read: 'nowhere is there a continent more miserable, the

3rd world of the 3rd world'. 32 of the world's poorest 40 nations were to be found in Africa at that time. It was then that the WB/IMF considered the option to just leave Africa alone. The Times newspaper asked in its headline, 'Is Africa hopeless?' Again, Time magazine suggested that the rest of the world leave Africa alone and let it revert back to where it was 400 years ago before foreigners came and let it resolve itself.

Then in the 90s came a radical response, partly due to outside pressure but also internal frustration, which developed a new positive view, some hope came back, though it was still a difficult road to go down. Hard questions were asked during this time period with so many problems across the continent that needed attention and solving.

After heading into a new millennium and facing the hard reality a response from the world of grace, mercy (pity) yet blended with justice and responsibility has come. Musicians organised shows to encourage a banning of the debt, and that there would be no room for corruption. Accountability was seen as desperately needed and there would be no improvement without good governance and leadership. Leaders need to set the example. Aid and donations were coupled to responsibility, good governance and accountability. More recently we have experienced the Arab Spring in the north of the continent but with other nations, like Senegal exerting their own 'spring' pressure with impact at crucial times.

Of Glimmers of positive growth have emerged in lands like Namibia, Angola, Ghana, Botswana, and Mali, before the trouble recently. But it is generally recognised that there is still a long way to go for Africa to be on partisan footing with its Asian and Latin counterparts. The positive content of some of Africa's leaders in speeches of recent are extremely encouraging, like that of Ghana's president Akufo-Addo when addressing French President Macron and the AU.

### **Africa's reality and challenges**

Despite the great blessings in Africa challenges continue to exist. Reality today does not show the face of blessing but rather observing objectively from the outside one might say it looks needy.

In the past there were influences like: racism, tribalism, colonialism, power/control, conflict, worldview, corruption, injustice and ignorance. Many of these continue with maybe colonialism taking on a new visage, where in many cases the west, and others, still dictates behind the scenes, what happens in Africa.

Africa's problems maybe as much a result of western influence (corporate and national) as they are African. Let's ask where does Africa get the guns, bullets, land mines and mortars used in their wars? They don't come from Africa! They come from the very same nations that give aid but that are also benefiting from Africa's instability. And where do corrupt African politicians put the \$s they steal? Right back into the Western coffers from which they came.

The challenges now present would include: poverty (34 of the 50 least developed nations were in Africa, in 06), corruption, (Kenya being 80% Christian yet 2<sup>nd</sup> most corrupt nation in the world, in Chad of a 40 mill Euro aid gift only 1% made it to designated clinics, total aid into Africa is equivalent to the contents in Swiss banks held by African leaders and would easily pay national debts of most nations) disease – aids/malaria (Uganda 75% Christian yet highest aids count initially), lack of education, (still low literacy % in many nations) conflicts (Rwanda genocide of 1mill yet a Christian nation), injustice, cultural bondages, poor governance, and public debt. Also, the regular changing of nations constitutions by new leaders taking office and desiring to stay in power as long as possible is debilitating to democratic stability.

Despite news of calamities elsewhere, Africa is still consistently in the world news often about internal issues or about how Africans are trying to leave the continent, as refugees or immigrants.

This gap between destined blessing and yet current reality must be acknowledged and addressed to see real change come. Darrow Millar, author of *Disciplining the Nations* calls this the 'heart breaking paradox'. We could and should ask, why is this?

Some positive areas can be found as in growing democracy, increasing good governance and education levels rising but regularly the world's focus is still on Africa in a negative light. National

heads of state have been democratically passed on some 30 times in the last years with relative peace. Having one African government has been suggested as an alternative to break out of the troubles. This was pro-actively pushed by the late Khadafi of Libya but probably has little credibility in the near future. He was the one who invested \$97 billion in sub-Saharan Africa in order to 'free the continent from the West.' The unprecedented judicial trials of ex-head of state, Habre of Chad, in Senegal and subsequent conviction by an African jury sets a new precedent that other leaders will want to keep in mind. Also, the son of Senegalese ex-president Wade was tried and convicted in Dakar for embezzlement of funds while he was a member of parliament. These maybe positive signs.

But further setbacks continue as seen in Zimbabwe, Somalia, S Sudan, DR Congo, the Guineas even Kenya, Ivory Coast, Cameroun, Mali and now SA too. It's a continent that struggles to find hope within itself, often fearful and rejected. The west became tired with Africa and has looked to Asia and the east bloc more recently to invest in as better options. In the meantime, Asia, especially China, but also India and others like Russia and Turkey, are looking and moving in significant ways into the continent. For example, observe all the stadiums and roads the Chinese have constructed across the continent over the last decades.

The UN brought in an African, Boutros Ghali as an expert on Africa and was followed by the now late Kofi Annan from Ghana, both were able to have little impact in their home continent. A Gambian lady, a lawyer, Fatou Bensouda, has been named as head prosecutor for the International Criminal Court in The Hague.

Mo Ibrahim, the Sudanese tele-businessman, who offers the prize for outstanding leadership to an African leader annually, gives his perception from analysis. 'Africa has gone from a season of Afro-pessimism to Afro-optimism but is now entering into Afro-realism in the second decade of the new millennium.' He notes, 'there is huge potential, and that growth is happening, yet Africa must prioritise regional integration, reduction of inequality, employment of youth and the good governance of resources. An emphasis on ensuring good governance and security across its institutions are paramount to begin with.'

### **Responding to Africa - a Christian foundation**

'Africa has been evangelised, but the African mind has not been captured for Christ' – transformed,' said Dr Tokumba Adeyemo, former head of the AEA. The reference here is to Romans 12:2 where it says, 'that we be transformed by the renewing of our mind.' Proverbs 23:7 also says that as a man thinks so he is/we are. Jesus said in John 8:32, 'you shall know the truth and the truth shall set you free'.

If Africa is cursed at all it is only because it has believed lies not the truth. But much of the responsibility for that rests at the feet of missionaries and church leaders who brought a dual or double thinking perspective in their message.

Evangelism has taken place but too little discipleship – truth to live by. The Gospel of salvation not the Gospel of the Kingdom has been preached. Jesus is the answer, yes, but not just in evangelism but in life. Not just Sunday morning but during the week. So, the real response to the situation is understanding the Kingdom of God and how it makes an impact.

Often discipleship is divorced from development or the gospel doesn't include the transformation of community. Discipleship was in fact 'spiritualised' so it has no domain on physical, social, and other spheres. Individuals were saved, but not communities transformed. Christianity is supposed to be 24/7 but it is often just 2 hours on Sunday. It's the gospel of changed hearts maybe, but not of transformed minds.

Focus has been on the future city (heaven) but not on present garden (earth). It gives a sense of escapism out of the present misery into a future hope. This is what Mathaai Wangari, the noted Nobel Peace prize winner for her work in rural Kenya and as a parliamentarian, suggested in her book 'The Challenge for Africa'. She says that the negative effect missionaries have brought to Africa is that in getting folks to accept Jesus they get security for eternity, but they were never told how they should live now.

Bishop Cyprian of Carthage in the North African church, in 256AD wrote: 'Beloved brethren, we are philosophers not in words but in deeds; we exhibit our wisdom not by our dress, but by truth; we know virtues by practice rather than through boasting of them; we do not speak great things, but we live them.' The church must find a new integrity and practice what it preaches.

How do we respond? God has a destiny for Africa. Paul Boateng from Ghana is now engaged in UK politics says, 'Africa is like an eaglet living with chickens and has not learnt how to fly yet. It needs to be taken to the cliff and pushed off, then it will soar like it was born to do but cannot in a chicken coup.

Let's dream about that potential and ask ourselves what Africa could look like, then we can take responsibility together and live it out. Potential is all we could be but have not yet become.

The continent has a growing church today which gives hope in itself. But after 100+ years of mission and church work, where is the transformation? It does exist but it would still appear to be very isolated.

Renowned atheist Matthew Paris comments in The Times newspaper that, 'Africa needs missionaries not aid from governments or NGOs as this will never change the people.' What is needed he declares, 'is a change of thinking. The crushing passivity of the people's mindset is the greatest issue.'

A Kikuyu proverb from Kenya says, 'if you want to get rid of something bad you must have something of value to replace it'.

Personal revelation explains my own frustration that I experience as a result of the distance between the brokenness observed and the transformation desired and expected. Like Nehemiah as he viewed the city, I want to hold onto the hope that is out there for the continent.

Dela Adadevoh who facilitates leadership events for African political and spiritual leaders, has penned a poem entitled, '*I see a new Africa*'. Do we see it? What do we see?

In many African languages there is no word for future, just the present and past. But we must learn from the past then build in the present in order to see a different future.

Catherine Booth said, 'We have to disturb the present if we are to better the future.' So true.

Habakkuk 2:2-4,14 'write down the vision, make it clear so that others can run with it, then the earth (continent) will be filled with the knowledge of the glory of the Lord.' We need to start to dream and write that dream down into a vision so that together we can make it happen.

### **Change for Africa - an appropriate response**

- ✓ That we see Africa in a different way, a new vision, pregnant with hope for the continent. As mentioned earlier the poem penned by Dela Adadevoh entitled 'I see a new Africa' expresses well the dreams of many and the hope for a different future.
- ✓ In humility we must accept, take responsibility and ownership together for Africa and her challenges and be engaged as we can, often in little, insignificant ways to see transformation come.
- ✓ We must walk out in daily life the values of the Kingdom of God in all spheres of society with total integrity and commitment to see an impact. A new worldview must be developed that aligns itself with the Kingdom's values and a perspective consistent with reality not history, superstition or any cultural belief or bondage.
- ✓ We must learn to forgive, possibly forget and move on from the past, maybe even the present. There is a need to leave behind a victim mentality so often prevalent and move towards a victor mindset. Something can be done, and it starts with taking responsibility for current reality often personally then corporately.
- ✓ We must discover and acknowledge the root of the issues and not only treat the symptoms, consequences and surface signs. Band aids do not help an infection, only surgery does.
- ✓ Be committed to God and trust him to give us the capacity and competence to see impact and transformation come.
- ✓ We must wrestle with and understand the values that must be changed in order to see prosperity and positive change come to the continent.
- ✓ We must work together to see the Christian Magna Carta (Millennium Goals) becomes a reality.

## Truths of the reformation

It may be helpful to look outside the continent and back in history to gain some objective perspective and learn from European history and specifically the reformation. It is helpful to recognise that the steps in European history were actually defined by christian thought and communities. After the collapse of the Roman Empire around 476 AD the first significant change was in the progressive thinking amongst Christians who wanted to see change in their communities. This began to happen through the starting of monasteries to model values and lifestyle. This in turn developed into the city idea where three key values were expected in order to belong in the city. Firstly, peace was to be an expectation and desire for all who lived within its parameters. Remember these days were marked by being very tribal with warlords fighting and pillaging often. Secondly, there was a focus on the possibility for working and gaining a living through labour. Lastly, the poor had a guarantee that they would be cared for. At the time this was revolutionary. The 'dark ages' as taught in history were actually not that dark. In these cities was the commencement of civil associations where people associated together in freedom according to their interests and often profession, where standards were set that would be adhered to if one was of a certain profession. This is also the era around 1100 AD that universities began to be established and thinking grew and developed into what later would give introduction to the renaissance, the reformation and in turn the enlightenment.

We could ask the question, why is Europe and more broadly the west, the benchmark for most societies? Indeed, why do many from the so-called south desire to come to Europe? What has made Europe to be what it is? The answer points to the fact that the foundation was laid by the truths rediscovered during the reformation period. Here are some of those truths, though it has to be recognised that some were also negative to life in the church. These truths did allow communities to be changed.

- Recognition of the authoritative Word of God. The Bible was translated into the local language(s) and because the printing, press was created it meant it was distributed widely. It went from a personal experience to the corporate in society.
- Acknowledgment of the sovereignty of God over all spheres and all of life, not just the church.
- A rediscovery of the grace of God in salvation, it was not religious works or indulgences and other widely accepted religious practices.
- A refocus of mission in the church, that of going out beyond one's own people to other peoples. The church was no longer ethnocentric but now multicultural.
- A new appreciation of the responsibility of the individual before God and others happened.
- The reasoning that the cessation of spiritual gifts had taken place long before and were no longer needed now that the Bible was available. This was followed closely by the enlightenment as reason took over and spiritual insight became quelched.
- Together with spiritual gifts ceasing it was discerned that the atonement was limited.
- Now eternal salvation was the great focus of the church with acceptance of penal substitution of the atonement, then this leading to eternal security of salvation with no concept of a covenant relationship with God. If one is saved by grace for eternity, then actions no longer mattered became the new premise.

Most of these were totally positive influencing the community and seeing great change come, but others were a detriment and created a divide between spiritual truth and community concern. This did not bring the desired goal of reforming society. It is good to recognise the reality that usually, the church or kingdom people either *conform or transform* in relation to the society at large. It is worth remembering though that response, because of relationship, to individuals may be different to that of the community. Response personally and privately is to always be with compassion to people and behaviour. However, response to corporate and public there must be a standard, a criterion to uphold guidelines and principles. Accountability must take place for those in the public sphere. This may be the trickiest issue as one can easily confuse these two responses and especially Christians are apt to do so, and especially in the political arena.

It must be remembered that the Kingdom of God is not synonymous with the political power in place. This relationship needs to be kept clear and obvious. The church is to be the conscience of a nation and thereby challenging it's actions and behaviour. Religion is personal and private (pray in closet) but behaviour and actions are public (let light shine). One is based on the other in the right context.

## Process of transformation

The well-known Chinese proverb might help explain this process we want to look at.

- Give a man a fish and he has food for the day (*Relief*)
- Teach a man to fish and he has food for a lifetime (*Development*)
- Empower a man to think about fishing in new ways and his life will be changed forever! (*Transformation*)

Let's look first at the meaning of transformation or in the Greek, metamorphosis. Transformation means to go from one thing to another. Metamorphosis is to transform from one thing, into something greater. This is the process that happens continually in the kingdom, change. The basis as Romans 12:1,2 states is to change ones thinking about any particular thing or especially value observed in actions.

Change happens not just by having information, which is more readily available to all because of education and the internet. But it involves the step of revelation before the transformation can truly take place, as follows:

*Information (head) + > Revelation (heart) + > Transformation (society)*

Change is always about moving from the internal to external, always inside to outside. Changing policies is not sufficient but changing thinking, perception, ideas then policies will bring change.

So, what makes the difference to see change take place? It's a new way of thinking. It has to do with worldview, how we view things and the values we hold to.

Ideas have consequences, so how we think about life is how we will act, and the fruit of that action will be seen. As one thinks so he will be. Consequences of our thinking will inevitably be recognised as the following;

*A poor nation will be saturated by greed, corruption and injustice but a wealthy nation will exhibit order, beauty and abundance.*

The church, God's people, are to be salt and light in the community. It is to expose, purify and preserve. Why is this not happening?

In any society to see change be effective it often begins with an individual that then leads to a group or movement and impacts society. It takes about 15-18% of the community to form a tipping point where then most in the culture will begin to implement and live by the new ideas and values. That's less than 20% or 1 in 5 people of a community to make an impact. Is that realisable? It must be remembered that in Biblical narrative as well as general in history, change has most often come through the creative, passionate and small minority. The possibility of change and of transformation is the essence of hope beginning with the few. Change is not possible without that hope. It is also good to remember that *evolutionary* change is better than *revolutionary* change.

## Transformation factors

These are some of the general common factors observed in situations where the church has impacted the community, and all of these seem to be needed and be significantly present to ensure that change happens.

- Persevering leadership is needed where those who have a vision and passion do not let go until the goal is accomplished.
- Fervent and united prayer believing God to engage in the transformational action taking place.
- Social reconciliation and cohesion needs to be present where the church and ministries are relevant with the community at large. There must a clear, felt need voice of the change catalysts speaking into the social fabric.
- Power encounters where there is confrontation of ideas, values and actions in the community.
- Spiritually strategic methods, programmes and activities must be relevant and with partnerships to ensure a synergy and cooperative effort.

## Possible steps towards transformation

### 1. Need to discern the times

Luke 12:56 Jesus commented that we can discern the natural events like weather from the sky but not discern the times we live in. We need to have the capacity to see the purpose and destiny of God in our nations.

1 Chronicles 12:32 'the men of Issachar who understood the times and the seasons and knew what should be done'

Esther 4:14 'and who knows but that you have come to royal position for such a time as this?' Uncle Mordecai said of Esther who had become queen in a foreign land. As a result, also of prayer and fasting, a change came to great policies in the land. Influence took place through taking a stand.

Psalms 2:8 'ask of me and I will give you the nations and make them an inheritance for you'

Jerimiah 1:10 'today I appoint you over nations to... build and plant.'

Isiah 43:18-21 'I will do new things, streams in the desert'? Do we have this expectation?

Isiah 60:1-3 'arise and shine for your light has come, darkness covers the land, but nations will come to your light.' The people of God are the light others will be drawn to Webring exposure and healing.

Mark 1:15 'the time is here...the Kingdom is near', Jesus declared.'

We have been called to Africa at this time not so much for a goal of our own but because there are goals of destiny at stake. God has plans and purposes for this continent. Because we are called, we can now call Africa to her destiny once we know what it is. Africa must be perceived and seen through God's eyes.

### 2. Need to rediscover the Kingdom

God is sovereign in all domains of life not just the Church. He has given us the delegated authority to have dominion over the earth as is clear in Genesis 1:26, 28. Abraham Kuyper the Dutch parliamentarian, Prime Minister, publisher and theologian expressed in this way, 'there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over *all*, does not cry: 'Mine! This is also born out in Paul's writing in 1 Timothy 6:15, 16 'the sovereign God is overall.'

The booklet by Jeff Fountain drawing a comparison of what Jesus said about the church and the Kingdom visualises the focus clearly - the Kingdom is priority. The Church is a reality, functional expression of it but is only mentioned twice by Jesus in the Gospels. The Kingdom is mentioned over and over by Jesus as he announced that, 'it had come', 'was already here' and 'was amongst us.' A number of selected verses bare this theme out further:

Matthew 3:2 repent (change your mind) for the Kingdom of heaven is near.

Matthew 6:10 your kingdom come, your will be done.

Matthew 6:33 seek first the Kingdom of God and all will be added to you.

Matthew 11:12 the kingdom of heaven has been forcefully advancing.

Luke 16:16 the good news of the Kingdom of God is being preached and many are forcing their way into it.

Luke 17:21 Kingdom of God does not come with careful observation, nor will people say it's here or there, because the Kingdom is within you.

Matthew 24:14 the gospel of the Kingdom will be preached in the whole world and then the end.

The Kingdom of God is where the presence and rule of God takes place and is experienced on earth. This is totally set in an environment of virtues and values that proceed from God himself and that we are to live out in our relationships. 'A set of beliefs, values and lifestyle' is how Alistair McGrath defines it. The values of the Kingdom include truth, love, trust, hope, peace, perseverance, etc. Truth always stands. Love always wins. Hope always endures.

Here maybe some helpful distinctions to be seen in the Kingdom and non-kingdom as to their values.

#### *Kingdom:*

Influence  
Inclusive  
Engaging  
Open

#### *Non-Kingdom:*

Power  
Exclusive  
Judging  
Hidden

Inner  
Serving  
Humility  
Giving  
Loving  
Relational  
Unshakable

Outer  
Privilege  
Pride  
Getting  
Hating  
Structural  
Shakeable

Then there are some observable signs of the Kingdom that help identify if this is Kingdom or not in any society. Just look around and see, what do you observe?

Order	vs	Chaos	or	Freedom	vs	Control	or	Harmony	vs	Disharmony
Beauty		Ugly		Diversity		Uniformity		Unity		Disunity
Abundance		Poverty		Space		Limitation		Peace		Unrest

### 3. Need to reaffirm key foundations

The following are some of the key foundations within society or a nation that need to be affirmed in order to see the framework for potential transformation. These will facilitate the eventuality and sustainability for transformation to have its impact in all spheres of the community.

- It must be accepted that the law of the people be the rule for all in a society including its leaders. There are no exceptions here, all spheres, all under God.
- There must be an affirmation and understanding of intrinsic human dignity and value, by all.
- There needs to be an acknowledgement that human rights are given by God and the key right being to govern oneself. No person or government can take these rights away. Rights are verified through responsibility not by demanding them.
- There needs to be a new commitment to responsibility and stewardship in all relationships and towards creation.
- There needs to be an acceptance of limited government of the people and recognition of authority in other spheres like family and volunteer organisations.

### 4. Need to develop leadership, relationships and partnership

If we are to see transformation of our communities then we must see leaders rise up as people of integrity and model personal transformation first. Leaders must lead themselves before they are able to lead others. The right and credibility to lead needs to be modelled in the leaders own life before it gains the respect of the community. This is true both in politics as well as in the church, in the family as in business, in the classroom as on the sports field.

People who have the capacity to influence others, called leaders, must be encouraged to walk in a new way with integrity and equipped with competencies in leading in all spheres of a nation not just the church. Each sphere needs different, specific leadership and cannot be transposed to another area or domain automatically. You cannot run a nation like a church or a church like a business.

Nelson Mandela expressed (and lived) this kind of leadership as follows:

Poor leaders talk about people and problems, focus on the past,  
Average leaders discuss about programmes and projects, focusing on the present,  
Great leaders share about ideas and possibilities, focusing on the future.

It has been said that, In the 20th century missionaries did one thing right in Africa, they planted churches (also schools and hospitals). Africa has over 175 million evangelicals and 1.5 million churches. Whatever may be its deficiencies, Africa's churches are growing in maturity and poised for action. Most importantly, they are actually beginning to work together, side by side and in cooperation with missions and NGOs.

In John 17:21-23 it says that the completeness of unity and synergy are in action amongst God's people as a demonstration to the world of the Kingdom.

### Concluding thought

God says in Revelation 21:5, that he is making everything new – reconciliation, renewal, restoration, and redemption are expectations we have. What hope that expresses. The future is always pregnant with hope. We are the people of hope and they are the ones that always lead. Transformation will come as we live and lead out of that hope. We must live out the Kingdom before Africa looks different, and its people join in to become the people with vision and hope even to where it is now engaged in transforming other nations and continents.