For a long time, Christianity in Africa was determined by missionary forms of Christianity which were brought by missionaries and explorers. However, as more African countries gained independence African Theology emerged (Waweru H, 2018). The emergence of African Theology arose from the acknowledgement of the need to incarnate the gospel, to bring an African context to the Gospel of Christ. According to Bowers (2002), African Theology refers to the lively conversation within the African Christian community that seeks to address the intellectual and theological issues which concern that particular community. African theology involves a conscious engagement of European thinking and African religious thought in serious dialogue for the purpose of integrating Christianity into the life and culture of the African people. (Upkong J, 1984). According to Waweru (2018), African Theology is an attempt to respond to a mandate to construct a biblically based and relevant theology that speaks to the spiritual needs of the African people. This is close to Oborji (2017) who asserts that African Theology is that theology which reflects on the Gospel, the Christian tradition, and the total African reality in an African manner and from the perspectives of the African worldview. However, some have questioned the necessity of having an African Theology instead of sticking to the one Christian faith and religion. There is therefore a need to weigh both arguments for and against African Theology to determine the necessity of the same.

Those who are against the emergence of African Theology argue that it is not ideal to have many variants of theology when there is only one Bible, the Word of God. Van Eck E (2006) points out that Christians believe that God speaks, and has spoken to them through Word, the Bible. This therefore gives rise to the view that scripture should be the only source of theology since it is the only authentic word of God and there should be no other different theology than the one Christian Theology based on the Bible. The argument is that since the Bible is one, it should also yield one theology and not have many variations such as African Theology. It can however be argued that what gives rise to variants of theology such as African Theology is not that they are a departure from the Bible but that they involve the reading and interpretation of the Bible in a different context. Thus, African Theology does not need to be different, but it needs to be contextual (Van Eck E, 2006). From the foregoing, the existence of African Theology as a standalone theology can be justified not from its deviation from the Bible but by the extend to which it demonstrates the 'Africanness' of Christianity. According to Mbiti J.S(1996), the Bible remains the basic source of African Theology because it is the primary witness of God's revelation in Jesus Christ. He further

# **Skenosis Christian Faith In An African Context**

**Susan Frank Parsons** 

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