

THE MESSAGE AND THE MESSENGER

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Abstract

Truth in a personality is the authentic messenger of the message. The carrier of truth is the messenger of the message. The Scripture teaches us that through the Word of God, applied by the Spirit of God, souls are been awakened to a sense of their need as guilty sinners, led to rest in the substitutionary sacrifice of Christ on their behalf; trust Him as their Saviour and confess Him as Lord. But it is not in all cases the Spirit all alone works the magic it must be accomplished by oral presentation of the gospel on the part of the messenger. The person who proclaims the message is called the messenger while the presentation of the message is been described as the preaching of God's Word or the gospel (Romans 10:14; 2Cor. 10:14; 1Cor.1:17). The two are the same thing; in a very real way the man is his message:" The speaker is his sermon."It is the man behind the message that determines its weight for in this, as in everything else, quality is to be preferred to quantity. It was the reason Paul have to warn Timothy to: "Take heed unto thyself and the doctrine; continue in them; for in doing this thou shall both save thyself and them that hear thee. (1Timothy4:16).. You can say it in another way: "What you are; speaks so loud that the world cannot hear what you say" or "Character before career", or better say: "truth through personality". Against this background, this study investigates the missionaries who brought the pure milk of the gospel to Africa. The activities of the missionaries in Africa have been called to question. The study hinge on the assessment of critical literature, This study employed the Library research method and reviewed critical literature on the subject. The objective of the study was for Christian pastors to bear their true identity and never to repeat the same mistake of the missionary. Subsequently, the study finds out that missionaries couldn't transmit the sincere milk of the gospel; so it concludes that pastors should bear true identity to bear fruit. Therefore the study recommends qualified men and women of God be enlisted into God's work.

Introduction

Missionaries that came to the West African coast have come under criticism. They were criticised that they did not bring the true sincere milk of the word of God and now they come under severer

investigation; they have been accused of imperialism. It is now widely taken for granted that, whatever may have been the beneficent intentions of the missionaries, they were the tools of the government of Western infiltration and control.

Right from the 15th century, the plan in world affairs has lain in the hands of the Western powers. Right now we are in the days of massive reaction of Africa against the West. Everything the West has done tends to be interpreted in terms of aggression. Political aggression has resulted in the disappearance of ancient thrones and kingdoms. For example, the Moguls of Delhi disappear before the British, and the Rajas of Indonesia disappeared before the Dutch. Economic aggression also has destroyed old and carefully balanced systems of organization and has resulted in the whole disappearance of traditional skills, of arts and crafts which adorned and beautified ancient civilizations. (Steven Neill 1966, 11-12).

We can also agree that intellectual aggression has paralyzed the creative powers of great nations by subjecting the rising generation to alien systems of education, and imposing categories of thought in which Eastern and African people cannot find themselves at home. And lastly, the missions have constituted a direct threat to those religious institutions on which all ancient cultures are founded and by which they are held together. The most dangerous of all forms of aggression, since this strikes at the heart of the nations and endangers their very existence as people with a history and a destiny. The missions would not have been dangerous, we are told if they had not come in the closest alliance with the physical power of conquering nation. (Steven Neill 1966, 12)

This view was put forward with support of a considerable body of evidence by an Indian historian and diplomat Mr. K.N. Panikka, in his book titled "Asia under Western Dominance". (First published in 1952). Steven Neill aver that Mr. K.N. Panikka has a good word for some missionaries as for Matthew Ricci in China and Robert de Nobili in India. Like his great master Mahatma Gandhi, he is prepared to recognize the good that missions have done through their charitable service offered in a spirit of love. But Mr K.N. Panikka maintains that the only notable successes of the missions in recent years have been obtained when they could rely on the superior force of the Western nations or at least on the artificial aura of prestige by which Western man was surrounded in the colonial period. They have never succeeded

in penetrating the heart of the nations that they have approached with their teaching. Asia and Africa have become familiar with the Christian faith and have rejected it. (Steven Neill 1966, 13) African are now saying that the image of Jesus Christ so far imported from the West into Africa is grossly inadequate for the life and mission of the church in situations of poverty and injustice (Vinay Samuel and Chris Sugden 1982, XI-10)

A search has to begin for a Christology which will provide a basis for Christian action in contemporary society. Before long, Christian missionary enterprise; like western political control, will be seen as no more than a passing phenomenon, an episode without lasting significance in the age-long histories of the African people. The first thing Africans saw was the "Missionaries" then the traders; then the gunboats". It is an old story with its suggestion of a mixture of naïve illusion, sharp practice and hypocritical dissimulation. Against this background this paper investigates the missionaries how became imbued with' imperialism and shows the true message of the gospel, as a signpost for a true messenger; in other not for them not to repeat the pitfalls of the missionaries so that they can select qualified messengers who will be the bearer of true identity as well as them to bear good fruits.

Biblical Framework For Mission

God is interested in the mission He commanded it, empowers it and entrusted it into capable hands to go and bear fruit. The kind of mission work that will please Him and expect his blessing must be done carefully on a sound biblical foundation. According to Roger S. Greenway Christian ministry after all is a projection of theological beliefs; its vigor and form reveal the base on which it rests. We cannot expect lives to be changed, city neighbourhoods improved, and vital Churches established if our labour springs from feeble, even distorted, theological roots. The urban missiologist, therefore must blaze a trail that the missionary practitioner can follow. (Rogers S. Greeway and Timothy M. Monsma 1989, 01).

Rogers S. Greenway and Timothy M. Monsma averred that workers in the streets will not move forward as they should unless there are urban missiologists ahead of them, behind them and alongside them, sounding true and prophetic notes. Being evangelical, churches and mission organizations awaken to the challenges of a rapidly expanding urban world; there is the danger that the urgency of the task will cause them to neglect biblical foundations. But the needs in the city are so many and so pressing that we are tempted to move in multiple

directions without pausing to take our theological bearer (Rogers S.Greeway and Timothy M. Monsma 1989, 01) Just as the urban mission has suffered a great deal in the pass for such negligence, Christian pastors should bear true identity so that they don't repeat the mistake of the missionary.

Challenge Facing The Missionaries

Missionaries are messengers of the gospel sent to propagate the message of Jesus Christ. They have the divine mandate with the sole authority sent by God to carry out the message of spreading the good news around the whole world. Missionaries in obedience to the Lord have become the sole agent transporting the gospel around the whole globe. Regrettably, they are at the crossroads and the question as to what the future holds for Christian missions concerns every intelligent believer today.

Almost in every country come disquieting reports. For example in the whole of China region, the Communists captured the whole mighty empire. Oppression and curtailment of liberty have come in like a flood and all mission work has been brought to a complete standstill. North Korea is completely in the hand of communists and all Southern Asia is feeling the impact of the tremendous surge. India is facing a world of complex problems and as yet no one can speak with assurance of the outcome, particularly as it affects the foreign mission (T.Stanley Soltau D.D 1954,7).

In Africa today there are bits of a pocket hand full of missionaries here and there; it is likely that within 10 years from now missionaries' work in that vast continent of Africa may be brought to a close. It is more worry for some in Latin America also come forces of oppression are at work; the securing of visas for missionaries becomes increasingly difficult and restrictions on the activities of those who are already there are likely to intensify. The Iron Curtain and similar prohibitions have come from behind the "Bamboo Curtain" in Asia (T.Stanley Soltau D.D 1954,7).

What will then be the fate of the Christian movement in these territories already cut off and what is to be done in those lands over which Red menace is already hanging like a dark cloud, threatening to sweep away all foreign influence and interests, especially those which are there to proclaim the gospel of Jesus Christ. Should we encourage more missionaries to go out in the face of all this uncertainty? How should we

pray for those who have already gone? Should the uncertainty of the future affect the work and the policies of those now on the fields and what can be done to prepare for the crisis, the approach of which is so rapid? All of these and many similar questions are constantly in the minds of students of missions, and are pressing for an immediate answer; T. Stanley Soltau would always say. (T.Stanley Soltau D.D 1954,7).

Imperialism, Missionary Enterprise In Africa And The Gospel

Frankly speaking according to Allan Anderson the beginning of the twenty century was the heyday of modern imperialism, when the nations of Western Europe and the USA governed and exploited the majority of the world's people, using the vast natural resources of the rest of the world to sustain their expanding capitalist economies. It has been estimated that European powers together controlled some 85 per cent of the world's surface by 1914. The beginning of the twentieth century was a time when international trade, migration and capital flows were increasing so that Europe and North America could increase wealth and produce industrial goods for profit. (Alan Anderson 2007, 31)

As a result of this rampant imperialism, the nineteenth century had seen a single global economy emerge and the movement of goods, people and money linked the most remote and still pristine parts of the world with the bureaucratic nation-states of Europe and the USA. The development of railways and steamship lines accelerated at the turn of the century, with the result that previously unreachable areas were now accessible to European and American traders, colonizers and of course missionaries (Allan Anderson 2007, 31).

Given this; the Modern mission to Africa began in earnest along the coast. Sometimes they stayed near the coast for many years not knowing of the more healthful regions farther inland. The first work was in the Cape Colony in the extreme south. Then came attempts along the fever-ridden west coast and later yet along the east coast. From these beachheads, the gospel moved ever farther into the interior (Hard R. Cook 167, 194).

This period witness Robert Moffat a missionary to Africa in 1840 to influence David Livingstone to resolve and turns his ability in the direction of Africa. His service record amounted to thirty -two years. During this time he gave his life so completely to Africa that after his death his heart was removed from his body by natives and committed to African soil. Russell V. Delong and Mendell Taylor report that the

burden for Africa rolled upon David Livingston's heart, filled his eyes with tears of compassion and started his mind thinking in terms of getting to the field of service as soon as possible. Day and night he was so haunted with the thought that he must go that he could neither sleep nor study. And neither could one of the professors whose bedroom window was only a few feet away for the fervent prayers of the prospective missionary could be heard at all hours of the night (Russell V. Delong and Mendell Taylor 1952, 183).

Subsequently, we notice quite several missionaries flooding the coast of Africa in the nineteenth to the twentieth century. As we take notice of the Berlin conference from 26th February 1884-1885 also known as the Congo Conference which was organised by Otto von Bismarck, the first chancellor of Germany at the request of King Leopold II. In any case, the General Act of Berlin can be seen as the formation of the scramble and partition of Africa. The partitioning now resumed in earnest. The conference contributed to ushering in a period of heightened colonial activity by European powers once made the point that the Berlin conference of 1884-85 was responsible for the "old carve-up of Africa" ([https://www.britannica.com>event](https://www.britannica.com/event))

The British had control of his territory in 1905 and 1907 a record shows; no less an authority than Randall Davidson, Archbishop of Canterbury, initiated in the House of Lords a debate on the drink traffic in Southern Nigeria. Also in 1907, The Times printed a leading article commenting on a letter from Bishop Herbert Tugwell of the Niger area. As a result of this pressure, the British government 1909 sent to Nigeria a strong commission to investigate and report; the report of the Committee of Enquiry into the Liquor Trade in Southern Nigeria (Cd, 4906) was published in the same year. At certain points, the Report was damaging to the missionary position (Steven Neill 1966, 138).

The missionary has begun to draw back from their earlier commitment to holy living to a life of drunkenness that is detrimental to the gospel. The Bible says that the name of the Lord should depart from iniquity. Similarly in 1893 SIM (Sudan Interior Mission) was founded and from 1893-- 1963 the mission sent a total of 1, 911 of which 76 died, 33 retired, 120 were on leave of absence, and 401 resigned for all reasons including health, personal and family problems and discipline. Leaving 1,281 (67 per cent). (J. Herbert Kane 1975 and Allan Anderson 2007).

Away from that is the accusation that the missionary used the bible to colonize Batswana politically, culturally and economically. Nkomazana (2016) citing Kutlwano for instance observe that: At the initial stage, these missionaries aimed to Christianize Africans and change their way of life which was then regarded as primitive by Europeans (Nkomazana, Fidelis & Setume, Senzokuhle Doreen. 2016)

However, several writers have affirmed that in the year 1890, a radical change took place in the attitude of the missionaries to the Africans. They become imbued with imperialistic ideas and with a sense of the superiority of all white men to all black men. This, it is said, fatally predicted the relationship between missionaries and African and gravely hindered the effectiveness of their work. This appears to be a simplification of a complex set of circumstances. As Western influence spread deeper into Africa there were always four parties in the game – the chiefs, the people, the missions and the other white forces, in many cases a Chartered Company engaged in trade but with some powers of government (Steven Neillm 1966, 135).

There are grave consequences when Christian leaders neglect serious theological reflection and its significance for the church and mission. The religious conditions among Europeans serve as a warning. Christianity is in serious trouble. Places and people that were missionaries once the strongholds of faith have in recent years become mission fields. How did the church lose those grounds? (Roger S. Greenway and Timothy M.Monsma1989, 02)? Various factors entered the picture. One factor is that evangelical scholars have neglected the cities and are not checking up with the missionaries.

We can also add that the missionaries appropriated and interpreted the Bible to fulfil the aim and objective of colonialism in all spheres to make colonialism a reality in various ways. The Bible became the basic text for missionary schools. Through the Bible, they psychologically made a country like Batswana humble and passive, thus making encroachment of colonizers easy and acceptable. The missionaries also used the bible to seriously weaken the traditional culture by describing it as evil. (Nkomazana, Fedelis &Setme, Senzokuhle 2016, 29-55)

The Messenger And The Gospel

The gospel is to be found in the Bible. There is a sense in which the whole Bible is gospel from Genesis to Revelation. For its overriding purpose throughout is to bear witness to Christ, to proclaim the good news that he is the life giver and Lord and to persuade people to trust

in him (John5:39, 40; 20:31; 2Timothy3:15) (Lausanne Committee for World Evangelization, 1978, 10). But a Sound message is useless if it is not accompanied by a holy life. It is worse than useless; it does positive harm. It is despised by keen-sighted and shrewd men of the world as an unreal and hollow thing and brings religion into contempt(J.C.Ryle,2010,7). Christ is the root and beginning of all holiness and the way to be holy is to come to him by faith and be joined to him. Our Lord Jesus Christ made His Father's business the supreme object of His life on earth (Alfred P. GIBBS 1939, 27). His total life on earth was His Father's business; His life was his message. He could say: the devil came and found no fault in Him. He rested not until He could triumphantly testify: I have glorified Thee on earth: I have finished the work which Thou gavest me to do (John 17:4).

Our Lord when asked by the Pharisees: "Who art Thou? Answered: "Even the same that I said unto you at the beginning" (John 8:25). In other words, Christ declared: "I am what I said". He was the living exemplification of His doctrine. Before a word of the Sermon on the Mount was preached, it had been demonstrated by Him in His life during the thirty years of His obscurity in Nazareth. Thus He exemplified in His life what He expounded by His lips (Alfred P. Gibbs 1939,29).

A true messenger Of God should be certain he has experienced the new birth for himself. He should be able to truthfully testify: "Behold God is my Salvation; I will trust and not be afraid: for the Lord Jehovah is my Strength and my Song; He also is become and therefore have I spoken" (Isaiah12:2). Paul could quote: I believe and therefore have I spoken, " and then confidently added: " We also believe and therefore speak (2Cor.4:3). He could refer to his fellow labourers in the gospel as those: whose names are in the book of life (Phil.4:3; Luke 10:20; Rev.20:15)(Alfred P.Gibbs 1939,31)

It is only as a messenger of God is fully assured in his own heart, from the word of God, that he is "accepted in the beloved" and "justified freely by His grace through the redemption that is in Christ," that he can confidently and powerfully appeal to his hearers to be "reconciled unto God" (Eph.1:6; Rom.3:24; 2Cor.5:20).. The assurance and the confidence of the messengers concerning his salvation, conveys itself to the audience and carries conviction of its reality. The person who can humbly but boldly says: "I know whom I have believed and am persuaded that He can keep that which I have committed unto Him

against that day” may be assured that the audience will be impressed with his confidence in his Savior and the salvation he had experienced (2Timothy1:12) (Alfred P.Gibbs 1939,32).

But the unregenerate messenger, ministers, they know nothing of what it means to be saved by the grace of God, through personal faith in Christ. To them, preaching is merely a profession, or means of livelihood. It is viewed by them as being in the same class as medicine, law, accountancy, teaching, business, army, navy, or the Civil Service, etc. They have been “theologically educated” “ordained” “taken holy orders,” “entered the ministry” and assumed the title of “revered” but all the while have never been born from above. Consequently, they are but lost and guilty sinners, dead in their trespasses and sins and on their way to an eternity of blackness and darkness forever (Alfred P. Gibbs 1939,29-30). In many instances these men are naturally intelligent, moral, religiously inclined, cultured, eloquent and often possessed of charming personalities; yet they are absolutely in the dark as to spiritual realities and abysmally ignorant of God’s way of salvation.

But in this case, the true messenger of the gospel must be purposive. It needs to have in focus the product (message) it is designed to produce. He must live in the truth and present the truth in as clear, forceful, intelligible and intelligent a manner as possible. He must so seek to reach and enlighten the understanding that the hearer will be left in no doubt as to just exactly what God wants him to know. This will call for orderly arrangement, clear statements, logical arguments, close reasoning telling illustration and well-applied conclusion (Alfred P. Gibbs 1939,121). When we understand the nature of spiritual messenger for the church in communicating spiritual things we can define the kind of person pastors, missionaries and other full-time or professional workers who claim to be messengers are to be.

The messenger needs to communicate bible truth in a logical sequence, organized in essentially impersonal categories. This is not to say that the content of his message is untrue, or irrelevant. It is simply to say that the biblical material interaction is related to the cognitive. However, it is not viewed as valid in seminary classroom to deal with how truths make one feels, the present experience they relate to etc. In the classroom, the messaging process does not attempt to tie Bible truth to the total—psychological, sociological, interpersonal etc-personality. As a result, students are trained to study and master Scripture in an intellectual rather than personal or relational way (Lawrence O. Richard1975,159).

To sum it up the devil in his interest has promoted some messengers as above to corrupt their messages and set forth strife and controversy about this part of God's truth. Just as in times past he has succeeded in mystifying and confusing men's minds; so he labours in the present day to make men "darken counsel" by words without knowledge of the true message of the Word of God. The true Word of God that should be proclaimed by the messenger is the true gospel planted in the life of the messenger.

Paul once said we are epistle written ourselves but the gospel as we all know is the good news in the life of Jesus Christ. That good news or that Word of God is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach; that if thou shall confess with thy mouth the Lord Jesus and thou shalt believe in thine heart that God hath raised Him from the dead, thou shall be saved... For whosoever shall call on the name of the Lord shall be saved. This is the true gospel but then how shall they call on Him Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they are sent? As it is written: How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things.

This passage only shows us the gospel, the true and only Gospel of Jesus Christ. In it, there are seven notable key words: "confess" "saved," "call," believe," "heard," "preacher," and "sent". Each of these words Alfred P. Gibbs links with one another and combines them to present a logical progression of thought. He exactly observed how the word occur in the chronologically reverse order and proceed from the effect to the cause. He shows a person confesses Christ as his Lord. He questions "Why?" he provided the answer because he is saved. Then how was he saved? By calling on the name of the Lord because he believed a message. How did he come to believe this message? because he heard the word of truth. How did he come to hear? Because a preacher proclaimed the gospel. How did the preacher come to proclaim the gospel because was sent by God to preach and was obedient to His commandment (Alfred P. Gibbs 1939, 91-92)?

Now you can view this passage the other way round and trace the order from cause to effect. A preacher is sent by God, he preaches the Word and somebody hears the Word. This person believes the message and now call on the name of the Lord, as a consequence he is now saved by the grace of God. This saved person now confesses to Christ as the

Lord of his life. As you viewed from either direction the divine cycle of grace is seen to be completed. The preacher is sent forth by God and the sinner is brought to God; this is the true and only gospel.

So then for the messenger to be spiritually effective in his work, he should be found spreading the message in accordance with the word of the Lord, in obedience to the will of the Lord and working in the way of the Lord. In line with what Alfred P. Gibbs citing Dr. J.H. Jowett said in his lecture: "Brethren your calling is very holy. Your work is very difficult. Your Savior is very mighty and the joy of the Lord is your strength" (Alfred P. Gibbs 1939,90).

When true messengers of the gospel message men and women to life in Christ Jesus, they are offering them the greatest opportunity of their lives--the opportunity of a vivid companionship with him, in which they will learn to be like him (Jesus Christ) and live as he lives. This is the transforming friendship in which Dallas Willard cites Leslie Weatherhead: "We meet and dwell with Jesus and his Father in the discipline for the spiritual life. As our meetings place the discipline is part of the good news of new life which the messenger also has in his message. We should practice them and message others, invite them to join us there (Dallas Willard 1988, XI), as messengers, messaging the gospel: "*messenger and the Gospel*".

The disciplines are activities of mind and body purposefully undertaken, to bring our personality and total being into effective cooperation with the divine order. The messenger must carry the very nature of his message. The discipline enables us more and more to live in a power that is, strictly speaking, beyond us, deriving from the spiritual realm itself, as we yield ourselves to God, as those that are alive from the dead and our members as instruments of righteousness unto God, just as Roman 6:13 put it (Dallas Willard 1988,68). The necessity for such discipline comes from the very nature of the self in the image of God.

Missionaries As Bearer Of The Gospel

The recognition that God is the source while Christ the message and the Holy Spirit is the power, and the church is the embodiment of mission should lead to personal reflection. Gailyn Van Rheenen has asked the right question: What motive spurs participation in the mission of God? He was so certain when he did ask the second question: these motives are fundamental, secondary, or defective? Do they flow from the mind of God? Or do they flow from human desire and egos? Are they

primary or secondary to the heart of God? To start, when Christians evaluate their motives, then God works to purge defective motives and make those who are his “as white as snow” (Isaiah 5:18). It is God who weighs all motives (Prov. 16:2), desire to purify, not destroy (Gailyn Van Rheenen 1996, 37). In this process of reflection fundamental motives become more fully the driving force of the missionary’s life. Fundamental motives of mission mirror the mind of God; they reflect his attributes and will. It is the will of God for somebody to hear his word. In prioritizing motives, Christian ministers must search the heart of God and make his motives their motives. The motive of God was for people to believe the message and now call on the name of the Lord, as a consequence, they become saved by the grace of God.

The missionaries achieve this by diligently studying the Word, fasting and praying and meditating on God and his message. As they practice Christian disciplines, the creator God works in their lives to form fundamental motives and reform negative ones. Motives change as they reflect inward and upward. The fundamental motives of the mission include the compelling love of God incarnate in human life, a living acknowledgement that God is sovereign over time and an outpouring of thanksgiving to God for what he had done (Gailyn Van Rheenen 1996, 37).

The True Messengers Of The Gospel

In daily life, there are many rising to assume messenger of the gospel in numbers who have never experienced the regenerating power of the Spirit of God. They know nothing of what it means to be saved by the grace of God through personal faith in Christ. But it was our Lord Jesus Christ who solemnly say to “Nicodemus” one of the most religious, moral and sincere men of his day: “Verily, Verily, I say unto thee, except a man be born again he cannot see the kingdom of God.

A true messenger must be devoid of preaching for the sake of his livelihood. They are not to see their vocation as a mere profession or a means of taking care of their livelihood just as one takes to medicine, law, accountancy, teaching, business, army, navy or Civil Servant etc. They are to regard themselves as a carrier of holy vessels of the Lord and men of integrity. They are to avoid the saddest of being dead a preacher, preaching to dead sinners the living Word of the living God.

A true messenger must remember that Jesus intended his people’s mission in the world to be modelled on his own. “As the Father has sent

me, even so, I send you," he said in (John 20:21; 17:18). A true messenger must mediate on Philippians 2, we have seen that the self-humbling of Christ begin in his mind: " he did not count equality with God a thing to be grasped". So we are commanded to let his mind be in us and in humility of mind to "count" others better or more important than ourselves. This mind" or "perspective" of Christ is a recognition of the infinite worth of human beings and of the privilege it is to serve them. The messenger who witnesses that has the mind of Christ will have a profound respect for the people they serve and for their culture (Lausanne Committee for World Evangelization, LOP2, 1978, 15).

Qualities Of a Genuine Messenger Of God

One great quality of a genuine messenger of God which you cannot take away is that he must be regenerated. There is a possibility of people deceiving themselves to be born again. There are literally thousands of preachers who have never experienced regenerating power of the Spirit of God. They have not for one encountered the Savior of the world either having a personal relationship with Him. They are canal people who never visited Calvary in their life; they remain who they are. They know nothing of what it means to be saved by the grace of God, through personal faith in Christ. Yet Christ did say to Nicodemus except a man be born again he cannot see the kingdom of God. These unrepentant messengers who were not sent in the first place see preaching as a means of livelihood. They regarded preaching as being in the same class of medicine, law, accountancy, teaching, business, or Civil Servant etc. they could be theologically educated or ordained or take holy communion, enter the ministry or assumed the title of a reverend; all the same they are lost guilty sinner dead in trespasses and sin they are on their way to damnation. Christ likens them to be blind leaders of the blind.

Anyone who seeks to be a true messenger of God and would desire to present the word of God to others should be certain he has experienced the new birth for himself. He should be able to truly testify: behold God is my Salvation; I will trust and not be afraid: for he also is my salvation (Isaiah12:2).

One aspect of life in a true messenger of God is he loves Jesus wholeheartedly and his love for the Master is the constraining motive of his service to him. In 2Cor. 5:14-15 Paul wrote clearly: "For the love of Christ constraineth us, because we judge that if one died for all, then were all dead: and that He died for all, that they which live should not

henceforth live unto themselves but to Him which dead for them and rose again”.

Again a true messenger of God must love souls as God love. God love the soul and gave his only begotten Son. It is very possible to love to preach without loving those to whom we preach. Just as a lawyer could develop a great ability in his profession without necessarily loving his clients. A doctor too may enjoy great success without loving his patients. But a preacher can never be a true messenger of God without a deep passion for the lost souls to whom he preaches the gospel of God’s grace. The man who wants to join the army of soul winners must need a right estimate of the soul’s value. He need to estimate the value of the soul by the price Christ paid to secure its redemption, even his most precious blood.

We cannot put outside the place of diligent study of the Word of God in the life of a true messenger of God. The way to break ignorance is by studying persistently and painstakingly all the time. A friend of mine has said, “ study consists of the application of the seat of the trouser to the seat of the chair until the subject has been mastered”. He should add to the study prayer. It is well said, “he who would speak much to man for God must speak much to God for man”. A prayerless messenger is both powerless and profitless. Theology must ever be accompanied by knowledge. Much prayer equals much power; little prayer equals little power; no prayer equals no power.

To add to this; there is this popular saying cleanliness is next to godliness. A man who wants to be a messenger of God must be clean in life. He cannot be unkempt looking untidy not attractive anymore. To be modulated is the scriptural provision. He must also be physically fit and not be able to stand for one-hour preaching. To be physical is more closely linked to the spirit than we imagine. The ideal so far as preaching is concerned is to have a healthy soul in a healthy body (Alfred P.GIBBS1939, 61). There is also a place of mental alertness in a good messenger of God. The man of God must be mentally alert all the time.

Conclusion

The authentic message of the gospel must be visible in the transformed lives of both messengers, men and women. As we give out the true sincere love of God we must be involved in loving service as well, as we preach the kingdom of God; we must also be committed to its demands

of justice and peace. Although the missionaries have not given us the true sincere milk of the gospel to Africa, our primary focus still is to message all people to have the opportunity to accept Jesus Christ as Lord and Savior. Yet Jesus not only proclaimed the kingdom of God, but he also demonstrated its arrival through works of mercy and power.

We are then called today to a similar integration of words and deeds. In a spirit of humanity we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings and contexts, we also affirm that good news and good works are inseparable. The proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are destructive violence, including institutionalized violence, political corruption, all form of exploitation of people and the earth, the undermining of family, abortion on demand, the drug traffic and the abuse of human rights (Antal Balog, 77-78).

Our continuing commitment to social action is not a confusion of the kingdom of God with a Christianized society. It is rather a recognition that the biblical gospel has inescapable social implications. True messaging of the gospel should always be incarnational. It necessitates entering humans into other people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive power. This can never be done without personal sacrifice. We repent that the narrowness of our concerns and vision has often kept us from proclaiming the lordship of Jesus Christ over all of life, private and public, local and global (Manila Manifesto 1997, 236-237). We determine to obey the Lord's command to seek first the kingdom of God and his righteousness while still fixing qualified men and women of God in the list of God's work and be sure we must diligently work to avoid not repeating the mistake of the missionary.

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