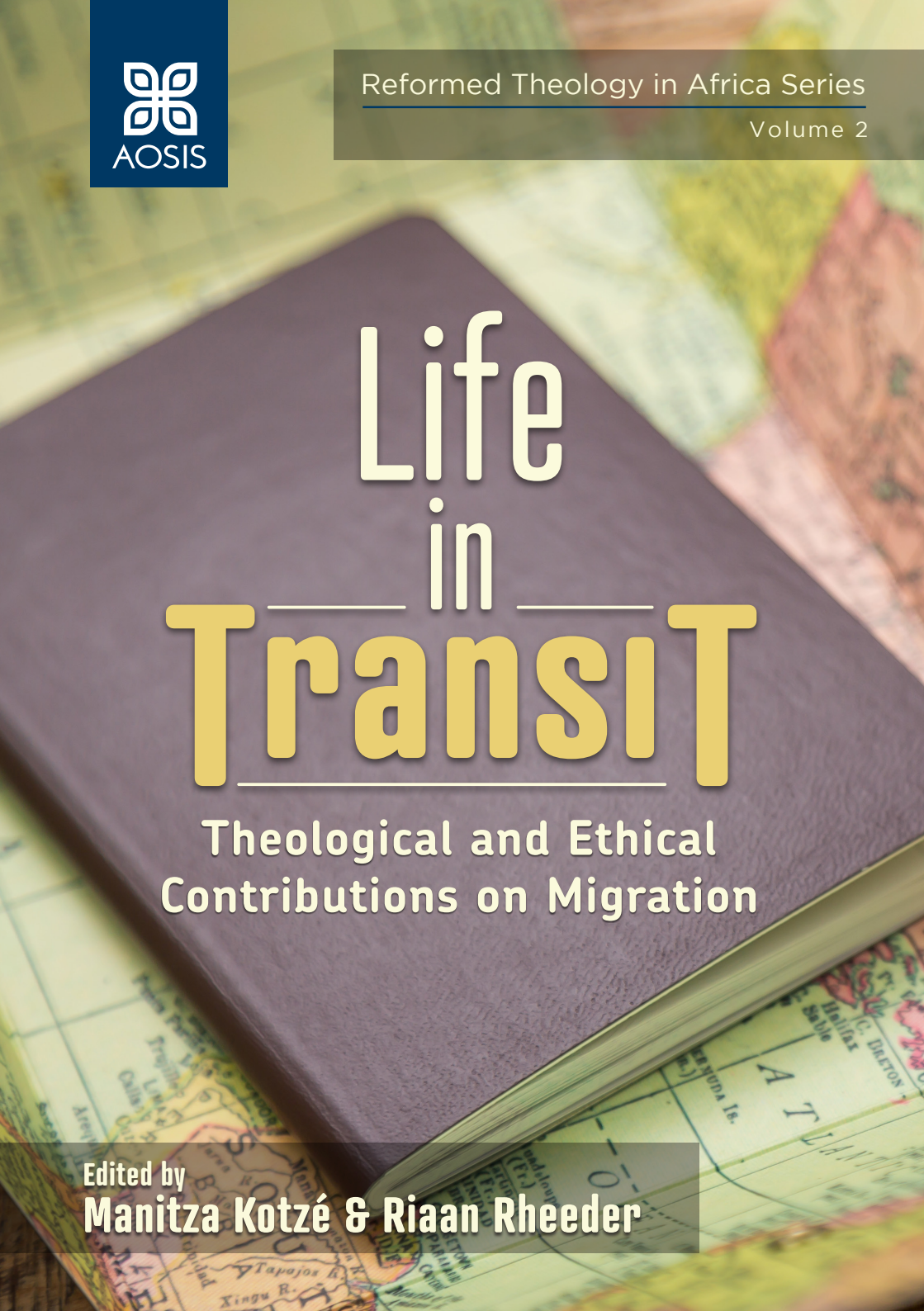
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Volume 2
Life in Transit
Theological and Ethical Contributions on Migration
Edited by
Manitza Kotzé & Riaan Rheeder

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Volume 2

Life in TransiT

Theological and Ethical Contributions on Migration

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Reformed Theology in Africa Series
Volume 2

Life in Transit

Theological and Ethical Contributions on Migration

EDITORS
Manitza Kotzé
Riaan Rheeder

AOSIS

Peer review declaration

The publisher (AOSIS) endorses the South African 'National Scholarly Book Publishers Forum Best Practice for Peer Review of Scholarly Books'. The manuscript was subjected to rigorous two-step peer review prior to publication, with the identities of the reviewers not revealed to the author(s). The reviewers were independent of the publisher and/or authors in question. The reviewers commented positively on the scholarly merits of the manuscript and recommended that the manuscript be published. Where the reviewers recommended revision and/or improvements to the manuscript, the authors responded adequately to such recommendations.

Research Justification

Migration is an issue that is under discussion worldwide and affects South Africa, United States and Germany in a distinctive way. This book reflects academically on this significant and topical subject of migration from the often neglected perspective of the fields of theology and Christian ethics. While the majority of contributions are from the South African context, there are also chapters reflecting on the topic from the two other aforementioned contexts. While numerous publications have recently appeared on the subject, reflections from theology and Christian ethics are often lacking. As such, this scholarly publication wants to add ethical value to the local and global conversations on the theme from a theological perspective. The book reflects on migration from the perspectives originated in the disciplines of biblical studies (the Hebrew Bible and the New Testament), systematic theology, ecumenical studies, Christian ethics, practical theology and missiology. It presents new and innovative inquiries primarily from a qualitative methodological viewpoint. The book unveils new themes for deliberation and provides novel interpretations and insights into existing research. The co-authors represent a variety of academic, cultural and confessional backgrounds and as such, a range of epistemological points of departure, adding to the richness and value of the contribution. The target audience of this book includes scholars, peers, researchers and professionals with an interest in migration, in particular as reflected upon from the fields of theology and Christian ethics. The chapters are based on original research, except the one authored by Professor Matthew Kaemingk with the title 'Muslim Immigration and Reformed Christology'. In this chapter the author revisits and reworks, with permission granted by the publisher, his previous research published in his book *Christian Hospitality and Muslim Immigration in an Age of Fear*. No part of the book was plagiarised from another publication or books.

Manitza Kotzé, Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

Riaan Rheeder, Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

Contents

Abbreviations, Figures and Tables Appearing in the Text and Notes

List of Abbreviations

AIDS	Acquired Immunodeficiency Syndrome
ART	Assisted Reproductive Technology
HIV	Human Immunodeficiency Virus
IPT	Identity Process Theory
IVF	In Vitro Fertilisation
LXX	Septuagint
MT	Masoretic Text
PTSD	Post-traumatic Stress Disorder
SA	South Africa
SADC	South African Development Community
UDBHR	Universal Declaration of Bioethics and Human Rights
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	United Nations High Commissioner for Refugees
UNPDDESA	United Nations Population Division Department of Economic and Social Affairs
WCRC	World Communion of Reformed Churches
WHO	World Health Organization

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Notes on Contributors

Albert J. Coetsee
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: albert.coetsee@nwu.ac.za
ORCID: https://orcid.org/0000-0002-5549-2474

Albert J. Coetsee studied theology at the North-West University (2004–2010). From 2011 to 2016 he was the minister of the Reformed Church Uitschot. During these years, he completed his PhD in the New Testament. The title of his thesis (written in Afrikaans) is, 'The speaking God in the book of Hebrews: a revelation-historical study' (2014). Since 2017 he is an Old Testament lecturer at the North-West University. His academic interests include the book of Hebrews and the book of Deuteronomy.

Christopher Magezi
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Vaal Triangle, South Africa
Email: magezichristopher@gmail.com
ORCID: https://orcid.org/0000-0001-6097-4788

Christopher Magezi completed his B.Th. Honours in 2013 at the North-West University. In 2015 he received an MA in Theology at the same university, graduating with a distinction. His MA research focused in systematic theology, particularly, the application of Christology to African contextual ministry realities. In 2016, after completing his master's research, Magezi enrolled for a PhD at the Vaal Triangle Campus of the North-West University. His PhD thesis focused on theological understandings of migration and its implications for church ministry. It employed a biblical redemptive historical approach to analyse the biblical text and its relevance to the impact of migration on the church. The study is located within a systematic theological reflection, with an intentional gospel ministry application in contemporary urban ministry and intercultural experience, as well as human coexistence

in the global ministry context, with particular focus on South Africa (SA). Since completing his master's degree, Christopher Magezi has published more than 14 peer-reviewed academic articles in academic journals that enjoy the South African Department of Higher Education (DHET) subsidy. Magezi is currently a Post-Doctoral Researcher at NWU.

J.A. (Jan) du Rand
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: jdrtheol@gmail.com
ORCID: https://orcid.org/0000-0003-4878-6615

J.A. (Jan) du Rand is a retired extraordinary professor in the Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University. He is an emeritus professor at the Department of Religion Studies at the University of Johannesburg. His research interests focus on Bible translation (New Testament), biblical and theological eschatology, theology and ethics of the Johannine writings in the New Testament and biblical hermeneutics (New Testament Greek). Du Rand holds the following degrees: BA and BA Hons (Greek) (UP), MA (Greek) (University of the Free State [UFS]), BD and Postgraduate Dipl in Theology, DD (New Testament) (UP), EMF (Essentials in Managerial Finance) (Wits). He is the author of 41 monographs and 189 scholarly articles and has guided 41 doctor degrees. Recent research projects include the theological development of Pauline eschatology; the application of biblical ethics in the South African situation; the influence of postmodern and deconstructive hermeneutics on theology. Du Rand was awarded the Andrew Murray prize for Theology four times, two on his own for *Die A-Z van Openbaring* and *Die Einde* (both in process of translation into English); the Millennial Medal for Theology from UFS as well as the Ds Pieter van Drimmelen medal for Theology from Die S.A. Akademie vir Wetenskap en Kuns.

Nico Vorster
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: nico.vorster@nwu.ac.za
ORCID: https://orcid.org/0000-0003-2989-2877

Nico Vorster is research professor in Systematic Theology and Ethics at the Faculty of Theology at the North-West University of SA (Potchefstroom Campus).

J.M. (Koos) Vorster
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: koos.vorster@nwu.ac.za
ORCID: https://orcid.org/0000-0003-4529-5343

J.M. (Koos) Vorster is a post-retirement professor in Ethics at the Faculty of Theology at the North-West University of SA (Potchefstroom Campus). His field of study is social ethics from a theological perspective. He published 11 books and 103 scholarly articles in international and national theological journals on issues relating to human dignity, human rights and political ethics. His angle of approach is the classic Reformed tradition as it was developed by theologians, Christian philosophers and political thinkers since the contributions of Calvin and his contemporaries. He is rated by the National Research Foundation of SA as an established researcher and has presented several papers at international conferences on modern social-ethical issues. He also acted as an advisor of the Human Rights Council of the United Nations in Geneva from 2000 to 2013 on behalf of the United Nations accredited International Association of Religious Freedom.

Matthew Kaemingk
Department of Christian Ethics,
Fuller Theological Seminary,
Houston, TX, United States of America,
Email: kaemingk@fuller.edu
ORCID: https://orcid.org/0000-0003-4067-6163

Matthew Kaemingk is an associate dean and an assistant professor of Christian Ethics at Fuller Theological Seminary in Houston. Matthew serves as a fellow at the Center for Public Justice and a scholar-in-residence at the De Pree Center for Christian Leadership. He is the author of *Christian Hospitality and Muslim Immigration in an Age of Fear* (Eerdmans 2018). Matthew's research and public speaking focuses on a variety of issues related to faith and public life including: religious pluralism and political ethics, marketplace ethics, Muslim–Christian relations and Reformed public theology.

Riaan Rheeder
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: riaan.rheeder@nwu.ac.za
ORCID: https://orcid.org/0000-0001-9355-7331

Riaan Rheeder is a professor in bioethics, affiliated to the Unit for Reformed Theology and the Development of the South African Society within the Faculty of Theology at the North-West University in Potchefstroom. His research interest includes the exploration and promotion of the universal bioethical principles of the Universal Declaration of Bioethics and Human Rights (by UNESCO). He held the following degrees: BA, ThB, MA and ThD in theological ethics. He participated in scholarly projects, namely Religion and Civil Society (2017), Togetherness in South Africa (on racism, 2017) and Reconceiving Reproductive Health: Theological and Christian Ethical Reflections (2019). He is also part of a project with The International Network of the UNESCO Chair in Bioethics (Haifa) involved in the promotion of bioethics and is also a C2-rated researcher.

Manitza Kotzé
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: manitza.kotze@nwu.ac.za
ORCID: https://orcid.org/0000-0002-3120-2807

Manitza Kotzé is a Senior Lecturer in Dogmatology at the Faculty of Theology at North-West University, SA where she teaches Christian Doctrine and Christian Ethics. Her research interests include the interplay between Christian doctrine and bioethics, in particular topical ethical questions raised by biotechnology. She is ordained in the Dutch Reformed Church.

Marius Nel
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: marius.nel@nwu.ac.za
ORCID: https://orcid.org/0000-0003-0304-5805

Marius Nel is a research professor and he occupies the Chair of Ecumenism: Pentecostalism and Neo-Pentecostalism at the Unit for Reformed Theology of the Faculty of Theology at the Potchefstroom campus of the North-West University in SA and he has been a pastor of the Apostolic Faith Mission of South Africa with 35 years' experience. He specialises in apocalypticism in the Old and New Testament, the history of the Pentecostal movement and the study of its doctrine.

Johannes Eurich
Institute of Diaconal Studies,
Faculty of Theology, University of Heidelberg,
Heidelberg, Germany;
Department of Practical Theology,
Faculty of Theology, Stellenbosch University,
Stellenbosch, South Africa
Email: johannes.eurich@dwi.uni-heidelberg.de
ORCID: https://orcid.org/0000-0002-4085-4778

Johannes Eurich has been a Professor of Practical Theology or Diaconal Studies and Director of the Institute of Diaconal Studies at the University of Heidelberg since 2009. From 2013 to 2015 he was Dean of the Faculty of Theology at the University of

Heidelberg, previously Professor of Ethics in Social Work at the Protestant University in Bochum. In 2011 he was appointed Extraordinary Professor of Practical Theology at Stellenbosch University in SA. In his research he works on the following topics: Theology of Helping, Diakonia in the Transformation of the Welfare State, Social Innovation and Innovation in Social Services, Economisation of Social Services, Ethics in Social Work. He is active in numerous committees, including the Social Chamber of the Protestant Church in Germany and the Scientific Advisory Board of the Institute for Public Theology and Ethics of Social Welfare in Vienna. Prof. Eurich heads the Scientific Advisory Board of the Social Science Institute of the Protestant Church in Germany as well as the International Advisory Board of the VID University Oslo in Norway.

I.W. (Naas) Ferreira
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa
Email: naas.ferreira@nwu.ac.za
ORCID: https://orcid.org/0000-0002-8297-6052

Naas Ferreira was a minister (pastor) in the Reformed Churches in South Africa for 26 years. He studied at the former Potchefstroom University for Christian Higher Education and received his BA and ThM from this university. He completed his Doctor of Ministry (Urban Missions) degree at the Westminster Theological Seminary in Philadelphia (USA). He is a senior lecturer in Missiology at the Faculty of Theology of the Northwest University since April 2014 and is the study leader for several MA and PhD students in Missiology. He has travelled Africa extensively and attended several international conferences in Africa and recently also in Turkey. He was also involved in the Christian mission in several African countries. In his research, he specifically focuses on Urban Mission and Theological Education for a post Christendom context.

Preface

Manitza Kotzé
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa

Riaan Rheeder
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa

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Introduction

Life in transit: An introduction

Manitza Kotzé
Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

Riaan Rheeder
Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

Introduction

Migration within counties and across country borders is taking place on an unprecedented scale. The growing number of refugees and people displaced by war and environmental disasters is a cause of serious global concern. With the world population swiftly on its way to exceeding 8 billion people, and displacement and natural catastrophes rising, '[m]ass migration in an era of globalization will increase as never known before' (Hertig 2014:46). Migrants account for roughly 3% of the world's

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population, with more than 60% living in the developed world (Cruz 2010:1). If all of the migrants in the world were to establish a country, it would be the sixth most heavily populated in the world (Cruz 2010:1).

'Migration' as a term is derived from the Latin *migrare*, which refers to movement, 'whether temporary or permanent, voluntary or forced, of individuals and groups of people crossing territorial boundaries' (Padilla & Phan 2013:2). As such, migration also goes hand-in-hand with other closely related topics of inquiry such as globalisation. Saskia Sassen (1996) utilises two interrelated phrases in order to discuss the parallel tendency of the same macro- and microstructures that enable and prompt migration on a global scale through agencies and institutions that provide the market with circulating migrant labour to, simultaneously, strive for the control of such migration. These two phrases are 'denationalisation of economics' and 'renationalisation of politics' (Sassen 1996:30, 63–65).

Concurrent with control mechanisms tightening, phenomena such as the denial of the rights of migrants often occur with 'nationalistic sentiments that fuel unfair trading laws or at least the dulling of consciences that turn a blind eye toward them' (Padilla & Phan 2013:3–4). In this way, freedom of movement can be lessened and the subject of migration further complicated.

Migration, Elaine Padilla and Peter C. Phan (2013:1) remark, 'is a highly complex phenomenon, with significant economic, sociopolitical, cultural, and religious repercussions for the migrants, their native countries, and the host societies'. In their volume on migration theory, Caroline B. Brettell and James F. Hollifield remark (2007:n.p.) that 'migration is a subject that cries out for an interdisciplinary approach'. Every discipline brings something to the table, they argue, whether it is theoretical or empirical. Their list of contributions includes the fields of anthropology, sociology, economics, geography, political science, history, and demographics. Theology is strikingly absent.

Increasing interest in the topic of migration within the disciplines of religious studies and theology can be seen in publications such as Padilla and Phan's (2013) *Contemporary Issues of Migration and Theology*, which discusses a number of key issues that are raised by migration within the intersecting fields of World Christianity and constructive theology, ethics, spirituality, mission, ministry, inculturation, interreligious dialogue and theological education; Cruz's (2010) *An Intercultural Theology of Migration: Pilgrims in the Wilderness*, which presents an intercultural theology of migration through focusing on the struggles of a particular group of migrants, Filipina domestic workers in Hong Kong; and Cruz's (2016) later *Toward a Theology of Migration: Social Justice and Religious Experience*, in which she reflects on Christian unity in view of both the gifts and challenges to Christian spirituality, mission and inculturation brought about by contemporary migration, as well as the necessity of reforming migration policies based on the experiences of migrants.

Other recent publications include Padilla and Phan's (2014) *Theology of Migration in the Abrahamic Religions*; Afe Adogame, Raimundo Barreto and Wanderley P. da Rosa's (2019) *Migration and Public Discourse in World Christianity*; Martha Frederiks and Dorottya Nagy's (2016) Religion, Migration, and Identity: Methodological and Theological Explorations; Safwat Marzouk's (2019) *Intercultural Church: A Biblical Vision for an Age of Migration*; and Jenny McGill's (2016) *Religious Identity and Cultural Negotiation: Toward a Theology of Christian Identity in Migration*.

This contribution draws on three locations heavily impacted by migration, namely South Africa, Germany, and the United States of America. Since 1994, South Africa has been experiencing a large influx of migrants from Sub-Saharan and Central Africa. Many of the migrants are illegal residents who live below the radar of the law and enjoy no legal rights. Germany has faced a sudden influx of 150 000 refugees from Syria as a result of the

civil war in Syria. The decision of Angela Merkel to allow refugees into Germany may have long-term effects on the demographic profile and social make-up of Germany. The refugee crisis has already impacted heavily on Germany's budget and welfare logistics. In the United States of America, immigration policies are heavily debated. The Trump administration has vowed to crack down on illegal immigration and has expressed intent to limit Muslim immigration. A troubling issue facing both Germany and the United States of America concerns the radicalisation of second and third generation immigrant communities. South Africa, conversely, had to contend with unprecedented xenophobic attacks on foreigners. In short, South Africa, Germany and the United States of America are undergoing a complex process of identity reconfiguration brought about by the mass movements of people and rapid demographic changes. The dynamics regarding identity formation have led to turbulent political, social and public contestation, as can be seen in the rise of right-wing politics in Germany, Trumpism in the United States of America and the decolonisation narrative in South Africa. While the majority of contributions to this volume are from South African scholars, perspectives of scholars from Germany and the United States of America are also included.

Migration is not only a socio-political and ethical issue, however, but also one that necessitates a theological and Christian ethical response and, simultaneously, one where theology and Christian ethics can both benefit from and contribute to the discussion in other disciplines. Marion Grau (2013:12) lists a number of questions that migration raises, such as 'questions about land, belongingness, identity and community'. These are questions that theology has grappled with in the past and is still reflecting on, and as such, questions where theologians and Christian ethicists can have a valuable influence. Migration is not a new phenomenon. Scripture contains numerous references to the relocation and migration of peoples in various narratives and literary styles. At the very beginning of the Bible, the first human

beings are exiled from the Garden, and at the very end John, exiled to Patmos, has a vision of the migration of all of humanity to the New Jerusalem. Theological engagement with biblical texts can teach us much about 'how struggling, contested cultures combine, extend and recombine their narratives toward a contested identity narrative' (Grau 2013:12).

In Genesis, Sarita Gallagher (2014:4) notes, Abraham is acknowledged as 'an immigrant and a stranger in the land'. His position as a nomadic outsider is an important aspect of the primary narrative, and he experiences the challenges that many foreigners and migrants face today, namely 'culture shock, social displacement, cultural confusion, and language barriers' (Gallagher 2014:4). In addition, the exodus narrative of migration 'informs much of Christian liberation theology' (Grau 2013:12) and is a prominent theme throughout the Old Testament. Walter Brueggemann's 1977 publication *The Land* argues that land is conceivably the most important theme found in the Old Testament. In examining the traditions of land and landlessness, he contends that land is not merely given to the people of God to meet their needs, but to take care of. Failure to do so results in removal from the land, migration into exile.

Migration is also prominent in the narratives of the New Testament. Hertig (2014:47–48) discusses Jesus' migrations as a child, first fleeing to Egypt to escape Herod and then migrating to Nazareth after Herod's death. Matthew's utilisation of the term 'withdraw', Hertig (2014:49) notes, emphasises that 'Jesus is a migrant from early childhood, who must cross borders not only to survive, but, eventually, to initiate and fulfil his mission'. In the Great Commission (Mt 28), Christians are instructed to migrate to all corners of the earth, to make disciples of all nations.

Conradie (2009:4) furthermore indicates that a theology of place is intimately related to what he terms the seven 'chapters' of the Christian story: 'creation, continuing creation and history,

human culture and sin, Gods providence, redemption in history, church and mission and eschatological fulfilment (the hope to find a final resting place). A theology of place, he continues, should also be comprehended from the position of the social power of space, 'over land, over public buildings, over housing and over the bodies of others' (Conradie 2009:4). Accordingly, speaking about a theology of place, Conradie (2009:4) maintains, is deeply connected with everyday life. Combined with the previous aspect of movement found in Scripture, this everyday life can also be expressed as 'life in transit'.

Reflecting on these deliberations also forms part of crucial debates within faith communities, which necessitates the development of life-giving theological language and creative theological and ethical alternatives that can speak to experiences of matters relating to migration within countries and across borders.

This contribution provides the fields of theology and Christian social ethics with an opportunity to bring together emerging insights on the complex nexus of problems related to population migrations. A plethora of public theological issues arise as a result of global mass movements. There are, for instance, widespread concerns on the social impact of the annihilation of family structures as a result of migrant labour, influx controls and forced removals because of war or poverty. How can theologians address the phenomena underlying the fragmentation of family networks? How can theology contribute to the formation of positive social identities in these contexts? In what way can public theology influence public discourse and encourage a universal respect for human dignity, equality and freedom? What can be done to eradicate xenophobia? By what means can religious communities influence the immigrant experience? How should we respond from a theological viewpoint to what Sassen (2016) has called emergent migrant flows, a phenomenon that includes unaccompanied minors, religious minorities and those fleeing war zones and despoiled habitats?

In '"Love Thy Sojourner (by integrating them)": Ethical perspectives from the Pentateuch' (ch. 1), Albert Coetzee examines the legal and illegal migration of people, which leads to a plethora of reactions, ranging from indifference to persecution. This impels us to seek an answer to the question: How can the intricacies of migration and the reactions it evokes be addressed? This chapter aims to contribute to the answer by focusing on the Pentateuch. The Pentateuch contains numerous references to sojourners. Among others, the Pentateuch explicitly states how the people of Israel were to treat non-Israelite sojourners: they were not to wrong or oppress them, but to love them (cf. Lev 19:34; Deut 10:19). Coetzee starts off by defining the Hebrew words for 'sojourn/sojourner'. This is followed up by tracing the occurrence and use of this concept in the Pentateuch. Next, the chapter zooms in on the various laws concerning sojourners by grouping similar laws together, discussing their content and deducing the ethical principles underlying them. Coetzee argues that the various laws concerning sojourners in the Pentateuch are not aimed at goodwill, charity and the alleviation of poverty only. Rather, these laws are aimed at integrating non-Israelites into the history and religion of Israel. In other words, the Pentateuch teaches that loving a sojourner means integrating that sojourner into the complexities of his or her new place of residence. The chapter ends by giving some suggestions on how this can be done in the modern context.

In 'Migration of God's People as an Opportunity to Learn and Understand God within Migrant Context: A Perspective from the Books of Exodus and Acts' (ch. 2), Christopher Magezi argues that the contemporary church can no longer afford to ignore the increasing number of people who are moving from one country to another. This notion is embedded in the fact that when international migrants arrive in their desired hosting nations, they are faced with various challenges that the church, as a community of God, is sanctioned to address (Mt 25:31ff.). However, at present, the church, as a body of Christ that is sanctioned by God to respond to migrants' challenges, is responding ineffectively to

the migration phenomenon because of lack of biblical theological foundational statuses of migration theology that drive respective churches' migrant ministries. As a response to the proposed theological need, this chapter is a quest for a theology of migration that would effectively drive the churches' migrant ministries. After explaining and defending a biblical redemptive historical approach as a relevant and responsible approach to understanding and developing migration theology, which provides a coherent unifying approach that results in an appropriate and constructive understanding of migration in the Bible, the chapter proceeds to examine the issue of the migration in redemptive history utilising the proposed framework, yet paying particular attention to the passages of Leviticus 19:33–37 and Acts 10:34–48. Emerging from the proposed biblical passages is the notion that the migration of God's people is an opportunity for them to learn and understand the far-reaching implications of God's plans, purposes, nature and character within migrant contexts. The chapter concludes by using the emerging notion from the proposed texts to challenge the church to find ways to respond effectively to migrants' challenges.

When migration is to be taken as a process or human movement in transit, it is characterised in this contribution by a particular historic situation, known as the historic Jewish Diaspora, Jan du Rand notes in 'What can we learn from Paul, the Jew's, migration dynamics, to accommodate the stranger amidst the Jewish Diaspora?' (ch. 3). The research question investigated in this chapter is what the apostle Paul's role was to create xenophilia instead of xenophobia. The Pharisee/apostle is mastering the migration situation through the application of *splangnizesthai* – taking care of the stranger. The social sciences have lately have provided theological research with cultural, psychological and socio-cultural insights to be fruitfully used. The crucial question remains how the Diaspora Christians, coming from Diaspora Jews and Hellenistic gentiles, were harmoniously facilitated in a Greco-Roman situation. What was Paul's role and action theologically and culturally to accommodate both cultural groups? The Bible

can be called a book of diasporas. Paul's answer lies in the diaspora dynamics he applied to bridge the cultural and religious gap between Jewish and Greco-Roman cultures. He meticulously and with a touch of adventure applied the following diasporic dynamics: emphasising the identity of Israel; honouring the authority of the Torah; taking the cultural, social and historical context into consideration; focusing functionally on the synagogues; participating in the development of communities and households; respecting the role of assimilation and accommodation; drawing theological links with the historical Jesus; making use of the Septuagint translation; building transcultural and religious relations between Jewish ethnicities and Greco-Roman identities; and proclaiming the diaspora as a reverse mission. Du Rand's conclusion is that we can meaningfully adopt from Paul's diaspora dynamics in recent migrational situations.

Nico Vorster, in 'Migration and Christian identity: Theological reflections on Christian identity reconstructions in new places and spaces' (ch. 4), uses identity to refer to the way people view themselves in relation to the physical places and social spaces within which they operate. Identity formation is an ongoing process and self-definitions can change as a person is confronted with transformative life experiences or changing environments. This chapter examines the effect that global migrations have on individual identity constructions from a theological perspective. How does living in a new place and space, belonging to a new society and being part of a community with a different set of moral ideals or religious values influence the self-definitions of immigrants? How should receiving Christian communities and Christian immigrants respond to the challenges that migration brings? The contribution consists of a diagnostic and a theological-normative section. The diagnostic section consults identity process theory as constructed by social psychologists, the looking-glass theory of sociologists and migration systems theory from migration studies to understand the complex relationship between migration, religion and identity

reconstruction. It also discusses the findings of a number of empirical studies done in various parts of the world on this topic. The theological–ethical section uses Galatians 3:26–28 and parallel passages in the Pauline corpus as a lens to understand the essential characteristics of Christian identity. It then proceeds to integrate the previously discussed social-scientific and biblical insights into a Christian–ethical framework that provides guidelines for receiving Christian communities and Christian immigrants on how to respond to migration and identity reconstruction within changing environments.

In 'Human personhood and the call to humaneness in an environment of migration: A Christian ethical perspective' (ch. 5), Koos Vorster notes that since Bonhoeffer introduced the hypothesis of a 'religionless Christianity', the concept of 'human life' has become a prominent point of academic discussion within current theological–ethical discourse in public theologies, especially regarding bio-ethics, eco-ethics and social justice. This chapter endeavours to participate in the on-going debate by taking into consideration certain related theological perspectives as found in a Reformed paradigm. The research develops biblical perspectives about the concept of human life according to various interpretations of the classic text in the light of the theology of creation, christology and pneumatology. These perspectives are subsequently applied to contextual ethical concerns relating to life matters. The central theoretical argument of this chapter is that theological perspectives on the essentials of life can offer positive and valuable contributions to ethical discourses on the subject of life issues, bio-ethics, ecological concerns and social justice. These essentials include especially the breath, beginning, uniqueness, character and intention of human life. To these can be added the hope for or in human life.

This much is clear, if people accept the call to follow Jesus amidst the debate over Muslim immigration they will be quickly flooded and overwhelmed by two realities, Matthew Kaemingk notes in 'Muslim immigration and reformed Christology' (ch. 6).

Firstly, the conflict will overwhelm them with its complexity and scale. Any one issue or question within the conflict is more than enough for a lifetime. One could dedicate one's whole life to antiracism, women's rights and antiterrorism activities and never actually solve any of the issues. Secondly, if Christians are not already overwhelmed by the scope of the crisis, they will certainly be overwhelmed by the scope of Christ's call.

Christian disciples attempting to follow Jesus amidst the debate over Muslim immigration can know that Christ does not simply walk in front of them as a distant moral ideal; he walks alongside them, as well. The moral and political paralysis one feels, the sense of being overwhelmed by the size and complexity of the crisis, is birthed from the mistaken notion that the Christian – and not Christ – must somehow solve the issue.

In 'The phenomenon of emigration of health practitioners in South Africa: A Protestant perspective on global guidance for the individual decision' (ch. 7), Riaan Rheeder indicates that the choice regarding emigration by the medical practitioner in the context of South Africa is not without implications because of the shortage of schooled health workers. The global community is convinced the individual thinking about emigration should not consider their own interests only, but also realise they have a social responsibility, especially towards vulnerable citizens. The principles of freedom and social responsibility as described by the UDBHR are supported by Protestant ethics, but – different from the UDBHR – Christian ethics point to the prioritising of the interests of the vulnerable community.

Manitza Kotzé, in 'A Christian ethical reflection on transnational assisted reproductive technology' (ch. 8), looks at the issue of the utilisation of donors in reproductive technology and, in particular, when this donation occurs across national borders. Specifically, how the excluded become part of a system that excludes them, not as beneficiaries, but through exploitation, and in particular, how this affects migrants, is the unique contribution that this chapter hopes to make. Kotzé offers a Christian ethical

response by focusing on the themes of covenant and solidarity with the vulnerable. The covenant and solidarity with the vulnerable are discussed as expressed in the work of liberation theologians Russel Botman and Gustavo Gutiérrez, as well as in the Accra Declaration.

The Pentecostal movement is historically known as pacifist and directed at the marginalised, including the displaced, Marius Nel notes in 'Violence against the displaced: An African Pentecostal response' (ch. 9). Their impact was primarily among the poor and reviled. Today, the refugee problem where victims of war flee to guest countries where they at times experience rejection and xenophobia, even from Christians, necessitates that the Pentecostal movement reconsider its pacifist sentiment and response to the displaced. Instead of remaining silent about xenophobic attacks that mark the South African political scene at the moment, it is argued that Pentecostals should employ metaphors informed by their distinctive pneumatology that will exchange in-bred fear for the stranger for *philoxenia*, the mutuality of brotherly love. Christian hospitality as the embodiment of the church as the body of Christ on earth counteracts the social stratification of the larger society by providing an alternative based on the principle of the equality and dignity of all and creating faith communities where everyone is welcome regardless of background, status, gender or race. When the church serves as the *hospitium* of God, it will communicate a sharing, welcoming, embracing and all-inclusive communality that is in the forefront of efforts to welcome, house and relocate the alienated.

Johannes Eurich, in 'Religious pluralisation and the identity of diaconia in Germany' (ch. 10), notes that the situation of religious pluralisation constitutes a challenge for the diaconia (understood as Christian social services operated by church-based organisations) to open itself in terms of interreligious dialogue and to develop corresponding concepts. What impact does this change have on the attempt to form a diaconical identity? And in what ways can this identity be presented under

the condition of religious pluralisation? In this chapter, four possible approaches are discussed in regard to their advantages and challenges. Ways for the possible implementation into practice are also thematised.

In 'Life in transit: From exiles to pilgrims – A missiological perspective on humanity's global movement', Naas Ferreira states that nearly 4000 years ago God set humanity in motion when He disturbed the man-made unity at the Tower of Babel (Gn 11). This global journey of humanity over millennia has now entered a very important and difficult final stage – the establishment of the 'global village of Babylon'. The processes at work are unstoppable, irreversible and, to be honest, unmanageable. The consequences for humanity are devastating. This chapter wants to explore the 'anticipation' of the 'next step' contained in the theme 'Life in Transit'. The purpose is to give hope to 'exiles' by encouraging them to become 'pilgrims'. This is the contribution that Theology should make within the dawning realities that urbanising humanity is facing today. The focus of this chapter is not only on the consequences of humanity's historical and global movement, but on God's purposeful and redemptive movement within human history. But, more is at stake. The missional perspective that really brings hope to take this 'next step' is the call to 'move with God'. This call is clearly directed to the Christian Church that is, since the start of humanity's global movement, supposed to be a blessing to humanity as a whole. Only 'pilgrims' who 'move with God' are really in 'transit' – on their way to a final destination.

The chapters in this volume are all original research and have not been published elsewhere. They contain a variety of contributions from a number of disciplines on this important theme. It is our hope that this volume will make a contribution to scholarly deliberations, as well as to a more profound theological and ethical reflection on the topic of migration. By offering new and innovative investigations, new themes for debate and new interpretations and insights into existing research, we hope that

a wide-ranging perspective on the theme of migration is presented. Simultaneously, we remain conscious that the experience of migration and the themes it raises are much more extensive than one volume can contain. Accordingly, we hope that this volume may play a part in the larger conversation on matters surrounding migration and life in transit, within faith communities and broader.

Chapter 1

‘Love Thy Sojourner (by integrating them)’: Ethical perspectives from the Pentateuch

Albert J. Coetsee
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa

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Introduction

Legal and illegal migration of people is a universal conundrum. Never before has the world been confronted with this as in recent

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years.[1] Inevitably, this leads to a plethora of reactions, ranging from indifference to persecution. In South Africa (SA), my motherland, migration has recently led to unprecedented xenophobic attacks (South African History Online 2015). This impels us to seek an answer to the question: how can the intricacies of migration and the reactions it evokes be addressed?

Whilst this is most difficult to answer, many theologians try to answer the question from the Bible. Fittingly, albeit unsurprisingly, the New Testament is the focus of various studies on migration.[2] A bit more unexpected (for some at least), is the vast and rapidly growing amount of studies on migration from the Old Testament. The first Testament has numerous references to 'sojourners', and as such is a goldmine when it comes to the question of migration. Most of these references are found in the Pentateuch, which, among others, explicitly state how the people of Israel were to treat sojourners. Although the laws concerning sojourners touch on various topics, the golden thread found throughout is that Israel was not to wrong or oppress the sojourner, but to love him or her (e.g. Lv 19:34; Dt 10:19).

In light of this fact, this article aims to contribute to the answer of how the intricacies of migration and the reactions it evokes can be addressed by focusing on the Pentateuch. The article starts off by defining the Hebrew words for 'sojourn' or 'sojourner'. This is followed up by tracing the occurrence and use of this concept in the Pentateuch. Next, the study zooms in on the various laws concerning sojourners by grouping similar laws together, discussing their content and deducing the ethical principles underlying them.

1. According to the United Nations (UN) (n.d.), 'more people than ever before live in a country other than the one in which they were born'. The International Organization for Migration in their Word Migration Report 2018 (2017:2) indicates that in 2015 'there were an estimated 244 million migrants globally'. The Migration Policy Institute (2017:n.p.) recons that as of 2017, 'the number of migrants worldwide stood at almost 258 million'.

2. For recent scholarly publications, see among others Senior (2008), Dunning (2009), Prill (2009), Aymer (2015) and Stenschke (2016).

The aim of this study is to give an overview of what the laws of the Pentateuch as a whole say about sojourners. For this reason, the Pentateuch is treated as a unit, and the text investigated is the final form we have today. Consequently, the aim of this study is not to distinguish between the various possible layers or sources of the Pentateuch, and the possibility that the concept 'sojourn' or 'sojourner' has different nuances in the different layers.[3] Whilst it is indeed possible that the various Pentateuchal laws concerning sojourners developed as the situation changed and new legislation became necessary,[4] all reconstructions remain hypothetical. In any case, if there are developments or redactions in the text of the Pentateuch, the later redactions would not contradict the previous tradition or laws, but 'translate' it 'for a new context', ensuring that 'a common religious and ethical thread runs through the various redactions' (Glanville 2018a:31).

This article argues that the various laws concerning sojourners in the Pentateuch are not aimed at goodwill, charity and the alleviation of poverty only. Rather, these laws are aimed at integrating non-Israelites into the history and religion of Israel. In other words, the Pentateuch teaches that loving a sojourner means integrating that sojourner into the complexities of his or her new place of residence. The article ends by giving some suggestions on how this can be done in the modern context.

3. For very informative studies in this regard, see Achenbach (2011:29–51), Albertz (2011: 53–70), Nihan (2011:111–134), and Ebach (2014). For a similar type of study that focuses on Deuteronomy, see Glanville (2018a).

4. Van Houten (1991), for example, concludes that the law codes of the Hebrew Bible 'envision increasing inclusivism for the *gēr* over time' (Glanville 2018a:7). Achenbach (2011:29) too argues that the term 'sojourner' (גֵּר) developed over time, as can be seen in the fact that while Israel is initially commanded to protect the sojourner, they later enjoyed both protection and participation, and finally religious integration. Similarly, Albertz (2011:53) argues that 'sojourners' (גֵּרִים) are initially objects of social protection and charity, later 'subjects of ritual and religious obligations valid for all Israelites' and later still 'they seem to have been virtually integrated in the Israelite religious community'. Glanville (2018a:2), who studies the 'sojourner' (גֵּר) in Deuteronomy, argues along the same line; he sees a historical development from the sojourner as vulnerable and in need of protection to the sojourner for whom displacement is the dominant social concern.

The definition of the Hebrew word for ‘sojourn’ or ‘sojourner’

The Old Testament primarily uses two word groups to refer to the concept of ‘sojourner’ or ‘sojourning’, namely גֵּר/גּוּר and תּוֹשָׁב.

The root גור is found 176 times in the Masoretic Text: 84 times as the verb גּוּר,[5] and 92 times as the noun גֵּר (Martin-Achard 1:308; Konkel 1:837; Kellermann 2:442).[6] The root is primarily used to refer to the act of or person dwelling for a definite or indefinite time outside the borders of his or her own community of origin (cf. Brown, Driver & Briggs 1977:157). The verb is mainly translated as ‘to sojourn’, and the noun as ‘sojourner’.

The גֵּר in the Old Testament is usually someone who left his or her homeland and blood relatives for a specific reason, mostly economic or political (like famine or warfare), seeking livelihood or protection in another community (Martin-Achard 1:308).[7] The גֵּר is generally poor, and in need of protection similar to the orphan or widow.[8] By not being part of the original community, he or she has no inherited rights, lacking the protection and privileges of the native (Kellermann 2:443). Consequently, they were ‘dependent upon the host population for charitable aid’ (Carroll 2013:447). Glanville (2018b) summarises their position succinctly:

5. Of these 81 are in in the qal, while a hithpolel form appears three times.

6. All these sources indicate that the count excludes two other usages of the root גור, namely ‘to attack, strive’ and ‘to be afraid’. For the possibility that these roots may have an original connection, see Kellermann (2:440).

7. Achenbach (2011:30) gives a useful synopsis when he states that ‘[t]he reasons to look for protection among foreign people can be the threat of hunger and starvation (cf. Gn 26:3; 47:4; 1 Ki 17:20; 2 Ki 8:1; Rt 1:1), war (2 Sm 4:3; Is 16:4), blood guilt (Ex 2:22) or the loss of the traditional home (Jdg 17:7ff.; 19:1, 16) and family or legal conflicts’.

8. Various scholars refer to sojourners, widows, orphans and the poor as *personae miserae*.

> The strangers are in social limbo: on the one hand, they are free and not enslaved; yet, on the other hand, they are without land and meaningful connection. The strangers may be easily oppressed, as they have no family members to come to their defence. (p. 602)

However, in hierarchical terms, the sojourner in the Old Testament was viewed and treated as more than a foreigner (נָכְרִי or זָר).[9] Unlike the foreigner, who is usually perceived as dangerous and hostile (Konkel 3:109), the sojourner has settled in a new community for some time, and consequently enjoyed special status and a number of conceded rights (cf. Martin-Achard 1:308; Konkel 1:837). This status and privileges were based on the deep-rooted hospitality of the Ancient Near East (Kellermann 2:443; Stigers 1:155). In light of these conceded rights, some scholars opt for the translation of גֵּר as 'protected citizen' (e.g. Kellermann 2:444).

More recently, a vast number of scholars have opted for the translation 'resident alien' (Achenbach 2011:29; Albertz 2011:53; Meek 1930:174; Nihan 2011:111; Van Houten 1991:16; Wöhrle 2011:82). Other translations include 'immigrant' (Awabdy 2012:4; cf. Meek 1930:172), 'dependent stranger' (Glanville 2018a:5) or 'vulnerable person from outside the core family' (Glanville 2018b:603). Keeping these very informative studies in mind, the current article opts to stick to the translation 'sojourner', because it is the traditional translation found in various Bible translations, and used in the vernacular.

In an effort to give a more nuanced view of the profile of the sojourner in the Pentateuchal laws, a number of studies have tried to determine the sojourner's provenance. The most

9. Broadly speaking, the נָכְרִי was viewed as a 'pure foreigner' (Pitkänen 2017:141); someone not 'part of the religious community' (Achenbach 2011:43); someone 'who does not integrate into Israelite society' (Carroll 2013:447) or assimilate 'into the community' (Glanville 2018a:13). Linking on to this, the זָר were 'not willingly integrated as *gerîm* into the social-religious community of Israel' (Achenbach 2011:45); they were 'considered as impure, uncircumcised, or just unwarranted' (Achenbach 2011:45). For a schematic presentation of the semantic overlap between the concepts זָר, תּוֹשָׁב, גֵּר, and נָכְרִי, see Block (1988:563).

common arguments are the following (as summarised by Glanville 2018a:11–14):

- The sojourner is a refugee from the Northern Kingdom who fled into Judah following the conquest or destruction of Samaria by the Assyrians (Kellermann 2:445).
- The sojourner is a foreigner from a non-Israelite and non-Judahite kingdom residing within Israelite territory (Awabdy 2012:281; Ebach 2014:41; Van Houten 1991:108; cf. Albertz 2011:55).
- The sojourner is a displaced Judahite in the late 7th century because of invasion or indebtedness (Bultmann 1992:55; Na'aman 2008:277).

Of these suggestions, the argument that the sojourner is a 'foreigner from a kingdom other than either Judah or the Northern Kingdom' is the position of most scholars (Glanville 2018a:11).[10] This is also the opinion of the current study.

The second Hebrew word used to refer to 'sojourner' in the Old Testament, is תּוֹשָׁב. Found 14 times in the Masoretic Text, it has close parallels with the noun גֵּר. Kellermann (2:448), for example, says that it is not easy to determine the distinction between the two terms, whilst Martin-Achard (1:308) indicates that תּוֹשָׁב often parallels גֵּר. A preliminary investigation indicates that 11 of the 14 occurrences of תּוֹשָׁב are found in combination with גֵּר/גּוּר,[11] which supports the conclusions of these scholars.

However, the terms גֵּר and תּוֹשָׁב 'are not simply equivalent' (Nihan 2011:118). Nihan (2011:118) argues that 'it seems that the term תושב refers to a foreigner living as the *client* of an Israelite household'

10. Glanville (2018a:267) himself argues '[a]gainst a growing consensus in the most recent scholarship that the *gēr* is a foreigner'. He argues that 'the term *gēr* in Deuteronomy simply designates a vulnerable person who is from outside of the core family' (Glanville 2018a:267). However, he continues, '[m]any of those designated *gēr* were internally displaced Judahites, some were non-Judahites/non-Israelites, and some may have been northerners who had fled Assyrian invasion' (Glanville 2018a:267).

11. Genesis 23:4; Leviticus 25:6,23,35,40,45,47[2]; Numbers 35:15; 1 Chronicles 29:15; Psalms 39:12. The three exceptions are Exodus 12:45, Leviticus 22:10 and 1 Kings 17:1.

(emphasis mine), because in various passages 'the תושב is always associated with the שכיר, or "hired worker"' [12] (Nihan 2011:118). Consequently, the תּוֹשָׁב was viewed as 'somewhere between' the sojourner (גֵּר) and the foreigner (נָכְרִי) (Pitkänen 2017:141).

Because of the semantic parallels between these two terms, the usage and occurrence of the noun תּוֹשָׁב will be investigated together with גֵּר/גּוּר in the rest of this study. For differentiation in this study, תּוֹשָׁב will be translated as 'client-sojourner', and גֵּר as 'sojourner'.

Whilst there are a number of unique usages of the concept 'sojourn' or 'sojourner' in the Old Testament (e.g. Jr 14:8),[13] the definition above fits the majority of references. The sojourner is an outsider who is granted some conceded rights of the insider. In the Old Testament the conceded rights that sojourners enjoyed are found in the Pentateuch, to which this study now turns.

The occurrence and use of the concept 'sojourn' or 'sojourner' in the Pentateuch

Of the 176 occurrences of the root גור in the Old Testament, a staggering 101 (±57%) are found in the Pentateuch. More precisely, of the 84 occurrences of the verb גּוּר in the Old Testament, 33 are found in the Pentateuch (±39%), whilst 68 of the 92 occurrences of the noun גֵּר are found in the Pentateuch (±74%).[14] From these

12. Milgrom (2001:2221) argues that the word תּוֹשָׁב 'is never attested independently, but only in tandem with either' גֵּר or שָׂכִיר. His observation is correct, with the exception of 1 Kings 17:1 (which in its turn seems to be an exception, since תּוֹשָׁב seems to refer to a locality).

13. In Jeremiah 14:8, Yahweh is figuratively referred to as a sojourner. The people complain that he is like a sojourner or traveller who does not care for the land he temporarily visits. Since God is referred to with male pronouns in Scripture, the current study does the same.

14. For a study on the relationship between the noun גֵּר and the verb גּוּר, see Kidd (1999). Glanville (2018b:602) summarises Kidd's findings by stating that 'the verb tends to be used in narrative texts and to refer to "specific events in the lives of concrete characters," while the noun *gēr* tends to be used in legal texts'.

statistics, the Pentateuch's preference for the noun is clear. However, when comparing the occurrence of the verb 'to sojourn' in the other corpora of the Old Testament, the Pentateuch still outweighs them all.[15]

The occurrences of the root גור in the Pentateuch can be seen in Table 1.1.[16]

From this table it is clear that the noun גֵּר 'is used almost exclusively in legal texts' (Glanville 2018a:6) and found frequently in the book of Deuteronomy.

An investigation of the noun תּוֹשָׁב indicates that 11 of its 14 (±79%) occurrences are found in the Pentateuch, as can be seen in Table 1.2.

Of these 11 occurrences, seven are found in Leviticus 25, whilst none are found in Deuteronomy. Moreover, as indicated in the previous section, of the 11 references to תּוֹשָׁב in the Pentateuch, nine are found in combination (and close parallel) with גֵּר.

TABLE 1.1: Occurrences of the root גור in the Pentateuch.

Book	גור	33x	גֵּר	68x	Total
Genesis	12:10; 19:9; 20:1; 21:23,34; 26:3; 32:5 (MT); 35:27; 47:4	9x	15:13; 23:4	2x	11x
Exodus	3:22; 6:4; 12:48,49	4x	2:22; 12:19,48,49; 18:3; 20:10; 22:20[2] (MT); 23:9[3],12	12x	16x
Leviticus	16:29; 17:8,10,12,13; 18:26; 19:33,34; 20:2; 25:6,45	11x	16:29; 17:8,10,12,13,15; 18:26; 19:10,33,34[2]; 20:2; 22:18; 23:22; 24:16,22; 25:23,35,47[3]	21x	32x
Numbers	9:14; 15:14,15,16,26,29; 19:10	7x	9:14[2]; 15:14,15[2],16,26,29, 30; 19:10; 35:15	11x	18x
Deuteronomy	18:6; 26:5	2x	1:16; 5:14; 10:18,19[2]; 14:21,29; 16:11,14; 23:8 (MT); 24:14,17,19,20,21; 26:11,12,13; 27:19; 28:43; 29:10; 31:12	22x	24x

Note: Superscript numbers indicate the number of occurrences in a verse, where the number of occurrences is greater than 1.
MT, Masoretic Text.

15. The verb is frequently found in the Prophetic Literature (26x), specifically Isaiah (8x), Jeremiah (14x), Ezekiel (3x) and Hosea (1x).

16. This table was compiled with the help of the excellent Hebrew Old Testament concordance of Lisowsky (1958:319, 331–332).

TABLE 1.2: Occurrences of the noun תּוֹשָׁב in the Pentateuch.

Book	תּוֹשָׁב	11x
Genesis	23:4	1x
Exodus	12:45	1x
Leviticus	22:10; 25:6,23,35,40,45,47[2]	8x
Numbers	35:15	1x
Deuteronomy	–	–

Note: Superscript numbers indicate the number of occurrences in a verse, where the number of occurrences is greater than 1.

TABLE 1.3: The referent of the concept 'sojourn' or 'sojourner' in the Pentateuch.

Groups	Frequency	Location
The patriarchs	14x	Genesis 12:10; 15:13; 19:9; 20:1; 21:23,34; 23:4[2]; 26:3; 32:5 (MT); 35:27; 47:4; Exodus 6:4; Deuteronomy 26:5
Non-Israelite people	93x	Exodus 3:22; 12:19,45,48[2],49[2]; 20:10; 22:20[2] (MT); 23:9[3], 12; Leviticus 16:29[2]; 17:8[2],10[2],12[2],13[2],15; 18:26[2]; 19:10, 33[2], 34[3]; 20:2[2]; 22:10,18; 23:22; 24:16,22; 25:6[2], 35[2],40,45[2],47[5]; Numbers 9:14[3]; 15:14[2],15[3],16[2],26[2],29[2],30; 19:10[2]; 35:15[2]; Deuteronomy 1:16; 5:14; 10:18,19[2]; 14:21,29; 16:11,14; 23:8 (MT); 24:14,17,19,20,21; 26:11,12,13; 27:19; 28:43; 29:10; 31:12
Other	5x	Exodus 2:22; 18:3; Leviticus 25:23[2]; Deuteronomy 18:6[17]

Note: Superscript numbers indicate the number of occurrences in a verse, where the number of occurrences is greater than 1.
MT, Masoretic Text.

Viewing גֵּר/גּוּר and תּוֹשָׁב together, the 112 references to the concept 'sojourn' or 'sojourning' in the Pentateuch are predominantly found in relation to two groups of people: it either refers to the patriarchs, their family members and offsprings living in a country not their own, or it refers to the non-Israelite people who lived with Israel prior to and since the exodus, envisioned to live with them in the Promised Land. This can be seen in Table 1.3.

17. These exceptions include the following: (1) Moses' son is called Gershom (גֵּרְשֹׁם), a word-play on the noun 'sojourner' (גֵּר), since Moses (Ex 18:3) and Zipporah (Ex 2:22) were sojourners in a foreign land. (2) In a passage that elaborates on the redemption of property, the people of Israel are referred to as 'sojourners' and 'client-sojourners' with the Lord (Lv 25:23), reminding them that they are tenants of a land that ultimately belongs to God (cf. Wenham 1979:320; Rooker 2000:306). (3) Deuteronomy 18, which contains laws concerning the provision for priests and Levites, refers to Levites as 'sojourning' in a place (Dt 18:6), presumably since they received no property with the allotment of Canaan (cf. Lundbom 2013:546, who refers to their 'client status' which 'makes them *de facto* "sojourners"').

Not surprisingly, the first category is found mainly in Genesis.[18] The patriarchs and their families are said to have sojourned in various places not (yet) their own, mostly Egypt and the different parts of Canaan. Linking on to this are the five occurrences of מָגוֹר, a noun which, when it comes to the Pentateuch, is only found in Genesis (17:8; 28:4; 36:7; 37:1; 47:9). Derived from the root גור, מָגוֹר refers to a 'sojourning place', namely a place of residence that is not a native home (Konkel 1:837). With the exception of Genesis 47:9,[19] these references in Genesis describe the land that the patriarchs were promised.

It is the second category that is striking. Of all the references to the concept 'sojourn' or 'sojourner' in the Pentateuch, a staggering 93 of the 112 references (±83%) refer to non-Israelite people living with Israel.[20] Even more striking, the majority of these references — 89 of the 93 to be exact (±96%) — are found in the laws of the Pentateuch. This means that with the exception of a few references (Ex 3:22; Dt 28:43; 29:10; 31:12),[21] when it comes to non-Israelite sojourners living with Israel the Pentateuch does but one thing: it stipulates how the Israelites were to treat sojourners, describes the conceded rights they were to enjoy and explains how Yahweh viewed them. It is to these laws that this study turns to next.

18. For a study on references to sojourning in Genesis, see Kennedy (2011).

19. The plural form of the noun מָגוֹר in Genesis 47:9 refers to (Jacob's) 'life-time' or 'life-span'.

20. Technically speaking, some of these references refer to Israel as sojourners in Egypt in order to motivate the required conduct toward sojourners (e.g. Ex 22:20; 23:9; Lv 19:34; Dt 10:19; 23:8 [MT]). However, since the primary objective is prompting Israel to the correct behaviour towards sojourners, the classification above can remain.

21. These references do not contain laws or stipulations regarding sojourners. Rather, they are part of the narrative of the books of Exodus and Deuteronomy: (1) Prior to the exodus, each woman was to ask a[n Egyptian] woman sojourning with her for silver and gold (Ex 3:22). (2) In Deuteronomy 28's elaboration on the curses that would befall Israel if they break the covenant, they are warned that the social order will be overturned: the sojourner among them will rise higher and higher while they will become lower and lower (Dt 28:43). (3) The concluding chapters of Deuteronomy make reference to the sojourner being present at the covenant renewal ceremony (Dt 29:10) and the reading of the law in Moab (Dt 31:12).

Laws concerning sojourners in the Pentateuch

Having determined where specific laws concerning sojourners are found in the Pentateuch, this section of the article zooms in on what the Pentateuch stipulates concerning sojourners. The 89 references to the concept 'sojourn' or 'sojourner' in the laws of the Pentateuch are grouped together in clusters of laws that touch on the same subject.[22] At each of these clusters of laws the content of the specific laws are discussed, and the ethical principles underlying them are deduced. Seven such clusters are identified.

Laws concerning festivals and Sabbaths

Eighteen references are found for the concept 'sojourn' or 'sojourner' in the laws of the Pentateuch that touch on festivals and Sabbaths. These include the following:

- **The Feast of Unleavened Bread:** In remembrance of the hasty flight from Egypt, no unleavened bread was to be found in the house of the native citizen (אֶזְרָח) and the sojourner during the Feast of Unleavened Bread (Ex 12:19).
- **The Passover:** To commemorate Yahweh 'passing over' Israel in his judgment with the 10th plague in Egypt, a sojourner was allowed to keep the Passover, provided that he is circumcised (Ex 12:48 [2x]).[23] Moreover, the text emphasises that when it comes to the Passover, there shall be but one law for the native citizen and the sojourner (Ex 12:49 [2x]). This is reiterated in Numbers 9:14 (3x), as well as the possibility for the sojourner to participate in the Passover according to its statutes and rules.

22. This *modus operandi* is also followed by Glanville (2018a:43). He motivates this by arguing that '[l]aws within groups operate in harmony with one another' (Glanville 2018a:43).

23. Enns (2000:251) correctly indicates that these 'regulations concerning foreigners seem to reflect the fact that non-Israelites left Egypt along with the Israelites'.

- **The Day of Atonement:** Just like the native, the sojourner was to express penitence (הָנָּע; cf. Wegner 3:450) and to cease from work on the Day of Atonement (Lv 16:29 [2x]).
- **Feast of Weeks:** During the Feast of Weeks, everyone associated with Israel — including the sojourner — was to rejoice before Yahweh their God for his blessings in the form of the harvest, remembering their deliverance from Egypt (Dt 16:11).
- **Feast of the Booths:** Linking on to the Feast of Weeks, all of Israel — including the sojourner — was to rejoice after the harvest has been gathered during the Feast of Booths (Dt 16:14).[24]
- **The Sabbath:** Both the fourth commandment of the Decalogue (Ex 20:10; Dt 5:14) and Covenant Code's laws on Sabbaths and Festivals (Ex 23:12) stipulates that like the Israelite, his servants and animals, the sojourner was to do no work on the Sabbath, in order to remember God's creative and redemptive acts.
- **The Sabbath Year:** The yield of the land during the Sabbath Year in the envisioned Promised Land was earmarked for the Israelite, his slaves, hired workers, animals *and* the sojourner living with him (Lv 25:6 [2x]).

Overall, these laws state that the sojourner was to participate in the various festivals on Israel's calendar. The solidarity between Israel and its sojourners is emphasised. Glanville (2018a:267) concludes that '[t]hrough pilgrimage feasting' the sojourner 'is knit into the household and the clan grouping as kindred'.

The key to these laws is the covenant. The sojourner initiated into the covenant by means of circumcision, and upholding the covenant by keeping to its various stipulations and obligations,

24. When it comes to the participation of the sojourner in the Feast of Booths, some argue that Deuteronomy 16:14 allows it while Leviticus 23:42 prohibits it. Kellermann (2:446), for example, concludes that the sojourner is excluded from this feast since Leviticus 23:43 explicitly states that 'all native Israelites' (כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל) are to dwell in booths. In my view, Kellermann makes too much of an *argumentum e silentio*. Leviticus does not explicitly prohibit the sojourner from participating in this Feast, but emphasises the Israelites' obligation to dwell in booths. A similar *argumentum e silentio* is made by Albertz (2011:61) when he states that sojourners are not included in the Sabbath passages of the Holiness Code, and draws certain conclusions from this.

was allowed and consequently obligated to take part in them. By becoming part of the covenant, the sojourner is viewed and treated 'as a native of the land' (Ex 12:48). Circumcision was the 'external demonstration of acceptance into the covenant community' (Stuart 2006:307), or, as Wöhrle (2011:82) puts it, it 'legitimizes the participation of alien persons dwelling in the land in the relationship to the God of Israel' (Wöhrle 2011:82). Consequently, 'resident aliens, who became circumcised, would be acknowledged as an equal part of the cultic community' (Albertz 2011:64).

There is, however, one exception when it comes to the Pentateuch's laws on sojourners and festivals. Exodus 12:45 prohibits of the hired worker (שָׂכִיר) and client-sojourner (תּוֹשָׁב) from eating the Passover meal. This strikes one as strange, as the same passage says that the sojourner (גֵּר) may eat of it, provided that he is circumcised (Ex 12:48). Two possible conclusions can be drawn as follows:

- Most likely Exodus 12 distinguishes between the sojourner who lives permanently in the land, and the client-sojourner who does not (Wöhrle 2011:81). Because the client-sojourner's attachment to Israel is non-permanent (he or she could come and go), he or she was not allowed to partake in the Passover meal. The Passover was not meant for those simply visiting or passing through (cf. Durham 1987:173; Milgrom 2001:2221; Stuart 2006:308).
- Less likely the 'client-sojourner' (תּוֹשָׁב) in Exodus 12:45 refers to an uncircumcised client-sojourner (Kellermann 2:446). This would fit the prescription of Exodus 12:48, the overall prohibitions and permissions of 12:43–49 and the positive breath in which sojourners and client-sojourners are referred to in other contexts.

Although the participation of sojourners in the Feast of First Fruits (Lv 23:9–14) and the Feast of Trumpets (Lv 23:23–24) are not explicitly stated, not too much of an *argumentum e silentio* should be made. Rather, in light of the above, it is much more

likely that the sojourner incorporated into the covenant was allowed and obliged to participate in all the festivals of Israel.

Laws concerning sacrifices

The concept 'sojourn' is referred to 17 times in the sacrificial laws of the Pentateuch. These laws can be grouped together using the following descriptors:

- **Permission:** A sojourner who sojourns with Israel, and who, like the native Israelite, wished to bring a voluntary sacrifice to the Lord,[25] was commanded to do so (Nm 15:14 [2x]).
- **Place:** Both the Israelite and sojourner were to offer their burnt offerings and sacrifices at the entrance of the tent of meeting (Lv 17:8 [2x]). Disregard of this stipulation resulted in being cut off from the people.
- **Condition of sacrifice:** For a burnt offering, an Israelite or sojourner was to present a male animal without blemish (Lv 22:18).
- **Result:** Forgiveness for unintentional sins was acquired for Israelites and sojourners through the sacrifice prescribed for the transgression (Nm 15:26 [2x]).
- **Warning:** Unlike unintentional sin, someone who sins intentionally[26] were to be cut off from the people, whether he or she was a native or a sojourner (Nm 15:30).
- **One law:** A number of statements in the sacrificial laws stipulate that there were but one statute, one law and one rule for the native Israelite and sojourner (Nm 15:15 [3x], 16 [2x]). This includes laws concerning unintentional sins (Nm 15:29 [2x]), as well as the laws surrounding the red heifer ritual (Nm 19:10 [2x]).

From the above it is clear that Numbers has pride of place when it comes to sacrificial laws and sojourners (with 12 of the 17

25. Specific reference is made to an offering made by fire (אִשֶּׁה).

26. Literally, reference is made to someone doing something 'with high hand' (בְּיָד רָמָה), a metaphor for deliberate or wilful disobedience to God's commands.

references, ±71%). These sacrificial laws once more underline the solidarity between Israel and its sojourners. When it comes to the sacrificial laws, Israel and the sojourner was 'alike before the Lord' (Nm 15:15).

Strangely enough, the heart of Pentateuchal sacrificial laws, namely Leviticus 1–7, make no reference to sojourners partaking in sacrifices. In fact, it makes no reference to the concept 'sojourn' at all. However, this can be accounted for in different ways:

- **The dating of Leviticus 1–7:** Kellermann (2:447) indicates that it could be that the laws contained in these chapters come from an early period in Israel's history when the sojourner 'was not allowed to participate in the cult'.[27]
- **The aim and focus of Leviticus 1–7:** I would argue that the aim and focus of these chapters account for the apparent lack of references to sojourners. Leviticus 1–7 elaborates on the different types of sacrifices that Israel was to bring. The weight of these laws falls on the different sacrifices and how they were to be performed (with the aid of the priests), not who were allowed to partake in them. Consequently, these laws do not contradict sacrificial laws found later in the book of Leviticus that do refer to and include sojourners.

Laws concerning food

Nine references to sojourners are found among the various dietary laws of the Pentateuch. Seven of these are found in the laws of Leviticus 17:10–16 against eating blood. Just like the native Israelite, the sojourner was prohibited to eat blood (Lv 17:10 [2x], 12 [2x]).[28]

27. Kellermann (2:447) himself argues that in the late Priestly strata of the Pentateuch the sojourner is 'the fully integrated proselyte', and that the laws in this strata are 'also applicable to the *gēr*, even if he is not explicitly named'. He, however, does not seem to view Leviticus 1–7 as part of the late Priestly strata.

28. Strictly speaking, this prohibition could be classified as a sacrificial law, since, according to Leviticus 17:11, the blood was meant for atonement. However, since Leviticus 17:15 continues

The punishment for eating blood was excommunication. The proper disposal of an animal's blood by a native or sojourner was to pour it out and to cover it with earth (Lv 17:13 [2x]). If a native Israelite or sojourner happened to eat an animal that died a natural death or that was killed by other animals, they were considered unclean, and had to undergo the prescribed cleansing rites (Lv 17:15). Accordingly, just like previous Pentateuchal laws discussed above, these laws state that the same statutes apply for the native and sojourner. Unity is on the foreground.

At first glance, however, there seems to be two exceptions. The first is Leviticus 22:10, which prohibits the stranger (זוּר; probably referring to 'layman' or 'lay person'), client-sojourner (תּוֹשָׁב) or hired worker (שָׂכִיר) from eating of the holy food of the priests. This, however, is no strange exclusion of client-sojourners. According to Israelite law, the food of the priests were reserved for the priests and their households (including those incorporated into his family, like purchased slaves and slaves born in his house). 'No one outside the priest's family' — including the native Israelite — was allowed to 'eat of the food offerings dedicated to the priests' (Rooker 2000:277; cf. Achenbach 2011:46). This included the client-sojourner who stayed with the priest for a brief time (Hartley 1992:356). 'Simply to live with the priest or to work for him' is 'insufficient' for access to his holy food (Wenham 1979:294).[29]

Deuteronomy 14:21 makes a stronger case of being an exception. The verse prohibits the native Israelite from eating anything that died a natural death. He or she was, however, allowed to give it to a sojourner or to sell it to a foreigner (נָכְרִי).[30] This seems

to describe the prohibition of eating animals that died of certain causes, it seems best to classify the whole as laws concerning food.

29. Milgrom (2000:1862) argues that the 'hired worker' is excluded from the holy food of the priests since 'his wages' would 'suffice to buy an adequate supply of nonconsecrated food for their alimentary need' (cf. Milgrom 2001:2222).

30. Deuteronomy 14:21 makes a socio-economical distinction between foreigners and sojourners (Christensen 2001:293). Foreigners were usually 'economically better off than

to contradict Leviticus 17:15, which states that both a native and sojourner who happens to eat something that died by itself was considered unclean until evening, implying that neither were to eat of it (cf. Lv 7:24).

Consequently, it seems that Deuteronomy, unlike Leviticus, does not require the sojourner to avoid cultic impurity. The reason for this may be traced to two interrelated themes found in the book of Deuteronomy: the ideal vision of Israel, and the special status of Israel (cf. McConville 2002:250–251). In Deuteronomy, Israel is viewed as the 'holy people' of God, and Israel alone (cf. Block 2012:350). Because sojourners and foreigners are not part of the holy people, 'they are not subject to the requirements of holiness that are incumbent upon Israelites' (Tigay 1996:140). It seems like 'the Deuteronomic legislators did not regard the *gērīm* as members of Israel' (Albertz 2011:55).

This reference would then underline the uniqueness of Israel. Although various laws that apply to Israel also apply to sojourners, and although various privileges given to Israel were also available to sojourners, Israel remained the people of God.[31]

It is important to note that the motivation that the Israelites were not to eat anything that died a natural death was not hygienic, but cultic. The problem was that the animal was not killed in the proper cultic fashion with the blood drained out. This is why the animal could be given to a sojourner or sold to a foreigner, which would have been impossible had the meat gone bad (Craigie 1976:232; cf. Merrill 1994:238).

sojourners and could support themselves' (Lundbom 2013:476). Consequently, the carcass could be sold to them. Sojourners, on the other hand, were often poor and dependent on the charity of others (cf. Tigay 1996:140), and thus the prescription that the meat could be given to them.

31. Lundbom (2013:476) makes the very interesting reference to 11QT 48:6, which omits the phrase 'to the sojourner who is within your gates you may give it so he can eat it'. This would then reflect 'the law in Leviticus, where this provision does not exist' (Lundbom 2013:476). There are, however, no textual grounds in the MT to follow this reading.

Laws concerning charity

Nineteen references to sojourners and client-sojourners are found in the laws of the Pentateuch that have to do with charity. Strikingly, these laws are only found in Leviticus and Deuteronomy.[32] Of these 19 references nine are found in passages that elaborate on the charity due to sojourners:

- **Laws concerning produce meant for the poor (5x):** Israel is commanded to leave some of the produce of their fields and trees for the sojourner. They were not to strip their vineyard bare or to gather the fallen grapes (Lv 19:10; Dt 24:21), nor were they to reap their fields right up to the edge or to gather the gleanings (Lv 23:22; Dt 24:19). They were not to go over their olive trees once they have beat them (Dt 24:20). Each time it is said that the remnant was meant for the sojourner and impoverished.[33] This conduct is motivated by the blessing of the Lord that will ensue (Dt 24:19), or the statement that the Lord is their God (Lv 19:10; 23:22), making the source of the command and therefore the necessity of obedience clear.
- **Laws concerning tithes (4x):** The triennial tithes Israel was to bring to their towns were designated for the Levite, sojourner, fatherless and widow (Dt 14:29; 26:12,13). Doing this would result in the blessing of the Lord. The same was true of the annual first-fruits Israel was to bring to the sanctuary: commemorating the hardships of Egypt and the goodness of the Lord in the Promised Land, the Israelites were to rejoice in the first-fruits before the Lord — he, the Levite and sojourner among them (Dt 26:11).

To these laws can be added the laws concerning the Sabbath Year (Lv 25:6 [2x]; see 4.1 above) which state that the produce

32. As indicated in Table 1.1, the noun גֵּר appears a staggering 20 times in the Holiness Code (Lv 17–26).

33. Leviticus 19:10 and 23:22 say that it is meant for the 'poor' (עָנִי) and sojourner, while Deuteronomy 24:19–21 states that it is for the sojourner, 'orphan' (יָתוֹם) and 'widow' (אַלְמָנָה).

of the land during the mentioned year was also meant for the sojourner living with Israel.

The 10 remaining references to sojourners are found in passages that exhort charity towards impoverished fellow-Israelites. All of these references are found in Leviticus 25, which envisions different scenarios where an Israelite brother becomes unable to support himself financially:

- The first scenario is where an Israelite brother becomes poor and is unable to support himself (Lv 25:35–38). If this happened, a fellow-Israelite was to support him as though he were a client-sojourner or a sojourner (Lv 25:35 [2x]). Israel was to 'be as generous to members of their own family who are in need as they would be to aliens' (Wenham 1979:321; cf. Hartley 1992:440).[34] Among others, the fellow-Israelite was to aid them by taking no interest or profit from him.
- The second scenario is where an Israelite brother becomes poor and sells himself to a fellow-Israelite (Lv 25:39–46). If this happened, the latter is exhorted not to treat him like a slave (Lv 25:39), but like a hired worker (רִיכָּשׁ) or client-sojourner (Lv 25:40). Instead of buying their fellow-Israelites as slaves, which is prohibited, Israel was allowed to buy their slaves from among the nations around them, or from the client-sojourners that sojourned with them (Lv 25:45 [2x]).
- The third scenario is where an impoverished Israelite brother sells himself to a prosperous client-sojourner, sojourner or member of the sojourner's clan (Lv 25:47–55; especially Lv 25:47 [5x]). If this happened, the impoverished brother was to be redeemed by a wealthy family member, or, if he once more grew rich, he could redeem himself. If this wasn't possible, he was to be released during the year of Jubilee.

34. Milgrom (2001:2207) has a different interpretation. He argues that Leviticus 25:35 warns 'the creditor not to treat the debtor, who has forfeited his land and presumably still owes on his loan, as a resident alien'.

Consequently, these laws do not contain legislation concerning conduct towards sojourners, but conduct towards fellow-Israelites who, because of poverty, were at socio-economical par with most sojourners and client-sojourners. Nevertheless, these laws do reveal something of the social standing of sojourners and client-sojourners and the conduct of Israel expected towards them:

- Israel's call to 'strengthen or support' (חָזַק; hiphil) their poor brother as or like a sojourner and client-sojourner (Lv 25:35) implies that Israel was to support sojourners and client-sojourners. This is made explicit in various other laws (see 4.7 'Laws concerning conduct due to the sojourner' below).
- The command to treat an impoverished brother like a sojourner or client-sojourner and not like a slave (Lv 25:39–40) not only indicates that sojourners and client-sojourners by default were not viewed as slaves, but also that sojourners and client-sojourners were viewed as belonging to a higher social class than slaves.
- That being said, Israel was allowed to buy slaves from among the client-sojourners that sojourned with them (Lv 25:45 [2x]). This indicates that, although client-sojourners were granted various conceded rights of the insider, they were still viewed as not of the same social class as the native Israelite. The fact that explicit reference is made to the client-sojourners from which Israel was allowed to buy slaves, and not the sojourner in general, probably once more has to do with the non-permanent state of residence of the client-sojourner (see the discussion of Ex 12:48 in the 'Laws concerning festivals and Sabbaths' section).
- A sojourner or client-sojourner could become quite wealthy, and buy slaves (Lv 24:47).[35]

35. Scholars investigating the possible layers or redactions of the Pentateuch point to Leviticus 25:47 and argue that the society portrayed in the Holiness Code (Lv 17–26) is different from those in other parts of the Pentateuch. In the Holiness Code, sojourners were no longer thought of as poor; rather, they could be quite wealthy (cf. Albertz 2011:58; Nihan 2011:117).

- A sojourner and client-sojourner living with Israel were bound to Israelite stipulations, specifically laws concerning the Year of Jubilee (cf. Rooker 2000:310). This is made clear by the fact that an Israelite brother who sold himself was able to redeem himself from the sojourner or client-sojourner when his financial position changed (Lv 25:48), or was to be released by the sojourner or client-sojourner in the Year of Jubilee.

Laws concerning justice

Deuteronomy contains three explicit references to the justice due to sojourners:

- In the historical preamble of the book of Deuteronomy, where Moses reflects on the appointment of leaders for Israel, he refers to his charge that the judges of Israel should judge righteously and impartially between an Israelite and his brother or the sojourner with him (Dt 1:16).
- In the midst of the miscellaneous laws of Deuteronomy 24, Israel is forbidden to pervert the justice due to the sojourner or fatherless (Dt 24:17). This is motivated by the call to remember their own hardship in Egypt and the redemption of the Lord (Dt 24:18).
- The curses pronounced from Mount Ebal curses among others anyone who 'perverts' (נָטָה; hiphil) the justice due to the sojourner, fatherless and widow (Dt 27:19).

Again, unity is on the foreground: just like justice was due to the native Israelite, it was due to the sojourner in Israel's midst.

Laws that are the same for Israel and the sojourner

Apart from laws concerning the Passover and sacrifices (see the sections on 'Laws concerning festivals and Sabbaths' and 'Laws

concerning sacrifices'), the Pentateuch also stipulates that the following laws are the same for native Israelites and sojourners:

- **Idolatry:** No Israelite or sojourner was to sacrifice his or her children to Molech (Lv 20:2 [2x]). Non-compliance had to be met with death.
- **Sexual relations:** Leviticus 18's long list of unlawful sexual relations are said to apply to both the native and sojourner (Lv 18:26 [2x]), with the warning that disobedience will result in being cut off from the people.
- **Blasphemy:** Both the sojourner and native were to be put to death when he or she blasphemes the Lord's name (Lv 24:16).
- **Retaliation:** In a passage elaborating on the *lex talionis*, Israel is explicitly exhorted to have 'the same rule'—namely the same rule of retaliation—for the sojourner and native (Lv 24:22).
- **City of refuge:** In the midst of Numbers 35's explanation of the purpose, location and policies of Israel's cities of refuge, Israel is told that these cities are for the Israelite, sojourner and client-sojourner guilty of unintentional homicide (Nm 35:15 [2x]; cf. Jos 20:9).

These eight references to sojourners once more underline the solidarity between Israel and their sojourners.

Laws concerning conduct due to the sojourner

Fifteen references to sojourners are found in laws that stipulate the conduct expected of Israel towards sojourners. These are arguably the most striking of all the laws concerning sojourners.

Fourteen of these references are found in laws that motivate Israel's conduct based on the fact that they themselves were sojourners in Egypt:

- Twice the Covenant Code states that Israel was not to wrong or oppress a sojourner, for they know the heart of a sojourner because they were sojourners themselves in Egypt (Ex 22:20 [2x] [MT]; 23:9 [3x]).

- Part of the Holiness Code commands Israel not to oppress the sojourner in their midst, to treat him or her as a native and to love him or her as themselves, because they were sojourners in the land of Egypt (Lv 19:33 [2x], 34 [3x]). Leviticus 19's law of loving their neighbours as themselves clearly includes sojourners (Kellermann 2:449).
- Deuteronomy 10 commands Israel to love the sojourner because they were sojourners in Egypt (Dt 10:19 [2x]). This command is preceded by the statement that the Lord loves the sojourner, and gives him or her food and clothing (Dt 10:18). From this Awabdy (2012:255) concludes that Deuteronomy 'infuses its distinctive humanitarian compassion with the very character of Israel's deity'.
- Deuteronomy 23's list of those excluded from the assembly calls on Israel not to abhor an Egyptian, because they were sojourners in their land (Dt 23:8 [MT]). Although this passage does not exhort Israel's conduct to sojourners in general, it does indirectly refer to their conduct towards Egyptian sojourners.

In all of these passages the word-group 'sojourn' or 'sojourner' is used against the salvation-historical backdrop of Israel's exodus.

Linking on to these laws, although not referring to Egypt, Israel is explicitly exhorted in the miscellaneous laws of Deuteronomy 24 not to oppress any hired worker, whether he or she is a fellow-Israelite or sojourner (Dt 24:14).

The Pentateuch's aim: Charity, solidarity and integration

In the previous section, the various laws concerning sojourners in the Pentateuch were discussed by grouping similar laws together, discussing their content and deducing the ethical principles underlying them. This section integrates these findings to determine what these Pentateuchal laws concerning sojourners say as a whole.[36]

36. Glanville (2018a) similarly distinguishes between the aim and outcome of the various laws concerning sojourners found in Deuteronomy. For a summary of his conclusions, see Glanville (2018a:265–271).

Charity

At first glance, various Pentateuchal laws concerning sojourners have to do with charity:

- Israel was to leave some of the produce of their fields, trees and vineyards for the sojourner and impoverished (Lv 19:10; 23:22; Dt 24:19, 20, 21).
- Israel's triennial tithes (Dt 14:29; 26:12, 13), as well as the annual first-fruits (Dt 26:11), were designated (among others) for the sojourner.
- The yield of the Sabbath Year was meant for the native Israelite and the sojourner (Lv 25:6 [2x]).
- Leviticus 25:35's call to support a poor brother like a sojourner or client-sojourner implies that Israel was to support sojourners and client-sojourners.

These laws fit well with the definition given for a sojourner at the beginning of this study, namely a foreigner who is generally poor and in need of protection. The various laws that exhort Israel not to wrong or oppress a sojourner (Ex 22:20 [2x] [MT]; 23:9 [3x]; Lv 19:33 [2x], 34 [3x]; Dt 24:14; cf. 10:18,19 [2x]), as well as the prohibition of perverting the justice due to the sojourner (Dt 24:17; 27:19), imply that the exploitation of sojourners was a real danger, and consequently prohibited. Although there are indications that sojourners or client-sojourners could become quite wealthy (indicated by being able to buy slaves; Lv 24:47), this was not the norm.

Consequently, it is fair to conclude that the Pentateuchal laws concerning sojourners are in part aimed at goodwill, charity and the alleviation of poverty. This is all the more striking when one compares these findings with modern legislation concerning sojourners. Unlike some modern laws, the emphasis in the Pentateuchal laws concerning sojourners is not punitive; the emphasis falls on charity (Carroll 2013:457).

Solidarity

It would be a mistake, however, to conclude that Pentateuchal laws concerning sojourners are aimed at charity only. A great number

of laws concerning sojourners has to do with the solidarity that was to exist between Israel and its sojourners. These laws make it clear that stipulations that applied for Israel applied for their sojourners as well. This is made clear by the following:

- The sojourner could and should participate in various festivals and Sabbaths on Israel's religious calendar (Ex 12:19, 48 [2x], 49 [2x]; 20:10; 23:12; Lv 16:29 [2x]; Nm 9:14 [3x]; Dt 5:14; 16:11, 14).
- The sojourner could and were to partake in various sacrificial rites, with the same sacrificial prescriptions applying for them and the native Israelites (Lv 17:8 [2x]; 22:18; Nm 15:14 [2x], 15 [3x], 16 [2x], 26 [2x], 29 [2x], 30; 19:10 [2x]).
- Both the native Israelite and sojourner were prohibited to eat blood (Lv 17:10 [2x], 12 [2x]). The same guidelines for the proper disposal of an animal's blood applied to both (Lv 17:13 [2x]), and both were ceremonially unclean if they happened to eat an animal that died a natural death (Lv 17:15).
- The same statutes concerning the prohibition of child sacrifices (Lv 20:2 [2x]), unlawful sexual relations (Lv 18:26 [2x]), blasphemy of the Lord's name (Lv 24:16), retaliation (Lv 24:22) and cities of refuge (Nm 35:15 [2x]) applied to both the sojourner and native Israelite.
- Neither the native Israelite nor the client-sojourner were permitted to eat the holy food reserved for the priest and his household (Lv 22:10).
- Justice was to be served for both the Israelite and sojourner (Dt 1:16).

Two explicit exceptions, however, are found among these laws: Israel, who was forbidden to buy fellow-Israelites as slaves, was allowed to buy slaves from among the client-sojourners that sojourned with them (Lv 25:45 [2x]); and whilst an Israelite was prohibited to eat anything that died a natural death, he or she could give it to a sojourner (Dt 14:21). These laws reveal that sojourners, despite being granted numerous conceded rights of the insider, were still viewed as belonging to a different social class compared to the native Israelite. Although not part of the scope of the current article (because it does not form part of the

laws of the Pentateuch), this is affirmed by Deuteronomy 28:43's warning that covenant infidelity on the part of Israel will result in the social order being overturned: the sojourner would rise higher and higher, and Israel lower and lower. All of this underline the fact that native Israelites were viewed as the unique and holy people of God. The sojourner did not have the same status as the native (Nihan 2011:116, 120–122); he or she remained a 'liminal figure' (Glanville 2018a:265).

That being said, by far the majority of laws concerning sojourners emphasise the unity that was to exist between Israel and it sojourners. Consequently, one could argue that the social relationship expected between Israel and its sojourners was one of solidarity, although they were not considered to be of the same social class.

Integration

Once more, to conclude that the laws concerning sojourners in the Pentateuch merely emphasise solidarity between the Israelites and their sojourners is only half of the truth. The solidarity called for in the Pentateuchal laws seems to have a much deeper purpose: the integration of sojourners into the history and religion of Israel.

Some scholars have recently challenged this conclusion. Albertz (2011:61–62), for example, argues that these laws 'were not mainly interested in converting the resident aliens to Yahwism' or 'to integrate aliens into the "people of God" as much as possible' (cf. Glanville 2018a:29). Rather, he argues that the aim of these laws was 'to create a juridical basis for a well-ordered co-existence with the non-Judean part of the provincial population' (Albertz 2011:62). This seems to be true. To argue that these laws emphasise integration 'as much as possible' (Albertz 2011:62), would be an exaggeration.

However, one cannot read these laws without reaching the conclusion of some form of integration (cf. Glanville 2018a:266).

This is made clear by reading these laws once more, but this time listening to how they enable sojourners to share in Israel's history and religion:

- **History:** A number of festivals and religious days prescribed in the Pentateuch, in which sojourners could and were to partake, commemorate Israel's exodus from Egypt (e.g. the Feast of Unleavened Bread [Ex 12:19]; the Passover [Ex 12:48 {2x}, 49 {2x}]; the Sabbath [Dt 5:14]; the Feast of Weeks [Dt 16:11]). Per implication, by partaking in them the sojourner commemorated Israel's exodus. By so doing, Israel's history became their history.
- **Religion:** A number of Pentateuchal laws concerning sojourners incorporate sojourners into the religion of Israel by allowing them to partake in the symbols and rituals of the native Israelites. Among others, the sojourner was to express penitence towards the Lord on the Day of Atonement just like the native (Lv 16:29 [2x]); forgiveness from the Lord for unintentional sins was acquired for Israelites and sojourners through the sacrifice prescribed for the transgression (Nm 15:26 [2x]); just like the native, the sojourner was to express thankfulness to the Lord for his provision during the Feast of Weeks (Dt 16:11); and the Feast of Booths (Dt 16:14); just like the native, the sojourner was to rest on the Sabbath Day and to remember God's creative and redemptive acts (Ex 20:10; 23:12; Dt 5:14); just like the native, the prescriptions of releasing people during the Year of Jubilee — in order to remember that Israel is the Lord's servants He bought out of the land of Egypt — applied for the sojourner and native (Lv 25:48). Moreover, although not part of the laws of the Pentateuch (and consequently not discussed above), explicit reference is made to the sojourner being present at the covenant renewal ceremony (Dt 29:10) and the reading of the Law in Moab (Dt 31:12).

These references indicate that sojourners, who settled in the community of Israel for some time, were to be integrated into the

history and religion of Israel (cf. Awabdy 2012:256).[37] Integration was achieved by means of the covenant, into which the sojourner was initiated by circumcision (Ex 12:48). By becoming part of the covenant, the sojourner was viewed and treated as a native of the land. From then onwards the sojourner was to uphold the covenant by keeping its various stipulations and obligations. This is indirectly affirmed by the fact that a sojourner, by eating blood or committing intentional sin, were to be cut off from the people (Lv 17:10 [2x]; Nm 15:30).

In the light of this, the repeated Pentateuchal command to 'love' the sojourner gets a new nuance (Lv 19:34 [3x]; Dt 10:19 [2x]). On the surface it means to show charity or kindness to people who generally experience hardship, remembering that they themselves experienced hardship. At a deeper level it seems to show the deepest kind of (theologically rooted) love known in Israel, namely to share in Israel's history and religion. This love expected from Israel was rooted in the very character and actions of the Lord himself: he showed this type of love towards Israel by saving them from the hardships of Egypt (Lv 19:34; Dt 10:19). Consequently, the love of the Lord for his people forms the basis for their treatment of sojourners (cf. Awabdy 2012:283).[38]

As a result of this nuance on integrating sojourners, it comes as no surprise that various scholars opt for translating 'sojourner' as 'proselyte' in various passages of the Old Testament (cf. Kellermann 2:443; Martin-Achard 1:309). More recent studies, however, have indicated that 'nowhere in the Pentateuch are the aliens treated in a way that would fit the proselytes of later periods' (Albertz 2011:67; cf. Kidd 1999:71; Nihan 2011:114). '[T]he explanation of the term' sojourner 'by means of the later proselyte seems, therefore, inappropriate' (Kidd 1999:71). However, as

37. Awabdy (2012:256) concludes that the laws in Deuteronomy exhorts the people of Israel to integrate sojourners *socially* and *religiously* (emphasis mine), and that this integration 'is presented as a byproduct of Israel's election as the holy people of YHWH'.

38. Glanville (2018a:269) summarises this as '[a]n ethic of inclusivism … embedded in Yahweh's actions and character and in Israel's own narrative'.

Albertz (2011:67) argues, 'it was easily possible to develop the concept of proselytes' on the basis of the Pentateuchal laws.

To sum up, the laws of the Pentateuch reveal that sojourners were to be integrated into the history and religion of Israel. Loving a sojourner in the light of these laws means integrating that sojourner into the complexities of his or her new place of residence.

Some suggestions on integrating sojourners in the modern context

I would like to conclude by giving some suggestions on how the Pentateuch's nuance of integrating sojourners into Israel's history and religion can be applied to the modern context, especially by the church, who views itself as the natural extension of the Old Testament people of God.

But first, a caveat is required. Practical suggestions always run the risk of being oversimplified. The danger of this in a matter as technical, puzzling and emotional as legal and illegal migration of people, is almost not worth the risk.[39] Almost—were it not for the urgent need of reality. According to studies conducted by the United Nations (UN), the number of migrants worldwide continue to grow (International Organization for Migration 2017). Time is the essence. Practical advice is needed. Consequently, the practical suggestions that follow are to be read in the light of this caveat, and in the very words used to describe them: mere suggestions aimed at being practical.

Applying Pentateuchal laws concerning sojourners to the modern context seems to boil down to the following:

1. **Show charity towards migrants:** In general, migrants tend to be poor and in need of protection. Show goodwill and charity towards them.

39. For similar hesitance, see Carroll (2013:443).

2. **Integrate migrants into society:** Outsiders will remain outsiders until they are integrated into the ways of the insiders. Migrants are to become 'part' of the new society.
3. **Ensure that the same laws and rights that apply to the native apply to integrated migrants as well:** Linking on to the previous two, migrants tend to be exploited, because they are not always protected by the laws of a new society. In light of Pentateuchal laws, societies should ensure that the same laws and rights apply to integrated migrants.

All three of these suggestions go hand in hand, with the one building on the other. In my opinion, the majority of challenges related to migration has to do with a failure of integrating migrants into a new society. This, of course, goes both ways. On the one hand, the receiving community may not want to integrate migrants, and there may be no real support from the government to do this. On the other hand, migrants may not want to be integrated: they want a safe space to live without learning and (at least partially) adopting the language and the culture of their new homes. Carroll (2013:458) argues that 'the expectation in Israel surely would have been that sojourners would integrate into that society linguistically, religiously, culturally, and legally', and that this is 'a reasonable presumption of a host community'. This is the same conclusion of the current article.

In my view, an 'organic' integration of migrants into new societies must take place in order for these societies and their individuals to prosper. Much more can and should be done by individuals, support companies, governments and the church to ensure that this happens.

Conclusion

The worldwide trend of migration seems to indicate that we will always have sojourners with us. Integrating them into new communities is no easy task. This study aimed to give an overview of what the laws of the Pentateuch as a whole say about

sojourners.[40] This study may have 'found' in its interpretation of these various texts 'sentiments to suit' its 'own notions of economic justice', as Wells (2011:135) warns against. Nonetheless, even accounting for this position, this much seems to be true: taking as a departure point the various Pentateuchal laws that envision the integration of non-Israelites into the history and religion of Israel, much more can and should be done in our modern context to integrate migrants worldwide into the cultural, socio-economical and religious complexities of their new homes.

40. The aim of this study has been to focus on the Pentateuchal laws concerning sojourners. From a Biblical Theological point of view, the Pentateuchal laws provide only part of the Biblical revelation concerning sojourners. For a studies on sojourners from the New Testament in the current publication, see Magezi and Du Rand.

Chapter 2

Migration of God's people as an opportunity to learn and understand God within the migrant context: A perspective from the books of Leviticus and Acts

Christopher Magezi
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Vaal Triangle, South Africa

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Introduction and background to the study[41]

It is incontestable that migration is one of the leading global challenges, as people move freely from one country to the other because of globalisation and improved technological advancement (International Organisation for Migration [IOM] 2004:11; Liďák 2014:226; Monsma 2000:13–14; Martin 2008:1–6). Cuterela (2012:137) defines globalisation as 'the emerging of an international network, belonging to an economic and social system'. As a major cause of the growing international migration, globalisation is aided by new technologies in communication and transport systems (Cuterela 2012:137–147). Communication technologies include traditional and new media platforms (Cuterela 2012:137–147). These communication technologies are used to establish social networks that make people aware of job, entertainment and business opportunities in other countries.

New means of air, sea, road and railway transport[42] make it easier for people to travel both locally and internationally (IOM 2015:2; Organisation for Economic Co-operation and Development [OECD], n.d.:1–8; Sturm-Martin 2014:4). This means that in the 21st century, the local is connected to the global through globalisation, advanced communication and transport technologies, which make it easier for people to access

41. Note: This chapter is part of a doctoral research that was undertaken at North-West University (Vaal Triangle Campus). This section of the chapter represents more than 50% reworking of the PhD work: 'Theological understandings of migration and church ministry models: A quest for holistic ministry to migrants in South Africa', 2018, North-West University, Supervisor: Prof T.C. Rabali.

42. I am aware that, currently, some people are still using some crude and dangerous modes of sea transport and this results in them failing to reach their desired countries of destination, as they perish during the migration process. Green (2016:1), a *CNN* news reporter substantiates the foregoing notion by advising that the year 2016 witnessed approximately 3800 more Syrians, Afghans and Iraqis drowning in the Mediterranean Sea, as they tried to escape from the wars in their countries. People from war-torn countries are left with no choice, but to sail to the other parts of the world using smugglers' 'rickety boats' that 'should never have sailed' (Green 2016:1).

information, as well as migrate to local and international destinations.

The extent of migration in recent times is aptly described by several authors (i.e. Martin 2013) and organisations (IOM 2015; United Nations Population Division Department of Economic and Social Affairs [UNPDDESA] 2015). For instance, the IOM (2015) and UNPDDESA (2015) present a vivid picture of the extent of international migration by stating that:

> [*T*]he number of international migrants worldwide has continued to grow rapidly over the past fifteen years, reaching 244 million in 2015, up from 222 million in 2010 and 173 million in 2000. (pp. 1, 8)

It is important to note, however, that one in seven people in the world is a migrant (IOM 2014:1). In the *Global Challenge of Managing Migration*, Martin (2013:2) states that from 1980 to 2010, the number of people who moved across international borders increased by 117 million. In 1980, the number of international migrants was 103 million and by 2010, it stood at 220 million. According to Martin (2013:2) 'the number of international migrants increased from 220 million to 232 million by 2013' and it is most likely to reach 400 million by 2050.

The United Nations High Commissioner for Refugees (UNHCR) (2015:2) provides a clearer picture of the current extent of migration by indicating that by 2015, 65.3 million migrants had been forcibly displaced internally and internationally. If these refugees were a nation, they would be the 21st most populous country in the world. The intensity of international migration can be further clarified when one considers the 2017 population facts revealed by the United Nations Department of Economics and Social Affairs Population Division (2017:1), which indicates that '[t]he world counted 258 million international migrants in 2017, representing 3.4 per cent of global population'.

However, in 2018, I stated that when migrants arrive in a foreign nation, they face multiple and complex challenges that can be classified as *physical, economic, spiritual, cultural, sociological, environmental, security, legal* and *emotional or psychological*

(Magezi 2018:329–231). In other words, when people migrate from their countries of origin because of various push and pull factors, they are subjected to a state of in-between, a place of suspense (suspended being) and a place of nowhere, in which they face multiple difficulties (Magezi 2018:329–231).

I also indicated that one major problem that surfaces is that the Church of God, which should act as a mutually supportive community to vulnerable people, such as migrants, is not responding to these challenges in an effective manner (Magezi 2018:305–321). Cruz (2010:121), Longenecker (2010) and Wright (2006) concur with me when they regard the church as a mutually supportive community for vulnerable migrants and recommend that theology should dialogue with the current challenges that these migrants encounter. Reactive ministerial and ecclesiological models that respond to the challenges of migrants should be developed. Hence, in advancing a useful intercultural theology of migration, Cruz (2010:121) poignantly points out, '[i]ndeed, all theology participates in [God's] story to address the issue of the day or the signs of the times'. Regrettably, in my article titled *Migration crisis and the church: A response to lacunae and considerations for Christian ministry engagement*, I state that (Magezi 2017):

> Theology has to dialogue with current forms of arising issues. An emerging problem indicates that while theology is expected to dialogue with migration, scholars observe that theology has been peripherally participating in shaping the discourse and responses to migration crises. (p. 7)

It can be stated that the church is at the periphery of the migration discourse because it possibly lacks migration theology to drive its response to migration challenges. In 2018, I expressed the need for a thoroughly worked out theology of migration to drive church migrant ministries (Magezi 2018:305–321). I conducted a qualitative research that involved interviewing various church leaders in Gauteng province. The study established the fact that the theological rationales that drive South African churches'

structured and unstructured migrant ministries are limited in many and different ways. Firstly, some current South African church leaders premise and justify their structured and unstructured migrant ministries on flimsy biblical–theological foundational statuses of migration theology (Magezi 2018:314–316). Secondly, for the same reason, some churches do not have structured migrant ministries (Magezi 2018:316–320). In view of the lack of biblical–theological foundational statuses of migration theology to drive the Church to develop effective migrant ministries, this chapter aims at developing one of the theologies of migration theology that can possibly challenge the church to design comprehensive and effective migrant ministries.

In order to accomplish its objective, this chapter initially establishes a biblical redemptive historical approach as a relevant framework of developing migration theologies that drive the churches to establish effective migrant ministries. In view of the flaws and strengths embedded in the biblical redemptive historical approach, this section states the work of various scholars, who are respectively supportive and critical of the proposed framework and then proceeds to establish the framework as a relevant and responsible approach to understanding and developing migration theology. This is because a biblical redemptive historical approach provides a coherent-unifying approach, resulting in an appropriate and constructive understanding of any particular issue in the Bible. Having established the aforesaid, the second section utilises a biblical redemptive historical approach to understanding and developing migration theology in the Bible by focusing on Leviticus 19:33–37 and Acts 9:32–10:48. In utilising the proposed approach, the chapter will reveal that good and new perspectives may be realised when people migrate into new contexts, that is migration can be an opportunity for God's people to learn to love strangers (Lv 19:33–37) and to know the character and nature of God better (Ac 9:32–10:48).

The third segment interlinks the aspect of divine permission of the migration of God's people, as a way of teaching them to understand the doctrine of God's providence within migrant contexts. At this juncture, a brief indication of the challenges associated with the doctrine of God's providence will be given in order to highlight the significance of the leading arguments and findings in driving the churches' effective migrant ministries, as well as its implication on ministering to migrants and assisting them to cope in a foreign nation. The chapter will conclude by bringing some overarching arguments to the fore.

In search of a framework for migration theology: A biblical redemptive historical approach[43]

A relevant and responsible approach to understanding and developing migration theology requires a constructive theological model. In a 2018 article that I co-authored, we define a constructive theological approach as a 'functional theology that responds to the needs of people' (Magezi & Magezi 2018:1). That is, a constructive and sound theology refers to theology that is useful and capable of addressing people's needs (Magezi & Magezi 2018:1). The constructive approach is not concerned with the issue of right or wrong, but about the extent of justifiability. It is also concerned with making effort to determine whether a theological thinking could be biblically sustained. At stake in a constructive approach is the question: does the approach represent God as presented in the Bible? The notion of a constructive Bible framework is closely related to what Louw (2014:276) calls speaking appropriately on God within different contexts (representative speaking). Selecting the constructive

43. This section is also available in some other articles, in which the same author advances a biblical redemptive historical approach as an important framework for analysing migration from a biblical perspective.

approach from multiple others is like choosing food from a buffet table. One selects that which meets one's intentions and goal. However, within an academic context, the selected approach should be rigorous.

There are also other sound approaches apart from the one suggested by Louw (2014). Braaten (1989:2) identifies three different contexts that influence humanity's reference to God today, namely, the ecclesial, the academic and the secular. Louw (2014) encapsulates Braaten's (1989) three modes of God's language as follows:

> The first mode is that of the academic. Its concern and inquiry is to speak about the character and being of God; Braaten calls it a descriptive monological approach. The second refers to the dialogical mode of prophecy and proclamation, i.e. speaking for God, which a prescriptive task. The third is the liturgical mode of speaking to God in prayer and praise that implies an acsriptive approach. (p. 276)

However, the fourth approach, namely, 'to speak appropriately on God within different contexts (representative speaking)', that Louw (2014:276) adds to Braaten's (1989) three modes of God's language, is critical to this study because, in theology (Louw 2014):

> Whether we speak about, of, for, to or on God, our main task is hermeneutical, i.e. to determine the significance of God-talk with regard to the human quest for meaning. (p. 276)

Accordingly, linking with Louw's (2014) approach of appropriately speaking on God, this chapter proposes a biblical redemptive historical approach in developing a theology of migration that drives church migrant ministries. The utility of this approach lies in the fact that it is a coherent-unifying methodology that results in an appropriate and constructive understanding, as Louw (2014:276) rightly argues.

Nevertheless, I am conscious that a biblical redemptive historical approach has been criticised by several theologians, notably Baker (2010) and Kessler (2013). Baker (2010:277–228), in the book titled

Two Testaments, One Bible, presents the proposed approach as having a tendency of reducing the Old Testament to a secondary position in a manner that is not compatible with mainstream theological positions. In Baker's (2010) view, this is problematic because the authority of the Old Testament is not based on whether it is more or less authoritative than that of the New Testament. Instead, it is based on its function that is similar to that of the New Testament, because both testaments are the fundamental documents of Christian faith. Both testaments reveal God as constantly reaching out to people (Baker 2010). The main misunderstanding of the historical redemptive approach is its claim that the Old Testament should be interpreted in the light of Jesus (Baker 2010). Likewise, in the book titled *Old Testament Theology: Divine Call and Human Response*, Kessler (2013) concurs with Baker (2010) for breaking away from the redemptive historical approach and arguing for the New Testament resonances of Old Testament Theology as acceptable modes of dealing with the relationship between the Old and New Testaments.

Given the abovementioned critique of Baker's (2010) and Kessler's (2013) biblical redemptive historical approach, it is possible that theologians who opt to use this approach in analysing migration from the biblical perspective can be labelled as retaining a fundamentalist reading of Scripture (Pelikan 2003:4) or employing a pre-critical Bible usage of reading into the biblical text. Pelikan (2003:4ff.) refers to a fundamentalist reading of Scripture as a view that perceives 19th-century modernist theologians to have misinterpreted or rejected certain key scriptural doctrines, especially the doctrine of the inerrancy of Scripture. Many fundamentalist theologians and churches (sometimes called conservative evangelicals) have utilised a fighting style to the historical and theological methodologies that have negative implications on their evangelical doctrinal positions (Pelikan 2003:4ff.). Given this, Pelikan (2003:4) understands fundamentalism as a term that generally refers to 'Protestant Christians opposed to the historical and theological implications of critical study of the Bible'.

Nonetheless, it is important to note that the theologians who subscribe to a redemptive historical approach in analysing the Bible are overcritical of methodological frameworks of examining Scripture, such as the historical critical approach, which looks at the development of the biblical text (Pereira 2015:2). This is because such an approach is not capable of providing adequate relevance for the theological task (Pereira 2015:2). Klingbeil (2003:403) and Pereira (2015:2) underscore the fact that this critical approach lacks relevance to Christians because it tends to imprison the text in the past, therefore, failing to bridge the gap between the past and the present. At this juncture, it can be argued, in concurrence with Pereira (2015:2) that the aforementioned weakness of the historical critical approach has resulted in Carson (2010) acknowledging Pattison, who avows that:

> This minute, historical, critical and analytical perspective has yielded many benefits, but it has also had the effect of making it very difficult to integrate specific textual insights with broad theological concerns, or with Christian life in general. (p. 340)

Indeed, this serves to underscore that no approach is devoid of inherent weaknesses, as has been seen from the critiques of the redemptive historical and historical critical approaches.

At this point, it is significant to state that this chapter does not follow the redemptive historical approach simply to oppose the historical and theological implications of the critical study of the Bible or reduce the Old Testament to a secondary position. Instead, the biblical redemptive historical approach is utilised as one of the theological lenses that can be used to understand migration in the biblical context, as well as develop a theology of migration that would challenge the church to respond effectively to migration challenges. Regardless of its weaknesses, as highlighted above, it is important to note that the biblical redemptive historical approach is also defined and supported by many scholars as an appropriate way of reading the Bible, as the ensuing subsection will establish.

The conceptualisation of a biblical redemptive historical approach as an important framework for analysing migration in Leviticus 19:33–37 and Acts 9:32–10:48

A biblical redemptive historical approach is a method of reading the Bible that helps pay special attention to the storyline of the Bible, namely: creation, fall, redemption and consummation. Vos (1980:7–13), a biblical theology lecturer at Princeton Seminary from 1893 to 1932, and Gaffin (2012), are some of the few leading proponents of the biblical redemptive historical approach. In building upon Vos's (1980) conception of the redemptive historical approach, Gaffin (2012:92) endorses the redemptive historical approach as the best methodology of interpreting scripture by articulating that 'history is revelation and develops six elements of the redemptive-historical approach' and strongly maintaining that the 'outcome of these elements is that Jesus Christ is the culmination of the history of redemption'.

Gaffin (2012:91–92) proposes six elements of the redemptive historical approach, as follows:

1. The Bible should always be interpreted in view of God's self-revelation (in word and deed) in creation.
2. God's redemption or revelation is historical.
3. Jesus Christ, in his person and work, centred in his death and resurrection (e.g. 1 Cor 15:3–4), is the culmination of the history of redemption (revelation).
4. The subject matter of revelation is redemption, meaning that revelation—excluding prefall, pre-redemptive revelation in Eden—is the interpretation of redemption, as revelation either attests or explains, describes or elaborates.
5. Scripture is self-revelation, not somehow less revelation.
6. And finally, hermeneutically, revelation is the interpretation of redemption.

The significance of Gaffin's (2012:109) six elements of the biblical redemptive historical approach lies in the fact that 'salvation resides ultimately, not in who God is or even in [divine utterance], but in [divine acts] in history, once and for all, in Christ'. Gaffin's (2012) redemptive historical approach can be summarised as advancing the study of any particular topic in the Bible, in view of the doctrines of creation, fall and redemption, with their culmination in Christ.

Torrance (2008:45) advances the redemptive historical approach as an appropriate method of studying the Bible and treats the Old and New Testaments as a single unit that finds its fulfilment in Jesus Christ's person and work. However, even when covenant theology is considered, I agree with Horton (2011:45), Torrance (2008:44) and Kruger (2007:2) that Christ is the one who fulfils the Old Testament covenant promises that God designed to achieve through Abraham and his descendants (the Israelites) as covenant people. Christ is the centre of the redemptive historical approach because the Old Testament looks forward to the fulfilment of the redemptive promises *in* and *through* Christ, whilst the New Testament looks back to the promises of the redemptive history that culminate in Christ (Torrance 2008:45).[44] However, there are many covenants and promises that God enters into with the human race as a means of fulfilling covenantal promises that are part of the first gospel promises in Genesis 3:15. The redemptive role of Israel is intrinsic in the centrality of the Abrahamic covenant (Gn 12:1–3, 15, 17) and its promises that have their fulfilment in the God-man, Jesus Christ, who inaugurates a new covenant (Lk 22:20b; Torrance 2008:48).

44. Torrance (2008:45) argues that 'the centre of gravity is in the incarnation itself, to which the Old Testament is stretched out in expectation, and the New Testament looks back in engulfment. This one movement throughout the Old Testament and New Testament is the movement of God's grace in which he renews the bond between himself and man in such a way as to assume human nature and existence into oneness with himself'.

The Abrahamic covenant was particular and universal in nature (Torrance 2008:51). Its particularity is hinged on promises of land and numerous descendants, which are promised to Abraham and his physical descendants. On the other hand, the universal aspect refers to God's designation of Abraham's covenant to embrace all nations (Torrance 2008:51). Wells and Zaspel (2002:276) concur with the aforementioned point when they identify a 'mathematical unity' and a 'teleological unity' with regards to the Old Testament covenants. The former refers to the progressive nature of the covenants and the latter to the contribution of each covenant to 'the fulfilment of redemptive history' (Wells & Zaspel 2002:276). However, even in that conception, Wells and Zaspel (2002) advance the Abrahamic covenant as offering an overview of redemptive history in the following profound and penetrating way:

> From the [*New Testament*], we can see that the Abrahamic Covenant spoke of two distinct peoples, Israel and the church, that would experience two kinds of redemptive histories with two covenants to guide them. They stand in typological relation to one another. One would experience a physical and national redemption, starting with deliverance from Egypt and guided by the Old or Mosaic Covenant. The other would experience a spiritual, transnational redemption, starting with deliverance from sin and guided by the New Covenant. (p. 277)

God renews the Abrahamic covenant with the descendants of Abraham, namely, Isaac (Gn 26:3–5) and Jacob (Gn 32:9–12; 35:12). The covenant is also cited in Exodus 2:24 and 6:4–5 as the basis for God's deliverance of the Israelites from Egyptian bondage. Further, God renews the covenant with Israel, as a priestly nation of God that is unmeritoriously chosen (out of God's grace and love), to venture into a covenantal relationship with God (Ex 19:1ff.). This signifies the Sinai covenant, in which Israel is to act as the mediator of God's salvation to the human race (Is 9:1–7, 49:6; Kruger 2007:2; Torrance 2008:45, 58). However, given the doctrine of universal sin for the whole human race, Israel is part of the predicament of sin that makes it

impossible for her to operate as a light to the nations. Kruger (2007) understands this well and affirms thus:

> The covenant between God and Israel is a personal relationship of the deepest, most intimate order, in which the Lord is doing the impossible — overcome the contradiction between fallen humanity and Himself and establishing real communion, union and oneness. (p. 2)

The role of Israel is ultimately fulfilled by the God-man, Jesus Christ, who is a sinless representative of humanity (Magezi & Magezi 2017:5ff.). That is, God's redemptive history, particularised in Israel, but designed to embrace all humankind, is fulfilled by Jesus Christ. This biblical redemptive historical approach looks forward to the return of Christ in his second coming (*Parousia*) to consummate his salvation for humankind (cf. Bavinck 2006, as quoted by Bolt 1983:76). This implies that this proposed approach recognises Christians as living in the *interim period*, in which they are saved from sin and all its consequences by Christ's redemptive work, but still await the return of their saviour (Jesus Christ) to bring everything to its completion.

In view of the aforementioned discussion, a biblical redemptive historical approach can be summarised as advancing the study of any particular topic in the Bible in view of the doctrines of creation, fall and redemption, with their culmination in Christ. In 2018, I specifically advanced the biblical redemptive historical approach as an appropriate method of studying biblical narratives of migration by contending that (Magezi 2018):

> In studying migration, we prefer a historical redemptive approach because migration is widespread in the Bible and that what the Bible is saying on migration has unity. Thus, one needs a redemptive historical approach to the matter because it helps to bring out the relationship of anything that the Bible touches on with its central message or the so-called bigger picture. In other words, the redemptive historical approach helps to mainstream anything that the Bible teaches on, whereas other approaches tend to allow for many of the things to be studied as if they are peripheral to the central message of the Bible. (p. 28)

Given this, a biblical redemptive historical approach, as established in this section will be utilised to develop a theology of migration from Leviticus 19:33–37 and Acts 9:32.

The migration of the Israelites into Egyptian bondage to learn how they should treat people from other nations: A perspective from Leviticus 19:33–37

In approaching Leviticus 19:33–37, one would agree with Kiuchi (2007:15) that Leviticus follows the book of Exodus. This shows that Exodus and Leviticus are interconnected books (Kiuchi 2007:15; Rendtorff 1996:22–35). In concurrence with Rendtorff (1996) and Kiuchi (2007), Matthews (2009:12) states that these two books are interrelated in the sense that Leviticus 'continues the prior account in Exodus 40:34, 35 that describes the completion of the tent of meeting at Mount Sinai'. It is important to note that scholars largely consider Leviticus as a book comprising a set of laws that stipulate the proper relationship that should exist between God and Israel, as a redeemed and covenant people of God (Matthews 2009:12). Pertaining to the relationship between God and Israel, Leviticus brings forth the notion that God is the one who governs the moral conduct of the Israelites, because the book commences by giving precedence to God's Word (Lv 1:1; Matthews 2009:12).

Meyer (2013:1) notes that there is debate about the division of the book of Leviticus. However, many scholars understand Leviticus as providing emphasis on the cultic or ritual and ethical lives of the Israelites. Meyer (2013:1) indicates that scholars divide the book of Leviticus into two sections, namely:

1. Leviticus 1–16, which focuses on rituals.
2. Leviticus 17–26, which focuses on ethics (holiness code), among other things.

However, regardless of the debate on the division of Leviticus, one would argue that, in the unfolding of God's redemptive plan and purposes for humankind, the rituals in Leviticus confront the Israelites with God's desire to dwell with them, as it was from the beginning, as portrayed in the creation narrative of Genesis 1–2 in which God creates Adam and Eve and moves them into the Garden of Eden. The sanctuary rituals remind the Israelites that God can dwell with them as long as they maintain their purity by abstaining from sin. The rituals of sin and guilt offerings outlined in Leviticus 4–5 are meant to provide the means for the Israelites to gain God's forgiveness from their sins. It should also be understood that these rituals are ordained to reveal God's love and grace for the Israelites. The offerings for the purification of the Israelites from their sins in Leviticus 11–16 are necessary for God to continue to dwell in the tabernacle, which is in the midst of the covenant people.

It can be advanced, together with Milgrom (2004:175, 213–315) and Knohl (1995:180–186), that in Leviticus 17–26 holiness is treated as a very broad concept. From a redemptive historical approach, the ethics in Leviticus 17–26 are crucial in making Israel a distinctive nation that has a special relationship with God, and a role to play in the redemption of all nations. Israel is supposed to be a distinct nation that reflects the character of God by practising holiness, so that other nations could understand God's desire for all people to live in harmony in their communities and societies. The cultic rituals and ethics in Leviticus seem to help the Israelites to understand the fact that the God who desires to rescue the world through them, as the vehicle of that great redemption, is holy and, as such, desires righteousness in all aspects of life. Thus, as the Israelites are in transit from Egyptian bondage, God speaks to them through Moses in order to regulate their worship and ethics. The cultic rituals and ethical laws are aimed at preserving certain commitments and confessions that would enable the Israelites to understand their role as a holy people of God, who are saved to bring God's salvation to other nations.

Matthews (2009) also correctly draws attention to the aforementioned matter by stating that:

> [*T*]he importance of Sinai for the setting of Leviticus shows the strategic magnitude of the revelation that God gave regarding worship and holy living. It was the revelation of promise and command. (p. 17)

Leviticus 19:33–37 is, therefore, considered as one of the most crucial passages that amplify the picture of the Israelites' divine obligation to respect and care for the aliens among them. A considerable number of biblical scholars (Matthews 2009:175; Milgrom 2000:1704; Kiuchi 2007:360–361; Radner 2008:213; Schwartz 1999:359) understand Leviticus 19:33–37 as confronting the Israelites with ethical instructions about the way they should treat the vulnerable among them, including foreigners. This passage of Leviticus does three important things, namely:

1. it forbids the Israelites from mistreating the aliens among them (Lv 19:33)
2. it shows how the Israelites should treat migrants among them (Lv 19:34)
3. it justifies why the Israelites should care for the aliens among them (Lv 19:34b, 37b).

Like Exodus (22:21–27; 23:9) and Deuteronomy (10:12–22), Leviticus 19:33–37 also views aliens in the Israelite society as powerless or weak people (Milgrom 2000:1705). Kiuchi (2007:360) and Schwartz (1999:359) make a pertinent assertion that God expects the Israelites to treat aliens the same way they treat native-born Israelites and as they love themselves. These two injunctions indicate that the Israelites are expected 'to overlook the stranger's status and deal with him as though he is a compatriot' (Kiuchi 2007:361). It would be logical to agree with Kiuchi's (2007:360) view that although Leviticus 19:33–37 seems to stand outside the section of Leviticus 19:3–32, it is important to note that the injunction to love one's neighbours, as indicated in Leviticus 19:18, is extended to resident aliens among the Israelites. In Schwartz's (1999:359) view, by loving the alien the

same way as a native-born Israelite (Lv 19:34a) or as they love themselves (Lv 19:34b), the Israelites are urged not to cause distress for the aliens among them or in the Promised Land of Canaan that they will inherit.

Just like in Exodus (22:21–27; 23:9) and Deuteronomy (10:12–22), the motivation for the Israelites to care for the aliens among them in Leviticus 19:33–37 is rooted in their history and experience in Egyptian bondage (Lv 19:34c). By appealing to the former experience of the Israelites as aliens in Egypt, it seems God had migrated them into Egyptian bondage to allow them to have a taste of the excruciating experience of being aliens. God uses this experience to teach the Israelites to live as his ideal nation who are ordained to take God's redemption to all the nations. The experience also shows the Israelites expectations from God with regards to the treatment of aliens. It is unfortunate that some commentators do not view the migration of the Israelites into Egyptian bondage from this perspective, perhaps because they do not view migration from a redemptive historical approach. From this approach, God's call for the Israelites to remember their pain in a foreign land can be discerned. It also illustrates the fact that God uses the hardships of migration to cultivate a new mindset in the Israelites and teach them to understand the kind of mercy, love and justice they should show to any aliens among them. Whilst in Egyptian bondage, the Israelites are severely mistreated, so they should not let the aliens among them have the same experience. Unlike the Egyptians, the Israelites should treat the aliens among them in the way they would have loved to be treated by the Egyptians. By treating the aliens among them justly, the Israelites would be showing that they are a distinct nation of God that reflects the holy and righteous character of the Almighty, so that other nations could perceive the ideal way that God expects aliens to be treated. In so doing, Israel fulfils its redemptive role as a light to the nations (Is 49:6).

Furthermore, by bringing to memory their former experience in Egypt, God wants the Israelites to know that the Almighty is

primarily a compassionate God who stands with the vulnerable. In the midst of their oppression in Egypt, the Israelites eventually remember that the God, with whom they had entered into a covenantal relationship, cared for the vulnerable. In commenting on Deuteronomy 10:12–22, which shares similar ethical injunctions and motivation with Leviticus 19:33–37, Brueggemann (2001) adds that the experience of the Israelites in Egypt is grounded in the knowledge of God, who executes justice for the vulnerable or needy. In this way, 'Israel's distinctive work, in response, is the economic practice of hospitality and justice that will prevent other vulnerable outsiders from sliding into the wretchedness of slavery through indebtedness' (Brueggemann 2001:131–132). Work (2009:220), who also comments on Deuteronomy 10:12–22, notes that God calls on the Israelites to protect the foreigners among them 'by making Israel's story of Egyptian servitude a point of commonality with all of Israel's powerless'. However, in the midst of the powerlessness of the Israelites as aliens in Egyptian bondage, God demonstrates redemptive mercy to them. The mercy that God demonstrates to the Israelites during their bondage in Egypt is not confined to them alone; instead, it is for all the vulnerable. Given this, the Israelites have to extend that same mercy to the vulnerable among them, namely: widows, orphans and aliens. Likewise, in a comment on Deuteronomy 10:12–22, Merrill (1994) posits that:

> [*T*]he mercy to be extended to the widows, aliens and orphans was a reflex of the mercy of God, who in a mighty act of redemptive and protective grace brought helpless Israel out from Egyptian bondage (v. 18, cf. 5:15, 6:12, 21; 8:14, 10:19, 15:15). … memory of the Lord's goodness to them [*Israelites*] should have evoked corresponding blessings from them to the weakest members of the community. (p. 323; [*author's added emphasis*])

The abovementioned commentators of Deuteronomy 10:12–22 concur with Kiuchi (2007:361), who helpfully observes that the former bondage of the nation of Israel is mentioned in Leviticus 19:33–37 in order to reinforce the necessity for the Israelites not to

deprive the strangers among them of freedom. The Israelites had had an unpleasant experience in Egyptian bondage, so God forbids them from subjecting the foreigners among them to such kind of injustice. God cares for the Israelites during their time as migrants in Egypt and later redeems them from oppression. God also shows the same care for the vulnerable among the Israelite society. By commanding the Israelites to care for the aliens among them, God is not making the former repay a debt for their redemption from Egypt. Instead, the Israelites are demonstrating the mercy and love that arises from their experience as former slaves in Egypt, as well as adopting God's compassion for the aliens as God had demonstrated to them (Israelites) when they were in Egyptian bondage. This implies that their memory of Egyptian bondage and knowledge of a compassionate God, who upholds justice for the aliens, should be the basis for the Israelites to exhibit compassion to the aliens among them. In adopting and reflecting God's compassionate character for the aliens, the Israelites become distinct from other nations, which are then expected to emulate the Israelites and change from their evil ways.

As the Israelites live according to God's laws and standards in the proposed respect, they can partake and fulfil their role in the unfolding of God's redemptive purposes and plans for humankind. Here, we can learn that good and new perspectives for God's people may come from the hardships caused by migration, such as the Israelites experienced in Egypt, and inculcate renewed perspectives of God's compassionate nature. That is to say, the migration of the Israelites to Egypt, which results in them experiencing oppression and slavery as aliens, is an opportunity for them to learn how to love the strangers among them. This aspect becomes clear in Leviticus 19:33, when God uses the Israelites' bitter experience as aliens to teach them how to love and relate to the strangers among them. Thus, it can be concluded, in concurrence with Bedford-Strohm's (2008) comprehensive summary below, that the commandment of Leviticus 19:33–34 is promoted by God:

> Firstly, the commandment is emphasized as comprehensible and accessible from Israel's own experience: 'You know how it feels to be foreign and discriminated against. Therefore, treat the foreigner just like you would want to be treated if you were in the same situation!' Secondly, the reasoning for the commandment culminates by referring to God himself: 'I am the Lord your God'. Adopt the cause of all foreigners just like I. (p. 41)

Migration as an opportunity for God's people to learn new things about the character of God: A perspective from the Book of Acts

An overview of the Book of Acts in view of migration in redemptive history

In the Book of Acts, the migration of early Christians, as a result of the persecution of the church, leads Peter to learn new things about the impartiality of God, with regards to salvation. However, before delving into Peter's migration, it is crucial to give an overview of how the Book of Acts treats migration in redemptive history. In his work, entitled *Migration and Mission According to the Book of Acts,* Stenschke (2016) argues that:

> According to Acts, many early Christian missionaries served in places that were not their places of origin, voluntarily or by force: the disciples ended up in Jerusalem and eventually at the ends of the earth. Others had come to Jerusalem from elsewhere even before encountering the gospel and ministered throughout the Eastern Mediterranean world as they became involved in mission. Early Christian mission is closely related to migration and dislocation, voluntary or by force, led by the Spirit and for the sake of the gospel. Repeatedly missionaries had to flee in order to avoid persecution. Despite the tragedy and suffering involved, there were also great opportunities, which were readily seized: the gospel moved forward. A final section reflects on the significance of this portrayal for the church and its mission in the 21st century. (p. 129)

It is important to note that the migration of the followers of Christ to various places to proclaim the gospel is not a new phenomenon, as Acts attests (Stenschke 2016:132). After his resurrection (before his ascension), Jesus meets with his disciples in Galilee and charges them to wait for the Spirit, after which they would go and preach the gospel to Judea, Samaria and the rest of the world (Ac 1:8; Stenschke 2016:132). The command to migrate and tell all the nations about the gospel is a pervasive teaching, as seen in Matthew 28:19–20 and Mark 16:15. Nevertheless, after Jesus' ascension and the fulfilment of the promise that the Holy Spirit would dwell upon his followers, as happens on Pentecost day (Ac 2), the Book of Acts proceeds to unfold how the proclamation of the gospel to Samaria, Judea and the rest of the world is accomplished by Jesus' followers in the contexts of their migrations (Stenschke 2016:132). In unfolding the fulfilment of Jesus' command for the disciples to migrate with the gospel to all the nations, the Pentecost day is central in illustrating that point. Stenschke (2016:132) argues that the people who experience the descending of the Holy Spirit on Pentecost day are Jews from Jerusalem and the Diaspora. In this case, Acts 2: 9–11 indicates 'fifteen regions or ethnic groups' that are present in Jerusalem on Pentecost day.

The foregoing argument is buttressed by Stenschke (2016:132), who plausibly declares that all the tribes of Israel were present '[t]o witness the coming of God's eschatological Spirit on Israel, gathered and restored in Jesus and the community of his disciples'. Acts 2:5 substantiates this point by avowing that God-fearing Jews from every nation under heaven witness the descending of the Holy Spirit on the day of Pentecost. Acts 2:41 also recounts the conversion and baptism of some of the people who witness the Pentecost event, even as Peter gives his evangelistic sermon (Ac 2:14–41) in defence of the disciples of Jesus who had been accused of being drunk, as they spoke in *glossolalia* (Ac 2:13). Stenschke (2016:132) argues that some of the people who are converted and baptised are diaspora Jews,

who then return to their host countries and spread the gospel. In other words, the return of the diaspora Jews to their countries of residence also facilitates the spread of the gospel. However, it seems the great migration of Christians to the various parts of the world takes place because of the persecution that occurs after the death of Stephen. This point is illustrated by Stenschke (2016:136), who argues that the first 'Christian missionaries are migrants who had come to Jerusalem and who now [had] to leave as refugees' as a result of the persecution of the church after the death of Stephen (Ac 8:1ff.).

It is through this forced migration, which results from the persecution of Jesus' followers in Jerusalem, as Acts 9:32–10:48 reveals, that Peter ministers in places beyond Jerusalem, such as Lydia, Joppa and Caesarea. When Peter migrates to Caesarea, he ends up learning about God's racial impartiality in relation to the call for salvation. The following subsection will now establish the aforesaid point.

How Peter learns of God's impartiality regarding the salvation of humankind in a migration context: A perspective from Acts 9:32–10:48

Acts 9:32–10:48 reveals that Peter ministered in places beyond Jerusalem, notably Lydia, Joppa and Caesarea. After ministering extensively in Jerusalem, Peter adopts a new mode of ministry whereby he migrates to new places and continues to ministers there. The other disciples, such as Phillip, do likewise (see Ac 8:26ff.). Peter's ministry makes a huge impact in places such as Lydia and Joppa, where he heals a paralytic man (Aeneas) who had been bedridden for eight years (Ac 9:33–34). In bringing this miracle to bear on the advancement of God's kingdom, it is apparent that all those who witness it immediately believe in Jesus Christ (Ac 9:35). Through Peter's migration, there is a numerical extension of God's kingdom beyond Jerusalem, as we

witness the conversion in Acts 9:35. Soon after this, Peter migrates to Joppa, where God's grace and sovereignty are manifested through miracles that lead many into faith. On arrival in Joppa, Peter raises Tabitha, who had been known for looking after the needy (Ac 9:36–43).

Peter also migrates to Caesarea, where he comes in contact with Cornelius, a Gentile man. This is a very dramatic story in which God is revealed to Cornelius and Peter, respectively. Cornelius is a God-fearing centurion of the Italian Cohort in Caesarea. He is also generous to the poor and prays regularly, as Acts 10:2 attests. God tells Cornelius to send messengers to Joppa to bring Peter, who is staying with Simon the tanner, whose house is by the sea (Ac 10:3–6). Here, we perceive Cornelius' obedience to God because he explains his dreams to two of his servants whom he afterwards sends to fetch Peter from Joppa. As Cornelius' servants journey to Joppa, God is revealed to Peter as he prays on the roof of Simon the tanner's house. It is in this vision that God directs Peter to migrate to Caesarea, where he preaches a sermon that results in the conversion of Cornelius and many other people in his household (Stenschke 2016:140). To put it differently, Peter migrates to Caesarea to preach the redemptive gospel of Jesus Christ so that his remnant people among the Gentile nations can be saved, as we perceive in the conversion of Cornelius and many other Gentiles (Ac 10:34–48).

However, it is significant to note here that because of his migration to Caesarea, Peter gains a deeper understanding of God's character. Through this encounter, Peter learns that God has no favouritism. In his own words, Peter affirms that, '[t]ruly I understand that God shows no partiality, but in every nation anyone who fears [God] and does good is acceptable to [God]' (Ac 10:34). This implies that Peter learns a lesson that he otherwise would not have learnt if he had not migrated (because of persecution) to minister salvation to the Gentiles, whom he used to consider as unclean (Stenschke 2016:140). Thus, at this point it can be argued that the migration experience, although it might

be because of persecution, enables God's people to gain a better understanding of the nature of God.

Bassler (1985:549) argues that Acts 10 is Peter's first sermon to a Gentile audience and it results in the conversion of Cornelius, as the initial Gentile convert to Christianity, according to the Book of Acts. Peter is summoned from Joppa to Caesarea to confer with the centurion, Cornelius, a devout man worships God and is generous in his support of worthy causes. Peter is willing to go to the home of this prominent Gentile because of a vision he had experienced earlier, during his midday prayers. When Peter meets Cornelius, the former is convinced of the latter's sincerity. Peter immediately preaches a short sermon. However, in this article, the content of the sermon matters[45] less than the fact that Peter migrates to Caesarea and gives his first sermon to a Gentile audience, resulting in the salvation of Cornelius and many other Gentiles. The conversion of the Gentiles in Acts 10:34 enables Peter to learn new things regarding God's salvation to humankind.

This incident challenges Peter's old conviction that the gospel of Jesus Christ was for the Jews alone. Instead, the fundamental paradigm shift is that Jesus is the saviour beyond the house of Israel, as Bond (2002) asserts:

> Peter's sermon to Cornelius challenges their [*Jesus' disciples'*] understandings about what it means to follow Christ. The radical gospel of peace challenges our own notions of what it means to belong to a privileged religious community with the exclusive truth about the way of salvation. (p. 80; [*author's added emphasis*])

This implies that the conversion of Cornelius forces Jesus' disciples to rethink their mission and comprehend that the gospel is for both the Jews and the Gentiles who believe in the salvific

45. In order to understand the content of speeches and evangelistic sermons in the book of Acts, one should visit Strandenae's (2011:341–354) work that seeks to identify the lessons that can be learnt about the missionary preaching in the Early Church, from the missionary speeches in Acts. The work further examines the missiological implications of these speeches. Here, the structure, main content and messages of these speeches are dealt with in a comprehensive manner.

work of the Lord Jesus Christ. Thus, they realise that they are not supposed to deny baptism to people who would have received the gift of the Holy Spirit (Matera 1987:63). In other words, Cornelius' conversion causes the disciples of Jesus to redefine the boundaries of the church. They learn that the church or family of God includes people from Gentile ethnic groups. Thus, it can be argued that, if it were not for his migration to Caesarea, Peter would not have thought that the Lord Jesus Christ embraces and saves non-Jews as well.

Nevertheless, it is significant to note that, in the Old Testament, the inclusion of people of Gentile ethnic origin is a major theme, which is consistent with the Abrahamic covenant. Torrance (2008:51–58), and Magezi and Magezi (2016:7) dwell on the Abrahamic covenant in order to highlight the significance of its relationship with the nation of Israel in its universal role of bringing salvation to all humankind. The aforementioned scholars argue that the Abrahamic covenant is particular and universal in nature. On one hand, the particularity of the covenant is that it has promises solely pertaining to Abraham and his biological descendants (Israel) (Gn 12:1–2). On the other hand, the universal aspect of the covenant is that it has a universal promise, in which Abraham and his descendants are destined to be a blessing to all nations (Gn 12:3). This clearly indicates that although God promises some specific blessings to Abraham and his physical descendants (Gn 12:2), it is apparent that the Abrahamic covenant embraces people from all nations; therefore, it is both 'particular and universal' in nature (Torrance 2008:51–58). In the Old Testament, the universal aspect of the Abrahamic covenant is witnessed many times, as many people of Gentile ethnic descent, such as Rahab (Jos 2:1–21 cf. Mt 1:5a), and Ruth (Rt 1–4; cf. Mt 1:5b), are saved and incorporated into the leading lineage of Israel and, subsequently, play significant roles in the advancement of Jesus's genealogy. The significance of the foregoing is that, even in the Old Testament, the Israelites both welcome and incorporate aliens into their community, as long as the latter give up their

pagan gods and acknowledge the God of Israel as the only true God.

At this juncture, one can argue that Bassler (1985:549) and Matera's (1987:62–66) perception of Cornelius' conversion as a new dispensation of grace is questionable, if one looks at the Old and New Testaments as a single story. In addition, as I have already established, the conversion or salvation and inclusion of Gentiles into God's family is a major theme in the Old Testament. Torrance (2008:45), Gaffin (2012:109) and Vos (1980:7–13) concur with the aforementioned conception when they advance the redemptive historical approach as an appropriate method of studying the Bible, as it treats the Old and New Testaments as a single unit that finds its fulfilment in Jesus Christ's person and work. Given the aforementioned, the underlying question is: why does Peter appear surprised about the conversion of Cornelius if the inclusion of the Gentiles into God's salvation or family has been a consistent theme in the Old Testament, which he could have read many times? In responding to this question, Lotz (1988), in his essay titled *Peter's wider understanding of God's will: Acts 10:34–48,* attempts to give reasons for Peter's misconception of salvation, which he learns in a migrant context. Lotz (2008) explains that Peter's misunderstanding arose from the fact that he:

> [*W*]as brought up in a strict tradition that precluded even having a meal or fellowship with someone from another tribe or nation: 'You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation' (Acts 10:28). Suddenly all of Peter's understanding of God is challenged in a dream concerning the kind of food he should eat. The Lord challenges his religious beliefs concerning clean and unclean foods. This distinction separated him from the Gentiles. Now in a vision the Lord says, 'It is not for you to call profane what God counts clean' (Acts 10:15, NEB). (p. 201)

However, the above assertion underscores the fact that Peter's misunderstanding of God's salvation for humankind is not consistent with scripture because the Old Testament writings clearly spoke of God as the God of all the nations (cf. Ps 68:32,

72; Ezk 38). Indeed, this aforementioned understanding of God as the God of all nations or people is in line with the Old Testament's notion of salvation in which Israel welcomes and incorporates aliens into her community, as long as the latter give up their pagan gods and acknowledge the God of Israel as the only true God to be worshipped. However, because of space constraints in this chapter, the aforementioned question is left for any further research that seeks to understand Peter's misunderstanding of the salvation for humankind, that God first announces in Genesis 3:15 and continues to promise to accomplish through the Abrahamic covenant or promises (Gn 12:3). This covenant is fulfilled by the God-man, Jesus Christ, in the New Testament. Avowing the aforesaid is an acknowledgment that God's redemptive promise for all nations or people through Abraham is renewed with his (Abraham's) descendants. The redemptive promise is reintroduced to Isaac (Gn 26:3–5) and Jacob (Gn 32:9–12; 35:12). The covenantal promises are also later cited in Exodus 2:24 and 6:4–5 as the basis for God's deliverance of the Israelites from Egyptian bondage.

However, regardless of the aforementioned conception, the superseding point is that Acts 10:34–48 presents Peter in a migrant context, in which he learns that salvation and the forgiveness of sin are freely available for everyone who believes in Jesus Christ (see Ac 10:43). In other words, it is within a migrant context that Peter learns that Jesus' redemptive work is not limited to saving the Jews alone. Instead, it embraces all people who believe in Jesus Christ. This is why Strandenae (2011:351), whose analysis of all the 80 speeches in Acts argues that the evangelistic sermons to the Gentiles in the Book of Acts, such as Acts 10:34–48, reveal that salvation is for both the Jews and the Gentiles, who should believe in the God-man, Jesus Christ, who lived, suffered, died, resurrected and ascended to the heavenly realm, and is expected to come back in the end times to judge the living and the dead. This means that the aspect of God's salvation, that is equally available for both Jews and Gentiles, should not point one in the direction of universalism because the

predominant phrases 'faith in Christ' and 'being in Christ' are key to understanding the basis of God's salvation for all people. Having established the aforementioned, the predominant point that this section advances is that Acts 10:34–48 reveals that the inclusive nature of God's salvation can be learned within migrant contexts. Linking this notion with the doctrine of God's providence that shall be discussed below, it can be argued that God allows the migration to be associated with pain, sorrow and suffering, as experienced by the Israelites and Peter, so as to advance the redemptive plan and purposes for the world.

It is important to note that God does not only allow Christian migration to happen so as to unleash his redemptive purposes and plans for humankind. In 2018, I argued that the *centripetal* and *centrifugal* concepts are crucial in understanding the mission of the church in the Bible (Magezi 2019:5–10). I argued that the book of Joshua reveals a *centrifugal* concept of mission that envisages a situation where sinners migrate to where God's people are in order to get saved (Magezi 2019:5–10). The books of Ruth and Joshua reveal a *centripetal* concept of mission that envisages a situation in which God's people (Christians) migrate to faraway places, where there are people who do not know God, for the purposes of advancing his kingdom (Magezi 2019:5–10). This chapter will not delve into the aforementioned conversation again. Instead, it argues that the concepts of migration in redemptive history emerging from Leviticus 19:33–37 and Acts 10:34–48 are embedded in the doctrine of God's providence, that will be discussed below, which advances that the perfect-sovereign God allows various factors of migration to take place, so as to unleash redemption for humankind. That is, in interlinking the doctrine of God's providence with the insights arising from the discussed passages of Scripture, I will argue in the ensuing section that the individual and corporate factors for migration may, in this case, also receive a more than human aspect in God's providential control of everything that has to do with human beings in light of the fulfilment of redemptive plans and promises for the world.

The interrelationship between the doctrine of God's providence and the notion that good-new perspectives about God may emerge because of migration

The assumption that new insights about how to love strangers (Lv 19:33–37) and understand the inclusive nature of God's salvation for both Jews and Gentiles (Ac 10:34–48) emerge as a result of migration (Lv 19:33–37) challenges one to bring the doctrine of God's providence to bear in this discussion. McClintock (1968:707) explains the doctrine of God's providence and affirms that the word *providence* is not in the Bible. This doctrine is commonly used to signify the biblical notion of 'the wisdom and power which God continually exercises in the preservation and government of the world, for the ends which [God] proposed to accomplish' (McClintock 1968:707). Sproul (2000:4) concurs with McClintock (1968:707) by defining the doctrine of God's providence as the doctrine that signifies the aspect of 'God's involvement in the world and in the daily affairs of our lives'. The aforementioned delineations of God's providence are brought together to argue that the doctrine of God's providence focuses on 'God's support, care and supervision of all creation, from the moment of the first creation to all the future into eternity' (Tenney 1975:4).

The doctrine of God's providence is against the deistic worldview or the Greek cosmological thinking that perceives God as the creator of a self-governing and law abiding world, but is not directly involved in guiding and shaping its course of destiny (Horton 2011:39–40, 341–344). Thus, the doctrine of God's providence is against the dogma of deism that presents God as distant from the events of the world, therefore, portraying all worldly activities as uncontrollable and without any element of God's purpose (Harvey 1964:66). This understanding creates a disjunction between God and creation and, consequently, results

in the denial of the central Christian dogmas such as incarnation and atonement (Torrance 1996:34–35). Hebrews 1:3 challenges the deistic worldview by presenting Jesus Christ, fully God himself, as the one who holds the world together and sustains it by his power. This indicates that there is no disjunction between God and creation. Therefore, contrary to possible popular opinion, there is significant credibility in Sproul's (2000; c.f. Horton 2011:350–360) argument that the doctrine of God's providence affirms that human beings:

> [*D*]o not live in a closed, mechanistic universe where everything operates according to fixed natural laws. Rather, God is the cause of everything in the universe and everything that takes place in the universe. That is, God not only created but also sustains and governs … creation. (p. 11)

Nevertheless, Sproul's (2000) understanding of God as the one who is responsible for everything in the world is problematic because it tends to project God as the causal agent of natural disasters and other bad things that happen in the world. That is, in our context of migration, Sproul's (2000) understanding would mean that God wills wars, famines and oppression to force people to leave their homes so that they may learn about the inclusivity of God's salvation, which would compel them to love the stranger and God. In responding to this, one can argue that suffering is outside of God's plan, instead, it is a foreign power that emerges from the devil and human disobedience to God's moral will (Caesar 1999:88; Christensen 2016:1–27; Kunhiyop 2012:55–59; Navigatori & Sikharulidze 2015:5–267). Both human beings and the Satan (Lucifer) were originally created perfect by God, yet capable of sinning because they were created with free will to choose what is right or good (Christensen 2016:1–27; Maltz 1988:63–73). The devil sinned against God and he became the opponent of God and his mission is to influence people to turn away from God's will (Maltz 1988:63–73; Navigatori & Sikharulidze 2015:5–267).

However, this chapter will not delve into discussing the origin of Satan, because there are many contending theories on that subject (Jonker 2017:348–366; Navigatori & Sikharulidze 2015:5–267). Instead, the problem lies in the issue of the free will that both human beings and the devil were originally created with. This aforesaid notion of human free will creates an irreconcilable tension between God's sovereignty and human responsibility (Christensen 2016:1–27). Indeed, if God created human beings with the capacity to choose evil instead of good, this can be taken to imply that God created the possibility of evil and this critique can be intensified when the aspect of the foreknowledge of God is considered. That is, with the doctrine of the foreknowledge of God in mind, one can argue that God created human beings with the capacity to choose God's will or bad things. However, by divine foreknowledge God knew that human beings will chose evil over good. This can be taken to mean that God planned sin and evil to happen in the world before the foundation of the world. Consequently, by implication, God can be understood as the causal agent of factors of migrations that are beyond people's control. Such factors include: natural disasters, wars, human rights violation and religious persecution that cause involuntary migration for many people across the globe. Given this, Ferguson (2010:261) understands the problems associated with the doctrine of God's providence as inescapable because it cuts across many theological disciplines such as systematic, philosophical and pastoral theologies, whilst raising critical existential issues that people struggle with.

With this in mind, the ensuing subsection attempts to conceptualise a balanced understanding of the linkage between the doctrine of God's providence and the perspectives that emerge in Leviticus 19 and Acts 10 because of migration in redemptive history. This conceptualisation also ascertains God's presence in the hardships that both Christians and non-Christians encounter because of migration.

A balanced understanding of the linkage between the doctrine of God's providence and the perspectives that emerge in Leviticus 19 and Acts 10

I do not subscribe to the view that God causes factors of migration such as natural disasters (i.e. famine), persecution and wars in order to force people to migrate so that they can learn new perspectives about how to love strangers and the impartiality of God in salvation. This view is not consistent with Scripture. Instead, it can be argued that chaotic factors of migration, such as the natural disasters that create pain and suffering for many people are caused by the devil, whilst the economic instabilities, political instabilities, persecution, wars and many others are caused by human beings when they choose to turn away from God's will through mismanagement of economy, greed and hunger for power. In saying this, I advance that the devil is always on a mission to influence people to turn away from God's will in the aforesaid ways. This conception is interlinked with the notion that the perfect-sovereign God does not associate with evil (i.e. suffering is not inside of God's plan) (Ps 92:15; 1 Jn 1:5). Instead, God allows painful migrations for both Christians and non-Christians so as to unleash his redemptive purposes and plans for the world.

This is an important conception because it does not view God as the causal agent of these calamitous factors that cause people to involuntarily migrate to new places, where they encounter hardships. One example of forced migration in Scripture is the sojourning of the Israelites to Egypt as a result of famine (Gn 46–47). This migration later on leads to bondage (Ex 1). The conception does not take away God's involvement in the evil things that happen in the universe. Here, a clarification has to be made that God is not involved as a causal agent of the factors of migration that are associated with pain and sorrow of people.

Instead, God's involvement lies in allowing and controlling the occurrence of evil things in order to accomplish the redemptive purpose (McClintock 1968:707). That is to say, the doctrine of God's providence proposed in this chapter perceives the existence of the devil who causes painful migrations for people. However, God's wisdom and power preserve and govern the world, in order to accomplish divine purposes (McClintock 1968:707).

The fact that God allows evil to happen, but does not cause it, is substantiated by the narrative of Job 2, in which the devil asks permission from God to afflict the righteous Job (Navigatori & Sikharulidze 2015:67). Only after God grants permission does the devil commence to afflict Job (Navigatori & Sikharulidze 2015:67). This means that *Satan* is powerful and active, but has no authority, unless when granted by *God* (Navigatori & Sikharulidze 2015:67). The devil may be a roaring lion looking for someone to devour (1 Pt 5:8) but cannot attack where *God* forbids. In this case, God does not cause Job to suffer, but simply allows it to happen as a way of making Job a better person. With this in mind, I argue that the individual and corporate factors for migration may, in this case, also receive a more than human aspect in God's providential control of everything that has to do with human beings as a means of fulfilling the redemptive promise for the world. Nevertheless, I am aware of the possibility of an argument that if the sovereign God, who is in control of everything in the world, allows the devil to unleash suffering in the world, the same God may be perceived as the causal agent of suffering. This stems from the reasoning that if God does not permit evil to happen, then the evil things that cause many people to suffer would not occur. I recognise that the aforesaid issue is a mystery that humanity cannot resolve at this interim period of Christianity because humans are not all-knowing like God and, therefore, cannot ascertain the deepest reaches of God's redemptive purposes (I Cor 2:11).

Having established the abovementioned, I am cognisant of the actuality that many Christian and non-Christian migrants suffer

hardships, either because of the factors of migration, or in their new homelands (migrant hosting nations). As they groan, the hapless migrants always seek to understand God's presence in their suffering and this threatens their sense of God's care and love for them (Harold 2018; Tavard 2003). As Harold (2018) asserts:

> If God orders and overrules all things, and God is love, how are we to understand so much disorder, suffering, and evil? And how should we relate divine governance to our scientific way of thinking? (pp. 6, 707–718)

From a Christian perspective, it can be argued that life in this world is a cosmic battlefield because of the kingdom theology of *now* but *not yet*. Currently, Christians are in the kingdom of God, but it is not yet fully realised because the whole creation is eagerly waiting in expectation for the *parousia* of Jesus Christ to consummate salvation for Christians (Rm 8:19) and take them to a new heaven and new earth in which there will be no more evil or suffering (Rv 2:1–4). The fact that the devil still has power (though given by God) in this interim period of Christianity is indicated in 1 Peter 5:8, which shows that the adversary still goes about seeking victims. Revelation 12:10 also reveals that the devil is not yet already a defeated foe (Caesar 1999:88). However, as established before, the pain experienced by Christians is not permanent. Such suffering stems from two sources, namely, the devil and the consequences of the Christians' own choices as they use their free will. Caesar (1999) notes that:

> Far from being the cause of suffering in the world, God has undertaken to guarantee that its presence will not be permanent. The horror of the means [*God*] has devised gives insight into the offence which sin and suffering are to [*God*] and also the value [*God*] places upon the safety and happiness of … creation. (p. 87)

Notably, as Christians wait for Christ to come and consummate salvation for them, it follows that at this interim period of Christianity, believers continue to suffer because of the existing tension between good and evil. As Christians suffer, they should

realise that God does not leave them alone (Heb 13:5). Instead, through the dynamic presence of the Holy Spirit in their lives, God is always closer to the Christians than they are to God themselves. Torrance (2009) unswervingly contends for Christ's continuous solidarity with Christians through the presence of the Holy Spirit (at this overlapping of ages) in the ensuing manner:

> [/]t is through the Spirit that things infinitely disconnected — disconnected by the 'distance' of the ascension — are nevertheless infinitely closely related. Through the Spirit, Christ is nearer to us than we are to ourselves, and we who live and dwell on earth are yet made to sit with Christ in heavenly places, partaking of the divine nature in him. (p. 294)

It is important to note that God is faithful and will not allow believers to go through any form of suffering that they cannot bear. Further, God cannot allow believers to suffer without providing them with a way out of it (1 Cor 10:13). Stated differently, God will not allow Christians to suffer without giving the sufficient grace to sustain them through those excruciating moments. Among many other things, suffering moulds Christians' moral characters as they seek to be more Christ like (Caesar 1999:75). Christians need to continuously hope that Jesus Christ intervenes in their predicaments. Jesus Christ, who is the high priest and mediator between God and humanity, empathises with believers in their suffering and weaknesses because he knows how it is to suffer as a human (Heb 4:15). This is why Romans 8:28 assures Christians that in all things (i.e. good times and bad times), they should be cognisant of the actuality that God works for the good of those who love the Almighty and have been called according to divine purposes.

However, in keeping in touch with the redemptive historical approach, it can also be argued that the God who desires all people to be saved (1 Tm 2:4) allows hardships to happen in order to bring salvation to non-Christians. The aforesaid notion can be substantiated by the centrifugal concept of mission in the Bible that envisages a situation where sinners migrate to where God's

people are, so that they may be saved (Magezi 2019:5–10). This way, it can be maintained that God does not hide when Christians and non-Christian migrants are suffering because these sufferings can be providentially used to advance the redemptive purpose.

In my view, the above-established theology of migration, that does not perceive God as the causal agent of the painful factors of human migration, is one of the migration theologies that yield deep insights into the practice of ministering to migrants, who may have been painfully uprooted, thereby suffering significant losses in the process. Firstly, this perspective makes it possible for vulnerable migrants (Christian and non-Christian) to trust God as their source of comfort. Secondly, it also gives the migrants assurance in God's ability to make all things work together for the achievement of his good plans and purposes. Thirdly, the perspective challenges Christians to embrace migrants who approach church and non-church spaces because God allows their migrations for a purpose that people are sometimes not cognisant of. In other words, the perspective challenges the church to develop migrant ministries that render material and spiritual support to both Christian and non-Christian migrants. Spiritual support to Christians includes counselling and other forms of spiritual care, whilst spiritual support for non-Christian migrants involves the ministering of salvation, alongside acts of charity. This is premised on the understanding that God has a purpose to accomplish through migrants' experiences, some of which are associated with great pain, sorrow and loss.

■ Summary and conclusion

In conclusion, this chapter attempted to respond to the need for migration theologies that drive churches' effective migrant ministries. It utilised the biblical redemptive historical approach as a relevant and responsible methodology of understanding and developing migration theology because it provides a coherent-unifying approach, which leads to appropriate and constructive understanding of any particular biblical issue. As a

result of utilising the proposed approach, the theme that pervasively emerges is that, among other things, God allows migration to happen so as to give the migrants an opportunity to learn and understand the nature of God within migrant contexts. From the perspective of Leviticus 19:33–37, it can be perceived that God allows the migration of the Israelites to Egypt so that they may share the painful experience of being aliens. God uses the Israelites' painful experience as aliens in Egypt to teach them how they are supposed to treat any aliens among them. In expanding the aforementioned point, I argue that the painful experience that the Israelites undergo whilst in Egyptian bondage is meant to inculcate in them empathy for the aliens, as they would be able to identify with them by recalling their own former slavery as aliens in Egypt. This way, the Israelites would be compelled to treat the aliens among them humanely.

What emerges from Acts 9:32–10:48 is that Peter gains new insights into the character and nature of God, something that he would not have acknowledged if God's grace and divine providence had not allowed him to migrate to places where he could minister salvation to the Gentiles, whom he had considered as unclean. Given this, it is logical to maintain that, through migration, God teaches people to understand divine providence within migrant contexts. Indeed, because migration is an opportunity to learn and understand new things about God, it follows that human migration should be treated positively because it is God who allows people to migrate for the purpose of teaching them about God's character, as well as the divine redemption plans for the world.

It can be surmised, thus, that the perspective of the migration as an opportunity for people to learn and understand God's plans, purposes, nature and character within migrant contexts, as established from the passages of Leviticus 19:33–37 and Acts 9:32–10:48, is very important as it yields rich insights for ministering to migrants. This perspective makes it possible for vulnerable migrants to focus on God as their sole source of

comfort. It also gives the migrants assurance in God's ability to make all things work together for the salvation of humanity. Furthermore, the perspective challenges the church and, consequently, Christians to embrace the migrants who approach church and non-church spaces. In so doing, the church will be developing effective migrant ministries. This gesture can be expressed in two main ways; giving materially and bringing the unsaved to salvation by preaching the gospel. All the acts of charity should be premised on the knowledge that God allows migration to happen in order to fulfil some divine purposes.

Chapter 3

What can we learn from Paul, the Jew's, migration dynamics, to accommodate the stranger amidst the Jewish Diaspora?

J.A. (Jan) du Rand
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa

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> 'Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you"'. (Gn 12:1)

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Actuality and purpose

By common consent it can be said: Migration and Diaspora define times. The World Bank rightly calls migration one of the determining forces of the 21st century. The settlement of millions of Diaspora migrants is understandably raising acute socio-economic, political, security, legal, cultural and religious challenges (cf. Grüber 2015:254).

A prominent question to be investigated is the interpretation of life in transit within a theology of migration (cf. Castles, De Haas & Miller 2014:63). This brings us to the realities of the possibility of a theological and ethical message on migration, and in this case, the apostle Paul and the Jewish Diaspora as historical manifestation of migration. Judith Grüber (2015:84) states the borders have become places of God-talk and every border offers his own life-giving God-talk. The question remains how can the gospel be given a voice in a particular context. That was the same question Paul had to answer in a diasporic situation. 'The cultural memory preserves the store of knowledge from which a group derives an awareness of its unity and peculiarity…' (Assmann 1995:130).

The research field opens up more than one research question. Who is Paul when it comes to caring for the stranger in a typical Diaspora Hellenistic Greek or Judaistic context? What could be the reason(s) for Paul's successes, making use of particular migration dynamics amidst the Jewish Diaspora? Why in the theological sense does Paul prefer Antioch to Jerusalem? Was Paul an apostolic revolutionary concerning his *euangelion*? What was the role of the Diaspora Jews themselves? Is it legitimate to call the church an institutional migrant (Phan 2016:854)? What were the influences of the Septuagint (LXX) translation and the Greek language, in a diasporic situation?

The overarching research purpose of this contribution is to identify Paul's *migrational dynamics* in assisting biblical and Reformed Theology. I am not proposing legislative political solutions or economic panaceas.

Recently, when describing Diaspora as migration, the emphasis rather falls on the prominence of sociological issues, mobility, cross-border interactions, human equality and multiculturalism (cf. Barclay 2006:25; Theissen 1979:72; Meeks 1983:694).

The New Testament Pauline scholar John Barclay declares that the purpose is rather to explore how Diaspora Jews developed their Judean identity by engaging with Hellenistic 'pagan' culture. Because of globalisation, migration in the format of the Diaspora can be interpreted as theology in action (Bab-Rafael & Sternberg 2009). In this way, migration as program of moving becomes the carrier of Diaspora as process (cf. Berthomiere 2015:14; Barclay 1995:96).

This brings us to the issue of methodology. Regina Polak (2014:13) pleads for a practical theological approach in the perception of presence as a locus theologicus. According to biblical testimony this presence is understood as the space of God's presence and activity.

Diaspora and Pauline research has come to less dogmatic and more secure historical reconstructions. A. Saldarini (1991) and E.P. Sanders (1990) have shifted the boundaries of Pauline Diaspora research to move in a more disciplined, collaborative, publicly and accessible direction by directly using Josephus and Philo more often. N.T. Wright (2005:38–139) develops his methodology within the framework of a single great narrative of the exile, known as the exodus. Wright (2005:175) correctly says, that Paul is living in a continuous story going back to Abraham, calling it the Pauline hermeneutical metanarrative. William Berthomiere's methodological view is that the word Diaspora on its own needs a compliment like *cultural* Diaspora (cf. Cohen 1989:28), *fear* Diaspora and *virtual* Diaspora (Berthomiere 2015:16). The same author is a strong proponent of the fact that the reason for the Jewish Diaspora relates to globalisation and transnationalism (2015:17). The theologian Daniel Groody (2009a:299) argues against the very important '*image of God*' prism to theologically develop a theology of migration.

Vhumani Magezi and Christopher Magezi (2018:8) criticise Groody and implement the image of God statement into the development of a diagnostic and ministry framework.

Dorottya Nagy (2014:404, 2015:203) describes migration as locus theologicus with its own context. She sees methodological nationalism as an ideological orientation. Snyder (2012:52), in thought-provoking research proposes the 'performative' or 'praxis' model of following the migration theology by means of a 'pastoral circle' or 'practical-theological spiral'. The cycle begins with 'current experience', identifying the situation, leading to the second cycle, namely 'cultural/contextual exploration, working with social and other non-theological disciplines. The third cycle is "theological reflection", trying to understand the situation and church practices from the perspective of critical faithfulness. The fourth and final cycle is to repeat the spiral' (cf. Osmer 2008:11).

Susanna Snyder (2012:139f., 163f.) calls the migration or Diaspora example of Ezra-Nehemia an ecology of fear, and the biblical examples of Ruth and the Syro-Phoenician woman are ecologies of faith (cf. Phan 2016:858).

The historical Jewish Diaspora as a space of migration

The definable Diaspora situation

The dispersion (Diaspora) of Jewish people from their homeland to foreign lands (host lands) can be forced or deliberate. The Greek noun *diaspora*, meaning 'sowing' or 'scattering' derives from the composite Greek verb *dia-speirõ*: 'to disperse', 'to scatter', 'to separate' (Betz 2008:48). The Jewish translators of the Hebrew Bible into Greek (LXX) gave to the translation a prominent soteriological significance. The word *diaspora* occurs 12 times and *diaspeirein* 40 times in the LXX. Not even the Hebrew words *gôla* and *galût* [exile', 'deportation', 'expulsion', 'the exiled] are translated by *diaspora* because *gôla* and *galût* are instead used for the Babylonian exile. The word *diaspora* is used in the

LXX, meaning 'exile' (Jr 25:4; cf. Is 11:12; Ezk 20:23; Zph 3:10). The same word *diaspora* occurs twice in the New Testament (Ja 1:1 & 1 Pt 1:1) referring to Jewish Christians residing outside their homeland Palestine.

The ancient world was characterised by continued movements of people in transit (Franklin 2006:4; Levit & Khagram 2008:37). Large communities of Jews were living outside their original homeland (cf. Bray 1996:53; Padilla & Phan 2013:399). The Jewish community in Antioch was the largest in Syria (Josephus Antiquitates Judaicae 12. 3.1). After the Jewish war in 66–70 CE the Jewish communities in Diaspora in Antioch heavily suffered under the Romans. In some circles, the concepts *diaspora* and *exile* are not seen as synonymous. The prophets interpreted them as closely related (cf. Safran 1991:12, 1999:264).

It is clear that the New Testament uses the concept Diaspora differently, referring to churches outside Palestine (1 Pt 1:1; Ja 1:1). Acts 8:4 describes Diaspora as an opportunity for mission. Ellen van Stichel (2012:432) sees migration and diaspora as a structural dimension of the world we live in. As such it can be called 'a sign of the times' a challenge to renew humanity and to proclaim the gospel of peace.

Meaningful research definitely has to start with the historical migrations self, also known as exiles in the 8th century CE. After Solomon's death, his kingdom broke in two. The Northern kingdom sunk more and more into idolatry and immorality (cf. 2 Ki 17:14–18). Jeroboam, the next king was diverting from faith into apostasy. Assyria conquered the Northern kingdom in 722 CE and took 27 000 Israelites by force and settled them along the Euphrates river in Media whilst Assyrians from the cities around Babylon in turn tried to colonise Israel. This Diaspora brought a negative connotation to the covenant people of God, dispersed among the Assyrians.

The Southern kingdom of Judah suffered exile to the East of Babylonia and the South of Egypt. The temple in Jerusalem was stripped of treasures and all the mighty men of valour, craftsmen

and the smiths were forced into Diaspora. Only the weak and poorest people were left in the land (2 Ki 24:12–14; Jr 52:29–30). By the Edict of Cyrus in 538 CE many of the Israelites return to their homeland, but not all of them.

At that stage the concept Diaspora referred to the *people* dispersed, the *country* in which they were dispersed and the act of *dispersion* itself. From then on the leaders would do their best to keep up the continuity with past Jewish history and values. Therefore, the existence of the temple and the functioning of the priesthood and the ritual procedures became of importance. The Torah was still honoured as one of the pillars of strength to guide the people of God's identity and social existence. Priests and Scribes became central agents of preservation of the Tora and the identity of the people of God. The religious leadership would later take up position in the Sanhedrin, the Jewish Counsel.

To come back to the definition of Diaspora: diaspora is the situation and migration process, resulting in Diaspora. Daniel Carroll (2008:24, cf. 2013:23) characteristically sees migration and Diaspora as the key metaphor for understanding the Christian faith and distinguishes the *Missio Dei* in Genesis, a Diaspora people in mission, immigrants in the Old Testament Law and the Missio Dei.

Diasporic people are defined by *being in-between two places*, by a transitive zone of interdetermination. They are in-between departure and arrival; both being places of belonging (Barber 2017:156; Saffrey 2007:318). In the case of the Jewish Diaspora, loyalties to the Torah, the temple, the Sabbath and ritual rules and circumcision still functioned to keep up the Jewish identity.

The discussion around definitions of Diaspora has to add the idea of the church planted by Paul in different diasporic areas as the starting point for a new depiction of being church of Christ (Nanos 2005:228). I am convinced that Paul understood the relation between Diaspora and mission, respecting the faith of others, the Jews, to work with them and to take the message to the world. Marcion did not understand the solidarity as well as differences in

the Diaspora concerning the Torah and Prophets. Marcion wanted to reject all Jewish scriptures from the New Testament.

It is the synogogue, the covenant and Jewish identity that marked the work of Paul.

There were more than one Diaspora: the Western Jewish Diaspora and the Eastern Jewish Diaspora. The greater part of the Western Jewish Diaspora disappeared and a very small part remained. Paul was involved in the Eastern Jewish Diaspora (Santos 2009:8). It is remarkable, and Paul knew it, that early Christianity first spread in those areas where there was a stronger Jewish presence (cf. Edrei & Mendels 2008:124).

Hans Barstadt (1996:52f.) said the Babylonian exile never occurred in the manner described in biblical texts and the life in Palestine did not undergo drastic change in the 6th century CE. This view was rejected but led to intensive research (cf. Barstadt 1996:43; Smith 1989:64; Ahn 2011:76). The Old Testament's eschatological hope according to the prophets is not merely a return from Babylon but rather the world wide ingathering of Israel. He resettled Samaria with people from Babylon, Cutvah, Avva, Hamath and Sepharvaim for the sake of economic productivity. After the Jews returned home in 539 CE a large portion still lived in Diaspora outside of their homeland (cf. Wright 2013, vol 1:268f.).

The situation of a Diaspora may differ from one Diaspora to another (cf. Smith 1990:82). The conquest of Judah by Babylon is an example of a derivative forced form of migration with particular consequences for those in Diaspora (cf. 2 Ki 24:10–17). The events of 586 when Jerusalem was destroyed and the Judeans were transported to Babylon fall under the category of purposive forced migration. People who voluntarily flee to escape tyranny, oppression and poverty similar to those whose flight with Jeremiah to Egypt in 582 CE is an example of responsive forced migration (Lim 2016:12). Applied to Paul's Diaspora, his audience fit into the last category with its own implications (cf. Kymlica & Banting 2010:47).

According to Michel Laguerre (2013:67f.) transnationalism has made research aware of the connection between the homeland and Diaspora enclaves (cf. Levit & Khagram 2008:42; Bab-Rafael & Sternberg 2009:62).

Some Diaspora spaces according to the Old and New Testament

The diasporians create what the sociologist Avtar Brah (1996:48; cf. Aymer 2010:14) calls 'Diaspora space'. He further says: '*A Diaspora space is that place where multiple subject positions are juxtaposed…'* In light of this definition and in order to reach the tangent point of sincere contact between the Galilean Teacher and the Diaspora Jew, the following examples of selected Old and New Testament spaces of Diaspora and migration are just mentioned.

The whole Bible is a book of migration and Diaspora. Without detailed reflection, the mentioning of people involved in events of migration serves as groundwork for further research. The purpose is to verify notice of the world of Paul through the LXX and oral traditions. The writings of the Qumran community in more than one respect reflects the same exegetical traces as those in the Diaspora. The Jewish faith and identity that shaped Christian understanding flow to and from the creation narratives (cf. Mantovina & Tweed 2005; Tidball 1993:889).

With reference to the Old Testament on migration and Diaspora, the proper Diaspora space to start with is the *imago Dei* text in Genesis 1:26, '[t]hen God said, "Let us make man in our image, after our likeness"' (ESV). Maruskin (2009):

> We are all part of God's great plan of migration [*and have an own migration story*] or can trace our roots back to ancestors traveling from one land to another. (p. 15)

It did not take long before Adam and Eve were exiled and became Diaspora people. In Diaspora the sons Cain and Abel were born,

and when Cain killed his brother Abel (Gn 4:8–16) he was also sent into Diaspora.

Because of the people of God's attitude, corruption and floods of violence, God planned a great flood. Because of the flood, Noah and his family became migrants in transit, people without a real destination. The whole creation went into Diaspora and populated the earth (Gn 10–11).

Let us emphasise the heart of God's creation. God created man '*imago Dei*'. This expression has become the tangent point of Christian anthropology. In Daniel Groody's discussion he introduces his viewpoint to emphasise the differences in social identities of migrants and refugees' spiritual identities. He names the refugees, migrants, forced migrants, immigrants, undocumented migrants, Diasporians and internally displaced persons, the alien (cf. Gn 3:23–24), up to the vision of the New Jerusalem in Revelation 21:1–4.

The expression *imago Dei* is not just another label but a profound way of describing human nature from a biblical and reformational viewpoint. It names the personal and relational nature of human existence (Horevitz 2009:752). Even the word alien is in this sense dehumanising and obfuscated the imago Dei (Groody 2009a:645). The result of being created to the image of God brings freedom and Christian balance to those in Diaspora. It emphasises the connection between human dignity, social justice and work (Grüber 2015:255).

The theological content of *imago Dei* mentioned in Genesis is realised in the New Testament in the perfect embodiment of *imago Dei* in Jesus Christ. Therefore, we can theologically speak of the *imago Christi*. Jesus is God's communication with the Diaspora people. The eschatological implication of *imago Dei* is overwhelming. The people of God, based on *imago Dei*, are already preparing for another spiritual Diaspora from this world to the New Jerusalem.

God provided clear instructions to Israel concerning strangers and aliens. We read in Exodus 22:21, 'Do not mistreat the alien or oppress him for you were aliens in Egypt'. The same theme is referred to in Leviticus 19:

> When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God. (vv. 33–34)

The same laws were applied to sojourners as to the natives of Israel (Ex 12:49).

The best known migration story explains the migration of the people of God from slavery and injustice to freedom and a new life, told in the book of Exodus. The little baby Moses could be called an 'unaccompanied allied undocumented child'. When Moses, after killing an Egyptian, fled to Midian, God called him to lead the Jewish people to freedom in Canaan.

'The story of uprooted people [of God] continues throughout the Hebrew Bible' until they were sent into exile, a Diaspora described in the writings: 'Kings, Chronicles, Esther, Jeremiah, Isaiah, Ezekiel and Amos' (Maruskin 2009:22). In 605 CE Daniel and his friends were taken to Babylon, as well as Ezekiel and Isaiah. Psalm 137 sketches the negative Diaspora experience of the refugees, '[b]y the rivers of Babylon – we sat down there and we wept when we remembered Zion'.

To conclude this part of the argumentation, it is necessary to only mention some examples, illustrating principles, connected to migration and Diaspora. Noah and his family went into Diaspora without knowing the destination (Gn 9). Abram and his family were settling in Haran when God spoke to him, '[g]o from your country and your father's house to the land that I will show you' (Gn 12). They became migrants into and out of Canaan, moving to the hill country on the East of Bethel and later on to Egypt. Finally, Abram settled by the oaks of Mamre in Hebron (Gn 13). The principle is that the people of God are destined to be in

transit. The deliberate movement of the people of God away from slavery and injustice is the best known 'in transit' story among the forced or deliberate diasporas (cf. Lim 2016:9; Ahn 2011:19).

Susanna Snyder (2012:139f.) has come up with the distinction between an 'ecology of fear', referring to the negative side of attitude towards the stranger and alien. It is part of the narrative of the return of Judah who were in exile to their homeland. Ezra, the priest and Nehemiah, an appointed governor, were sent back to rebuild the Jerusalem temple. They and the golah community tried to come to terms with the crisis of the exile as Diaspora and to rebuild their lives (cf. Heimburger 2015:3). In their excitement and passion for the Torah they repeatedly made the call for the dismissal of all foreign wives in unambigious terms (Ezr 9:1–4, 10–12). This episode is a harsh example of xenophobia. The line between inclusion of the stranger and imperialism as shown by Ezra and Nehemiah is very thin (cf. Holmgren 1987:75; Boyarin 1994:27–28).

We find another context concerning the stranger in the Old Testament, called by Snyder (2012:163ff.) an 'ecology of faith'. This reality is open to and welcoming the stranger in a compassionate way. The prominent examples are the narrative of Ruth in the Hebrew Bible and the Syro-Phoenician woman in the Gospel of Mark 7:24–30 (cf. Magonet 2007:157; Carroll 2015:186).

The New Testament narrative begins with a Diaspora or migration story. Jesus was truly a stranger in transit (Groody 2009b:304). He came from heaven, from the outer limits of human thinking and became for man the Refugee Christ. When the news broke that King Herod wanted to destroy the child, his parents fled to Egypt — strangers in transit in Diaspora.

The most compelling argument Jesus gave for caring of the stranger is found in Matthew 25 when the Son of God says:

> [*F*]or I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me,

> I was in prison and you visited me … Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me. (vv. 35–41)

The heavenly visitor in transit, Jesus of Nazareth, taught about the love of God and the neighbour but added a totally new command—to love your enemy. With this call there is no room left for a 'them and us' mentality. The parable of the Good Samaritan in Luke 10:33f. illustrates the real Diaspora message towards the Samaritan stranger whom the Israelites historically hate (McKnight 2004:384).

The Book of Acts is filled with examples of Diaspora and migration. The clearest comes to the foreground in Stephen's speech (Ac 7). With the disruption and consequences of the apostles witnessing of the gospel, also comes the opportunity that migration can be the platform for Paul and his helpers' missionary endeavour (cf. Stratton 1997:317). The miracle of Pentecost was witnessed by local Jews from Jerusalem but also by Jews, visiting Jerusalem from the Jewish Diaspora. These visitors from the Jewish Diaspora spread the gospel throughout the world, particularly to the East (cf. Stenschke 2013:146, 2017:132). Stephen gave a summary of Israel's history according to Acts 7, by concentrating on the migration and Diaspora moments. This speech has to be compared to Paul's sermon to the Diaspora Jews according to Acts 13:14–52 in the synagogue of Antioch in Pisidia. It boils down to the many crucial events in Israel's history outside their own land.

We have to study the phenomenon of Diaspora through the lens of the migratory, exiled and marginal people (Ott 2012:83). The typical designation for the land of Israel outside of their homeland is to be in Diaspora. These Jews were bound together by the calendar. They have the Sabbath, 7th day off, fear of the Torah, Passover and their spiritual home was Jerusalem. Van Engen (2006:30) says the Diaspora is to be presented as a fundamental method of God's mission to the nations (cf. Carroll 2013:12).

In Ephesians 2 (cf. Gl 3:28) we read:

> For through Him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God. (vv. 18–19)

We have to remember that the Jesus movement remained within Judaism with 'addenda' of appropriate ways to identify and to instruct the non-Jewish members (cf. Olson & Zetterholm 2003:211, Zetterholm 2009:162). It becomes theologically clear that in the New Testament the hermeneutical 'new Israel' has given to the concept Diaspora a new soteriological and eschatological meaning.

One contour from the New Testament that cannot be left out is the reference to 'resident and visiting aliens' in 1 Peter (cf. Janse van Rensburg 1998:579ff.). This 'label' *paroikoi* 'as title is transformed to a proud self-identification…' (Janse van Rensburg 1998:580). God uses the social status of the *paroikoi* to God's own glory although it may sound like a derogatory title in everyday life of the Diaspora situation.

Paul the Jew in the Jewish Diaspora situation

Was Saul of Tarsus a Jew or a Hellenistic Diaspora figure with Jewish roots? The answer to this research question will guide the researcher to the so-called Pauline Diaspora Dynamics, typical of the apostle Paul's facilitating answer to handle the difficult relationship between the Jewish religion and the new Christian hermeneutics. We have to paint Paul in the Diaspora colours, which means the Diaspora allows him to imagine, think through and wrestle with issues of social, economic and gender identity and traditions (cf. Dunn 1999:178, 2005:74). Ronald Charles compares some recent views handling this issue: Jonathan Smith (1990:53) puts forward the comparative enterprise, meaning to deconstruct kaleidoscope-like rigid historical realities but is

interested in a continuum of social relationships interacting together in a destabilising Diaspora space (cf. Hurtado 1993:3).

When Paul is compared with Josephus, both of them were typical Diaspora figures, both living in the Roman Empire. Ronald Charles describes them (Charles 2014):

> What emerges is a tension between repudiating and assimilating, resistance and complicity, independence and dependence, admiration and resistance, acceptance and challenge, subverting and reinscribing the imperial system through very gendered Greco-Roman rhetoric. (p. 114)

But Paul was less culturally assimilated than Josephus. Paul was viewed by the Judeans as a dangerous apostate who deserved the synagogue punishment (2 Cor 11:24). The other well-known figure Philo has been immersed in is Hellenized Judaism. Philo never ceased to be a dedicated Jew, just like Paul (cf. Deines & Niebuhr 2004:60). Paul's social integration and participation in different networks like families and congregations allowed him to develop a sense of belonging in this diasporic world. And he had to accept cultural diversity (cf. 1 Cor 7:19 & Gl 3:28). In his efforts to adapt shapes of people, redrawing the 'insider' and 'outsider' spaces, he himself as Jew, is shaped in this Greco-Roman social culture.

For many amongst the Jerusalem congregation, Paul was seen as an apostate from the law, certainly after the Apostle Convent (48 CE in Jerusalem) which ended in compromises. It was still said of Paul among the Jewish Christians that he is *apostasia tou nomou* according to Acts 21:21. This must have been a rude moment for Paul, the deeply rooted Diaspora Jew. A group called the Ebionites agree that the world was made by God but Jesus was a mere man (cf. Lüdemann 2002:91). Paul's answer to this campaign was in writing according to Philippians 3:

> I was circumcised on the eight day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, as to zeal, a persecutor of the church, as to righteousness under the law, blameless. (vv. 5–6)

If anyone can boast being of Jewish origin, Paul can do the same.

Combined with this, Paul who like a typical Jewish boy, was also taught to work with his hands, attended Jewish schools and later the Pharisee school of Hillel to have learnt the typical Jewish rules of exegesis and the way to think like a Jew (Lüdemann 2002:95). Paul follows the *a minor ad maius* exegetical method like in Romans 5:15, 17, illustrating the difference between Adam and Jesus. We can claim that Paul was a theologian before his conversion. Segal (1990:117), the Jewish theologian, is of the opinion that Paul's conversion to Christianity could be seen by some as his apostacy from early Judaism. K. Stendahl (1977:231) held the earlier view that Paul's Damascus experience should be called a call and not a conversion. In the same debate, D. Boyarin (1994:12) sees Paul as an advocate of an universal religion which transcends both mentioned options.

Galatians 3:28 is taken as the characteristic Pauline view. Similar to Boyarin, M. Nanos finds a less radical Paul according to his letters. According to Nanos (1996:336) Paul is not arguing for a law-free gospel but rather a law-observant one for Jews and a law-respectful one for the Gentiles (cf. Witherington 2000:256; Sanders 1977:48).

My conclusion would be that the reception of the Spirit was the decisive and defining feature of Paul's Diasporic life 'in Christ'.

Paul's ethics was at the beginning of his Christian career as an apostle of Christ purely Jewish (cf. 1 Th 4:2–12), directly taken from the Hebrew Bible, translated into Greek, called the Septuagint. Love for one's brother (cf. 1 Th 4:9) can directly be taken from Leviticus 19:18 (cf. Meeks 1993:47). The well-known 1 Corinthians 13 is a famous example of Jewish Ethics (Lüdemann 2002:105; cf. Senior 2008:29).

N.T. Wright (2005:82, 89) calls Paul the Shammaite-Zealot (contrary to Steve Mason 2016:432–452, 1993:129) and the great narrative of Israel in exile, the people in waiting, '[t]he pre-70 Pharisees were much concerned with purity and their

underlying issue was actually political'. Those Pharisees were revolutionary according to Wright and that explains Paul's the zealot's attitude in his crusades against the Christians. Compared to the writings of Josephus and Philo Paul was a moderate under Gamaliel.

The kind of diasporic apologetics by Josephus' Antiquities of the Jews illustrates the real character of the Diaspora Jews as people of peace. The recent Jewish interpretation of Paul by the Jewish Pinchas Lapide and Stuhlmacher (1984:204ff.), Hyam Macoby (1991), Alan Segal (1990), Daniel Boyarin (1994) and William Campbell (2002, 2006), to name but some, confirm Philo and Josephus' views. In the bigger picture, the transformation of Saul the Pharisee to Paul the apostle of Christ involved some serious transformation (Mason 1991:46). Paul could be called the Diaspora apostle in transit.

Christianity in its earliest beginnings is part of Judaism. But at a certain point they develop a consciousness that takes them outside of the social orb of Judaism. This branch of Christianity probably became a separate Diaspora community. According to the Johannine writings this group could fit in to 1:2 John where John mentions the group who:

> [*W*]ent from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. (v. 19)

Paul's plan and program can be called *Diaspora dynamics*. Through his dynamic involvement as a Diaspora Jew Paul did not recast Christian theology in new categories derived from the Hellenistic cultural phenomena as philosophy, mystery cults or Gnosticism. And his perceptual statements about the Law do not refer to Torah observance as religious Jewish experience but to the 'special laws' like circumcision, kasrut and Sabbath. (Perkins 2009:7). These pastoral remarks by Paul are never to be taken as anti-Jewish (cf. Howard Kee 2000:21ff.). Being a Diaspora Jew, he will never destroy his roots.

Paul facilitates the Diaspora situation through his migration dynamics: Paul's migration dynamics and Israel

Paul's migration dynamics refer to his actual involvement to solve migration issues by making use of a variety of resources and his own ingenuity.

A serious question that tested Paul's loyalty, being a Jew and Israelite himself, is foregrounded in tensions during the Diaspora between the Jews from Israel and the Diaspora Jews (Jacobs 2006:259). Paul discusses Israel in depth more than once (Gl 6:16; Rm 9–11; 2 Cor 3:7, 13). It is fitting to start this short discussion by quoting Galatians 6:

> For neither circumcision counts for anything, nor uncircumcision, but a new creation. And as for all who walk by this rule, peace and mercy upon them, and upon the Israel of God. (vv. 15–16)

This reference to Israel is the first comment on the church as 'the new Israel'.

This apostle Paul, the Diaspora Jew, brilliantly handled the challenges of bridging the gap between Jewish and Gentile cultures as well as facilitating the receptance of strangers through Diaspora dynamics (Frey 2012:293; Fredriksen 2015:647).

Paul's strength lay in his willingness to learn from the histories, cultures and religions from a variety of ideologies in a Greco-Roman diasporic situation (cf. Gruen 2002:57). He persisted in his opinion that Israel is the chosen people, the covenant people of God. In that sense he upheld the Torah and managed the newcomers with respect. He understood the concept Israel culturally, religiously and socially and that Israel and the Gentiles would become one body. We find the blueprint in Ephesians 2:

> For through Him we both have access in one Spirit to the Father. Then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God .... (vv. 18–21)

Gentiles and migrants no longer have to become proselytes but are directly taken up in the 'household of God'. Paul still respected his Israelite roots but redefined the meaning of the Torah, circumcision, food regulations and festivals of his national soul. He redefined Israel by emphasising the essential religious meaning of Israel (cf. Barclay 2016:3–36). By using the LXX, Paul found common grounds between Jews, Gentiles and strangers who were able to speak Greek. The new definition of the covenant people is not ethnically determined but a religious entity (cf. Rm 3:29; 17:28–29).

In the broader picture, Paul as Diaspora Israelite ties together the twin aspects of his universal commitment, to be an agent of salvation to the nations as well as the restoration of Israel. In other words, he acts as the apostle to the Gentiles for the sake of the salvation of Israel. William Campbell (1992:445) has come to the following conclusion, 'thus, Israel cannot achieve restoration until the fullness of the Gentiles, and the Gentiles cannot participate in the resurrection without the prior restoration of Israel' (cf. Rm 9–11). This is God's ultimate purpose to which Paul abides by being an Israelite. This means that Paul has become part of God's judgment and mercy through the reality of the faithful remnant (Rm 9:22–29; 11:2–6). According to Romans 9–11 God has failed in his purpose for Israel (Rm 9:6). Therefore, God, the divine potter, uses the Diaspora Israel who came through calling (Rm 9:7–8) to display his purpose with the Gentiles.

Migration dynamics and the law (Torah)

A 'Torah-free' Paul is not true at all (Nanos 2009:17). Paul went so far as to call the Torah 'spiritual' (Rm 7:14) and part of the covenant people of God's obedience. He observed the Torah unambiguously according to the halakhic conventions (cf. 2 Cor 11:22; Gl 2:15; Phlp 3:3–6; 1 Cor 7:17, 24). Paul's opinion and comments on the Law is complex.

One may ask whether the Law then has to be seen as contrary to the promises of God. Paul discusses the meaning of the covenant and observing of the Law in Galatians 2:16–21: The Law does not annul the covenant ratified by God. What then is the function of the Law? Paul is convinced that no one can do what the Law requires (Rm 3:19), only faith brings righteousness, not the Law (Rm 4:1–5). This is Paul's background to his sayings about the Law.

Paul answers the serious question: why then the Law? (Gl 2):

> For through the Law I died to the Law, so that I might live to God...I do not nullify the grace of God for if justification were through the Law, then Christ dies for no purpose. (v. 21)

Paul was convinced that no one, Jew or Gentile fully does what the Law requires (Rm 3:19). But God reckons Abraham to be righteous. Only faith brings righteousness (Rm 4:1–5, 13; cf. Thielman 1993:382).

Paul was a Judaistic Jew, loyal to the Tora without all the interpretations and addenda on circumcision, food laws, Sabbath observance and Jewish festivals. Being influenced by the Hellenistic Judaism he could honestly welcome strangers and newcomers in the Diaspora. That is why the other apostles found it difficult to understand Paul at the Apostle Convent in Jerusalem. On the one hand Paul had to be awake of Jewish ethnocentric exclusivism and on the other hand of Gentile liberal antinomism. Paul, the eschatological apocalyptically oriented Pharisee, was facilitating the Law to make it user-friendly for the Hellenistic Jews.

Paul linked up with the Old Testament view on the justification by faith and made it the powerful meeting point between Jews and Gentiles. It lies in the eschatological expectation of a new dimension of the Messiah who already came and who will come again. Such a view is not particularly Jewish but also universalistic. In this sense, Paul's Christology becomes Soteriology when he calls the Gentile nations '*adelfoi* in the Spirit'. To solve the

problem, the Law may have more than one context: a Jewish restoration context and a Greco-Roman Hellenistic context (cf. Thielman 1993:386). In the words of John Barclay (2016:141), 'tolerance has its limits in any community which wishes to preserve its identity …'. A Jew stays a Jew and a Greco-Roman believer stays a Greek although they have become one in Christ! They do not have the same past but they have the same future.

The Diaspora dynamics of the Torah lies for Paul in the eschatological significance of the Torah. The Torah is directly related to God by linking the Messiah to the Son of God who came and will come again (Loader 1984:14, 1993:5–6).

By collecting money for the church in Jerusalem (1 Cor 16:1–4; 2 Cor 8–9) Paul once again grappled with the problem of defending places for the Jews and Gentiles in the kingdom of God, during, what he calls the final hour (cf. Vorster 2007). An applicable German idiom jumps to my mind: 'keep the flame burning, but do not worship the ashes'.

Migration dynamics in a particular social context

The Diaspora space in which Paul had to facilitate the life of strangers was '… the intersectionary of Diaspora, border, and (dis)location as a point of confluence of economic, political, cultural and psychic processes' (Brah 1996:68). The Diaspora space is thus a place that is perpetually in flux, constituted of multiple, fragmented identities. In such a social context Paul had to dig deep into his Diaspora dynamics to organise the Diaspora space of the Jewish Diaspora (Matovina & Tweed 2005:64). Social context includes complicated issues like gender, sexuality, race, economic status, education, religion-conceived as dynamic contested by those who moved in and also by those who are defending the hostland (Charles 2014:130). This social context of Diaspora could be seen as a locus of vulnerability (O'Neill 2009:103) but also as a locus of transformation of migrants.

In my opinion, Paul sees it as a locus theologicus for the understanding of faith. Therefore, 'migration is a microcosm of the Christian belief in dying to live' (Scheffer 2005:32). Cultivating the virtue of hospitality to the stranger or Diaspora alien is thus no more a superogatory act of charity but for Paul a place of salvation, revealing the relationship with the sacred (cf. Vorster 2004). Paul's social commitment with strangers was that of xenophilia (love of the stranger) in his Diaspora dynamics. His task was to shape the *xenoi kai paroikoi* [strangers and aliens] to come home in 'the household of God' (Rm 16:10, 11, 14, 23).

Paul's social commitment was not only the conversion of individuals but the formation of communities and in particular households (cf. Stowers 1984:716).

The Diaspora synagogue as source of social dynamic

The question remains as to what Paul implemented to reach his diasporic goals. The answer is the synagogue. According to Philo (*Leg*. *Gai*. 132 and *Spec*. *Leg*. 2. 62) there were 11 synagogues in Rome and many in Alexandria, Ostia, Sardis and Delos (cf. Ac 9:2; 13:5; 14:1; 17:10, 17; 18:4–7, 19–26; 19:8). On entering a city, Paul's mission strategy was to make contact with existing social networks, so he made his way to the synagogue to meet Diaspora Jews. Paul also admitted Gentiles to the synagogues. The synagogue was the centre of community life and Jewish identity, reading of Scripture, prayer, educational, social, political, economic and judicial life of the community (cf. Olson 2014:420).

The synagogue provided to Paul a legal and social platform for his message. It was also the locus of xenophilia, exegetical sermons on texts from the LXX and the expansion of the Christian churches. The relationship between Jews and non-Jews was meaningful: Christianity was seen as a sect within Judaism, being legally protected under the Jews. Synagogues played a major legal and educational role in Paul's missionary Diaspora program.

Migration dynamics in a typical Diaspora urban environment

Paul effectively made use of urbanisation as result of the Jewish Diaspora. His mission moved away from a predominantly Palestinian and rural movement to the cities. Hock (1980:52) made calculations and concluded that Paul travelled nearly 16 000 km on his missionary journeys with the assistance of Roman roads as part of the Pax Romana (cf. Ac 13:1–3; 14:26–27; Gl 2:11). Antioch in Syria was Paul's early city base for his operations because Antioch was on the main thoroughfare from Rome to the Persian border and beyond to the East. With 250 000 people Antioch had a long-standing Jewish population that also had a meaningful effect on Paul's missionary work (cf. Collins 2000:75) The cities Laodicea, Hierapolis and Colossae were cities of trade and were very prosperous.

Ephesus was the governmental city and Paul spent three fruitful years in that city. At that stage in history it is estimated that 5–6 million Jews were living in Diaspora. Paul used the opportunities being provided by city living. The religious stage was already populated by numerous cults worshipping the Olympian gods, venerating the emperors, mystery religions or oriental deities. All these cults contributed to the economy.

Understandably syncretism was very common in the Diaspora. With the common language Greek and the location of the trade routes the spreading of the good news suited Paul and the apostles. The urban cities were main players in Paul's dynamics to accommodate the strangers.

The dynamics in the development of communities

Paul was excited to co-operate with different communities in the cities. The dynamics of the common language Greek in the Greco-Roman cities contributed to group awareness of identity and maintaining cohesion. Paul organised new Jewish and non-Jewish

migrants to integrate with these communities. It was easy for Paul to propagate the Christians as 'children of God' and 'brothers and sisters'. Through the metaphor of family together with body language, Paul fostered the strength of the Communitas, an organised relationship with a strong sense of belonging. They practiced hospitality and believed in the 'life in the Spirit' (Rm 12:3–8; 1 Cor 12:1–30; Eph 4:7–13). Paul excitedly cooperated with these Communitates but from time to time external conflict came to the surface (cf. Ac 14:22; 1 Th 2:14–20; 2 Tm 3:10–14). Such conflict can positively strengthen the group's boundaries against a common enemy (Du Rand 2017:110ff.; Rabinovitch 2012:92ff.). Paul used conflict to make the group attractive for strangers and newcomers. Some of these groups developed into the inevitable, institutions that became powerful, softening the boundaries between the Christians and the Gentiles.

Migration dynamics in the household

The household was a large inclusive community, including the family but also the slaves, helpers, friends, partners or clients, all of them involved in common commercial or agricultural enterprise. Paul strongly appealed to the families to be kind to the stranger and alien (cf. Rm 16:4; 1 Cor 1:11; 16:19; Col 4:15). The father or patriarch of the household shaped the social relations of this group. Paul worked with the patriarch whose influence was of great value to the program by which strangers were incorporated by Paul. Gerd Theissen (1979:46ff.) calls this relationship a 'love-patriarchies', focusing on the role of the patriarch of the household (Myers 2007:199). We have biblical examples of household conversions and baptisms (cf. Ac 16:15, 31–34; 18:8; 1 Cor 1:16) (cf. Girgis 2011:69).

Migration dynamics in cooperation with voluntary associations

The Roman government viewed Judaism for legal purposes as a voluntary association. The Christian communities were also seen

as voluntary associations with a degree of exclusivity about them. Many of these associations joined Paul's Christian movement (Horrell 2001:299).

A sub-group, formed by a theory called cognitive dissonance (Tidball 1993):

> [*H*]ypothesizes that when a particular belief held by a group, is subjected to specific disconformation, the members of the group may not ease their mental discomfort (or dissonance) by giving up the belief, but rather by holding it more firmly and vigorously propagating it in the hope that others will come to share it too. (p. 891)

This definition fits the Christian gospel preached by Paul. The early church in Jerusalem was disappointed to say the least, when the kingdom did not arrive. This was an important belief that could not be realised. Wayne Meeks (1983:37–58) proposes that an apocalyptic movement provides relief from cognitive dissonance.

Assimilation, acculturation and accommodation in migration dynamics

John Barclay (1996:79) is of the opinion that making a distinction between a Palestinian Diaspora Judaism and Hellenistic Diaspora Judaism is no longer viable. Paul's Diaspora dynamics handled the distinctions. With assimilation he refers to the level of integration and social interaction. Acculturation is facilitated by Paul, referring to the linguistic, educational and ideological aspects of strangers and local people. The third surface in this scenario is accommodation, by which the Jews reinterpret their Jewish traditions that could lead to the accommodation of the Hellenistic culture. The Greco-Roman cities played a major role (cf. Groody 2015:56). Paul worked hard to 'trans-late' the one culture into another. In the end, the gospel gained grounds. Gentiles even found the synagogues attractive and stimulating to attend.

Migration dynamics and the Jewish identity

With all the newcomers to the cities, Paul, the Jew, worked respectfully to define the identity of the different cultural groups. Paul himself strongly used the style of oppositional pairings in the identifying process. Take for example the pairing 'believers' and 'unbelievers' (2 Cor 6:15) or 'light' and 'darkness' (1 Th 5:1–11; Eph 5:6–14). In this way Gentile converts broke with their ancestral customs. Hostility from outsiders contributed to the formation of Christian identity. This generated a pervasive sense of social difference, meticulously used by the apostle. Trebilco (2012:164) named four features of Jewish belief, marking the Diaspora Jews' identity from the rest: Diaspora Jews worship the one God of Israel; the dietary laws were prominent and kept by the Diaspora Jews; circumcision has constituted a strong affirmation of the Jewish identity; the Sabbath observance is another characteristic marker for the identity of Jewish Diaspora Jews.

Together these strands of Jewish identity enabled the Diaspora Jews to survive and was applied by Paul to distinguish the Jews from the new Jesus movement.

The historical Jesus in Paul's migration dynamics?

So many theological scholars have declared with passion that Paul and the historical Jesus never met. They may be right or wrong but the recent author has to differ from this general viewpoint. Paul could have seen the historical Jesus in Palestine and the glorified and resurrected Christ on his way to Damascus in 34 CE. According to a timeline Jesus was probably born in 6 CE and Paul in 4 CE. When Jesus died in 33 CE at the age of 39 years, Paul was 29 years old. As one of the brilliant students in the Pharisee school of Hillel, Paul would take notice of the acts and words and court case of Jesus which filled the whole

Jerusalem. Not to be seen by the Sanhedrin, Paul at some point saw and probably met Jesus. That is what an intelligent student like Paul would do.

Paul was absolutely convinced that God had called him to be an apostle (cf. Gl 1:1, 12; 1 Cor 15:1–11). The Damaskus incident is probably the most powerful moment for further use by Paul as an apostle of Jesus Christ (Ralston 1990:204). According to 1 Corinthians 15:7–10 we read: then he appeared to more than 500 brothers at one time, most of whom are still alive, though some have fallen asleep. After that he appeared to James, then to all the apostles. 'Last of all, as to one untimely born, He also appeared to me' (1 Cor 15:7–10). For the sake of honour and authority these texts have the purpose to proof the resurrection as well as to put Paul himself within the reliable Jesus tradition (Lüdemann 2002:168). Other passages in Paul also highlight his 'encounter' with Christ (cf. 1 Cor 9:1; Gl 1:15–17; Phlp 3:8 & 2 Cor 4:6).

John Ashton (2000:32ff.) compares Jesus and Paul to a *shaman*, referring to persons who at their will can introduce these spirits into themselves and use their power over the spirits in their own interest. Another parallel would be with the mystics, practising Merkabah mysticism. Gerd Lüdemann emphasises the close relationship between Paul the apostle and Christ and the Spirit. This is illustrated in Romans 8:9–11. I conclude with verse 11 of Romans 8:

> If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Jesus from the dead will give life to your mortal bodies also through his spirit which dwells in you. (v. 11)

Paul's experience of the Spirit, and being touched by the Spirit, means that he was being moved by Christ (Lüdemann 2002:181; Stegemann 1987:228). Between the Galilean Teacher Jesus and the Diaspora Jew Paul, was a bridge, called tradition and spiritual proclamation!

Paul's theology and ethics heavily rest on the crucified and resurrected Christ. It seems that Paul replaces the concept

'kingdom of God' with 'the righteousness of God' as a *sine qua non* of salvation. In this remark lies Paul's Diaspora theological dynamics. Therefore, the meaning of Matthew 7:12 is the core of Paul's migration ethics, '[s]o whatever you wish that others would do to you, do also to them, for this is the Law and Prophets'.

Some more related questions have to be answered. Did Paul use the same traditions of Jesus in his missionary work? When Paul confesses Jesus Christ as Lord and the prominent role of the Holy Spirit, he is thinking of the resurrected one. The crucified Jesus is the same Christ who will return again. Paul said in 1 Corinthians 1:23, 'but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles'. Paul writes quotations of sayings of Jesus (cf. Rm 8:3; Col 1:22; 2:14–15). In Paul's speech at Miletus to the elders of Ephesus (Ac 20:35) he could have referred to the words of Jesus, 'it is more blessed to give than to receive'. When paging to Romans 12:14, we read, 'bless those who persecute you; bless and do not curse them'. These words are just allusions to Jesus' command in Matthew 5:44, 'love your enemies and pray for those who persecute you'. These allusions may be seen as derived from the Jesus tradition, in oral as well as the written format.

Within the framework of his Diaspora dynamics of love for the neighbour and xenophilia, Paul's presentation was strikingly different but also similar to Jesus's explanation. Both Paul and Jesus were devoted Jews with a vision in accomplishing their missions. Both have the same eschatological destination in their views to convince Jew and Gentile to accommodate the newcomer to the Diaspora situation.

At the centre of Jesus' message figures the kingdom of God and in the core of Paul's, the righteousness of God. In the words of Gerd Lüdemann (2002):

> The unavoidable conclusion is that these two men, Jesus and Paul had very different visions of the role function of religion in human life. For Jesus, faith was primarily a spiritual posture that would enable people to live together in mutual respect and support. For Paul,

> it was the way to ensure personal salvation. For both Persons there is admiration and resistance, acceptance and challenge to accommodate the stranger and alien. (n.p.)

Paul's conclusion speaks for itself (Rm 14):

> For none of us lives to himself and none of us dies to himself. If we live, we live to the Lord and if we die we die to the Lord. So then, whether we live or whether we die, we the Lord's. (v. 7)

The Septuagint (LXX) as migration dynamic and Paul's use of scripture

When we proceed to the meaning of language and Paul's own typical hermeneutics as Diaspora dynamic, we have come intellectually, ideologically and spiritually to the heart of the Diaspora apostle's strength. Paul knew and spoke both Aramaic and Greek and could help himself in Hebrew. In the Mediterranean world of the 1st century CE there were no such exclusive entities as 'pure Judaism' and 'pure Hellenism', only a confluence of both (Campbell 2002:184; cf. Davies 1981:76; Stenschke 2014:596).

Paul's Tarsus-birth and youth's historical identity is fused into a cross-cultural fertilisation. This universalistic characteristic of Paul is worth a lot and would attract strangers and aliens (Campbell 2002:186).

It is clear from his letters that Paul intensely studied Jewish hermeneutics under Gamaliel (Ac 22:3) as well as legal studies. The rules for scriptural exegesis would probably have been on the agenda in the Jewish schools of Tarsus. Paul's structure of argumentation is with dialogues in the Rabbinical style (cf. Dunn 1998:13). The two most popular interpretative Jewish methods are *a minori ad maius*, like in drawing the contrast between Adam and Christ (Rm 5:15, 17). The second is analogy (cf. Rm 4:3–8, an example of the righteousness of Abraham). Gerd Lüdemann (2002:74) goes as far as to call Paul a theologian even before his conversion and calling (cf. Maruskin 2006:14).

Paul used the Targumîm (Aramaic translations) and the Rabbinic Midrash (Rabbinic commentary). Paul is also familiar with the seven Rabbinic rules (Middōt) of exegesis compiled by Hillel the Elder. During his study programme under Gamaliel, Paul became familiar with pesher (prophecy containing mysteries in need of explanation; cf. Ac 2:17–21), allegory (symbolic meaning of a text; cf. Gl 4:24–31) and typology (comparisons between Old Testament and New Testament individuals and institutions) (cf. Payne 2012:69). Paul often reinterprets a text in the Midrash style, for example, Deuteronomy 30:12 quoted in Romans 10:6, 'who will ascend into heaven…?' and further distorts it by an explanation, 'that is to bring Christ down'. We often recognise the Rabbinic style and mode of exegesis. Therefore, Paul also basically taught his Gentile converts two Jewish truths to live by: Jewish monotheism and Jewish Ethics (cf. Lüdemann 2002:99).

The basis of all Jewish Ethics, being taught to the Gentiles, is summarised in this sentence, 'thy will be done, on earth as in heaven' (Matt 6:10b). When we move to 1 Thessalonians 4:2–12 we recognise Paul's Jewish Ethics when he emphasises sanctification, Holy Spirit, love for the brother and love as lifestyle. The ethical basis lies in sanctification, guiding the believer to live in love and peace of mind. Paul's catalogues of virtues and sins often agreed in format pretty closely with pagan parallels, except in two areas: idolatry and certain sexual practices.

The Jewish monotheism and ethos of sanctification, striving toward God's will, convinced many migrant Jews and Gentiles to become part of God's household. Paul's homiletic strategy of proclaiming the gospel could be called a diasporic format, driven by a theological zeal and enthusiasm for the cross and resurrection of Jesus (Bird & Sprinkle 2008:356; cf. Rivera-Pagan 2012:584).

The LXX translation has become a powerful tool of Paul in his missionary work and his contribution to make xenophilia work (Meyers 2007:206).

Paul's transcultural and inter-religion approach and migration dynamics

As a Jew who valued his ancestral traditions despite travelling in Gentile territory, the apostle Paul has arrived in Athens, the idol-city. When the Epicurean and Stoic philosophers heard this Diaspora Jew the Areopagus Council invited Paul to put his case at the Areopagus. It was a prestigious invitation to the most venerable institution in Athens. Paul was extremely excited to participate and to tell the Athenians about the true knowledge of God. He also saw it as an opportunity to pave the road for transcultural and inter-religion relations. His sermon was not received well. Paul's wording and citations were Hellenistic and the emphases were biblical, particularly the call to repent and to submit to the knowledge of God (Jewett 2003:562). The Athenian Areopagus Council dismissed Paul as unworthy of serious consideration. Paul had greater inter-religion successes in Antioch, Cyprus, Lystre, Derbe, Philippi, Corinth and Ephesus.

There was an incident in Antioch when Peter prior to the arrival of the Jerusalem elders of James, ate with non-Jews but later withdrew when the Jerusalem elders arrived. Peter did not understand the difference between Jerusalem and the Diaspora Antioch (Charles 2014:146). The 'circumcision'-group from Jerusalem had the perception that the Jewish Diaspora under the leadership of Paul, was in general lax and unorthodox. Paul did the right thing to step up as the apostle to the nations to defend his hard-earned missionary work among the Hellenist Jews. Ethnicity and geography seem to have been constantly in tension in Paul (Malina & Neyrey 1996:48–52). The Diaspora dynamic in this instance lies in Paul's loyalty to his Jewish roots as well as to the Gentile converts.

Like Jesus, Paul shows his respect by accepting the three most important disciplines of Judaism: giving, prayer and fasting. We have to remember that national identities are historical constructs diachronically constituted by exchanges with people bearing

differences (Rivera-Pagan 2012:586). Paul is led by the Diaspora as a structural dimension of globalisation (cf. Cruz 2008:372).

Activating missionary perspectives through migration dynamics

Paul's commitment after the Damaskus episode was to be a *missionary* of Jesus Christ. From a missiological perspective Diaspora Jews and Gentiles have to choose between two possibilities: to see themselves as victims of the Diaspora process (cf. Ps 137) or to feed the self-understanding to become active agents of the mission of God. John Corrie (2014:14) calls this process 'Reverse Mission'. Escobar (2003) puts it as follows:

> [*T*]here is an element of mystery when the dynamism of mission does not come from people in positions of power or privilege, or from the expansive dynamism of a superior civilization, but from below, from the little ones … . (p. 83)

Migration dynamics active in the Diaspora church in transit

The idea of the *church in Diaspora* has produced the slogan sacramentum mundi which means the church must move out of the selfish ghetto into the open world of a pluralistic society. The community of Jesus Christ is in transit through the Diaspora. In that sense, Paul and the church are missionaries through the Spirit, God's mission to the nations (Rhodes 1998:78).

Migration dynamics in an eschatological perspective

A prominent aspect of Paul's Diaspora Theology and Ethics according to his letters, is the framework of *eschatology*. Paul's eschatological perspectives provide the background and framework, constituting his message. Paul's theology and ethics

have a diasporic eschatological focus, the hope that the nations one day will come to worship the Creator (cf. Is 56:3–7). The context of Pauline eschatology can be linked to the Jewish apocalyptic literature which also fits into the central theme: the triumph of God in this world (cf. Beker 1980:355). This overarching theme is also emphasised by Barclay (2016:48) who underlines the eschatological themes 'now' and 'not yet' as typical Jewish apocalyptic material.

In recent discussions of Pauline eschatology, we find emphasis on the expression: Maranatha (1 Cor 16:22). It can be taken as a Diaspora eschatological prayer, calling for the future *parousia* of the Lord. According to Paul's interpretation of the relation between the first and second coming of the Lord, he focuses on the Messiah Jesus Christ who died and was resurrected from death and expected to live again. Christians from Jewish as well as Gentile origin could agree with this interpretation of Paul. The Founder of Christianity shared this view with the Diaspora Jewish and Hellenistic Christians in his letters.

In a sense the hope of the world from the perspective of the kingdom of God resides with immigrants and the Diaspora strangers in transit. God has chosen the church to be a missionary eschatological priesthood and a holy nation to proclaim God's kingdom on this earth (Van Engen 2006:19).

Paul's own life narrative 'in Christ' as migration dynamic

The most powerful Diaspora dynamic used by Paul in his letters, is his personal *participation in Christ's faithfulness*. The upside-down honour of Jesus is a model of his own life. In other words, it was not theological belief in Jesus as Messiah that moved Diaspora Jews to depart from their Jewish religion but a new birth in Christ (Lieu 2004:74; Scott 2017:24).

It was well-known in the Diaspora space that Paul's *pistis Christou* [belief in Christ] story is the core when he describes

Jesus and also when he gives a presentation of his own biography. When we page Paul's letter to the Galatians, we find the real Diaspora content, incorporating his own life story with that of Christ the resurrected (cf. Harvey 1985):

- 1:16: After presenting himself as the slave of Christ, a dishonoured position in 1:10: Paul announces that '... the Son was revealed to him'.
- 2:19: 'I am crucified with Christ': Paul participates in Christ's death.
- 3:1: 'It was before your eyes that Jesus Christ was publicly portrayed as crucified': Paul sees himself as a graphic portrayal of the crucified Jesus.
- 4:14: '[Y]ou received me as an angel of God, as Christ Jesus ...': The Galatians treat Paul as they would treat Jesus.
- 6:17: '[F]or I bear on my body the marks of Jesus': Paul's own body is a reminder of Jesus' faithful suffering. He is Christ's slave by earning the Master's brand, that are the scars earned by preaching the gospel. (p. 83)

Paul's life narrative is through participation in Christ's story. This is the heart of his preaching to the Diaspora Jews and Gentiles. It is obvious that Paul suffers with Christ through the Spirit, the power of God, whom the Galatians received because of Christ (Rm 3:1, 2). 'Paul is the founder of the church, all the more so since the Jerusalem mother church was eradicated in 70 C.E ...' (Lüdemann 2002:214).

Reflection and conclusion

More than one answer has been initiated for the research question as to how Paul achieved the assimilation, acculturation and integration (Barclay 2016:94) of the Jewish and Greco-Roman Diaspora migrants. The main issue in this contribution is that Paul's Diasporic condition was undisputedly the central issue to his life, mission, theology, letters and social involvement. The Diaspora was at its best a destabilising space with border issues

and communities in socio-religious and social realities, to be replanted and redefined by Paul.

The gravest struggle for Paul was the *inner struggle* within himself between the Jewish Pharisee and the Christian apostle to the nations. He had no economic or political power, only the authority of Christ in a 1st-century Greco-Roman world. To interpret Paul only within the context of ancient Judaism would produce biased results. The same can be said of conducting research on him only within the Christian context. The Diaspora context and Paul's existence within the Jewish Diaspora heightens his rhetoric, Theology and Ethics. Single issues like the Antioch episode, his calling near Damascus, the Apostle Convent and the collection for the poor in Jerusalem influenced his zeal and developed his socio-religious ideals.

Paul redeployed Judaism with Jesus, the Christ, the *telos* of the law and he proclaimed with enthusiasm the death and resurrection of Christ to the ends of the earth. His message of the Messiah and the eschatological destiny connected strangers from Jewish and Gentile origins. His message of glory to God and righteousness in belief, became weapons of mass salvation.

Concerning Paul's role in the Diaspora as distinctive migration, forces the researcher to get behind the mind of Paul himself. He understands himself as a representative of Israel who is called by God and not by humans to be an apostle (Gl 1:1). As researchers and readers, we are also in flux, intuitive, and participating in the process of people in transit, worldwide. As an apocalyptic prophet Paul knows well that he is living in an in-between time and that this world is not 'home' and that the Roman Empire is transient whilst the power of God is already dawning.

Paul's temporal solution, according to 1 Thessalonians 4:13–5:11, is to wait for the *parousia*. For Paul the *parousia* was imminent. During the interim period, the urgency of splangnidzesthai focuses on an ethos of basic human equality and freedom in Christ, applied as a relative priority of the migrant as well as the resident.

James Dunn (1998:713) summarises Paul's theology as a dialogue on different levels. The first level is to my opinion the most important level in the process, to let Paul teach us about the accommodation of strangers: it is a dialogue between himself as he had been and to some extent still was, and himself on the Damascus road and again himself, as he grew in faith and had become a missionary for Christ (Dunn 1998:714). Such a dialogue can never be simply descriptive but is interactive. The Pauline text is a performative text, forcing the reader to actively react. What strikes me time and again, being the apostle to the Gentiles, Paul still remained the Jew.

Paul's appeal to his converts is striking, 'do not think of yourselves as *paidia* (children) but as *teleioi*' (full-grown, mature; cf. 1 Cor 14:20; Phlp 3:12–15). In his Theology and Ethics Paul proposed as an alternative apocalyptic anthropology. And in this *kainē ktisis* (new creation; 2 Cor 5:17) the believer is transformed by dependence on the Spirit who is the source of wisdom and moral qualities that constitute growth in Christ. Paul's answer to a vulnerable diasporic situation as Jew and Christian lies in the implementation of his Diaspora dynamics, used by the apostle to facilitate real freedom for every stranger.

Paul concentrated on being a passionate Israelite, obeying the Torah, respecting the temple and synagogue, references to the earthly Jesus, the Septuaginta translation, the pax Romana, transcultural and interreligious missionary work, the role of Diaspora mission, the role of languages Greek and Aramaic, the collection for the poor in Jerusalem and the splangnizesthai toward the migrants.

Paul also redefined *freedom* in Christ and Christian living as well as the meaning of freedom in Christ for immigrants of Jewish and Gentile origin. In the Diaspora migrants became part of the process of transformation and acculturation and hope, living between the death and resurrection of Christ and Christ's *parousia*. But when the human subject becomes the norm of freedom, it always tends to extend its own territory (Schnelle 2007:599).

Instead, liberation from the bondage of sin and the Law, the flesh and death only comes with freedom in Christ (Gl 5:1).

For the Jew, Paul, Christianity is Christ. Christ shows what God is like; defining God's spirit, enabling the Diaspora migrant in transit to live the 'new life' in Christ through the Holy Spirit.

Chapter 4

Migration and Christian identity: Theological reflections on Christian identity reconstructions in new places and spaces

Nico Vorster
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa

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Introduction

The first two decades of the 21st century can be described as a period of mass migration.[46] At no time in human history have as many people been displaced as a result of forced migration, nor was there an age in modern history when nation-states were more diverse as a result of immigration (see Hollenbach 2016:14; Watzlawik & De Luna 2017:245). Shifts in the social make-up of societies tend to magnify questions related to identity. Changing places and spaces necessitates new phases of identity construction in the lives of immigrants, whilst increasing diversity poses significant challenges to the social dynamics and self-understanding of receiving societies. Space refers in this essay to a dynamic landscape imbued with meaning where physical, mental and social interactions between material bodies take place, whilst place is understood as a specific geographical and physical location in space.

This chapter approaches the topic from a Christian ethical perspective and asks: how should Christian immigrants and receiving Christian communities respond to the identity challenges that exposure to new places and spaces bring?

In our effort to respond appropriately to this ethics question, we should take cognisance of social-scientific theories and empirical findings on the effects of migration on the identity

46. Broadly defined, migration refers to the voluntary or forced physical relocation of people from one nation-state with a clearly defined border to another sovereign country with legally recognized state lines so that the host country effectively becomes a destination of residence (see Frederiks 2018:183; UN 2002:11). Both migrants and refugees fall within the purview of this definition. Immigrants are according to the UNHCR (2016:par. 6) individuals who 'choose to move not because of a direct threat of persecution or death but mainly to improve their lives by finding work, or in some cases for education, family reunion or other reasons. Unlike refugees who cannot safely return home, they face no such impediments to return'. Refugees are defined by art 1(2) of the 1951 Geneva Convention as someone who (UNHCR 2002:630) 'owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country'.

dynamics of immigrants, the self-understanding of receiving societies and the shaping of religious identities. This contribution therefore moves from the 'is' to the 'ought', that is, from social diagnostics to normative theological recommendations. The diagnostic section draws on insights from identity process theory (IPT) in social psychology, Cooley's looking-glass theory in sociology and the Migrations Systems approach in migration theory to explore the general impact of migration on identity formation and the reconstruction of religious identities. The theories employed in the diagnostic section share the mutual premise that human beings are autonomous beings who are free to make decisions, but their decisions are also shaped and influenced by historical experiences, shared life-worlds, social interactions and structural dynamics. Human identities are therefore never fixed, but rather emerge from complex interactions between the individual and social formative processes. Stated differently, self-definition (identity) falls within the sphere of relations and ethics, not human ontology.

The normative section examines Pauline perspectives on Christian identity. It asks: what can we learn from Paul when it comes to being an immigrant in a new society, or receiving 'strangers' within the Christian community? By probing the Pauline tradition, the contribution does not deny the relevance of other New Testament writings for this topic. In fact, most of the New Testament writings were addressed to Christians who lived in the Diaspora and contain illuminating perspectives on being a stranger and on receiving strangers (see Aymer 2010:2). However, the ambit of this chapter does not allow for an extensive New Testament study on the topic. It suffices with an examination of Galatians 3:26–29 and parallel passages in the Pauline writings that contain some thought-provoking insights on Christian identity and diversity. After discussing Paul's perspectives, the normative section proceeds to integrate the aforementioned social-scientific and biblical insights into theological-ethical directives for authentic Christian identity formations in new spaces and places.

Social-scientific perspectives on identity formation in new places and spaces

Migration and identity

The IPT describes identity as a social product that results from the dynamic interaction between the physical and psychological features of the human organism, social structures and social contexts (Timotijevic & Breakwell 2000:355). Identities are not pre-defined, essential or fixed because persons have agency. They can change, adapt, deconstruct and reconstruct their identities at any given time. Timotijevic and Breakwell (2000) explain this as follows:

> People are normally self-aware: actively monitoring the status of their identity. They are also self-constructors: renovating, replacing, revising and removing elements of identity as necessary. (p. 355)

Self-constructions often fluctuate between periods of identity fluidity and identity stabilisation. The teenage life stage, for instance, is characterised by fluidity, whilst middle-aged persons usually exhibit more stability in identity. However, challenging circumstances, traumatic events or new social contexts may disrupt a period of relative identity stabilisation and initiate a new stage of identity fluidity. This in turn could lead to modified values and new forms of behaviour, because psychological processes are expressed in affects and actions.

Changes in social matrixes, places and spaces usually inspire modifications and changes in identity (Timotijevic & Breakwell 2000:357). Grønseth (2013:1) rightly notes that the migrant experience involves more than simply relocating from one geographical location to another, it constitutes 'an embodied, cognitive, and existential experience of living "in between" or on the "borderlands" between differently figured worlds'. Migration forces persons to negotiate between the memories of familiar life-worlds and the realities of new life environments, old living patterns and new structural conditions, inherited values and the

norms of the newly adopted society. It requires shifts in the perceptions of the self, the old and the new; and alterations in practices and performances (see Grønseth 2013:4).

But how does the dynamics of identity reconstruction work? Identity reconstructions are, according to IPT, governed by processes of assimilation, accommodation and evaluation. *Assimilation* refers to the integration of new components into the identity structure; *accommodation* to adjustments that occur within the existing structure to find a place for new components; and *evaluation* to the allocation of meaning to new and old identity contents (Timotijevic & Breakwell 2000:356). The mentioned processes interact and cannot be isolated from each other. Changes in assimilation inevitably require accommodation and renewed evaluation.

According to IPT, the processes of assimilation, accommodation and evaluation are guided in their operations by 'principles which define desirable states for the structure of identity' (Timotijevic & Breakwell 2000:356). These principles differ from culture to culture, but typical guidance principles are continuity, distinctiveness, self-efficacy and self-esteem (Timotijevic & Breakwell 2000:356). Identity threats arise when a person moves into a context that is so far removed from the original context that the person's sense of continuity, distinctiveness, self-esteem and efficacy becomes unstable or disappears (Timotijevic & Breakwell 2000:357). Under such circumstances, people are no longer able to assimilate or accommodate new identity components because they are not able to cope with the amount of change with which they are confronted.

Experiences of identity threat also occur when receiving societies are either passively or aggressively opposed to immigrants (Timotijevic & Breakwell 2000:358). Cooley's looking-glass theory holds that people serve as mirrors through which we observe ourselves. Our identity is not simply determined by our self-definition, but also by our perception of society's view of us (see Heilbrunn, Gorodzeisky & Glikman 2016:237). Identity

construction is consequently intimately connected to social recognition (see Andreouli & Howarth 2012:364). Applying Cooley's theory to immigration, Heilbrunn et al. (2016:237) argue that 'a vital component of immigrant identity is their perception of how the majority group defines them'. When immigrants are not recognised, they tend to experience alienation and fear. These threats 'trigger' different coping mechanisms (Timotijevic & Breakwell 2000:364). Most immigrants respond by trying to assert some sense of control and self-efficacy in their lives, albeit within limited realms of possibility (Timotijevic & Breakwell 2000:364, 370). Other immigrants may resist and counteract the external identity claims imposed on them by opting for separation strategies that reify their sense of distinctiveness and control, but which set them on a path of collision with mainstream society. Gang identity formations and religious radicalism are extreme examples.

Migrations do not merely affect the identity constructions of immigrants, but also the collective identities of receiver societies, especially when the mass influx of immigrants disrupts the centres of culture in a society, changes the demographics of places and spaces, reframes existent social orders and threatens a nation's 'sense of psychic and cultural homogeneity' (see Chambers 1994:23–24). Migration systems theory holds that migratory processes are the result of an interaction between macro-, meso- and micro-structures that reconfigure the social, cultural, economic and institutional conditions of society (Adogame 2013:6). Some structures 'pre-exist' decisions to migrate, whilst other structures are shaped by the actions of immigrants. In other words, both the agency of immigrants and the structures that exist influence the dynamics of migration (Rajendra 2017:45). Macro-structures point to large-scale institutional agents such as the political economy, state laws, state institutions, interstate migration laws and the world market, whilst micro-structures refer to the social networks that migrants develop, such as families, friendship networks and communities. Meso-structures designate individuals or institutions such as

churches or non-governmental organisations that act as intermediaries between immigrants and political and economic structures (Adogame 2013:7). By acting in this role, they help to lower the 'costs and risks' of migration (see Rajendra 2017:47).

When confronted with migratory processes, receiver societies have to make a practical and moral decision on how they are going to accommodate immigrants (Berry 2001:618). Two central issues are at stake: to what extent are receiver societies willing to have contact with 'outsiders' and to what extent are they intent on preserving their own cultural attributes? (Berry 2001:618). Various acculturation approaches are possible, though they are not necessarily morally defensible: A dominant society could demand the separation of immigrant groups from mainstream society, which results in segregation, or they could propagate the social marginalisation of immigrants, which results in forms of social exclusion. Other options are the forced integration of immigrant communities with the aim to assimilate, or the cultural accommodation of immigrants by accommodating minority cultural identities in the social fabric of society (see Berry 2001:620). The type of acculturation strategy that a society or state follows naturally has a direct impact on the identity strategies that immigrant communities adopt in response (Andreoli & Howarth 2012:365). Watzlawik and De Luna (2017:244) describe this social transaction as a 'negotiation between identity claims and identity assignments'.

The acculturation strategies of separation and marginalisation raise serious human rights concerns because they are generally undergirded by a negative attitude towards immigrants. This compromises values such as tolerance, openness and respect for the human dignity of 'outsiders'. The assimilation method is also problematic, because it enforces 'sameness' on immigrants and could send out a message of *for you to be acceptable you have to be like me*.

Most societies in Europe and around the globe prefer the 'human rights friendly' model of multi-culturalism (Grigoropoulou

& Chryssochou 2011:500). However, even in these cases the acculturation strategies followed are not necessarily indiscriminate. Britain, for instance, prides itself on a multicultural approach, but a study by Andreoli and Howarth (2012:371–372) indicates that British public policy treats different immigrants differently based on their country of origin and skills. White European, American or Australian immigrants are considered as 'closer to Britishness' than persons of other ethno-racial backgrounds, whilst distinctions are also made between 'elite immigrants' who have 'advanced professional skills', and non-elite immigrants with low skills sets who originate from poor or unstable countries (Andreouli & Howarth 2012:373, 376). A consistent critical mindset is therefore needed when it comes to the formulation of acculturation strategies and immigrant policies: who is doing the identifying, who is assigning, claiming, rejecting or allowing certain identities — and — on what grounds and for what reasons? (see Watzlawik & De Luna 2017:257).

Migrations and religious identity reconstructions

Religion and identity are closely interwoven. Not only does religion provide people with a 'moral vision, value system and a basis for faith' (Adogame 2013:106), but religious evangelism and proselytism are deliberately designed to transform people's identities (see Putnam 2007:159). In the case of migration, religion may serve either as a barrier to or an instrument of integration. Receiver societies and immigrants often use religion as a tool to uphold their distinctiveness, to define the boundaries of their identities, to preserve their ethnic heritage and to decide with whom they will collaborate and who they consider as outsiders (see Grigoropoulou & Chryssochou 2011:500). Religions can also strengthen social bonds between heterogeneous groups by creating relationships that would otherwise not exist (see Adogame 2013:108). They provide communities with support and care for displaced and disoriented immigrants, create a sense of

belonging in new environments and serve as a resource for reconciliation and healing (see Frederiks 2015:186–191; Wild-Wood 2013:53). The positive or negative role of religions in identity construction vary from situation to situation and depends to a large degree on the organisational, ritual and confessional features of a religion (see Frederiks 2015:190).

Religious identities are not 'static or fixed' but can be modified, re-negotiated or changed when people decide to switch affiliations (Adogame 2013:128). In countries where religion is considered an important part of national identity, immigrants occasionally convert to the dominant religion of the country to be better accepted by the dominant society. Grigoropoulou and Chryssochou (2011) studied this phenomenon in Greece. They revealed that many Greek natives indeed considered immigrants who have adopted the country's dominant religion as more 'Greek', but that they simultaneously expressed a fair amount of scepticism about immigrant religious 'conversions'. They interpreted such choices as 'superficial' and non-authentic behaviour designed to 'fit better within Greek society' (Grigoropoulou & Chryssochou 2011:511). The study furthermore indicated that not all immigrants who convert are automatically considered part of the national 'in-group'. The more important question seems to be: who are these minorities (Grigoropoulou & Chryssochou 2011:512)? The ethnic origins and cultural practices of immigrants seem to play a more important role in the dominant society's general perception of immigrant minorities compared to religious affiliation (Grigoropoulou & Chryssochou 2011:512).

Whereas migrations may lead to a change in the religious identities of immigrants, the opposite is also true. Immigrant religious institutions often alter the religious and cultural landscape by moving religions that were previously only marginally present in a society into the mainstream society. Examples include Muslims in Western Europe, Christians in the Gulf region and Sikhs and Hindus in the United Kingdom

(Frederiks 2015:195). Immigrants belonging to proselytic religions often consider themselves not as aliens in a new country, but as divinely called to use their migration as an opportunity to spread their religion (see Wild-Wood 2013:55). In many cases, immigrant religious institutions are instrumental in creating transnational identities. They empower immigrants to maintain bonds with their countries of origin by hosting visiting religious leaders, utilising modern communication tools and setting up international funding networks (see Frederiks 2015:193). By exposing local communities to transnational and global religious trends, these religious institutions contribute to the development of multiple identities that transcend the borders of place, geography and locality (see Frederiks 2015:192).

Diagnostic deductions

In light of the aforementioned, we can make the following diagnostic deductions that are relevant to a theological-ethical perspective on Christian identity construction in new places and spaces:

- Identity formation is a fluid and ongoing process in human lives characterised by continuous adaptation, renovation and reconstruction through processes of assimilation, accommodation and evaluation.
- Identity threats occur when a person's sense of continuity, distinctiveness, self-efficacy and self-esteem is challenged.
- Receiver societies that impose negative stereotypes on immigrants contribute to immigrants experiencing identity threats and social misrecognition. This, in turn, triggers a variety of coping reactions that could range from withdrawal to anti-social behaviour.
- Migrations can lead to immigrants changing their religious identity to fit in better in their adopted society. Examples also exist of immigrant communities transforming the religious landscape of their host societies quite profoundly.

Theological-ethical perspectives

Emma Wild-Wood (2013:47) rightly indicates that the New Testament was written at a time of 'heightened mobility' and religious diversification in the Eastern Mediterranean. The Christian faith developed within this climate and attracted followers from different ethnic, cultural and social backgrounds. Paul, in particular, dealt extensively with the issue of Christian identity in a plural and diverse context. He emphasised on the moral distinctiveness, but ethnic and cultural inclusiveness of the Christian community. Being incorporated into the body of Christ requires that believers become part of a new mode of human existence where Jews and Greeks, men and women, slave and free find their unity in a common identity in Jesus Christ (see Wild-Wood 2013:48–49).

Pauline perspectives on Christian identity and diversity

Galatians 3:26–29 provides a good window into Paul's theology on Christian identity in a diverse world. Not only do we find in this passage an early programmatic theological statement about faith and cultural diversity, but the message also reverberates through the rest of the Pauline corpus[47] in theologically connected passages. In what follows, I first examine Galatians 3:26–29 and then turn to parallel passages in the Pauline corpus.

The core issue at stake in Galatians 3 is the relationship between Jewish and Gentile Christians. After discussing the topic in depth and explicating the meaning of baptism, Paul comes to a radical conclusion, 'there is neither Jew nor Gentile, neither

47. This chapter does not debate on the authorship of the so-called deutero-Pauline epistles, namely 2 Thessalonians. Colossians, Ephesians, 1 Timothy, 2 Timothy and Ephesians. Whether these epistles and letters were written by Paul himself or a Pauline school have no bearing on the argument presented in the chapter.

slave nor free, nor is there male and female, for you are all one in Christ Jesus'. The Nestle Aland Greek text (Gl 3) reads:

> οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. (v. 28)

Classical theologians such as Augustine, Luther and Calvin argued that Galatians 3:26–29 addresses the believer's spiritual status before God. God saves all who believe in Christ, irrespective of their culture, status or gender. At the same time, these theologians claimed that the passage has no direct bearing on the social order of the here and now. It refers to God's spiritual kingdom, which should not be conflated with the civil realm (see Riches 2008:204–206; Calvin *CO* 49.474). More recently, some scholars have considered the passage a superficial addition to the text. Paul purportedly cites an early baptism formula without actually considering the true implications of the statement (see Betz 1979:186; Lategan 2012:274). Patterson (2018:22–23) argues, in contrast, that Paul adapted an early Christian creed to serve his theological purposes.

Closer inspection reveals that verses 26–29 fit well within the overarching theological argument of Galatians. The line of reasoning relates to the bitter conflict between Jewish and Gentile Christians on the relevance of Jewish law for the new Christian community, specifically as it pertains to circumcision, the eating of kosher food and the maintenance of Jewish calendar days (Gl 2:12–14). The Jewish Christians demanded that Gentile Christians uphold Jewish religious customs to be considered part of the Christian community. Paul dismisses this demand in 1:6 as a 'different gospel' (εἰς ἕτερον εὐαγγέλιον). He proceeds to argue that the gospel does not find its origins in the human, but in the revelation of Christ (Gl 1:11–12). We do not receive forgiveness for sins by upholding the law or maintaining human customs, but by believing in Christ (Gl 2:16). God entered into a covenant with Abraham not because he was circumcised (circumcision came only 430 years later), but because Abraham demonstrated faith in God. According to Paul, God never intended the Abrahamic

covenant to be limited to Israel, but to eventually include members of all nations who believe in God (Gl 2:8). Through faith we participate in God's covenant with Abraham, become adopted 'sons' of God and heirs of God's promises. Gentiles who believe in Christ form part of Abraham's offspring. In Galatians 3:5, Paul links faith and our reception of God's promises closely to the work of the spirit of God, who is our bond with Christ and imparts the blessings promised to Abraham and fulfilled in Christ to all who believe.

Paul's argument finds a climax in Galatians 3:26 when he states '... for you are all sons of God, through the faith, in Christ Jesus'. Betz (1979:185–186) notes that Paul, quite surprisingly, attributes the honorific status of 'sons of God' usually reserved for Jews to Gentiles. Paul also refers to the baptism as signifying incorporation into the body of Christ. Through this event, Gentiles become sons of God (Betz 1979:186). Eligibility to live in Christ (ἐν Χριστῷ) and to belong to Christ (Χριστού) is not dependent on race, status or gender. Faith is the determining factor. The question is not whether one is Jew or Greek, a free human or slave, male or female; but whether one believes in Christ. Patterson (2018:24) concludes from his study of the Greek verbs used that Paul is actually rejecting the distinctions as 'false' and illegitimate distinctions.

If one considers Paul's whole argument, it becomes clear that the classical theological argument that Galatians 3:26–29 pertains to God's spiritual kingdom and has no direct bearing on earthly social distinctions, is highly problematic. Paul, in fact, calls on Jewish and Gentile Christians to change their behaviour and to embrace their newfound identity in Christ in the most practical and concrete of terms, namely in the manner they live and worship together as part of the body of Christ (Gl 6:1–5). Paul's commands are not esoteric in nature but are directed at a very real, practical situation. Betz (1979:189) describes this passage as shaping a new 'symbolic universe' where Paul distinguishes the church as a new creation of Christ from the 'ordinary world of

larger society'. According to Betz (1979:190), the passage has radical social and political implications for Christians who live in the new aeon. Christian are now dead for the cultural social distinction that characterises the old aeon. They are crucified with Christ and resurrected to a new order.

The true extent of Paul's new 'symbolic universe' becomes even clearer when we interrogate parallel passages that have a clear connection to Galatians 3:28. In 1 Corinthians 12:12–13, Paul addresses the cosmopolitan Christian community of Corinthians. He uses a similar list as in Galatians 3:28, with the exception of gender. All believers are 'baptised into one body' and are equally part of this body, whether they are Jews or Greeks, free men or slaves (1 Cor 12:13). Paul uses participation language here (1 Cor 12:13), believers are infused by the same Spirit, they are 'merged' together and receive gifts of the Spirit to fulfil their function in the church (see Patterson 2018:25). Interestingly, Paul describes the church here as a location where plural identities converge to serve an overarching identity. The metaphor 'body' is important. It denotes unity in plurality; specific parts interact to serve a united outcome (see 1 Cor 12). The church has many members, but it is empowered by the Spirit and by each member who fulfils their specific function. They act as the one corporate body of Christ. Paul's argument is clear: unity is achieved not by erasing difference, but by embracing diversity. The Spirit acts as the source of diversity by pouring out gifts on the believers. He also acts as a unifier by dwelling in all believers (v. 13).

Romans 10:12 also parallels Galatians 3:28, '[t]here is no distinction between Jew and Greek'. Heidebrecht (2005:187) indicates that the context of this passage relates to God's impartiality. God reigns over all people and does not discriminate in his judgment and the outpouring of his grace between Jews and Greeks. The appeal to God's impartiality is also made in Ephesians 6:8–9 and Colossians 3:23–25 with regard to distinctions between slaves and those who are free. God's impartiality serves as a model for the way believers should act without distinction towards one another in the body of Christ (see Heidebrecht 2005:187).

Colossians 3:11 reads 'here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all'. Chapter 3 addresses sanctification and the status of the Christian as a new being who already partakes in the resurrection of Christ. Colossians 3:10 echoes the connection that Galatians 3:27 makes between baptism and being 'clothed' with Christ. The concept implies in the words of Betz (1979:189) the '"putting off" of "the old man" and the "putting on" of the new man'. Again, the church is affirmed as a new creation and as partaking in a different and radically new symbolic universe. Patterson (2018) states it as follows:

> Baptism exposes (for Paul) the follies by which most of us live, defined by the other, who we are not. It declares the unreality of race, class and gender: there is no Jew or Greek, no slave or free, no male or female. We may not be all the same, but we are all one, each as child of God. (p. 29)

From the mentioned passages we can conclude that for Paul, Christian identity is marked by a faith in Christ, and this supersedes all other identity markers. Cultural identity markers such as eating kosher food, circumcision and fasting should not stand in the way of an inclusive Christian identity. The same is true of identity markers based on social status and gender. When identities collide and threaten the unity of the body of Christ, Christians should be willing to make some sacrifices. In fact, the last chapters to Romans instruct believers to show hospitality towards those Christians who hold different beliefs about peripheral issues and practice alternative rituals.

In light of our discussion, we can deduce the following biblical insights on Christian identity and diversity:

- Christian identity finds its common ground in faith in Christ. This identity marker surpasses all 'worldly' identity markers.
- The unity of the church is grounded in Christ, who heralded a new aeon, and the Holy Spirit, who works in all believers and imparts on them the blessings of Christ.
- The church as the body of Christ transcends ethnic boundaries and is therefore a catholic community. It is a morally distinctive,

but ethnically inclusive community (see Wild-Wood 2013:48). It is a new creation that belongs to God's new aeon and exists as part of an alternative mode of existence that differs from the realities of the present aeon.
- God is impartial and treats his children the same. As a result, members of the church are expected to follow God's example by treating each other fairly without prejudice, irrespective of ethnic origin, social status or gender.
- The oneness of the body of Christ is a unity in diversity. The Spirit who pours out gifts to the faithful is both the origin of diversity and the preserver of unity. Differences, therefore, cannot and should not be erased in the church, but rather be constructively utilised to serve the kingdom of God.

Theological-ethical application

Having examined some relevant social-scientific and biblical material on identity formation we now proceed to integrate these insights into a coherent theological-ethical perspective on Christian identity constructions in new places and spaces. We approach the topic first from the perspective of host Christian communities and then from the perspective of the Christian immigrant.

Churches are, from a social-scientific perspective, potential meso-institutional structures capable of 'bridging' social capital. 'Bridging' refers to the ability of religious communities to forge new shared identities that transcend ethnic and other boundaries (Putnam 2007:143, 164). From a Christian ethical point of view, social bridging is reconcilable with a biblically informed theological understanding of the church. The Apostles' Creed, to which the vast majority of Christian denominations ascribe, defines the church as a 'holy, catholic, Christian community'. This carefully worded description of the identity of the church contains theological markers that are both exclusive and inclusive in nature. The Church is holy and Christian in nature, and therefore, a unique and distinct community. Faith in Christ and holy conduct

based on the example of Christ serve as prerequisites for membership. Yet as Paul posits in Galatians 3:26–28, the religious and morally distinctive identity of the church may not result in ethnic or cultural exclusion. The catholic nature of the church designates the body of Christ as a community that transcends the limits of nation, race, status and gender. The church is a community of reconciliation and peace-making who enacts Christ's example of forgiveness and mercy by extending God's love to all humans and accepting people of all ethnic origins and cultural backgrounds within its community. Flowing from its catholic identity, churches have a moral duty to include Christian immigrants from different parts of the world in their ecclesiastical communities. When they deliberately organise themselves along cultural, ethnic and linguistic lines to exclude 'strangers', they betray their God-given identity.

Accepting Christian immigrants as church members is important for the well-being of both churches and Christian immigrants. Immigrants add spiritual resources, alternative worship rituals, creative insights and alternative problem-solving skills to Christian communities. They often replenish ageing church communities. Church membership, conversely, provides immigrants with a sense of belonging, which is vitally important for integrating immigrants into a new society. Ecclesiastical recognition strengthens the immigrant's sense of self-esteem and alleviates feelings of fear and alienation. A familiar religious environment also strengthens the immigrant's sense of continuity and reduces the amount of change the person is confronted with. Less change softens the impact of integrating new components into the existing identity structure.

Christian hospitality ought to coincide with empowerment. Social-scientific studies indicate that immigrants are susceptible to xenophobia, exploitation and negative stereotyping, especially when they are vulnerable persons who were forced to flee their countries of origin because of violence or poor socio-economic conditions. In cases of need, the church diaconate can assist immigrants with basic life necessities, whilst church education

structures can familiarise immigrants with their new social environment and teach them vital adaptation skills, especially when it comes to language proficiency. Advocacy, peace-making and reconciliation are important components of empowerment and represent some of the central values of the Christian faith. As meso-structures, churches can play a vital mediating role between immigrants and the political, social and economic institutions of host societies. They can help resolve disputes and clear up misunderstandings about issues such as the status of refugees, deportations that separate families, visa requirements for visiting family members, the status of unaccompanied children, obtaining health care and finding jobs and housing (see Amstutz 2017:119; Adogame 2013:116). When immigrants are not recognised by the broader society or they are marginalised, Christians have the duty to protect immigrants from abuse, to advocate respect for their basic rights and to raise awareness for the plight of strangers. However, churches should be sensitive to the complexities surrounding immigration policies. Amstutz (2017:133) rightly notes that immigration policy-making involves more than moral principles, it concerns balancing competing interests and reconciling different sets of rights.

We have touched on the responsibilities of host Christian communities towards immigrants, but Christian immigrants also have moral obligations towards their newly adopted societies. Commitment to a new society inevitably entails obedience to the laws of a country. Whilst the church is already part of a new 'symbolic universe', it still finds itself within the present aeon where worldly authorities are appointed by God to uphold law and order. Christians therefore cannot support nor partake in practices of illegal immigration. After having analysed official church documents on immigration from various denominations in the United States, Amstutz (2017:232) concludes that church denominations tend to prioritise the universal dignity of the person over legal principles such as state sovereignty. However, for the Christian immigrant, illegal immigration cannot be an option because it undermines the authority of the applicable

state, the integrity of a country's borders and the rights of potential immigrants who are patiently applying for admission through legal channels. Illegal immigration also infringes on the rights of legal citizens who carry the costs of population growth by paying their taxes. When faced with dire circumstances, prospective Christian immigrants can always follow the legal route of applying for refugee status.

Besides obeying the laws of a country, immigrants have the duty to integrate into their new societies. The emergence of parallel immigrant communities in Europe who live alongside the broader society, but do not integrate into those societies, have proven to be a fertile ground for the radicalisation. This is especially true for second-generation immigrants, who tend to become isolated and to experience misrecognition (see Vorster 2018:263). Social recognition is a reciprocal process. It not only requires that broader society recognises the immigrant as a full member, but also that the immigrant adopts the new society as his or her own by embracing cultural practices and customs that might differ from my own, but do not subvert their faith or core moral beliefs. Whilst the host society cannot expect from immigrants to sacrifice their own authenticity or core religious identity (see Vorster 2018:263), immigrants have a duty to embrace their new environment so that new horizons of 'we' can be created (see Vigil & Abidi 2018:56).

This point is even more pertinent when it comes to the church. Adogame's (2013:110) study on African Christianities in Europe illustrates the fact that ethnically-based immigrant churches tend to 'perpetuate and reproduce ethnic, national cleavages and fissures'. Morally speaking, Christian immigrants ought to integrate into existing native churches. This requirement is based on two theological imperatives. Firstly, the catholic nature of the church not only requires that we allow others to enter our world, but also that we adapt to the horizons of fellow Christians when we enter their cultural and social world from the 'outside'. Secondly, the charismatic nature of the body of Christ demands

that we use our distinctive gifts in a positive manner to serve the unity of the body of Christ. The tendency to establish separate immigrant churches who don't assimilate into the broader church community not only amounts to a refusal to serve fellow Christians with spiritual gifts, but it also signifies an unhealthy form of ecclesiastical segregation that defies the unity of the body of Christ.

Conclusion

Putnam predicts that contemporary migration patterns will have a profound effect on the future make-up of societies. He states it as follows (Putnam 2007):

> The most certain prediction we can make about almost any modern society is that it will be more diverse a generation from now than it is today. (p. 137)

Drastic social reconfigurations necessitate new phases of identity construction in the lives of both receiver communities and immigrants. Theologians and social-scientific experts therefore need to improve their understanding of the dynamics of identity reconstructions and to reflect on ways in which people can be guided in modifying their identities positively when confronted with changing environments. Sound identity adaptations may enable immigrants to respond positively to a changing environment and to integrate constructively into a new society, but distorted identity constructions could lead to maladaptive reactions that set the immigrant on a path of inappropriate responses to challenges and risks. The same is true with regard to the identity of host societies. Poor acculturation strategies and an unwillingness to develop new horizons of 'we' could lead to serious social friction.

The catholic character of the church places a moral duty on Christian churches to show hospitality towards Christian immigrants and to empower them to adapt positively to their new environment. The mediatory and peace-making character of

the church similarly requires that Christians engage in social bridging and assist the broader society in forging new identities of 'we'. In executing their task, Christians have to take into account social-scientific findings on how people go about assimilating, accommodating and evaluating new components in their identities. They also have to take cognisance of social and psychological factors that cause individuals to experience identity threats.

Chapter 5

Human personhood and the call to humaneness in an environment of migration: A Christian ethical perspective

J.M. (Koos) Vorster
Unit for Reformed Theology and the Development of the South African Society,
Faculty of Theology, North-West University,
Potchefstroom, South Africa

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Introduction

In his seminal study on the idea of a 'religionless' Christianity in the works of Bonhoeffer, Wüstenberg (1998:159) indicates that Bonhoeffer overcame the dialectical-theological antithesis of religion and revelation, developing a concept of religion where not faith itself but *lived* faith is essential. To live is 'to believe' and this implies believing through 'participation in Jesus' being', therefore to live a life in 'being for others' (Wüstenberg 1998:159). Lived faith denotes a life lived for others. Bonhoeffer was thus not so much concerned with religion but with life. A non-religious interpretation of religion is nothing other than a Christological interpretation which, according to Wüstenberg, amounts to asking about the 'relevance of Jesus Christ for modern life'. For this reason, Wüstenberg has chosen the title 'A Theology of Life' for the English translation of his work. Since the publication of his book on Bonhoeffer, the concept of *life* found a new interest in public theologies, especially when it comes to the Christian understanding of bioethics, eco-theology, social justice, economics and political ethics (see Naude 2016; Snarr 2017). The present author has also discussed 'life' as an ethical paradigm in human rights discourse (Vorster 2017:91).

The concept 'human life' has thus become a prominent idea in current Christian-ethical discourse, especially, again, with regard to bioethics, eco-ethics and social justice. This research ventures to participate in this debate by entertaining some relevant theological perspectives on human life and human personhood. The angle of approach is the theology of creation of the reformed tradition and the derivatives thereof, will be applied to the growing phenomenon of human migration and its challenges to human rights and social justice. Biblical perspectives in accordance with recent interpretations of the cultural-historical contexts of biblical material as well as the ongoing congruent revelation of God in biblical history, the thematic exposition of biblical theology in the classic text, the grammatical exegesis of passages within these broad perspectives and the implications

of the context of the modern reader will be developed and applied to contextual ethical concerns relating to life matters. The central theoretical argument of this study is that theological perspectives on the essentials of life can offer positive and valuable contributions to ethical discourses on human personhood and its relevance for an ethos of human rights in an environment of oppression, alienation and vulnerability of people and other life issues. These essentials include the breath, beginning, uniqueness, character and intention of human life. To these can be added hope for and within human life. The rest of this chapter will deal with each of these essentials.

The breath of human life

The story of creation intrinsically links human life to the 'breath' (*ruach*) of God. Genesis 2:7 reads, '... the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life and man became a living person (*nefeš chajja*)'. God moulds the human creature and then blows the breath of life into it. Fedler (2006:73) explains that this 'kiss of life' is one of the most strikingly tender moments of all of Scripture. The animals and plants were given life by God but humans received the 'breath of God' and became a unique creature — a living spirit-filled creature with rational capacity and personhood. The human creature therefore became a unique being (Westermann 1972:3). This unique being is much more than just another species formed by natural selection and survival of the fittest. It is more than the neo-Darwinism claim to its existence (see Cunningham 2010:23). As God is holy, his gift of the 'breath of life' sanctifies human life. Human life is sacred. In Acts 17:28, Paul explains this unique quality of the human in these words, '[f]or in him we live and move and have our being. As some of your own poets have said, "[w]e are his offspring"'. The breath of God refers to the spirit which is bestowed onto the human. This extraordinary gift of God becomes part and parcel of the human.

How should we understand this gift? This question can be answered after examining the concept breath of God (*niš-maṯ*) as it was used in the Old Testament. The Hebrew word *niš-maṯ* should be understood, in its relation with the much used words *ruah* [wind] and *leb* [heart] in the Hebrew text of the Old Testament. Schwarz (2013:9) explains that *ruah* can be used in two ways. Drawing on the exact statistics provided by Wolff, he explains that almost one-third of the use of this word in the Old Testament denotes a natural power, namely the wind. The word is also often used to refer to spirit especially in relation with *nefesh*, as it is used in Genesis 2:7. He agrees with Wolff who calls the term in this sense a theo-anthropological term. In his survey of some usage of the word in the Old Testament, he refers to Isaiah 7:2 where the word is translated with a strong wind. Also, in Genesis 14:21, it denotes a strong wind that God uses as a natural power to rescue the Israelites. The wind is God's powerful tool that he uses in the execution of his reign as we read in Ezekiel 13:

> Therefore this is what the Sovereign Lord says: In my wrath I will unleash a violent wind, and in my anger hailstones and torrents of rain will fall with destructive fury. (v. 13)

Schwarz (2013:9) then points out that in its theo-anthropological meaning *ruah* is, first of all, the human breath that endows a human being with life. However, *niš-maṯ* indicates that this breath is nothing natural, as being derived from nature and which can be taken for granted. It is a gift of God. Only God alone can endow objects with his 'breath'. In this respect, he refers to Isaiah 42 which reads:

> This is what God the LORD says: the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath (*ruah*) to its people, and life to those who walk on it … . (v. 5)

It is God's creative power and makes the difference between life and death. Therefore, the breath of God in the human creature differentiates the human creature from the idols they made.

Whether they are made of stone or wood or are silver or gold plated, they have no breath (*ruah*) (Heb 2:19). This *ruah* is the spirit of life that belongs to humans and when it departs the human creature returns to the earth (Ps 146:4ff.).

Ruah in its theo-anthropological meaning thus also refers to God's life-giving breath, or Spirit, and this meaning becomes evident in Job 34:14–15 which reads, '[i]f it were his intention and he withdrew his spirit and breath, all humanity would perish together and mankind would return to the dust'. *Ruah* also refers to the endowment of artistic abilities of the human creature. Exodus 31 reads:

> [*A*]nd I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills, to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of crafts. (vv. 3–5)

Schwarz (2013:10) contends that both life itself and all the faculties that go with it, such as will, intention, strength, wisdom and creativity are not innate in humans, but are ultimately gifts of God because they are part of the breath of God-given to them.

Following the exposition of human reason in the Old Testament by Wolff, Schwarz (2013:10) connects *ruah* with *leb,* the Hebrew word for heart which occurs over 800 times in the Old Testament and can be regarded as the commonest of all anthropological terms. The word is almost exclusively used to denote something in humans. Besides its description of the human organ or the upper body, it can also mean the location of human secrets. Psalms 44:21 reads, 'would not God have discovered it, because he knows the secrets of the heart (*leb*)?'. In this passage, the meaning of *leb* moves beyond the anatomical to the spiritual and emotional realm. It also designates human temper (Pr 23:17) and other feelings such as gladness (Ps 104:15) and it is the seat of human desires (Ps 21:2; 51:10). Still, the overwhelming designation of *leb* in the Old Testament is the seat of the human's intellectual and rational human motions. 1 Kings 3 relates wisdom and wisdom and knowledge which are both located in the heart:

> So give your servant a discerning heart (*leb*) to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours? (v. 9)

In Ezekiel 11:19ff., God promises the Israelites that he will remove their heart of stone and will give them a heart of flesh so that they can follow his statutes and obey them. The heart of stone is one that is not listening to God's commands. The new heart of flesh is an insightful (understanding) heart that moves (convinces) them to obey God's will. This usage of heart (*leb*) presupposes the human rational faculty of the ability of discernment and deliberation. *Leb* is thus a very comprehensive anthropological term in the Old Testament which embraces bodily functions but overwhelmingly refers to emotional, intellectual and intentional modes. The Bible primarily views the heart as the centre of the consciously living person.

His discussion of the concept *ruah* and *leb* leads Schwarz to useful findings that will be beneficial for the further exploration of an ethic of personhood in this project. He (Schwarz 2013) concludes that:

- A human being is in many ways not different from other living beings. All living beings are ultimately connected to the whole realm of living beings.
- Life in its various forms and expressions is neither self-sustaining nor self-generating. In whatever form it exists, life should ultimately be perceived as a gift of God. Therefore, life and especially human life is not to be taken for granted and is definitely finite.
- A human being is not just a living being as any of God's other creatures, but is a reasonable being with the power of considerable deliberation, intention and wilfulness. In that latter category, there is a similarity to God's own self who is characterised by similar faculties. (p. 13)

To this résumé of Schwarz can be added that the human being has human spirit other than other creatures. What does such a claim suggest?

Welker (2013:137) proposes an interesting view on what should be understood under the notion of human spirit. He explains certain views that featured in ancient philosophy and in later times. He then argues that to understand the idea of the 'human spirit', it would probably be best to begin with those particular capacities about which there is general concurrence, namely, with what seems to be quite straightforward mental and cognitive operations. The human spirit entails a certain capacity (Welker 2013):

> Through this capacity, an enormous wealth of not only optical, but also acoustic-linguistic impressions can be accommodated, organized, and variously associated, combined and contrasted with the world of intellectually or mentally accessible images and image sequences. (p. 137)

This shows that the gift of the human spirit is extraordinary. Human life is therefore much more than bioethical life. This statement is confirmed by Psalms 8:6 which lauds the creation of the human with the words, '[y]ou made him (her) a little lower than the heavenly beings and crowned him (her) with glory and honor'. However, the gift is not a gift of divine substance. The human does not become divine. Over and against the view of ancient philosophies, Calvin (Inst. I:15:5:108) rejected the idea that the breath of life was a transmission of the substance of God '... as if a portion of the boundless divinity had passed into man'. The human does not become God or do not bear the substance of God; rather, God adorned humans with special endowments (Calvin Inst. I:15:5:108).

In his study on the concept *nefeš chajja*, Vriezen (1966:440) also discovered that this gift of God does not entail that the human received godly attributes. He concludes that the idea of the human spirit as something divine does not feature in the Old Testament. Welker (2013) also cautions against:

> [*A*]ny form of equating spirit, reason, and God with philosophical, theological, and even cultural contexts, and against any unbroken and thereby essentially reckless glorification of the spirit in and of itself. (p. 139)

It is true that the created human does not become divine but the *nefeš chajja* points to something brilliant, extraordinary and sanctified. It is much more than the life of plants and animals. It is life (spirit) given by God which is best explained by the concept 'personhood', that is, the gift of spirit gives rise to the human creature as a human.

This endowment by God has various consequences for the existence of the human because it implies relationships. Bonhoeffer (2004:78) is of the opinion that Genesis 2:7 expresses various cardinal relationships of the human creature. The anthropomorphist metaphor is very 'down-to-earth'. The way of speaking is extremely childlike. God models or moulds with clay and the human being is fashioned like a vessel out of an earthly clod. God's moulding of the human being out of the earth expresses God's nearness to the human being but also God's omnipotence. It also indicates a creature that is totally dependent upon God (Brueggemann 1982:45). Whilst other living creatures are created by a command of God, creation of the human creature is a pertinent act of God. This act (Brueggemann 1982):

> [*E*]xpresses the fatherliness with which the creator creates me and in the context of which I worship the Creator. That is the true God of whom the whole Bible bears witness. (p. 45)

The human body really does live only by God's gift of spirit; that is, what constitutes its essential being (cf. 1 Cor 12:1–31). Due to God's general revelation to humankind, many creation narratives were produced in ancient cultures. Westermann (1985:37) compares some of these narratives with the biblical testimony and concludes that only the biblical narrative emphasises the uniqueness of the spirit-filled human in this way.

The moulding out of clay indicates the deep relation of the human with the earth. Humankind's bond with the earth belongs to its essential being and the human being became a living person only when God blew the breath of life into the structure of clay. This means that body (out of the earth) and life merges completely. The breath of God generates the human spirit and

the animated body. 'The body is the form in which the spirit exists and the spirit is the form in which the body exists' (Bonhoeffer 2004:79).

However, the uniqueness of the living being was eventually deeply disturbed by the introduction of evil in God's creation. The human creature became disobedient and revolted against its creator by trying to become like God. The human creature rose up against the creator. This action unleashed the punishment of God (Gn 3:17–24). Death and hardship entered creation (see Westermann 1985:50ff.). To understand the condition of human life, the influence of evil and the judgment of God must be understood. Evil distorted the quality of human life and caused the moral shortcomings in human relations and conduct. Nevertheless, God does not destroy the work of his hands. He does not withdraw his gift (breath). Bonhoeffer (2004):

> The world is not wholly God-forsaken; instead it is a world that even under God's curse is blessed and in its enmity, pain, and work is pacified, a world where 'life is upheld and preserved'. (p. 135)

By the general grace of God, the human being remains a unique being with personhood in relation with God, fellow humans and creation. God remains concerned about the human and in God's wisdom and love, God resolved to recreate and to steer the creation into a process of total renewal. God promises a new dispensation under God's reign — a growing Kingdom in this world where evil and its destructive influence will be restrained and life in its fullness will eventually be restored. God enters reality as a person (Christ) and affirms a new reign over the totality of creation. God bestows the human with a new breath — his divine Spirit (Holy Spirit). Therefore, even in a cursed reality, human life has extraordinary value. This inherent value will be revisited later in this chapter under the rubric of the human's creation in the image of God (*imago Dei*).

But what is the relevance of the 'breath of life' for the debate of the beginning of life in the pro-creation of the human and the

quality of life for the evaluation of inhuman ideologies? I will deal with these questions in the section 'The beginning of life'.

The beginning of life

According to biblical theology, all life comes from God (Gn 1:20 & 2:7). God's creation act finds its focal point in the creation of life (see Kress 1999:37). God brought life to a universe that was 'uninhabitable' (*tohu wabohu*) (Gn 1:2). On the grounds of the words '*tohu*' and '*bohu*' in the rest of the Old Testament, Du Toit (1974:60) explains that these Hebrew concepts indicate a desert. The characteristic of a desert is its lack of life. In a state of chaotic uninhabitability, God brought beauty and life (Ps 19:2). He prepared everything as a dwelling for living beings (Von Rad 1961:54). In many other passages in the biblical text, God is described as the source (fountain) of life (Ps 36:9; Jr 2:13; 17:13; Job 33:4) and as the one who gives life to all creatures as well as the one who takes it away (Ps 104:29). Thus all life stands related to God as Lord of life and death. He himself is the living God (Dt 5:26; Jos 3:10; Ps 18:46). Life is seen as the supreme good that nothing can surpass or relativise (Starke 2003:269). The apex of the created life is the spirited life of the human who comes to life by the gift of the breath of God.

But when does human life begin? This is the crucial question in bioethical discourse today. More to the point one can ask: are the psychotic, blastocyst, embryo or foetus *human* in the sense that it bears human life? And: can one thus ascribe any value to the psychotic, blastocyst, embryo and foetus in the sense that they are worthy of moral and legal protection? Can the unborn child be regarded as a juristic person? Over the years, several suggestions have been made in response to the question about exactly when, in pre-natal life, we consider human life to begin. According to Novak (2007:67), some ethicists have suggested that the life of a human begins when the foetus develops its own functioning nervous system. Others see the beginning of life in the forming of the foetus after 14 days when the primitive streak first

appears (Waters 2003:68). Still, others see the beginning of life as the moment when the mother can feel the movement of the foetus in utero. And yet more others see the beginning of life to occur at a later stage (Gross 2000:247; Rheeder 1999:324).

Direct textual indications from Scripture with regard to this question are rare. Moreover, the Bible is indeed not a biological textbook concerned with the physiological and psychological development of humans, but rather the specific ongoing revelation of God's redeeming grace in Christ and the sanctifying work of the Holy Spirit. Biblical passages should be read in the context of this ongoing revelation (that is, Revelation-history, Salvation-history or Biblical theology) (see Vorster 2017:148). However, Rheeder (1999:345) indicates that there are indeed biblical passages that can serve as a scriptural appeal for the view that the embryo or foetus is fully human. In his view, the following biblical passages spring to mind. Firstly, Job 3:3 reads, '[m]ay the day perish on which I was born, and the night in which it was said: "A male child is conceived"'. The word 'born' is actually better translated as 'impregnated'. Old Testament scholars such as Driver and Gray (1921:31–32) and Van Selms (1982:39–40) and Hartley (1988:92) agree with this grammatical-historical exegesis. The purport of this passage is that human life originates when a woman is impregnated. Kress (1999:37) articulates the same opinion and founds his idea on the revelation of the creative works of God as they are developed in Isaiah 45. Everything that takes place from conception onwards is part of God's formation of a human. For this reason, Exodus 22:21 prescribes a punishment for the one who harms a pregnant woman to such an extent that she has a miscarriage. This Scriptural evidence points to the argument that the human enters the world at conception following intercourse, and not at birth.

Secondly, consider that Psalms 139:13–16 reinforces this argument. It (Ps 139) reads:

> For You have formed my inward parts; You have covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvellous are Your works, and that my soul knows very well.

> My frame was not hidden from You, when I was made in secret, and skilfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. (vv. 13–16)

These passages indicate God's involvement with the human from the time of pregnancy. This involvement assigns value to the embryo or foetus. The idea that the embryo is human from the outset can also be found in Psalms 51:7. It describes the damnability of man from his own inception. The embryo or foetus is therefore both an object of God's involvement and damnable in original sin. Christian ethicists furthermore often draw conclusions based on other parts of Scripture. They stress the commandment of love, the acceptance of suffering and of a child as a gift from God's hand (see Rheeder 1999:354). These arguments are indeed important in a broad evaluation of abortion, but they are not dealt with in this discussion.

Arguing within the context of the 'breath of life', one should maintain that human life in whatever form is the creational gift of God and is therefore sacred. This sanctity features at all stages and forms of human life. The spirited life features from the moment of conception. Life is more than biotic. It is the 'breath of God' and is just as sacred as the life of a developed human. The unborn child in all its stages of development is a human, a *nefeš chajja.* This life is more than the life of a plant or an animal.

Life began when God gave human life to Adam and personhood (*nefeš chajja*) was given to his posterity at fertilisation or conception (Geisler 2010:136). An embryo has only one potential and that is to become a human being with personhood. Therefore, the biblical view of human life, as it flows from the abovementioned passages and the idea of spirited life as a creational gift, validates the argument that life begins at conception. To argue that life enters the developing unborn child at a later stage, as found in certain medical arguments regarding human life, violates the biblical concept of the gift of the 'breath of God'. It follows that any form of the termination of the human life of the developing unborn child should be regarded as taking a human life. It suffices to say that the use of the gift of the 'breath of God' as an indication

of what human life entails, and the view that this life begins with conception, constitutes an important moral argument to evaluate the practice of abortion on request as well as other life-terminating practices. This perspective sheds a particular light on the practices of abortion, by request of the mother, as practiced in many countries today. Abortion must be regarded in general as an immoral action.[48] The same applies to the moral evaluation of euthanasia and capital punishment.

The uniqueness of human life

To understand the value of human life, a few remarks should be made about the human's creation in the *image of God* (Gn 1:27). Calvin (2008, Inst I.XV.24.108) explained that the creation of the human in the image of God 'was manifested by the light of intellect, rectitude of heart, and the soundness of every part'. These gifts established the essential value of the human creature. God first created the habitat of the human and then the angels as the protectors of humankind. God granted a special value (dignity) to humans in the sense that the human is '... by the beauty of his person and his many noble endowments, the most glorious specimen of the works of God' (Calvin 2008, Inst. I:14:20:101). Sin alienated the humans from God and forced them to total depravity and damnation, tarnishing the image of God. However, the image of God remains intact and is not totally destroyed. Vorster (2007) echoes this cardinal anthropological principle in the classic reformed tradition in the following words:

> [*The imago Dei*] is a functional and relational concept that defines human nature in relation to God and assigns human beings a special place in creation. Human beings are God's representatives on earth and thus are endowed with a special status of dignity. The dignity of humankind is not based on something intrinsic to their nature, but

48. As in many ethical issues the outright rejection of abortion on request cannot apply absolutely. In certain cases like pregnancy because of rape and when the life of the mother is in danger a choice can be made for the 'lesser of two evils'. I have discussed the handling of such a moral conflict in another study and deem it not necessary to repeat the arguments here (see Vorster 2017a:181).

> lies in their relation to God. The image is not something in the human person, but it is the person himself. When a person's life is taken, the property of God is destroyed (Gen. 9:6). (p. 75)

The *imago Dei* is the foundation of the Christian understanding of human dignity.

As a Christian response to numerous dehumanising ideologies, in the 20th century, the theological meaning of the *imago Dei* has especially been furthered. Barth was highly influential in this respect. Although he did not found the Christian anthropology in creation but in Christology, he indicated that the *imago Dei* depicts a covenantal relationship. True humanity is rooted in this covenantal relationship (Barth 1961:116). The value of the human is not situated in himself or herself, but in the relation with God. Westermann (1972:103) remarks that this fact cannot be overestimated. As in the case of *nefeš chajja*, discussed above, the creation of the human in the image of God holds the human as a relational being living in relation with God, along with other humans and the rest of creation. Westermann's argument can be taken further. Covenant theology developed in the Old Testament reiterates the relational character of a human's existence. As a covenantal being, a human has inherent value. In the realisation of these relationships, which shape his or her inherent humanity, the human emulates the image of God, because God is deeply involved (in relation) with his creation. This is the reason why the destruction of human life is prohibited in the Old Testament, where people are instructed to respect the quality of life and the integrity of creation as a vital part of their worshipping of God. For the same reason, the Israelites were cautioned to treat the strangers and the aliens, the migrant of those days, fairly. The migrants should have been regarded as equal humans and the Israelites were reminded that they themselves were aliens in Egypt longing for dignity, humaneness and fair treatment. The aliens and the strangers shared the same humanity as the people of the land.

Barth (1961:344) regards this relational characteristic of the human as the foundation of all ethical conduct regarding

inter-human relationships. From the status of the humans as relational beings flow their God-given obligations. The duty of the human is to protect and to promote human life and all this entails such as humaneness, compassion, caring and concern. Moreover, Pannenberg (1985:20) applies the relational characteristic of the human also to his or her relation with the earth. As in the case of the creation 'out of clay', the creation 'in the image of God' projects the human's relation to and responsibility for the integrity of creation. This responsibility of the human towards creation will be addressed more closely in the section of this chapter on 'The intention of human life'. At this stage of the argument it will be sufficient to refer to Moltmann, who says (1993):

> The whole person, not merely his soul; the true human community, not only the individual; humanity as it is bound up with nature — it is these which are the image of God and his glory. (p. 221)

In his study about the uniqueness of the human in science and theology, Van Huysteen (2006:275) furthermore questions an abstract understanding of the *imago Dei,* as was done in the history of the interpretation of this doctrine. He concludes that the image of God is not found in some narrow, intellectual or spiritual capacity, but in the whole human—both in essence and in conduct. His point of view reiterates the fact that the *imago Dei* means that the human should imitate God and act like God in order to attain holiness through compassionate care for the other and for the world—especially the oppressed, the vulnerable, the poor, the migrant and the stranger.

Creation in the image of God leads to the endowment of creational gifts. The finest of these gifts is that the created human can know God. This knowledge was also distorted by the fall, but even after the fall the ability to know God remained intact. Humans can know God by way of his general revelation in the 'book of nature', that is, in his creation and his sustenance of everything in the history of the world. Every human has the seeds of religion and the sense of morality and is religious in nature, as evidenced by the human's experience of something divine behind

origin and history. However, to know God as the triune God, humans need the special revelation of the written word of God (Scripture). The written Word gives meaning to religion, which encompasses the totality of human existence. Knowledge of this special revelation flows from the redemptive work of Christ and the enlightening presence of God's spirit.

This gift of the sense of religion is accompanied by the gift to all people of a moral sense. All morals come from God. The moral sense is termed in the history of Christian theology as the natural law. Roman Catholic theology emphasised the natural law because Thomas Aquinas constructed many of its moral viewpoints on this doctrine (Pontifical Council for Justice and Peace 2004:70). In recent years, the idea of natural law was rediscovered in Reformed Theology after an era of suspicion against this idea because of the influence of Barth (see Arner 2016; Brunner & Barth 1946; Grabill 2006; VanDrunen 2010). Natural law enables all people to come to appropriate moral decisions and establish decent and respectable laws. However, also the natural law (natural knowledge of God) has been twisted and corrupted because of sin. But in spite of this reality, the innate sense of morality remains intact and implies that God holds the entire human race accountable before God-self (Rm 1:18–32) (VanDrunen 2014:211). God gave humans the sense of morality and can thus expect from humanity moral conduct as a response.

Moltmann (1993:221) accentuates the ethical implications of the *imago Dei* within a larger theological framework. He explains that the concept is firstly theological and secondly anthropological. Essentially it says that God created his image and then entered into a special relation with it. He also draws attention to the relational nature of the humans, which manifests in their existence as representatives of God, who can rule as stewards over creation in God's name, as partners of God with whom God wants to enter in dialogue (speak to) and as a visible image of the majesty of God. The *imago Dei* hence points not only to a few qualities of the human but the human as a whole (see also Wright 2004:119).

Furthermore, according to Moltmann (1993:216), the concept should be understood in close relation to the biblical revelation of the *gloria Dei est homo* and the *imago Christi.* In his theological argumentation about these related concepts, he maintains that the original titling of the human should be linked to his or her glorification in the kingdom of God. To understand the significance of the human creature, it would be advantageous to elaborate on Moltmann's viewpoint. The *imago Dei* should thus not only be evaluated from the doctrine of creation but also from Christological and Pneumatological perspectives. God not only created the human in his image before the fall, but after the fall, God did not withdraw the gift of life, but even came into the world to the depraved human in the person of Christ. God establishes a new covenant with the promise that the tarnished image of God will be restored to its full beauty.

As God promises in the Old Testament (Jl 2:28–32), the renewal in Christ eventually leads to the bestowment of the spirit of Christ (Ac 2:1–13). The humans, corrupted by sin, again becomes the *nefeš chajja* as created by God. In the meanwhile, they receive the spirit of God. In this respect, Moltmann (1997) eloquently says:

> The gift and the presence of the Holy Spirit is the greatest and most wonderful thing which we can experience — we ourselves, the human community, all living things and this earth. For with the Holy Spirit it is not just one random spirit that is present, among all the many good and evil spirits there are. It is *God himself,* the creative and life-giving, redeeming and saving God. Where the Holy Spirit is present, God is present in a special way, and we experience God through our lives, which become wholly living from within. We experience whole, healed and redeemed life [*and*] experience it with all our senses. We feel and taste, we touch and see our life in God and God in our life. (p. 10)

With the spirit of God, the human is underway to full glorification as the totally restored *nefeš chajja* in the image of God. Closely related to the gift of the breath of life, the creation in the image of God, the redemption in Christ and the fulfilment of the spirit of God is the character of human life.

The character of human life

Viewing the uniqueness of the human from a Creational, Christological and Pneumatological perspective, leads to the conclusion that, irrespective of the deep-rooted influence of evil and its destructive effects on the human, the significance of the human created in the image of God and as a *nefeš chajja* remains intact. This uniqueness manifests itself in the inherent dignity of the human. The dignity is not rooted in human abilities or the nature of the human being as a rational being, but in the creational gifts of God. As a philosophical concept, the idea of human dignity was entertained since Stoic philosophy has been developed by Italian humanists in the Renaissance as well as in the ethic of Kant and in the Enlightenment (see Starke 2001:604; Witte 2007:32). In these developments, human dignity was perceived as a natural condition of the human viewed as a rational and conscientious person. These perspectives eventually found their way to the important and influential Universal Declaration of Human Rights of the UN in 1948 as the basis for the recognition of fundamental human rights. This document commences with the article (UN 1948):

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (p. 1)

Human dignity arising from recognising the inherent value of the human subsequently forms the foundation of the idea of the equality of all people. For instance, Rawls (1999:397) comprehensively explains the relation between human dignity, equality and the rule of law in his seminal, highly influential exposition of the theory of justice. The post-Apartheid Constitution of the Republic of South Africa (1996) also incorporated the idea of dignity and equality, where Chapter 2 (The Bill of Rights) construes to 'enshrine the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom' (Republic of South Africa 1996:96; see also Devenish 1999:11).

Reformed theological research after the World War has also accentuated the basic human dignity of the human and the need to translate this principle in ethical and socio-political terms for modern society. Whilst the motivation for the basic dignity of the human differs from the historic philosophical exposition, the idea of human dignity was accepted in Christian anthropology. In this respect, the contribution of the Dutch systematic theologian Berkhouwer became highly influential. He initiated a new course in Reformed ethical thinking. He made a case against the idea, as found in classic Reformed Theology, that the *imago Dei* of the human was destroyed by the fall and that the idea had no relevance for modern Christian anthropology. He argues that any denial of the basic dignity of the human abstracts the human from his or her relation with God, fellow humans and the earth, thus rendering a responsible Christian anthropology impossible (Berkhouwer 1957:95). In this respect, Berkhouwer supports the idea of Barth. He furthermore identifies the many social and ethical implications of the *imago Dei*. Christians can find solace in the fact that the depraved human can again become a renewed being by way of the sacrificial work of Christ. The transformed human becomes capable of fulfilling his or her calling to be a steward in God's creation. The human becomes capable of seeking the justice of the kingdom of God. He or she becomes a moral agent in God's world with the unique calling to seek justice, peace, reconciliation and freedom (Berkhouwer 1957:369).

Roman Catholic theology entertains the same idea (Ruston 2004:269). Human dignity is not a characteristic restricted to believers in Christ, but it characterises all people, which has pertinent implications for the arrangement of the social order. Everyone still bears the tarnished image of God and is directed by the natural law engraved in their hearts by God. But Christians especially, because they are recreated in the *imago Christi* [image of Christ], have the God-given obligation to be the vanguard of the recognition, promotion and social implementation of human dignity. Christian believers may differ from the humanist philosophical exposition of the seat of human dignity but will be

in concert with social implications of this human characteristic and the need to arrange the social order according to its value.

This character of human life must be respected in all human actions. Any ideology that inhibits the respect for human dignity should be questioned by Christian anthropology. Respect for human dignity runs against all forms of racism, xenophobia, homophobia, sexism and the ill-treatment of vulnerable people such as aliens, refugees, migrants, the marginalised and the elderly. As relational beings humans should protect and enhance the quality of people's life. Similarly social, political and economic systems should have this quality of life as their major aim. In political policies and corporate actions, the primary question should be: How do we improve the quality of the life of people, especially the poor? Life should also be protected at all cost, and harm against people in words or deeds should be eliminated in the social and political arena. The recognition of human dignity is the foundation of the fundamental right to life and ought to be the paradigm for the evaluation of human rights issues such as abortion, capital punishment, corporal punishment, euthanasia and penology (see Vorster 2017:173). In this age of growing migration, especially when the migration is forced by powers driving people out of their habitations, Christian should be the voice for the humane treatment of migrants and refugees.

Much of the relation between the uniqueness and character of life and human conduct has been mentioned in the paragraphs above. To delineate the deep motivation for moral action by the human as a moral agent, it is enriching to reflect upon the purpose of human life from a relational perspective.

The intention of human life

The cultural mandate in Genesis 1:28 outlines the purpose of a human's life. Brueggemann (1982:15) explains this purpose by saying that from the beginning of human destiny, God is prepared to entrust the garden to the unique human. From the beginning,

humans are called, given a vocation and expected to share in God's work. Brueggemann (1982):

> The destiny of the human creature is to live in God's world not the world of his/her own making. The human creation is to live with God's other creatures, some of which are dangerous but all of which need to be ruled and cared for. The destiny of the human creation is to live in God's world, with God's other creatures on God's terms. (p. 40)

In this respect, the human is responsible to God, for he or she maintains nothing less than God's creation by way of God's eternal providence. Any idea of the absence of God in creation and the total freedom of humankind as the ruler of nature with the divine right to explore nature without limits, has no theological foundation (see Loader 1987:16ff.). Therefore the 'ruling' of Genesis 1:28 does not entail the exercising of destructive power over creation, but stewardship in the service of God.

Clark (2000:284) contends that the covenant God made with all living creatures (Gn 9:9–10) entails that all creatures should co-exist in the spirit of neighbourhood. Due to the God-given relationship of all creatures, they are neighbours under the providence of God. Clark (2000:284) therefore prefers the term 'neighbourhood' to 'stewardship'. This term emphasises the duties of the human over and against the idea of simply ruling over everything. The idea of 'ruling over' creation has the implication that creation took place for the benefit of the human and that everything is there for his or her use. This idea implies that the Christian view of caring for creation is anti-environmentalist — a complaint lodged earlier by White (1967:1203) in his influential article. God created everything not for the use of humans but for his own sake, for his glory. Clark's critique of the misunderstanding of the notion of 'ruling' is valid, especially when all the scriptural laws regarding caring for the land are taken into account (Clark 2000:285). Eventually, re-creation in Christ embraces not only the fallen human but the totality of creation. The whole created order will become new—a new heaven and new earth where justice will have power over all relations (Vorster 2007):

> To my mind, the concept of 'stewardship' however remains preferable because it does not entail ruling but serving. Bonhoeffer (1995:61ff.) developed this idea as a guiding principle in his explanation of the foundation of Christian ethics. The call to the human person to be a steward corresponds also with the servanthood of Christ. As a result of his abasement Christ took on the nature of a servant. The word used for 'servant' is the same as the word used for 'a slave' (*doulos*). As in the Hebrew Bible, the idea of slavery is used here to illustrate the relationship between God and his people. This imagery is also found in Rom. 1:1 and 1 Pet. 2:16. The slave was in service of his owner. (p. 119)

This slave's service was on a full-time basis, and they had limited freedom in accordance with the will of the owner.

But what is the deeper meaning of this metaphor? Firstly, one could contend that Christ became an example of the believer's relationship with God. Secondly, it denotes the attitude of Christ (Phlp 2:5–11) about the nature of his service to God and to others. This passage, which is a hymn, presents Christ as the ultimate model for Christian action (Floor & Viljoen 2002:91). The attitude of Christ must be imitated by his followers. Believers have a duty to (Vorster 2013, 2016):

> [*B*]e servants of God [*within the constraints of the*] limited moral freedom permitted by God. Every action should be an expression of this image. In the whole scope of ethical conduct Christians [*are supposed*] to be examples of the service Christ rendered to God. (p. 119)

Christ is therefore not only the model for Christian action, as mentioned, but in particular the model for the servanthood (stewardship) of Christians. Therefore, stewardship as a description of the purpose of human life is to the point.

This purpose is to serve God the Creator and Redeemer by respecting and taking care of his work under his providence. It becomes apparent in the moral instructions given to humanity after the intrusion of evil. In his or her struggle against evil, the unique human becomes a moral agent in the service of God with the aim of protecting human life as the 'breath' of God, thus

encountering the destructive forces of evil in nature. Being a moral agent necessitates ecological concerns, promoting social justice and peace, seeking the principles of the kingdom of God in all life-spheres and imitating the holiness of God.

The hope of human life

Due to the presence of evil, creation 'has been groaning as in the pains of childbirth right up to the present time'. Humans 'who have the first fruits of the Spirit, groan inwardly as [they] wait for eagerly for [their] adoption as sons, the redemption of [their] bodies'. The Spirit 'himself intercedes for us with groans that words cannot express' (Rm 8:22–26). Paul's description of the three groaning persons, the human, the creation and the Holy Spirit, draws attention to hope for and in human life. Humans suffer under evil in all its forms and creation struggles under destruction and exploitation, but the suffering God is present in all of these predicaments and takes part in the suffering in a directing way. The suffering God is underway to renewal and fulfilment along with all creation. Evil and its concomitant destructive effects will not last forever. God redeems creation and furnishes humans with those gifts that are necessary to take part in his rejuvenating work. His reign (Kingdom) is a historic reality and will eventually encompass the whole creation. The presence of the redeeming and restorative God and his equipped human co-workers are the hope for this groaning creation and its groaning humans in the time between the coming of the Kingdom and its completion at the end of time.

The groaning creation underway with God to renewal is the basis of hope for humans in their journey through history. In biblical terms, hope is not a mystical dependence on things to come in the far and transcendent future. Hope is immanent and lies in positive change that is visible and can be experienced. This idea was accentuated in the philosophy of Bloch (1961) with his dictum, 'what is cannot be true'. A static and rigid, unchanging

reality cannot entertain hope. How can hope flourish in a situation where there is no indication of movement and direction?

Moltmann (1965, 1975) employed Bloch's idea and argues that hope springs from change and active changing agents as the driving principle in the development of his influential 'Theology of Hope'. He dealt with the many incidents of 'promise' and 'fulfilment' in the history of the people of God and indicated how fulfilment of promises (change) inspired hope. It was the constant fulfilment of God's promises that has given hope to his people in many situations of national affliction. In such a way, the prophets gave hope to the marginalised, the vulnerable and other people and groups in despair. Moltmann (2012:40) elaborated on this principle in his recent publication about the ethics of hope (see also Harvie 2009:86).

In this dispensation (*Zwischenraum*) between the reality of the Kingdom and its future vindication, the reign of God runs against structures of injustice, exploitation of the poor and the marginalised as well as destruction of ecosystems. The Kingdom presents itself as an alternative to the corrupt world and runs against the ideologies of injustice. The reality of the Kingdom and the radical transforming effect of the reign of God create hope for the unique human in this time and age. But the always-present and persistently transforming effect of the Kingdom also inspires the people of God to be transformative moral agents. It is their divine vocation to fulfil their moral obligation to disperse hope to all human beings in their 'groaning' within a 'groaning creation' (Rm 8:22–26). This vocation is concrete and not only spiritual. It entails that the people of God as citizens of the realised Kingdom should imitate Christ in the execution of his threefold office of prophet, priest and king. The people of God should therefore be instrumental in the transformation of corrupt ideologies, structures, institutions and life styles (see Burridge 2007:74; Welker 2013:303).

The neo-Marxist philosopher Marcuse (1971) reminded us that social systems can easily become rigid, 'one-dimensional'

structures that enslave people in such a way that they do not live freely, but 'are lived'. Poor, oppressed and marginalised people cannot change these structures because the opposition is not possible. They thus live in hopelessness. Opposition can only be expressed by the ways and means of the structure itself. These 'one-dimensional' structures hold them captive and inhibit their freedom and hope. Change can only be obtained by the total overthrow of the structure in any way possible—even violence. Marcuse's romanticism of violence as the instrument to unleash freedom and hope can be criticised, but his diagnosis of the enslaving possibilities of 'one-dimensional' societies is worthwhile to reflect upon. Political and social structures can become 'one-dimensional' and enslave especially the poor, the marginalised and minorities. The only way out of these conditions is the constant movement of change. The transformative power of the realised Kingdom generates such a constant movement. The Kingdom challenges 'one-dimensional' societies to prevent coagulation and subsequent enslavement, and to release hope for hopeless people. In the same way, God's people, as transformative moral agents, create hope for suffering people when they unsettle the rigid systems with prophetic critique and moral action. Hope for the human thus lies in the reign of God as manifested in his transformative realised Kingdom and the challenging prophetic critique and moral actions of God's people.

Conclusion

The following propositions can be extracted from this theological discussion of the essentials of human life and these could pave the way for new norms in ethical discourse about the meaning and protection of human life:

- Human life as the 'breath of God' is unique and sacred. The spirited human, although corrupted by evil, is a creature with

personhood and this characteristic determines the way in which human life should be treated.

- Arguing within the context of this image of the 'breath of life', one should maintain that human life in whatever form is the creational gift of God and is therefore sacred and spirited. These qualities feature at all stages and forms of human life.
- Seen from a Creational, Christological and Pneumatological perspective, the imago Dei is the foundation of the Christian understanding of human dignity. The imago Dei depicts a covenantal relationship between God, the human and creation. True humanity is rooted in this covenantal relationship. The covenant theology developed in the Old Testament reiterates this relational character of the existence of the human. As a covenantal being, the human creature has inherent value.
- Therefore, the human and its life are intrinsically unique. This uniqueness manifests itself in the innate dignity of the human. The dignity is not rooted in human abilities or the nature of the human as a rational being, but in the creational gifts of God. Although every human still bears a tarnished image of God, they are directed by the natural law engraved by God in their hearts. Therefore this character of human life must be respected in all human actions.
- The intention of human life is to serve God the Creator and Redeemer by respecting and taking care of God's work under God's providence. This intention of human life becomes apparent in the moral instructions given to humanity after the intrusion of evil. To struggle against evil, the unique human becomes a moral agent in the service of God. Being a moral agent necessitates ecological concerns, promoting social justice and peace, seeking the principles of the kingdom of God in all life-spheres and imitating the holiness of God.
- Humans suffer under evil in all its forms and creation struggles under destruction and exploitation but God is present and even takes part in the suffering. But God is also the major agent of change in the suffering creation. Constant change gives rise to hope. The transformative power of the realised

> Kingdom generates constant movement and discharges the energy of hope for hopeless people. In the same way, God's people, as transformative moral agents, generate hope for suffering people when they upset rigid systems with prophetic critique and moral action. Hope for a suffering creation thus sprouts from the reign of God as manifested in his transformative, realised Kingdom and the challenging prophetic critique and moral actions of God's people.

These essentials of the life of a human may guide us to be committed to the plight of migrants. Besides being their voice in their new surroundings, churches must become accommodating to the stranger and the 'other' in their midst, and Christians ought to act as their custodians for the recognition of their personhood and the protection of their human rights. This publication can pave the way for the practical implementation of these essentials in lives in transit.

Chapter 6

Muslim immigration and reformed Christology

Matthew Kaemingk
Department of Christian Ethics,
Fuller Theological Seminary,
Houston, TX, United States of America

Keywords: Muslim immigration; Hijab; Islam; Kuyper; Schilder; Bavinck.

Introduction[48]

> 'Despite being the targets of policies, headscarf-wearing women were mainly talked about or talked for — both by advocates and by opponents of restrictive legislation.'
>
> (Lettinga 2011:242)

48. This chapter has been adapted, with permission, from Matthew Kaemingk (2018).

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In her book *Framing the Hijab,* political scientist Doutje Lettinga (2011:42–44) compares how recent public debates over the Muslim headscarf have been framed in the Netherlands, France and Germany. Lettinga identifies and outlines eight frames through which these nations interpreted and debated the public display of the Muslim hijab. These eight interpretive frames for the headscarves would dramatically impact the governmental restrictions that would soon come.

The first frame applied to the hijab was that of public secularity. Here the hijab was framed as a religious symbol, which potentially violates or endangers the secularity of the European public square. When worn by police officers, judges, teachers and other state employees, the hijab allegedly compromises the secular neutrality of the state and its officers. Extended beyond employees of the state, the secularity frame has even been applied to those who receive state services and funds. Schoolgirls in France, for example, have been banned from wearing the hijab in government-run schools. As secularity's domain expands, so too do the restrictions on the headscarf. Bans on the hijab have been proposed across Europe for public buses, trams and even sidewalks. Some have even proposed that the private home and the explicitly religious building should be the only place where women are permitted to wear the hijab.

The second European frame applied to the headscarf is that of free expression. Here, the hijab is framed as an individual's personal expression of religious conviction. Interpreted in this light, it should be protected under Western free speech laws. This frame argues that—however reviled the hijab might be—it must be protected by the state. That said, two things naturally follow from the use of this frame. One, Muslim women must show their piety and submission to Allah using the foreign paradigms of individual liberty, personal expression and free speech. Two, consistent application of free expression requires that those who publicly criticise and even mock these women must be free to express their beliefs, as well.

The third European frame for the headscarf discussions is that of Christian Occidentalism. Here, the woman's hijab is interpreted as a foreign symbol of an oriental religious power that runs counter to Europe's Judeo-Christian history and identity. The presence of a veiled Muslim woman is seen as a scandalous public reminder that Europe's Judeo-Christian culture is slipping away. Seen through this frame, the presence of the headscarf demands governmental action to discourage the influence of the Islamic orient on behalf of the Judeo-Christian Occident. Laws against the hijab are necessary, it is argued, to protect the very cultural foundations of Europe.

The fourth frame depicts the woman's hijab as a scandalous symbol of racial and cultural segregation—even apartheid—in Europe. Headscarves, it is argued, are a visual reminder that these citizens have failed to successfully integrate (read: assimilate) into European culture. Rhetorically framed as intrinsically divisive, the sight of a woman's hijab signals that European states must work harder to integrate or assimilate Muslim women.

The fifth frame for the scarf is that of political Islam. Here the hijab is cast, not as a symbol of religious devotion, but as a symbol of political ideology, subversion and even violence. The hijab, it is argued, represents a radical, theocratic and violent political movement that is fundamentally antithetical to European democracy. This rhetorical frame argues that European states have a responsibility to legislate against the hijab in the interest of defending democracy and political stability.

The sixth is the security frame. Promoters of this frame argue that the veil constitutes a clear and present danger to public safety in Europe. A woman's veil, they argue, might be used by terrorists to conceal their identity during a terrorist attack. Through the security frame, the state is obligated, for reasons of public safety, to expose women's faces to the public gaze.

The seventh frame is that of oppression. Here, the hijab is a symbol of religious and sexual oppression. The assumption of

this rhetorical frame is that no woman would freely choose to wear a headscarf, so therefore, our Muslim neighbours must have been forced or tricked into wearing them. When the hijab is seen through the rhetorical frame of oppression, European states are not only justified, but they are positively compelled to liberate these women from their oppressive religion.

The eighth and final frame argues that women who wear the headscarf are vulnerable to discrimination in Europe. The hijab, it is argued, slows the empowerment process that will lead to their successful integration. European states must take action to protect these women with an array of anti-discriminatory laws, hiring quotas, awareness programs and benefits. It is believed that through these state-based efforts to protect Muslim women, empowerment—and therefore integration—will move along more smoothly.

According to Doutje Lettinga, these eight major frames have been available to Dutch, German and French citizens since the beginning of the 21st century. Note that whilst Muslim women are the objects of considerable debate, they are rarely—if ever—invited to actually speak for themselves. Journalists, activists and politicians speak with confidence about the desires, motives and needs of Muslim women with little apparent interest in actually listening to them.

It is also striking how narrowly each of the eight frames casts the supposed problem of the hijab. In each frame, the hijab is understood to symbolise one thing and one thing only. These small pieces of cloth are either a danger to secularism, a form of free speech, a foreign cultural invasion, a marker of apartheid, a radical political banner, a security threat, a tool of oppression or a discrimination danger. Depending on the political and rhetorical needs of the day, Doutje Lettinga demonstrates, politicians in France, Germany and the Netherlands will use any combination of these frames to do one thing — marginalise, 'foreignise' and problematise Muslim women.

A ninth frame

How are European Christians framing their Muslim neighbours? So far, there is no clear consensus. One can find disparate evidence of Christians following the logic of nearly every one of the eight frames that Lettinga describes. Despite their diverse responses, there is one common factor that seems to hold across the entire spectrum of European Christianity—the absence of Christ.

If one makes the rather bold assumption that Christianity should have something to do with Christ, what explains the lack of a Christocentric response to the hijab? Christ's absence from Christian politics is not a uniquely European problem. Christians in my own country, the United States, are notorious for regularly excluding their namesake from their political imaginations.[49] Some American Christians find the 1st-century carpenter too removed from modern political life to have any relevance. Others find him too weak or gracious for the strength and resolve our current political climate demands. Still others find Jesus helpful for private issues of the heart but irrelevant for the public issues of the real world. Finally, others fear that Jesus is a divisive and overly religious figure — someone unwelcome in purely secular political discourse.

But rather than speculate on the many reasons for Christ's absence in this debate about the hijab and Muslim immigration, let's explore what fruit his actual inclusion might bring. In other words, what would it mean for Christian citizens in the West to see the Muslim women who pass them on the street through a ninth frame, the frame of Jesus Christ?

The immediate problem with describing Jesus Christ as a 'frame' is, of course, that he is much more than an epistemological lens through which Christians view the world. For those who call him Lord, Jesus is not simply a way of viewing others; he is a

49. See the blistering critiques of this American tendency in John Howard Yoder (1972:1–20).

flesh-and-blood way of living with others as well. Moreover, a Muslim woman is not simply a foreign object to be framed by Christ; she is a human being who must be engaged, befriended and loved in and through Christ, as well.

Historically speaking Reformed political theologians have long drawn on the political Christology of Abraham Kuyper to make their case for religious freedom and principled pluralism. Kuyper's royal Christology argued that Christ is alone is sovereign over all global religions and ideologies. Christian citizens should respect religious minorities, freedom and pluralism out of respect for Christ's royal sovereignty and kingship. Kuyper's royal Christology has proven fertile ground for Reformed theologies of principled pluralism.

However, Kuyper's political Christology fell short in two critical ways. Firstly, Jesus is infinitely more than a sovereign king who demands justice and freedom. Jesus is also a servant, prophet, friend, liberator, healer and priest. Secondly, Kuyper's royal Christology cannot respond to the deep complexity and mystery of the conflict between Islam and the West. The conflict between them demands more than Christ's justice; it also requires Christ's forgiveness, reconciliation, humility, struggle, hospitality and vulnerability.

This chapter attempts to enrich Kuyper's royal Christological approach to pluralism with a broader and more diverse range of Reformed Christological images. In bringing these more diverse images of Christ's life and work together, *I hope to construct a more complex Christ-centred response to Muslim immigration in the West.*

In an effort to construct this Christological frame, this chapter will draw on the rich Christologies of three theologians who followed in Kuyper's wake: Herman Bavinck, Klaas Schilder and Hans Boersma. My intention in this chapter is not to summarise the work of these three theologians, nor is it to explore the many ways in which they either agree or disagree with each other. Instead, this chapter will accomplish two primary goals. Firstly, it

will highlight a few of the most promising Christological images in their work. Secondly, it will explore how those Christological images inform a more robust Christ-centred frame for the issue of Muslim immigration.

Herman Bavinck: The kaleidoscopic Christ

> 'Nothing in Christ is excluded in the demand to follow him… every word and deed of Jesus is useful for our instruction and ought to be taken to heart.'
>
> (Bavinck 1886:331–332)

Herman Bavinck (1854–1921) was a colleague of Abraham Kuyper and a fellow foot soldier in the Dutch movement for Christian pluralism. Whilst his theological corpus is expansive and rich, I will focus my attention on his career-long interest in a simple question: How does one follow Jesus in the modern world?

Herman Bavinck's vision of *de navolging van Christus* [the following of Christ] is outlined in two magisterial essays composed at the beginning and end of his theological career. In both pieces, Bavinck insists that Christians are obligated to follow the whole Christ in the whole of their lives.[50] This conviction made Herman Bavinck somewhat of a theological outlier in 19th-century Christology. At this time, it was common for modernistic theologians in Europe to label many of the teachings of Jesus as outdated, irrelevant or merely thematic for modern Christian life. In light of this, the modern theologian's task in Europe was that of rescuing a few stories, teachings or themes in Christ's life that

50. Herman Bavinck (1885:101–113, 203–213) and 12 (1886): 321–333 and *De navolging van Christus in het modern eleven*, (Kampen, NL: Kok, 1918). An excellent analysis of these works can be found in John Bolt (1982). I will be drawing on both of Bavinck's essays throughout chapter. For clarity's sake, I will label them '*De Navolging* I and *De Navolging* II' in the footnotes. My thanks to John Bolt for sharing his personal translations of these two pieces. I have made some adjustments, but on the whole they represent his work, not mine.

could be distilled into something more palatable to the modern context and European sensibilities. In opposition to these limited Christologies, Bavinck set about his task.

According to Herman Bavinck, holistic and Christ-centred discipleship meant that no aspect of Christ's life or work could be excluded or ignored—the whole Christ for the whole of life. Nothing about Jesus could be left out, smoothed over and limited in its application. Christ's relevance could no longer be relegated to one's private life. Whether in politics, science or the arts, true disciples must 'walk in all these areas [of modern life] as a child of God and a follower of Christ' (Bavinck 1886:144). Bavinck admits that such a totalistic understanding of following Christ will neither be easy, clear or smooth, and yet, he insists, 'it is precisely this that is required of us' (Bavinck 1886:144). Grounded in this unwavering conviction, Bavinck set out to describe a more holistic picture of Christ, along with a more holistic vision of what it meant to follow him in the modern world.

It is important to note from the outset that Herman Bavinck recognised that Christian discipleship is not a fixed destination but a dynamic and unfolding journey. Bavinck refused to turn his Christ-centred ethic into a rigid system of static rules holding for all times and places. Bavinck argued that disciples of Christ would need to continually discern and imagine new ways to follow Christ's example in a wide variety of dynamic contexts.[51]

Did Bavinck believe that disciples were therefore completely free to determine for themselves how they should follow Christ in their contexts? Not at all. Bavinck insisted that disciples would always need to wrestle with the scriptural stories of the whole and concrete Christ. Moreover, their individual discernment of

51. 'Naturally the application will vary depending upon circumstances. Although all are subject to one and the same moral law, the duties under that law vary considerably. It is different for the civil authorities than for subjects, for parents than for children, for the rich than for the poor, and it will be different in times of prosperity than in times of poverty, in days of health than in days of illness. Thus whilst the virtues to which the imitation of Christ calls us are the same, circumstances may modify the application' (Bavinck 1886:142–143).

the Scriptures could not happen in a state of personal isolation. Disciples had to discern the depth and breadth of Christ's call on their lives within the communal fellowship and discipline of the church.

Bavinck's first essay on following Jesus in the modern world began with an overview and critique of five models for imitating Christ—three models were historical and two were modern. On the historical side, Bavinck outlined three models of Christological imitation that were prominent in the stories of the ancient and medieval church. He called these models the martyr, the monk and the mystic. Whilst appreciative of all three, Bavinck concluded that each model was ultimately insufficient for two specific reasons. Firstly, each focused too narrowly on a single aspect of Christ's life and work. In turn, each model made its singular aspect the dominant ethical norm for all Christian discipleship. In doing this, the full breadth of Christ's life and work was reduced. Secondly, they each produced an unnecessary hierarchy between ordinary and extraordinary disciples (i.e. martyrs, monks and mystics). These three models communicate that ordinary Christians who, for a variety of reasons, do not fully imitate Christ through either martyrdom, monasticism or mysticism are somehow lesser or failing in their discipleship of Jesus. Bavinck lamented that within each of the three models, discipleship becomes the calling of the few and an unrealistic ideal for the rest. Convinced that the whole of the church must follow the whole Christ, Bavinck is forced to go beyond the narrow images of Christ-followers as either martyrs, monks or mystics.

Bavinck then considers two modern visions of following Jesus. He labels these models as the literalist and the rationalist. The literalist, he argues, attempts to rigidly mimic and reproduce the exact words and actions of Jesus in the modern world. Bavinck believed that this literalist model represented a tragically wooden and overly brittle reading of the Christian life. He concludes that the literalist ultimately lacks the theological wisdom, creativity and imagination necessary to faithfully apply the life and

teachings of a 1st-century Jew to the dynamic and complex reality of the modern world.

If the literalist lacked creativity, the rationalist lacked courage. The rationalist, Bavinck argued, finds the life and teachings of Jesus to be too radical, too demanding and too extreme for modern European sensibilities. The rationalist concludes that modern Christianity must smooth out Christ's rougher edges. The theologian's task is to domesticate Jesus and turn him into a modern sage of moderate Christian values. Having distilled a few universal themes and values, such as kindness, service or integrity, from the historical Jesus, then and only then can Jesus serve as an example for the modern European. Bavinck could not bear the modern domestication of Jesus. He demanded that Christian discipleship takes the whole, concrete and sometimes rough reality of Jesus Christ seriously.

In surveying these five models, Herman Bavinck finally concluded that if contemporary Christians were going to follow the whole Christ, they would require a more complex Christological ethic. For, he concluded, the 'work of Christ is so multifaceted that it cannot be captured in a single word nor summarised in a single formula' (Bavinck 2003–2008a:383). Disciples require not one but multiple images of Christ 'to give us a deep impression and a clear sense of the riches and many-sidedness of the mediator's work' (Bavinck 2003–2008a:383). Jesus was not simply a saviour; he was a teacher, liberator, friend and healer. He was at one and the same time our prophet, our priest and our king. Bavinck (2003–2008a:384) believed that these multiples aspects of Christ's life and work would 'supplement one another and enrich our knowledge' of Christ and what it means to follow him. For Christ came to earth not simply to save souls, teach morality or liberate the poor—he came for the complex work of restoring the whole of his world to himself. In this sense, the redemptive (Bavinck 2003–2008a):

> [*B*]enefits that accrue to us from the reconciliation of God-in-Christ are too numerous to mention .... [*They are*] juridical ... mystical ... ethical ... moral ... economic ... physical ... In a word, the whole enterprise of

> re-creation, the complete restoration of the world and humanity … is the fruit of Christ's work. (pp. 451–452)

Bavinck's desire to explore the complex richness of Christ's life and work was not a new or ground-breaking practice for a Reformed theologian. Commenting on John Calvin, Stephen Edmondson notes that the early reformer himself cobbled (Edmondson 2004):

> [*T*]ogether a kaleidoscopic Christological mosaic from stones not necessarily cut to fit. [*John Calvin*] wants to depict Christ as fountain, brother, criminal, and king as Christ exhibited these realities in the varied details of his life. This eclecticism is essential to Calvin's thinking, for it represents simply the fullness of Christ's history … To commit oneself to [*Calvin's kaleidoscopic Christ*] is to commit oneself to a broad, diverse, detailed reality that threatens at all times to exceed one's grasp. (p. 224)

When one surveys the complexity of the conflict between Islam and the West, when one considers the dynamism, depth and speed of the ethical questions involved, it becomes exceedingly clear that following Christ in such a multifaceted crisis will require a multifaceted Christology.

Herman Bavinck offers three critical insights for the following Christ amidst the debate over Muslim immigration. Firstly, the present conflict will require the work of all Christians in a variety of political, cultural and ministerial callings. Christian pluralism requires not simply a few extraordinary martyrs, mystics and monks — it requires the whole body of Christ. Secondly, unlike the rigid literalists and the moderating rationalists, the West needs disciples who wish to follow Christ with both creativity and courage. Thirdly and finally, the kaleidoscopic challenge of the debate over Muslim immigration requires a kaleidoscopic Christ — a simplistic understanding of Christ's life and work will not suffice. Christians need the whole Christ: the teacher, healer, judge, prophet, priest and king. With this more multifaceted vision of Christian discipleship, we turn now to a diverse collection of Christological images that will help us develop a more complex understanding of Christian discipleship amidst the conflict.

Klaas Schilder: The slave-king

Islam is coming to take over! It is coming to bind the West—to restrict, rule and control us. Such cries are common in discussions about Muslim immigration. Islam, it is argued, is a political ideology of power and control. Such an ideology deserves—and can only understand—a like-minded response of both power and control.

In the 1930s, a Dutch pastor and theologian by the name of Klaas Schilder produced a powerful series of meditations on the trial, suffering and crucifixion of Jesus (Schilder 1938, 1939, 1940). Over three separate volumes, Schilder painted a vivid, impactful and shockingly raw picture of Christ's final days on earth. Readers of his meditations are invited to stand and watch as Jesus, the sovereign king of the universe, is arrested and accused, beaten and broken, stripped and speared. Schilder's raw and challenging theological reflections on Christ's final days invite the reader to ponder the meaning of a life lived in the shadow of Golgotha. Rather than summarise the whole of Schilder's passion trilogy, I want to highlight two specific meditations that bear striking relevance to our current question of Christian ethics between Islam and the West.[52] These two meditations highlight some unique images of Christ that are rarely found in Abraham Kuyper's depictions of Christ's kingship—namely Christ's slavery and his nakedness. To be brief, whilst Kuyper explores the political consequences of Christ's crown, Schilder explores the political consequences of Christ's cross.

Schilder's first meditation focuses on Christ as a slave-king. Here he reflects theologically on the binding of Christ in the garden of Gethsemane. Schilder argues forcefully that in Christ's infamous healing of a slave, he reveals his true royal and sovereign calling to be the 'liberator of slaves in the form of a slave'. On the night he was betrayed, Jesus and his disciples went to pray in the garden of Gethsemane. As darkness fell, Roman soldiers and officials from

52. 'Christ Disrobed', in *Christ Crucified* (167–187) and 'Christ's last wonder in the state of humiliation: The liberator of slaves in the form of a slave', in *Christ in His Sufferings* (415–434).

the high priest came to arrest Jesus. A skirmish broke out during the course of the arrest. Peter drew his sword and struck the ear of the high priest's slave named Malchus. Amidst the chaos and cacophony of his own arrest, Jesus rebuked Peter's aggressive attack and healed the slave who had come to bind him.

This brief and oft-ignored episode in Christ's passion narrative is the subject of a detailed and haunting theological reflection from Klaas Schilder. The theologian was convinced that in this, Christ's final miracle on earth, readers are witness to the 'culmination and close' of Christ's 'prophetic teaching and self-revelation' (Schilder 1938:421). In this brief exchange between the slave and the slave-king, '[a]ll the issues of the Gospel' are 'laid bare' (Schilder 1938:431). For here, Christ reveals his true royal calling to be the 'liberator of slaves in the form of a slave' (Schilder 1938:415).

From the beginning of Israel's history, the people were commanded by God to celebrate a day of Jubilee. Every 50 years all slaves were to be liberated, all debts forgiven and all land returned to its original owner. Whilst the divine command to celebrate the Jubilee was received, it is important to note that kings of Israel never actually obeyed God's command, that is, Schilder argues, until this exchange in the garden between the slave and the slave-king. Schilder proposes that the royal line of David was restored in Christ's sovereign healing of Malchus (Schilder 1938:415). For, there in the garden, whilst the (Schilder 1938):

> [*P*]olice scream and yell … Christ devotes subtle attention to doing full justice to one of God's slaves. In this He is reverently obedient to the law of the year of Jubilee, to the law of the right of slaves. (p. 415)

Jesus here embodies the sort of kingship and sovereignty God demands—a power that liberates and heals. Schilder imagines Jesus, as he is being arrested, bending over and whispering in his Malchus's newly healed ear (Schilder 1938):

> Am I not He who is willing to deliver you from the bonds of death and from the yoke of everlasting slavery? Listen, my son; listen, Malchus: I am the priest who would become a slave in order to convert servants into lords. (p. 427)

Whilst previous kings of Israel ignored the Jubilee, Jesus fulfilled God's call to liberate the enslaved—even whilst he himself was being violently bound. Schilder insists that this brief encounter 'vividly presents' the paradoxical nature of Christ's sovereign reign over 'both the world and His church' (Schilder 1938:431). In Christ's act of sacrificial healing and liberation, the royal line of David, 'broken as it was, is restored to continuity' (Schilder 1938:431). Christ's sovereign act reveals that the liberation of the oppressed is a critical marker of any Christ-centred execution of sovereignty and power. Schilder argues that in this small act, Jesus reveals that David's royal line of kings did not fall because 'the chariots of war were sent against him by the mighty powers of Babylon and Cain'; but rather, David fell because of 'his stumbling over the lives of slaves' (Schilder 1938:430). For a true king of Israel would honour the Jubilee command. A true king 'is merciful, tender, just, and He ever sees the Father and the slave' (Schilder 1938:430).

Schilder argues that the small and humble scale of Christ's final miracle reveals something important, as well. Christ's sovereign healing and power will not always take the cosmic and revolutionary scale the world so often expects or demands. The royal power of Christ's sovereign is often limited, humble, partial and seemingly small. Christ's healing is not always 'a piece of fireworks; it is a fire which gives warmth and a light, which points out and discovers the way' (Schilder 1938:425). For the God who stopped to heal Malchus 'does not know what small wounds are; and he does not know what insignificant people are' (Schilder 1938:420).

Whilst the fate of the cosmos hangs in the balance, whilst God's only son is being arrested, Schilder marvels, Christ stops and gives his full attention to wounds of a 'little one' like Malchus. This is instructive. In times of seemingly cosmic-level crisis and chaos, Christ's humble attention to small wounds appears 'foolish and offensive to the flesh' (Schilder 1938:424). What scandal that the final miracle of God on earth is disclosed just 'to a slave'

(Schilder 1938:427). What scandal that a slave is the last mortal to hear the 'roaring turbulence of the waters of God's justice and grace, the thunder of the coming judgment and the present plea of grace' (Schilder 1938:431–432).

Schilder observes that this brief encounter in the garden makes it abundantly clear that Christ's royal liberation and healing are a gift graciously given—not earned. The slave neither said nor did anything to deserve Christ's healing touch. Moreover, Malchus's aggression deserved a violent response from both Peter and Jesus. Instead, the sovereign king reached out a vulnerable hand to his attacker, a hand that would soon be pierced and he healed the one who came to break him. He liberated the one who came to bind.

This healing of Malchus had to happen, Schilder concludes. Jesus knew that the 'wind of the kingdom of heaven', was going to pass through the garden that night. It was going to 'brush past' Malchus. Jesus knew that slave, without new ears, would not be able to hear 'whence it comes nor whither it goes'. Deafened by the violence and control of imperial Rome, the slave would not be able to hear Christ's call to freedom — not until his ears were healed. The aggressor could not recognise the rushing sound of heaven's wind until he 'actually begins to *hear*' (Schilder 1938:419).

Klaas Schilder: The naked king

In debates over Muslim immigration, it is common to portray Islam as *uniquely* violent and the West as *uniquely* peaceful. Citizens in the West robe themselves with the labels of rationality, peace and freedom whilst they robe their Muslim neighbours with the labels of irrationality, violence and tyranny. The rhetorical game is to make one's Muslim neighbour the completely other. Robed in all that is right and good, the West is free to take its sovereign throne above Islam.

Schilder's second meditation is entitled 'Christ Disrobed'. In this extremely raw reflection, Schilder explores a rather unwelcome question: What is the theological significance of the Christ's disrobing on the cross? What does it mean that the sovereign king of the world allowed himself to be stripped naked?

Schilder's primary readers were Dutch Calvinists—a rather reserved and reverent lot. For readers who highly respected the honour and dignity of their Lord, Schilder's exploration of Christ's nakedness would be nothing short of traumatising. Schilder acknowledges this fact when he asks his readers (Schilder 1940):

> [*I*]f the majesty of Christ is so overwhelming that we would not dare approach Him by way of untying the laves of His sandals, how could we dare to approach him in order to see his complete disrobing? (p. 169)

Excruciating as it might be, Schilder (1940:183) demands that his readers stand watch as their 'great Clothier is being stripped naked'. 'We want to avert our eyes, but we may not. We *must* look on'. For Jesus 'made this plundering of His clothes a sign for all ensuing generations' (Schilder 1940:168). For, in his disrobing, 'the Naked Christ speaks' (Schilder 1940:186). Those who claim to be disciples must stand, look and listen to 'what the Spirit has to say to the churches about the naked Christ who was crucified amidst the bandits' (Schilder 1940:168).

God's body was stripped, mocked and spit upon on. This fact, Schilder argues, confronts casual Christians with the truly scandalous nature of the cross and what it means to carry one. When Jesus is stripped naked, exposed for all to see, the world mocks him. The naked king exposed before the world is not beheld as beautiful, wise or powerful—he is mocked as ugly, weak and pathetic. Those who gaze at his nakedness either pity or mock the disgraced criminal and failed revolutionary who claimed to be king. For, Schilder (1940) writes:

> [*T*]he offense and the foolishness of the cross was intensified and aggravated by the spectacle of the naked Christ …. We have here

> a naked God, a naked Messiah, hanging on the cross. Is it any wonder that even today we can find on the walls of certain old barracks of antiquity [*Roman*] caricatures in which the Saviour of the Christians was represented by this or that soldier as a crucified donkey? (p. 175)

Those following the naked king should not expect praise or acceptance from the world, Schilder insists. The vicious mocking and derision of the naked king received on the cross is closer to the mark. After all, Schilder notes, Jesus, in his Sermon on the Mount, himself predicted that his followers would have to 'endure three requisitions … Injury of the body, impairment of property, and infringement of liberty' (Schilder 1940:184). Here on the cross, 'Christ himself was completely faithful to His own threefold demand' (Schilder 1940:184). In succession he allowed himself to be bound, beaten and robbed. In this degrading moment, the true cost of following such a king is fully exposed—stripped bare. His nakedness represents an opportunity for onlookers to behold and consider the cost of following him.

At this point, Schilder makes a dramatic and unexpected pivot. Whilst Christ was indeed stripped bare on the cross, Schilder (1940:186) argues that in fact humanity is 'really the one who was disrobed on Golgotha'. For, as we 'look carefully upon His naked death, upon His essential nakedness' (Schilder 1940:187), we see that in our stripping of Christ, our own sinful aggression and violence is being stripped bare. His nakedness exposes our own. We see on the cross that it is '*We*' who 'have robbed God' and in God's naked exhibition, all 'souls are being discovered' (Schilder 1940:169).

Schilder argues that the stripping of Jesus lays bare humanity's pretensions of morality, tolerance and intelligence. Christ's nakedness exposes our acts of benevolence as a thin and tattered cloth feebly covering our deeper desires for domination and oppression. In the shadow of Christ's nakedness, Schilder declares that I must look at myself and finally admit 'to those who ask about it: I am the soldier who removed His clothes' (Schilder 1940:187).

Moreover, in allowing me to disrobe him, Schilder declares that he now sees what truly happened — Christ 'has taken all my clothes from me, and has put me, naked and cold, on display before the universe' (Schilder 1940:187). For in his disrobing, we are fully exposed. We see ourselves for who we truly are—violent, fearful and selfish. Beholding the naked king, we see our true nature in all its nakedness. Our pretensions of love, tolerance and peace are laid bare.

Whilst Schilder's view of human nature is dark indeed, he does not leave his readers naked and shivering in a state of total despair. In fact, it is here at the lowest point of the meditation that Schilder points to a deep hope. This hope is grounded—not in the goodness of humanity—but in the goodness of God. 'Nevertheless', Schilder declares, 'blessed be his hand. He did no gambling' with humanity's clothes. Whilst Christ 'was in His rights', to leave humanity cold, naked, shivering and alone, 'He acted justly and mercifully'. By Christ's grace, a warm 'cloak has been prepared for me', a garment 'of righteousness' (Schilder 1940:187). For in 'His loss we gain' — in his nakedness, we are clothed (Schilder 1940:174).

Following the naked slave-king between Mecca and Amsterdam

Schilder's two meditations evoke a wide range of Christological insights for Christians walking amidst the conflict over Muslim immigration. Whilst Abraham Kuyper was correct in his assessment of Christ as a sovereign and almighty king, Schilder's two meditations offer needed insights into the person of Jesus Christ and the shape of Christ's sovereign reign. The following brief reflections on the political implications of the naked slave-king are only a start.

Firstly, in his healing of Malchus, Christ's royal concern for the poor, the outcast and the oppressed is marked out as a central characteristic of his divine sovereignty and justice. More than

that, Christ's sovereign act of liberation and healing is directed, not towards a friend who comes in peace, but towards an enemy who comes to bind. As noted earlier, it is not uncommon to hear cries that Islam has come to bind the West and that Muslims know nothing of freedom, tolerance and peace. Such claims are, of course, highly debatable. That said, even if these claims were true, the supposed violence of Islam does not negate the normativity of Christ's peaceful response to Malchus. Christ healed, not simply when he was safe and secure, but also when he was being bound and led to his death. Disciples who follow the healer of Malchus are called to stretch out their hands even towards those who would come to bind them. The chaotic cacophony of Gethsemane (like the battle over Muslim immigration) is complex, challenging and sometimes frightful — this crisis, however, does not negate the command.

Secondly, moving on, those who follow the healer of the slave will often be called to respond to the enormity of the conflict over Islam in ways considered small and insignificant in the eyes of the world. Nurses, teachers and shopkeepers, people who interact with Muslims in the everyday and mundane activities of life, all of them follow a king who 'does not know small wounds' or 'insignificant people' (Schilder 1938:420). Amidst this clash of civilisations, humble disciples are called to engage in small acts of tender care for their Muslim neighbours — and enemies.

Thirdly, following a king who turns 'slaves into lords' directly impacts how disciples frame the potential futures of their Muslim neighbours. Rather than framing new Muslim immigrants as future recipients of government aid, education and care, disciples need to frame them as potential lords. Christ approached the wounded slave as a sacred creature made in the image of God, someone created for lordship. Jesus saw in Malchus not a weak slave, but a powerful lord who was created to fill, steward and rule the earth. In the same way, framing Muslim immigrants as nothing more than helpless or passive recipients of Western generosity, surveillance and education needs to be taken off

the table. Disciples of the slave-king will not stand to see immigrants languish as passive clients of the state. Muslims were not created to be the objects of cultural assimilation campaigns. They were created to be the makers of culture themselves.

Will my Muslim neighbours convert? Will they ever join my church? How do I know if they are saved? It's instructive that Malchus' ultimate fate is never explored in the biblical account. Readers are not told whether he ultimately joined the Jesus movement. The focus of the narrative is on Christ's initial act of healing — not on Malchus' secondary response. Likewise, Christian pluralists must be more concerned with faithful initial acts of healing and liberation towards Islam. The secondary response of their Muslim neighbours is, biblically speaking, not their responsibility. Knowing the ultimate fate of either Malchus or Islam is not our primary concern.

Fourthly, disciples of a naked Christ who choose to walk vulnerably alongside their Muslim neighbours should expect to be mocked and misunderstood by the watching world. The accusations that they are soft on terrorism and are comingling with criminals should come as no surprise to those who follow the one who was 'crucified amidst the bandits' (Schilder 1940:168).

Fifthly, Christian pluralists look at themselves and recognise their own tendencies towards cultural and political hegemony. Their inherent aggression and violence have been exposed by the naked Christ. In the shadow of the cross, they too have heard their own voices cry out for violence and vengeance. Christian pluralists walking between Mecca and Amsterdam will carry a deep recognition of their own naked aggression and selfishness. They will know that there is no potential for violence in Islam which is not also present in them. They will know that, whilst they might clothe themselves with the veneer of Western tolerance and multiculturalism, all citizens, themselves included, are capable of the violence exposed at Golgotha.

Finally, Christian pluralists will remember that when they were naked, cold and shivering in their own violence and aggression, the naked king took pity on them and clothed them with grace and peace. When they were intolerant, he was tolerant. Furthermore, such Christians will know that their robes of righteousness that warm and protect them were graciously given—not earned. Without their great Clothier, they would still be alone shivering in naked violence and aggression. If Christian pluralists ever prove capable of any love or any tolerance for their Muslim neighbours, it is thanks to clothes they never could have made.

Hans Boersma: The hospitable king

> Into this world, this demented inn, in which there is absolutely no room for Him at all, Christ has come uninvited .... His place is with those others for whom there is no room .... He is mysteriously present in those for whom there seems to be nothing but the world at its worst.
>
> (Thomas Merton 1964:72, 73, 75).

> [*God*] stretched out His hands on the Cross, that He might embrace the ends of the world; for this Golgotha is the very center of the earth.
>
> (Cyril of Jerusalem 1994:7, 89)

In the fragmented and fractured West, the ancient concept of hospitality has made a resurgence in political discourses about Islamic immigration and integration. But what, exactly, is meant by the term *hospitality*? When Western politicians ask their citizens to show hospitality to Muslim immigrants and asylum-seekers, it is only natural to request a definition. What is hospitality? What are its demands? What are its limits? And why, exactly, is the West obligated to show hospitality to Islam? To continue this chapter's theme of reframing Islam through Christology, how might a Christ-centred understanding of hospitality frame a Christian's response to Islam?

Hans Boersma is a contemporary theologian whose recent work explores the theme of hospitality in the atoning work of Christ on the cross. Atonement studies are historically concerned with two primary questions. Firstly, what work has the cross of Christ actually accomplished? And secondly, what is the significance of that atoning work for the Christian life? Responses to these questions have historically fallen into one of three lines of argument. The first line argues that the cross functions as a moral example or model of the sort of non-violent and sacrificial life a follower of Jesus should lead. The second line argues that the cross was the moment in which the moral debts of humanity were paid. The third and final line insists that the cross was the site of Christ's victory over the spiritual and political powers of this world. The diversity of interpretations and positions is no accident. It reflects the diversity of metaphors, images and messages attributed to the cross in the Scriptures themselves.

Hans Boersma's theological contribution to these interpretations of the cross is the unifying theme of hospitality. In the end, Boersma concludes that the cross should be understood, first and foremost, as an act of hospitality. Moreover, Boersma (2006:18) regards 'hospitality as the soil in which the various models of the atonement can take root and flourish'. He argues that at its very core the cross represents an opening up of God's very self to a world that has closed itself off from the divine embrace. In other words, the cross makes space in a world that regards itself as full.

Boersma sees hospitality, not only as the essential calling of Christ but as the essential calling of the Christian, as well. For him (Boersma 2006):

> Christ's death and resurrection constitute the ultimate expression of God's hospitality and form the matrix for an understanding of all God's actions and as such the normative paradigm for human actions. (p. 26)

Moreover, Boersma concludes that disciples of the hospitable One must actually embody his hospitality in their ecclesial and public lives.

Whilst Boersma has his differences with his own Reformed tradition (which we will explore later), he continues to defend some critical aspects of its perspective on the atonement. One of the most prominent points of agreement between Boersma and the tradition is their mutual affirmation and defence of the wrath of God against sin, violence and injustice. Whilst many modern theologians have attempted to remove any vestige of divine wrath from the cross, Boersma (2006:92) praises the Reformers for recognising that divine wrath is a necessary aspect of God's hospitality. The violence of the world is not simply endured on the cross—it is punished, in and through Christ's body. For Boersma and the Reformers argue that violence demands justice, aggression demands punishment and sin demands death. If God truly loves the world, the violence that actively despoils and destroys it must, by necessity, summon God's wrath. Boersma argues that the Reformed tradition's frank recognition of God's wrath is to be preserved and praised.

Beyond this, Boersma also affirms the Reformers for rightly arguing that Christian love and hospitality require the maintenance of limits and boundaries. Walls need not necessarily separate—they can, in fact, cultivate connection. Bounded communities—social spaces with insiders and outsiders—such as families, associations, institutions, nations and states are, in one sense, a gracious gift of divine hospitality. Each of these bounded communities provides a dedicated space in which a finite number of human beings can experience the safety, solidarity and intimacy of community. Describing these bounded communities as merely exclusive fails to recognise their capacity for hospitality.

Moreover, Boersma argues, these bounded communities provide an opportunity for insiders to reflect Christ's hospitality by periodically opening their spaces to outsiders. To illustrate the point, take my family, for example. In order for my family to reflect divine hospitality, it must open itself up to outsiders—it must welcome them in. That said, my family can practice that hospitality only if it is allowed to maintain some level of distinction between

insiders and outsiders. Some boundary between what is family and what is world is crucial. If my family was perpetually open for all to come and go as they please, if I made no distinction between my wife and my neighbour, if I treated my children and neighbour's children the same, two things would happen. Firstly, my family would lose its integrity and sense of self when no distinction between family and world is maintained. Secondly, in losing its integrity, my family would lose its internal capacity to offer hospitality to outsiders in the future.

Let's move our analogy of hospitality from the family to the state. All states require borders if they hope to develop any sense of safety and solidarity amongst their citizens. Without borders, without a distinction between insiders and outsiders, hospitality quickly becomes impossible. States, as we will discuss later, must also reflect in some way God's divine hospitality. That said, a state's hospitality to outsiders must not destroy its communal integrity and its ability to show hospitality in the future. Finite states, like finite families, must recognise their boundaries and limits. It is certainly true that sometimes the walls of the family and the state are too high; it is true that sometimes doors are closed when they need to be open. That said, those walls and doors remain necessary—they make the ensuing hospitality possible.

The need for communal limits is not only a matter of practical common sense, argue Boersma and the Reformers, but communal limits are also a matter of theological command. Both argue that God has created human beings and their communities form as finite, limited and bounded spaces. Thus to deny the finite limits of a community's hospitality is not only to deny the law of common sense; it is to deny the law of God, as well.

Both Boersma and the Reformers argue that the world is not only finite, but it is also fallen. Boersma praises the Reformers for their recognition of humanity's fall into violence and aggression. Moreover, he praises them for understanding that, in a fallen world, sometimes social boundaries of communities need to be protected with the use of force. In a violent world, state coercion

is required if families, schools, communities and states are to have integrity and remain hospitable in the future. Violent behaviour cannot go unpunished. Lawless societies must be made lawful. In this sense, Boersma (2006:75) argues, the Reformers are to be praised because they have 'taken these limitations and boundaries extremely seriously'.

In its desire to protect distinct communities from violence and disorder, the Reformed tradition has developed a brilliant and effective political theology based on the necessity of public justice, law, order and punishment. Throughout the centuries, Reformed political leaders and theorists have insisted that finite and fallen communities require a set of enforced boundaries if they are to live together in peace. Thus, whilst a utopian 'politics of *absolute* hospitality and absolute nonviolence may seem appealing', the Reformers knew that a society without boundaries would be 'a recipe for … the worst kind of violence' (Boersma 2006:178, emphasis mine). In short, they knew that a society without limits would not be a dream, but a nightmare.

In the end, Boersma concludes that the Reformed tradition's emphasis on law and order, boundary and punishment was cultivated through its highly juridical understanding of the cross. According to this juridical approach, the cross was a place where unlawfulness was punished, order was restored and debts were repaid. On the cross, the limits and boundaries of the law were satisfied.

Toward a reformed hospitality

> John Calvin's Geneva, Oliver Cromwell's England, and Hendrik Verwoerd's South Africa all suffered the effects of a theology that, in many respects, was less than hospitable.
>
> (Boersma 2006:239)

Whilst Hans Boersma is appreciative of the Reformed tradition's juridical contributions to his understanding of the atonement and Christian hospitality, he is not uncritical. Though the Reformers

were certainly correct that 'God's hospitality requires violence' and that 'his love necessitates wrath', Boersma repeatedly insists that violence and wrath are not among God's essential attributes. In his origin, essence and end, God is love. God is (Boersma 2006):

> [*N*]ot wrath; he is a God of hospitality, not a God of violence. Hospitality bespeaks the very essence of God, while violence is merely one of the ways to safeguard or ensure the future of his hospitality … . (p. 49)

The danger for the Reformers is this: In their eagerness to defend divine wrath, they allow this penultimate work of God to overshadow God's ultimate work — the work of hospitality.

Boersma (2006:68) reminds his readers that John Calvin himself evinced a clear and enduring 'desire to hold on to the hospitality of God'. For in Calvin there is 'no rationale' given for God's beautiful work of the cross 'beyond his generous hospitality' (Boersma 2006:55). God freely elects, saves and welcomes people into the divine embrace because God is, at God's core, hospitable. Reading Calvin's reflections on the cross, one does not encounter a God of intrinsic wrath but one of everlasting love. The violence and judgment God displays on the cross is not an enduring posture; Calvin sees it as a temporary task. According to Calvin, the cross restores God's everlasting covenant of hospitality through a temporary work of violence and wrath. The ultimate work of the cross, according to Calvin is not wrath — it's love.

That said, Boersma worries that a lingering danger hovers throughout John Calvin's work on the atonement. Calvin, he explains, unwittingly allows a problematic 'tension' to develop 'between the forceful and even violent character' of God and the 'hospitable' character of God (Boersma 2006:68). In short, Calvin's depiction of the cross sometimes begins to reflect a work that is equal parts divine wrath and divine mercy, equal parts divine judgment and divine hospitality.

Whilst Calvin successfully maintained this tension, Boersma (2006:68) fears that many of his 'successors eliminated it all together'. Unfortunately, 'in later Calvinism the violence of God's absolute will overshadows the hospitality of his revealed will'

(Boersma 2006:56). The heirs of Calvin extended the momentary judgment of the cross 'into the realm of eternity, thereby locating the violence of divine exclusion at the very core of God's character' (Boersma 2006:75). In such a picture, the 'hospitality of God is constantly in danger of being overshadowed' (Boersma 2006:61). The wrath of God comes to define the very essence of God. Judgment — not hospitality — gradually becomes God's *telos*. The political result of this overly juridical approach to the atonement was a Reformed theopolitical imagination that demanded justice and lost sight of hospitality, and that demanded political order and lost sight of political love.

Cruciform hospitality amidst Muslim immigration

How might Christological hospitality be publicly embodied amidst the clash between Islam and the West? The task of the theologian is not to lay down a set of universal prescriptions, but to develop a Christological imagination for hospitable action. Christian hospitality will look different in different times and places. Teachers, lawyers, shop owners, politicians, managers, nurses and architects will need to develop their own hospitable imaginations for their specific callings amidst the debate over Muslim immigration. The Christian act of making space for Islam will look different in every sphere of society. Christian hospitality will need to be creatively imagined in the home, neighbourhood, business, school and state.

Whilst I cannot, and should not, proclaim what Christian hospitality looks like in all times and places, I can say with great confidence that the hospitality of the cross is normative for every aspect of public life. To re-appropriate Abraham Kuyper's famous phrase, there is not 'one square inch' in public square where Christ's hospitality does not have relevance. Christ made space for humanity on the cross, and the proper human response to that hospitality is to make it one's own. A disciple's personal experience of divine hospitality must overflow into the social,

economic, cultural and even political lives of those who live amidst the debate over Muslim immigration. Because Christ opened his nail-pierced hands to friend and foe alike, his disciples must reflect that posture in all of their interactions with Islam.

Furthermore, 'Christian disciples must make hospitality, not justice, the primary frame through which they understand their public and political obligations toward Islam' (Kaemingk 2018:186). This does not mean that justice and order have lost their importance. The state remains responsible for establishing law, order and public justice. In a sinful world of terrorism and extremism, the coercive tasks of the state remain necessary. In this sense, the juridical task of Abraham Kuyper's pluralistic state remains fundamentally unaltered. However, in light of the cross, Kuyperian discussions of plural justice must now be placed within the larger frame of plural hospitality. For now, the state does not execute justice for the sake of justice. No. Public justice must now be executed to protect a greater goal—public hospitality. Justice divorced from hospitality ceases to be justice (Boersma 2006:255). For, as Boersma (2006:239) argues, 'just as penal elements do not have a final say with regard to the atonement, so also public justice cannot rely on legal categories alone'.

The word *hospitality* must not be misunderstood. 'The hospitality of the cross is neither soft nor permissive. It does not appease, it is not naïve about worldly violence, nor is it incapable of defending itself' (Kaemingk 2018:191). The state's defence of hospitality within its borders requires regulation, coercion and even occasional acts of war. Hospitable families, schools, neighbourhoods, churches and mosques can never flourish when disorder and violence are allowed to run rampant. Kaemingk (2018:191) puts it as follows, '[t]errorism must be punished and justice must be executed if hospitality is to endure'. Likewise, 'the state has a divinely given responsibility to protect its boundaries and acknowledge its limits' (Kaemingk 2018:191). In a finite and fallen world, one cannot ask a state to open wide its doors and let

individuals come and go as they please. The long-term hospitality of the state depends on the integrity of its laws and borders.

In this sense, disciples of the hospitable king can and should be involved in the maintenance of state limits, laws and boundaries. Followers of Jesus can therefore be called to serve the state through the police, military and counter-terrorism forces. Disciples who participate in these activities should never do so out of an ultimate desire to inflict revenge, gain advantage or even to establish public justice. The ultimate goal of their service must be the restoration of public hospitality through the provision of a safe and just public square.

Christian hospitality amidst the debate over Muslim immigration cannot be sustained in individualistic isolation. Boersma argues that God's hospitality must be celebrated, remembered and practiced in the community. Without the encouragement of the community, individuals can quickly become swept up in violent narratives of an ultimate and inevitable 'clash of civilisations'. The church itself, Boersma (2006:238) insists, must become a generative space of hospitality. For if 'the Church is the continuation of Christ's presence in the world, the redemptive hospitality of the atonement continues in and through the Church' (Boersma 2006:20).

Finally, the Reformers were right to insist that the atonement is the work of Christ—not Christians. Likewise, Christians are not the original authors of hospitality—Christ is. Left to their own devices, Christians would never open their doors; they would close them. On their own, they would do nothing but build higher and higher walls around their homes, neighbourhoods, schools and states. If any hospitality is going to be lived out by Christians amidst the violence and hatred of the current clash, it will be the work of Christ—not of Christianity. The only reason Christians could ever make space for a Muslim is because Christ first made space for them.

The complex king

We have now met Christ the sovereign and Christ the slave, the liberator and the healer, and the naked and the hospitable. We have also seen that Christ's life is not limited to the sphere of the heart, but that it is deeply public. He calls his disciples to be agents of hospitality in politics and economics, the arts and sciences, in nature and the city, and the family and the church.

Whilst this complex image of Christ and his work is inspiring, it is also overwhelming. After all, how can a single Christian ever hope to follow such a multifaceted Christ and engage in such a multifaceted mission? Which images of Christ do we follow? Which spheres of life do we engage for Christ? Following the complex Christ between Mecca and Amsterdam is far from simple. Feelings of inadequacy and paralysis quickly sweep in. Overwhelmed by the complexity of Christ's call, we are tempted to select a single image of Christ and declare it the exclusive governor of the Christian life. Some select Christ's call to fight for justice, others to serve vulnerably, punish evil, show hospitality, defend diversity or liberate the oppressed. But whenever the Christian life is directed by a single Christological image or command, it inevitably becomes myopic in its scope and fails to grasp the multifaceted work of redemption and the fullness of life that is found in Jesus Christ.

This section will explore how disciples might begin to bring these disparate images of Christ and his work together and, in doing so, construct a ninth way of framing their Muslim neighbour and her headscarf. Here we will see how this ninth frame or this Christological lens can avoid the ideological reductionism of the world's eight frames by focusing on the complex person and multifaceted work of Jesus Christ.

I have found the reflections of Herman Bavinck to be particularly helpful in bringing these kaleidoscopic images of Christ together. His theological and ethical work is shot through with an absolute rejection of all narrow and simplistic

understandings of sin, redemption and the Christian life. According to Bavinck, the destructive influence of sin in the world is both extremely pervasive and complex. Like a virus, sin and violence have spread to politics and business, religion and culture, art and science. In order to meet this multifaceted need for healing and restoration, Bavinck argues, Christ's redemptive calling to serve as a prophet, priest and king becomes (Bavinck 2003–2008a):

> [*S*]o multifaceted that it cannot be captured in a single word nor summarized in a single formula … all of them together help to give us a deep impression and a clear sense of the riches and many-sidedness of the mediator's work … [*they*] supplement one another and enrich our knowledge … . What matters above all, now, is not to neglect any of them but to unite them into a single whole and to trace the unity that underlies them in scriptures. (pp. 383–385)

Bavinck (2003–2008a):

> The fruits of Christ's sacrifice are not restricted to any one area of life; they are not limited, as so many people think nowadays, to the religious-ethical life, to the heart, the inner chamber, or the church, but are extended to the entire world. For however powerful sin may be … [*t*]he grace of God and the free gift through grace are superabundant. (p. 451)

Bavinck (1989):

> Therefore Christ has also a message for home and society, for art and science. The word of God which comes to us in Christ is a word of liberation and restoration for the whole man, for his understanding and his will, for his body and his soul … . (p. 62)

In his *Reformed Dogmatics*, Herman Bavinck creatively reappropriates the medieval concept of the *munus triplex* to speak about the complexity of Christ's life and work. The *munus triplex* was historically used to describe the three distinct offices or callings given to Jesus Christ by God. Jesus was simultaneously charged to function as 'the highest prophet, the only priest, [and] the true king' (Bavinck 2003–2008a:345). His threefold anointing meant that he was called by God to teach the world (as a prophet),

to reconcile the world (as a priest) and to lead the world (as a king) (Bavinck 2003–2008a:367–368). Jesus was therefore responsible for the threefold work of proclaiming truth, healing division and establishing justice. All three offices were essential to who Christ was and to what Christ accomplished. Moreover, Bavinck (2003–2008a:367–368) insists, all three callings are 'essential to the completeness of our salvation'. Reducing Jesus to either a prophet, a priest or a king not only reduces his calling, but it reduces his call on a disciple's life, as well.

Note that, historically speaking, the three offices were not meant to rigidly limit the richness of Christ's person. They functioned, rather, as a heuristic device through which medieval Christians could grapple with the complexity of Christ's significance for the world and their lives. In a similar manner, Herman Bavinck never limited Christ to being *simply* a prophet, priest and king. He regularly spoke of Jesus as a friend, healer, fountain, creator, liberator and teacher, as well.

Bavinck adds that Jesus is not sometimes a king, sometimes a priest and sometimes a prophet. 'Christ is everywhere and always simultaneously a prophet, priest and king.... He is always these things in conjunction, never the one without the other' (Bavinck 2003–2008a:368). For, 'no single activity of Christ can be exclusively restricted to one office' (Bavinck 2003–2008a:366). Christ's crucifixion functions simultaneously as 'a confession and an example', a 'sacrifice and a demonstration of his power' (Bavinck 2003–2008a:367). For, 'it is not possible to separate' the three callings of Christ or, for that matter, the Christian (Bavinck 2003–2008a:367).

Moreover, Bavinck insists that these three callings do not exist in tension with one another. Instead, they participate in and actively inform the execution of the others. Christ's priestly healing and prophetic proclamation impact the administration of his kingship, power and sovereignty. In this, Christ the king 'rules not by the sword but by his Word and spirit' (Bavinck 2003–2008a:367).

Likewise, in his prophecy his 'word is power' and in his priesthood, he 'conquers by suffering, and is all-powerful by his love' (Bavinck 2003–2008a):

> It is, accordingly, an atomistic approach, which detaches certain specific activities from the life of Jesus and assigns some to his prophetic and others to his priestly or royal office. Christ is the same yesterday, today, and forever. He does not just perform prophetic, priestly, and kingly activities but is himself, in his whole person, prophet, priest, and king. And everything he is, says, and does manifests that threefold dignity … he bears all three offices at the same time and consistently exercises all three at once both before and after his incarnation, in both the state of humiliation and that of exaltation. (pp. 367–368)

Bavinck (2003–2008a:367–368) argues that the *munus triplex* combines the rich character of Christ's 'wisdom, righteousness, and redemption; truth, love, and power'. These three callings enrich each other. The reconciliation found in Christ's priestly cross informs the justice found in his kingly crown. Both works have public relevance and normativity. The healing cross does not rest in tension with the just crown. The two are both essential to who Christ is and what it means to follow him. Similarly, Christ's mercy is not opposed to Christ's justice and the 'cross of Christ is the most powerful proof of this' (Bavinck 1886:140). For, in 'the cross mercy and justice are reconciled' (Bavinck 1886:140). The cross 'is at the same time a revelation of the highest love and of strict justice, simultaneously a fulfillment of law and gospel' (Bavinck 1886:132).

On the cross, the prophetic, priestly and kingly aspects of Christ are unified and displayed in their fullness. They do not overshadow or absorb one another. On the cross, Christ is weak and strong, slave and king, and stripped and sovereign. The wholeness of the cross must be held together, Bavinck insists. Bavinck (2003–2008a):

> Then it was suffering; now it is entering into glory. Then it was descent to the nethermost parts of the earth; now it is ascent on high. But the two are equally necessary to the work of salvation. In both states it

> is the same Christ, the same Mediator, the same Prophet, Priest, and King. (p. 475)

In view of this threefold calling, Christians living amidst Mecca and Amsterdam cannot reduce their callings to either the prophetic deconstruction of hegemony, the priestly reconciliation of diverse faiths and cultures, or the kingly establishment of plural justice. Disciples of the whole *munus triplex* will continue to seek Abraham Kuyper's 'public justice'. That said, they will do so not simply as kings but as servants and sufferers, and liberators and healers. They will execute justice in ways that are informed by the priest's healing and the prophet's proclamation.

In light of this, disciples living amidst the struggle over Muslim immigration will be called to approach the state from three different directions. Some members of the church will be called to prophetically criticise the state from the outside, others will be called to establish royal justice from the inside, and still others will be called to serve as priests of healing and reconciliation throughout the political culture. The royal, prophetic and priestly callings of the body of Christ will not be held in tension nor will they be ranked in a hierarchy of importance. Instead, all three callings of grace, truth and justice will be understood to be part of the complex and multifaceted mission of Christ. For, as Bavinck (2003-2008b) argues:

> Christ — even now — is prophet, priest, and king; and by his Word and Spirit he persuasively impacts the entire world. Because of him there radiates from everyone who believes in him a renewing and sanctifying influence upon the family, society, state, occupation, business, art, science, and so forth. (p. 371)

Framing Muslim migrants in Christ

At the beginning of the chapter, I described eight distinct frames Europeans apply to Muslim women and their headscarves. Each of these frames shapes the way in which Europeans understand and respond to their Muslim neighbours. I went on to argue that

Christ should constitute an alternative frame for those who call him Lord. Having surveyed a wide range of Christological images in this chapter, I now want to briefly explore how these images might contribute to that ninth frame.

We will begin with Abraham Kuyper's royal image of Christ as a king. Framing these Muslim women with Kuyper's royal Christ, the Christian would begin to view the women as the sovereign possessors of divinely given authority and power. Their clothing, families, cultures, schools and organisations would be viewed by Christian onlookers as possessing a sacred freedom given to them by Christ. Citizens and states that impinge upon the sacred freedom and sovereignty of these Muslim women will be seen as trampling, not simply on the sovereignty of these women, but on the sovereignty of the king who gave it to them.

Christians who take up Klaas Schilder's images of Christ would frame these Muslim women in a very different way. According to Schilder's frame, these Muslim women would be viewed as the sacred objects of Christ's sacrificial love. In vulnerability and humility, Christ came to liberate and heal, convict and clothe these women with his very self. Whether these women are friends or foes does not alter the disciples' calling to humbly seek the liberation and healing of these women. Framed by the One who does not know 'small wounds' or 'insignificant people', (Schilder 1938:420) these women and their wounds will be taken seriously. These Christians do not know and do not control the ultimate decisions the women make; they are called simply to the ministry of healing and reconciliation. Framed by the disrobed and naked Christ, these Muslim women will never be seen as uniquely violent. Christians who use this frame will see no aggression or violence in the Muslim that they do not also see in themselves, for on the cross the disrobed king has exposed the naked aggression and violence of Christians and Muslims alike.

Framed by the Christology of Hans Boersma, these women will be seen as a calling to a life of Christ-centred hospitality.

When these women are framed by the hospitable Christ, Christians will work to make space for them in the nation's laws, schools, businesses, neighbourhoods and even their own homes. When these women are framed by the hospitality of the cross, there can be no other response.

From Kuyper, Schilder, Boersma and Bavinck, these Christological images constitute the beginnings of a more complex ninth frame that far surpasses the other eight frames in its sensitivity to the complex reality of who these women are, what they are owed and where they are going.

That said, as stated earlier, Jesus is more than a frame to those who call him Lord. He is more than a lens through which a person can peer at a Muslim neighbour. Christ's incarnation demands that Christians step through the frame and actually live their lives alongside their Muslim neighbours. In other words, Christians are called not simply to look at these Muslim women through a Christ-shaped frame, but they are called to walk alongside them with a Christ-shaped life, as well.

Followers of a complex Christ will walk with their Muslim neighbours in a complex variety of ways, and each of their unique callings will reflect a different facet of Christ's complex mission. Christ's hospitality will be embodied in the Christian teacher who intentionally makes space for students who don the hijab. Christ's justice will be embodied in the Christian lawyer who defends the rights of Muslim schools and organisations. Christ's healing will be embodied in the Christian doctor who shows sensitivity to the cultural needs of a Muslim woman under his care. Christ's truth will be demonstrated in the activist who prophetically criticises both secular and religious attempts to demonise and control Islam. Christ's nakedness will be revealed in Christian politicians who openly confess past acts of anti-Islamic bigotry and discrimination. Christ's liberation will be shown in the Christian manager of a grocery store who empowers young Muslims with the honour and dignity of work. Christ's friendship will be embodied in a Christian family who welcomes their Muslim neighbours over for a meal.

The vast majority of these Christological acts of hospitality, friendship and healing will be small in scale and short on public notoriety. But, as Bavinck reminded the Christian pluralists of his own day (Bavinck 1989):

> What we need in these momentous times is not in the first place something extraordinary but the faithful fulfilling of the various earthly vocations to which the Lord calls his people. (p. 63)

Conclusion: Beyond paralysis

This much is clear, if people accept the call to follow Jesus amidst the debate over Muslim immigration, they will be quickly flooded and overwhelmed by two realities. Firstly, the conflict will overwhelm them with its complexity and scale. Any one issue or question within the conflict is more than enough for a lifetime. One could dedicate one's whole life to antiracism, women's rights and antiterrorism activities and never actually solve any of the issues. Secondly, if Christians are not already overwhelmed by the scope of the crisis, they will certainly be overwhelmed by the scope of Christ's call.

Reflecting on the call to follow Jesus in the modern world, Herman Bavinck (1886:326–327) was acutely aware of this danger. He argued that if we see Christ as our 'moral example', we will be certain 'to experience judgment on our own conscience'. For, if Jesus is only our 'example then he comes to judge us and not to save us' (Bavinck 1886:326–327). No mortal could ever bear the full weight of Christ's cross. No one could pay the full cost of discipleship. The weight is too much — the cost too high.

Herein lies the critical pivot in Bavinck's understanding of Christian discipleship (Bavinck 1886):

> Only when we know and experience Jesus as our *Redeemer*, as the one whose suffering covers our guilt and whose Spirit fulfils the law of God in us, only then do we dare to look at him and consider him our example. (pp. 326–327; [*author's added emphasis*])

On her own, a disciple could never follow Christ's example in the chaos and complexity of the debate over Muslim immigration.

Bavinck insists that she must first understand her need for a 'mystical union' or 'living communion with Christ'. This intimate friendship and indwelling with Jesus is 'the primary element of the imitation of Christ' (Bavinck 1886:328). Bavinck (1989) laments that all too often the gospel is believed to be an ethical:

> [*B*]urden too heavy to bear .... The gospel is not law but good news! It came not to judge but to save ... it has welled up from God's free, generous, and rich love. It does not kill but makes alive. (p. 62)

For Bavinck (2003–2008a:579), the initiating work of Christ's grace must be at 'the beginning, the middle, and the end' of the entire Christian life. Christian ethics and the *imitatio Christi* flow out of Christ's redemptive grace. A deeper union and communion with Christ is not the work of the disciple—it is a gracious 'work of God' (Bavinck 2003–2008a:579). Discipleship comes out of the grace of Christ. 'It is of him, and through him, and therefore also leads to him and serves to glorify him' (Bavinck 2003–2008a:579).

Christian disciples attempting to follow Jesus amidst the debate over Muslim immigration can know that Christ does not simply walk in front of them as a distant moral ideal; he walks alongside them, as well. The moral and political paralysis one feels, the sense of being overwhelmed by the size and complexity of the crisis is birthed from the mistaken notion that the Christian—and not Christ — must somehow solve the issue.

Chapter 7

The phenomenon of emigration of health practitioners in South Africa: A Protestant perspective on global guidance for the individual decision

Riaan Rheeder
Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

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Introduction

Global 'movement of people is so [universal], constant and [gigantic nowadays] that modern times are described as "The age of migration"' (Hollenbach 2011:807; Phan 2016:846; Rheeder 2018:72). More or less 232 million people can be regarded as migrants today, which means that one out of every 30 persons in the world lives outside his or her country of birth (Campese 2012:4; Groody 2016:225). The term *brain drain* was created in the sixties and is defined as the depletion of the schooled, intellectual and technical workforce because of the migration of, amongst others, health workers to a more advantageous geographical, economic and professional environment, which is regarded by some as an abnormal form of scientific exchange (Akpinar-Elci, Elci & Civaner 2016:427; Crozier 2016:1910; International Bioethics Committee [IBC] 2015:19; Rheeder 2018:72). According to Ten Have (2016:56–58), brain drain in the health environment is truly a global problem, because it is a universal phenomenon that the world can only solve in a collective way. Furthermore, it is a bioethical issue, because it also influences human health negatively and thus poses a normative challenge (see also Crozier 2016:1910). 'Brain drain by the global affluent countries from poor countries is worth attention since it is not only global-ethical challenge, it is growing rapidly' (Chuwa 2014:165). The brain drain of health workers in SA is globally regarded to be so serious that the World Health Organization (WHO), financed by the European Union, launched an international project with the title '*The Brain Drain to Brain Gain*', with the purpose of convincing SA and other countries (like India, Nigeria, Uganda and Ireland) of the necessity — in the absence of a system monitoring the emigration of health workers — of a 'data system that registers and monitors the emigration of specifically health workers', as it would form part of the problem solving (Rheeder 2018:72; WHO 2018). The WHO argues, saying, 'South African migrants, for instance, are very attractive to prospective employers' (Mahlathi & Dlamini 2017b:22). It is universally thought that SA is a 'significant source of doctors' for all countries (Sumption & Fix 2014:101), especially

because medical training in SA is regarded to be exceptionally good (Mahlathi & Dlamini 2015:9). Currently, it seems there are acute shortages of general practitioners and medical specialists in SA and that brain drain has largely contributed to this situation (more about this aspect later).

Despite the contribution of brain drain to the shortages of general practitioners and medical specialists in the public sphere, Mahlathi and Dlamini (2017a:19), 'researchers of *The Brain Drain to Brain Gain…*, [state] that "the emigration aspect of South African health professionals appears not to be on the radar for tighter control"', 'and they are of the opinion that especially article 21 (Freedom of movement and residence) of the South African constitution is primarily responsible for 'the lack of control' (Rheeder 2018:72). The result of the emphasis on individual freedom is that the decision to leave the country is essentially made by the individual health worker. It is true that SA has implemented several strategies since 1994 with a view to decrease the emigration of health workers. Examples of measures are support of the *WHO Global Code of Practice on the International Recruitment of Health Personnel* (WHO 2010), the import of health professionals, financial retention strategies, community service for doctors, clinical associate scheme, low-cost offshore training and comprehensive Human Immunodeficiency Virus (HIV) and Acquired Immunodeficiency Syndrome (AIDS) care and treatment programmes. According to Crush and Chikanda (2018:11–18), these measures have had no significant influence, precisely because of the fact that the final consideration rests with the individual. Snyder (2014:757) is correct when he describes the complexity of the issue, saying, '[t]he decision of any individual health worker whether and where to migrate will be a complex interplay between these push and pull factors and will involve many individualistic considerations'. Although the greater part of literature focuses on the responsibility of States to address the problem (Brock 2016:416), it is clear that awareness of the choice and responsibility of the individual has intensified (Phan 2016:855). The obvious shift gives rise to the research

question that is also suggested by Crozier (2016:1913), namely whether there could be global bioethical guidelines to guide the health worker in his or her decision to migrate. Should it be the case, a further question is whether these guidelines could be founded on a reformational theological perspective on the issue. The discussion of ethical guidelines is important because the decision to emigrate (and the luring of migrants) can be questioned ethically (IBC 2015:20) and even be suspected of 'serious moral wrongdoing' (Snyder 2014:755).

From this research question flow two aims. The first is presenting universal bioethical guidelines that the individual health worker has to consider when considering migration. The focus in this study is not on the role of the state(s) in this connection, but primarily on the individual that has to make the decision. Universal guidelines indicate ethical principles that have been accepted by the global community and are presented as guidelines for individual health workers in decision-making. The point of departure in this study is the global-ethical guidelines of the *Universal Declaration of Bioethics and Human Rights* (hereafter UDBHR), as accepted by the member states of the United Nations Educational, Scientific and Cultural Organization (hereafter UNESCO). Although no mention is made of migration in the UDBHR, according to Wilhelm-Solomon (2016:2389), Snyder (2014:767) is convinced that the UDBHR does indeed present ethical guidelines in this connection, saying, '[h]ealth worker migration raises ethical concerns that have been addressed in multilateral policy documents, including the UNESCO Universal Declaration on Bioethics and Human Rights'. The declaration presents itself as a universal guideline for health workers, as Article 1.2 states, '[t]his Declaration is addressed to States. As appropriate and relevant, it also provides guidance to decisions or practices of individuals, groups, communities, institutions and corporations, public and private' (IBC 2015:7). The aim of presenting guidelines relates to the *WHO Global Code of Practice in International Recruitment of Health Personnel* (WHO 2010), which calls upon member states to address the

challenge of brain drain by ethical education, amongst others (Article 5; IBC 2015:19), as well as the call upon member states by the UDBHR to engage in bioethical education and training of especially young health workers (Article 23.1; UNESCO 2006). In this way, this aim is also directed at moral renewing of society.

The second aim, which flows forth from the first, is the theological evaluation or grounding of the universal guidelines of the UDBHR from a Protestant perspective. Matz (2017; see also Van Leeuwen 2014:loc 192) thinks *Protestant* has a specific meaning in the context of social ethics, saying:

> For Protestants, Scripture is the ultimate authority for faith, life, and doctrine, and this is no less true in the field of social ethics … Scripture is foundational for Protestant social ethics …. (pp. 419–420)

It has to be kept in mind that the UDBHR, according to its foreword, describes itself as 'universal principles based on shared ethical values' (UNESCO 2006:n.p.), which are also known as 'common morality' and constitute an independent meta-ethical theory. According to Rawls (1993:134), diverse ethical traditions or groups accept shared values, but they do it because of different or own reasons, '[i]n such consensus, the reasonable doctrines endorse the political conceptions, each from its own point of view'. In this way, shared values are confirmed by own moral founding and thus the shared values are not experienced as enforced by others, but as part of the own moral system. Theological ethics can therefore make an important contribution to the migration discourse (Hollenbach 2011:808). The desirability and necessity of a methodology of theological (religious) development of own reasons or theological grounding for accepting the UNESCO universal bioethical principles are globally acknowledged and applied (see Tham 2014; Tham, Garcia & Miranda 2014; Tham, Kwan & Garcia 2017; Tham, Durante & Gómez 2018). In contrast to Snyman (2008:51), who is of the opinion that human rights are the hermeneutical frame of reference that determines the understanding of the Bible, the point of departure of this study is that human rights have to be founded on the Bible (religion). After such founding, human rights can be applied

authoritatively. The central theoretical statement of this study is that the UDBHR presents global-ethical guidelines the individual health worker has to consider when deciding to emigrate or not and that a Protestant theology supports these guidelines. It has to be underlined, however, that this is a continuing debate and that much discourse is necessary (Crozier 2016:1910).

Subsequently, the research question will be discussed with reference to the following points: (1) the serious implication of the decision to emigrate (a few statistical data); (2) universal guidelines that the health practitioner has to consider before emigrating; (3) a Protestant social-ethical perspective on the universal guidelines of the UDBHR.

A global-ethical problem

In order to fully understand the serious implication and necessity of the first aim of presenting the guidelines from the UDBHR, it is important to give brief attention to a few statistical data regarding the brain drain of medical practitioner specialists in SA and the reasons for this situation.

It is difficult to quantify the emigration of schooled professional persons because SA statistics are contradictory and of low quality in most cases. This is true for all professions. Studies comparing the inadequate South African statistics with information of the countries of destination have concluded that the calculated value of South African emigration statistics is up to two-thirds smaller than it should be (Crush & Chikanda 2018:3). Obtaining precise migration statistics of health workers in SA therefore presents a big challenge, because no official monitoring system exists (Mahlathi & Dlamini 2017a:13). Information is primarily based on incomplete information from different sources in SA, whilst most information is obtained from the record systems of the destination countries (Mahlathi & Dlamini 2015:3,6). Examples of relevant reports are the thorough working paper of WHO (2014), namely *Migration of Health: WHO Code of Practice and the global economic*

crisis (hereafter *Migration of Health*) and the recent in-depth study of Crush and Chikanda (2018), namely *Staunching the Flow.*

A few remarks on the statistics of the emigration of medical doctors and specialists will now be made, but it has to be kept in mind that a similar and sometimes a stronger tendency can be observed amongst other health workers (e.g. nurses, etc.) (Crush & Chikanda 2018:4; Mahlathi & Dlamini 2017b:9–13; Sumption & Fix 2014:101; Young & Sumption 2014:163–165). *Migration of Health* and *Staunching the Flow* indicates that SA is amongst the 10 countries providing most doctors to Australia, the United Kingdom (hereafter UK), Canada and the United States of America (hereafter US). During the period 2006–2011, 632 doctors emigrated to Australia, and during the period 2004–2012, 1084 highly qualified medical specialists moved to Australia (Crush & Chikanda 2018:4; Hawthorne 2014:111, 116, 121–123, 128). According to *Migration of Health*, the flow of South African doctors to the UK up to 2003 reached a highpoint of more or less 3000 and it has increased to 7718 in 2005 (Crush & Chikanda 2018:4–5). It is said that more or less 50 doctors emigrate to the UK per year. *Migration of Health* states further that at the moment, most SA doctors migrate to Canada, a migration showing a growing tendency (see also Crush & Chikanda 2018:4). This migration has increased from 2034 in 2006 to 2547 in 2012 (see also Crush & Chikanda 2018:4). In America, according to the statistics of the *American Medical Association*, 1474 South African doctors are working in that country (Crush & Chikanda 2018:4). The study of Brugha, McAleese and Humphries (2015:3, 8, 17), without mentioning the annual emigration numbers, states that SA is one of the top non-European countries contributing to the number of doctors in Ireland, and that doctors from India, Pakistan, Sudan and SA together constitute more or less 33.4% of the doctor corps in Ireland.

In respect of the tendency of medical practitioners to emigrate, Crush and Chikanda (2018) make the following critical remark, saying:

> The medical brain drain from South Africa is unlikely to subside in the short and medium term, as various surveys show that the health professionals and trainees exhibit very high emigration potential. (p. 5)

This remark is based on the alarming results of several empirical studies from 2007 to 2013, which show that a large percentage of medical practitioners and students seriously consider to leave the country within 5 years (Crush & Chikanda 2018:5–6, 11–25; Crush et al. 2014:1–6).

It is generally accepted that there is a big shortage of medical practitioners in SA in the public sector and that this shortage is seriously increased by emigration. A few facts have to be considered. In 2013, 12014 general practitioners and 4948 specialists worked in the public sector (Crush & Chikanda 2018:6). Annually, more or less 1300 general practitioners and 300 specialists are trained in SA. Research shows, however, that more or less 25% of these newly trained practitioners will emigrate and that a further 6% will retire, leave the occupation or die (Crush & Chikanda 2018:8; Econex 2010:7). In addition, the medical practitioners trained are up to 28% less than the number allowed by the capacity of medical schools (Crush & Chikanda 2018:7; Strachan, Zabow & Van der Spuy 2011:523–528). 'In other words, the country is not producing as many new medical doctors as it could', is the conclusion of Crush and Chikanda (2018:7). Of the medical practitioners who are trained, only 38% end up in the public sector (Crush & Chikanda 2018:8; Strachan et al. 2011:523–528). The Department of Health (2011:32) summarises the above information, saying, '... the high level attrition of health professionals from South Africa is creating a shortage of health professionals in the country, despite the number being trained'.

This reality leads to the following numbers: In SA, there are more or less 77 medical practitioners for every 100 000 citizens, which are more than the 20 per 100 000 citizens recommended by the WHO (2018), but far smaller than the ratio in industrial countries such as Canada, where there are 209 practitioners per 100 000 citizens. Some of the poorer provinces in SA have less

practitioners than the recommended number (Limpopo: 17/100 000; North-West: 20/100 000). Crush and Chikanda (2018:10) remark on the vacancies, saying, '[t]he shortage of health professionals in South Africa is also reflected in the growth in the number of vacant posts, especially in the public sector'. Research has shown that the percentage of vacant posts in the public sector may be as high as 56% (Crush & Chikanda 2018:10). Statistical modelling suggests that the number of medical doctors will decrease with 5000 by 2020, and it is further said that by 2020, the ratio between general practitioners and citizens will decrease to 30 per 100 000 citizens, and between specialists and citizens to 16 per 100 000 (Crush & Chikanda 2018:10; Econex 2010:1–10).

It is understandable that choices of individuals to migrate will further aggravate the shortage of medical practitioners and specialists. Such a shortage will be harmful to the health of citizens in SA, as is clear from the remark by the journalist Bongani Mthethwa (2017) after the resignation of two oncologists. He commented on the fact that the entire KwaZulu-Natal was left with only two specialists in 2017, saying, '[t]his shocking development leaves hundreds — if not thousands — of cancer patients in KwaZulu-Natal's biggest city facing clinical uncertainty and staring the possibility of death squarely in the face' (Mthethwa 2017:n.p.). Obi (2017) adds the following to this remark, saying:

> [*E*]fforts to reduce poverty, lower mortality rates and treat HIV/AIDS patients as articulated in the Millennium Development Goals (MDG) [*are*] jeopardized by the loss of health personnel in sub-Saharan Africa. (p. 18)

The *reasons* for emigration are globally more or less the same and contribute to the gravity of the decision by the health practitioner. They are justifications that cannot be disregarded. A variety of push factors are found in health workers' countries of origin. Some workers experience obstacles in their work environment and personal lives. Professional factors such as the work load, together with shortages of support personnel, the

lack of sufficient equipment, facilities and other resources, poor work conditions such as work in areas with a high incidence of serious diseases and mismanagement have a big influence on the decision to emigrate. Economic factors such as low salaries, few opportunities for further professional education and development also contribute to the unsatisfactory situation of health practitioners. Social-political factors such as high levels of violence, instability, incompetent governments, corruption, insufficient living conditions and the collapse of public health care are important push factors (Akpinar-Elci et al. 2016:427–428; Brock 2016:408; Crozier 2016:1910; Crush & Chikanda 2018:1–6; IBC 2015:19; Snyder 2014:756). According to research, high levels of crime, personal and family safety and government policy are the major reasons for the emigration of medical practitioners (Crush & Chikanda 2018:21; Crush et al. 2014:1–9).

Pull factors are sometimes just the opposite of the push factors; for example, a better income and better work conditions (Brock 2016:409-410; IBC 2015:19; Snyder 2014:756). Although there is evidence that some health workers who have emigrated to other countries are exposed to violence, neglect, animosity and lower salaries (Akpinar-Elci et al. 2016:429), Snyder (2014:761) is correct when he says that 'the benefits for individuals may be significant'.

It is clear that the decision to emigrate (or not to emigrate) has definite individual or social implications.

Subsequently, two universal bioethical guidelines will be presented with the purpose of guiding the individual health worker in the process of deciding whether to emigrate or not.

■ Global-ethical perspective

In light of the serious individual and social consequences of the decision to emigrate, further attention is now given to the first aim by discussing two universal guidelines that have to be formally considered by the individual health practitioner. The point of departure of this section of the article is the universal

bioethical guidelines as specifically declared in the UDBHR. Firstly, attention will be given to the question why the UNESCO declaration is used as a frame of reference for presenting global bioethical guidelines. Secondly, attention will be given to the relevant ethical guidelines in the declaration.

In the first place, why should the UDBHR be used? The UDBHR was unanimously (without any dissentient vote, reserve or qualification) accepted by all member states in 2005 (IBC 2008:45; Ten Have & Jean 2009:17). That means, in the history of global bioethics, the declaration with its 15 bioethical principles was the first bioethical (political) text to which almost all governments in the world, also SA, committed themselves; it still has that status (UNESCO 2005:74). It is extremely significant that all the member states of UNESCO were able to agree with each other on the principles in the declaration, which marked a special achievement for universal bioethics. The acceptance also means, however, that the instrument and relevant articles do not merely have symbolic value for studies, but that they are intended and accepted as an instrument with moral authority and duties that have to be regarded very seriously (Ten Have 2011:20–21; Wilhelm-Solomon 2016:2391). The fact that the bioethical principles and norms are presented in terms of human rights strengthens the moral appeal of the declaration (Kirby 2009:78; Ten Have 2016:103,106). It means there is a global consensus on bioethical principles that can be relevant in guiding the individual's decision whether to emigrate or not.

In the second place, a few principles in the UDBHR are relevant to the issue of brain drain in SA. The first is Article 3.2 (Human dignity) and the second, Article 14 (Social responsibility). Some researchers are of the opinion that Article 15 (Sharing of benefits) is also relevant to the issue, but because of limited space, this principle will not be investigated here (Ten Have 2016:225). The *first universal ethical principle* that is directly connected to the health worker that considers emigration, according to Snyder (2014:767), is Article 3.2, which reads as follows, '[t]he interests and welfare of the individual should have priority over the sole

interest of science or society'. Article 3.2 is connected with Article 5, which states, '[t]he autonomy of persons to make decisions, whilst taking responsibility for those decisions and respecting the autonomy of others, is to be respected'. These articles state the interest of the individual as priority (Ten Have & Jean 2009:44). The priority of the individual over science or society is a direct correlate of acknowledging the human dignity of every individual (Article 3.1). Every community or society has the duty to respect their citizens as persons or moral agents on the basis of their human dignity. This concept requires that the interests and the autonomy of the individual have to be recognised as priority over the (sole) interest of the community 'or any particular kind of publicly wholesome activity'. Because of human dignity, the individual may never be sacrificed in the interest of science (as in the medical experiments in World War II) or society (as in a totalitarian society) (UNESCO 2008:20–21). In democratic societies, the human being does not exist for the sake of society or science, but he or she has their own existential purpose, independent of the social or scientific interests that can transcend the boundaries of the community or scientific interests (Jean 2009:92–93). According to Snyder (2014), Article 3.1 gives preference to the choice of the individual, 'potentially forbidding attempts at addressing health worker migration by limiting the freedom of workers to migrate'.

The 'sole' acknowledgments that extraordinary circumstances may be found where the interest of the community as a whole is regarded to be so important that the rights of the individual can be limited (UNESCO 2008:20). This view relates to Article 27 of UDBHR, which states:

> If the application of the principles of this Declaration is to be limited, it should be by law, including laws in the interests of public safety, for the investigation, detection and prosecution of criminal offences, for the protection of public health or for the protection of the rights and freedoms of others. (n.p.)

In the light of Snyder's judgment, the fact that the UDBHR prioritises human dignity and the interests of the individual,

the call to respect fundamental freedoms (movement and choice of occupation) (Article. 3.1), as well as the view that the 'protection of public health' indicates pandemics (Ten Have & Jean 2009:44), it can be accepted the choice to emigrate will not easily be regarded as an exception, though it is not impossible.

This ethical principle that prioritises and protects the individual choice, however, is not the only principle in the UDBHR that has to be taken into account by the individual. Article 26 states (UNESCO 2006):

> This Declaration is to be understood as a whole and the principles are to be understood as complementary and interrelated. Each principle is to be considered in the context of the other principles, as appropriate and relevant in the circumstances. (n.p.)

The point of departure of the UDBHR is that the universal ethical principles should not be understood and used in a hierarchical way, but should be seen as complementary and inter-relational. Gefenas (2009), who also focuses on the emigration of health workers as a global phenomenon, explains this view as follows:

> Think, for example, about … the necessity to ration scarce health care resources —situations that so often arise in modern health care. These situations urge a health care practitioner to think not only in terms of so-called individualistic ethics … they also demand broadening the moral perspective to encompass social ethics expressed in terms of social justice … social responsibility. (p. 328)

This statement introduces *the second universal ethical principle*, namely Article 14 (with the title Social responsibility and health) of the UDBHR. This article has to be seriously considered by the individual health worker who thinks about migration, according to the *Bioethics Core Curriculum 1* (UNESCO 2008:59), Gefenas (2009:428) and Snyder (2014:768). Article 14.1 (UDBHR; UNESCO 2006) reads as follows:

> The promotion of health and social development for their people is a central purpose of governments that all sectors of society share. (n.p.)

The *first matter* that has to be indicated is that social responsibility is a central responsibility, which means that it is a very important duty. The *second matter* is that social responsibility means the individual has a responsibility, not only towards him- or herself (Articles 3.2, 5), but also towards the community in which he or she is living. Every individual has a duty to make a positive contribution to public health. The *third matter* is that social responsibility is not only the responsibility of the state but a norm shared by all sectors of society. These sectors are diverse and include individuals, according to the report of the IBC (2010), which states:

> It is possible for a sector in society not to feel any responsibility for health and social development and not to act in a way that promotes health and social development. Article 14 denies the legitimacy of such attitudes. No sector in society or single citizen can isolate themselves from responsibility for the promotion of health and social development. (p. 20)

According to the *Bioethics Core Curriculum 1*, Article 14 places 'a burden on individuals … to provide assistance that is within their means. This notion of responsibility has been specifically referred to as social responsibility' (UNESCO 2008:58).

The *fourth matter* is that social responsibility as a central normative instruction makes 'their people' the focus (Article 14.1). In the context of the UDBHR, it could also be stated that according to Articles 1.2 and 14.1 ('… of governments that all sectors of society share…'), the phrase 'their people' refers to individuals, groups, communities, institutions and organisations in a specific State (UNESCO 2006:n.p.).

The *fifth matter* indicates social responsibility means the individual has the specific duty to promote the health and social development of his or her people (IBC 2015:20). In the context of Article 14, the individual not emigrating contributes to health care and essential medicine, because larger numbers of health workers increase access to health care, thus promoting health (IBC 2010:41). In addition, the health worker not emigrating

promotes social development by amongst others contributing to income tax, which can be utilised in making healthy food and water accessible, improving living conditions, eliminating marginalisation and exclusion of people, as well as reducing poverty and illiteracy (see Article 14a–e). In light of these positive effects of non-emigration, Semplici (2016:2538) is probably right when he states that emigration of health workers, especially in poor countries, does not contribute to the promotion of public health and development, and thus does not give expression to social responsibility. Brock (2016) summarises the relevance of Article 14 as follows:

> So on this line of argument, we need to give equal recognition to everyone's freedom, not just the migrants', which means taking account of the rights, freedoms, needs, and opportunities of those who remain, whose lives will be made worse off by privileging the migrant's freedom. (p. 415)

It is clear from the above argument that Snyder (2014:761–762) is correct when he points out that two global values are in opposition to each other, namely a personal interest versus a 'special responsibility to the worker's home community'. The UNESCO (2008:12) syllabus defines opposing values, saying, '[a]nd moral conflicts appear when the attempt to implement a specific value infringes the fulfilment of another'. The question arising now is how the UNESCO declaration deems the ethical conflicts to be solved.

Gefenas (2009:330) accepts that assigning equal status to the universal principles in the declaration would lead to a conflict of duties. According to Gefenas, the declaration presents no clear and direct guidelines on how to deal with ethical conflicts, which inevitably leads to uncertainty and certainly betrays a weak point in the UNESCO declaration. Article 26, however, formulates the relative value of the principles, stating, '[e]ach principle is to be considered in the context of the other principles' (UNESCO 2006:n.p.). According to Gefenas, the article implies an ethical method of dialogue in which principles have to be balanced or

considered against each other. He describes the dialogue, saying, '[p]ersons and professionals concerned and society as a whole should be engaged in dialogue on a regular basis'. In light of Articles 2e and 18.2, the official UNESCO (2008:11–13) syllabus confirms the viewpoint of Gefenas and indicates that such a dialogue would consist of three steps, namely analysing and reasoning out the facts, identifying the values and duties regarding the ethical problem, and—based on the insight gained—making decisions as to which of them carry greater weight and have to be prioritised. It is nevertheless clear that no clear guidelines exist to guide the dialogue to a decision about which value carries greater weight.

In light of this argument, the IBC (2015) is correct when stating:

> The ethics of brain drain is complex and finding the right balance between respecting individual rights to choose where people want to make a living and protecting the skilled workforce and knowledge resources of a country can be very challenging. (p. 19)

The contribution of the UDBHR is found in the fact that the international community is of the opinion that the individual health practitioner may not consider his or her own interests only, but has to weigh up own interests against social responsibility in a process of dialogue to come to a responsible decision about emigration.

Biblical perspective

Autonomy

In executing the second aim, an ethical foundation (giving own reasons) for both individual freedom to emigrate and the call for social responsibility, is now discussed from a Protestant or biblical perspective. Firstly, attention will be given to the concept of emigration (or autonomy) and secondly, to the concept of social responsibility.

In the first place, the first Protestant that started thinking theologically about emigration was Pieter de Jong in his 1965

article, 'Il migrante è uno straniero' ['The migrant is a foreigner'] in the journal *Studi emigrazione 1* (Campese 2012:7). The article has received increasing attention in theology since its publication (Schewel 2016:242). The Christian faith is able to make a unique contribution to the ethical issue of emigration, precisely because the theme has such an integral place in the biblical narrative (Campese 2012:4; Hollenbach 2011:808). Carroll (2011:54–56), Campese (2012:21–22), Groody (2016:228) and Phan (2016:858) are in the first place of the opinion that the phenomenon of emigration has to be discussed and understood in light of the Trinitarian view of God and the fact that all people were created in the image of God. By being in the image of God, the human is connected to God. The triune God has to be understood as *Deus Migrator*. The view is that God the Father is not an immovable and unchanging God, but indeed a mobile God of which creation is proof. The creative deed can be interpreted as the 'migration' of God from the divine environment to a good but non-divine environment, a movement that has all the characteristics of human emigration. In addition, the incarnation of the word of God in Jesus of Nazareth can be regarded as a migratory movement of God (Jn 13:1, 3). Phan (2016) puts forward:

> In this migration into history as a Jew in the land of Palestine, God, like a human migrant, entered a far country where God, as part of a colonized nation, encounters people of different racial, ethnic, and national backgrounds, with strange languages, unfamiliar customs, and foreign cultures, among whom God, again like a migrant after a life-threatening journey, 'pitched the tent' or 'tabernacled' (eskēnōsen: Jn 1:14). (p. 861)

The Holy Spirit is described as the migratory God, who goes out from the Father and the Son (Jn 15:26), hovers over the waters (Gn 1:1), moves into people's hearts and their lives in general (Ps 143:10; Rm 8:14) and leads them in righteousness in particular (Jn 16:8). The implication is, according to Phan (2016:864), the migratory Spirit can 'push and pull migrants' from a challenging situation to one of human dignity. To be created in the image of the *Deus Migrator* means the human being is *imago Dei migratoris*,

which has the consequence that the human is a migrator; therefore, when circumstances suggest emigration, he or she will seriously consider it. Phan (2016) explains his view as follows:

> What is distinctive and unique about the migrant is that he or she is the *imago Dei migratoris*, the privileged, visible, and public face of the God who chooses, freely and out of love, to migrate from the safety of God's eternal home to the strange and risky land of the human family, in which God is a foreigner needing embrace, protection, and love. (p. 861)

In the second place, all people are created in the image of God with the implication that all people are brothers and sisters of one human family, irrespective of which country of ethnicity they are. Being in the image of God gives every human being equal human dignity that transcends all (national) boundaries created by humans (Groody 2016:230–231, 234). These boundaries are in no way absolute and have to be regarded as subsidiary to shared human dignity. To God, there is only one ethically relevant community, namely the human race in its entirety, which makes all national boundaries less important (Ac 17:26). This view is known as Christian cosmopolitism, with the radical implication that the boundaries of all countries should be regarded as open to everyone. Because all nations are created from one human, and because of human dignity, it would be unethical to oppose emigration unnecessarily (Hollenbach 2011:808).

In the third place, considering the above arguments, it is understandable that, according to Carroll (2011:54), the theme of emigration is found right through the Bible. Carroll states it explicitly, saying, '[m]igration and its effect are a major topic in both the OT and the NT'. Right through the Bible, emigration is accepted and supported for the following reasons: (1) God as the migratory God loves immigrants (Dt 10:18); (2) the saving covenant of God with his or her people — who had been immigrants themselves (Ex 23:9; Lv 19:33–34) and had never been without immigrants since their origin (Ex 12:38) — allowed them to make the autonomous decision to emigrate to better circumstances (Campese 2012:5; Hollenbach 2011:809). In the

Old Testament, the relevant term for understanding emigration is the concept represented by the Hebrew word *gēr*, which refers to someone outside his country of origin and who is going to settle temporarily or permanently in another country. The history of Israel came into being in and through a process of emigration from Ur to Canaan (Gn 11–12, 23:4; Dt 26:5) (Hollenbach 2011:808). The reasons for emigration were seeking improved living conditions, as well as forced emigration. Abraham, Isaac and Jacob (and their families) roamed in different places searching for food (Gn 12–26 and 42–46) and Jacob fled from the revenge of his brother (Gn 27–31). Joseph and his brothers were forced to migrate to Egypt, whilst Moses fled from Egypt to escape a possible unfair trial (Campese 2012:4). Naomi and her family migrated from Bethlehem to Moab because of famine. Later, she returned to her land accompanied by Ruth, who in turn was a migrant. Ruth as foreigner and migrant is listed as one of the ancestors of Jesus (Mt 1:5). The exile is an example of forced migration (Gn 37, 39–41; 2 Ki 17, 24–25) (Campese 2012:4). The Israelites migrated from Egypt because of slavery and in the hope of better living conditions in the Promised Land (Campese 2012:5; Hollenbach 2011:808). The people of God showed hospitality to foreigners (Gn 18:1–8; Job 31:32) and experienced it themselves (Ex 2:15–20). The law in Israel indicates that emigration as a practice was accepted without any enforcement and therefore support was given to immigrants in several ways (Lv 19:9–10; Dt 5:14; 14:28–29; 24:14–15; 19–22). Immigrants should not be exploited or oppressed (Dt 1:16–17; Jr 7:5–7; 22:2–5), whilst unlawful prevention of emigration was unacceptable (Ml 3:5). The people were even called upon to love immigrants, and therefore support the practice of emigration (Lv 19:33–34).

In the New Testament, some of the most important words used for emigration and immigration are *xenos, paroikos* and *parepidēdos.* Jesus migrated together with his parents to Egypt with a view to improved living conditions (Mt 2:13–15) and in Matthew 25:31–46, Christ identifies himself with foreigners and even indicates that people neglecting immigrants will be judged

(Campese 2012:5; Hollenbach 2011:808; Phan 2016:862). In Acts, it is sketched how Paul, himself an immigrant, was the reason why people migrated in search of improved living conditions, and that a church consisting of immigrants came into being in this way (Ac 8:1–5, 13:1). Christians are metaphorically described as temporary emigrants from heaven (Phlp 3:20; Heb 13:14), which means they are literally immigrants on earth (1 Pt 2:11) and therefore have to show hospitality to all people (Rm 12:13; Heb 13:2; 1 Pt 4:9) (Groody 2016:234).

According to Carroll (2011:56), these scriptural facts are part of God's revelation from which ethical guidelines for today can be deduced. From the overview above, it can be concluded that emigration is a fundamental reality that is part of the human experience and therefore it has to be recognised and accepted. The broken reality sometimes sets loose forces that create challenging living conditions and leave people before the choice of migration or even drive them to take such a step. Sugden (1995:478) is of the opinion that the biblical facts recognise the right to migrate, whilst Phan's (2016:867) interpretation of the facts is that the Bible demands protection of the emigrant's rights. A decision about any restriction on the free choice to migrate should not be made lightly, according to Groody (2016:231).

From the above discussion, it is clear that the biblical message about freedom to migrate makes no sense unless the human being is an autonomous being that can make his or her own choices. The fact that the human being is created in the image of a free God further implies that the human being is a free being that must make autonomous decisions. The autonomy and freedom of the human being are further underlined when Rae (2016:161–163) observes that Scripture places great emphasis on personal responsibility for financial security. The general theme is that improved living conditions have to be brought about by hard work, scrupulousness and perseverance (Pr 10:4, 13:11, 14:23, 16:26, 20:13, 28:19–25), which means that if the individual cannot make correct financial decisions, challenging living conditions

could engulf him or her (Pr 24:30–34). Believers have to earn their own bread and carve out their own lives (2 Th 3:11–12).

In light of the biblical facts regarding emigration, it is clear the universal principle of the UDBHR that poses human autonomy and freedom of choice as priority can be defended and supported. The health worker has the freedom and the right to decide whether he or she wants to leave their country.

Social responsibility

As in the UDBHR, second, there is not only reference to personal freedom, but also to the concept of social responsibility as an important theme in the Bible. Van der Walt (2010:70) is of the opinion that Scripture does indeed give clear answers to the question whether the believer has a social responsibility and what it comprises. Also Rae (2016:23) thinks that Scripture shows a clear social-ethical dimension, which means the individual does not only have a responsibility towards him- or herself (own interest) but also a social responsibility that has to promote the interests of the community.

Just as in the discussion of the concept of emigration, the first point of departure is the Trinity. Because the human being is created in the image of the triune God, the human being is a social being with a clear social responsibility (Bridger 1995:22–25; Stott et al. 2006:53). The triune God is a relational coexistence of three persons, who are bound together in such a way that they form one Being. The Trinity accepts responsibility in this coexistence by loving each other (Jn 3:35) and by always being together (Jn 8:29). God did not leave Jesus in the dark state of death or ignored him, but together with the Holy Spirit, he was responsible for Jesus' resurrection from death (1 Cor 15:4; Ac 2:32) (König 2014:362–371). In the coexistence of Father, Son and Holy Spirit, God also accepts responsibility for the human being by bringing about salvation in Christ and by guiding the human by his Spirit. God is a God of righteousness and compassion. God's character is such that he brings justice for the oppressed

and provides food and health to those who are hungry and sick (Ps 146:5–9) (Lausanne Movement 1982:11–12; Stott et al. 2006:51; Satyavrata 2016:49). Christ also embraces the social responsibility of God the Father when he emphasises the social oppression of people and poverty, feeds the hungry and heals the sick (Mk 5:15–19; Lk 7:22) (Beyer 1965:130; Lausanne Movement 1982:17, 24; Macaleer 2014:126, 194). One of the gifts of the Spirit is love (Gl 5:22), which gives believers the will to accept their social responsibility and give expression to it.

Created in the image of God, the human being, like God, is a relational being that exists in togetherness. God created man and woman as a twosome unity in which they complement each other in a social coexistence. From marriage comes forth the coexistence of the family and society. In this coexistence, responsibility is accepted for each other. One could say that like natural law is a gift of creation (Rm 2:14–15), the reality of social responsibility is also a gift of creation, as the woman is created as a help for the man (Gn 2:18). This gift as command and duty is confirmed right through the Old Testament. In society, the believing community accepted the responsibility to help each other in various circumstances (Lv 25:35). It was accepted that people should assume responsibility for themselves and their families. The community is responsible for help by supplying food, housing and clothes (Is 58:6–7). Social responsibility means the community should see that people are not neglected (Ezk 16:49; Pr 11:29) (Rae 2016:23, 159). This social responsibility is further worked out by Paul in the image of the church as the body of Christ, which indicates people in the social environment need each other just like the members of the body need each other and care for each other (1 Cor 12:21). The early church in the Book of Acts offers a special window on the realisation and execution of social responsibility. From Acts 2:42–45, it is clear that people and their existence were not ignored, but that a social responsibility was acknowledged. In this narrative, it is seen that they shared from their abundance with others (Rae 2016:162). In Galatians 2:10, Paul reminds his readers that the poor should not be forgotten

(Satyavrata 2016:51). Paul also clearly refers to social responsibility in 1 Timothy 5:8, when he writes, '[i]f anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever'. According to both Knight (1992:221) and Towner (2006:341–343), this verse indicates three notions: (1) demonstrating a special responsibility (2) to those closest to you, namely your immediate family and (3) regarding it as a command widening to your relatives. This widening command of social responsibility is repeated by Paul in Galatians 6:10, where doing good to your own family is broadened to everyone. Paul teaches that your work does not only concern your own interest, but that it also has social implications because your work makes it possible for you to take care of other people (Eph 4:28) (Rae 2016:163, 165). In light of the above facts, one can agree with Bridger (1995:26), when he says, '[t]here exists an irreducible responsibility between members of society to care for one another …'

Although the above examples are found in a theocracy and the church, the 'fact that all people are created in' the image of God '(Gn 1:27) [means] that all people have a responsibility towards each other (Macaleer 2014:177–178); in this sense, the world [are] brothers and sisters' of each other (Am 1:9)' (Rheeder 2017:249). Because God does good to all people (Mt 5:44–46; Ps 145:9), he instructs the human to do good to all people (Gl 6:10). The human has to promote the common good (Douma 1990:54). VanDrunen (2009:32) explains that Jeremiah 29:7 has a bioethical meaning, namely that the health worker has a social responsibility towards the whole community. In light of the above and similar arguments, the Lausanne Movement (1982:11) contends that social responsibility is founded on the Trinity and has to be regarded as a duty.

An important biblical theme as the second point of departure to understand the concept of social responsibility is the kingdom of God. 'It's significance for social ethics lies therein that it relates God's reign to whole of creation, all spheres of human life, to the world and history', Vorster (2007b:132) justly puts forward.

Mott (2011:69) connects with this statement, saying, '[t]he Reign of God is a central biblical concept that incorporates the imperative for social responsibility into God's goals in history'. The *kingdom* forms a central theme in the Bible because Christ emphasises his message as the good message of the kingdom (Mt 4:23). The Old Testament states that the triune God is king, which means he reigns over the whole creation, the world, all spheres of human life and history (Ps 103:19). The New Testament continues the theme when mention is made of the kingdom of God (1 Cor 4:20), the universal power and cosmic reign of the Son, who was raised from death (Mt 28:18; Eph 1:10; Col 1:13–15; 1 Cor 15:27), and the governance of the Spirit in the kingdom (Rm 14:17). The cosmic work of Christ is confirmed by the fact that he 'disarmed the powers and authorities' (Col 2:15). This is a reference to the cosmic reign of the triune God. The parable of the yeast underlines the cosmic meaning and working of Christ (Mt 13:33). As signs of his reign, the miracles of Christ are indicating improvement of the human's life (Mt 12:28; Lk 11:20) and indicate the character of God as love, justice and goodness. Miracles are signs of the coming of the kingdom (Mt 4:17; Lk 4:21). They also remind humans of the imperfect present character of the kingdom (Mk 1:15; Lk 17:21), although the kingdom is also an eschatological perfect reality in the future (Mt 6:10). Denying the present nature of the kingdom means denying the reign of God. It is clear that the kingdom is a comprehensive and all-encompassing concept. The human being must see him- or herself in the kingdom as the image of God in the execution of his or her responsibility for the 'all and whole' of life.

The believer is a member of the local church and kingdom of God. Human beings are called upon to convert themselves to faith in Christ (Mk 1:15), after which they become citizens of the kingdom of God (Mt 13:43). The establishment of the church is part of the reign of God. In the letters of Paul, church refers to called citizens of the kingdom in local congregations (1 Th 2:14; Gl 1:22). The church functions in the wider kingdom and forms a sign, a visual embodiment, of the reign of God. The church is one way in which God moves into the world and reigns and works

through the proclamation of the good news and according to the principles of the kingdom (Mt 18:16; 28:16–20). The common attribute is that Christ is the foundation of both the church and the kingdom. The local church members and believers in whom the kingdom is found are co-workers in the kingdom (Col 4:1). As indicated above, *kingdom* is a wider and more comprehensive concept as *church*. Just like God reigns over everything, which means his responsibility and actions are not limited to the church, and just like Christ is not only the head of the church but of everything, the believer does not only have a mission directed only at the church but also a wider mission directed at the kingdom. The kingdom mission entails that the believer must participate in the kingdom, which includes the world outside the church, for example society. As citizens of the kingdom, the believers receive the commission to search first for the wider kingdom of God (Mt 6:33). It can thus be concluded that believers not only receive a calling to work in the church, but that they may also be called to practise an occupation outside the church and accept the accompanying responsibilities directed at building up the wider community.

According to Van der Walt (2010:70–74), the kingdom and wider social responsibility as bioethical duty receive special emphasis when Christ says the believers have to be salt and light, not only in the church but especially on earth and in the world (Mt 5:13–14; see also Van Wyk 2015:220). An important function of salt, according to Van der Walt, even though it burns intensely, is its property to disinfect wounds, which indicates the healing and bioethical implication of the image. In addition, because salt also has the meaning to conserve (as salt keeps food fresh) and to enhance (as salt improves taste), it can be concluded that believers also have a social responsibility to conserve and improve health. Social responsibility is not a choice, but a duty, because Christ tells believers they have to be salt and light. According to Van der Walt (2010:74), an ever-present danger exists that believers can withdraw from society and its problems and emigrate inwards in an individualistic sense because they do not

want to be salt. The same could be true of health workers who are considering emigration and have lost their saltiness; they make no contribution to their society. It should be realised that not much salt is needed to bring about an effective change, which means a small group of health workers can make a difference; or, in contrast, a small group of workers that emigrate can also cause great harm. The wider responsibilities of the citizens of the kingdom are further underlined by the statement of Christ that tax has to be paid to the Caesar (Mt 22:21), which implies that the believer does not only have an own interest but also a social interest.

As opposed to theological convictions that see church and kingdom as a unity and in this way limit the social responsibility of the believer towards the church only, Mott (2011) says (see also Groody 2016):

> Jesus broke away from the traditional restrictions on love for one's neighbor. In Matthew 5.43–48 and in the parable of the Good Samaritan, he specifically and directly rejected the concept of a qualitatively different responsibility for those in one's own group as opposed to those outside the group; one's neighbor (or brother or sister) is anyone in need — not only the fellow member of one's community. (p. 30; cf. p. 231; see Rm 12, 13, 20)

Rae (2016) places emphasis on the least (vulnerable), saying:

> This social dimension of Christian morality has a distinct focus on the poor and the marginalized …. The Bible is full of admonitions to take care of the least among the community. (p. 24)

In the Old Testament, there is a direct relation between faith in God and social responsibility towards the vulnerable human being (Pr 14:31; Is 58:6–8; Jr 22:16). Social responsibility recognising and improving the circumstances of the vulnerable human is a sign of true religious practice (Ja 1:27) (Satyavrata 2016:49). Fighting vulnerability in the form of sickness and the promotion of health is an important aspect in the kingdom of God. Where people are healed, the kingdom of God is active and visible (Lk 10:9). According to Christ, healing forms a core feature of his

work on earth (Mt 11:4–6; Lk 4:4–20) (Hurding 1995:431). Healing is such an important matter in the kingdom that Jesus says whoever cares for sick vulnerable people openly takes care of Him (Mt 25:36, 40). The Good Samaritan is a special example of social responsibility as regards the vulnerable sick human (Lk 10:25–37; Dowdy 2011:522; Evans 1995:590). Sick people in a community cannot be ignored as if they do not exist. The Levite and the priest did not accept and execute their social responsibility (Lausanne Movement 1982:14,30; Rae 2016:162). According to Gallagher (2014:137), an example is found in Mark (2:1–12), where a lame person could not get access to Jesus to be cured because of a social obstruction. This vulnerable person was eventually helped by his friends to gain access to health care, something he could not do on his own. Sometimes, access to health care is something that the vulnerable individual cannot manage him- or herself and therefore they need the help of the community. The believer has a social responsibility, which is part of the message of the Bible, and therefore it has to be seriously considered by the individual. Rae (2016:43,162) recognises this reality when he refers to Paul, who says, '[e]ach of you should look not only to your own interests, but also to the interests of others' (Phlp 2:4).

Although it has been concluded earlier that a Christian perspective supports emigration and makes boundaries less important, the concept of social responsibility provides the following balance, as Hollenbach (2011) states:

> Nevertheless, radical cosmopolitanism, with its commitment to entirely open borders, is not the whole story on how Christians should look at migration. National borders can play positive roles in the protection of human dignity and well-being. The positive moral value of national borders is evident in arguments resisting trans-border interventions that turn one nation into the colony of another. (p. 809)

Although boundaries are secondary to human dignity, boundaries are also not without value, because protection by boundaries also gives expression to social responsibility to one's own people (Gn 10:5, 20, 30–31; Dt 32:8; Ac 17:27) (Groody 2016:231).

Preventing health workers to leave poorer provinces to more affluent provinces or countries too easily can therefore also be seen as accepting social responsibility.

The guideline of the UDBHR that the medical practitioner should not only consider his own interests but that he or she also has a social responsibility, especially towards their or own vulnerable people, can be defended and supported on the basis of Scripture.

■ Conflicting duties

From the above discussion of emigration, personal freedom and social responsibility, it is clear that a conflict of duties emerge (as in the UDBHR). Vorster (2017; see also Hollenbach 201:810) summarises this problem strikingly by asking:

> [*T*]he important question is whether the rights of the individual, such as privacy and freedom, should be deemed more important than the health and well-being of the community at large? (p. 151)

A further question is whether there are biblical guidelines that can be used by the individual health worker to make an ethical decision in this conflict. Similar to the UDBHR, the Bible recognises the value of dialogue (Is 1:18), but Vorster (2017:155–163) says that dialogue is not the only heuristic means and that other directives or principles have to be followed.

The first directive is teleological in nature and it means that the choice should have a good outcome. The problem is that the decision about emigration, whichever choice is made, will always have negative results (Rae 2016:40; Vorster 2017:157–158). Because of the problems connected to the first directive, additional directives are necessary. The second directive is based on the viewpoint that a choice (a deed) must be motivated by love. Seen against the background of recreation in Christ of a fallen world (2 Cor 5:17), love forms one of the driving forces behind Christian deeds (1 Jn 4:19; Gl 5:22–23). Vorster (2017:158–159) defines Christian love as compassion directed at 'a true

comprehension of the interests of others instead of a selfish agitation for own advantages'. This definition connects with Paul's view of love, of which the essence is that one should not seek your own good, but the good of others (Rm 15:1–2, 30; 1 Cor 10:24, 33) (König 2010:177). The third directive is based on the conviction that the attitude of the health worker should represent the attitude of Christ. Paul states that the same attitude that was in Christ should also be in the believers (Phlp 2:5). Christ had an attitude of self-sacrifice, which means that he sacrificed valuable things (status and life) for the sake of someone else (Phlp 2:6–7). Vorster (2017) explains the implication of the ethical viewpoint, saying:

> In a human rights environment self-sacrifice to the model of Christ means that one can waiver some rights voluntarily for the purpose of serving the well-being of others or the community at large. To waiver some rights to enhance a better life for all can be a practical model of Christian self-sacrifice. (pp. 161–162)

The fourth directive connects with the attitude of Christ regarding the vulnerable human being (Phlp 2:6). Since his or her birth, the human sins and the sin is punishable before God (Eph 5:6; Gl 3:10). Barth (1976:458), in his discussion of sin, refers to the human as 'helpless' or vulnerable, precisely because the human is not able to escape the punishment of God on his or her own. Heyns (1992) summarises the sinful condition of the human vulnerability, saying [translated]:

> The human being is not only a sinner by nature — from the first moment of his birth the original sin is part of him — he also sins. And from this situation he cannot save himself, even if he wanted to. The keywords describing the basic situation of the human being are therefore sin, guilt and powerlessness.[53] (p. 244)

53. Translation of '*Die mens is nie net 'n sondaar nie — van die eerste oomblik van sy geboorte af het hy al deel aan die erfsonde — hy doen ook sonde. En hieruit kan hy homself nie red nie, ook al sou hy dit wou doen. Die kernwoorde wat die mens se grondsituasie teken is gevolglik sonde, skuld en magteloosheid*'.

Barth (1976:458) writes, '[t]aking our place, bearing the judgment of our sin… He gave Himself to the depth of the most utter helplessness… He did this for us…' This means that Christ's love for vulnerable people drove Him to be left vulnerable on the cross in the place of the human being and to be punished, in this way addressing vulnerability (Rm 5:19; Gl 3:13). The Bible calls upon believers to live up to the attitude of Christ (Jn 13:14–15), which means the interest of the vulnerable human being has to be the first and foremost priority of the believer (Vorster 2007a:17).

In the light of Vorster's ethical directives with their emphasis on sacrificing own interests and rights, as well as prioritising the interests of the vulnerable human being, one could cautiously conclude that social responsibility must have greater weight for the medical practitioner than own interests. The above directives should not, however, be regarded as a new set of rules and applied in the way of casuistry, but because of the unique situation of every health worker, they should serve as a compass for the conscience and eventual decision of every health worker. Conscience means 'knowing together', which implies that only the individual, together with God, will know what his circumstances really are; thus, only they will know what a good decision will be. This viewpoint implies that situational ethics will be part of the decision making (De Bruyn 1993:7–8; Vorster 2017:162–163).

Conclusion

The choice regarding emigration by the medical practitioner in the context of SA is not without implications because of the shortage of schooled health workers. The global community is convinced that the individual thinking about emigration should not consider own interests only, but also realise that he has a social responsibility, especially towards their vulnerable citizens. The principles of freedom and social responsibility as described by the UDBHR are supported by Protestant ethics, but—different from the UDBHR—Christian ethics point to the prioritising of the interests of the vulnerable community.

Chapter 8

A Christian ethical reflection on transnational assisted reproductive technology

Manitza Kotzé
Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

Keywords: Egg donation; Solidarity; Transnational assisted reproductive technology; Exploitation; Migration; Covenant.

Introduction

The developments in biotechnology and biomedicine advances have resulted in even more options and choices becoming offered

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in terms of human reproduction. Sarah Franklin (1997:166) notes that reproductive technology unites 'two of the most powerful Euro-American symbols of future possibility: children and scientific progress'. In Germany, for example, Sven Bergmann (2011:283) indicates, in vitro fertilisation (IVF) and assisted reproductive technology (ART) are advertised as '*Kinderwunsch-Behandlung*', which he translates as 'the treatment of the desire to have children'.

In this contribution, I am interested especially in the issue of the utilisation of donors in reproductive technology, and in particular, when this donation occurs across national borders. Reproductive healthcare markets, Riikka Homanen (2018:28) indicates, 'have become increasingly transnational in that people increasingly travel across state borders to access care'. Some of the key destinations for access to egg donors and treatments include Spain, the Czech Republic and SA (Homanen 2018:28). Whilst the exchange of human organs and tissues for monetary compensation have been criminalised, Naomi Pfeffer indicates that the very same organisations that support this criminalisation remain silent on the matter of financial payment for egg donors. The Council of Europe and the United Nations, for example, in their 2009 document *Trafficking in organs, tissues and cells and trafficking in human beings for the purpose of the removal of organs*, 'specifically omit embryos and gametes from the analysis' (Pfeffer 2011:634–635).

I will look at issues such as the availability and affordability of reproductive technology, as well as the factors that contribute to being included or excluded from technological developments in this regard from a Christian ethical perspective. Specifically, the issue of how the excluded become part of a system that excludes them, not as beneficiaries, but through exploitation, and in particular, how this affects migrants, is the unique contribution that this chapter hopes to make. I will offer a Christian ethical response by focusing on the themes of covenant and solidarity with the vulnerable.

In this contribution, the theme of 'life in transit' features on two levels. On the first and perhaps more metaphysical level, it refers to the movement of life and potential life, when egg donation occurs across borders. An important distinction between the global trade in organs and tissue and that of transnational egg donation is that, whilst sperm cells and embryos can fairly easily be transported after cryopreservation, 'egg cells are scarcely transportable' (Bergmann 2011:284). Storing and preparing harvested ova are dependent on severe restriction, both in terms of space and time, what Bob Jessop (2006) calls the 'spatio-temporal fix' of IVF in the utilisation of egg donors. On a more concrete level, I want to make the argument that those that have no access and are excluded from making use of this type of technology, the poor and vulnerable groups, include especially migrants, those whose life is in transit themselves. In discussions around migration, a distinction is very often made between the different groups of migrants; refugees and immigrants. In this chapter, I want to add a third group, namely those that are forced to migrate against their will or even trafficked, and often have little or no means of returning to their own countries. It is particularly the members of this third group that often act as egg donors, contributing to a form of reproductive technology that they themselves would not be able to afford to utilise.

Whilst different forms of reproductive technology available create unique ethical questions, also from a Christian perspective, the emphasis will be on donating ova for reproductive purposes and the treatment of donors, in particular when the donors in question are migrant women. The most obvious interpretation of exclusion is the reality that many women are excluded by virtue of not being able to access reproductive technology such as IVF or donor sperm or ova. In the first part of this contribution, I will briefly look at inequalities of access and affordability, which results in the present context where some people are excluded, but also what this could mean in the future. On the other hand, perhaps a more pressing theological-ethical issue is not simply

that there are people, who are excluded, problematic as this is. In this contribution, I will then also discuss the reality that the women who are excluded often become part of the system, not as beneficiaries, but through being exploited by the processes of reproductive technology. This is especially true when speaking of transnational reproductive technology and also affects migrants.

Assisted reproductive technology and egg donation

As new developments and methods for ART became possible after the birth of Louise Brown, the first baby conceived via IVF, the possibility of becoming pregnant with the ova of another woman became achievable. The first child recorded as conceived and born via the egg of a donor occurred only six years after the birth of Louise Brown. The donor had been the sister of the recipient, and accordingly, the donation could be defined as 'directed and altruistic' (Pfeffer 2011:637). Whilst Louse Brown had been conceived by embryo transfer in a natural cycle, 'it soon became clear that the pregnancy rate was greatly improved if more than one embryo was replaced in the uterus' (Hugues 2002:102). As a result, the objective for controlled ovarian stimulation became to harvest as many follicles as could be extracted in order to collect as many good quality ova as possible. This carried with it the concurrent risk of ovarian hyperstimulation syndrome, as well as leading to multiple pregnancies,[54] and accordingly, 'led to the adoption of a compromise between pregnancy rates and multiple follicular development, and restriction in the number of embryos transferred' (Hugues 2002:102).

54. Jean-Noel Hugues (2002:116) indicates that 'ART has affected the rate of multiple births in two ways: firstly, the procedures themselves have a direct impact of the incidence of multiple pregnancy; secondly, the number of couples undergoing infertility treatment has increased dramatically'. Most commonly, winning occurs, but 'the greatest relative increase consists in triplet and quadruplet pregnancies' (Hugues 2002:116).

In this period, egg donation was hindered by the interpretation of the Hippocratic oath, to 'do no harm', and as a result, acquiring eggs without subjecting the donor to the physical risks associated with the stimulation of the ovaries and the recovery of ova, only two methods were possible, both undependable. The first was utilising mature donors already undergoing surgical treatment, such as a hysterectomy, but few opportunities existed in this regard. The other option was the sharing of ova, where eggs harvested from women who were already, as part of treatment, undergoing ovarian stimulation could be donated. This was also motivated chiefly by altruism, as Pfeffer (2011:637) indicates, 'women granted their "spare" eggs the "right to life", albeit with other women and confronted the real possibility of recipients conceiving whilst they remained childless'.

One of the most important arguments raised in order to call for relaxing the principle of 'do not harm', was that young and healthy women are inclined to respond much more positively to stimulation of the ovaries that women who are undergoing treatment for infertility. Accordingly, the proposal was that altruistic donations from sympathetic family members of friends should be made possible. The reality, however, was that not all women could call upon a willing donor and a further call ensued for the reduction of donation only for altruistic reasons. This was further supported by technical developments that lessened the risks of the previously established surgical method of harvesting ova; only light anaesthesia was required and in a few minutes, directed by ultrasound, the harvesting of eggs takes place through the vaginal wall (Pfeffer 2011:637).

Shortly after the birth of Louise Brown, Paul Ramsey mentioned numerous risks that he associated with the utilisation of technology 'in combination with the growing knowledge of human genetics' (Childs 2015:8) and how that could be used to exercise 'increasing control of human genesis' (Childs 2015:8). Whilst many ethical and theological issues could be raised in this regard, as part of the discussion on migration, this chapter highlights the inequality of access to these forms of reproductive technology.

The inequality of access to reproductive technology

An assortment of elements affects access to reproductive technology at present. These factors include the financial, as these forms of technology tend to be extremely costly, as well as 'geographic, influenced by cultural taboos against discussing infertility or reproductive matters, dealing with infertility in traditional ways' (Kotzé 2019:249), and others. Within the South African context, one of the largest hindrances can be termed closely related problems of financial access, as well as the unequal access to health care. Access to health care in SA is part of a much bigger conversation.[55] For the purposes of this chapter, the ever-widening gap between the rich and the poor in SA will not be examined at length.[56]

Suffice it to say that the severe disparities that exist in SA at present, remains unquestionable. In an earlier contribution, I have discussed the inequality of access and affordability in the South African context (Kotzé 2019:250–253). It became clear that, within the inequalities of income, most South Africans are not able to access and/or afford ART, even when treatment in this regard is desired (Kotzé 2019:253). This is not a uniquely South African problem, however, but one that is mirrored worldwide. In the Accra Declaration (2004) of the World Communion of Reformed Churches (WCRC), this issue is addressed:

> The annual income of the richest 1 per cent is equal to that of the poorest 57 per cent, and 24,000 people die each day from poverty and malnutrition. The debt of poor countries continues to increase despite paying back their original borrowing many times over. Resource-driven wars claim the lives of millions, while millions more

55. Inequalities in terms of access and affordability of health care is not a uniquely South African issue, but a global problem. As a result of the lack of data in terms of household surveys, it is extremely difficult to construct an accurate picture of inequality on a global scale. For a full discussion of the increase in global inequality, see Milanovic (2011).

56. In this regard, see Kotzé (2019).

> die of preventable diseases. … The majority of those in poverty are women and children and the number of people living in absolute poverty on less than one US dollar per day continues to increase. (pp. 4–5)

Transnational assisted reproductive technology

Tracie Wilson (2016:49) indicates that whilst some of the reasons behind the utilisation of transnational ART includes access to treatment not available to certain groups in their home countries, such as same-sex couples or single women, for example, some of the most important reasons given involves the affordability of treatment, the perception of care of a higher quality and 'a shortage of donor gametes in some countries'. Similarly, Bergmann (2011:282), in a list of reasons given for this phenomenon of so-called 'fertility tourism',[57] includes circumventing national bans on some type of treatments (such as donation of gametes, or, for example, preimplantation genetic diagnosis), and avoiding the restrictions of available donors, as well as 'seeking quality and lower prices'.

Egg donors are often recruited online. Daniel Shapiro (2018:75) indicates that in order to encourage donation by young women, 'the clinic, egg bank, or agent will advertise in local papers, on college campuses, on social media, or in aggregated advertising vehicles such as "Craig's list"'. Similarly, many fertility clinics in

57. The term 'fertility tourism', is a controversial one. For some authors, 'tourism' implies travel undertaken for leisure and pleasure (Inhorn & Pasquale 2009:904, cited in Bergmann 2011:282) and is therefore inappropriate to use in this instance. Others suggest alternative terms, and Roberto Matorras (2005:3571) prefers to use 'reproductive exile', while Sirpa Soini et al. (2005:615) refer to a 'crossborder flow of patients'. Bergmann (2011:283) favours the terms 'transnational economies' or the 'circumvention routes of reproduction' to speak about 'the complex constellation of traveling users, mobile medics, sperm and egg donors, locally and globally operating clinics, international standards, laboratory instruments, pharmaceuticals, biocapital, conferences and journals, IVF Internet forums, and differing national laws'.

Poland make use of their websites in order to recruit potential donors. Besides fertility clinics (Wilson 2016):

> [*A*]t least one agency in Warsaw functions as a broker, providing egg donors and surrogates for international clients in a process that includes the recruitment and travel of Polish donors to distant countries. (p. 54)

Wilson (2016:54) relates that the website of this agency contains descriptions of the positive experiences of egg donors in other countries; that these testimonials provided in English lead her to conclude that the aim is to create a positive impression of this experience for the benefit of patients from outside of Poland looking for donors.

■ Vulnerability of donors

Pfeffer (2011:635) refers to the 2009 Report of the Council of Europe and United Nations, which recognises that 'the bodies of women are more vulnerable than those of men to disaggregation for the global trade in human body parts'. Surprisingly, however, the analysis does not include egg vendors (Pfeffer 2011:635). The *European Society of Human Reproduction and Embryology* documented 25 000 instances of IVF in 2010 where donor eggs were utilised. Half (50%) of these 25 000 instances of IVF took place abroad, with those undergoing treatment travelling to other countries for the said treatment. As indicated by Monique Deveaux (2016:50), the largest group of people taking part in transnational travel for the purposes of undergoing IVF treatment with donated eggs, are Europeans, of which the majority travel and undergo treatment in counties where there are 'rising unemployment and falling real wages'.

For example, more fertility clinics are found in Cyprus than any other country in the world; Cyprian clinics largely utilise and recruit Eastern European donors, and in particular migrants, who are unable to find legal employment. Frequently, the compensation offered to donors is as little as $500 (Deveaux 2016:51).

Migrant women in particular are vulnerable. Deveaux continues to note that the younger and less educated donors are, as well as when they have a source of income that is not constant or less stable, the financial motivation behind donation weighs much stronger than in other instances. Additionally, financial incentive is the most important driving factor for repeat donors (Deveaux 2016:51). Whilst Nancy Kenney and Michelle McGowan's (2010:464) study of student donors in the United States indicated that 94% of students cited the most important feature motivating their decision to act as donors is 'financial compensation', Deveaux further indicates that often, it is an intentional move to recruit vulnerable women as donors. This can include students in grim economic situations, but also especially migrant women who do not have alternative ways of producing an income (Deveaux 2016:52).

Migrant women as donors

As Michal Nahman notes, the greatest group of immigrant egg donors in Europe are Romanian women, who are inclined to donate in Greece or Spain, being compensated for their donations. Whilst it is possible that these women travel for the sole purpose of donation, Nahman (2016:81) concludes that it is highly likely that they form part of the migrant population living within Spain. 'Spanish clinics', Bergmann (2011:285) indicates, in particular, are '... active in recruiting Russian women as donors in order to provide British, Scandinavian, and German patients with phenotypically similar donors'. In addition to students, especially migrant women from eastern Europe and Latin America who become donors, 'interested in the additional income of 900 euros' (Bergmann 2011:285).

Romania, whilst having a much higher number of IVF clinics than any of the surrounding countries, has 'the lowest rates of IVF deliveries across Europe' (Nahman 2016:81). This could result in a reasonable assumption that many of the clients who undergo

IVF treatment in Romania, deliver their children elsewhere and accordingly, most likely make use of transnational ART.

There are risks involved in egg donation, such as the possibility of ovarian hyperstimulation syndrome, which has resulted in criticism of the process (Bergmann 2011:284). Additionally, as earlier mentioned, a number of ethical and theological issues have been raised. These issues include (although by no means an exhaustive list), the separation of sex and reproduction, reproduction through the involvement of a third-party, concern about commodification, reducing women to their reproductive capabilities, restriction of reproductive freedom (Fathalla 2002:9–11), the effect on traditional family relationships, as well as the moral status of the embryo.

An ethical response

There are a number of different ethical aspects when it comes to ART that involves third parties such as donors. Jennifer Lahl (2017:241) discusses these issues, such as the appeal of financial compensation of donors who are not aware of the risks involved, the aspect of informed consent, the absence of studies on long-term effects, as well as the conflict of interest between the medical professionals and clients who wish to utilise donor eggs. A further issue that bears mentioning is the conceivable psychological struggle of children without a relationship to or knowledge about their biological parent(s) on the issue of identity. Shapiro (2018):

> The monetization of human reproduction, especially where there are multiple conflicts of interest for every party involved; the fertility center, the physician, the recipient patient and the donor as well, creates several ethical and social concerns. Among these concerns are the commoditization of human body parts (including gametes), the risk of exploitation with inherent financial coercion of the donor, and eugenics. (p. 75)

Furthermore, the question can also be asked whether egg donation can be said to reduce women to their reproductive capabilities (Kotzé 2019:256). This has been particularly stressed by feminist theologians such as Gena Corea for example, who argues that two analogies can be used to describe reproductive technologies that illustrate how women's bodies are utilised within these processes and indicate what is problematic about them; in the first instance, 'the techniques for assisting human reproduction bear a striking resemblance to techniques used to facilitate reproduction in livestock' (Lauritzen 2012:851). In the second place, Corea postulates that the manner in which commercial transactions in this regard take place 'bear a striking resemblance to those associated with sexual prostitution' (Lauritzen 2012:851).[58] It is not only donors who are discussed in this criticism, but also women undergoing IVF treatment. Corea (1988) remarks:

> What kind of spiritual damage does it do to women when they emotionally separate their minds and bodies? … What does it do to women in IVF 'treatment' programs when, to varying extents, they separate their minds and bodies in order to make all the poking and prodding and embarrassment endurable? (p. 86)

The aspect of spirituality emphasised here makes it clear that the ethical conversation around ARTs is also a theological one. Whilst the limitations of this contribution mean that I will restrict a response to focusing on the issue of transnational ARTs and in particular, transnational egg donation, that this is also a theological issue and begs a response from Christian ethics. In the section 'Karl Barth and Christian ethics', one such possible response is provided.

58. See, for example, Corea's works *The mother machine* (1985, Harper & Row) or 'The reproductive brothel' (1988, in *Man-made women*, ed. G. Corea Indiana University Press).

Karl Barth and Christian ethics

In the closing part of his doctrine of creation (CD III.4 pp. 356–374), Karl Barth discusses ethics as the 'command of God the Creator' (Messer 2014:122). Barth identifies four aspects of this command, which also corresponds to the four dimensions of his theological anthropology (CD III.2 § 44–47), namely: freedom before God; freedom in fellowship; freedom for life; and freedom in limitation. All four of these dimensions are relevant to a Christian ethical response on the phenomenon of transnational ART, in particular egg donation, and also specifically when it involves the most vulnerable groups in our societies.

Messer (2014):

> First and foremost, we know what it is to be truly and fully human in the light of Jesus Christ, who is both the incarnate Son and the true human being, our representative. (p. 122)

Neil Messer (2014:122) also remarks that it is worth observing that 'if we learn from Jesus Christ what truly fulfilled humanity looks like, this might serve to unsettle some of our culture's most cherished notions of human flourishing'.

For Barth, our recognition of what a fully human life entails, has to be centred on Jesus Christ as he is revealed in the Scriptures. Barth's account, Messer (2014) indicates:

> [*S*]uggests a theologically-shaped understanding of human flourishing … in the light of the resurrection, survival is no longer of ultimate importance, because each person's future is secured not by his or her avoidance of death, but by God's defeat of death in and through Christ. (p. 123)

This does not mean that mortal life is not seen as a good gift from God. 'The Christian tradition has persisted in regarding mortal life in this world as a good, a gift from God to be received with thanks and used wisely' (Messer 2014:123). For this reason, Messer (2014:123) indicates, martyrdom has generally been honoured in the Christian tradition throughout history, although suicide has not. Whilst revering the giftedness of life as being

from God does not exclude the possibility that the life being gratefully accepted and honoured could be conceived by donor ova, this does serve as a helpful guiding principle for Christian ethics, also particularly when reflecting on vulnerable life.

Reflecting on how we relate to others, much is in the balance for Barth when he notes in his commentary on *The Epistle to the Romans* that in our neighbour (Barth 1933):

> [*W*]e encounter, finally and supremely, the ambiguity of our existence, since in the particularity of others we are reminded of our own particularity, of our own createdness, our own lost state, our own sin, and our own death. (p. 494)

Accordingly, he asks the question of whether we, in our neighbour whom we cannot know, recognise the 'Unknown God' (Barth 1933:494). Barth (1933):

> Do we in the Otherness of *the other* — in whom the whole riddle of existence is summed in such a manner as to require its solution in an action on our part — hear the voice of the One? (p. 494; [*italics in original*])

If we only hear the voice of the *other* in our neighbour, and not also the voice of the One, Barth (1933:495) concludes that 'then, quite certainly, the voice of the One is nowhere to be heard'. Here, David Clough (2016:23) remarks, a movement can be seen from the neighbour's otherness to the One who is completely other, and the ethical significance that this holds.

The notion of community and solidarity is also one that prominently comes to the fore in Barth's work. In *Church Dogmatics* IV.1, Barth 'turns from the vertical dimension of Christian love to the horizontal' (Clough 2016:85). The love of Jesus Christ, Barth notes, is all persons coming together, and solidarity exists between all persons in the fellowship with God (CD IV.1, 105). In *Romans*, Barth (1933:335) remarks, 'there is no limit to this fellowship and solidarity'. This solidarity and commonality between all people can serve as a further useful principle in Christian ethical reflection on the topic of migrant women and the poor and vulnerable being made use of through systems they are unable to access, such as

reproductive technology. In the section 'Solidarity with the vulnerable as point of departure for Christian ethics', this notion will be developed further.

Solidarity with the vulnerable as point of departure for Christian ethics

Russel Botman (2006:84) notes that the Bible is particularly attentive to vulnerable life and he discovers the 'hermeneutical key to reading the Bible in God's commitment to … vulnerable life'. For Botman (2006:82), this is also closely connected to the covenant, 'a mode of God's activity that spans the economy of salvation from creation to redemption to consummation'. In this notion of the covenant, the 'urgency and immediacy of the relationship between God and humanity is … profoundly expressed' (Botman 2006:85). In this way, the covenant serves as an invitation to all living creatures and all of creation to take part in a relationship with God, as well as challenging humanity to care for creation by means of 'covenantal living' (Botman 2006:85). In the correlation between the covenant and redemption, Botman (2006) indicates:

> [*W*]e learn that the destructive powers of cruelty and injustice can be overcome in ways that do not simply perpetuate the cycle of violence but create a foundation for a new and more hopeful life. (p. 85)

The hermeneutical key of covenantal thinking can therefore be expressed, for Botman (2006:84), as 'God's commitment to vulnerable life', which is rooted in 'God's preferential option for the poor … in the conceptual and practical meaning of covenant'.

A very similar idea of covenant, complete with the invitation and challenge included, is taken up in the Accra Declaration, where under the heading 'Confession of faith in the face of economic injustice and ecological destruction', the declaration is made that (WCRC 2004):

> Faith commitment may be expressed in various ways according to regional and theological traditions: as confession, as confessing together, as faith stance, as being faithful to the covenant of God. We choose confession, not meaning a classical doctrinal confession, because the World Alliance of Reformed Churches cannot make such a confession, but to show the necessity and urgency of an active response to the challenges of our time and the call of Debrecen. We invite member churches to receive and respond to our common witness. (p. 6)

Massive threats to life, Accra continues, has as its root cause 'above all the product of an unjust economic system defended and protected by political and military might. Economic systems are a matter of life or death' (WCRC 2004). The theme of the covenant is raised again when Accra specifically refers to the exclusion of 'the poor, the vulnerable and the whole of creation from the fullness of life' (WCRC 2004) as a result of unjust economic systems. World Communion of Reformed Churches (2004), Accra Declaration:

> In a world of corruption, exploitation and greed, God is in a special way the God of the destitute, the poor, the exploited, the wronged and the abused (Ps 146.7–9). (p. 6)

Gustavo Gutiérrez (2009:320) notes that the source of spirituality can be said to be 'solidarity with the poor'. This includes 'a collective journey with God', which is observed through 'thanksgiving, prayer, and a commitment in history to solidarity' (Gutiérrez 2009:320). The most genuine meaning of this solidarity with the poor, or commitment to the poor, is 'to recognize in the face of the poor "the suffering features of the face of Christ the Lord who questions and implores us"' (Gutiérrez 2009:320). For Gutiérrez (1973:xi), the theological meaning of liberation is not only a doctrinal issue but one that comprises 'the very meaning of Christianity and the mission of the Church'. The complexity of the means of liberation as a coherent and systematic account is therefore grounded in 'the salvific work of Christ' (Gutiérrez 1973:xi), in whom history is hurled forward towards complete reconciliation, meaning and completion (Gutiérrez 1973:167).

In Christ, God's gratuitous love irrupts into history, Christ who embodies God's solidarity with the poor, who Gutiérrez (1991:85) notes, 'smells of the stable'. Liberation therefore reaches its completest sense in Christ, who becomes fully human within human history as the liberator (Gutiérrez 1973:175–177); accordingly, 'the struggle for a just society is in its own right very much a part of salvation history' (Gutiérrez 1973:168).

Human beings, Gutiérrez (1973:159) states, participate in God's salvation when they work 'to transform this world', by building 'the human community'. Part of this work is to 'struggle against misery and exploitation' (Gutiérrez 1973:159) and building a society that is just. For Gutiérrez (1973:x), struggling against a society that is unjust and oppressive, goes together with struggling for a society that is just and open, 'where people can live with dignity and be agents of their own destiny'.

For a Christian ethical response to transnational ART, and egg donation in particular, that takes solidarity with vulnerable people as its point of departure, this has far-reaching effects. As has been indicated earlier in this contribution, transnational egg donation processes very often become exploitative and involve those that are excluded from utilising the same resources that they provide. In particular, migrant women are often taken advantage of or even exploited to be used as egg donors. As migrant people are already acutely vulnerable, these practices make them even more vulnerable and in need of solidarity. The Accra Declaration states (WCRC 2004):

> We believe that God calls us to stand with those who are victims of injustice. We know what the Lord requires of us: to do justice, love kindness, and walk in God's way (Mic 6.8). (p. 7)

Conclusion

In this contribution, the issue of the utilisation of donors in ART, and in particular, when this donation occurs across national borders, was examined. The availability and affordability of

reproductive technology were briefly mentioned, as well as the factors that contribute to being included or excluded from technological developments in this regard. Particularly, the issue of how the excluded become part of a system that excludes them, not as beneficiaries, but through exploitation, and in particular, how this affects migrants, was the unique contribution that this chapter hopes to make. This phenomenon was reflected on from the departure point of Christian ethics, focusing specifically on solidarity with the vulnerable.

In the words of the Accra Declaration (WCRC 2004):

> We believe that God calls us to hear the cries of the poor and the groaning of creation and to follow the public mission of Jesus Christ who came so that all may have life and have it in fullness (Jn 10.10). Jesus brings justice to the oppressed and gives bread to the hungry; he frees the prisoner and restores sight to the blind (Lk 4.18); he supports and protects the downtrodden, the stranger, the orphans and the widows. (p. 7)

It is noteworthy for this contribution that the stranger is specifically included; the stranger, the migrant, the one whose life is in transit, should also have life in fullness. The practices around transnational ART, and egg donation in particular, at present is incompatible with this confession. Standing in solidarity with the vulnerable, also vulnerable migrant women who either resort to egg donation in financial desperation or are lured to donate by false promises made during recruitment, necessitates taking this confession seriously, to support the downtrodden, the stranger, the orphan, the widow, the migrant and to speak out against exploitation.

Chapter 9

Violence against the displaced: An African Pentecostal response

Marius Nel
Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

Keywords: Displaced; Migrant; Xenophobia; Violence; Pentecostal movement; Church; Philoxenia.

Introduction[59]

It is argued that whilst historically the Pentecostal movement was pacifist and directed at the marginalised, including the displaced,

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poor and reviled, the widespread phenomenon of refugees in our present day plagued by xenophobia necessitates the fact that the Pentecostal movement reconsiders its pacifist sentiment and response to the displaced. It is submitted that they can do so effectively by using metaphors informed by their distinctive pneumatology that will exchange inbred fear for the stranger for the mutuality of brotherly love. The solution to the Pentecostal response to the displaced is suggested in their communities being informed by Christian hospitality, as the embodiment of the church as the body-of-Christ-on-earth, serving as a counteract to the social stratification of the larger society. Then they will be able to provide an alternative, based on the principle of equality and dignity of all, and create faith communities where everyone is welcome regardless of background, status, gender or race. It is contended that when the church serves as the *hospitium* of God it will communicate a sharing, welcoming, embracing and all-inclusive communality that is in the forefront of efforts to welcome, house and relocate the alienated.

Refugees as a South African challenge

Xenophobia is an international phenomenon that comprises the rejection, exclusion, victimisation and even vilification of migrants because they are viewed as unacceptable intruders and outsiders (Masenya 2017:81). It leads to discrimination, violence and abuses (Akindès 2004:27). It is a discourse that shares space with racism as both are different sides of the coin of exclusion and segregation (Rushubirwa, Ndimande-Hlongwa & Mkhize 2015:98).

According to South Africa's 2011 census, 2.2 million people (4.2% of the population) were born outside the country. 'Of these, about 1.7 million had not acquired South African citizenship' (Field 2017:1). The Oxfam report of July 2016 states that SA is hosting 1 217 708 refugees (Oxfam 2016:3). This figure does not include the majority of illegal migrants.

Sociological studies show that the hatred for foreigners in SA 'has a number of causes, among which the fear of loss of social status and identity; a threat, perceived or real, to citizens' economic success' (Danso & Macdonald 2001:124). When a government does not guarantee the protection of individuals' rights, including those of foreigners as happens in SA, citizens' perception of the threat posed by foreigners may lead to xenophobia, especially where poverty and unemployment are rampant.

The first incidences of violence in SA date back to the 1980s when political and economic problems in neighbouring states led to the influx of an estimated 250 000–350 000 immigrants (Danso & MacDonald 2001:127). South Africa did not officially recognise anyone as refugees until it became a signatory in 1994 to the UN and Organisation of African Unity Conventions on Refugees. The Nationalist government granted refugee status to the immigrants, but allowed them to settle only in the apartheid black homelands (Dodson 2010:8). The homeland governments did not allow all the immigrants to settle in their areas. Lebowa dismissed Mozambican settlers, whilst Gazankulu provided the refugees with land and equipment (Gordon 2010:61). Refugees were, however, confined to the homeland; should they enter SA apart from the homeland they were deported.

Since 1994 xenophobic attacks against foreign nationals increased dramatically in Gauteng, Western Cape, KwaZulu-Natal and Free State, probably because of the inequalities that scar the South African society, a scarcity of job opportunities, competition for resources and frustration about poor service delivery (Gumede 2015; Koenane 2018:1). South Africa is characterised by enormous inequality that exists nearly exclusively along racial lines and that can be attributed to the legacy of apartheid. If it were possible to distribute the wealth of the country equally, all families in the country would have been fed. For example, former Deputy Minister of Finance Mcebisi Jonas pointed out in May 2017 that whilst 63%

of white households have a monthly expenditure of R10 000, only 8% of black households are in the same position.[60]

Most incidents of violence against foreigners were carried out by black South Africans (Kalityani & Visser 2010:380), threatening the lives and well-being of thousands of foreigners who seek refuge from poverty, ethnic wars and government persecution in SA.[61] Workers migrate, mainly in search of higher incomes; lured by friends and relatives and social networks, in search of adventure and exploration, fleeing from persecution and armed conflict and because of climate change challenges (Wickramasekera 2003). Most migrants not only come from Zimbabwe, Malawi, Democratic Republic of Congo, Somalia, Nigeria and Ethiopia but also from Pakistan and Bangladesh. It should also be noted that most instances of xenophobic attacks have erupted in poor and marginalised areas (Karimi 2015).

The perception is widespread among South Africans that all black foreigners in the country are illegal immigrants, and that they steal jobs, threaten the economic survival chances of inhabitants of townships and participate in crime against South African blacks. Xenophobic attacks are directed nearly exclusively at foreign African nationals (Afrophobia and at times also Islamophobia), and not foreigners in general. Rushubirwa et al. (2015:108) argue that they belong in the category of self-hatred, a situation whereby black South Africans who have endured decades of oppression and of having their lives devalued, in turn, internalise oppression and hence do not value their own lives as well as the lives of fellow Africans (Afrophobia).

The South African government policy contributes to a pervasive climate of xenophobia because it is resistant, if not

60. See https://www.fin24.com/economy/8-things-in-the-sa-economy-that-must-change-20170517.

61. It should be kept in mind that the violent behaviour towards foreigners found among some South African blacks can only be understood when the historic violence of the colonising and apartheid systems against them, that is at least part of the mentioned violence, is kept in mind.

directly hostile to immigration (Ideheu & Osaghae 2015:83). The government also created a climate where xenophobia could flourish (Gumede 2015) by its rhetoric that made a distinction between 'us' and 'them' (foreigners or *makwerekwere*)[62] by seemingly ignoring migrants' positive contributions to their destination communities (Crush, Chikanda & Skinner 2015).[63]

Why did xenophobic attacks increase with the democratisation of SA in 1994? It is a fact that in SA, structural injustices that arise from many years of colonisation and subjugation under apartheid have been compounded by the fact that the majority of the previously disenfranchised population still lack the requisite skills and experience to participate meaningfully in the economy and other institutions of public life with the resultant poverty (Rushubirwa et al. 2015:109). The mismatch between skills and labour demands, inadequate opportunities for on-the-job training and limited mobility arising from high transport costs are among the major causes of structural unemployment in SA, contributing to massive unemployment, poverty, crime, alcohol and drug abuse, death of social capital and HIV and AIDS, leading to feelings of anger and hopelessness that get unleashed at times in atrocious xenophobic violence on soft targets (Cebekhulu 2013). At the same time, Pillay (2017:8) argues that xenophobia should be related to the South African historical policy of apartheid which entrenched white privilege and limited it to whites. The same happens in democratic SA when institutionalised measures protect the rights and interest of an 'in-group' against an 'out-group'. Although the government

62. The term *Makwerekwere* probably originated from a perception of some South Africans that is related to the sound of the foreign languages spoken by migrants. The term carries the stigma of migrants being inferior, primitive, violent and criminal. The language excludes an 'other' (Field 2017:2).

63. Field (2017:3) distinguishes between personal xenophobia that represents individual's fear of and hostility towards and rejection of foreigners; communal xenophobia, with local communities defining their identity in contrast to and in exclusion from foreigners; institutional xenophobia that consists of a culture of hostility towards and rejection of foreigners by institutions, especially government institutions such as the police and the Department of Home Affairs; and structural xenophobia that provides xenophobic concepts with legal form.

allowed immigrants the right to settle in SA, they failed to implement a plan that integrates the interests of the local population and that of the immigrants.

A Human Rights Watch Report published in 1998 narrates how immigrants from Mozambique, Malawi and Zimbabwe were physically assaulted over a period of weeks in January 1995 when armed gangs with the support of the police identified suspected illegal (undocumented) immigrants in a campaign called *Buyelekhaya* [Go back home!] for their supposed contribution to crime, unemployment and sexual offences (Danso & McDonald 2001:127). Between 2000 and the beginning of 2008, 67 people died in xenophobic attacks (McDonald 2008:570, in Masenya 2017:83). For instance, in October 2001 residents of the Zandspruit informal settlement near Johannesburg gave Zimbabweans 10 days to leave the area and those who failed to obey the ultimatum were 'forcefully evicted; their shacks were burned down and looted' (Morapedi 2007:234, in Masenya 2017:83). The reason community members gave for their behaviour was that the foreigners took their jobs and were involved in a number of crimes. May 2008 saw xenophobic riots that left 62 people dead. Schwartz's (2009:9) research shows that the motivating factors for the riots were intense competition for jobs, commodities and housing; the willingness of foreigners to work for lower wages; psychological categorisation of people as 'others' who threaten 'us' and 'our' interests; a feeling of superiority in relation to other Africans; a sense of exclusive citizenship that excludes others; micro-politics in townships; the accusation that foreigners spread diseases such as HIV and AIDS; and the involvement and complicity of members of the local authority members in assigning contracts to foreigners who paid the most bribes (cf. also Mogekwu 2005:12). Many would not even allow their daughters to marry *makwerekwere* even if they were impregnated by the foreign national and the required dowry (*lobola*) was offered by the prospective husband. Foreigners were also used as the convenient scapegoats and masks for individual and

government failures. In the time period between 2010 and 2014, there was an upsurge in the number of attacks, with almost three-quarters of the attacks in this period since 1994 (Crush et al. 2015).

After a speech by King Goodwill Zwelithini in 2015 where he encouraged foreigners to go back to their own countries,[64] foreigners' shops and shacks were looted, leading to some countries to repatriate their citizens. The perception that foreigners are the hostile 'others' that threaten the 'self' in existentialist terms led to violent irrational attacks on innocent people (Gumede 2015). Members of smaller ethnic groups are also at times viewed as foreigners by South Africans; they 'look foreign' because they are 'too dark' to be South Africans, making them victims of xenophobic attacks (Mogekwu 2005:15).

Another reason for xenophobic attacks may be found in the government's failure to bring levels of crime under control that creates a society where some people resort to violence without fear of being persecuted successfully. By failing to maintain the rule of law and protecting communities from criminal activities, the government in effect allows criminal elements to rob, rape and loot foreigners during community protests (Akindès 2009:126).

Migration is the result of the new 'South Africa's emergence and status as Africa's preeminent economic, educational and cultural centre' (Kalitanyi & Visser 2010:382, in Masenya 2017:85). From an international perspective one can argue that it is South Africa's duty to share its prosperity with African migrants (what

64. He allegedly said, 'I would like to ask the South African government to help us. We must deal with our own lice in our heads. Let's take out the ants and leave them in the sun. We ask that immigrants must take their bags and go where they come from' (Herald Reporter 2015:n.p.). The king's statements followed on those of Billy Masetha, that approximately 90% of foreign persons found in the Republic were here with fraudulent papers and were involved in crimes, and Joe Modise's remark that there were 1 million immigrants in the country who committed crimes (Koenane 2018:3). Billy Masetha was the head of the South African National Intelligence Agency and Joe Modise was the Minister of Defence at the time they made these statements.

is needed is that not only SA but also other African countries need to devise a viable immigration strategy that reflects social interconnectedness on the continent). At the moment, immigration has become a major security debate, especially in the United States of America (USA) and Europe. South African xenophobia reflects the lack of solidarity with other countries in the South African Development Community (SADC). What is needed is that the government should strategise along with the other SADC countries to create a regional consciousness of solidarity amongst citizens and policy-makers.

The 'primary challenge that the government' (Masenya 2017:87) faces seems to be an educational one, by providing its citizens through the media a vicarious knowledge of migrants, immigrants and refugees as people. Perhaps it should be considered to develop curricula for learning institutions that include issues such as citizenship and xenophobia. At the same time, politicians should be held accountable for their remarks about migrants' contributions to the South African society and economy and by harbouring the talents of migrant communities to benefit both SA and migrants and their origin communities (Crush et al. 2015).

Migrants experience the reality of fear and anxiety compounded by the prejudice encountered within local communities (Beetar 2016:99) as well as harassment and intimidation by police and the dreaded Home Affairs, the government department that issues residence and work permits, dreaded in part because it has the power to deny such permits (Beetar 2016:100).[65] The result is that 'migrant' and 'foreigner' become analogous, where all undesirable people, mainly poor black people without access to land and resources, are made to feel like they do not belong in

65. The Department of Home Affairs is known in some circles of migrants as the 'Department of Horror Affairs' (Alfaro-Velcamp & Shaw 2016:995).

the community (Naicker 2016:49). Refugees in SA at risk of xenophobia and violent crime are also at risk of mental illness, as Labys, Dreyer and Burns (2017:698) argue, including post-traumatic stress disorder (PTSD), anxiety and depression.

A theology of aliens

Davies (2001:20) explains that the Hebrew name for Israel's God in Exodus 3:14 (the Tetragrammaton, YHWH, the one who is) can be translated as 'the God who will always be where God's people are', or the acting God who shows a definitive preference for people moved to the periphery of society where they are easily forgotten and their rights abused by powerful figures and institutes. YHWH is then understood to be 'I am who I am becoming', implying that his church should also deal in gerunds, that is words that look like verbs but function as nouns with an infinitive sense of being. Louw (s.a.:18) proposes that the church should use verbal categories and the infinitive tense to confront its presumed preference for power categories and fixed past participles. Gerunds presuppose action because they are verbs used as nouns (Louw s.a.:18) and their function in terms of the victims of violence can be summarised with the Greek *splanchnizomai* (σπλαγχνίζομαι),[66] that explains the unbounded mercy of God made visible by Christians in their unqualified praxis of hospitality and *diakonia.* In theopaschitic theology, the moving of the intestines functions as the church's practice of the theology of the cross. *Ubuntu* requires that one sees 'the other' as a true reflection of who oneself is (Koenane 2018:4). Then the theology of glory (*theologia gloriae*) and omnipotence can

66. The term refers to 'an experience of great affection and compassion for someone' (Louw & Nida 1996:1:293).

develop into a *theologia crucis* of weakness, suffering and praxis.[67] This praxis will interpenetrate and infiltrate within the antinomy and paradox of fear that paralyses many Christians when they have to deal with the victim as well as the perpetrator of violence. To be effective requires an unqualified grassroots encounter with all stakeholders in the refugee and migrant crisis that moves to mutual understanding and promotes negotiation with all parties involved and applies a pastoral polity of presence whilst it practises hospitable *perichoresis* that creates room for the homeless (Louw s.a.:22).[68] A person with *ubuntu* will be welcoming, hospitable (defined as being-with-and-for-others), warm and generous, and willing to share because they know that they are diminished when others are humiliated (Koenane 2018:2). This is the only viable alternative to xenophobia, and Christians are ideally equipped to take the lead in communities such as predominantly black South African squatter camps where xenophobia surfaces regularly.

In the Hebrew Bible, the Deuteronomists and the priestly authors (P) all meditated on the same events, but the Deuteronomists turned virulently against foreign peoples whilst the priestly authors sought reconciliation (Armstrong 2014:359). The reason for the difference between the two traditions is to be found in their different contexts. The xenophobic theology of the Deuteronomists developed much later when the kingdom of Judah faced political annihilation (Armstrong 2014:361), whilst the priests wrote in times of comfortable peace.

67. Prosperity theology is influencing some classical Pentecostal and especially neo-Pentecostal groups and churches. It is an important subject that requires a study of its own.

68. Pixley (2003:579) argues that the interpretation of the Bible must be pastoral in some sense if it is to be useful. Louw (2016:7) explains that *perichoresis* comes from two Greek words, *peri*, which means 'around', and *chorein*, which means 'to give way' or 'to make room'. He uses the term to describe the community within the Trinity, explaining that the spirituality of compassion is the outcome of Christology and pneumatology.

Important to note is the Hebrew Bible's emphasis on Israelites' treatment of strangers in their midst as well as the motivation for the provisions in the Mosaic law.[69] Consider also the important injunction found in Deuteronomy 10:19, 'And you shall love the alien, for you were aliens in the land of Egypt' (וַאֲהַבְתֶּם אֶת־הַגֵּר כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם׃).

A Pentecostal response to violence against displaced persons

Two observations can be made. In the first place, most of the early Pentecostals were pacifist in their convictions and practice, as deduced from the restorationist way they viewed their origins and the way they read the New Testament with the purpose to realise God's presence in the faith community. They wished to restore the early church's practices, as described in the Book of Acts (Shuman 1996:72). This trend was followed in continuation with the holiness, divine healing and Keswick Conference movements that were pacifist because of its literal obedience to Scripture (Yoder 1983:307). Pentecostals' attitudes about the world were informed by their conviction that true faith is always threatened by dominant cultural values; they interpreted the persecution they experienced because of their stubborn rejection of 'the world' as a measure of spiritual strength. They volubly opposed much of surrounding culture and the sense that they offered a viable and satisfying counter-cultural and counter-conventional alternative to this-worldliness was instrumental in attracting new adherents (Blumhofer 1989a:19). Those who embodied these values viewed themselves as being

69. cf. Exodus 12:43–45, 48–49; 20:10; 22:21; 23:9, 12; Leviticus 17:8–13; 19:10, 33–34; 22:10–13, 18–19; 24:16, 22; 25:44–45; Numbers 35:15; Deuteronomy 1:16; 10:18–19; 14:21, 29; 17:15; 23:7, 20; 24:14–22; 25:5; Jeremiah 22:3; also Matthew 27:7; John 10:5; Ephesians 2:12; Hebrews 11:13; 13:2; 1 Peter 2:11.

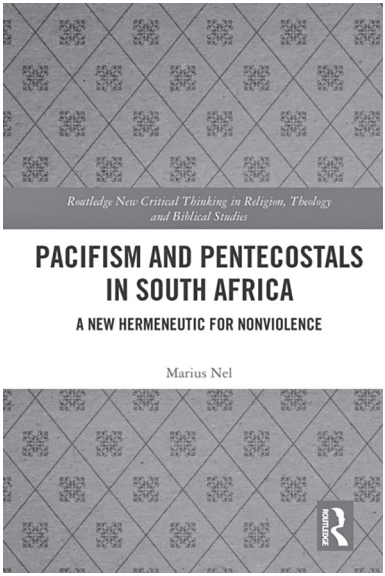
part of a tradition with very direct ties to the apostolic church (Shuman 1996:74). To understand the Pentecostal moral commitment to pacifism, this restorationist understanding of church history should be kept in mind (Dempster 1990:27). Early Pentecostals viewed themselves as a contemporary restoration of the earliest church that became more and more unfaithful in time. A significant element of the church's decline was its participation in political establishmentarianism, '[m]ilitarism entered the church's life, from the Pentecostal perspective, when it backslid and forged a political alliance with the Roman state' (Dempster 1990:27). [70] Renewal, hence, requires social and political disestablishment, explaining why participation in war was viewed as incompatible with being a citizen of heaven, and not simply because of the violence inherent in war. At the same time, the allegiance demanded by war in the form of patriotism was trivialised by comparison to the allegiance demanded by God.[71] 'Pentecostals considered themselves engaged in a conflict infinitely more important than any earthly struggle' (Blumhofer 1989b:345). For that reason, patriotism and nationalism were regarded as sinful and unacceptable by Pentecostals, '[p]ride in nation and race was an abomination'

70. See, for example, the argument of Bartleman ([1919/1920] 2016:150), an early pentecostal leader: '[c]an we imagine Jesus or the Apostles going to war at the behest of the Roman government? Converting men by the power of the Gospel, and later killing these same converts, across some imaginary boundary line?' In another publication I formulate it as follows, '[i]f our world is characterised by wars that kill innocent victims, as all wars do, and which destroy buildings and land making them useless for human purposes, as modern wars do, a realistic understanding of our world must propose directions for moving toward a world without war. Wars are human creations, though it is arguable that they derive from genetic impulses to aggression, and like all human creations they can be undone and replaced by a different sort of world without war' (Nel 2018:58 note 88).

71. Richard Davis (quoted in Peachey 2013:xiii), a former chaplain in the US Army who became a conscientious objector to war in the 1990s, writes, 'I realized that the type of allegiance that the military calls from young people is an idolatrous type of allegiance. It calls you to a different God … to the god of war. Ultimately, I just had to say I have given my allegiance incorrectly to the United States of America. I need to retract that … and then give it back to Jesus Christ because He is the only one that has the right … to call from us this kind of allegiance'.

(Blumhofer 1989b:350–351). It is argued that the early pacifist sentiments should be recovered by Pentecostals as an important element of their heritage, with the wide-ranging implication for their lives in a world that they share with the displaced.

A second observation is that there is a historical link between Pentecostalism and the disenfranchised and marginalised. Most adherents of the early Pentecostal movement came from their ranks. Early Pentecostals also associated with the marginalised because that was where they came from, as was the case for at least a significant part of the early Christian Church. For instance, the author of 1 Peter (1:1) refers to the readers of the letter as *parepidēmois* (παρεπιδήμοις), literally foreigners or people who are not citizens of the place where they live, implying that they are culturally and socially different from the indigenous society who



Source: Nel, M., 2018, *Pacifism and Pentecostals in South Africa: A new hermeneutic for nonviolence*, Routledge, London (ISBN: 9780367590864).

FIGURE 1: Pacifism and Pentecostals in South Africa.

treat them with suspicion (Field 2017:4). The term refers to people who live in a specific locality for a short period of time or temporarily.

As 'foreigners' they were dispersed through various towns in Asia Minor (διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας), scattered among the other citizens but also chosen by God, thus giving them a unique dignity and mission (πρόγνωσιν θεοῦ πατρός). Whilst society despised them, God honoured them. They are also called *paroikious* (παροίκους) in 1 Peter 2:11, implying that they were immigrants, foreigners or sojourners who had immigrated to a foreign country. As aliens and strangers they did not enjoy the rights as citizens and others often discriminated against them. Whether the author literally viewed them as migrants and foreigners or whether this is a metaphorical use of the term, New Testament scholars disagree about. Both interpretations make sense that the readers were foreigners and migrants. It can refer to those expelled from Rome, but it can also denote the identity of Christians in the world in a metaphorical sense. Foreigners and migrants are alienated from their context and vulnerable because they might be rejected and even persecuted and exploited. These characteristics also define Christian identity (Field 2017:4). As members of a new community, Christians are alienated from the surrounding society, and it is important that they do not fall victim to the values and behaviour patterns of the society. Their loyalty belongs exclusively to the king of the community and they embody the kingdom's eschatological future for humanity. In contemporary South African terms, they are God's *Makwerekwere* and following in the footsteps of the One they serve who was rejected by his own kinsmen and died at the hand of Roman rulers as a rebel by way of crucifixion, a symbol of degradation, humiliation and disgrace.

In contemporary times, the migration of Christianity towards the global south implies for Buhlmann (1976:23) that the church is returning to the people where the Christian Church initially began. In Africa decolonised nations have relatively higher

proportions of youth of whom many are without jobs and suffer from poverty. This was also the case with early Pentecostals. Now the church has again become the church of the poor, those who realise how dependent they are on God (Mt 5:3). The church in the global south is growing, whilst the number of Christians in the north, consisting of more 'developed' countries, is diminishing. The implication is clear that the majority of Christians are now living in poverty and political instability (Bediako 1995:128).

Many people in the two-thirds world prefer Pentecostalism as the facilitator of their religious experiences. Pentecostal theology is historically contextual, at times bordering on syncretism, and it explains its popularity because it succeeds in relating successfully to culturally related issues and challenges. This includes, among indigenous churches, the affirmation of human dignity and cultural identities of formerly dominated, oppressed and marginalised people who were the victims of colonialism (Thomas 1981:26–27). African Pentecostalism attempts to address poverty, unemployment and xenophobia (Anderson & Pillay 1997:227).

Bediako (1995:148) argues that the presence of migrants should be perceived as a gift that challenges the church to become an effective missional church in the present-day world.

What can Pentecostal churches do when shocking manifestations of xenophobia challenge their communities and their own members are victims or participants of the emergence of a xenophobic culture? How can they practically engage to counter xenophobia and to develop theological resources to respond to xenophobia? It has been observed that although foreigners at first came into local churches, very soon the pattern was that they met separately, explaining that language and cultural differences are the main reasons for their separation (Pillay 2017:9).

There are three implications that can be drawn from the two observations made above. The church is the people who pledged their loyalty to the crucified Christ, consisting of people from diverse nations, ethnic groupings and cultural backgrounds.

What binds them together is the love of God and their loyalty to him (Field 2017:5). In the words of 1 John 4:20, one cannot say, 'I love God', and hate their brothers or sisters, for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. Not until I love the other am I able to love God. Believers do not distinguish between the rich and the poor, the literate and illiterate, male and female and young or old because in Christ they became new persons (2 Cor 5:17; Gl 3:28; Eph 2:13). As the World Council of Churches (2015) affirms:

> Being en route as a pilgrim, realizing the resident yet alien status of Christians and Christian communities, lies at the heart of faith from the very inception of the church. Becoming a pilgrim is the calling of each individual Christian. Becoming a pilgrim community is the calling of the church. (p. 20)

The South African context of extreme inequality between the rich and poor as well as migration and xenophobia challenges Pentecostals to re-envision what it means to exist as despised foreigners, God's *Makwerekwere* (Field 2017:6). Field proposes that the implications are varied. To become God's *Makwerekwere* requires a deliberate re-appropriation of a descriptor that is intended to be denigratory and exclusionary. The intention is to deliberately subvert the ethos of exclusion and embody the rejected, excluded, degraded and crucified Jesus.

A first implication is that the faith community should deliberately engage into radical fellowship and solidarity with the excluded to become a foreign and disruptive body within society because they believe that God is characterised by a preference for the rejected and excluded. In a situation where some people are subjected to daily humiliation, believers should deliberately affirm their dignity and value. The church should serve as a foreign and disruptive presence in the society, specifically because it serves reconciliation that includes excluded groups of diverse ethnic and racial identities who in South African society are historically opposed to each other, asking of the church to reconsider its character and reason for existence. In Christ, language and culture do not make any

difference. Reconciliation in Christ does not imply assimilation or removal of national and ethnic difference. The church life is enriched by the diversity of their members. The church transcends and transgresses all boundaries of nationality and ethnicity. The presence of migrants is a summons to break out of a local mindset and to discover our spiritual siblings in other countries and continents (Field 2017:7). Whilst foreigners are prone to leave the existing churches and form their own groups, the church should purposefully interact with them, inviting them back into the fold and catering for their specific needs.

Christians should remember their past when they too were strangers in Egypt; being religious does not prevent one from having a xenophobic attitude. They should deliberately respond to homophobia by their expression of philoxenia, by deliberately and purposefully treating foreigners with courtesy, loving and caring compassion and kindness (Koenane 2018:7).

The church will further have to consider xenophobia in terms of a biblical and theological perspective. Its purpose should be to establish the church as 'counter-cultural and counter-conventional communities shaped by Pentecostal spirituality and piety' (Yong 2010:13). Then believers will take responsibility for providing refugees with much needed food, clothing, shelter, documentation and help in finding jobs. What is required of Christians will be that they challenge their feelings of prejudice and xenophobic feelings of hatred and dislike for migrants (Pillay 2017:11), representing *ubuntu* ethic.[72]

Even more is needed from the church and this is the third implication. It must also struggle for justice in SA, including economic justice. To make a difference to the lives of the historical victims of economic inequality, power relations must be shifted towards the poor. The economic system as such needs to be

72. 'Xenophilia interpenetrates differences and polarities; in connection to perichoresis, xenophilia creates room for dislocated human beings and brings about meaningful exchange of ideas despite fear and the prejudice of xenophobia' (Louw 2016:7).

challenged because a fundamental restructuring of the economy is required to improve the quality of life of the majority of the population and to counteract the prevailing inequalities. The economy should be opened up to create access for the historically disadvantaged. The church must become the prophetic voice who addresses inequalities that continue to fracture and divide people (Pillay 2017:14). What the church needs is a theology of economics. However, as long as the church is in alliance with prevailing political–economic systems it cannot speak on behalf of the exploited and poor people.

Conclusion

Synthesis

Since 1994 South African society has been marred by several incidents of xenophoic violence. Incidents of violence against foreigners threatened the lives and well-being of thousands of foreigners who seek refuge in SA. Migrants experience the risk of mental illness of PTSD, anxiety and depression because of the discrimination of xenophobia, a lack of job opportunities, challenges to their physical safety and housing exploitation. An important reason for xenophobia is the South African reality of extreme inequality.

It is argued that Pentecostals in restorationist tradition should regain their early pacifist sentiment and sensitivity for the displaced and marginalised in dealing with migrants. Their restorationist urge to restore the ethos of the early church led to their offering of a viable and satisfying counter-cultural and counter-conventional alternative to this-worldliness. Then when they are faced by shocking manifestations of xenophobia and a xenophobic culture they will engage to counter xenophobia.

The context of extreme inequality requires from Pentecostals a re-envisioning of what it means to exist as despised foreigners

who represent and embody the rejected, excluded, degraded and crucified Jesus. On the one hand, it requires subverting the ethos of exclusion by providing purposeful fellowship and solidarity with the excluded and marginalised. The faith community must strive to produce a non-violent context in which those who are subjected to daily humiliation have their dignity and value affirmed. On the other hand, the church must engage the issue of xenophobia from a biblical and theological perspective by analysing the grassroots causes of xenophobia, to speak prophetically about inequalities by engaging in a theology of economics. It should also assist refugees with what they need to survive and combat stereotypes through the deliberate establishment of friendship between Christians and migrants. The church should utilise its 'mixed economy' of people from diverse backgrounds to enable believers to transcend cultural and racial boundaries and learn to respect and accept others. In this way, the church is established as the 'body of Christ' on earth.

Chapter 10

Religious pluralisation and the identity of diaconia in Germany

Johannes Eurich[a,b]
[a]Institute of Diaconal Studies,
Faculty of Theology, University of Heidelberg,
Heidelberg, Germany

[b]Department of Practical Theology,
Faculty of Theology, Stellenbosch University,
Stellenbosch, South Africa

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Introduction

In light of a large number of people who—over the last years—came to Germany with different cultural and religious backgrounds, or who have already become part of the German society, the general challenge is to see people with different linguistic, cultural, social and religious backgrounds not as a

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threat, but as a potential for social change.[72] Churches as well as diaconia[73] are also confronted with the question of how they want to operate in the context of an increasingly multicultural society coined through migration and religious pluralism in Germany and Europe. In 2014, a statement was formulated during the Conference of Rhine Churches concerning displacement and migration (cf. Evangelische Landeskirche in Baden 2004). The paper proposed a 'theology of living together'[74] when it comes to the responsibilities of churches and diaconia in a modern society. This approach aims at an equal participation in society for people with various backgrounds according to the example of Jesus, in order to enable people to approach one another without any reservations. To make this happen, Protestant churches should not only be 'churches for others', but also 'churches with others' (cf. Sobrino 2004). The Rhine Church proposed a resolution at the regional synod in 2014 for a new ecclesiology, 'in the light of the unabated active global migration movement and the growing cultural, ethnic and religious diversity of German society'.[75] A 'cultural opening' requires a rethinking of 'preaching, pastoral care, diaconia and church educational work' (Evangelische Kirche im Rheinland 2014):

> It is no longer only a matter of seeing people with other cultural and religious backgrounds as recipients of church and diaconal action, but moreover of involving them in this framework as equal partners. Thus, the goal is to also enable them to take part in the service community and its organization. (n.p.)

72. cf. Tatsachen über Deutschland (Facts about Germany n.d.); Spiegel International (2018).

73. 'Diaconia' refers to Christian social services operated by church-based organisations like Caritas or Diakonie Deutschland.

74. The term 'theology of living together' came up with the missiologist Theo Sundermeier from Heidelberg. cf. Sundermeier (1986:49–100).

75. Template of the resolution '*Kirchengesetz zur Änderung des Kirchengesetzes über die ausnahmsweise Einstellung von Mitarbeitenden, die nicht der evangelischen Kirche angehören*' (*Mitarbeitenden-Ausnahme-Gesetz – MitarbAusnG*) *auf der Landessynode* 2014 *der Evangelischen Kirche im Rheinland* (LS 2014 Drucksache 13).

Starting from this objective, this chapter considers prerequisites and opportunities for the interreligious opening of diaconia.[76] The first question is how a diaconal self-understanding can be gained and introduced in the situation of religious pluralisation because without any clarification of one's own self-understanding, so Knitter rightly concludes, an interreligious dialogue has no great value because the convictions to which one refers and to which one professes oneself are not clearly formulated or even completely missing (cf. Cohen, Knitter & Rosenhagen 2017; Knitter 2013).

To take up the situation of religious pluralisation and to make it a subject of discussion, in the first step, the change of religious social forms in a religio-sociological perspective is sketched out and then its meaning for diaconia is pointed out. What consequences does this change have for the formation of a diaconal identity and how can it be presented in diaconal organisations under the condition of religious pluralisation? These questions are being addressed in this chapter and will be discussed in the second chapter on the basis of four approaches to the formation of diaconal identities. Subsequently, links to the practice of diaconia will be established and possibilities for learning spaces for an interreligious opening will be outlined. On this basis, an outlook is finally given on the question of the interreligious opening of diaconia with reference to more recent developments.

On the transformation of religious social forms and their significance for diaconia

Religion and religiosity in a sociological perspective

In the transition from modernity to late modernity (cf. ed. Bermeo & Nord 2000; Brissett 2009; Latourette 1950; Musso 2017;

76. cf. Johannes Eurich (2017:311–331) for more information about diaconia and civil society in Germany.

Parsons 1970:33–70), Karl Gabriel (1992) notes a drastic change in the social form of religion:

> In the old social form there was a high degree of agreement and proximity between the institutional constitution, individual religiosity and social -cultural patterns of religion. The modernization push of the late sixties and seventies dissolved this social form of religion, which originated in the industrial society of the 19th century. Due to the melting of milieus and the dissolution of traditional ways of living, church religion, individual religious styles, and the social-cultural patterns of religion are drifting apart in society in a way it has never appeared before. (p. 67)

Because the legitimacy of religious and social guidelines for one's own life style is being more and more questioned, these normative ideas about a 'good life' are being replaced by references produced individually—the individual himself becomes the 'daily-life reproduction unit of the social' (Beck 1986:209). He or she only selectively relies on the Christian tradition for orientation and interpretation of his or her own biography, a binding claim to universality is no longer accepted (cf. Steininger 1993:61). The validity of religious patterns is measured by the assignability to one's own questions and problems in life. This choice is being made on the basis of one's own experiences and to the fact that one's own experiences are not equally plausible or valid for other people (cf. Drehsen 1995:67). Religion thus has a reflexive function for the purposes of individual self-thematisation. In earlier days, religion had a direct impact on social life and thus individual ideas were less differentiated and more standardised. Religion served as a frame of reference to position oneself concerning one's own ideology and belief. Nowadays individualisation requires an intensified self-awareness (Schimank 1985):

> The reflexive subjectivist makes [...] the subjectivity of each individual the frame of reference for all his experiences and actions. He thus draws the consequence from the fact that in a functionally differentiated society there are no longer any universally valid cognitive and normative orientations as a foreign-referential foundation for the meaning of individual existence. (p. 460)

This development has different effects on the institution church and on individual religiosity (cf. Pollack 2003:137).

Thus, a loss of significance of religion overall can be assumed — institutional religiosity as well as individual; as there seems to be — a still existing — close connection between these two (cf. Pollack 2003:137). An increasing religious individualisation certainly belongs to the characteristics of religiosity in modern societies, but these religious individualisation movements take place mainly within the inner church milieu. This is contrary to the thesis (cf. Luckmann 1991:126) of an intensified 'outside of the church' religiosity whilst at the same time church piety is supposedly losing its relevance. This means: Even with a growing number of people who leave the church, there is by no means an equally strong interest in religious offers which take place outside of the church. Increased secessions from the church therefore do not correspond to an increasing interest in alternative forms and practices of faith, but to a decline of piety and faith in general. This is an indication for the still important role that the church plays when it comes to shaping a culture, even though its role has changed and it suffered a loss of resonance (Pollack 1996):

> Explicit and implicit religiosity, church practice and individual faith belong closely together. Due to growing church distance, individual spirituality also declines. Religiosity is still primarily defined by the church. If churches lose social significance, so does religion. (p. 78ff.)

Consequently, the definition of the social purpose of religion is much differentiated in today's society. This social development is going to expand, for example, because of further forms of religious commitment by migrants (Gabriel 1992):

> If the old social form seemed rather visible and determined, the new social form is profound in a double sense: On the one hand, the importance of religious communication in society remains unchanged, even though this is not publicly visible. On the other hand, religion loses its social influence. It becomes - like other areas of life - more informal and more individual.[77] (p. 67)

77. Gabriel, Tradition und Postmoderne, 67.

What impact does this change have on diaconia?

The developments outlined above have far-reaching consequences for diaconia. Diaconia considers itself to be part of the church and, as a confessional welfare association or as a Christian provider of social services, derives its legitimacy from the social approval of the social work of the church. At the same time diaconia—because of its social commitment—contributes to a high social approval of the church in general. Even non-Christians concede and confirm that it is the task of the church to care for the poor, the sick and the marginalised (Evangelische Kirche in Deutschland 2014:93ff.). In order for church-based care centres and social aid services to be newly understood as agents of the church in the world, they have to maintain or develop a diaconal identity. A diaconal identity refers to a Christian profile in social services of the church. How can these activities be part of the church's mission to the world as church-based organisations? Yet, Christian social services are highly professionalised, whilst their employees are as pluralistic as modern societies are in general. How can, for example, a church-based hospital be considered to be part of the church's mission to the world without imposing its religious point of view on its employees or patients?

The change in religious social forms also means that—for some time now—diaconia can no longer assume that only people with a certain denominational milieu make use of its services. Today, the situation of religious pluralisation, especially in large cities, requires the introduction of the Christian profile in such a way that people with other religious and ideological orientations also want to demand the services of diaconia. In order to support a Muslim resident in a nursing home to practise his religion or to be able to better consider culturally conditioned questions in healthcare, Muslim employees are of advantage. In this way, questions of personnel recruitment are gaining new importance because due to a change in usual conditions previous regulations are called into question.

How should diaconia react to this situation? What approaches are there to define and promote diaconal identity in a situation of growing religious pluralism? In 2011, two Swiss authors, Heinz Rüegger and Christoph Sigrist, published an introduction to diaconal studies with the explicit aim of providing a general human basis for helpful action. According to them, the reference to the church or to Christ as the foundation of church and diaconia should be replaced by a reference to the inborn urge of humans to help one another (cf. Rüegger & Sigrist 2011). This philanthropic approach to the justification of diaconia aims at turning away from an alleged narrowing Christological basis of diaconia to open up to new opportunities for spiritual help and action (cf. Rüegger & Sigrist 2011:184ff.). By this, they attempt to get in contact with a diffuse individual spirituality which supposedly takes place beyond church religiosity. In contrast to this, there are other approaches which adhere to the fact that diaconal help without its concrete references to contents and conditions of the Christian faith not only loses its Christian identity but, at the same time, also its religious references in general (eds. Eurich & Hübner 2013; Eurodiaconia n.d.).

On the question of diaconal identity

In the following section, diaconal identity is taken up as a question of the Christian self-understanding of diaconia. This question can be related to different organisational levels or stakeholders; for example, to decisions made by the organisation 'diaconia' overall, or by the management level. Employees and customers can also be asked about their understanding of the Christian foundations of helping others (Chung 2014). At present, the establishment of a diaconal corporate culture is being discussed, which indicates how many different levels and elements must be taken into account (cf. Hofmann 2010). I will limit myself to the question of how such Christian orientations, which are counted among the core of diaconal self-understanding, can be introduced within diaconal organisation. For this purpose, I present four different

approaches to the mediation of Christian foundations, which — of course — can overlap each other or complement each other in parts (cf. Eurich 2016:92ff.):

1. Christian orientation of employees: In many diaconal institutions, deaconesses (cf. Von Dressler 2006) have shaped the image of diaconia for a long time; externally because of their costume, internally through the basic Christian attitude with which they provided their service. The sisters' work for people in need had its motivation in the love of God and was carried out with Christian piety and with a self-sacrificing attitude — as a form of Christian affirmation. Even if today some aspects of the deaconess model are viewed critically, the deaconesses nevertheless explicitly contributed to the Christian identity of the house and decisively shaped its climate and piety practice. This has changed because the number of deaconesses has decreased and the number of employees who are at a greater distance from Christian faith has increased. As a result, the diaconal institutions lost a group of employees, who represented the basic Christian attitude, a group that was also easily recognisable from outside. To counteract this, some institutions are now trying to revive communitarian forms of life and to anchor them in their institutions as the basis of Christian charity (cf. Von Dressler 2006); in other institutions faith courses are offered for diaconal employees.[78] Overall, offers such as literature on questions of faith and spirituality are increasing in diaconia to promote Christian orientation or at least openness for a spiritual dimension among a pluralistic staff.

   As important as these offers are, it must nevertheless be noted that only certain groups of employees can be effectively addressed by explicitly religious offers.[79] Therefore, looking for a future-orientated way, it is being discussed that employees

78. cf. Diakonie Deutschland. Evangelischer Bundesverband und Evangelisches Werk für Diakonie und Entwicklung e.V. (ed. 2012), Berlin 2012.

79. According to different studies only 15% – 20% of the employees are responsive to offers of continued education that refer to religion in an explicit way. cf. Johannes Eurich (2013:194).

agree with the ideological–ethical principles of a diaconal institution, without having to adopt these as a personal confession. Nevertheless, diaconal institutions also need employees who authentically stand up for Christian convictions (internally), and who are willing to share their values with others (externally) (cf. eds. Haas & Starnitzke 2014; Eurich & Ritter 2015:87–110). In addition to this, especially for the formation of religious identities, it is important to come into contact with concrete religious contents, to be able to form an opinion. Therefore, spiritual offers in diaconal institutions have their meaning in initiating this contact and enabling employees to make up their own mind.

In this context, however, the question of interreligious dialogue about helping is only rarely in view. In many cases the discussion refers to the training of a diaconal self-understanding of the employees or the agreement of the employees to the Christian foundations of the institution in the sense of an internal assurance. Interreligious concepts for diaconia often have not yet been developed.[80]

2. Functionalisation of theological foundations: A frequently used approach is the functionalisation of theological foundations for organisational purposes in highly professionalised organisations, for example, within the framework of social welfare management models or hospital management concepts (cf. Eurich 2013b). The limitations to which such functionalisations are subject to are to be shown by reference to the management models that have been widely used since the 1990s. Corporate mission statements are expected to present in a generally understandable way 'what the identity and the main tasks of an institution are' (Schmidt 2005:54). They should show the goals and intentions, the underlying motives and value orientation of an institution, in short: the ideal framework within which individual

80. Firstly, pragmatic concepts were presented by the Association of the Caritas of the diocese Rottenburg-Stuttgart (cf. Caritas 2010, abrufbar unter: https://www.caritas-rottenburg-stuttgart.de/cms/contents/caritas-rottenburg-s/medien/dokumente/was-uns-wichtig-ist/viele-religionen-in/impulse_nr._15_endfassung.pdf?d=a&f=o.)

social services are to be located. Guiding principles are a necessary instrument of diaconal business management, but the difficulty lies in the fact that such 'theologisations' offer support and orientation on the level of reflection, but cannot replace lived practice. The gap created by the above-described decrease of employees with an explicit Christian identity in an organisation cannot be filled by this model or similar instruments. This is because of the fact that guiding principles—just like theological framework programmes, Christian leadership principles, theological guidelines and so on—can indeed create a normative basis from a Christian perspective, but they do not contain any supporting statements on how these foundations can be implemented into practice, for example, in professional work or under specific organisational conditions. There is a lack in experience when it comes to making concrete decisions concerning needed action, for example, for therapeutic methods or in healthcare. Therefore, on an operative level only a limited effect can unfold (cf. Krech 2001:96). Thus, corporate mission statements can be seen as a distinguishable characteristic of diaconal institutions and they have a function with regard to the communication of values within the organisation as well as to outsiders, but they remain on a symbolic–semantic level and in this way cannot unfold a control-relevant force on the operative level. This is their limitation, also with regard to the question of diaconal identity. Furthermore, the situation of religious pluralisation and the drop of the binding forces of denominational milieus now seem to lead to the fact that in some corporate mission statements diaconal institutions only refer to generally accepted values such as charity or the creation of humans in the image of God. So the institutional guidelines are presented in a non-religious language using terms like philanthropy or human dignity.[81] These terms are fine as such, but with the

81. cf. The examination of the argumentations of confessional welfare organisations in Alexander Nagel (2016:111–131).

elimination of religious terms within corporate mission statements the break away from Christian traditions is being supported. The idea is to ensure the assignability of these basic values such as solidarity or human dignity, to people who are less religiously influenced, but this leads to a wasted opportunity when it comes to making the Christian orientation of diaconal institutions plausible for others and also to come into discussion with differently oriented employees about the perceived strangeness of biblical texts and the ideological foundations of diaconia.

3. The above-indicated development of the elimination of specifically religious terms becomes an underlying concept in the third approach: the abolition of any differences between Christian and other philanthropic-oriented institutions. As a further reaction to the changing role of religiosity in society, approaches such as that of Rüegger and Sigrist can be referred to, which seek to connect religious terms to a generally human-interpreted philanthropy in referring back to the first article of faith of the Apostles' Creed (cf. Rüegger, Sigrist & Diakonie 2011). This creation-theological approach, however, creates a clear distance to the second article of faith because for both authors the reference to Christ and his salvation leads to a '"Christological trap" of diaconal self-description' (cf. Rüegger, Sigrist & Diakonie 2011). With the avoidance of explicitly Christological contents, Rüegger and Sigrist propose to no longer use the term 'diaconia' (cf. Rüegger, Sigrist & Diakonie 2011:8, 31). Diaconal identity is then no longer understood as explicitly Christian, but refers to a general human spirituality. Differences in regard to individual religious concepts or between religious and non-religious employees do not play such a big role anymore when it comes to helping one another. Helping can then simply be characterised as human. The difficulties of this approach are based on the ignorance of the different understandings in regard to helping in the different world religions (cf. The overview of Heinrich Pompey 2000:152–169).

According to Pompey (2000:167), 'a diaconia based on compassion and empathy which actively tries to reduce suffering, misery and illness of fellow human beings is not necessarily accepted by Hindus or Buddhists. Rather, especially in Hinayana-Buddhism, a more passive-meditative form of spirituality is practiced to address suffering on earth, which aims at detaching from suffering as a way of overcoming it, i.e. distance from the world is practiced rather than an active participation in the world to be able to shape it'.

A further difficulty of characterising help as simply human lies in the ambivalences of helping others, which are largely ignored. Only by displaying helping others as something that is simply a good action Rüegger and Sigrist can define it as an inborn human urge and use it as a positivistic basis for general helping (cf. Rüegger, Sigrist & Diaconia 2011:35). The latest scandals of sexual abuse of children in church homes point to the fact that help can be misused, instrumentalised and a danger to the persons being helped as well as—in the case of burn out or the helping syndrome (cf. Schmidbauer 2002) —to the helping people as well. This must be taken into account by diaconal institutions and critically reflected on, in the light of the cross, to become a compelling element in the formation of a diaconal identity.

Finally, Rüegger's and Sigrist's approach leads to a serious problem of legitimacy: If help rooted in the Christian tradition is characterised as general human aid, which does no longer require any specific religious reference, in what ways do diaconal organisations still differ from other altruistic organisations? (cf. Eurich 2014a). The effects on diaconal institutions would be tremendous: If there are no longer any distinctive features between these two types of organisations, there is also no reason why diaconal welfare associations need to continue to exist and could not merge with philanthropic institutions.

4. Transparticularisation: A fourth attempt to react to religious pluralisation is the so-called transparticularisation of theological interpretations, which can be used as an approach to form a diaconal corporate culture. Peter Dabrock understands

transparticularisation as a process of dialogue between Christian contexts of justification and values and the context of justifications 'of foreign discourses or cultural practices' (Dabrock 2004:139). Transparticularisation is characterised by a twofold movement: on the one hand, 'for the creation and justification of norms' (Dabrock 2002a:30; cf. Dabrock 2002b:202–206, 279–283) by referring back to Christian contents; on the other hand, by openness for dialogue with other moral and religious norms. It must be emphasised that the religious — also the Christian — claim to truth is not to be understood and introduced as an absolute claim to truth, but rather as a relative claim, entirely in the sense of Paul Knitters' first guideline for interreligious dialogue, '[d]ialogue can and must be based on an absolute obligation towards truths, which we regard as relative and limited' (Knitter 1996:235ff.). This demand for a 'confession' of those involved in the dialogue leaves us looking for the specific characteristics of Christian charity action can be formulated with reference to the Christ event, which form essential elements of a diaconal self-understanding and which cannot be dispensed with (cf. Eurich 2014b:208ff.). These characteristics must then be related to the particular organisation and its field of action, that is, contextualised. In such contextualisation processes, an adaptation and reassurance as well as a discussion with other orientations take place (cf. Maaser 2017:32). To promote a diaconal self-understanding, the twofold movement of ethical–anthropological discursivity is important: Communication with the outside environment as well as dogmatic reassurance on the inside, especially in discussions with other norms and orientations.

What Maaser states for the church applies equally to diaconia, '[i]n this constant process of orientation, she identifies similarities and differences with others, affirms certain views or rejects them' (Maaser 2017:32). For diaconia transparticularisation consequently means that, on the one hand, it should clearly refer to its Christian foundation, but not without reflecting the relative claim of validity of this particular position,

but, on the other hand, it should also be willing to encounter other claims of validity with tolerance and openness. This means for a diaconal self-understanding in view of a growing religious pluralisation: diaconia must have the courage to refer to its Christian foundation more strongly again, but in a way that it still recognises other orientations as equal and searches for common overlaps with others. Diaconia thus has the opportunity as well as the task to make its Christian foundations understandable for its pluralistic staff and the public and to take into account the religious pluralisation by transcending the particularity of its own tradition towards universalisation without completely giving it up.[82]

Possible links to diaconal practice[83]

Even though the process of transparticularisation requires to keep the somewhat difficult balance between the reassurances of one's own tradition whilst opening up towards other religious traditions, it is by far the most adequate way towards upholding a diaconal identity. It also points out that the forms of religious language and interpretations must be recognised as indispensable resources and kept present in diaconal fields of action. By this, the transcending character of emergency situations may be taken up by referring to God, if the person being helped assents to this. Because of its ongoing process of reflection, the concept of transparticularisation can also help employees and others to be open-minded for dialogue and to not insist on one's own positions.

However, this approach needs specific spaces in which one can gain access to Christian traditions, to allow people to build

82. A difference to the functionalisation of theological content (see above 2) is the attempt to save the Christian context of justification in the concept of transparticularisation and not only refer to such aspects that can be understood in only one diaconial management interpretation, for example, aspects of competition.

83. cf. regarding spiritual care: Lester Liao (2017); Elizabeth Johnston Taylor, Carla Gober Park and Jane Bacon Pfeiffer (2014); Scott Howard Snyder et al. (2017); Helen Fowles (2012).

their own opinion within the process of engaging with others. The advantage of this approach over a much more open, spiritual-related approach is seen in the possibility of still maintaining and shaping a Christian self-understanding of diaconia. Spirituality is (Karle 2010):

> [*N*]ot necessarily about searching for God, but rather about the search for oneself or about the search for the meaning of life, especially in situations which are experienced as very challenging and unmerciful [...]. (p. 545)

Spirituality is located at the 'blurred edges of religiosity' and is a syncretistic phenomenon; because of this it is suitable to describe and symbolise indeterminacy and contingency (Graf 2004:245). The contents of religion, the communication of certain value orientations and attitudes therefore move into the background of the authenticity of speech, so that religious communication 'becomes increasingly detached of contents'.[84] Even if the vagueness of the concept of spirituality consequently implies a great openness, which could be beneficial for an open dialogue, this openness nevertheless results in a 'deconcreation and desensualization of religion' (Karle 2010:554). A contrary indication is the fact that (Karle 2010):

> Religion in its historically grown form is always related to concrete contents, rituals and social forms and shaped by the environment in which it is practised. If religion becomes abstract and vaguely defined, it is disembodied and desensualized, formalized and schematized. What remains is a fleshless skeleton that has lost its essence. (p. 552)

If one wants to open access to religious experiences in diaconal practice, one should therefore refer to concrete forms of religious traditions and initiate access to them. In the following four aspects will be emphasised:

1. To be able to differentiate itself from other assistance offers, diaconal action must allow itself to be influenced in its social identity and structure: by other religious perspectives, by

84. Armin Nassehi, (2009:40), quoted acc. to Karle (2010:545).

other ethnic groups and by people who are stigmatised in society. By overcoming these boundaries on the basis of faith, diaconal action can open up to those who are on the other side of the border. It can recognise them and help them to participate in the community.

2. To allow this to happen, diaconia should create spaces of experiences in which people can meet and share their experiences of misery and failure in an atmosphere of brotherly love which makes them feel comfortable and in good hands. In this way, solidarity can develop with people who have had a completely different life journey because of displacement, but also because of illness or disability. Furthermore, one can also gain an insight into one's own limitations. By sharpening the sensitivity for their own limits and weaknesses and granting others the same right to live and survive, these places could develop to be 'social learning schools' (Fuchs 2014:36). In such places, solidarity could be practised that extends not only to one's own experiences in life but also to foreign. Furthermore, a faith that is not authoritarian but open to other religious perspectives can result out of these.
3. To remain sensitive to the diversity of perspectives, diaconal action should understand these spaces of experience as learning pathways in which the gospel is not introduced from a position of supremacy, but 'in the belief that the holy spirit of the gospel will be reflected in different cultures with their distinctive history' (Fuchs 2014:30).
4. Also, for diaconal action to be recognised as such, it must bear the tension between one's own identity and the 'being questioned from outside' and try not to get into an imbalance concerning these two.[85]

Considering the approaches mentioned above it may become clear, how diaconal organisations can understand their ministry in a specific religious way, precisely in a way arising from the

85. See above '(4) transparticularisation'.

Christian faith which then also can serve as a recognisable Christian profile for interreligious dialogue, whilst, at the same time, an openness for dialogue with other religious views is maintained and the process of a common learning experience together with other religious traditions can take place.

A practical example of a church-based diaconal service as means of illustration is the engagement for refugees in Germany that took place in fall of 2015. At the Patrick Henry Village in Heidelberg, a former US Army facility, the state of Baden-Württemberg located its state registration centre. All refugees entering the state had to be registered here first, before they were assigned to various residential living areas within the state. The 'Diakonisches Werk' (diaconal facility) of the Protestant Church of Heidelberg together with the 'Caritas Verband Heidelberg e.V.' (the Catholic diaconal facility) set up an 'Independent Social and Procedural Counselling Service' for refugees at the state registration centre, operated by specialised church ministers with the help of volunteers. One of the big issues in counselling was and is the topic of justice which was not only addressed from a biblical point of view, but also included the perspectives of the refugees themselves. The counselling service describes its activities as follows (Diakonisches Werk Heidelberg 2020):

> The concern here is to portray one's own perspective, experience and history with reference to justice from a diaconal perspective. The focus is on the topic of language, which, as a direct bridge to integration, also plays a connecting as well as dividing role in social and procedural consultation. Indispensable in counselling, it seems to play only a secondary role for children. For children, communication is not primarily focused on language. Between these two fields — language to promote integration and language as assistance — creativity and being a child without the need for words — the children, together with co-workers, designed the door with the word 'justice' in various languages and colours and complemented it with their own ideas. The painted door is in daily use in the refugee counselling centre. (n.p.)

Sharing life in a playful and artistic way and by this presenting one's concerns in public and at the same time receiving assistance

through social counselling to gain a foothold in one's new home country is a practical expression of such a 'social learning school' which may well be understood as an expression of the Christian notion of caring for strangers without forcing this view on others.

Outlook: Migration as an invitation to the interreligious opening of diaconia

Already in 2011, the Conference of Rhine Churches issued a declaration stressing the social bridging function of churches by inviting them (Gemeinschaft Evangelischer Kirchen in Europa 2011):

> [*T*]o contribute to the integration of migrants. In their congregations places of belonging are at hand, where all people are warmly welcomed. In this way they fulfil an important bridging function between immigrants and the receiving society. In particular they take care of the socially underprivileged. They open their church communities and diaconal institutions in an intercultural manner and make it possible for migrants to participate in society and also to shape it. (n.p.)

In his dissertation 'Inter-culturalism' (Heinemann 2012:193ff.), Stefan Heinemann underpinned this target perspective with guidelines, which may serve as an orientation for diaconal and church action, when working in migration contexts. Biblical references for these guidelines are the banquets of Jesus, where Jesus 'exemplified the acceptance of every human being in the knowledge and appreciation of his biography and his socio-cultural background' (Heinemann 2012:131). As a symbolic announcement of the coming world of God, the following aspects are derived from the banquets of Jesus, which are supposed to promote the participation of the stranger in social life: A change of perspective is requested from natives and migrants in order 'to become aware of the relativity of one's own cultural standards and to learn to accept foreign cultural standards as equal life plans with their specific advantages and disadvantages …'

(Heinemann 2012:193). Also, for this learning process specific places of learning are intended, which should result out of a growing voluntary work within the churches. The aim is to give foreigners a sense of belonging and a home by building personal relationships, which volunteers are more able to do than professional employees in diaconal institutions. Professional employees, on the contrary, can follow a target-group-specific way of working and be aware of cultural differences. They can try to integrate the religious and cultural identity of migrants in a sensible manner—something that secular social workers cannot do to the same extent. One of the core elements of diaconia is the possibility for everyone to participate in all areas of society (Heinemann 2012:193). Therefore, it is a high ranking objective of the institution to promote the involvement of migrants and other people concerned in the decision-making process.

Last but not least, diaconal institutional contacts and cooperations can be used to find alliance partners of 'good will' among the self-organisations of migrants beyond the borders of their own denomination or religion (Heinemann 2012:195). Church congregations can build up partnerships with mosque congregations and congregations of foreign-language origin and also learn something about the symbiosis of Christianity and Western culture. In accordance with this, the position paper of the diaconal institution of the Protestant Church of Hesse-Nassau, entitled 'Intercultural orientation and opening of diaconia' (Diakonisches Werk in Hessen und Nassau 2010), calls for a theological reflection of one's own practice of faith as a basis for intercultural and interreligious opening processes. However, the paper also points out what contributes to the Christian profile of the individual diaconal institutions. In principle, diaconia is seen as an institution which is orientated towards principles of justice and human rights and which sees as its main task pointing out and addressing inequalities, also concerning power. Especially if diaconia wants to increase opportunities for migrants to participate in society, it has to lower entry barriers and to involve people, thereby appreciating their social and cultural diversity,

and it must open itself up in an interreligious and intercultural manner and understand itself as a learning institution. In various areas of work, employees and teams have long realised this challenge and they are already working 'cross-culturally'. These experiences can help in designing the proceeding intercultural opening of diaconia, which covers the entire organisation, from staff management up to the management level (Diakonisches Werk in Hessen und Nassau 2010:30). This is especially important because transformation processes also always have a central impact on the self-conception of a company. The interreligious opening of diaconia requires convincing and comprehensive concepts, which make clear, how this interreligious opening can succeed without losing reference to one's own faith tradition. In the meantime, some diaconal institutions have presented corresponding concepts, such as the one in Baden: The concept exemplifies how biblical–theological justifications and current socio-ethical orientations such as equal participation for everyone can together be regarded as the basis of interreligious competence of diaconia (ed. Diakonisches Werk Baden 2018:9ff.). To make this work in practice it is important that diaconal institutions open up communication spaces for the gospel, where people can ask themselves and discuss how the Christian interpretation of reality in regard to helping is questioned, but also appreciated through encountering others. The fundamental principles of this Christian understanding are to be found and lived in an appreciative and accepting manner within the dialogue. According to this, the Christian rationale for diaconal identity must be placed in relation to other religious orientations under the condition of religious pluralism—an inner-Christian dialogue is no longer sufficient.

Chapter 11

Life in transit: From *exiles* to *pilgrims* – A missiological perspective on humanity's global movement

I.W. (Naas) Ferreira
Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, North-West University, Potchefstroom, South Africa

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Introduction

Whilst globalisation, spearheaded by urbanisation, is changing the face of our global world, 'the church in the west[86] is in deep trouble' (Dowsett 2001:448). Amidst the greatest period of human migration in world history (Bakke 1999:225), the centre of Christianity is shifting away from its traditional association with Western culture (Jenkins 2011:2). We are now seeing the formation of global Christianity[87] at the very same time as the unreached peoples of the world are gathering in the cities of the world. This global people movement is shifting the frontier of the mission. 'A hundred years ago we sent missionaries to the nations to look for the cities. Today you go to the cities and you find the nations' (Conn, Ortiz & Baker 2002:38). What about the Western Church?[88] The traditional Western Church is in rapid decline and is also part of a Western civilisation that is facing enormous challenges. The Western Church is experiencing an existential crisis that is according to Frost (2006:4) mirrored in the experience faced by the 'exiles' in Babylon in biblical times. This article endeavours to engage this 'identity crisis' of the Western Church in order to identify its origin, to address its unbiblical assumptions and attitudes by looking again at what the Bible reveals, and then to refocus and realign the Western Church missionally with God's redemptive movement in the urbanisation of his world and the internationalisation of its cities

86. Also known as the Western world, the *West* is a broad term that encapsulates a sizeable group of countries that share, albeit loosely, similar philosophical, political and economic principles and origins. Values that are synonymous with *the West* or *Western civilisation* include capitalism, democracy, consumerism, globalisation, liberalism and secularism (see https://www.urbandictionary.com/define.php?term=The%20West).

87. This is also called the Third Church, or Southern Church. Christianity outside of Western cultural Christianity is called Christendom.

88. Western Church is the Church in its historical association with and within Western culture. It is also known as Christendom, which is now dead or dying (Cashin 2005).

(Bakke 1987:62). *Life in transit*, for the 'beleaguered' Western Church, would be to move from acting and living like 'exiles' in the world to being 'pilgrims' that move with God. The Western Church should urgently 'wake up' from the hypnosis it has been subjected to whilst being part of Western cultural civilisation for so long (Goudzwaard 2001:13).

Identify the origin of the Western Church's 'perennial urban despair'

Urgent questions should be asked: What is at this very moment happening in the churches coming from Christendom? How are these churches, especially the churches in the reformed or Protestant tradition, living and ministering within our modern world that is experiencing the effects of globalisation, people migration and urbanisation?

It is important to note that after biblical times, Christianity developed within a very privileged and protected Western cultural context. These churches became part of Christendom and are for the past few decades in serious decline in the Western world (Pew Research Center 2019; Sherwood 2018). Christianity is, however, alive and well and is rapidly shifting away from and growing outside the Western context (Granberg-Michaelson 2015). Although Christians should be celebrating the rapid growth and expansion of Christianity outside of Western culture, there is also great concern. It should concern us that there is a lack of focus on why the remaining Christendom churches, for the most part, never were and still are not ready to respond or to engage the globalising realities of our urbanising world. This is especially true of the Protestant churches still living within the Christendom paradigm. The concern of this article is for the remnant of the Western Church. It is important to understand why it is (still) not responding to the realities of our time.

Globalisation from above: History of our modernising world[89]

The answer to what really happened may be revealed when studying the historical development of Western culture. The question would be what happened in the Western world that was coming out of the Dark Ages. Although the process of globalisation can be traced back to the very beginning of human history, the deep and profound changes experienced in our modern urbanising world started when the Western world departed from and developed out of the so-called Dark Ages.[90] History teaches us that the rise of the city stimulates the advancement and formation of a civilisation (Ward 1999:145). One needs to revisit the historical development of Western civilisation.

According to Ward (1999), the first epoch of city change in the modern time was during the Renaissance period.[91] It is

89. This article will focus on the history of Christianity coming from the so-called Middle Ages. Gabriel de Bras (Van Engen 1986:521) studied the origins and pace of Europe's 'de-Christianisation' and concluded that medieval Europe was not actually all that thoroughly Christianised as previously anticipated. Other renowned scholars are now also speaking about the 'myth of the Christian Middle Ages', and according to Van Engen (1986:531) are referring to this period as a great 'age of folklore'. It seems as if it was only a nominal Christianity that was visible during these years. This would explain the rapid de-Christianisation of Europe that was experienced in the time following the Middle Ages.

90. The 'Migration period, also called the Dark Ages, or the Early Middle Ages, is the early medieval period of western European history — specifically the time (476 – 800 CE) when there was no Roman (or 'Holy Roman') emperor in the West… More generally, it can be indicated as the period between 500 and 1000 CE, which was marked by frequent warfare and a virtual disappearance of urban life. The name of the period refers to the movement of so-called barbarian peoples — including the Huns, Goths, Vandals, Bulgars, Alani, Suebi and Franks — into that what had been the Western Roman Empire. The term "*Dark Ages*" is now rarely used by historians because of the value judgement it implies. Though sometimes taken to derive its meaning from the dearth of information about the period, the term's more usual and pejorative sense is of a period of intellectual darkness and barbarity' (Encyclopaedia Britannica, n.a.a).

91. Definition of Renaissance: The transitional movement in Europe between medieval and modern times beginning in the 14th century in Italy, lasting into the 17th century, and marked by a humanistic revival of classical influence expressed in a flowering of the arts and literature and by the beginnings of modern science (Merriam-Webster dictionary n.d.b).

within this time that the city as *metropolis*[92] developed. Cities grew in, through and because of the accelerated secularism of the 16th and 17th century (Ward 1999:146). The shift between the Middle Ages and the Renaissance was characterised by great socio-economic, political and religious changes. Politically, the feudal system of the Middle Ages was exchanged for a more stable centralised republic or monarchy system that gave the people more freedom and input. Religiously secularism became more important, as stability gave people a chance to concern themselves with the 'here and now', rather than simply the 'hereafter'. Socially there was a shift from dogma and unshakeable belief to humanism and the ability to interpret things for oneself. From here on, the development of Western civilisation also led to the time of the Enlightenment.[93] According to Bauman (n.d.:16), these developments also coincided with the first wave of human migration where people were emigrating from the 'modernised centre' to the 'empty lands'. It was a time of discoveries and the explorers were constantly extending the borders of the developing world. There were also deep changes within Western society. As the secular world began to dominate, the Christian worldview began to collapse (Ward 1999:147). Rationalism and secularism pushed religion to the periphery of the developing Western civilisation. More and radical changes were yet to come.

The Western world was then exposed to the second epoch of city change during the time of the Industrial Revolution.[94] This was the time of the rise of market consumerism. The Western

92. A *metropolis* is the largest, busiest and most important city in a country or region.

93. Definition of Enlightenment: '1: the act or means of enlightening: the state of being enlightened. 2 capitalized: a philosophical movement of the 18th century marked by a rejection of traditional social, religious, and political ideas and an emphasis on rationalism'. (Merriam-Webster dictionary n.d.a).

94. Definition of Industrial Revolution: 'A rapid major change in an economy (as in England in the late 18th century) marked by the general introduction of power-driven machinery or by an important change in the prevailing types and methods of use of such machines' (Merriam-Webster dictionary n.d.c).

economy started flourishing and it became the time of speculative capital in chase of rich returns. Faith became fully privatised and the secular world started to run itself through the advancement of capitalism, humanism and further growth in secularism. Because of the privatisation of faith, the city became a city without a church, and the city was given over to the economic production of goods to consume.

The third epoch in the development of the modern city is the post-industrial time where service economies flourished, after manufacturing commercialism declined. This resulted in ghettos of deprivation (Ward 1999:153). Cities developed into overurbanisation (also called 'overshoot'), as it synchronised with the second wave of people migration. Bauman (n.d.:16) calls this 'the empire emigrates back'. Things started to get more difficult. The cities of the Western world could no longer provide ample job opportunities, education, welfare or basic public services for their increasing populations, and the age of the city seemed to be at an end (Ward 1999:153). It was, however, not the end of globalisation. As globalisation still intensified, the next wave of modern migration started. It is called the age of diasporas.[95]

What happened to the people of the Western world? The physical and geographical expansion of cities has been accompanied by a significant cultural change, in which human beings have come to be defined as consumers (Smith 2011:85), and the concrete symbol of this cultural shift is the hypermarket or shopping mall. Cities have become sites of and for material consumption. The new industries that developed were the leisure industries. This is the contemporary culture of seduction where people are buying what is offered (Ward 1999:154), and the desires

95. Definition of diaspora: '1. Judaism. a: The Jews living outside Palestine or modern Israel members of the Diaspora. b: the settling of scattered colonies of Jews outside ancient Palestine after the Babylonian exile. c: the area outside ancient Palestine settled by Jews. 2. General. a: people settled far from their ancestral homelands, members of the African diaspora. b: the place where these people live. c: the movement, migration or scattering of a people away from an established or ancestral homeland, the black diaspora to northern cities' (Merriam-Webster dictionary n.d.d).

that operate in the culture of seduction are cannibalistic (Ward 1999:160). This is the world in which the modern city developed, wherein Westerners are hypnotised, are making bad economic decisions and are passively accepting malformed institutions that they helped to create (Goudzwaard 2001:9). The development road to the modern Western global city was fast and overwhelming and all-consuming. It must be kept in mind that this historical development of Western 'civilisation' also included two devastating World Wars. Engulfed in this historical movement was Christianity enveloped in Western culture, namely the Western Church (called Christendom).

This is the final phase of contemporary economic globalisation that, according to Reed (quoted in Goudzwaard 2001:10), exposes the religious root crisis of Western-led globalisation. It stresses the fact that Christians are far too much a part of the darkness, rather than part of the light. This was the context wherein Western Christianity had to respond to the challenges of globalisation, urbanisation and human migration, and in some way, they became trapped in it.

Globalisation from below—an 'urbanism'

How did the Christian Church in the Western world respond to these 'overwhelming' processes of globalisation, urbanisation and people migration? The answer lies in understanding that not only is globalisation a process from above but that it also facilitates a process of globalisation from below. This leads to the creation of a new 'urbanism'.[96]

How did the Christian Church respond? Smith (2011:19–22) identifies a probable anti-urban bias in the reading and interpretation of humanity's, and specifically the Western

96. While urbanisation refers to the comprehensive process of metropolitan growth, this chapter will focus more on *urbanism*: the behavioural effect of living in urban areas on values, norms, customs and behaviour (Pitcher 1997).

Church's, transition from the garden to the city. He confirms a contrasting interpretation of Scripture in reacting to urbanisation throughout history. The ultimate results of humanity's living East of Eden[97] is depicted as living under God's wrath, and this human existence in an urban environment has been contrasted with the longing of man to return to paradise. In this view, all the primal and rural values of humanity are treated as normative and essential for human well-being and constitute a never-ending yearning to go back to paradise. This anti-urban reading of the biblical narrative sees humanity's building of cities only as a disaster. This is not only a historical verdict on the establishment of the earliest cities, it also became amplified regarding the formation of the modern cities since the time of the Industrial Revolution. During this time, cities grew to unprecedented size and influence and had a profound influence on humanity. During these times of development, religion became privatised and did not really influence all the rapid developments of the growth of Western civilisation (Pocock, Van Rheenen & McConnell 2005:168). Christianity was never comfortable in the development of the modern city.

Roger Greenway, one of the first urban missiologists, also alludes to this anti-urban bias when he concludes that Protestant churches were always ineffective in the city. He diagnoses it as 'Protestantism's perennial urban despair' (Greenway 1974:13). He (Greenway 1974) quotes Douglass by saying:

> Protestants have long been rural-oriented and generally they have failed to come to grips with urban culture. The underlying cause is an anti-urban bias which has become almost a point of dogma in American Protestantism. (p. 20)

Greenway (1974:106) takes time to convincingly explain what happened. He alludes to the fact that thousands of Protestant churches that identified with the middle and upper classes opted for absence from the more unpleasant parts of the developing

97. 'East of Eden' refers to humanity's life outside of Eden, after the Fall.

urban scene and refused to take the demands of labour seriously. He confirms that their 'escape from the city' has created the 'suburban church'.[98] In the suburbs, the more affluent middle class tried to recreate a more rural existence. The problem with the church's presence in suburbia is the imminent danger of being swept away by secularism and materialism—where the neighbourhood's lifestyle and secular values receive religious approval (Greenway 1974:108). The temptation becomes very real to forget the city as far as Christian witness is concerned. Christian missionaries historically had been more successful in rural areas and have seen much less fruit in cities (Sills 2015:24). Greenway (1974:101) concludes that it is painfully clear that Protestants in the city are still wringing their hands and wondering what they should do. His final comment in his book (Greenway 1974) is:

> Racially and culturally, the majority of our city churches are far removed from the very neighbourhoods in which they are located and are ill prepared for effective urban missions. (p. 128)

Abraham Kuyper (1898) in his Lectures, also sheds some light on the struggles of the Western Church, when he concludes that the church (Western Church) was hypnotised by Western culture. He stated that the 19th century was dying away under the hypnosis of the dogma of evolution (Kuyper quoted by Goudzwaard 2001:13). What did he mean? Kuyper called the Western Church to 'wake up' and understand the spirit of the age they were living in. He was adamant that the church needed to identify the spirit of the age, especially at the key moments of historical transition. It seems as if that did not happen. The Western Church was subjected to the changing processes of globalisation, but nobody really admits that it indeed succumbed to it. The church became a part of the problem and not a symbol of God's solution to the problem. According to Smith (2011:97), it was the uncritical acceptance of Western urban models based on the assumptions of the Enlightenment that alienated the Western Church from the

98. *Suburbia* is a reaction to the city – it is an attitude, a mindset (Greenway 1974:7).

modern city. Bakke (1997:21) calls it the 'cultural captivity of the church'. He even admits that when he started his ministry in the city, he was confronted with the realities of the modern city and he became acutely aware of the fact that he did not have a theology that addressed the world he was experiencing (Bakke 1997:22). This clearly identifies a deficiency in theological reflection and even in theological education when it comes to urban ministry and urban mission. Western theology was never really missionally focused. Missiology never really formed part of the theological curriculum.

As Western Christians, we are now living in an age of crisis in which 'civilisation' appears to be under threat, but wherein, according to Smith (2011:24), theologians have been strangely indifferent to the issues and challenges posed by the growth of an urban world. It is a time of advancing capitalism, humanism and secularism divorced from any need for God (Ward 1999:148). When Western culture privatised religion, the Western Church moved to the periphery of society. She has now retreated to the suburbs and is living in an 'exilic mode'. This is the reason why the Western Church, still stuck in a Christendom paradigm, is living in a 'perennial urban despair' (Greenway 1974:13).

Identifying the problem: The problem of 'identity' in a globalised world

Bauman (n.d.:17) is convinced that the new people migration casts a question mark upon the bond between identity and citizenship, individual and place, neighbourhood and belonging. People on the move are constantly adapting to their changing environment and are therefore fluid and adaptive in their attitudes. Bauman (n.d.:1) is of the opinion 'that "identity" has now become the prism through which other topical aspects of contemporary life are spotted, grasped and examined' (Bauman 2002:471). The topic of identity and its problems come to the fore today more often than ever before in modern times. What do you identify with if your world and circumstances are

constantly changing? The uncertainty within an ever-changing context creates an identity crisis. No other aspect of contemporary life attracts the same amount of attention these days from philosophers, social scientists and psychologists (Bauman n.d.:1). The spectacular rise of the 'identity discourse' certainly reveals more about the present-day state of human society than its conceptual and analytical results have so far (Bauman n.d.:1).

Modernity sets the world in motion by exposing the fragility and unsteadiness of things and throws open the possibility (and the need) of reshaping them. Marx and Engels[99] praised the capitalists, the bourgeois revolutionaries, for melting the solids and profaning the sacred things which, according to them, had for long cramped human creative powers (Bauman n.d.:3). The philosophical viewpoint is also clearly articulated in the statements of a few philosophers who advocated these new ideas that influenced the globalising world:

- Giovanni Pico della Mirandola (Dougherty 2019), an Italian philosopher during the time of the Renaissance, said '[l]et some holy ambition invade our souls so that, dissatisfied with mediocrity, we shall eagerly desire the highest things and shall toil with all our strength to obtain them, since we may if we wish'.
- Leon Battista Alberti (Snell 2019), an Italian Renaissance philosopher, declares: 'A man can do all things if he but wills them.'
- Jean-Jacques Rousseau (Bertram 2017) was a Genevan philosopher, writer and composer. His political philosophy influenced the progress of the Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic and educational thought. He declares: 'Man is born free and everywhere he

99. The Communist Manifesto Survey (Encyclopaedia Britannica 2019) declares that it was destined that history from the age of feudalism down to 19th-century capitalism should be overthrown.

is in chains. The world of reality has its limits; the world of imagination is boundless.'

- Marx and Engels believed passionately that scientific theory could transform the world: 'To [man] it is granted to have whatever he chooses, to be whatever he wills.'

The problem with the processes of Western globalisation and the growing secularism of the development of the modern world is that it is 'melting the solids'—creating a 'fluid' society wherein everything is in a state of change. According to Zygmunt Bauman, this is only the preliminary 'site-clearing stage of the modern undertaking, to make the world more suitable for human habitation' (Bauman 2002:474). The 'incompleteness of identity and particularly the individual's responsibility for its completion are in fact intimately related to all other aspects of the modern condition' (Bauman 2002:474). 'Individualisation consists in transforming human "identity" from a "given" into a "task"' (Bauman 2002:474). It creates a perpetual 'disembeddedness' — an experience of individuals; a 'problem of identity haunting men and women' since the advent of modern times (see Bauman 2002:471–482). It is not difficult to see that it eventually leads to what Christopher Lasch (1991) refers to as the 'Culture of Narcissism', and on which Sookhdeo (2017) wrote a book, *The Death of Western Christianity*, to clarify his thoughts in this regard.

What precisely happened to the Christian Church in Western culture? In Sookhdeo's new book, (2017), he quotes Lasch who surveys the current state of Christianity in the West, and also by looking specifically at how Western culture has influenced and weakened the church (Whelchel 2018). Sookhdeo (2017) identifies the root problem confronting the church as an identity problem. His diagnosis is echoed by Micheal Horton (2008), who wrote the book *Christless Christianity: The Alternative Gospel of the American Church* and *The Gospel-Driven Life: Being Good News People in a Bad News World* (Horton 2009). Horton concludes that the Western Church had been taken captive by the culture and ideals of the world. The culture he refers to is the culture and ideals of consumerism, pragmatism, self-sufficiency, individualism,

positive thinking, personal prosperity and nationalism. All that remained of the gospel is a message of moralism, personal comfort, self-help and self-improvement.

Long (2009:117) agrees with Horton's assessment of the Christendom Church. He states that preachers in mainstream Western churches have become 'apostles of progress'—moral progress, social improvement, the 'power of positive thinking', church growth, together with a psychotherapeutic gospel. The solid foundation of traditional Christianity has given way to the fluid relinquishment of the individualistic and narcissistic task of self-realisation.

At the heart of the matter lies a lack of understanding of what the church is — this is a very clear identity problem. Nel (2017) is convinced that understanding identity determines purpose; therefore, identity comes before purpose. When the Western Church becomes irrelevant and without any purpose, it is because of a lack of identity. Amidst a rapidly changing world, the church is being challenged to transform its basic identity and vocation. As the people of God, the church must rediscover who it is, and what it should be in its life and witness.

Is there a way to save the Western Church?

The root problem of the Western Church is a 'crisis of identity'. It will only be able to reclaim lost ground if it rediscovers its identity. In this regard, Conn (2009:62) reminds us of an important fact: Theology was never primarily meant to be a finished product, but it is supposed to be a process. Conn describes it as theology-on-the-road. Linthicum (1991:23) identifies it as faith in search of understanding. With the solid biblical foundations that can never change, the church needs to engage with the ever-changing context that it must live and minister in.[100] Gornik (2011:8) calls on us to reflect on the important fact that the city in an age of

100. See the book by Harvey Conn (n.d.), *Eternal Word: Changing Worlds.*

globalisation creates a forward space that enables us to see the present and future of the church and the world. It is the opportune time for the Western Church to rethink and reform and (re)-engage the city. Smith (2011:25) is correct when he states that theology surely risks the complete loss of whatever credibility it still retains if it fails to meet this central challenge of our times. The central challenge that the Christian Church faces at this very moment in time is globalisation and urbanisation. The reality of a world in movement has brought us into the fourth era of modern missions—reaching the cities (Conn 2009:80). This incredible 'kairos' mission moment in the history of the church should not be missed. We need to rethink and revisit God's revelation. The church needs to go back to the Bible.

God's purposeful and redemptive movement in human history

The Bible is clear that from creation (Gn 1) to the final consummation (Rv 22), the triune God is moving redemptively in human history. This is called *missio Dei*.[101] It was already planned by God ('*pactum salutis*'[102]) before creation. This 'mystery of God's will' is revealed to us in the Bible (Eph 1:9).

What do we learn from God's Word? God's redemptive focus and missional outreach to fallen humanity follows the contours of human history even in its mobility after the Fall (East of Eden). The challenge that our urban world presents to Christian theology and practice demands a willingness to listen afresh to the Bible (Smith 2011:122). The following, coming from biblical revelations, should be taken note of:

101. *Missio Dei* is a Latin Christian theological term that can be translated as the *mission of God*, or the *sending of God*. This concept has become increasingly important in missiology and in understanding the mission of the church since the second half of the 20th century.

102. Simply said, the covenant of redemption (*pactum salutis*) refers to the eternal agreement between the Father and the Son to save a people, chosen in Christ before the ages began (De Young 2019).

- Christians confess that the Bible reveals that God created one world and sent forth the first man and woman to be fruitful and to populate the entire earth. God's creative purpose clearly has a global focus (Ac 17:26–27 NIV): 'From one man, He made all the nations, that they should inhabit the whole earth; and He marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though He is not far from any of us'.
- According to biblical revelation, the story of humanity begins with God's creation in a garden (Gn 1–2) and it will ultimately end with the final consummation in a city (Rv 22). Human history would be a movement (pilgrimage[103]) towards a very distinctive and final goal. // Gods redemptive posture towards fallen man is revealed in two questions. These two questions clearly reveal that God is primarily concerned about humanity's relationship with their Creator and their fellow humans. That would also be the focus of God's covenant with his chosen people. It would be the first of two determining factors of their 'identity' as God's people.
- Where are you? (Gn 3:9): Man's personal or individual relationship with God.
- Where is your brother? (Gn 4:9): Man's communal and interpersonal relationship with the rest of humanity.
- God's redemptive posture towards cities as human settlements is revealed in the biblical revelation regarding two cities – the city of Babel,[104] later Babylon (Gn 11), and the city of Salem,

103. Pilgrimage, a journey undertaken for a religious motive. Although some pilgrims have wandered continuously with no fixed destination, pilgrims more commonly seek a specific place that has been sanctified by association with a divinity or other holy personage (Encyclopaedia Britannica n.d.b).

104. Between the first and the last books of the Bible, the city of Babylon is synonymous with all that is dark and evil in a city. Throughout Scripture, Babylon is a symbol of a city fully given over to Satan (Linthicum 1991:24).

later Jerusalem[105] (Gn 14:18). From the Book of Genesis to the Book of Revelation these two cities would become the symbols of God's interactive urban dealings with humanity and its civilisations as they move through history. The corporate 'culture' of these cities would be another determining factor of the 'identity' of its inhabitants. Linthicum (1991:25) concludes that the idealised Jerusalem (that never existed) and the dark and evil Babel or Babylon are two types of cities, pressed to their logical extremes as a continual reminder to the reader that every city includes both elements. These two cities are the symbols of the two extremes.

- The primary focus of biblical revelation is not determined by humanity's movement away from God, but it is determined by God's movement towards humanity. Firstly, in the Garden of Eden after the Fall (Gn 3:9), God was seeking man who hides himself. Secondly, the Calling of Abram and his descendants was to be a blessing to all nations (Gn 12). Abram and his family were heathen and were enemies of God. Thirdly, in John 3:16: this movement towards humanity is called missio Dei and finds its ultimate expression in the 'incarnation' (Phlp 2) — the coming of Jesus Christ to this world to reconcile the fallen humanity with God and to send his church to the ends of the earth to be part of God's movement (Mt 28; Ac 1).

People movement (diasporas) within God's divine plan

It is very clear that the interactive processes of globalisation and urbanisation are part and parcel of God's *missio Dei*. A historical overview of the Old and New Testament attest to the fact that people movements or diasporas are intrinsically related to redemptive history and are sovereignly planned,

105. Between the beginning and the end of the Bible, an idealised Jerusalem was celebrated as the example of what a city was meant to be – a city belonging to God (Linthicum 1991:25).

executed and carried out by the Father, Son and Holy Spirit (Medeiros 2013:174). God's chosen people were 'on the move' from the time that God called Abram. When He rescued the people of Israel from Egypt, they were again 'on the move' through the desert for a very long time. Whilst the people of Israel were living in Canaan, they were living in a very strategic location where different peoples and even empires were constantly 'moving' in a way that impacted their existence as a people. When God, because of their sin and apostasy, eventually sent his people into exile, they experienced another Diaspora. This exile or Diaspora had a very definite missional purpose. Medeiros (2013), commenting on Acts 17, states:

> God not only uses diaspora, but … he designs, conducts, and employs such diasporas for his own glory, the edification of his people, and the salvation of the lost everywhere. (p. 174)

This is confirmed in the New Testament. When God sent his own son, Jesus Christ, to this world, it is also a case of Diaspora (Medeiros 2013:175). Jesus Christ being born in this world is the culmination of God's *missio Dei* — his movement towards fallen humanity. Jesus Christ was born in a borrowed barn in Asia and he became an African refugee in Egypt (Bakke 1997:29). The work of the Holy Spirit in Diaspora by sending the Christians from Jerusalem (through persecution, as recorded in the Book of Acts) is also a confirmation of what God is doing in this world (Medeiros 2013:175). Most of the New Testament books were written from outside of the city of Jerusalem by servants of the Lord living and ministering in a Diaspora context. Two books in the New Testament were written to believers in Diaspora, viz. the books of James and 1 Peter. It must be concluded that to be missional is to think, speak, act and live as one who is sent by the migrant son (Medeiros 2013:175). The people of God who participate in the *missio D*ei were never supposed to be destitute exiles, but purposeful pilgrims. An exile struggles with an identity problem, whereas a pilgrim is supposed to know where he or she is going. Both are mobile, but only the pilgrim is destined.

Identity: Not exiles, but pilgrims

When the people of Israel were in exile in Babylon, they struggled to come to terms with the situation they found themselves in (Ps 137).[106] Whilst in Babylon, they were inclined to respond to the false teaching of several false prophets who promised them that they would shortly return to Jerusalem (Jr 28). They were living as exiles and longed for Jerusalem. God had to send his prophet Jeremiah to the people to inform them that they should not be longing to go back to Jerusalem, but that they should seek the shalom of Babylon (Jr 29). God confirmed that he had purposefully taken them to Babylon. They were not supposed to live like exiles in despondency, by only focusing on their own self-interest. They were not called to survive. The exiles had a very distinctive missional purpose. They were missionaries and had to live with a pilgrim's identity. Cavanaugh (2008) defines this identity as follows:

> Pilgrimage was a kenotic movement, a stripping away of the external sources of stability in one's life … the journey (of a pilgrim) required a disorientation from the trappings of one's quotidian identity, in order to respond to a call from the source of one's deeper identity. (p. 349)

It is important to note that God wanted his people to be very clear on who they were (identity) – even and especially now that they were 'on the move'. God promised that they would return after 70 years (Jr 29), but their life in Babylon was supposed to be purposeful and they should benefit the city of Babylon by not only praying for the city, but also seeking its advancement. It is very clear that the 'exiles' in Babylon struggled

106. Psalm 137 is one of the best-known imprecatory psalms that focus on the traumatic experience of exile in Babylon. The Psalm reveals the sufferings and sentiments of the people who probably experienced, at first hand, the grievous days of the conquest and destruction of Jerusalem in 587 BCE. They also shared the burden of the Babylonian captivity after their return to their homeland. At the sight of the ruined city and the temple, the psalmist vents with passionate intensity his deep love for Zion, as he recalls the distress of alienation from their sanctuary. Therefore, this Psalm touches the raw nerve of Israel's faith (Simango 2018:217).

to understand their situation and expressed an attitude of 'lostness'. Through his prophet Jeremiah, God had to convince them that they were not destitute exiles but missional pilgrims in Babylon. Diaspora is therefore a missional activity decreed and blessed by God under his sovereign rule. The purpose was to promote the expansion of his kingdom and the fulfilment of the Great Commission (Medeiros 2013:176). The apostle Peter uses two different words that also relate to the Diaspora context of New Testament believers: 'pilgrims' and 'strangers' (1 Pt 1:1). Pilgrimage is a long-standing form of popular Christian spirituality (Gornik 2011:219). In pilgrimage a theology is not so much defined, as experienced (Gornik 2011:221). Pilgrimage is focused on seeking a destination—new sites of pilgrimage. Gornik (2011:221) is of the opinion that this concept must be developed in a flexible manner to take account of its interplay with globalisation.

We must be careful not to misunderstand the term *migrant* church. Medeiros (2013:174) uses the terms 'migrant churches', 'churches in diasporas' and 'diasporas churches' interchangeably. The Bible teaches that God defends strangers (Moore quoted by Medeiros 2013:180) and God expects his people's attitude toward the stranger and sojourners in their midst to reflect his own attitude.

We should conclude that God's people should not try to escape from, or even exclude themselves wilfully, from the ever-changing context of our globalising and urbanising world. The Christian Church in the city is supposed to lovingly engage the city, seeking its 'shalom' (seeking to make it a Jerusalem — city of God), even if it is rather a 'Babylon' (city of Satan). The Western Church in its 'perennial urban despair' should rid itself from its 'exilic confusion' and embrace the new realities of the global village with a 'pilgrim' identity and a missionary zeal. A pilgrim is not only on 'a way towards' but also engages in a task whilst 'passing through' (Douma & Velema 1979:46).

Answer of hope: The next step—move with God

It is time to understand that migration is more than a sociological and anthropological challenge.[107] The issue of Western secularisation caused one to rethink mission (Baker 2009:22). We should not only focus on 'what' is happening. Theology needs to contribute to the research by highlighting the 'why is it happening' question. The struggle of the exiles in Babylon is very much the struggle of the Christian Church in today's globalising and urbanising world. It is an identity problem, specifically in Western culture, where the Christian Church was hypnotised by Western culture and made captive to the worldview of modernity. The Western Church needs to rediscover its missional calling of being 'pilgrims' in the world that should be part of God's *missio Dei*. Diaspora and the creation of 'migrant churches' is at this very moment a global phenomenon with significance, and it is crucial in the Christian mission today. Medeiros (2013:173) is adamant that 'God scatters to gather through his people.' He is also of the opinion that Christians living in the Diaspora context represent the largest self-supporting contingency of missionary force that has been located within many of the so-called 'unreached peoples' (Medeiros 2013:177). By not only lamenting the negative effects that globalisation has initiated, the church could and should be awakened to the fact that God is still moving purposefully in our own world and time.

Examples to follow and to learn from

The Western Church should learn from, and also with, the new Christianity.[108] This new Christianity is experiencing globalisation from below and clearly understands God's purpose and missional

107. Augustine used the city as the central theme of his theological reflection. His was, like ours, an age of crisis in which civilisation 'appeared to be under threat' (Smith 2011:24). The title of his book: *The City of God*.

108. New Christianity is a synonym of Global Christianity, Third Church and Southern Church.

focus on the diasporas of our own time.[109] The Western Church should seek to understand a new urbanism and embrace a globalism in the biblical sense (Tiplady 2003:254). The only way in which this will happen is through 'encounterology'.[110]. Mashau and Kritzinger (2014:11) are referring to the 'pavement encounters' where Christianity engages with the realities of urban life. They (Mashau & Kritzinger 2014) describe the attitude a Christian should express in these encounters:

> It does not see a city in the first place as a site of sin or depravity, but as a space where people meet God and one another and where God's will can (and should) be done. (p. 11)

Conclusion

What is the future of the Western Church? To really find hope in a seemingly hopeless situation, we need to look for a biblical and especially for a missional perspective (Afrane-Twum 2018:2). The future of Western civilisation is in the balance. Unfortunately, both Western political rhetoric and the ideology of consumerism suppress the truth, employing forms of double-speak in which economic growth is presented as the solution to the ills of the world, when in fact in the current form, it is the source of those ills (Smith 2011:102). We have seen the disturbing predictions of a growing number of social and urban analysts that the pattern of life that has developed within the deeply divided urban world is unsustainable. It is leading inexorably towards catastrophe (Smith 2011:102). On 04 June 2019, the *Independent* of Britain published a report by Harry Cockburn (2019) under the title: 'High Likelihood of Human Civilisation Coming to End by 2050'.

109. There are numerous scholars who are publishing their research and numerous ministries that can be visited and learned from. This is the cutting-edge of missional and theological research.

110. Missiology understood as 'encounterology' explores the complex dynamics of all the encounters of their ongoing efforts, to embody and share the fullness of life that they experience in Christ (Mashau & Kritzinger 2014:11).

There is a growing sentiment that the prospect of the urban world in the 21st century is in many respects discouraging and threatening. Smith (2011:91) is of the opinion that many careful and respected scholars view the future of cities with an almost apocalyptic foreboding. He confirms a fear that humanity is 'rushing into a Dark Age' (Smith 2011:92). The consensus is that humanity cannot continue on the road that it is on. Humanity should carefully consider its next step.

What will be remembered of the 21st century is the great and final shift of human populations out of a rural, agricultural life into cities. The modern city is the product of the final great human migration (Saunders 2010:1). This was always part of God's plan for humanity. God is moving within this reality and his church should be moving with Him.[111] The clarion call of Kuyper in 1899 should again be repeated: The Western Church should urgently 'wake up' from its hypnotic captivity by Western culture. If not, God will move, but He will move past the Western Church!

111. *Missio Dei* should become *missio ecclesiae*.

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Chapter 11

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Index

The world we live in is struggling with the diversity of humanity more than ever before. The more diversity is recognised, the more people react in a polarising way, determined to protect individual identity. This protection of the self above all else in many cases leads to violent outcomes. In light of this, this edited work is a welcome addition to create awareness of the multifaceted phenomenon that is migration. It cuts to the heart of migration's impact in real life and provides broad ethical guidelines for all to navigate the tension between the known and the unknown, or unique identity and increasing diversity. It reminds us that, in a sense, all of us are migrants and therefore we have the privilege and responsibility to welcome the stranger – if we want to call ourselves followers of Christ.

Dr Tanya Van Wyk, Department of Systematic and Historical Theology, Faculty of Theology and Religion, University of Pretoria, Pretoria, South Africa

In *Life in Transit* the editors, Kotzé and Rheeder, have brought together a moving collection of theological and Christian ethical essays that aptly contributes to deliberations on the theme of migration. The title ambiguously refers, of course, to life that is on the move, to migration. It also, however, refers to life in or within migration, to life in or through movement. Also, to life's temporality, on the move, to life on the way as in not-yet-there, in transit – in eternal hope – a hope that the moves of those able will migrate, migrate towards life – that is, a transit in life for life.

Dr Henco Van der Westhuizen, Department of Historical and Constructive Theology, Faculty of Theology and Religion, University of the Free State, Bloemfontein, South Africa

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