

## THE USE OF RELIGION

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In evaluating the effect of Christianity on a people, particularly the black race, we should distinguish between the good intentions of the evangelist from those of the greedy administrators that were at their tails; and to lay the blame appropriately. Most often the religious Christian leaders, the evangelists of the western culture are not absolutely oblivious of the hegemonic tendencies of their governments. The governments normally follow and come after them into a typical evangelical region. The evangelists are usually so disgusted with the culture they meet, which in their view are so ad variant with the ethics of the gospel and The Way, not remembering that the faith had earlier been blended into their culture and traditions. Such differences existed between their culture and The Way before the blend. They encourage and subconsciously pave way for the colonial administrators, subsequently dominating the region religiously, politically and economically. With the new industrial goods coming in at the expense of the rich local natural resources and goods, the indigenes are glad with the seeming blessings and improved life style. They are not able to separate between the hegemonic administrative invaders and the pious religious strange looking people with the new religion.

These missionaries, not knowing and understanding the ways of life of the locals, tend to allow, without hindrance, without any word from the pulpit against the greedy administrators and invaders. The administrative invaders (colonialists) are tactical enough to be in agreement with the teachings of the gospel as long as it is able to win the minds of the people and hold them in submission to the new administration. What an easy way to conquer a people politically without using guns. While the locals are too pure in heart and naive to comprehend the antics of the colonial masters behind the cross, the apparent alliance between the preachers and the colonialists is too complicated to synthesize for the simple. Slowly and efficiently the religion and administrators hold the people sufficiently for the new laws to take hold on them, which removes authority from the traditional leaders. The erstwhile traditional ways and culture becomes apparently unprogressive, archaic and insufficient as compared to the sophisticated ways and new cultural goods invading the community, which tends to ease life for the present. In most cases the colonialist develop just the section of the new found land sufficiently enough for the mining and extraction of the natural resources that are exported to their

home land. Hence in most colonized places you find the highly developed sections with all amenities compared to the general deprived communities. These highly developed sections were given exotic names for the privileged. In some countries, they are referred to by the locals as “European Quarters”. This disparity in developing the newly dominated region slowly became the norm and formality in the development program of many African countries even after the exit of the colonialist. The classification and division of the communities to that for the affluent and another for the lowly ones has a fruit. The fruit of such classification has produced very wide gap between the indigenes brought up in the section where there are amenities and those from where there are virtually none. Many African migrants to foreign countries exhibit such differences in awareness, manner of speech and self-development arising from this, though they may have originated and have been brought up from the same country.

Separately, the preacher or evangelist, and the colonialist work on the locals with divergent effect and core objective. The evangelist wins converts that fervently follows the Lord Jesus Christ. These converts accept the new way with all new goods that come with the new faith. The colonialist is fervent in taking the free and cheap raw resources from the newly dominated land, fast in processing the same to inferior and cheap products that befits the so-called primitive indigenes; and returning the same at exorbitant prices. The total effect is a re-formatted society that conveniently forms the new market for the colonialist. The evangelist has done his job for his Lord and the colonialist continues for his belly that is his god.

Contrarily, when the missionaries and the colonialists received the gospel in the time past, the teachings were modified for them, co-opting their cultural values, and adjusting the same to fit with minor changes to their life style. These changes were mainly enabled by the Popes and kings of the early European dynasties. Even the recent transatlantic slave trade was one of the outcomes of such modifications that stripped the Africans of everything all in the name of the Lord. This background has generated some resistance among the very enlightened local African academicians, against the gospel of the Lord Jesus Christ. This group is not able to distinguish between the requirements or intent of the teachings of Christ and that of the colonialists. This is mainly because the effect of the works of the administrative conquest that has not favored the taken lands is also attributed to the missionaries.

The overloaded pill of getting the faith and losing all is a lot to pay. For some of the new convert, it is worth it. But for the generality of the people it is deception. The main root of the apparent alliance is the gross disgust of the missionaries of the basic way of life of the indigenes. Then arose the making of an European out of the locals in total.

The Lord Jesus Christ never took over the political and economic being of any people or place. So from where comes a doctrine that hates everything a people is? "Give unto Caesar what is Caesar's and to God what is God's" He said (Luke 20:25). He distinguished between politics and the faith. He came from above, where they use superlative vehicles that are faster than the speed of light. He did not demand that we abandon ours to develop the type above. He ate what He found us eating and never demanded a new type of food from above that He is used to. He wore the clothes he found us wearing and never requested that we use His type of bright robes from above (Acts 10:30). Unbalanced doctrine produces suspicion. Many European Evangelist have a lot to answer to God for not distinguishing the faith from the economic drive of their brothers; more so for not speaking against their exploitation. For those that seek to know the Christ, effort must be made to know that behind the cross are thieves, so sift through the garbage to get the gem. The errors of men are not of God, and the faith in the Lord Jesus Christ cannot be derided for that. Stay with Christ and sift through the rumbles.