Help us to be masters of ourselves
that we may be servants of others,
and teach us to serve to lead.
(The service prayer of the UK’s Royal Military College, Sandhurst)

DEDICATION

This thesis is dedicated to:

My dear wife:
Mrs Mbengu Asong Thecla Nkemnju

Our children:
Mbengu Esau Wilson Nyiaawung
Mbengu Lea Violet Njukang
Mbengu Prisca Desthelle Nkehmbeng
Mbengu Judicael Atemnkeng

My late parents:
Pa Mbengu Stephen Nyiaawung
Mama Mbengu Susan Nkehmbeng
Preface

Be merciful, even as your Father is merciful.
(Lk 6:36)

PhD-research entails a combination of several resources, ranging from personal endeavours to collective contributions. In fact, it is a life of sacrifice, zeal, commitment and relationships. I have joined others in contributing to an answer to the question of what the Bible means, with reference to the conflict that spiced Jesus’ leadership as a result of his identity in Luke’s gospel. This task has enabled me to understand the essence of leadership and has let me to appreciate human relationships in a different way.

In this respect, I owe heartfelt gratitude to the hierarchy of my church – the Presbyterian Church in Cameroon (PCC) – which accorded permission for a study leave, even at the time when my services in the church were needed most. Also, from the fruits of the twin relationship with the Methodist Church in Britain I was awarded a scholarship under the auspices of World Church office SALT programme. I thank the various SALT Coordinators for facilitating my research programme through their personal and collective efforts.

I duff my hat in sincere respect and recognition for Professor Ernest van Eck’s tireless encouragements. Prof, your diligence, astute, indefatigable, pastoral and scholarly guide and supervision towards the realisation of this thesis remain priceless. Indeed, your critical and exacting nature has led me into the world of academia. I felt warm and comforted by the hospitality of Glenda, Linri and Elrick, who considered me as part of your extended family. The University of Pretoria has offered great contributions to my studies through its electronic facilities, its resourceful library and its total security, conducive for research and studies. It is a place to be!

I offer sincere thanks to family Fotabong Albert and Ernestine of the Cameroon High Commission in Pretoria, as well as family Taku Norman and Monica of the Human Rights department at the University of Pretoria. You constantly made sure that I did not sleep hungry or thirsty. Family Dan Darkey
and Emefa, my daily companions, kept me in an impeccable atmosphere of love and satisfaction. I enjoyed the company of your children Bradley, Kimberley, Keenan, Jasmine and Albert.

During my stay in Pretoria, I enjoyed lots of fruitful encouragements from Mrs Rina Roos, Bonga, Wenda Verrijdt, Busi Sylvia, Doctor Kobus Kok, Doctor Achuo Enow; Father Raynard Schovell and St Wilfrid’s parish of the Anglican Church in Pretoria; Reverends Gary S and Zwai M; Reverend Wonke B and the Christians of Presbyterian Church Mamelodi East. The following Cameroonian friends studying in South Africa also beefed up my research at the University: Reverend Mrs Atem Wang Gladys (postgraduate student at Kwazulu Natal), Reverend Akih Abraham, Rosita Endah and Cynthia Adaku (postgraduate students at the University of Pretoria).

I am especially indebted to the 2009 batch of BTh-students and the pioneer MTh batch of the Presbyterian Theological Seminary in Kumba. They were an inspiration in the formulation and shaping of the topic of this thesis while I lectured New Testament theology and exegesis to them. The Right Reverend Doctor Festus Ambe Asana (Moderator of the PCC), Reverend Doctor NYANSAKO-ni-NKU (Moderator Emeritus), Professor Anyambod Emmanuel Anya (Rector of the Protestant University of Central Africa, Yaounde), and Reverend Abwenzoh William (Synod Clerk of the PCC) remain a wonderful source of inspiration through their leadership support and encouragements.

Without proofreading, this thesis would be unreadable. The following friends took part in spending sleepless nights, to make sure that the work gained public approval: Reverend Doctor Peter Ensor of the Methodist Church Britain, uncle Peter Essoka (a veteran and resourceful journalist of the Cameroon Radio Television); Mme Gladys Viban of the American High Commission in Yaounde; Reverend Doctor Yilaka Anthony (Rector, John Mary Viannery Spiritual Formation Centre Bafut & Vice Registrar for the Physical plant, Infrastructure and Development of the Catholic University of Cameroon) and Pastor Elong Rose Dione of Baba II parish. I thank you all.
I also extend my recognition to Mme Nkongho Priscillia, families Nso Nico, Nso Lawrence, Fofu Martin; Mme Ebai Martha, Brothers Achuo E, Che Daniel, Etchu, Mmes Che Becky and Ebai Gladys; Pa & Ma Maria Agbor and family Atamah and Helen. I thank you guys for taking care of my family while I was in Yaounde and later when I left for Pretoria. I value all your sacrifices and your love.

I lack expressions to transmit my feelings for the support that I received from my German friends; namely, Doctor Ulrich and Reverend Dorothea Frank; Doris Osswald, Martina Tschirner and Barbel Hostadt; my family friends; namely, Colonel Fitts Takang and Madam Puwoh Julie, as well as my other uncountable friends who facilitated my movements to South Africa.

Sincere thanks to my children Esau, Violet, Prisca, Judicael and the rest of my household; namely Janet, Freddy, Mamy Agnes Formbin (my mother-in-law) and Maria. I have not left behind all my “god-children” in the Christian faith (Solange, Nadege, Romeo and Irene). You all accepted to sacrifice the love you deserved for the sake of my PhD-studies.

Lastly, to you my beloved partner, Thecla! You remained steadfast and loving; assuming the role of father and mother in order to keep the family at peace.

While I give glory to God, I am convinced that you all will be blessed. His promises are true: “For truly I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward” (Mk 9:41).
# Table of contents

Dedication............................................................................................................................................. i  

Preface .................................................................................................................................................... ii  

Table of contents .................................................................................................................................... v  

Chapter 1  
Introduction .......................................................................................................................................... 1  
  1.1 INTRODUCTION: CONTEXT OF STUDY ....................................................................................... 1  
  1.2 DEFINITION OF TERMS .................................................................................................................. 2  
  1.3 CURRENT RESEARCH AND RESEARCH GAP .............................................................................. 4  
  1.3.1 Current research ....................................................................................................................... 4  
  1.3.2 Research gap ............................................................................................................................ 7  
  1.4 AIM, HYPOTHESIS AND RESEARCH ITINERARY ..................................................................... 8  
  1.4.1 Aim and hypothesis .................................................................................................................. 8  
  1.4.2 Research itinerary ................................................................................................................... 9  
  1.5 CONCLUSION: MAIN THESIS ..................................................................................................... 10  

Chapter 2  
  2.1 INTRODUCTION .......................................................................................................................... 12  
  2.2 CURRENT APPROACHES IN READING LUKE ......................................................................... 13  
  2.2.1 A historical-critical reading: David Wenham ......................................................................... 15  
  2.2.2 A text-immanent reading: Scott Spencer and Jonathan Knight .............................................. 16  
  2.2.3 A hermeneutical-critical (reader-oriented) reading: Pieter van Staden and Michael Goheen .......................................................................................................................... 21  
  2.2.4 A social-scientific reading: Halvor Moxnes, Bruce Malina and Jerome Neyrey ................. 24  
  2.2.5 A hermeneutical-critical (socio-redaction criticism) reading: Philip F Esler .......................... 27  
  2.2.6 Summary .................................................................................................................................. 29  
Chapter 3


3.1 INTRODUCTION .........................................................................................................................................50

3.2 EVALUATION: CURRENT APPROACHES – THE WIRKUNGSGESCHICHTE OF LUKE 9:18-22 AND STRUCTURE ..............................................................................................................51

3.2.1 Evaluation of current approaches in reading Luke ..................................................................................51

3.2.2 The Wirkungsgeschichte of Luke 9:18-22 ............................................................................................54

3.2.3 The narrative structure of Luke’s gospel ................................................................................................58

3.2.4 The narrative function of Luke 9:18-22 within the macro-context of Luke’s narrative ......................63

3.2.5 Conclusions ...........................................................................................................................................65

3.3 LEADERSHIP AND LEADERSHIP THEORIES ....................................................................................66

3.3.1 Evaluation: Leadership, authority and legitimation of leadership .......................................................66

3.3.1.1 Jesus and leadership ........................................................................................................................66

3.3.1.2 The identity of Jesus .........................................................................................................................67

3.3.1.3 Authority and legitimation of leadership .........................................................................................69

3.3.2 Leadership theories .............................................................................................................................70

3.3.2.1 Contingency leadership theory (CLT) ...........................................................................................71

3.3.2.2 Transactional leadership theory (TLT) .........................................................................................72

3.3.2.3 Itinerant/resident leadership theory (IRLT) ..................................................................................74

3.3.2.4 Cognitive dissonance leadership theory (CDLT) ...........................................................................75

3.3.3 Conclusion ............................................................................................................................................77
3.4 CONFLICT AND CONFLICT THEORIES ............................................. 79
  3.4.1 Evaluation: Conflict in Luke ...................................................... 79
  3.4.2 Conflict models and theories .................................................... 80
    3.4.2.1 Models and theories .............................................................. 81
    3.4.2.2 Conflict models ................................................................. 83
    3.4.2.3 Conflict theories ............................................................... 85
    3.4.2.3.1 Realistic-group-conflict theory (RGCT) ......................... 85
    3.4.2.3.2 Labelling and deviance theory (LDT) ............................ 86
    3.4.2.3.3 Social identity theory (SIT) ............................................. 89
  3.4.3 Conclusion ................................................................................ 93

3.5 EVALUATION: LEADERSHIP THEORIES AND CONFLICT THEORIES ......................................................... 94
  3.5.1 Leadership theories ................................................................. 94
  3.5.2 Conflict theories and their importance ...................................... 96
    3.5.2.1 Conflict theories ............................................................... 96
    3.5.2.2 The importance of conflict theories .................................... 96

Chapter 4

4.1 INTRODUCTION ........................................................................... 99

4.2 LEADERSHIP THEORIES IN THE STUDY OF LUKE AND LUKE 9:18-22 .......................................................... 101
  4.2.1 Introduction ............................................................................ 101
  4.2.2 Cognitive dissonance leadership theory (CDLT) .................... 103
  4.2.3 Power-syndrome leadership theory (PSLT) ............................ 104
  4.2.4 Contingent-transactional leadership theory (CTLT) .............. 106
  4.2.5 Conclusion ............................................................................ 108

4.3 CONFLICT THEORIES IN THE STUDY OF LUKE AND LUKE 9:18-22 .......................................................... 109
  4.3.1 Introduction ............................................................................ 109
  4.3.2 Social identity theory (SIT) .................................................... 110
  4.3.3 Labelling and deviance theory (LDT) .................................... 113
  4.3.4 Conclusion ............................................................................ 116

4.4 APPROACHES IN READING LUKE AND LUKE 9:18-22 .......... 117
  4.4.1 Introduction ............................................................................ 117
  4.4.2 Terminology reconsidered ...................................................... 118
    4.4.2.1 Historical-critical approach .............................................. 118
    4.4.2.2 Narratology .................................................................... 119
    4.4.2.3 Social scientific approach .............................................. 120
    4.4.2.4 Contextualisation ............................................................ 122
4.4.2.5 Interrelatedness: Historical-critical analysis, narrative criticism and social scientific criticism ..........................................................123
4.4.2.6 Emics and etics ...............................................................................125
4.4.3 Social scientific criticism and narratology ..........................................126
4.4.4 An emic reading: Narrative criticism ..................................................128
4.4.5 An etic reading: Social scientific criticism .........................................130
4.4.6 An African-hermeneutical reading: Contextualisation...........................132
4.4.7 Conclusion ...........................................................................................134

4.5 LIMITATIONS: MODELS, THEORIES AND APPROACHES ..............135

4.6 CONCLUDING REMARKS .....................................................................136

Chapter 5


5.1 INTRODUCTION .....................................................................................138

5.2 JESUS’ RELATIONSHIP WITH THE DISCIPLES ..................................139
5.2.1 Introduction ..........................................................................................139
5.2.2 Jesus and the disciples .......................................................................139
5.2.3 Conclusion ...........................................................................................151

5.3 JESUS’ RELATIONSHIP WITH THE JEWISH ELITE ............................153
5.3.1 Introduction ..........................................................................................153
5.3.2 Brief definitions ....................................................................................154
5.3.3 Jesus and the Jewish elite ..................................................................156
5.3.4 Conclusion ............................................................................................166

5.4 JESUS’ RELATIONSHIP WITH THE ROMAN ELITE .............................167
5.4.1 Introduction ..........................................................................................167
5.4.2 Jesus and the Roman authorities .......................................................168
5.4.3 Conclusion ...........................................................................................173

5.5 JESUS’ RELATIONSHIP WITH THE JEWISH PEASANTRY ..............174
5.5.1 Introduction ..........................................................................................174
5.5.2 Excursion: lao&v (people) and o!xlov (crowd) .....................................174
5.5.3 Jesus and the pav (all) ......................................................................180
5.5.4 Relationship with the o!xlov ...............................................................182
5.5.5 Relationship with the lao&v ...............................................................184
5.5.6 Conclusion ...........................................................................................186

5.6 JESUS’ RELATIONSHIP WITH NON-JEWS ........................................186
5.6.1 Introduction ..........................................................................................186
5.6.2 Jesus’ relationship with the non-Jews ................................................187
5.6.3 Conclusion ...........................................................................................190
5.7 AN EMIC READING OF LUKE 9:18-22: LEADERSHIP, CONFLICT AND IDENTITY ................................................................. 191

5.7.1 Introduction ........................................................................................................................................................................... 191

5.7.2 Luke 9:18-22 and the relationship between Jesus and the disciples ................................................................. 192

5.7.3 Luke 9:18-22 and the relationship between Jesus and the peasantry ................................................................. 196

5.7.4 Luke 9:18-22 and the relationship between Jesus and the Jewish elite ............................................................... 199

5.7.5 Luke 9:18-22 and the relationship between Jesus and the Roman elite ............................................................ 200


5.7.7 Conclusion ............................................................................................................................................................................. 204

5.8 AN EMIC READING OF LUKE: SOME REFLECTIONS ..................................................................................................... 205

Chapter 6


6.1 INTRODUCTION ........................................................................................................................................................................... 209

6.2 THE SOCIO-CULTURAL CONTEXT OF LUKE’S GOSPEL ....................................................................................................... 212

6.2.1 Introduction ............................................................................................................................................................................. 212

6.2.2 Honour and shame: Pivotal values of first-century Mediterranean society ................................................................. 213

6.2.2.1 Honour and shame in first-century Mediterranean society ................................................................................................. 213

6.2.2.2 Honour and shame in Luke’s gospel ................................................................................................................................. 216

6.2.3 Social relations in first-century Mediterranean society .................................................................................................. 217

6.2.3.1 Kinship ................................................................................................................................................................................. 218

6.2.3.2 Dyadic personality ................................................................................................................................................................. 220

6.2.3.3 Patronage and clientism ....................................................................................................................................................... 222

6.2.4 Social dynamics of first-century Mediterranean society .................................................................................................. 224

6.2.4.1 Limited goods ..................................................................................................................................................................... 224

6.2.4.2 Agonistic society ................................................................................................................................................................. 226

6.2.5 Cultural dynamics of first-century Mediterranean society ................................................................................................. 228

6.2.5.1 Clean and unclean .............................................................................................................................................................. 228

6.2.5.2 Ceremonies and rituals ....................................................................................................................................................... 230

6.2.6 Conclusion ............................................................................................................................................................................. 232

6.3 ETIC READING OF JESUS’ IDENTITY: WHO IS THE CHRIST? ............................................................................................. 233

6.3.1 Introduction ............................................................................................................................................................................. 233

6.3.2 The question of Jesus’ identity ............................................................................................................................................... 234

6.3.2.1 The legitimation of Jesus’ dual honourship .......................................................................................................................... 234

6.3.2.2 Challenges to Jesus’ identity and honour .......................................................................................................................... 236

6.3.3 Labelling and deviance theory (LDT) ................................................................................................................................. 239

6.3.3.1 Labelling and deviance theory in Luke’s gospel: Theoretical framework .................................................................................. 239

ix
6.3.3.2 Application: The arrest, trial, crucifixion, resurrection and ascension of Jesus as rituals of status transformation ...................................243
6.3.4 Social identity theory (SIT) .................................................................249
6.3.4.1 The question of social control .........................................................249
6.3.4.2 De-categorisation: The kingdom of God preaching ......................252
6.3.4.3 The theory of “similarity-attraction” ...............................................256
6.3.5 Conclusion ...........................................................................................259
6.4 ETIC READING OF LEADERSHIP AND CONFLICT IN LUKE .....260
6.4.1 Introduction ..........................................................................................260
6.4.2 Cognitive dissonance leadership theory (CDLT) ..............................261
6.4.2.1 The effects of dissonance on Jesus ..............................................261
6.4.2.2 Lukan characters and dissonant attitude ......................................264
6.4.2.3 Recapitulation: Jesus’ application of CDLT .................................266
6.4.3 Contingent-transactional leadership theory (CTLT) .........................269
6.4.3.1 Jesus’ leadership vis-à-vis his followers ......................................269
6.4.3.2 Recapitulation: Jesus’ understanding of leadership .....................272
6.4.4 Conclusion ...........................................................................................275
6.5 LEADERSHIP, CONFLICT AND IDENTITY: AN ETIC READING OF LUKE 9:18-22 ....................................................................................276
6.5.1 Introduction ..........................................................................................276
6.5.2 Contingent-transactional leadership (Lk 9:18-22) ............................277
6.5.2.1 Reading Luke 9:18-22 as a dialogue .............................................278
6.5.2.2 Leading through investigation (Lk 9:18-20) ..................................281
6.5.2.3 The unwanted side of leadership (Lk 9:21-22) ............................283
6.5.3 Luke 9:18-22 and cultural values of first-century Mediterranean society .........................................................................................285
6.5.3.1 Dissonance, legitimation and honour (Lk 9:18-20) .......................285
6.5.3.2 Deviance, honour and shame: The reversal of status (Lk 9:21-22) .....................................................................287
6.5.4 Conclusion ...........................................................................................289
6.6 CONCLUSION ..........................................................................................290

Chapter 7


7.1 INTRODUCTION ..................................................................................293

7.2 SOCIO-CULTURAL VALUES OF THE AFRICAN CONTEXT ...............296
7.2.1 Introduction ..........................................................................................296
7.2.2 Social relations of African societies .....................................................296
7.2.2.1 Kinship .............................................................................................297
7.2.2.2 Dyadic personality ...........................................................................298
7.2.2.3 Patronage and clientism .................................................................300
7.2.3 Social dynamics of African societies ....................................................301
7.2.3.1 Respect and integrity .................................................................302
7.2.3.2 Moral values ............................................................................304
7.2.3.3 Ethnicity and cultural diversity ..................................................305
7.2.4 Cultural values of African societies .............................................307
7.2.4.1 Rituals and ceremonies ...............................................................307
7.2.4.2 “Evil” people and “good” people .................................................308
7.2.5 Conclusion ..................................................................................309

7.3 THE SOCIO-POLITICAL, RELIGIOUS AND ECONOMIC
REALITIES OF THE AFRICAN CONTEXT ...........................................311
7.3.1 Introduction ..................................................................................311
7.3.2 The social realities ........................................................................312
7.3.3 The political realities .......................................................................314
7.3.4 The religious realities ......................................................................316
7.3.5 The economic realities ....................................................................318
7.3.6 Conclusion ....................................................................................319

7.4 WHO IS THE CHRIST? AFRICAN MODELS FOR THE
UNDERSTANDING OF JESUS AS THE CHRIST ....................................320
7.4.1 Introduction ..................................................................................320
7.4.2 Sources for African theological reflection .......................................321
7.4.3 Some African models for identifying Jesus as the Christ .................323
7.4.3.1 Inculturation models .....................................................................324
7.4.3.1.1 Jesus Christ, the ancestor .........................................................325
7.4.3.1.2 Jesus Christ, the medicine-man ...............................................326
7.4.3.1.3 Jesus Christ, the chief ...............................................................328
7.4.3.2 Liberation models .........................................................................329
7.4.3.3 Concluding remarks on African models of Christology ..............330
7.4.4 Who is the Christ? An African hermeneutic response .....................332
7.4.4.1 Problems involved in the African understanding of Jesus’ identity .................................................................................333
7.4.4.2 An African hermeneutic reading of Jesus’ identity in Luke’s gospel .........................................................................................336
7.4.4.3 An African approach to the question of Jesus’ identity .................339
7.4.4.3.1 Spontaneous theology ...............................................................339
7.4.4.3.2 Community participatory theology ..............................................341
7.4.5 Conclusion ....................................................................................343

7.5 A CONTEXTUAL READING OF LEADERSHIP AND CONFLICT IN
LUKE: POWER-SYNDROME LEADERSHIP THEORY (PSLT) .................345
7.5.1 Introduction ..................................................................................345
7.5.2 Power-syndrome leadership theory (PSLT): Principles and functioning .................................................................346
7.5.3 The effects of labelling and deviance in PSLT ................................ 352
7.5.4 Jesus’ concept of leadership vis-à-vis PSLT .......................................354
7.5.5 Leadership and empowerment .......................................................358
7.5.6 Conclusion ....................................................................................359
Chapter 7

7.6 AN AFRICAN HERMENEUTIC READING OF LUKE 9:18-22 IN RELATION TO LEADERSHIP, CONFLICT AND IDENTITY

7.6.1 Introduction

7.6.2 Luke 9:18-22 and the clergy’s relationship with the congregation (‘the crowds’)

7.6.3 Luke 9:18-22 and the clergy’s relationship with congregational elders (“the disciples”)

7.6.4 Luke 9:18-22 and the clergy’s relationship with the “ruling elite”

7.6.4.1 Luke 9:18-22 and the clergy’s relationship with the “political elite”

7.6.4.2 Luke 9:18-22 and the clergy’s relationship with the “religious elite”

7.6.5 Conclusion: Luke 9:18-22 and the pastoral ministry

7.7 CONCLUSION

Chapter 8

The “gospel of conflict” according to Luke

8.1 INTRODUCTION

8.2 WHO IS THE CHRIST? THE GOSPEL OF CONFLICT ACCORDING TO LUKE

8.3 CONCLUDING REMARKS

Bibliography

Summary

Key terms
Summary

“Who is the Christ?” The question of Jesus’ identity, as depicted in the New Testament, was crucial in the early church. In Luke, it is linked with leadership and the various conflicts that he faced with the “systems” of Luke’s gospel, namely; the Roman elite, the Jewish elite and the Jewish peasantry. From an etic viewpoint, the context of Luke’s gospel indicates that Jesus’ leadership was that of conflict, rejection and opposition. Therefore, three basic issues showcase the content of this study: leadership, conflict and identity, with specific reference to the micro narrative in Luke 9:18-22.

Nowadays, leaders are sometimes opposed because of many reasons: inequality of resources, incompatible interests, ideology, inefficiency, the leader’s identity and the inability or inexperience in handling conflict and opposition. Jesus was not exempted from this. The failure to understand him in terms of his identity and mission was the stimuli for the conflict he encountered. Unfortunately previous studies in Luke have only fairly established a link between Jesus’ identity, his leadership and conflict. Even when they do, it is not approached from a social scientific perspective, that is, a reading that takes the social dynamics of first-century Palestine seriously. Also, none of such studies have been applied to the African context. This study aims at filling these gaps, by applying the results from some conflict and leadership theories to the African context. The application of these models helps to diagnose, explain, interpret and narrow the chasm between leadership and conflict within the African society. It enables leaders not to dread conflict, but to use conflict when it occurs as a positive ingredient to societal change and innovation.

Three conclusions emerge from the question of Jesus’ identity in the dialogue of Luke 9:18-22. From an emic perspective, the Christ is an enigmatic figure in Luke’s gospel. From an etic reading, he is the Christ of reform and social transformation. From an African standpoint, he is the Christ of empowerment and development. The examination of some African models for the understanding of Jesus’ identity reveals that Jesus has been refashioned according to African understanding. This approach has definitely made Jesus African-like. There is need for relevant Christology to be
conscious that the definition of Jesus as the Christ of God does not become a barrier of separation between individuals of differing contexts. Jesus’ identity is contained in the connection between his person and his suffering, rejection, death and eventual resurrection (Lk 9:22). The dialogue in Luke 9:18-22 further proposes two ways in understanding Jesus’ leadership, his identity and conflict in the Gospel – spontaneous and community participatory theology.

Leadership is risk, conflict and opposition by definition. Conversely, poor leadership is scaring, aggressive and destructive. Hence, effective leadership entails mutual acceptance, perseverance and a better management and appreciation of conflict and opposition. In response to the current stalemate of misery and despair, this study postulates that a proper definition, understanding and interpretation of Jesus as the Christ is a solution to contemporary problems of leadership crisis in Africa and the world.
Key words

1. Luke
3. Narratology
4. Social scientific criticism
5. African contextualisation
6. Leadership
7. Conflict
8. Identity
9. Spontaneous theology
10. Community participatory theology
11. Legitimation
12. Jesus