

**A CRITICAL ANALYSIS OF THE DOCTRINE OF SALVATION IN FREE
EVANGELICAL ASSEMBLIES IN SWAZILAND: A CONTEXTUALISED THEOLOGY.**

BY

JEROME SICELO BUTHELEZI

A THESIS SUBMITTED FOR THE DEGREE OF MASTER OF THEOLOGY

IN

SYSTEMATIC THEOLOGY

AT THE

SOUTH AFRICAN THEOLOGICAL SEMINARY

2011

SUPERVISOR: PROF. SAMUEL WAJE KUNHIYOP, PHD

DECLARATION

I, Jerome Buthelezi, do hereby declare that this paper is mine, and that it has never been presented to any University or Institution. While the vast body of thought and argument is originally mine, I wish to state that some of the ideas were borrowed from others who explored the subject before me; where I have used such material, I have attributed it to the authors accordingly. I further declare that this work is in conformity with the South African Theological Seminary.

JEROME BUTHELEZI

Date 04/03/2011

SIGNED

ACKNOWLEDGEMENTS

I thank God who is the pillar and source of strength in my life, without whom this project would not have been completed to my satisfaction. In times of discouragement, I felt His re-assuring presence and would regain the energy to move ahead. Throughout this project, God has provided me with real friends who fitted where I needed them the most.

I am deeply indebted to my Supervisor, Professor Samuel Kunhiyop, for his insight, encouragement and untiring guidance throughout this project. I would also like to thank him for his constructive comments on my drafts; this has kept me focused as I was challenged to perform at the best of my ability.

Further, I wish to extend my sincere gratitude to the following people, individuals and institutions that contributed to the success of this study: Special thanks go to SATS Administration's Dr. Reuben van Rensburg and Dr. Kevin Smith for their encouragement. I also feel indebted to the New Haven Bible College Administration, staff and former Secretary Koti, who typed and introduced me to computers. I say thank you to Sister Evy Surdal, who as a Norwegian Missionary, provided me with relevant resources. It would be remiss to forget my late friend Filip Banze, who challenged me to do this study and later introduced me to Charles Banze, who gave constructive comments on the material I had put together. I also pass my gratitude to Dr Tofa, Rev. L.M Dlamini and Jaclyn Scharp for proof-reading my scripts. Special thanks to Patrick Mabuza for typing and exercising patience in rewriting my scripts.

I realize that it may not be possible to list everyone who contributed to this project by name, and it may suffice to wish the very best of God's blessings to them all - each according to his or her contribution.

Dedication

This work is dedicated to my beloved wife Fikile, sons, Siyabonga and Bongumenzi.

ABSTRACT

This study is a critical analysis of the doctrine of salvation, which is one of the central themes of the scriptures and core message of the Free Evangelical Assemblies. The research investigated the concept and experience of salvation in the Free Evangelical Assemblies. It discusses how Swazi Free Evangelical members experience and interpret the concept of Salvation in response to their existential problems. It is noted that while church members or the Swazi people in general embraced salvation, there has always been the persistent problem where they would turn to traditional religious rituals in times of crises. The research reveals how converts faithfully practiced the Christians' teachings, but still would not renounce cultural dictates, and how, by-so-doing, they found themselves living in two worlds. The study suggests that a relevant message of salvation could be the best solution to this dilemma.

Chapter One introduces the research problem and the conceptual method, which focuses on the biblical concept of salvation and its relevance to the members of the Free Evangelical Assemblies.

Chapter Two discusses the conception of salvation, which is the core belief of the church. The research discovered that the church is faced with a major problem that threatens its core faith as church members seem wont to revert to traditional beliefs each time they face life challenges, and never entirely, at least in practice, seem to believe in the missionaries' teachings. They seem to be of the view that the God of the missionaries does not understand the problems of the Swazi people. It would appear that Swazis would appreciate a theology that addresses their worldview.

Chapter Three examines the Biblical and Theological concept of salvation. The study shows that biblical salvation is a comprehensive and holistic concept that defines God's redemptive involvement in human affairs. The research demonstrates that the redemptive acts of God have been redefined to every generation in every nation in response to questions asked by contemporary people.

Chapter Four is a response to the universal quest of a contextualized theology, which en-fleshes the word of God in every culture; and positions the church as an extension of the body of Christ, and mediates the message of salvation in the context of their culture. The last chapter gives a reflective summary of the thesis, recommendations and conclusion.

TABLE OF CONTENTS

DECLARATION	ii
ACKNOWLEDGEMENT	iii
DEDICATION	iv
ABSTRACT	v
CHAPTER ONE	
1.1 Introduction	1
1.2 Background information	1
1.3 The research problem	1
1.4 The hypothesis	5
1.5 The purpose of the study	5
1.6 The objectives of the study	6
1.7 Justification of the study	6
1.8 Research method	7
1.9 The delimitation of the study	7
1.10 Definitions of terms and concepts	8
1.11 Summary	8
CHAPTER TWO	9
2.1 Introduction	9
2.2 The establishment of the Free Evangelical Assemblies	9
2.3 The missionaries' concept of salvation	12
2.4 The dilemma of missionary converts	16
2.5 The Free Evangelical Assemblies theological concept of salvation	18
2.6 Christ events as a basis of salvation	19
2.6.1 The birth of Christ	20

2.6.2 The death of Christ	21
2.6.3 The resurrection	22
2.7 Salvation a gift from God	23
2.8 Salvation as a personal experience	25
2.9 Salvation as an entrance to church membership	27
2, 10 Summary	28
CHAPTER THREE	30
3, 1 Introduction	30
3.2 The Biblical meaning of salvation	30
3.3 Biblical words and foundational concept	31
3.3.1 Old Testament concept of salvation	36
3.3.2 New Testament salvation	41
3.3.2.1 The concept of soteria	41
3.3.2.2 The concept of sozo	42
3.3.2.3 The general concept of salvation	44
3.4 Historical development of the concept of salvation	46
3.4.1 Salvation in the early Church	47
3.4.2 Salvation in the medieval scholasticism	51
3.4.3 Reformation and post reformation period	54
3.5 The Evangelical concept of salvation	55
3.5.1 The regeneration model	56
3.5.2 The redemptive model	58
3.5.3 The conciliatory model	59
3.5.4 The forensic model	60
3.6 Biblical and theological concept of holistic salvation	61
3.6.1 Historic concept of holistic salvation	63
3.6.2 Theological argument of holistic salvation	64
3.6.3 The Biblical concept of holistic salvation	66
3.6.4 Holistic salvation with the Kingdom of God	68
3.7 The Importance of the doctrine of salvation	70
3.8 Summary	71

CHAPTER FOUR	72
4.1 Introduction	72
4.2 Swazi Traditional Religion and Culture	72
4.2.1 Divine beings	73
4.2.2 Mystical powers	74
4.2.3 Life after death	74
4.3 Salvation in the Swazi Traditional Religion	74
4.4 The Influence of the Swazi Traditional Religion	75
4.5 The missionaries and Swazi culture	78
4.6 A contextualized Theology	82
4.7 Theological argument of contextualization	84
4.8 The concept of theology and contextualization	85
4.9 Implication of contextualization Theology	87
4.10 The missiological application of contextualization	89
4.10.1 Enculturation	90
4.10.2 Indigenization	91
4.10 .3 Incarnation	92
4.11 The advantage and disadvantage of contextualization	92
4.11.1 Advantage of contextualization	93
4.11.2 Disadvantage of contextualization	93
4.12 The purpose of contextualization	94
4.13 Summary	96
CHAPTER FIVE	98
5.1 Introduction	98
5.2 The statement of the problem	98
5.3 The main focus of the Thesis	99
5.4 Reflective summary	100
5.4.1 The Free Evangelical Assemblies	100
5.4.2 Missionaries paternalism	101
5.4.3 Missionaries partnership	101
5.5 Contextualization of salvation in the Free Evangelical Assemblies	103

5.6 The relevance of the gospel	105
5.7 Biblical hermeneutical interpretation	105
5.8 Recommendations	108
5.8.1 The training of Pastors	108
5.8.2 Accommodation and open approach	110
5.9 Conclusion	113
Bibliography	114

CHAPTER ONE

THE OVERVIEW OF THE STUDY

1.1 INTRODUCTION

This chapter introduces the research project, and is divided into eleven sections. The first section presents the background information, research problem, purpose, justification of the study, objectives, and literature review, which provides the information of the research problem under investigation.

This leads to the next section, which deals with research design and methodology. This section helps to investigate and analyze the doctrine of salvation as taught and experienced by the members of the church. The study is limited to the Free Evangelical Assemblies, a Pentecostal Evangelical church. The last three sections present definition of terms, chapter divisions and a summary of the study respectively.

1.2 BACKGROUND INFORMATION

The advent of Missionaries in the latter part of the 19th century in Swaziland not only introduced Christianity to a people who worshipped ancestors, but it also sowed the first seeds of a new social and economic order through education.

It is generally accepted today that when King Mswati I welcomed the first Missionary, Reverend James Allison, in 1884, it was in fulfillment of King Somhlolo's vision of the coming of the white missionaries, who would bring with them money and the Bible. The erstwhile king was advised in the dream to take the Bible (Matsebula 19:939). King Mswati I allocated the Reverend land at Mahamba, southern Swaziland, where the first Methodist Church was built by the community under the command of their chief. The church was completed within a week (Matsebula 1987:41).

Allison's coming opened an influx of missionaries, who came from different mission societies. The missionaries seemed to have one agenda; to do their best in preaching the message of eternal redemption to millions of people who knew nothing about the salvation of Christ (Bosch 1992:227). However, while the native people were generally polite towards the missionaries, some felt the advent of the missionaries threatened to erode their Swazi identity.

King Sobhuza II later confirmed that these fears were not just limited to commons when he warned the Swazi nation to take only that which was good from the whites and discard what they perceived to be bad. The king went on to establish government schools that would accommodate Swazi culture and traditions. In 1948, he organized the Zion group, an indigenous church that would accommodate worshippers who wished to maintain their traditional beliefs. The king's actions were an expression of a need among his people for a Christian message that would speak to the Swazis in their own worldview.

This thesis seeks to address a theological gap and demonstrate an urgent need for a proper biblical interpretation that will address issues in a Swazi worldview. It also intends to show how the missionaries' converts found themselves caught in the resultant socio-religious conflict. This misunderstanding was exacerbated by the differences between the Western and Swazi cultures on which the scripture was interpreted. This struggle continues to rage in the old mission stations. Landro (1985:45), a missionary, confirms the existence of this problem, and says Swazis do not need to be Norwegian Swazi Christians; the missionary says this problem is promoted by Swazi preachers who try to enforce certain biblical teachings.

Those natives who resisted such missionary teachings saw them as an onslaught aimed at eradicating culture and spiritual colonization. In her analysis, Landro says so steeped in their cultural beliefs, Swazis failed to understand the messages of salvation as presented by the missionaries to them. In time, they accepted the missionaries and their teachings, but could still not accept salvation through Christ. This acceptance was

important for the missionaries as they gained authority, but only in as far as teaching and the administration of the church. Their success was still limited in the area of salvation. This confirmed Landro's assertion that the converts failed to grasp the content of the message of salvation, even though it was taught.

The Church, Free Evangelical Assemblies upholds and emphasizes the importance of salvation. The statement of faith says "we believe that salvation is by grace and is God's free gift to all those who believe in Jesus Christ, that it is received by faith in the redeeming blood of Jesus Christ" (2004:7). According to membership requirement 'a person shall considered to be a full member after having declared her or his experience of salvation and living according to the Holy Scriptures (2004:25).

It would appear the paradox lies in the depth of the teachings of the missionaries and the church, which must influence the core beliefs and practices of individual members of the church. Herbert says natives accept Christianity as a public statement, but continue to hold their traditional beliefs as a suppressed religion that they revert to in times of crisis. This suppressed religion is the true religion that dictates the religious practices and life conduct. Christians who accept the religion as a public charade resort to traditional beliefs and practices when confronted with problems, but the faithful keep their true religion at heart.

1.3 THE RESEARCH PROBLEM

Apart from being one of the oldest churches in Swaziland, the Free Evangelical Assemblies also embraces and strongly believes in the personal experience of salvation. Salvation is understood as the main theme of biblical doctrines that is based on the redemptive acts revealed by God in the scriptures. It is this redemptive act of God that sets Israel apart as a special nation that worships God alone. It is in this background that religious practice that involves worshipping other gods, including ancestors, is totally prohibited among the Free Evangelic Assemblies' members.

However, in practice, some members of this church occasionally revert to Swazi traditional religious practices when they encounter some of life's many challenges to which they desperately need solutions. The church members find themselves in a dilemma of relating with Christian truth when threatened by sickness, death, misfortunes and a cacophony of tragedies. The members are inclined to resort to ancestral spirits for answers to their plight.

The church is concerned, therefore, that while some members publicly confess faith in Jesus Christ, they secretly hold traditional rituals. Maimela (1985:72) points out that Africans reluctantly break ties with the African traditional religious practices. The religion is wedded in their worldview, in which salvation is traditionally understood within the religious practices and cultural norms. Therefore, traditional leaders try to exert force to accommodate traditional rituals.

The Free Evangelical Assemblies take a strong stand against ancestral practice. Despite such stand the members continue with the practice, though there are those who have been able to disregard the ancestral practices and its worship even in times of crisis. This is an undertaking of an analytic study of the doctrine of salvation in a contextualized approach as a means of answering the sentential questions that seemingly threaten the core belief of Free Evangelical Assemblies.

The problem to be addressed is:

1. How do Free Evangelical Assemblies' members experience the act of salvation?
2. How do they define salvation?
3. How do they view the need for contextualizing the gospel message?
4. What are the merits and demerits of contextualization?
5. What role can the church leadership play in the contextualization of salvation message at Free Evangelical Assemblies?
6. What theological premises or principles could be established to ensure that justice is done to the Bible and culture without distraction from intended truth and relevance?

1.4 HYPOTHESIS

I assume that Free Evangelical Assemblies, as an evangelical church, want to uphold the integrity of the scriptures and submit to the authority of the word of God. Secondly, as a missionary church, they want to carry their divine mandate of proclaiming the word of God to the whole world and remain relevant in teaching members who would make Christ known in every culture and nation. Thirdly, I assume that current limitations can be minimized by proper understanding of scriptures and hermeneutical principles of biblical interpretation.

1.5 THE PURPOSE OF THE STUDY

The primary purpose of the study is to make a critique of the doctrine of salvation and also see how the church could contextualize its teachings to the Swazi culture. The second element of the study is to establish ways of contextualizing the gospel message without falling into the danger of returning to heathenism.

This calls for a theology that would take the Swazi context seriously and continue revealing God in that context. This theology would forestall Christians from reverting to traditional religious practices as a means for meeting spiritual needs (Mbiti 1969:23). This confirms that it is true that a valid religion must pervade the whole of human existence if it is to meet man's needs (Bosch 1991:25).

1.6 THE OBJECTIVES OF THE STUDY

1. to see how the doctrine of salvation is taught and its relevance to the Swazi people.
2. to investigate how the message of salvation could be contextualized and made relevant to the culture and traditions of Swazi people without losing its biblical and spiritual essence.
- 3 .to make an analytic study of the doctrine of salvation

4. To investigate the merits and demerits of contextualization and to analyze the ways through which the church could contextualize the message of salvation at Free Evangelical Assemblies in Swaziland.

1.7 JUSTIFICATION OF THE PROJECT

The project tries to build a bridge between the Western and African approach of theology. Mvume Dandala, the President of the Methodist church in southern Africa, thinks that the church in Africa has a task of contextualizing its theology to an African setting and makes the message of the gospel speak to their world. According to Dandala, such a move would plant the truth of salvation and establish the faith of the Africans in Christ. This would also strengthen the church against a scenario portrayed by Adeyemo (1979:4) about the church in Africa, where members praise God on Sunday and worship ancestors by the week.

This is not dissimilar to the Swaziland context, where the whole country celebrates Christian Festivals and cultural ceremonies almost at the same time or in the same setting. There appears to be an attempt to syncreticise Christianity and Ancestral worship, but the latter is at the centre of all the activities. Such worship involves the performance of religious practices, which sees the use of concoctions prepared by witch doctors.

In such practices, Swazis find security and meaning of life. In fact, these answer their deepest life questions. Therefore, the church needs a contextual teaching of the gospel, which will allow God to speak in their context of life. The relevance of the message of salvation would free them from the practices that enslave them through fear of demonic powers.

1.9 RESEARCH METHODOLOGY

The proposed study falls within the field of systematic theology. Systematic theology, by its nature, is best discussed under the conceptual research, focusing the context of the discourses which is observed and analyzed within the context of real life experiences in the natural setting (Smith 2007:184, Mouton 2001:70). Conceptual research also defines and analyses concepts, worldviews and life experiences.

However, the nature of the problem is very much inclusive because it involves people's basic beliefs and life experiences. Therefore, literary research will be used as complementary research in support to conceptual research. Literary research analyses the textual and exegetical part of the scriptures. This involves the interpretation, critical analysis and application of concepts of Swazi traditional beliefs, Christian salvation, and contextualization.

1.10 THE DELIMITATION OF THE STUDY

The research project will be limited to the people of Free Evangelical Assemblies. However, reference will be made of people belonging to other missionary churches that fall under the Evangelical Church in Swaziland. The research will maintain the evangelical concept of salvation, but, at the same time, uphold a scholarly approach in the discussion.

1.11 DEFINATION OF TERMS AND CONCEPTS

It is said that words have no meaning, but people give meaning to the words. It is the same with definitions of the following concepts.

1. Salvation (Soteriology) is defined as the redemptive acts of God in human history, which encompasses the whole man, reaching to his physical, psychic and political needs (Dunning1983: 245). The Concise Oxford Dictionary gives two important

definitions of salvation. First salvation is defined as the saving of the soul, deliverance from sin and admission to heaven brought about by Jesus Christ. Second, salvation is defined as the preservation from loss or calamity.

2. Contextualization is the process of accommodating the gospel message to a particular culture without diluting it in the process.
3. Worldview is the way people understand and interprets things, which happened to them and to other people. It is person's way of understanding life and the world around him.
4. Mission station refers to the old established church, which has several out stations, (local churches). This old established church acts as the head office of other congregations.
5. Free Evangelical Assemblies is a denomination that was established in 1909 by the Norwegian missionary activities in Swaziland.

1.13 SUMMARY OF THE STUDY

The first chapter introduced the study by presenting a general overview. The following aspects were given consideration; the background information, research problem, purpose, research methodology, delimitation, definitions of terms, chapter division, and summary.

CHAPTER TWO

THE FREE EVANGELICAL ASSEMBLIES AND THE CONCEPT OF SALVATION

2.0 INTRODUCTION

This chapter outlines the historical development and doctrine of salvation in the Free Evangelical Assemblies, a Norwegian Missionary-founded Church in Swaziland. The major discussions here explore and examine the soteriological conceptions during the pioneer missionaries and the post missionaries' era.

The chapter seeks to understand and analyze members' conception of the doctrine of salvation among Free Evangelical Assemblies. The study shows how the missionaries' converts established themselves to Christian faith and what the challenges encountered in their understanding of salvation were.

The Free Evangelical Assemblies' theological concept of salvation, as portrayed in their articles of faith, is analyzed as: bases of Christ Events, personal experience salvation and membership requirement.

Lastly, a summary of the study is made which reinstates the fundamental truth of salvation as taught and believed in Free Evangelical Assemblies.

2.1 THE ESTABLISHMENT OF FREE EVANGELICAL ASSEMBLIES

The Free Evangelical Assemblies in Swaziland was founded in 1909 by Miss Laura Strand, who had been working with Malla-More, a pioneer missionary of the Evangelical Missions. It was Malla-More's report of missionary work in Swaziland that challenged Miss Strand, who later joined her at Bethel in 1903 (Nilsen, Sheetz1956:153). These two Norwegian ladies worked together and planted many churches in the southern part of Swaziland (Landro 1985: 65).

It was while in the United States of America for Furlough in 1906 that Miss Strand came under the influence of the former Methodist Pastor, Thomas Bale Barrett, the founder of the Free Evangelical Assemblies Mission to the Heathen. Barrett, a former Methodist, had earlier met the charismatic preacher, Evan Robert, who introduced him to the charismatic teaching of Pentecostal Baptism of the Holy Spirit. After his baptism by the Holy Spirit, Barrett became a preacher of the full Pentecostal Baptism (Barrett 1927: 96), and he strongly believed in speaking in other tongues as the evidence of full baptism of the Holy Spirit. Barrett's testimony of the work of the Holy Spirit during camp meetings in Norway showed the overriding ethos of Pentecostalism (Synan 2001:71) and the urgent need of evangelizing the world. In their newly found movement, they established a missionary society which was responsible for sending out missionaries to the mission field. Miss Strand, who had recently joined, became one of the missionaries who were sent to Africa.

Therefore, when Miss Strand returned from her Furlough, full of Pentecostal ideas to an evangelical environment that did not believe in her newly-found charisma, there was a silent disagreement with Malla-More. As a result, in 1909, Miss Strand decided to part ways with her old friend. It was in that year that the New Haven Mission Station, a Headquarters of the Free Evangelical Assemblies, was founded at Luqolweni, Southern Swaziland.

Miss Strand's first convert Job Hlatshwayo assisted her in the establishment of the New Haven local church. Chief Velebantfu, the local chief, took it upon himself to help the missionary settle in the area. He introduced her to King Sobhuza I, who assigned the chief to allocate her land to stay. Through Chief Velebantfu's support, the mission grew exponentially, planting churches, establishing schools and clinics in different chiefdoms. For example Velebantfu (New Haven) Primary which is now a High School was built under chief Velebantfu. It started from a sewing class in the church. Laura Strand started as woman's sewing class. Children were requested to attend Sunday school and

evening classes because they were looking after cattle during the day. The evening classes turned to be regular Primary school which grew to secondary school.

Since then, classes began in other local churches like Entabeni and Bethlem under Chief Liba Dlamini, Ngudzeni primary under Chief Maja Mamba, Mzila Primary under Chief Zameya Nhlabatsi, Qomintaba under chief Tsekwane, and many more. These were later handed over to the government after the departure of the Missionaries. The church was left with 12 primary schools and 3 high schools. (School Board Annual report 2008:5)

The school at New Haven started concurrent with clinic which began to be the first health centre in the area. It was followed by another clinic which was built at Bethany Mission station. The clinics were first opened on special days because Swazis were not used to modern medication.

However, it is important to note that school and clinic were used as auxiliary ministries of the church. The missionaries used the school and clinics as means of community auxiliary ministry of the Church. The church was ministering to the community physical and spiritual needs. The Local church Pastor, teachers and nurses were conducting morning devotions every day. The practice continues even today, though there are some changes as community is gradually involved in the administration of the mission's institutes. These community involvements came with political influences which led to changes in the names of schools. For instance, New Haven Primary and High schools were changed to Velebantfu, named after the Chief who gave the missionaries a land to build the New Haven Mission Station.

However the changes came in time when the spirit of independence was blowing across Africa in the mid 1900s, as noted in others countries as well, saw Swaziland beginning to negotiate with the colonial powers in Westminster for freedom from British rule. This resulted in religious organizations also crying out for independence. The local clergy voiced out their desire to be freed from missionary and religious colonization. As a

result, the name of the church was changed from Norwegian Free Evangelical Mission to the Heathens in 1965 to Free Evangelical Assemblies (F.E.A. Report 1974.). During this time, Swazi ministers in the church were gradually increasing. In 1968, coincidentally at the same time Swaziland was given its instruments of independence, the first trained Pastor, Reverend Andreas Msibi, was ordained (Richard Sikhondze 1992:4). However, missionaries still formed the majority in the executive leadership of the church, and the whole church procedure and teachings still had a Norwegian tone. The church buildings and church government hierarchy were duplicates of the Norwegian church.

The missionaries' influence made the church understand itself through the Norwegian worldview. Miss Landro, a Norwegian missionary, made a pregnant yet very important statement when she said: "Swazis understand Christianity through Norwegian worldview. They fail even to understand and differentiate between Norwegian culture and biblical teaching" (Landro 1985:127). According to Miss Landro, the church lacked its identity because it failed to adapt in the Swazi soil; therefore, it became a Norwegian Swazi church.

The Norwegian worldview was not only a problem for the Swazi church, but also failed to present the biblical teaching of salvation that could answer the existential problems of the people. As a result, members of the church, in time of life crises, turned to what they knew and believed could help them; ancestral worship that involved consulting the dead for guidance.

2.2 THE MISSIONARIES' CONCEPT OF SALVATION

According to Thomas Barrett (1929:87), the founder of the Free Evangelical Assemblies Mission to the Heathens, salvation is the central motif of the scripture. The message of salvation was understood as an urgent need of humanity and God's solution for the problem of sin. The sin problem was defined as an act of breaking the laws of God by worshipping idols (ancestral) and living adulterous lives of polygamy. Sin was often

defined in legal terms than an attitude which controls and expresses itself in human behavior. Therefore, salvation became an act of conformity to the church life style. Salvation was proclaimed and taught as God's way of saving the world from sin and its consequences. They were also motivated by the anticipation of the imminent coming of Jesus Christ. The imminent coming of Jesus Christ was understood like the mission of Jonah to the great city and cry against it; for their wickedness is come up before me (Jonah 1:2).

The missionaries understood themselves as people sent by God with an urgent message - of a life and death nature - to the Heathens. They felt that delaying this urgent and crucial message was to delay God's salvation to the world. This would suggest they had failed God in His saving Mission and robbed the Heathen the opportunity of salvation.

These motivational factors influenced the newly-founded Free Evangelical Mission to the Heathens to send missionaries to foreign countries. It became a missionary-sending Mission Society. Miss Strand was one of those missionaries who were sent out to Swaziland. She came as a Pentecostal Evangelical missionary, who preached personal experience of salvation and the manifestations of the gifts of the Holy Spirit. Landro (1885:147) stated that Free Evangelical Assemblies' teachings came from the Pietist's movement and separatist traditions of the Pentecostal Evangelical movement in Norway. They understood themselves as a people of God set apart to worship God and to proclaim God's kingdom to the world. As separatists, they separated themselves from the defilement of this world and encouraged the new converts to come out from sin, leave demonic cultural practices and unsaved relatives. Separation from the world was taught as God's requirement for His people and for the life of holiness. Therefore, salvation was not only an act of God forgiving sinners their sins, but was a style of life, expressed and demonstrated in their behavior. The change of behavior was understood as a testimony of the work of salvation in one's life, which gave a living testimony to the world.

The piestic aspect of their faith was also the strength on their teachings. It translated their faith and beliefs into a living relationship with the risen Lord. Barrett (1929: 2120) interpreted it as Pentecostal experience or the second blessing, which was accompanied by the evidence of speaking in tongues. It is believed that the believer receives the gifts of the Holy Spirit from this second blessing. According to Olson (1986 notes), one of the old Missionaries, held that baptism of the Holy Spirit empowers Christians for personal evangelism, which was an obligation of every member of the church.

According to Landro (1985: 87), the missionaries demonstrated this mystic side of their faith and drew the attention of the Swazi people. People were attracted to their faith, which demonstrated a living relationship with the Holy Spirit. Many young people responded to the message of salvation, conformity and respect for the missionaries. Landro said Swazis accepted the missionary as a person than Jesus Christ presented to them.

The missionaries encouraged personal repentance while Swazis perceived such major decision as communal which sought for the approach of elders and the community. At the same time, they could not ignore an elder or senior person's advice. Therefore, the concept of salvation was compromised by a perception that such decision undermined and disrespected the established norms of the family; and that if the faith in Christ broke family ties and personal obligation, it became an act of alienation. This saw converts leaving their cultural and family ties to embrace the missionary's teachings.

Furthermore, missionaries attached the concept of salvation with baptism. Baptism in water was a condition of salvation; and one had to confess his sins before being baptized. The form of baptism of John the Baptist was adopted as the accepted norm and part of personal salvation. A church member had to confess his sins in front of the congregation before being baptized. Baptism was understood as confirmation and a seal to one's salvation. It became a condition for church membership. The new converts believed that salvation was incomplete without personal confession and water baptism.

As a means of confirming individual salvation, a ticket was given to a convert after baptism.

According to Landro (1985:78), the converts clinged strongly on the Baptism tickets, this confirmed their salvation and membership in the church. Even in the event of death, the ticket was placed on the coffin to show that the person had accepted Jesus Christ and was a full member of the church. Therefore, the ticket became some form of a guarantee of recognition in Heaven.

However, one has to note that the missionaries understood salvation as the central message of the scriptures and the only way of redeeming man from their sins. Furthermore, it is evident that salvation demands a change in a believer's orientation, which affects personal worldview. However, the presentation of salvation was clouded by the same personal worldviews, which became a theological gap between the missionaries and the new converts. This theological gap was manifested in personal life conduct and life crisis, where an individual member was challenged to stand for his personal religious convictions and trust in God. Such a stand require a personal experience of salvation than nominal Christian life style which seemed fail to hold them firm to Christian faith in time of life crisis.

The members found themselves encountering problems, which were perceived as sources of evil spirits and the church could offer no explanation to these. A classical example involves road accidents in Swaziland, which are perceived to be caused by the evil spirits. The unbelievers performed rituals right at the spot of the accident as a means to remove the person's spirit from the accident scene and restore it to their family, which is considered to be the rightful place. It is believed that if this is not done, this spirit will cause accidents on the same spot in future.

But in the beginning, many missionary churches condemned such practice, but later turned their focus to rebuke the evil 'spirits' believed to be responsible for the accidents by joining the families in prayer at the accident scenes. The change of the mind is

caused by the reality of the accidents in the same spots which make people to search for answers in the whole scenario. The church believes that these accidents are caused by evil spirits. Thus, they now attend prayers toward such Spirits from the scene of accidents. This act itself suggests that the existential question which was a primary concern of the Swazi Christian has never been answered.

Furthermore, the proclamation of the church and its teaching failed to take root and hold Christians firm to the faith in times of uncertainties. This leaves no doubt that there is a need to evaluate the presentation of the gospel vis-a-vis the cultural traditional settings, and thus make sense why Swazi people continue to turn to ancestral worship during times of crisis.

2.3 THE DILEMMA OF MISSIONARIES CONVERTS

Landro (1985:122) made analyses of salvation as understood by the missionary converts. She said there were two conflicting worldviews that were a hindrance in the communication of the gospel. The missionaries did not have a solid understanding of Swazi worldview and values, and also did not realize that their preaching was tinted by Norwegian values that did not have any meaning in the Swazi context (Landro 1985:231).

The Norwegian values and the authority of missionaries were misinterpreted as part of the Word of God. The missionaries became an authority on matters of faith and life conduct of the members of the church. This assumed life style of converts created a world of their own, which was neither Norwegian nor Swazi. In actual fact, Swazis suddenly became strangers in their own country, and the community defined them as social deviants because they broke Swazi values, norms and religious heritage (Kasanene 1984:16).

The Swazi converts were so depended on the missionaries for everything, but the greatest weakness was the formation of folk theology that could create a synthesis of

biblical Norwegian and Swazi culture. This to say the teachings were a fusion of the Norwegians and Swazi values which was assumed as the word of God. Londro (1985:231) affirm that `` missionaries taught a Danish philosophy which had influenced the Norwegian culture as if it is the teaching from the bible``. This folk theology became a hindrance to sound biblical teaching, and that became a blow and a threat to the spiritual stability of the converts. This folk theology undermined the basic truth of salvation. As Costa says, it pleased God to make himself known in the context of peoples' culture. This is not to suggest that cultures are God's channels for His revelation; but God speaks within the context of man and man can understand God in his own worldview. Hiebert, Shaw and Tienou, (1985:17) describe worldviews as the way people understand and interpret things, which happened to him and to others people. Worldview is a person`s way of understanding life and world around him.

The Missionaries interpreted life through the western civilization, which was influenced by the world of science in every sphere of life. As a result they built schools and clinic to civilize the primitive Swazi life. However, this was in contrast with the Swazi worldview which considers community life as measure of truth and source of peace and prosperity. Therefore, breaking these cultural and religious norms brings curse to yourself, family and to the society.

Therefore, in the case of the F.E.A., the whole concept of the biblical message of salvation was clouded by a synthesis of Norwegian and Swazi worldviews. The church found itself struggling between the two - the Swazi and Norwegian worldviews. In this case, the whole life setting in the community was distorted by a cultural clash.

For example, Swazis define sin as an unacceptable act that is offensive within the family and society. Therefore, the act of making personal decisions was sinful and a betrayal of both the living and the ancestral. Such action had a profound implication to an individual and his or her children. This group of people was marked for discipline. Swazis found it difficult to live with new converts because of their individualistic type of lives, which was stressed by the missionaries, who taught about the personal decision

that led to salvation. This individual decision was, and still is, against the norms of Swazi culture, which are founded on community decision.

Therefore, the new converts found themselves struggling in a world of their own, with no identity. They tried to be loyal to missionaries and their teachings, but these were foreign to the Swazi worldview. Their decision alienated them from the whole social structure, right from the family, community to the country at large. These Christians became a small segment of the society, which was labeled the 'White man's followers', and seen as social deviants in the Swazi society.

This scenario placed them in discomfited positions among the Swazi majority, which remained loyal to social and religious belief in community life. This community life style was founded on Swazi culture and traditions. The culture provides personal identity and community participation in the areas of life problems

2.4 THE FREE EVANGELICAL ASSEMBLIES THEOLOGICAL CONCEPT OF SALVATION

The Free Evangelical Assemblies theological concept of salvation is defined and explained in their constitution, under the statement of faith. Salvation is understood to be the core and the heart of the biblical revelation of God. `` We believe that the scriptures, both Old and New Testaments, are inspired by God and the revelation of God to man; that the infallible; that they are authoritative in matters of faith and life conduct`` (F.E.A.Constitution 2004:12). Salvation is explicitly and implicitly understood as God's redemptive acts in human history and finds its climax in the sacrificial death of Jesus Christ. This concept of salvation is embracing and broadly defined as salvation of the whole man from sin and its consequences, which include healing and deliverance from any form of slavery. The definition of salvation is built on the redemptive act of God and Christ's earthly ministry, who is a mediator of the saving mission of God in the world (Lk 6:23, Mk 10:45). Christ went around preaching the Gospel, healing the sick, feeding the hungry, and setting free those who were demon-possessed.

Therefore, according to the article of faith (F.E.A.Constitution 2004:6), salvation is an act of God, who decreed from all eternity to provide salvation for those who would believe. It originated in the heart of God before the foundations of the world (Eph1:3, 4). It is God who planned and executed it through Christ. It antedates creation and originated in the mind of God, and became the central focus of the biblical prophecy (Lk 24:25-27). It became a focal point of God's activities in the world; salvation remained as God's initiative and man's response to the grace of God. According to the church definition, salvation is by grace, received by faith, in the atoning blood of Jesus Christ. This concept affirms that the sacrificial death of Jesus Christ is the basis of salvation.

The Free Evangelical understood the death of Christ as the essence of salvation. Salvation to them is Christ crucified for the sins of the world. This concept of salvation unveils the internal truth of Christian faith (Dunning 1993: 303). It is faith that centered on Christ Events: his incarnation, death and resurrection.

2.5 CHRIST EVENTS AS BASIS OF SALVATION

The word 'event' means an extra-ordinary act of God, which takes place and leads into a new meaning of life. It is the gracious act of God that brings new season, and continues to make impact on people's lives. The word has a historical significance which became a pillar and source of faith in the life of Israelites. Their knowledge of God was derived from their personal encounter with God's redemptive acts. The saving events became feasts, where the whole nation celebrates God divine intervention in their affairs. God's redemption acted on their behalf in history. Woody (1961:11) adds that the Christ events concept assumes that Christ Jesus is a historical and theological centre of the scriptures and the basis of salvation.

Therefore, these saving events persistently influenced and imparted messages of hope and assurance of God's redemption to the church. The Christ events refer to the events that stand as pillars and strength of Christian the faith. The event stands at the centre of

interpretation of the scriptures and practice of the church. The Church celebrates the birth and death of Christ as yearly events. Laura Strand made the death, resurrection and the second coming of Christ as the central message of her preaching. Reverend A .S. Msibi, one of the core workers of the missionaries said, `` Laura would call a Preacher back to finish his sermon if he did not remind the people that Jesus died for their sins and that He is coming soon``. The Christ events concept is interpreted as the back bone of Christianity faith. It drew God closer to man and allowed man to dwell among his people.

2.5.1. The Birth of Christ

The birth of Jesus Christ is one of the Christological and basic truths of Christianity. The truth affirms the pre-existence of Jesus Christ as one with God, who became flesh and dwelt among man, as Emmanuel, in the temporary tent for the mission of saving man from his own sins. It is the incarnation of Jesus Christ that made it possible to fulfill this great mission of winning the world and reconciling man to God. The church believes in the pre-existence of Christ as the member of the Triune God, who planned salvation for the world. His birth was not the beginning of his life, but the long journey of his earthly ministry. As Kauffman (1985:78) puts it "God himself has come to man in the very person of a man". Alson (1986), a missionary and a former chairperson of the Free Evangelical Assemblies, spoke of a miniature gospel which is the foundation of Christianity; `` the miniature gospel is the birth, death and resurrection of Jesus Christ.`` According to Alson the message of salvation is condensed in these tripartite Christ events. The events heralds the Eternal God ,the Creator, who became Emmanuel (God with us) in his saving mission tabernacle amongst his people to save man from his sins.(Mt 1:23). However, the concept of incarnation has been established as a statement of faith and basis for missionary work because the church believes that it is Christ`s extension and it is a continuation of the saving mission of God in the world. The belief is that God has committed to the church a ministry of reconciliation (2Cor.5:18). The belief on the doctrine of incarnation also affirms the church Christ- centric concept of salvation, which places Jesus as the only saviour of the world, who became one of

the human family through the incarnation. Therefore, the church believes that Jesus was both God and man. He is the member of the Godhead. But his humanity made it possible to be born and die on behalf of humanity (Heb 2:14).

The Free Evangelical Assemblies believe in the virgin birth as an act of God in which He identifies himself with the human race so that He became the second Adam, and became able to save man from his sins (Heb. 7:25). Paul categorically states that in Adam, all died and in the second Adam, they all live (Rom 6:5).

The F.E.A. article of faith says: He became incarnate by the Holy Spirit and was born of the virgin Maryand was sinless, yet He was tempted within everything so that he can be able to help those who are tempted (Heb 7:25). The purpose of incarnation was to restore man into a perfect image of God.

2.5.2. The Death of Christ

The death of Christ on the cross is the focal point of the saving mission of God in the world. It was the focal point because no covenant could be established without the blood. Therefore, the death of Christ is believed to be a means of meeting the demand of the law and satisfying the justice of God. The death of Christ brings together several concepts which confirm the centrality of the salvation message both in the Old Testament and New Testament. Lockyer (1982: 184) describes the death of Christ as death of humanity. He died on behalf of man; he died as our substitute; his blood atoned for our sins. H L.R Gumede (1987), a Missionary and a Bible College Lecturer succinctly put it, "... not without the blood" tracing his conviction on the power and indispensableness of the blood. He said salvation is only possible through the blood of Jesus Christ; without the blood there is no remission of sins. In his teaching, he places the sacrificial death of Christ in the centre of the scripture. This atoning blood revives the commemoration of the yearly events of the Day of Atonement, which brought Israel into the living fellowship with God.

The word atonement suggests that the death of Christ dealt with the problem of human sin and brought men into fellowship with God. It is one of the central ideas of the New Testament. The atoning death of Christ comes with the idea of reconciliation, propitiation and substitution in the New Testament.

The cross is at the centre of the atoning death of Jesus Christ. The cross is not only the measure of the love of God, but it is the basis and the object of Christian theology. Christianity without Christ and his cross cannot reconcile man to God. Christianity is reduced into a religious movement. Paul says if Christ did not die and rose from death, faith would be in vain or futile.

2.5.3 Christ Resurrection

The Free Evangelical Assemblies believe that the resurrection of Jesus Christ is victory over sin and death. It is the act of God confirming the completion of the work of salvation through Christ. The resurrection of Jesus Christ is also considered as the key truth of Christianity. Scholarly, it stands as matter of reason and faith (De Haan 199:3). Paul used logic to argue that the resurrection of Christ from death is the essential truth to Christianity. This is to say without the resurrection of Jesus Christ, the gospel message would be a lie and without value (1 Cor.15:12- 9). However, the truth about resurrection has historical evidence as Paul asserted, but it is also a demonstration of the power of God over sin and death.

However, the Free Evangelical Assemblies had made it a tradition to revise and celebrate these salvific events; the death, resurrection and coming of Jesus Christ during the Lord Supper. The Eucharist has become a memorial period of restating these basic teachings of church beliefs. It is a ceremony that strengthens the members' faith in Christ and makes them to renew their commitment. It revives and redirects each member's faith to the truth and core of the basic belief of the church.

According to the church practice, each local church celebrates this event monthly. It is only celebrated by those who have been baptized in water and then admitted to church membership. Admission to church membership is inaugurated during this event. It is the events that mark a new beginning in the life of a new convert and assurance of God salvation through Christ to the church.

The church also celebrates the truth of resurrection as a confirmation of the past events and a surety of a blessed hope of Jesus' second coming. This was the message of the early church. Christ died for our sins and was resurrected for our justification and glorification (Walker 1985:23).

2.6 SALVATION AS A GIFT FROM GOD

The Free Evangelical Assemblies believe that salvation is a free gift from God: "We believe that salvation is by grace and is God's free gift to all those who receive Christ, and that it is received by faith in the redeeming blood of Christ..." (Article of faith 2004:11) Such belief is built on the biblical and Protestant premises that all have sinned and stand guilty and condemned before the holy God (Roman1: 20) and man cannot save himself. But God, through grace, took the initiative to save man from his sin and its consequences. This God initiative is based on God's grace, which is the unmerited favor of God bestowed upon sinners. According to the Free Evangelical Assemblies' biblical understanding of salvation, man is a recipient of the free gift of salvation. Without any human merit of good works, all stand condemned Jews and Gentiles (Romans1:10-18).

Geisler described sin as an ugly reality which summarized man's total depravity. He gives a very vivid picture of the extent and damage of sin upon man.

There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away; they have together become worthless; there is no one who does good, not even one. Their throats are open graves; their tongues practice deceit. The poison of

vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know. There is no fear of God before their eyes. (Geisler 2004:100).

The above description shows the dreadful state of affairs that paralyzed and destroyed man's relationship with God. It is from this background that Calvinistic total depravity of man clashed with Arminius free will (Fosdick 1974:515). The Calvinistic view is that man is totally depraved from grace that could make salvation possible for man; while Arminius advocates that man is not totally depraved, and can choose with divine assistance of grace, which is available to all (Wynkoop 1967:69). Danning (1983: 43) said 'our understanding of the extent of sin determines our understanding of salvation'. Geisler (2004:1820) shared the same ideal that sin is precondition for salvation therefore salvation, is not necessary unless there are sinners in need of being saved. This is when man will begin to appreciate that salvation is from God and that man can receive it as a free gift. But the Jewish legal approach believes on human work of obedience to the law and acts of mercy (Ladd 1987:78). This becomes a hindrance to the understanding of salvation as a free gift from God.

But the Free Evangelical Assemblies, with Arminius background, believe in the free gift of salvation from which man must receive by faith in the redeeming blood of Jesus Christ (Article of Faith 2004: 8). Salvation is understood as the free gift from God received by whosoever believes in Jesus as personal Saviour. The gift of salvation is not by good works, but for sinners who, by faith, receive the forgiveness of their sins. Salvation is a gift of God, which deals with the past, present and future dimensions (Geisler 2004:235).

Therefore, salvation is understood as the past, present and future saving grace of God. The past concept of salvation shows the historical fact of salvation through the redemptive act of God. Du-Preez says: "The historical biblical salvation displays in

Exodus character from paradise, lost in Genesis into paradise, regained in the last chapters of revelation” (Beckon 1974:17).

The history of salvation confirms that salvation is not by works of man, but is a gift from God. God prepared salvation by means of a historical redemption. However, Ladd speaks of salvation as a primary and eschatological gift. The eschatological salvation points to the future hope of eternal life. This future salvation means two things: deliverance from immortality, and perfected fellowship with God. The eschatological salvation promises the future deliverance from any form of suffering and pains which are a result of the fall of man. The eschatological salvation also points to the total restoration of man. It promises that man will essentially be restored in the perfect fellowship with God (F.E.A. Article of Faith 2004:2).

However, the eschatological concept of Salvation has the concept of the Second Coming of Jesus Christ, where Jesus will come for His church. The church will be saved from the harsh realities of this world.

2.7 SALVATION AS A PERSONAL EXPERIENCE

The Free Evangelical Assemblies believe in the personal experience of salvation. They emphasize this experience as a personal assurance and a guarantee of being born again into the family of God. Landro(1985:130) states that the Free Evangelical owes its origin from the Pietic Norwegian Missionaries, who call for personal application of salvation truths as an act of personal faith. They believe that the biblical truth must be manifested in daily Christian life. According to Barrett (1927:137) the personal experience of salvation is the base of personal experience with the Holy Spirit.

This emotional experience is confirmed by Schlemachers' claim that true religion starts with feelings of absolute dependence by which man is brought in harmony with God's majesty. This is in line with John Wrester's teachings of personal experience, which leads to direct contact with God. John Wesley's experience became the Methodist's

message, which demands an experience of conversion and a change of life style in their converts.

This personal experience of salvation became one of Evangelical heritage (Sweeton 1985:134). They demand conversion experience and life characterized by purity, prayer, and bible study. These historical claims characterize teachings of the Free Evangelical Assemblies, which demands salvation experience to every converts. This personal experience of salvation is the basic requirement to church membership and church ministries. It is not only a requirement, but a culture of church worship which encourages spontaneous expression of faith and freedom actions.

This subjective part of salvation has become their strength among the African setting. The Free Evangelical Assemblies has endured over the years, having begun in 1909 under the missionaries until 1980, where a change of leadership to natives started. From there, it has expanded to the whole country and spread to Mozambique, South Africa, Malawi and Zimbabwe. Although growth cannot only be attributed to the African style of worship, but biblical truths are more applicable when the message is relevant to their worldview.

However, Sweeton (1985:266) states that the personal experience of the African indigenous churches is their strength and weakness. The personal experience of salvation has a thin line between Christian experience and African mystical religious belief experiences. Therefore, the personal experience of religion responds well to African worldview. This has worked to the advantage for the Free Evangelical Assemblies and resulted in the high response of Swazis. The church has since become one of the biggest denominations in Swaziland. However, the weakness is that some church members still need a radical break from witchcraft and other ungodly practices.

2.8 SALVATION AS AN ENTRANCE TO CHURCH MEMBERSHIP

According to the article of faith of the church, salvation qualifies a person to be a member of the local church, eligible to participate in the Lord Supper and other activities of the church. The church belief is that the church is composed of members who confess their personal experience of salvation and dedicated themselves to the worship of God. Personal experience of salvation and water baptism is the primary requirement for Church Membership. The members are encouraged to declare personal experience of salvation in the congregation as a sign of personal identification with Christ and the church. The church has to respond by accepting the new members in the Lord Supper celebration.

The Lord Supper is understood as a practice where members declare their love and commitment to Christ and his church. During this important event, the basic truth of salvation is recited by the preacher. This include the Sacrificial death of Christ, water baptism as personal identification with life and death of Jesus Christ which gives hope of resurrection to all who have accepted Jesus as their personal savior and anticipation of the imminent coming of Jesus Christ for his church.

However, those who have lost their salvation do not participate in the Lord supper, which is only reserved for the members of the church. Such members have to undergo counseling and restore their relationship with Christ and the church. The members are sternly warned from the first day of participation to sanctify themselves before taking the Lord Supper; otherwise it would be an insult and a demonstration of disobedience to the Lord to participate with a guilt conscience. This has resulted in some members participating, but later disappearance from the Lord Supper. Absconding the Lord Supper is a sign of a spiritual problem or an act of backsliding. This calls for a Pastor to make a follow-up on such members, with a view to bringing them back to the church.

2.9 SUMMARY OF THE CHAPTER

This chapter discussed the historical and theological development of the Free Evangelical Assemblies. It has explored elementary development of missionary activities, their understanding of salvation and the dilemma of their converts. The thrust of the chapter has been in two fold .First, it has been contended that there is a world of differences between the Norwegians Missionaries who perceived themselves as God`s solution to the primitive traditional Swazi people. Their desire was to present the message of salvation in the authority of the word of God and in the power of the Holy Spirit. Secondly, the paper observed the Swazi response to the message of salvation and the teachings of the missionaries. The Swazis felt that missionaries eroded and undermined cultural and religious values which give them a sense of human dignity and meaning in life problems. The preaching of the gospel was understood as a source of social and religious problem in the Swazi society. Also, Missionaries were accused of transplanting an ethnocentric form of Christianity as part of religious colonialism which degrade the Swazi to second grade on matters of faith and church government. Therefore, Swazis developed a resistant attitude to the Whiteman religion. At the same time they sacrifice their resistance to the demand of the civilized world of the missionaries.

The implications of these differences had countless and have incredible influence on religious behavior and practices as observed in the Free Evangelical Assemblies. To rectify and harmonize the doctrine, religious experience, and practice, the church has to find a biblical approach which allows God to make Himself known without the hindrance of human cultures. Imasogie echo's the same idea that:

`` The African may not come to this understanding of Christ unless Christ is presented to him from a perspective of his worldview. This is what we mean by insisting that Christ , the Eternal Word, must once again, as it were, become incarnate in the cultures and thought patterns of the people if he is not to be seen as a foreign god who is unacquainted with the local metaphysical problems of African`` (Imasogie 1993:24).

With this general understanding, the Free Evangelical Assemblies, an evangelical church which place the necessity of salvation as primary requirement for membership and participation in church activities, need to outgrow missionary era approach and formulate a relevant message of salvation which responds to the existential questions of the Swazi people

CHAPTER THREE

THE BIBLICAL AND THEOLOGICAL CONCEPTS OF SALVATION.

3.0 INTRODUCTION

The purpose of this chapter is to analyze and discuss the concept of the salvation from a biblical, historical perspective and theological point of view. The study demonstrates the theological development of the concept, and the appropriation of salvation by the church. This discussion helps to explain the progression of the concept of salvation in the history of the Protestant tradition, with emphasis on Evangelical theology.

The research begins with the definition of salvation and proceeds to analyze the meaning of salvation in the context of the Old and the New Testaments. The biblical concept of salvation lays the foundation of the historical view of salvation.

The last section presents a concept of salvation from the Evangelical context. This section shows the importance and centrality of the message of salvation that is essential in the understanding of God and His relationship with fallen humanity. It presents different models of salvation, which seek to explain the mystery of the Christian faith. This section presents the basic biblical truth of salvation and demonstrates the necessity of building a contextualized theology that is based on the Bible and a direct response to the Evangelical context. Lastly, a summary of the chapter is made as the general review of the whole discussion.

3.1 THE BIBLICAL MEANING OF SALVATION

The Concise Oxford English Dictionary specifically gives two important definitions of salvation. First, it defines salvation as the saving of the soul, deliverance from sin and admission to heaven brought about by Jesus Christ. Second, salvation is defined as the

preservation from loss or calamity. Truesdale, Lyons, and Claire (1986:263) define salvation as a complete process by which God redeems His creation. According to these scholars, God has acted in many ways throughout the history of Israel, demonstrating his redeeming desire to reconcile the world unto Himself. Dunning (1983:245) defines salvation as the redemptive acts of God in human history, which encompasses the whole man, reaching to his physical, psychic and political needs. According to Dunning, salvation is inclusive; God is involved in human affairs. This means God`s salvation embraces all human needs.

Becker (1974:1) defines salvation in terms of its importance - as a central message of the Bible; the essence of God`s revelation to man. Geisler (2004:224) adds that salvation cannot be defined as a single act of God, but it is a salvific process, which is very inclusive and embracing from Hebrew and Greek concepts.

3.1.1. Biblical words and foundational concepts

The Hebrew and Greek languages contain a number of significant cognitive words of salvation, which are synonymous to each other. This section defines and explains the following terms; *Nasal*, *Malat*, *Palat*, *Gaal*, *Hayah*, *Yasa*, *Soteria* and *Sozo* (Barclays 1976:23, Vine 1997:988, Purkiser, and Taylor 1977:369, The Illustrated Bible Dictionary Part 3, 1980:1371). The section serves to show how the concept of salvation was understood and applied in a different context in the lives of Israelites.

The most frequent term *Nasal*, which means to pull or draw out, signifies the rescue or deliverance of a person or people from the danger of life (Ps. 9:3). God is referred to as a refuge in time of trouble. He keeps his own from impending danger. *Nasal* comes with the concept of salvation as man`s universal quest for deliverance or freedom from oppressive environment. Moses used *Nasal* (Ex. 14:13-14); “.....fear not, stand firm, and see the salvation of the Lord, which God will work for you today”.

Salvation is understood as a present reality experience. In the face of danger, it is God's initiative in response to man's needs in life. Such salvation comes as a divine protection of God against a purposeful act of an evil man and natural forces. Moses and the Israelites were assured of God's salvation in their obtaining predicament in terms of the problems they faced. This was in immediate danger, where only God brings an immediate salvation. *Nasal* presents God as a hiding place for His people. This, to Israel, speaks of immediate salvation that one enjoys and expects as the hope for the future (Rom. 8: 23-27)

Nasal can be used as a synonym of '*Malat*' and '*Palat*', These terms mean deliverance, and carry a sense of escape and bringing security or safety. *Malat* presents salvation, where man strives for personal security and freedom, but discovers that true security is beyond man's ability; and appeals to God (or gods) as a source of security. As David said: "I cried to God who rescued me from my adversaries". *Malat* comes with a conclusive concept, which speaks of no other saviour than Yahweh, the only God who saves: "I am Yahweh, and besides me, there is no saviour (Is.43:11, Hos. 13:4).

The prophets used *Malat* with emphasis on eschatological salvation (Joel. 2:32), in which God delivers his people from the terrors of the day of the Lord. It is one which can be experienced, active in the present, but soon to be realized in the future. Such salvation comes as a living hope, which propels and creates faith for the future. This eschatological aspect of salvation comes with the understanding that God leads his people to a specific destination. God became their present and future hope of salvation: For example, Israel not only experienced the salvation of God from Egyptians and continued to receive God's redemptive acts in the Red Sea, but He continued saving them from their enemies, Assyrian invasion and Babylon's Exile. Therefore, salvation, as *Malat*, brings together the now and yet-to-come of salvation (Romans 13:11).

Palat is very much similar with *Malat*. It speaks of deliverance on the basis of God's grace and providence, working in history to save life pressure. *Palat* salvation is God's initiative in delivering man from situations that threaten life.

Hayah speaks of salvation as God's initiative, where He acts out of his love to save and provide man with a better life. *Hayah* carries the sense of rescuing and delivering man to a better life of his provisions. This concept, when applied, brings attributes to man that draw him closer to the merciful and loving God. *Hayah* is historically demonstrated on God's guidance and election of individual and Israel as a nation. He makes you a peculiar people, His possession among all peoples (Ex. 19:5). I chose David as king of my people (2 Chr.6:6). God's choice is based on his sovereignty, which is demonstrated to those who do not deserve of such mercy. Out of his will, he elects people that he can use as the instrument and channel of his redemptive acts (Genesis 17:16-19). God saved Lot from the destruction of Sodom and Gomorrah by his mercy, and Joseph was saved from the evil intent of his brothers (Genesis 45: 5, 7, 8).

Hayah comes with the concept of God acting as an expression of mercy for the good of men. According to the context of *Hayah*, God saves in order to make life better for those who have received his saving acts. *Hayah* is much connected with *Gaal*, which is used with reference to salvation; carries a sense of God making special effort or paying a ransom (Exodus 15:13, 6:6, Isaiah 43:3, Jeremiah 50:34)

Gaal means to deliver, redeem or pay ransom. It seems *Gaal*, with cognitive synonyms, is the redemption concept found in the Old Testament, from which comes an idea of 'buying out', with a view of giving freedom. It presents redemption in a broader sense of deliverance from every kind of evil, through a price paid by the kinsman redeemer. This is the true scriptural meaning; Paul said "...being justified freely by his grace through redemption that is in Christ Jesus (Romans 3:24), for you are bought with a price; therefore glorify God in your body (1Cor. 6:20). However, there are various terms employed to describe redemption.

Lutroo means to 'loose by a price', 'the price paid for freeing a captive', 'to release by a ransom'. Peter said you were not redeemed with corruptible things (1 Pet.1:18).

Vine (1996:987) explains *Lutroo* as the term signifying 'release by paying ransom', 'price to redeem': (a) in the natural sense of delivering; of getting Israel free from their enemies (Lk 1:52, 24:21, Tit. 2:14) (b) 'In a spiritual sense', 'Christ redemption of man from the bondage of lawlessness', (1 Pet. 1:18).

Exagorazo means to 'purchase out', to buy out of the possession of someone (Gal. 3:13, 4:4, 5). *Exagorazo* is the price paid as demand of the law, in order to set the prisoners or slaves free. *Pad-dah* means 'to set free', 'to let go' (Deut. 21:8, Ps.34: 22, Ho 7:13), 'to set free through substitution of a spotless lamb'.

But the most dominating concept of salvation is *Yasa* (Ps.18:18-19). According to the Hebrew theology, the *Yasa* concept of salvation is rooted in history and affects the past, present and future (Geisler 2004:231). *Yasa* means to be 'wide' or 'spacious', to 'develop without hindrance', and thus to be 'safe', 'sound', or 'victorious'. *Yasa* also means to be brought from a narrow or oppressive environment into a spacious one; from bad into good circumstances, where life flourishes and is protected from enemies (Ps. 18:18, 19). Geisler continues to say, salvation is an inclusive term, which covers words like liberation, emancipation, preservation, protection and security. He further succinctly explains that the concept of salvation is the act of God of delivering a person, or group of people, from distress or danger, or from a restricted condition in which they are unable to help themselves. This definition is dominantly used in the Old Testament in passages where God is dealing with Israel, his people. The *Yasa* concept of salvation is rooted in history and affects the past, present and the future.

The Greek term for salvation is *soteria*, which denotes deliverance, preservation, and salvation. The term *soteria* turned to be very inclusive, which brings together the concept of redemption with other cognitive terms. Salvation speaks of material and temporary deliverance from dangers (Lk1: 69, 71, Act.7:25, 27:34), spiritual and eternal deliverance granted immediately by God to those who accept his condition of repentance and faith in the Lord Jesus from whom it is to be obtained, upon confession of him as Lord (Act. 4:12, Rom 10:16). *Soteria* is salvation as a present experience of

the power of God to deliver from bondage of sin (Phil. 2:12), and future deliverance of believers with the second coming of Christ for his saints (Rom. 13:11, 1Thessalonians 5:8-9). Soteria also refers to the total sum of blessings and privileges bestowed by God to those who accept Christ as their personal saviour (2Cor.6:2, Heb. 5: 9, 1Pet. 1: 9-10).

Vine (1997:988) gives a comprehensive and inclusive New Testament meaning of salvation as applied and understood by the Apostles. Geisler (2004:240) adds the theological concept of the word salvation as a broad term, which embraces three elements of salvation: justification, sanctification, and glorification.

McCain (2000:101) defines salvation as *Sozo*, which directly corresponds with *Yasa* of the Old Testament. This is the term, which was used by the early Church. *Sozo* was used for salvation, which emphasizes the spiritual, moral and eschatological deliverance. *Sozo* also speaks of salvation, which includes healing as restoration to health (John 11:12). Taylor (1984:78) says the main concept of deliverance as in *Sozo*, is safety and soundness. The *Sozo* comes with the concept of salvation in its perfection state, where it is completely sound and without elements of spiritual and physical sickness. The term *Sozo* includes deliverance from peril and preservation. *Sozo* includes cosmic salvation from sin-infested environment (Eph.2:5).

In the Septuagint, the term *Sozo* was used to translate over 15 different Hebrew words. However, the predominance of the references of *Sozo* is a direct translation of *Yasa*. Interestingly, when *Sozo* is used in the apocryphal books, it is normally viewed as being saved through the war. As Christians developed more and more, the word took on a more theological meaning. However, there are still examples of *Sozo* meaning deliverance from physical danger. For example, the word is used three times in the story of the shipwreck of Paul (Act. 27:21, 31, 34). Paul said to the centurion: "Unless these men stay with the ship, you cannot be saved" (Act. 27:31). *Sozo* was also used several times in connection with the crucifixion of Jesus. The crowd chanted to Jesus: "Come down from the cross and save yourself" (Mk 15:29). The chief priests mocked Jesus, saying "he saved others ... but he cannot save himself" (Mark 15:31). Even one

of the thieves on the cross said: “Aren’t you the Christ? Save yourself and us” (Lk. 23:29).

One of the important additions to the meaning of *sozo* was its use in physical healing. Despite the fact that this idea may have been used in the Old Testament, Jesus practice of supernatural healing was frequently described in salvation terminology. Taylor (1977:450) states that *sozo* is used sixteen times in the synoptic gospels alone to refer to physical healing. A blind man once came to Jesus beseeching him to heal him. Jesus said to him “your faith has healed (*sozo*) you.” The word was also used to refer to physical restoration and deliverance from demons. Luke (8:36) declares: “Those who had seen it told the people how the demon–possessed man had been cured.”

The most common uses of the term *sozo* in the New Testament is its usage in a theological sense. According to McCain, *sozo* meanings summarize the Biblical meaning of salvation. Therefore, in this section we will explore the biblical meaning of salvation, which is holistic and revolves around the three terms *Yasa*, *Sozo*, and *soteria*. The three definitions embrace the Old Testament and the New Testament concept of salvation. These terms are discussed in the next section, where salvation in both Testaments is analyzed.

3.2 SALVATION IN THE OLD TESTAMENT

The study of the history of Israel is a journey of discovery of God’s involvement in human affairs. It demonstrates God’s redemptive acts which lay a foundation for salvation. The Old Testament sees salvation as taking place in history, rather than in myth and ritual, as in the ancient near Eastern religions.

Faloku (1986:16) explains that salvation is the central theme of the Old Testament dispensation. According to his words: “It was either the people looking for YAHWEH, their God, to save them or YAHWEH himself seeking his strayed children to save and redeem them”. The Interpreters Dictionary of the bible (1993:168) states that the Bible

has been concerned with demonstrating the fact that God has in concrete and historical fact saved his people from destruction.

This historical demonstration of God's redeeming act is vividly portrayed in the history of Israel. McCain (2000:100) alludes that salvation in the Old Testament is a general term which is inclusive in its meaning. It is not a momentary act of victory, but it is a consistent saving mission of God in the life experiences of His people. Salvation is the safety and security necessary to maintain life unafraid of numerous dangers, including the danger of God's wrath because of our sin. The Bible dictionary gives the Hebrew root meaning of salvation as *Yasa*, which means to make wide or make sufficient or to live in abundance. McCain (2000:101) explains that the word was used to develop an idea that if something was wide and open, it would be freer from stress and therefore safe. But in Hebrew, the word gradually lost its original meaning to a religious expression with another meaning of safety or to make safe or save from danger.

In the progress of history of Israel, *Yasa* was used to describe any kind of deliverance from danger and preservation to loss or calamities. These two concepts of salvation became the central theme in the history of Israel. It influenced and controlled their knowledge and relationships with God. They knew God as the God of their salvation, the God that delivers his people. The deliverance of God included any form of evil and victory in the battle (Ex 5: 2), redemption from exile (Ps 106:6), deliverance from trouble (2 Sam. 3:10) and death (Isa 38: 9- 20, Ps 6:4).

Yasa is frequently connected to God in the Old Testament. God is involved in saving the Israelites from Egyptian bondage (Ex.14:30) and from their enemies (Deut.20:4). The return from the Babylonian captivity was also couched in salvation terminology (Jer. 30: 10, Zech.8:7). Theologically, *yasa* implies in God self-declaration, "I will save them....and I will cleanse them" (Ezek.37:23), "turn to me and be saved" (Is. 45:22). Geisler (2004:181) points out that He is the God of salvation, the Savior of Israel, his chosen people. Generally, the Old Testament projects the character of God anthropomorphically. God is attentive to hear the cries of His people and

sympathetically act as a deliver (Ex 3:7-9). Taylor (1977:94) adds that Israel thought of God as an embodiment of salvation, and a Saviour, without whom salvation of any kind could not be affected. This demonstrates God's desire to save his People. Therefore, the Old Testament soteriology is the knowledge of a true saviour who can deliver His people from multifarious ills, and whose hand is not short to save from any situation.

The great memorial event of God's saving deliverance was the Exodus. The deliverance from the Egyptian bondage through the intervention of God and at the Red Sea was determinative of all Israel's subsequent reflection on God's nature and activity (Bible dictionary 3:1371). The history of Israel becomes a confessional statement of faith and a manifestation of the saving acts of God (Ex.6:20-24, Josh. 24:2-13). This notion of salvation emerged from the exodus and became an indelibly stamped mark of the mighty acts of God (of deliverance) in the history of Israel. The salvific power of God manifested in Exodus was to be revealed again in the deliverance of God from exile in Babylon and Persia (Isa 49:8-26, 45:17)

This was the great description of God's deliverance which marked a new dispensation in the history of Israel. In fact, this deliverance of Israel from Egypt, the land of slavery and oppression, is popularly referred to as salvation because of the unique way God brought out His people with a mighty and outstretched arm' after displaying His devastating signs and wonders to the Egyptians. Significantly, this rescue determined the whole future understanding of salvation by the people of Israel.

Moreover, salvation was also seen in the Old Testament period in the context of victory in battle. Yahweh was profoundly known by his character as a Man of War. In the conception of the Israelites, God was the real Commander-in Chief of the army of Israel. And as such they gave Him the corresponding name of Jehovah Sabaoth; that is the 'Lord of Hosts'. He was known to be a mighty, indefatigable, and insurmountable Warrior, who fought on behalf of His people. In the Old Testament writings, He is portrayed in glowing imageries. For instance, Isaiah portrays Him as having an 'Arm of Salvation', and putting on a 'Helmet of Salvation' (Isa. 59:16-17). Habakkuk (3:8) in a

similar tone speaks of Him as riding on the Horses and Chariots of salvation". In fact, such imageries clearly depict the God of Israel; the minds of people were always at rest in any battle for they proudly claimed "the Lord of Host is with us, the God of Jacob is our refuge" (Ps. 46:11).

This was proved by the event that immediately followed their deliverance from Egypt. Their former Egyptian lords, being mindful of the risk of loss they were to suffer from the emancipation of their long-time slaves, decided to retrieve them at all cost to their service. They pursued hard after them and got them entrapped in the wilderness. With the bridgeless Red Sea in the front and the host of Egypt at the back, the Israelites were in a dilemma. In this state of despondency, they called upon Jehovah, the "Man of war," who immediately swung into action, discomfiting the army of Egypt. He lured them into the sea, and there "triumphed gloriously over them" by getting them drowned. This living and active presence of God with His people, Israel, is viewed by Motyer (200:164) as fulfillment of His covenant with Israel as their saving Lord.

However, God did not abandon His saving victory over enemies after the event at Red Sea. He extended His saving arm to them as well during the conquest and settlement in the land of Canaan; the period of the judges, and at the institution of monarchy. In fact, the history of Israel in the period of the judges, as Bright (1994:96) observes, sets the stage for the drama of struggle, apostasy and deliverance by Yahweh, their saving God.

However, the salvation of this kind was not only at the national level, but was as well enjoyed at the personal level. David, a man so much surrounded by enemies - both from within and without - was delivered from them all through Yahweh's saving arm. Similarly, Daniel was delivered from the lion's den (Dan. 6:18-20); and Shadrack, Meshach and Abednego were saved from the fiery furnace. In fact, Yahweh was faithful in saving individuals that were faithful to Him from every predicament. As Purkiser (1977:67) observes, in the deliverance of the three Hebrews, a mighty miracle was performed by God to attest to His redemptive purposes. The miraculous deliverance

from the fiery furnace of fire designed to show the sovereignty of Daniel's deliverance from the den, as Pretorius (Bright 1994:53) rightly viewed, speaks of Yahweh as a God who can deliver from death.

Salvation was also understood in the Old Testament dispensation in the context of redemption (Deut 7:8; 15:15). Indeed God redeemed Israel, His first born, out of slavery (the killing of Passover lamb as a ransom for first borns of the Children of Israel). Indeed, Yahweh, through these acts is a unique Redeemer, who acted on behalf of the nation (Israel) as a worthy Kinsman would do for the honour of his kin. He took time to inculcate this awareness into the Israelites: "I am the Lord your Saviour and your Redeemer, the Mighty one of Jacob" (Isa. 49:26; 60:16).

The divine provision of manna, water, and quails in the wilderness for the destitute Israelites is another instance of God's saving act. If he had not moved into action by supplying their needs at the material time, they would have perished in the wilderness out of starvation. It is to be noted that the people really suffered and God took care of their needs.

This concept of salvation has always come as a way of escape from the place of trouble or in any pending danger. God took his people to a special place of safety. This concept dominated the proclamations of the prophets. They spoke of God's concern for His people. He likened them to an apple of his own eyes (Zach. 2:8, Ps. 17: 8), a people who deserved special attention and protection from harm. Barclay (1976:6) points out that preservation of God comes as a rescue from danger that confronts the whole person; physically, spiritually and psychologically. Preservation of God brings salvation in the face of danger because it holds and entrusts the person under the protection of God.

During the time of the prophets, the salvation message was also presented as the act of God, restoring hope and covenant relationships. The covenant relationships of God and His people guarantee protection and provision. Therefore, the health relationship was

understood as an act of blessings and prosperity. Lastly, the prophets of Israel presented the hope of salvation through the suffering servant that would come to deliver his people. The suffering servant would come as the arm of the Lord to bring salvation to the people of God. This eschatological hope of salvation became a central concept of the coming of the Messiah. The messianic prophecies present a final understanding and expectation of the coming salvation of the Old Testament.

Such an understanding of salvation brings a new dimension of the scriptures – particularly which the Old Testament is, not a historical narrative, but a practical experience under the guidance of God, the creator who takes care of his people.

3.3 SALVATION IN THE NEW TESTAMENT.

This section discusses the New Testament concept of salvation. It defines the two dominant and interrelated concepts of salvation, *soteria* and *sozo*. The two terms play a pivotal role in the understanding of salvation in the New Testament.

Salvation in the New Testament is patterned after the Exodus deliverance. The Exodus event of salvation is woven into the fabric of the bible as a portrayal of the salvation history. Salvation in the New Testament finds its roots in the understanding of God's saving acts. *Soteria* and *sozo* are two dominant Greek terms which are frequently used to define the concept of salvation. Both of these terms speak of salvation as an inclusive act of God redeeming man from the penalty of sin and its consequences.

3.3.1 The concept of soteria

Wang (2007:8) defines *soteria* as an inclusive concept of salvation, which includes restoration of health, soundness, wholeness and completeness of life. It is also an act rescuing and snatching from danger or death of someone who is about to perish. The term *soteria* turns out to be very inclusive, as it brings together the concept of redemption with other cognitive terms. Salvation speaks of material and temporary

deliverance from dangers (Lk1: 69, 71, Act.7:25, 27:34), spiritual and eternal deliverance granted immediately by God to those who accept his condition of repentance and faith in the Lord Jesus from whom it is to be obtained, upon confession of him as Lord (Act. 4:12, Rom 10:16).

Soteria is salvation presented as an experience of the power of God to deliver from bondage of sin (Phil. 2:12), and future deliverance of believers with the second coming of Christ for his saints (Rom. 13:11, 1Thessalonians 5:8-9). *Soteria* also refers to the total sum of blessings and privileges bestowed by God to those who accept Christ as their personal savior (2Cor.6:2, Heb. 5: 9, 1 Pet. 1: 9-10).

The Dictionary of Theology defines *soteria* in relation with the root meaning of *goel* 'to redeem', 'to recover property which had fallen into alien hands', 'to purchase back', often by payment. The person affecting this redemption, or salvation, is the *Goel*, the 'kinsman-redeemer'. Salvation is defined in relation with the person, the kinsman-Redeemer, the person of the same blood, same family who shares our humanness. According to *Goel* concept, the Redeemer helps the related people to recover their lost properties through the payment of the price. This concept is dominant in the Lukan gospel where Jesus Christ is presented as the son of Man (Adam). Jesus came to redeem and restore the fallen and lost Adamic race (Lk 19:10).

3.3.2. The concept of *sozo*

The second term is *sozo* a classical Greek word which means to rescue or deliver from some sort of danger, such as dangers of war, the dangers of the sea and dangers of sickness. Where no immediate danger is stated, the word can have the idea of preservation. In religious contexts, the gods were usually involved in saving men from some kind of life-threatening peril. In philosophical writings, *sozo* frequently had the concept of divine preservation of all things.

McCain (2000:101) explain that *sozo* and *yasa* are two correlated Greek and Hebrew terms of salvation. The Apostolic Church used *sozo* concerning the spiritual, moral and eschatological deliverance. *Sozo* salvation includes healing as a process of restoration to health (John 11:12). Taylor (1984:78) says the main concept of deliverance as in *Sozo*, is healing, safety and soundness. This is to say *sozo* defines salvation in terms of deliverance from enemies and life threatening environment, and restoration of life to the original purpose. *Sozo* also comes with the concept of salvation in its perfection state, where it is completely sound and without elements of spiritual and physical sickness. The term *sozo* includes deliverance from peril and preservation. It includes osmotic salvation from sin-infested environment (Eph.2:5).

Vine Dictionary (1997:993) defines *sozo* as a verb which is used as a noun of *soteria*, it speaks of material and temporary deliverance from danger and suffering (Mt 8:25, Mk 13:20, Lk 23:35). It may also mean to preserve or make whole. However, there are different ways the *sozo* is used:

- A). *Sozo* may speak of spiritual and eternal salvation granted immediately by God to those who believe in the Lord Jesus Christ (Acts 2:47). It is salvation which was granted to the lame man who received the forgiveness of sins and physical healing, 'My friend, your sins are forgiven' (Mk2:1).
- b) *Sozo* speaks of eschatological salvation. *Sozo* promises the new salvation of God, which carries hope for the future; the present experience of God's power which gives deliverance from the bondage of sin (Matthew 1:21/Romans 5: 10/ I Corinthians15:2)
- c) *Sozo* also being the inclusive native of salvation; where God bestows his blessings upon those who gave their lives to Christ (I Cor. 10:33, 1Tim.1:15).
- d) *Sozo* also points forward to salvation in the consumption of time. Salvation is understood as the future hope which will be fulfilled in the consummation of time. This eschatological salvation dominated the prophecies and the teachings of the Apostles.

3.3.3. The general concept of the New Testament

New Testament salvation is centered on the person of Jesus Christ, who is the fulfillment of all the prophecies and climax of God revelation, to man (Lk24:27). The synoptic gospels heralded his saving mission. He came as Emmanuel, God amongst his people who had come for the purpose of saving His people from their sins (Mt 1:23). Jesus declares his saving mission that the Son of Man came to give his life as a ransom for many (Mk 10:45). Jesus reveals the motive behind his ministry and the basis of salvation. He placed himself as a ransom for many, a price paid to release a slave, slave of sin. The price to be paid is his life. The price will be the prisoners of sin. Paul declared that, "All have sinned and fall short of God`s glory" (Rom. 3:23). All mankind is in captivity to sin. But redemption which is Christ Jesus gives life of freedom from all entanglement of sin. Jesus saw the whole person in a state of hopeless plight. Jeffery (1995:162) sums it all:

The whole world is in a state of slavery to sin and to Satan; it is under the dominion of Satan. We are in bondage to the law which condemns us, having told us that if we could keep it and honour it, it would save us. It demands; its penalties are plain and clear, but there is no man or collection of men that can ever pay the price of its demands. That is the fundamental teaching of the whole bible; we are all by nature 'under the law' and in a state of condemnation.

Taylor and Purkiser (1977:440) define salvation through ministry of Christ as recovery and deliverance. They describe man as a lost creature who wants to gain the whole world but fail to compensate for his own soul (Mt.16:26, Mk.8:35). Jesus said, "For the Son of man came to seek and to save which was lost" (Lk 19:10). The whole ministry of Jesus Christ was that of seeking the lost sheep which had been harassed by sin in different dimensions of life. Some were spiritually, mentally, socially, economically and physically paralyzed and unable to save themselves. The whole ministry was about recovery, restoration and deliverance from all forms of sickness and demonic bondage.

Jesus summed the synoptic gospel salvation by words and deeds. He lived not as an agent but as embodiment of God salvation; "Today, salvation has come to this house" (Lk.19:9). The teachings and miracles wrought were dynamic of salvation.

However, the gospel of John suggests different aspects of salvation, where Jesus is presented as God, who temporarily dwells amongst us.....full of grace and truth (Jn.1:14). Salvation is by grace which flows from God`s love (Jn.3:16). To John, salvation is universal and obtainable to whosoever believes in the Son of God, who is the Lamb of God who takes away the sins of the world. John`s salvation is the result of the forgiveness of sin on the basis of his death.

John`s salvation is cross-centered. Christ is our salvation by being our propitiation for our sins; even the sins of the world: for if you confess your sins "He is faithful to forgive your sins and clean you from all unrighteousness" (2 Jn 2:9, 10).

Johannine`s theme of salvation runs from the gospel, Epistle to the Revelation, where salvation is the source of victory over the devil. They triumph through the Blood of the lamb. It is from the basis of the blood of the Lamb on which they began to sing a new song: ...worth is the lamb which was slain, and with your blood you purchased men for God from every tribe and language and people and nation (Rev.5:9).

The Acts of the Apostles are a continuation of Luke`s gospel. It is known as the gospel of the Holy Spirit through the Apostles. The Apostle saw salvation as the result of the forgiveness of sin through the sacrificial death of Jesus Christ. Apostles heralded the salvation Christ (Acts.4:12)

The Epistles present salvation through the death of Jesus Christ and that through His blood there is forgiveness of sin. The Epistles emphasize the importance of the Cross, which is the source of salvation. Peters (1972:61) says the Epistle found its unity in the message of salvation through the Cross of Jesus Christ.

Pauline salvation is a revolution truth which is the power of God revealed to anyone who believes in Christ. The revelation is about the righteousness which does not come by the meeting the demands of the law, but by faith: “This righteousness from God comes through faith in Jesus Christ (Rom 1:16, 3:22).

Ladd 1981:385) explains that this revolution truth of the gospel is the historical fact and redemptive meaning of the cross, which includes both present and future blessings. The historical part of the Cross, which is the central message of salvation, is that Christ died for our sins. This is the historical event which points to the past that God acted in history of humanity for man`s salvation. This historical event of the Cross became the proclamation of the church as the continuation of God`s redemptive activity in Christ.

In Pauline theology, the death of Christ is interpreted in various ways as a means of explaining the mystery of salvation. Paul`s concept of salvation employed special terms in order to define the dimension of salvation. It had been said Pauline Theology is centered on the doctrine of justification. The doctrine of justification had been one of the pillars of Christian theology. Historically, justification by faith became a turning point for the church which had lost the biblical concept of salvation during the reformation.

3.4. HISTORICAL DEVELOPMENT OF THE CONCEPT OF SALVATION

Berkhort (1937:5) said “the study of the doctrinal truth, apart from its historical background, leads to a truncated theology”. Therefore, it is important to study the background and see the historical progression of the doctrine of salvation as understood and interpreted by the church in various times. This will help to appreciate that the Holy Spirit guided the church to keep and interprets the truth of salvation as revealed in the scriptures.

It is important also to comprehend biblical understanding of salvation and its meaning as the reflection of traditional concept of Christian world. Therefore, man always read and understood through the spectacles of his own time. As Purkiser (1977: 71) states that: “...there is no interpretation of the gospel possible in this age without wearing one

of several pairs of spectacles”. It is no doubt that the historical concept of salvation is the display of different pairs of theological spectacles from the diligent study of the word of God, attempting to answer questions asked from that age. The purpose of this section is to give a brief survey of major interpretation of salvation from different periods in history. This survey laid a foundation of evangelical Biblical interpretation of the message of salvation

3.3.2 Salvation in the Early Church

The concept of salvation for the early Church was rooted on the apostolic teachings, who were the eye-witnesses and recipients of the teachings of Jesus Christ. Their teachings were based on the historical fact that “in Jesus God had acted to provide salvation for all men (Walker 1985: 29). The Apostles taught that any man could be saved by turning to the saviour by faith (Derhof 1997: 205). Faith and repentance were essential as an act of receiving the blessing of salvation. The blessing of salvation was no longer limited to the Jews, but also to the Gentiles. The “whosoever” blessing of salvation was based on the teachings of Christ, which was later realized by the apostles under the conviction of the Holy spirit in the day of Pentecost and in the house of Cornelius. Peter witnessed that God showed no partiality (Act. 10:34, 35).

The scope of the salvation was no longer limited to Israel, but now God through Christ was reconciling the world to himself (2 Cor. 5: 19). Apostle James adds that God has turned to Gentiles to take a nation for himself (Act. 15). However, the apostolic era, as it is demonstrated in New Testament, shows a universal call of salvation. Salvation message was proclaimed to the world to both Jews and Gentiles. Paul succinctly put it that the wall of partition had been broken down, there was no Gentiles no Jews in issues of salvation (Ephes.1:6).

The Apostolic Fathers took the banner of the salvation from the apostles to the world. The Church Fathers were most apologetic in their presentation of Christian faith. They

were influenced by the philosophical view of salvation, which was based on the concept of *logos* where Christ is the divine reason of the eminent God.

According to Wynkoop (1967: 24), the church faced ethical problems, which made it to neglect grace and personal Christian experience. The church gradually drifted towards ceremonialism. (Derhof 1997:205). Salvation by works was progressively replacing salvation by faith in the atoning death of Jesus Christ (WynKoop 1967: 23).

The earliest Fathers were conversant with the apostles themselves and, therefore, were unparalleled in their position to receive extensively accurate instruction in their Christian faith. However, Longnecker (<http://www.chnetwork.org>, 20/07/07) explains that it may not be clear how the church fathers taught about salvation theologically because they were more concerned with general concepts, instructing and admonishing for Christian living in the presence of intense persecution. Nonetheless, they taught about salvation in terms of faith and grace, the role of obedience, righteousness and baptism.

Clement of Rome spoke of salvation as a requirement of Christian response in believing that Jesus Christ is Lord and saviour and living a life of holiness. He made Christian moral life imperative for salvation; and that faith and obedience was what God considered righteousness. He was also of the view that mankind's actions and good deeds prompted by faith was what God reckoned as righteousness. In essence, Clement accented the necessity of faith that our salvation comes through faith in Jesus Christ, and there is nothing we can do in our own accord (including holy deeds of the heart apart from that faith will gain us our salvation). To Clement, salvation is based on the faith conversions, which proves itself in Christian moral living, works of grace, gifts of the Holy Spirit (Geisler 2004:3). Ignatius of Antioch speaks of Salvation as payment of good deeds, where faith and deeds stand as deposit of salvation. While Polycarp puts emphasis on personal and corporate salvation. He believed that salvation was personal and ecclesiological. There was no salvation outside the church. In his teaching, he affirmed the necessity of love, obedience, and living a life of holiness.

To Justin Martyr's soteriology was a bit legalistic and moral understanding. He believed and taught that salvation was for those who did the works of salvation. He added that each man goes to everlasting punishment or salvation, according to the value of his actions. The matter of religion is in works, not in words. Martyr did balance the necessity of faith and works though.

However, studies emphasize that the Eastern and Western theologians differed from each other. The Eastern faith stressed on free will and the Western movement pointed on the ruin of the human race and the absolute need of God's grace for salvation. But neither did Eastern theologians forget the universal sinfulness and need of redemption for the realization of that redemption of God's gracious influences; nor did those of the West deny the self-determination or accountability of men. But to sum up, the teaching of the earthly Fathers concerning salvation was consistent with the Christian life and thought affirming the indissoluble necessity of faith in our Lord and interior conversion that must show itself in a life of holiness.

However, the ever-growing conviction of sinfulness of human beings necessitates the consequent need for the divine-transforming grace. Augustine suffered his life experience of transforming grace of God; but Augustine understood the Adamic sin which had been inherited by human free will. In his conclusions, Augustine saw that man without divine assistance was not able to choose and do good. Such a stand was a challenge by British Monk Pelagius who taught that "the fall of Adam had no direct effect upon each human's ability to do the right and the good, for very individual is directly created by God, and therefore does not inherit from Adam either evil or a tendency of evil. The only effect of Adam's sin upon his descendants 'then is that of bad example'" (Erickson: 1985: 909). Adamic's sin resulted on inclination towards evil, which limited man's freedom.

Augustine, a great philosopher and a bishop of Hippo, confronted teachings of Pelagius by establishing a normal standard teaching of the church. Augustine established deep in Christian target the conviction that salvation is by grace alone, a grace given to

creatures who have inherited a facial predisposition to Christianity, and who therefore could never in themselves please God.

Pelagius tried to correct the diversion of the Church. On the other side, he went further from the apostolic teachings. His conception of sin and its results led him to deny the absolute necessity of the grace of God in Christ into salvation, and considered that man could pilot his own salvation by keeping the law (Smeeton 1985:27). His main concern was the moral condition of the church that needed to be changed for the better. This would be accomplished by teaching people to be accountable for their own deeds. Pelagius' theology of salvation was control by these two concepts: Man by nature is free to choose good or evil, and the preaching of the gospel of Christ as an example that could transform the mind of man and teach the way of salvation.

Berkhof (1937: 207) adds that some of Pelagius' teachings say the real Christians is one who knows God, believes that he is accepted by God, obeys the precepts of the gospel and imitates the holiness of Christ, rather than the sin of Adam. According to Smeeton (1985:34), Pelagius teachings influenced the Eastern Church, which eventually lost a sense of guilt, sin and grace as it hold on human perfection.

The controversy between the two theologians became a theological conflict of the East and West. Augustine, who initially struggled in moral sins, taught that man was totally depraved and utterly unable to perform spiritual good (Berkhof 1937: 206). According to Augustine, man is in need of spiritual grace and influence of the Spirit of God by which the mind is enlightened and the will is inclined to holiness. Augustine further developed the doctrines of personal predestination and irresistible grace of God. This irresistible grace renews the heart and helps man to receive the forgiveness of sin (Walker 1985: 351).

Wynkoop (1967:34) observed that Augustine's theory of predestination made the divine decrees the prime cause of salvation and Christ's death a subsidiary. The Catholic Church drew on Augustine teachings on the Sovereign of God. They made the church

to be the only door to God's grace and eternal salvation (Smeeton1995:45). Salvation through the church came as a means of total submission of the conscience of the individual to the authority of the church.

The apologists tried to protect the church from outside accusations, but at the same time restored the message of salvation. They restored the message from influence of philosophers who wanted to use the message of salvation to the satisfaction of questions from their minds. The approach produced a systematic conception of the Christian doctrine through many vigorous debates that led to the council of Nicaea (AD 325) and the council of Chalcedon (Kelly 1978: 78). The council rightly interpreted of the doctrine of the Christ, which was degraded to a level of created being. This view, confirmed the reality of incarnation, Athanasius challenged the Arius controversy and retained the divinity of the Christian as a member of the Godhead.

The church adopted the Athanasius creed as the church confession, which says:

We believe in one God, The Almighty God, maker of all things visible and invisible and in one Lord Jesus Christ, the son of the living God, the only begotten of the Father, that is, of the substance of the Father, God from God, light from light, true God from the true God, begotten, not made, of same substance with the Father ... Who for us men and for our salvation came down and was made flesh, suffered, rose again on the third day, ascended into the heavens and will come for the living and the dead (Kelly1978 :78).

This Athanasius creedal statement became a normative of Christian standard of confession.

3.5 SALVATION IN MEDIEVAL SCHOLASTICISM

Scholasticism was a scholarly movement in the later middle ages, which combined faith, and Greek Philosophy. Scholars agreed with Augustine and also accepted semi-

Pelagius teachings. In fact, schoolmen stood in the middle of the two former theologians. They taught about the free will of man and the assistance of the grace of God. Peter, the Lombard, introduced an understanding of grace of God, which later called scholastic theology where he taught about the gracious activity of God (Berkhof 1937:213).

Thomas Aquinas calls it the prevenient grace, which helps people to receive the saving grace. Thomas Aquinas salvation became a process before the actual act of salvation; because there is infusion of grace, which turns the heart of man to God for the remission of sins and guilt (Berkhof 1937:213)

Auselim also established a new pattern of soteriology and promoted a theology ransom-teaching that Jesus paid account of salvation to the devil (Grinder 199). Auselim understood from them the patristic period. He emphasizes on the doctrine of incarnation. While on the same period, Athanasius maintained that sin could be removed through repentance, while incarnation was necessary for morality. Auselim could not rise above the influence of his time. He argued that man lost satisfaction for the sins that they had committed. However, Collins and Lane (1987:842) point out that Auselim's theory emphasized the linguistic conception of salvation and neglected the truth that existed in the Scriptures.

While Thomas Abelard emphasized on the theory of redemption, where Christ reveals the love of God through his teaching and death, he rejects any idea of payment to the devil in his emphasis on the love of God. He taught that the love of God was manifested in Christ, assumed our nature and remains faithful unto death. Therefore, the death of Christ liberated man not only from the slave of sins, but also gave them freedom of being children of God. This theory of salvation was widely accepted and held by modern theologians. For Thomas Abelard, God remains as principal cause of human redemption, but its human nature became a vehicle to achieve the purpose of salvation.

Scholars believed that man could not receive salvation without sufficient aid of grace. Peter Lombard defines this type of grace as supernatural quality or power wrought in man and distinguished between a *gratia – cooperans*, which cooperates with the will and is effective in bringing about the desired result. That is to say man, out of his will, acts, and divine grace assists and affects the desired results. But Peter Lombard, on Scholastic theology, speaks of grace given freely – referring to gracious activity of God.

Dun Scots (1981:23) maintains that there are two divine operations, which lead to forgiveness of sins and the restoration of the soul through sanctifying grace. The church gradually declined to believe that salvation was through the sacraments and good works. Wynkoop (1967:47) makes a graphic portrait that the church made a “system of indulgences which tied the individual to the church, hand, foot, heart and purse and encourages him in his sins”.

Berkhof (1937:206) makes a detailed analysis of the church during the scholastic period. His analysis summarizes the core teaching of the Church and a summary of the analysis is presented:

- a). There was a tendency to confound faith, which hold the orthodox creed. The emphasis was elaboration of creedal teaching,
- b). Works of mercy and self-discipline were highly recommended as proper way of making satisfaction for sins of believers,
- c). Monasticism was encouraged for making emphasis on holiness and the performance of externals,
- d). There was an increased practice of saint worship and dependence on the intercession of saints,
- e). Salvation was dependant on baptism that marks the entrance to church; for there is no salvation outside the church. Such belief of the Church forced obedience to the decrees of the church and accommodate papal authority, which was later challenged by the reformers.

3.6 REFORMATION AND POST REFORMATION CONCEPT OF SALVATION

The period followed by reformation of the church is called the Dark-Age in the history of the church as far as the doctrine of salvation is concerned. The scholastic period, which came at the end of the Middle Ages, tried to rekindle the fire of personal salvation experience, but found difficulty because the authority of the church and papacy power (Walker 1985: 419) state that the Church had drifted miles away from the New Testament church. For example, the pope was a threat to everyone who crossed over his authority. His authority was marked by the abuses of the bull and financial companion that prompted the collection of indulgencies. Nepotism, having concubines and pluralism increased among the clergy, ensuring the spiritual decline of the church.

Martin Luther disappointed and frustrated by the Roman Catholic Church practice, in his studies on the book of the Romans, the truth of salvation flushed upon him and he understood that man was justified by faith alone. He was convinced that inner contrition of the heart and grace of God was the only way to salvation (Smeeton 1985: 103). He began to appreciate that God freely forgives sin. It was then that he made sin and grace central themes in his discussion of salvation (Berkhof 1937: 217). Luther's emphasis on personal salvation, achieved by faith in Jesus Christ, met the needs of many people in Germany who had been seeking salvation that would lead them to peace (Walker 1985: 426). The teaching of justification by faith alone restored the authority of the Bible and the truth about salvation. This was the stand inherited by the Protestants, who became a separate movement from the Roman Catholic Church.

John Calvin accepted the basic premises of Lutheran reformation on justification by faith, but brought closer relationship between justification and sanctification through corporation with Christ. Martin Luther and John Calvin both built their teaching on Augustine's concept of salvation by divine decree. But the point of departure was on the doctrine of predestination, which became a principal concept of Calvinism (Wynkoop 1967:37). Calvin tried to bring Christian doctrine and practical life in the clear light of the scriptures. To guide the church, Calvin wrote a brief creedal theological formulation

called Institutes of the Christian Religion, which appealed to the scriptures as an authority. His teachings became a source of debate between the Lutherans and Calvinists.

The gist of the whole argument was the subject of salvation. It was Jacob Arminius and his followers that revoked trouble by their interpretation, which opposed the theology of Theodore Beza, who built his teaching on the Institution of Christian Religion (Wynkoop 1967:42). Arminius refuted Beza`s teachings and based his teachings on the Pauline teachings in the book of the Romans. He said the teaching of Paul emphasized personal salvation only by faith, not by decree. According to Arminius, salvation is man`s response to the grace of God. Armenians permitted salvation to whosoever accepts the extended grace of God.

John Wesley concluded that Armenian was an Evangelical at the core of his teaching and supported such view of salvation. The Evangelicals believed on the personal experience of salvation. What Evangelicals believe is based on the premises that salvation is at the centre of the revelation of God, the Bible. God is at the centre of His deeds, leading the world to a specific destination.

3.7 THE EVANGELICAL CONCEPTION OF SALVATION

Evangelicals, in general, trace their roots to the earliest tradition of Protestantism. The tradition that holds that true faith is the content of confessed truths about God that direct all human beings and activate faith as personal experience with practical results in human lives.

Evangelicals, in a narrow sense, are of the orthodox traditions that show concern of biblical authority as infallible word of God, a guide of faith and practices. Their emphasis is based on personal experience of salvation through faith in Jesus Christ and the guidance of the Holy Spirit (Anderson 1997: 487). Our discussion of the concept of salvation will be focused in the concept of the Evangelicals` tradition.

Many theologians tried to explain the mystery of salvation, as taught by the scriptures and understood by the Evangelical church. Though Evangelical theologians may differ from each other, but the concept of salvation is entrenched in their core beliefs. In this section, I will explore the Evangelicals' models of salvation. These models are used as a means of exploring this great theme of the Christian faith. Ken Chant (1996:9) identified 12 models of salvation. However, in this study our discussion will be limited to four models of salvation, and these are: The Regenerative Model, The Redemptive Model, The Conciliatory Model and The Forensic Model. While these models are not inclusive but there present a variety approaches to the evangelical interpretation of salvation.

3.7.1 THE REGENERATIVE MODEL

The Evangelicals see an idea of the new birth as dynamic and important of the divine life as the beginning of the new birth (Jn. 3:1-8). This divine impartation of a divine life is the product of new birth. Dunning (1983: 448) defines it as real change, which is affected by the Holy Spirit at the childhood of Christian life. Regeneration refers to that creative process of God, which brings the act of the Holy Spirit (1Cor. 2:14). The act of the Holy Spirit regenerates life, which in turn, will long for the things of God and exhibit Christ-like character.

Reconciliation involves experience of restoration of the broken relationship with God, which is only achieved and was possible through the event of the cross of Jesus Christ, which is his death. The cross stands at the centre of the reconciliatory message. God was in Christ reconciling with the world. "Therefore be reconciled" (1 Cor. 5:20, Eph.2:16, Col. 1:21).

The word regeneration comes from a Greek noun *Palungnesia* in the New Testament (Mt 19:25; Titus 3:5). This noun has an eschatological tone, which refers to the restoration of all things. Jesus' analogy to be born again or to bring again to birth in his conversation with Nicodemus was the same concept used in the New Testament.

Regeneration, as used in the New Testament, expresses a change that the Holy Spirit effects. The Old Testament uses the same concept in reference in the national renewal. It is more emphatically in the prophetic statements concerning the new covenant that God will make with his people; where his law will be written in the hearts of his people. (Jer. 24:7, 31:31, Ezek. 11:19).

The Old Testament, however, does not have a special word for regeneration, but speaks of regeneration in terms of circumcision of the heart and the heart of your offspring that will love the Lord your God with all your heart that you may live (Det. 30:6, Jer. 4:4).

Furthermore, Paul describes real circumcision as a matter of a changed heart (Rom. 2:29). The heart is a seat of human emotions, where decisions are made. It is that heart that needs to be circumcised as a sign of personal dedication in obedience of the Word of God. The Prophets speak of circumcision as an act of God, giving his people a new heart that enables them to walk in his ways (Ezek. 11:19, 20). Thus, regeneration is the initial change of heart and subsequently change of life style. Swidoll (1989:34) says a changed heart leads to a change of character, which is the beginning of a new walk.

However, the New Testament concept of regeneration is in the context of man in sin (Jn. 3:6; Eph 2:1, 35). The effect of sin wrought death to the life of a sinner and without the act of new birth, man is not only a slave of sin, but is dead to the fellowship with God. However, Paul speaks of the washing of regeneration (Palingenesia). This is the same concept Jesus used to Nicodemus when He said he needed to be born again (Palin) and birth (genesia) or renewal means to be new again through the renewal of the Holy Spirit.

Therefore, regeneration is the work of the Holy Spirit in renewal of the soul into the image of God. It seems there is no regeneration of the soul without the Holy Spirit. Jesus categorically expressed it to Nicodemus that he must be born again because apart from it he cannot enter the kingdom of God; because the new birth is placed as

the condition of entering the kingdom of God. Therefore, he cannot enter the kingdom of God (Jn. 3:3, 5; 1 Cor 2:6-16).

Regeneration is the work of God in the life of those who repented from their sins. Dunning (1988:449) defines regeneration as the operation of the Holy Spirit that makes a sinner alive unto God. The Holy Spirit brings a real change in the life of a sinner and restores him into the image of Christ.

However, regeneration model needs to be centered on the scriptures because it can be subject to misunderstanding. Major religions also advocate regeneration as an entrance to the religions experiences (Chant 1996:9). But it remains, as the Evangelicals believe, that regenerative power of the Holy Spirit, through Christ, leads to new dimension of life, the life of fellowship with God.

3.7.2 The Redemptive model

The redemptive model is sometimes called the ransom theory. Redemption through out scriptures carries an idea of ransom, which is a prize that is paid for deliverance and freedom of a slave. This is one of the theological metaphors for salvation. The theory regards the death of Christ as a price paid to Satan for our release from slavery of sin (Grinder 1994:326).

The concept of redemption with a price finds its root in the Old Testament. Redemption was referred to as deliverance from evil by payment of a price (ransom). This was commonly practiced in the sacrificial system of Israel, but fully defined in Christ. Paul refers to Christ Jesus, who gave himself as a ransom for all men (1Tim. 2:6). For that reason, Christ is the mediator of a New Covenant, that those who are called may receive the promised inheritance because he has died as a ransom to set them free from sins committed under the first Covenant (Heb. 9:15).

Furthermore, Jesus defined himself as ransom, "...for the son of man came to give his life as a ransom in the stead of many" (Mk.10: 45). There are several Greek words used by Paul to define redemption through Christ and that man's freedom has been gained. In all the cases or instances, the death of Christ, our ransom, is at the centre. He points to the cross of Christ as the cost of redemption (Gal. 4:4). The redemption of Christ encompassed all man's misery under the slavery of sin and its consequences. Ladd points out that redemption is that sin no longer has dominion over the redeemed (Ladd 1987:434).

However, the ransom model or ransom theory remains a question for debate as to whom the price is paid. The chief concern is that Satan has no right to be paid for the release of his slaves. But Grinder opted for the satisfaction theory as a means of solving the problem of payment. He refers to the death of Christ as a price paid to God the Father so that he could forgive His people and still maintain His honour (Grinder 1994:326).

3.7.3 The conciliatory model

The conciliatory model approaches salvation through Jesus Christ as the end of enmity between God and man. Reconciliation is defined as the control motif of Paul's thought, with both forgiveness and justification serving as ways of removing the barriers between God and man (Dunning 1983:340). Reconciliation properly applies where there is a war between two equal parties (Ladd 1987: 450). The sin of man has broken fellowship and builds a barrier of hostility between God and man. This estrangement of man is extended to other levels of relationships between man and the cosmic world (Eph. 2:12-17; 2 Cor. 5: 19; Col 1:20). Therefore the reconciliation of God with man will be a remedy to the broken relation of God and man, man with man and other creations. The Bible places God as a reconciliatory of the broken fellowship (2 Cor. 5:19).

Reconciliation, therefore, is the work of God. This means that reconciliation is the divine action, initiated by God as a means of bringing man to himself, through the death of

Christ. The death of Christ was a manifestation and proof of God's love for men, even when they were yet sinners (Rom. 5:8). Reconciliation is presented by God as a gift to be received by man (Rom. 5:11).

Therefore, the message of reconciliation mandated the ambassador of Christ as the proclamation for the church that God in Christ has reconciled with man (2 Cor. 5:18-20). There is no more war or hostility between man and God. Van Ladd clarifies ambiguities that might be created, that the work of reconciliation is not a work wrought upon the souls of men, though it is a work wrought in their interest (Ladd 1987: 452). This means the readiness of God to forgive an offence is not the same with the actual forgiveness offered. This is the same with reconciliation; God is already longing to reconcile human to himself, but man needs to respond to the extended loving act of God.

3.7.4 The forensic model

This is a theory of atonement, which revolves around the basis of justification. It projects the concept of salvation as a legal transaction that secures our acquittal before God (Rom. 5:1). Horne (1971:70) says justification is concerned not with spiritual condition, but with our spiritual relationship. It is a matter of state and judicial position. Justification restores our standing and position that was damaged by sin. Justification restores true relationship with God by removal of guilt and impartation of the righteousness of Christ (Rom. 8:33).

The doctrine of justification stands as the striving point in the history of the church as it was highly revived by the reformers. This was the main understanding of salvation that motivated the reformers. Reformers were mostly interested in the legal aspect of the atonement and its relationship with the teaching of justification by faith. The emphasis was largely on forensic aspect that Christ was made propitiation and discharges all the legal liabilities (Wright 1999:126). Justification by faith set the heavy burden life of Martin Luther, who was carrying guilt and emptiness in his heart (Swindoll 1986:255). He realized that justification is the act of God in remitting sins and, in part, his

righteousness by grace through the sacrificial death of Christ. This concept became a personal religion of Paul that led to his confrontation with the Jews. Paul holds that God's control purpose was to lead a sinner to be justified by faith, where his righteousness is revealed to the world. Therefore, the forensic model seeks to declare that God has acquitted sinners, and declared their righteousness before Him through the obedience and death of Christ.

However, justification does not directly change the moral character of a believer, but it is the declaration of divine grace that restores the sinner to the right relation to God by pardon and forgiveness. The moral change is the work of the Holy Spirit initiating the process of sanctification where the new convert is gradually transformed into the likeness of Christ.

But Ladd cited different scholars that saw the doctrine of justification as central substance in Pauline theology. Schweitzer sees justification as starting with Paul because it emphasizes the judicial aspect of salvation, which makes it difficult for a sinner to grasp the idea of the righteousness of God. While Davies stresses that Pauline thoughts centre on the realization of the coming of the new age of redemption by the work of Christ; this place the doctrine of justification as one based on the redemptive history. This harmonizes the salvific message of the revelation of God to man. That God has acted again to reveal himself and his salvation is a historical event (Ladd 1987:375).

3.8 A BIBLICAL AND THEOLOGICAL CONCEPT HOLISTIC SALVATION

The thesis of this section is to discuss a biblical and theological concept of a holistic concept of salvation. The scriptures present a comprehensive concept of a holistic salvation, which alludes that salvation is God's 'initiative act', which responds to human needs in the context of their lives. However, the concept of a holistic salvation is inclusive in its nature as it relates to theocratic theology which emphasizes the sovereignty and rule of God. It seems that there is no comprehensive term in which a

holistic salvation may be defined than the kingdom of God concept, which was a controlling concept of salvation in the Old Testament. Salvation was a foundation of Yahweh's rule, His sovereign reign in the human affairs. Israel's deliverance was Yahweh's victory and proof that he was the only one and only God (Deut. 6:4-5).

Holistic salvation is God's redemptive involvement in human affairs which include the total person (spirit, soul and body) and restoration of the Kingdom of God in the world. This concept is based on the Hebrew understanding of man and salvation. The Hebrew understanding of man is in three components; the flesh, spirit and soul. However, these are not necessarily separate parts but components of the whole. The unity of the person is every essential in the understanding of man. In contrast with the philosophical view of the Greeks, the Hebrews believed that man is essentially a unit.

However, the structural unit of man has theological implications; man is considered as an organic whole. His interests belong together. This understanding of man also has implications to the nature of sin and salvation. Sin is enacted in the total person. It is the whole man who sins. This is contrary to dualism of evil, which resides in either the body or mind, depending upon the nature of evil. Such belief limits the understanding of the concept of salvation amongst the Hellenistic Christians. Salvation became the forgiveness of sin and its consequences. Hartley (1988:10) points out that the Protestants went further from the Old Testament concept. Their message of salvation was very much concerned with personal salvation which became evangelical doctrinal heritage. They turned to emphasize the importance of personal salvation, which stresses individual reconciliation with Christ and neglect the restoration part of life to the original purpose of God. The redemption of socio-political and economic ills is left in the hands of non-believers.

These sections discuss the concept of holistic salvation. It seeks to examine the depth and extent of meaning of a holistic salvation in relationship with the major theme of the scriptures. This demonstrates the integration of different doctrines and the unity of the bible in relation with holistic salvation.

3.8.1 The historic concept of holistic salvation

The Israelites understood themselves as a nation of God. God was directly involved in their affairs, socially, politically, economically and spiritually. The blessings of God were material and spiritual prosperity. Therefore, the study of history of God's people is the study of God's involvement in human affairs. However, different scholars call this salvation history or Redemptive History. Redemptive History affirms that all the historical accounts in scriptures explain various aspects of personal and corporate redemption, and that they contribute to man's ability to trust in God for Salvation. Salvation history is the historical progression of events, sovereignty decreed and providential control of God leading history to the final redemption.

Therefore, the interpretation of these redemptive activities of God in human history is called Salvation History Theology. Van Radd (1987:29) saw the Old Testament as a demonstration of the act of God, which has been developed as salvation history. According to Van Radd, salvation of man is at the centre of the bible, the revelation of God to man. Every event in the scriptures has a salvific tone. But Goldingay (1990:66) pose several questions on the integrity of salvation history theology questions. Such questions expose the limitation and hermeneutic problems of salvation history theology.

This is to say, salvation history is not originated with the modern Old Testament scholars, which pause serious questions in the salvation history theology. Goldingay (1990:66) brings up a series of questions, which make a theologian to rethink and explore the limitations of the salvation history theology. Such limitation is defined by White as a belief that Yahweh is indeed the Lord of history and used salvation history theology for his purposes. He said such a view of history is interpreting events through the "eyes of faith" (White 1989; 32).

However, the studying of the Eastern religion shares the same notion that the gods are directly involved in the history of the people. The gods use kings and nature as the instruments of their purposes. This is to say that the gods are in control of every living

thing. According to these concepts, salvation history theology does not make a difference between the Eastern ancient gods and the God of Israel. Israel claims her God as the Creator who disclosed himself to his people. Kaufman (1994:58) says: "God's activities do not happen in isolation from regular history. Therefore, history is the embodiment of human actions and experience's expression of sinful man's hunger for life's hereafter. The events reveal the character of God as a creator and redeemer (Goldingay 1990:80).

Peters (1981:63), on the subject of prote-evangelium, supports this idea that God salvation is rooted in the eternity and actualized in Christ. He discusses salvation which was promised by God in the midst of human crises where God raised the future hope of his people through the promised savior, whom evangelical theology believes was the object and climax of God's revelation to man. Therefore salvation, through Jesus Christ, is an historical Christ-centric event. The Christ-centric of salvation history extends from dateless ages and from the very heart of God, where the eternal plan of salvation was made, as the work of the triune God.

Therefore, a good understanding of God's involvement and guidance brings out the fact that Christianity is a religion rooted in history, and in the revelation of God in the scriptures. It addresses the real people who lived in a definite period of time, in a certain place, who said and did things, which others remembered and recorded (Smeeton 1985:16).

Salvation history gives the background of the truth that builds concrete theological and historical information about our great salvation. It will also build a biblical theology, which is concerned with the self-revelation of God in human history.

3.8.2 Theological Argument on holistic salvation

The subject of holistic salvation is interwoven in the progression of the theology of the church, as the church from each generation tries to interpret and make itself relevant to

their context. Theological threads throughout history came into tension in the definition and application of salvation in their context. Wynkoop (1967:21) adds: “basically, they all know Christ in their hearts, and know that only in Him can salvation be obtained”.

Van der Walt (1981:286) points out that the theological tension between the Evangelicals and the Ecumenical churches is caused by a dual concept of the world. Ecumenical is defined as: “*The whole inhabited world*”. This organization was formed in 1910 in Edinburgh. Ecumenical churches accept Jesus as the Lord and Savior, but are very preoccupied with social, political and humanitarian issues, to an almost total neglect of the church`s evangelistic and missionary work (Jeffery 2005:122).)

The Evangelicals divide the world into two, the spiritual and natural world. Van der Walt calls this dualism of life a ‘double story theory’. This theory demonstrates the strength and weakness of the two theological traditions. The Evangelical understands salvation as a spiritual personal experience of the saving power of God, reconciling the world unto Himself under the basis of the death of Jesus Christ. According to the Evangelicals, the primary concern of the church is the dissemination of the Gospel of salvation (Taylor 1977:23).

Morrison (1997:39) adds that the church cannot degenerate itself to the proclamation of the social gospel. Morrison explains that the church, as the spiritual body of Christ, has a duty to meet the needs of the whole person, spiritually, socially and psychologically. But the direct involvement in political and social issues is the duty of the individual who feels called to that ministry.

However, Morrison agrees with Taylor that the issue of a holistic salvation is a biblical truth, but largely misinterpreted to social gospel, which fails to respond to the problem of sin which is the cause of the socio-political and economical upheavals. These Evangelical scholars believe that the concern of the church is with salvation of the soul, spirit and the body.

However, Becker (1973:131) quotes an Evangelical affirmation and commitment to the holistic salvation, which is concerned with the whole man:

Salvation is a distinctively divine act, whereby God, through His Son Jesus Christ, redeems the whole man, spirit, soul and body, together with the whole body of believers among all nations, from sin and all its evil consequences such as hunger, illness, fear, and death, at the same time giving him the assurance of being right with God, of having peace with God.... of having eternal life here and now....

The Evangelical concept of a holistic salvation is fully demonstrated in Becker's confession. The confession is truly the total sum of both Old and New Testament salvation.

However, the Ecumenical churches feel that salvation is broader than salvation of the spirit, soul and body, but it extends to the church to be the extension of the body of Christ's embodiment of salvation in the world. The church is defined as the saved serving community. This means the church is for service in the world. Therefore, God wants the church to be relevant and exerts its ministry and be salt and light in the world (Van der Walt 1981:235).

The ministry of the church is the mission of Christ, which is broader than the forgiveness of sins. It is the manifestation of the power of the Kingdom of God liberating man from sins, hunger, poverty, oppression and in any form of violence. God works and manifests himself through the church, which stands as the mediator of salvation in the world.

However, bringing together the two theological traditions, one could confirm that there is a thin line in the application of the truths of salvation. They are both inclined in different directions and fall to the upper or lower stories, either spiritual or natural.

3.8.3 The biblical concept of holistic salvation

The concept of salvation makes the ideas of God, man, and sin appear early in the sacred scriptures. The scriptures portray God in relationship with His creation.

According to the Genesis narrative, the whole creation could be best defined within their relation with the Creator.

However, the fall of man became the major upsets in the history of creation. Man, who was created as a crown of creation, created in the image and likeness of God, sinned against God himself, and creation (Gen.1:26 3: 2). The fall of man was the beginning of life of misery both the woman and man as God declared, "...I will greatly multiply thy sorrow and thy conception; in sorrow thou shall bring forth children...unto Adam...I commanded thee, saying Thou shall not eat of the tree of it; curse is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life" (Gen.3:16, 17).

The whole creation was subjected to the principle of sin, which calls for God's judgment and curse upon the ground which is the source of food for all living creatures. Paul says the earth is still groaning for the removal of curse during the coming of Christ. Paul statement confirms the truth that the whole creation is waiting for salvation of the children of God. The statement also shows depth and extent of salvation. According to Paul, salvation is the concern for the whole creation in the same way as the intrusion of sin in the world.

Therefore, biblical salvation is God's response to the damage of sin. The bible defines sin as the state and an act of man against the divine principle of God. Sin is seen as a state because it affects the whole person. David defines sin as an act and state, "...I sinned, and done this evil in thy sight...Behold, I was shaped in iniquity; and in sin did my mother conceive me (Ps 51:4, 5). Paul speaks of sin as the acts and principle which govern and control human behavior. This principle enslaved man and caused him to act much against his will (Rom 7:23-24). Jesus said what defiled man came from his heart (Mk 7:20-21). The term heart is used as a place, where decisions are made and is the seat of human emotions. It is from the heart where the principle that governs and controls his life emerges. It is where "all the evil things come from within, and defile man" (Mk 7:23).

The Bible portrays the progression of sin as an act and practice which always set man against God and one another. The book of Genesis shows the effect of sin from individual, family and the nation of Israel. The intrusion of sin brought chaos, disorder, sorrow, hatred, death and all that is opposed to the nature and purposes of God.

However, the Bible shows that man's salvation from the penalty and consequence of sin is beyond man's ability to save himself. Salvation is always God's initiation. God is known as the God of salvation, who intervenes in the affairs of his people. From the human fall, God is calling sinner, Where are you? (Gen.3:9) Come, let us reason together though your sins are as scarlet..." (Isa1:18).

Therefore, whatever God's original plan for man on earth might have been, we know that sin played havoc with the total human order. Not only is man's own degeneration traceable to sin, but also the dislocation in his physical environment (Rom 8:19-25). Not only is earth devastated, but sin's effects are borne by man in full consciousness beyond physical death. Sin created not only an earthly morass but eternal doom as vicious as are sin's temporary consequences and future judgment.

The understanding of sin, effect and consequences lead to holistic need of salvation. This means holistic salvation is indeed the master concept in the redemption of man. The whole plan of redemption is the recovery of a lost world and the restoration of a wandering and degenerate race. Human history could be best described as the struggle between God's redemptive operation and sinful resistance, both human and satanic forces. But the scriptures give a glimpse of hope that through Christ, God's eternal purpose in creating man will be achieved in the consummation of redemption

3.8.4 Holistic salvation with the Kingdom of God

The concept of the kingdom of God is one of the biblical major themes in relation with sovereignty of God and redemption of man. Vine (1997:627) defines the kingdom of God as a sphere of the rule of God which is the present reality of the power of God.

Ladd (1987:59) points out that the power of God breaks in and introduces a new dispensation in the history of man and the whole creation. Taylor (1977:612) explains that the purpose of the kingdom is to introduce a complete reign of God in the world.

Ladd (1987:63) concludes that the concept of the kingdom always involves an in-breaking of God into history when God's redemptive purpose is fully realized. It seems that Ladd's concept of the kingdom and redemptive act of God in history of humanity are two overlapping themes in the history of salvation.

However, the concept of the kingdom of God, in relation with the salvation of man, is demonstration in the ministry of Jesus Christ who is the embodiment of God's salvation in the world. Jesus presented the message of the kingdom, which was proclaimed as a prototype of the kingdom of God. The miracles were a road sign which points forward to the consummation of all things, where the kingdom of God will be fully realized. The signs were also a manifestation of the power of the kingdom over the powers of this world.

However, Mull (2004:6) defines the kingdom in relation with the concept of Shalom. He defines Shalom as a state of wholeness or a state of divine health, completeness, welfare, safety, soundness, tranquility, perfection and harmony. The definition brings together a concise meaning of the kingdom of God because such state of life is the result of God's initiative. But the key term to the definition is that it is a state of being which transforms the whole person toward wholeness of life, spiritual, social, psychological, economical and political. The definition also concerns with divine health which is God's act as a process of healing the ruins of sin in every dimension of life. The concept of Shalom sums up a comprehensive meaning of a holistic salvation, which responds to human predicament.

Therefore, the introduction of the Kingdom of God is the dispensation of Shalom. Shalom is rooted in the concept of redemption, an Old Testament notion of salvation. Scullion (1971:344) gives the root meaning of Shalom. Shalom is equivalent to the *Latin* word *salus*, which is commonly used in greeting one another. But later it assumes a

theological meaning which means 'to save', secured, safety or being saved with a purpose of placing someone in a state of soundness. Scullion says Shalom is best understood as God's initiative restoring life to the original purpose. He continues defines the concept of healing as a pluralistic process of restoring ruins in the world.

Van Zyl (:316) says healing is a holistic experience of which is the restoration of shalom. To Israel the restoration to health was salvation from all types of sickness. It could be primarily physical , social, and cosmic (from natural diseases) Israel understood God's involvement to their whole life, where there is no religion, secular and spiritual this means there was no dualistic of spiritual and material world. God was at the central of life as a whole.

3.9 THE IMPORTANCE OF THE DOCTRINE OF SALVATION

The doctrine of salvation is the corner stone of Christian theology. It is not only one of the themes of the Bible, but it is the 'silver cord' that brings together the teaching of the scriptures and make the core subject of God's revelation to man. It encompasses the whole man, including his physical, psychic, and political needs (Dunning 1983:245).

Therefore, salvation remains as a Christian conviction that God Himself decisively wrought salvation for all in Christ who stands at the centre of their lives (Bosch 1992:293). Christians believe that He is the rise and fall of man in relation to salvation (Lk. 2: 31-35, Act 4:12). It is only those who call and believe in Him that would be saved, for there is no salvation without Him.

However, the concern of salvation is not only in Christianity, but also for all religions (Bosch 1991:33). Some have described religion as ways of man to God, but Christianity has defined salvation as the only way to God. Such belief is built on the understanding of the saving mission of God. It is a Christian's basic belief that Jesus came as fulfillment of the long-awaited deliverer and savior of the world. Jesus says, "I am the way and the truth; no one will come to the father except by me" (Jn. 14:6). Though

Christianity holds such claims, but to others it remains a religious pursuit to seek to answer man's deepest needs by offering a hope for the future life.

3.10 SUMMARY

In summary, I can say that salvation has been presented as the pinnacle and the corner-stone of Christian doctrines. This chapter presented the biblical meaning of salvation, which is very rich in its Hebrew and Greek words that demonstrated integration of salvation concepts. It is basic to the understanding of their lives and relationship with God. These people's relationship with God became the supremacy of the Old and New Testament – the very Concept of Salvation. God remains as the God of salvation. The history of the church became an arena of Christian interpretation of their faith from this generation of human dilemma, and salvation to every race.

This demonstrates the relevance and adaptability of the internal truth of the salvation message, which also places God's internal purpose to reach each generation with the saving message. It responds to the immediate existential questions asked by the people. This was demonstrated through the mystery of salvation, where the Evangelical tried to use theories which turned out to be means of communication and interpreting the internal truth of the gospel in the language of man. The great facets of salvation's components are very intricate and extricate to be precisely explained without symbols that would be meaningful to the mind of an ordinary person, and thereby transform their lives to the likeness of Christ.

Furthermore, these symbols and word analysis signs demonstrate that salvation will never be understood in isolation, nor as an abstract truth, but as the message that is relevant and responds to the need of every generation. To be clearly understood and applied, therefore, it must be contextualized and made relevant to every nation.

CHAPTER FOUR

THE QUEST FOR A CONTEXTUALISED THEOLOGY

4.1 INTRODUCTION

Historical evidence shows that Swazis had a belief in a single God, *Mvelinchanti* (the self-existence), who has no direct contact with people, but has interest and control over them and the entire creation. This chapter presents those Swazi traditional beliefs and practices that have become regressive in the advancement of the church teachings that advocate the authority of the word of God to all matters of faith and life conduct. It indicates the importance of dialogue of Christian message with the context. This makes it to be contextually conditioned and able to answer the existential problems.

The chapter first addresses the Swazi traditional religion and culture, the Swazi world-view and influence of the western world-view as a background of a contextualized theology. It further shows the uniqueness of the Swazi world-view, which integrates cultural values and national identity. It also seeks to show the influence of the larger context of the Free Evangelical Assemblies in which members fail to disassociate themselves from certain practices.

Secondly, the last sections examine the concept of contextualization as it is applied in a cross-cultural context and its implication to western missionaries and theological formation. It further shows the advantages and disadvantages, as well as purpose of contextualization. Lastly, a summary of the chapter will be made to reinstate the core concept of the whole discussion.

4.2 SWAZI TRADITIONAL RELIGION AND CULTURE

Swazi traditional religion is defined as a holistic religion that meets all the needs of the Swazi people. Swazi religion defines and guides human behavior within the community

(Kasanene 1986: 2). It answers the moral, material and spiritual needs of the people. Swazi traditional religion is at the heart of Swazi culture. It penetrates to all points of human existence. The Swazi traditional religion influences the Swazi thinking, attitudes, values and behavior. The religion caters for every concern of life.

Swazis believe that the ancestral spirits are directly involved in their day- to-day activities of life. They are involved in childbirth, marriages, work, education, vocation, funerals and in time of crises. The ancestral spirits have strong bonds and intimate relationship with the lineage between the departed and their survivors.

The Swazi traditional religion is hereditary and membership is gained by virtue of one's birth (Kasanene 1986:7). This means Swazis are born members of the Swazi traditional belief. Anyone who does not support the traditional belief is described as a foreigner. Those who attempt to change the family and community traditional belief to a foreign religion are seen as social deviants.

Swazi traditional religion is characterized by the following features:

- * Divine beings
- * Mythology and supernatural powers
- * Life after death

4.2.1 Divine beings

Swazis believe in God as the great divine being known as *Mvelincanti*, the one who is the creator of everything. They believe in the omnipotence of *Mvelinchanti*, who is the creator of everything and work with the ancestors who communicate direct with God. The ancestors work as the intermediates between the people and God. This means it is impossible for man to communicate direct with God without the assistance of his forefathers who stand between their descendants and God (Kasanene 1993:14). This concept of God working closely with the ancestors is the main belief of the indigenous churches. The Swazi traditional religion revolves around the ancestors. But there are other evil spirits, which work against the works of ancestors (*Emadloti*) and the wishes

of the Swazi people. The main and common spirits are *tikoloshi* and *impundulu*. These evil spirits are believed to be mainly used by witch doctors, which are active in the Swazi society. People who use black magic were mostly found at New Heaven mission, the Headquarters of the Free Evangelical Assemblies, an area also known as *Yithi Abantu*. These were well-known and proudly demonstrated their magical activities.

4.2.2 Mystical powers

Swazis strongly believe in the mystical powers which are the work of the spirits and ancestors (*emadloti*). The ancestors mysteriously guide and aid man to find solutions in everyday problems. They bless those who follow their demands and punish those who disobey their instructions. During the time of punishment, it is usually said that a person or family is engulfed by a dark cloud, as the ancestors have turned their back against them. To recall the ancestors, rituals need to be performed by the family or person through a traditional doctor (*inyanga or sangoma*), the diviners or sorcerers. These are experts in releasing supernatural powers (Landro 1985:134).

4.2.3 Life after death

Swazis believe that death is not the end of life. They believe that if one was a good person while alive, he or she would continue being good and assist his descendants in the spiritual world of the ancestors. It is believed that he or she would be in a better position to intercede with God on behalf of the family. The dead are still the members of the family and are being involved in family matters.

4.3 SALVATION IN THE SWAZI TRADITIONAL RELIGION

Kasanene (1986:14), in his research about Swazi traditional belief, concluded that “religion constitutes a way of salvation for its adherents”. He echoed religious claims to be “the way to redeem man from evil, often personified as the devil”. Donovan (1996:98) shares the same concept that the subject of salvation is at the centre of every religion,

but differs from Christianity and says religion is man sincerely seeking God in their own ways.

Swazis have their own interpretation of salvation. Salvation is defined as finding protection from the threat of witchcraft and healing from sickness. In Kasanene's words, salvation in Swazi traditional belief is absence of suffering and life-threatening environments, such as natural calamities, social injustices, war, hatred, tyranny, oppression, famine, physical illness, and death (Kasanene 1996:3).

Swazi traditional religion understands salvation as the healthy relationship between the living, ancestors and God. If the relationship is healthy, the ancestors will protect the people from life-threatening situations. God is also known as *Umlente ngamunye* (One-footed Superior being), the creator of everything who can only be approached through the mediatory spirits of the ancestors. This God cannot be approached by man, but only ancestors, who are close to Him. Whatever man pray for must be directed to the ancestors. The forgiveness of sins (understood as that which is an offensive act to ancestors, parents, relatives and the community) is directed to the ancestors who regulate the Swazi life. Forgiveness is done as means of reconciliation between individuals, family and the ancestors. Salvation, therefore, includes acceptance by the clan, protection from evil powers and respect of family values. If sin occurs, the elders make a sacrifice, which would propitiate (turn away) the anger of the ancestors. Sacrifices are always made during life crises or when the life of a person is in danger. The sacrifice acts as the substitute for the one who committed the offence or is offered as an appeasement to the offended ancestors (Kasanene 1986: 10).

4.4 THE INFLUENCE OF TRADITIONAL RELIGION TO THE SWAZI WORLD-VIEW

A world-view is the way one understands and interprets the things which happen to him and to other people. It is a person's way of understanding life and the world in which he lives. It is a person's belief about what is real and what is not. Different groups of people in the world have different world-views. This depends on their cultural background,

community and family. The world-view of people is the key to understanding why a particular group of people act the way they do.

Landro (1985:64) defines world-view as the way people understand and interpret things that happen to him and other people. Hiebert, Shaw, Tienou (1985:21) stresses that world-views are the most encompassing frameworks of thought that relate and cloth the belief system (religion) with our aura of certainty and reality. One Swazi culture analyst, Jim Gama, who also happened to be an adviser to Swaziland's King Mswati III, once said: "People who criticize our culture are a threat to our lives because we are the product of our culture as Swazis". He was, in fact, expressing the pride of identity as a Swazi and also challenging a foreigner to take a serious look at the world-view of the Swazi people in order to address them in the context of their world-view.

Gama's assertion fits Kraft's (1981:103) definition of world-view as the central assumptions, concepts and premises more or less widely shared by the members of a culture or sub-culture. This concept shows that at the heart of the Swazi world-view lies their religion. Idowu (1973:69) rightly expresses this truth that everybody who is seriously engaged in the study of religion must know that religion is the serious and social attitude of individuals or communities towards power, which has ultimate control over the interest and destiny of a particular group of people.

Though many things are changing around Swazi people, as a proud cultural nation, they still uphold their traditional beliefs, which are defined as the backbone of their existence as a nation. These traditional beliefs manifest themselves in every fabric of society, including national events. There are many cultural events that are practised under the guise of ancestral worship. For example, the Incwala ceremony, held every year, has been crowned as the national prayer day. The event is centered around the King, who is the embodiment of the national aspirations (Ndlovu 2009: 23). There are many rituals that are practiced as means of reviving the relationship with ancestor worship that propel the future of the nation.

This notion runs through the veins of every traditional Swazi, who strongly believes in supernatural powers. Swazis accept Christianity as the dominant official national religion, but do not really give up their traditional beliefs (Landro 1985:59). According to Swazi world-view, it would be a grievous mistake to abandon traditional beliefs. Such an act would be seen as betrayal of the forefathers and an alienation from one's own people, at worse. It means that particular individual has cursed himself and an omen might fall on him. Such belief comes as an acid test for Christian converts during the time of life crises.

Such practices leave many questions on how Christian teachings answer the problems of the Swazis. How can one build a relevant theology that can answer the existential questions of the Swazi people? Such questions bottle the mind of every minister of the gospel, who does not look to such practice as a hypocritical lifestyle of uncommitted Christian rather, one who seeks to transform the Swazi worldview of religion. Landro in her Dissertation pointed out some striking similarities between the Swazi culture and the Hebrew culture.

Incwala has striking similarities with the Day of Atonement, where the whole nation would be in prayer, making a new commitment to their God who is the source of their existence, and from whom they find their own life and identity. During Incwala, the whole nation gathers around the king, who on that particular day, would be in the sacred house performing rituals on behalf of the Swazi nation. Swazis understand their culture through a wrong interpretation of the Old Testament cultural practice. Not every Old Testament cultural practice was right, for example, Sarah asking Abraham to marry Hagar as a second wife, and that was a wrong practice, and however, others fail to see that was wrong practice (Landro 1985:70).

However, these similarities should not be understood as a threat to the life and nature of the salvation and advancement of the Kingdom of God, but as an opportunity and channel of the message of salvation to people. Paul, in the midst of the Athenian gods, found a way of introducing the known God to replace the unknown god (Acts 17:22-24).

Therefore, if dialogue is not the best option to present Christ to Swazi people, Swazis will find syncretism as the best way of expressing the suppressed traditional beliefs.

The unfortunate part of this approach is not only syncretism, but the definition of sin loses its biblical meaning. Then the old beliefs and practices creep into the life of the church and destroy the concept of biblical salvation and authority of the scripture in all matters of life and conduct (Hiebert, Shaw, Tienou 1985:21).

4.5 THE MISSIONARIES AND SWAZI CULTURE

Culture has increasingly become a world-wide theological debate of our time. Tieno (1993:19) poses an important question about Christian missionaries who planted churches outside their own culture. The questions are:

- * How does culture affect and shape the expression of the Christian faith?
- * How do we as Christians deal with diversity of cultures among peoples?

Some of the questions are raised by fear of the Swazi people as Eitel puts it:

The gospel of the Christian missionary and the edicts and taxes of the European official are also part of a strange world in which increasingly he (the African) finds himself. His tribal loyalties, ancient gods and family customs are either being swept away or drastically weakened by the impact of a new culture... is the African fated to lose the old culture that once gave meaning and direction to his life, without being able to assume late the alien culture of the west? If this loss be true, the African would become a man between two worlds, no longer of the old, but unable to be of the new (Eitel 1986:1).

It is true that, like Swazis, missionaries are shaped and influenced by the cultures and times in which they live. This means their background has a bearing in their world-view. The majority of them came from the Civilized Western World to the 3rd World countries, particularly Swaziland. The missionaries assumed a sense of cultural superiority, which was greatly promoted by colonialism; therefore, they were convinced that the West had a cultural superiority to Swazis (Hiebert, Shaw, Tienou 1985:17). This was promoted by the African state of life. African states owed their development to the missionaries that

not only planted churches, but also pioneered in social and economic development of many countries in Africa. By virtue of their support, they assumed authority over the dependent Swazi communities. The Swazis find themselves having no room to regress to their old life, but must learn the white man's way of life.

The missionaries' approach was perceived as the eradication of social and religious pillars that once gave meaning and direction to African life (Eitel 1986:1). Therefore, this approach forced the Swazis to reject the white man's religion that gave no answers to their problems. For example, new converts that professed Faith in Christ for their salvation still found themselves confronted with problems of illness, misfortunes and fear of spirits (Hebert 1999:90). They find themselves reverting to Swazi traditional beliefs for their answers.

This has promoted a culture where church members live in two worlds. They are Christians by the day and heathen by the night. Dr Kenneth Kaunda, the former President of Zambia, admitted tension within himself that caused him to fail to reconcile the two worlds within him (Parott 1987: 4). He wanted to be a true Christian and Zambian. But it seems the two worlds fail to reconcile. Therefore, these old ways became their hidden, suppressed secret practice of their traditional rituals. It was done privately in order to avoid the condemnation of the missionaries. This led to the co-existence of public Christianity and private paganism. These practices show that the Christians lives have a deep inner dissonance between what the church teaches and what they face in their everyday lives.

The rejection of the old beliefs and customs created serious theological problems. The converts assumed that the Western cultures were themselves part of Christianity. The Western concepts were uncritically accepted as foreign religion, which alienated Christians from their own cultures and traditional practices. On the other hand, missionaries accepted some African practices that had a bearing on ancestor worship without understanding their religious significance.

These practices undermine the authority of the scriptures over their lives. However, to analyze the whole problem and find an ideal way that could be a solution to the church today, African Theologians are duty bound to make the Christian teachings relevant to their African mentality and context. Bishop Desmond Tutu advocated for a cultural approach to theology that would recognize the social values and political problems of Africans (Paratt 1987:7).

This cultural approach is also supported by Lutheran Bishop Manas Buthelezi. The two Bishops shared the same conviction that God revealed himself in the context of their lives and all cultures were both human and divine; they are part of the natural revelation of God, which provides limited knowledge of God (Parrott 1987:7). Eitel (1986:34) saw culture as a vehicle that carried and transmitted the revelation of God through cultural symbols. He said culture was expected to accommodate itself to biblical standards and norms. This view assumes that all cultures, like all people, are a mixture of good and bad elements.

However, Meyers (1988:28) points to the limitation of culture of the messenger, the missionaries. She stressed that:

The ethnocentric missionaries want to do things the way it is done at home, without studying Cultural Anthropology, which gives the conceptional tools with which to extract the Biblical principles from their cultural forms and begin to make them applicable in any culture.

The negligent of cultures usually pre-supposes that the problem raised by culture lies in the misunderstanding of the word of God and a lack of commitment to perennial truth of traditional Christianity (Imasogie 1993:31). This assumption often leaves existential questions unattended or else interpreted as imagination produced by their lack of commitment to Jesus Christ. This is what Grave (1989:1) calls supra culture, where the message of the gospel is enforced by the presenter in their own cultural heritage, undermining the integrity of the gospel and an existence of the culture of the receiver. Therefore, the presenter turns to the following approaches:

A) Syncretical approach

There are some who had taken a stand that no man can live detached to his soul, therefore, the ancestral beliefs must be accommodated and accepted within the framework of the Christian beliefs.

This approach is promoted most by the League of Churches, who are known as the royal Christians because they are culturally and directly attached to King Mswati III. This group of Christians builds allegiance to the word of King Sobhuza II, who said: "Accept what is good from the whites and retain what is good from your culture so that you cannot be a nation without identity (*Emahehenyane*). Swaziland, as a Christian and cultural country, responded well to this approach and promoted religious syncretism. This approach assumes cultural superiority over the word of God; as a result culture governs faith and human behavior.

B). Rational and pietic approach

This approach is a radical rejection of traditional practices, and refuses to entertain any dialogue with any other religion. Believers rationally accept that there is only one truth, employing inductive and deductive reasoning (Hexham and Poewe 1986:16). The Pietic Christians failed to listen and opt to build a wall of resistance between the kingdom of darkness and the kingdom of light. Therefore, there is no relationship between Christian life and people of the world.

This approach creates a theological vacuum which does not dialogue with the context. This approach does not want to engage itself in the context of the message and the people from their context. It leaves the people striving from their world of experience to the world of faith. It lives people under the cloud of fear of spiritual forces and daily problems, which are answered by traditional belief. This stand was adopted by the mission churches. The Free Evangelical Assemblies developed a slogan that says: "We preach Christ and Him crucified". They present the message of the gospel as if the

converts would be disassociated with their societies as a sign of true Christianity. Many young converts left their families to live with the missionaries in the missions as a sign of being separated from the world.

Hiebert, Shaw, Tienou (195:369) recommends the contextualized approach of theology with a proper method that would take serious consideration of cultural values of the people and apply solid teachings of the Christian faith. Solid teachings of the scripture would take into account that theology is an integrated science, built around the central theme of revelation of God in Jesus Christ (Viljoen 1978: III), and that God acted decisively in Jesus Christ for the total salvation of man everywhere. Therefore, contextualization remains the method of communicating the gospel in the context of every generation in every nation.

4.6 A CONTEXTUALIZED THEOLOGY

Contextualization has been defined as the process of accommodating the gospel message to a particular culture, without diluting it in the process. Kato (1996:34) defines contextualization as the term which means to make a concept or ideas relevant to a given situation. It is an effort to express the never-changing word of God in ever-changing models for relevance. White, Hardy (1986:45) define contextualization from its root meaning, a word that comes from a Latin verb – *contex-ere*. It means to 'braid', 'weave' or 'connect'. Therefore, context brings the idea of braiding or interweaving that which was, otherwise, divided or separated (Regad, Torranec 1993:22). Costas defines contextualization from a Latin family word, which means "weaving together" or weave together with the surroundings.

Costas defines contexts as everything that accompanies or surrounds a text. The surrounding must be contextualized with the text to give meaning to the context. This is the process by which a local church integrates the gospel message ("text") with its local culture (context). The text and the context must be blended into one message, which is bible- centred and culturally relevant. This concept takes into consideration man`s

circumstances in which man best defines himself and finds his identity and purpose of living. It is the process which allows God to speak and be understood by people in the context of their existence. According to Grunlan (1993:230), God does not speak in a foreign language. His word is being incarnated within the cultures of man. He argued that Christianity was found within a culture from its inception. It is a response to the Greco- Roman culture. The whole New Testament demonstrates how Christianity expresses itself through culture. This is the uniqueness of Christianity... that it can meet people's needs within any given society.

Meyer (1993:234) advised that people in any society have a religion that meets their cultural needs. Therefore religion became an integral part of their society. Religion gives them identity and direction in their culture. Therefore, it would have been important for missionaries to learn the culture of the people they served because culture involves the total world-view of the people (Meyer 1988:230).

This view makes Christianity to be real and offers a vital experience with the living God as the Christian message is able to meet people's needs in the context of their culture. Mbiti (1978:74) calls it a relevant theology, which maintains its truth and relevantly responds to the questions asked by Africans. Eitel (1986:10), a former missionary, points out those missionaries passionately preached from books to the head and failed to touch the heart of Swazis so that they could build their faith and change their behavior.

Bosch says theology should be determined by the context in which it is involved. Therefore, the church is always in a process of becoming a product of the present and that of the past, as well as a seed of the future. Imasogie (1993:78) advises African theologians that they must take the world-view of the people seriously because man strives desperately to find solutions to his deeper spiritual problems. These problems are anxiety, sin, estrangements, reconciliation, eternal life, security from demonic forces, spiritual guidance, and salvation understood in theological context.

Mbiti (1977: 26) analyses the quest for African Theology which came to raise issues of relevance and concern to Africans. The African Theology wanted to make Christ and Christianity relevant and meaningful to the cultural context in which Africans were called upon to become witnesses to Christ (Maluleke 2001:36). The adaptability of theological concepts is a fundamental truth of Theology; theology must take color with its context. Imasogie (1996:80) summed it up that word must become flesh in a given culture and context in order to be meaningfully apprehended whole-heartedly. It is only when theology responds to the existential needs of people within the specific cultural and historical milieu of their self-understanding that the universality of it can be encircled.

In conclusion, we believe that the building of relevant theology will meet deeper needs of Swazi people as applied in terms of their experience and perception through both their world-view and self-understanding. This will establish Swazi Christians to remain totally committed to Christ (Imasogie 1993:79).

4.7 THEOLOGICAL ARGUMENT OF CONTEXTUALIZATION

The concept of contextualization of the gospel message has been at the centre of theological debates for a long time. The Swedish and the Norwegian Pentecostal movement, who practiced a strict literalistic approach to the interpretation of the Bible, find this exercise as a diversion from God's blue print, which reflects the apostolic church teachings.

Contextualization is viewed as a method that undermines or attacks Christian faith in the Bible as God's breathed word. However, our approach is not a new theological phenomenon, but it has been around from the earliest moments of the Christian faith and has been evident throughout the history of the church.

Bosch (1991:420) gives the genesis of Contextual Theology, where the word '*contextualization*' was first coined as a response of the felt need of the church. These needs were the warning signs to the missionary work that it was not scratching where it

was itching. These signs showed a deep need of the people that needed to be recognized and addressed. While the missionaries were ready to bring the message of the gospel, they ignored the context in which they communicated it.

Mulago, one of the Roman Catholic Scholars, cited the need of contextualization of the gospel in a more effective and relevant way. He speaks of contextualization as the process of penetrating the thinking, the heart and the soul of the people who are to be evangelized and instilling the truth of the word of God in the spirit and soul - where a stranger is not permitted to set foot (Bediako 1999:353).

Goba (1978:400) believes that contextualization of the message of salvation makes life meaningful to the hearer's cultural system and wins the hearer's complete allegiance. Therefore, contextualization brings together the message of the gospel and its context. It promotes integration of culture with the word of God and the basic message of salvation. Lubtzbek (2001:27) adds that true contextualization seeks to enrich and edify the whole body of Christ. It accepts the universality of the Church of Christ without imposing any culture. It focuses on Christ-centric and mission-oriented message. Contextualization revives the church ministry of Christ and restores the Apostolic Mission to the world.

Biblical contextualization is rooted in the fact that God reveals himself in concrete situations and to real people in specific events by means of cultural symbols. Therefore, Christianity remains as an outcome of the existential response of faith of the early believers to the saving presence of God in the God-man, Jesus Christ (Imasogie 1993:15).

4.8 THE CONCEPT OF THEOLOGY AND CONTEXTUALIZATION

Some people dislike the word theology; consequently others claim that they have no theology, but only biblical teachings which are revealed by the Holy Spirit. This is mainly used by the Pentecostal Evangelicals, of which Free Evangelical is part. Tienou

(1990:12) says those who reject theology build the church on sand without a solid foundation. Theology is the business of the church; no church can exist without theology (Dunning 1992: 2).

Therefore, theology is not only a professional discipline, but it is the church expressing its belief in God. It is the communication of religious truth as it relates to Christians' world-view. This truth controls and influences their personal orientation, fears and hopes. Kraft (1981:291) points out that all theology is culture-bound interpretation and communication of God's revelation. This means proper and authoritative theology is cultural context, because it is people's reflection of their faith.

Imasogie's (1996:16) understanding of theology is that it takes colour in every soil where the gospel is preached. Costas (1994:5) claims that contextualization of theology is rooted in the Bible. He adds that many Christians are not aware that scriptures have been contextualized from the beginning to the end. The Bible is the word of God, enfleshed in the cultures of man, and is understood as God's message in the dilemma of man.

The revelation of God comes from specific people with concrete solutions. It came through human language that used cultural symbols as their medium of communication. Reading the Old Testament, one concludes that God's revelation is integrated within the culture of man until it found the climax in the person of Christ, who became God-man within the contemporary culture-bound society. The gospels conform and portray the fact that God has become part of a community and presents his unique mission in human within the Jewish community. It is from this understanding of Christ's teachings that one is confronted with the mind of God.

Jesus confronted the religious, political leaders and economical sectors of his days with truth, which was clearly understood scripturally and culturally. His theology became more revolutionary, not only because of the miracles he performed, but because of truth taught in the authority of the Holy Spirit, with conviction and passion. His detractors

noted that no man taught like Christ did. The Galilean, the son of a carpenter, was revealing that he was not man, but 'a God' who never persuaded, but commanded people to believe in him (Lockey 1982:33). Jesus Christ's incarnation is not only a summary of his cultural humbleness, but it is a theological truth that brings together the basic Biblical tenet of soteriological and eschatological reality confined in his resurrection. These Christian truths became the basic proclamation of the New Testament church. It is not only the New Testament of doctrinal teachings, but also a salvific motif of missions.

The message of salvation moves beyond the Jewish territories to the gentile's world. The word of God continues to be 'enfleshed' in the heart of man, transforming lives and societies. The motif behind the 'enfleshment' of the message of salvation is the mission of God in the world, the reality of sin and need for salvation of humanity. Therefore, the saving message of the gospel is inevitable. Contextualization has proven the right tool for missionaries. Without the concept of contextualization, they cannot go beyond their cultural limitations and bring the message of hope and life to the people outside their own culture. This underscores its theological relevance for the church missions.

4.9 IMPLICATIONS OF A CONTEXTUALISED THEOLOGY

Theologians have attempted to employ several ways of making the gospel relevant to the context. Dube (2001:132) states that social location is a demand of humanity in self-explanatory terms. Dube argued that there was no neutral theology as others claimed that theology should be guided by neutral objective and scientific approach in its biblical interpretation and application. Dube's observation of theology is supported by Imasogie that every theology takes colour of its context; otherwise theology remains foreign and irrelevant. Maluleke (2005:46) took it further that such theology remained 'import theologies', which failed to meet the need of the people because it could not answer the existential questions.

Therefore the question of contextualized theology is inevitable in the church, if the church continues to be faithful and relevant in proclaiming the gospel with understanding of human localization. According to Dube (2001: 105) every person is socially located and socially constructed by society into a number of relationships that empower or de-power them. The truth in Dube's observation is demonstrated by the rise of liberation theology, which tried to look to the bible on the perspective of the power to liberalize the marginalized population. It is a theology that tried to bring God closer to the social and class minority.

As earlier stated, our social location empowers or de-powers us; and we tend not to learn from other cultures that are of an ethnocentric attitude. Luzbetak (2001:25) adds that the tendency to some degree present in every human being to regard the way and values of one's own society as the normal right, proper and certainly the best way of thinking, feeling, speaking and doing things, whether it be in regard to eating, sleeping, dressing, disposing of garbage, marrying, burying the dead, and so is speaking with God.

However, the darker side of the localization of theology, as stated by Dube, is the classification of cultural practices which subject and undermine the word of God. This is the same problem that was faced by the 1st century Christian Philosophers, whose philosophy became their strength and weakness in the spread of the word of God. It was the strength because it made the message of salvation relevant in the context of the people, allowing the gospel to spread all over the Hellenistic world, but at the same time the message was distorted based on the interpretation of various schools of the philosophy where Christ was presented as savior. As this was done with different emphasis, it undermined the essence of salvation, humanity and divinity of Jesus Christ. The distortion of Christology became a problem that threatened the core existence of Christianity.

Mbiti (1977:40) advocated that the missionaries needed to strike the balance between their own cultures and the message of the Gospel. But Landro (1985:220) does not see

the balance between the two assertions. Landro says we cannot expect to develop a balanced view of a culture if we have not first established an emic base that will free us from our own ethnocentrism and be able to view another culture. This emic base approach is a defined framework of thinking that enables us to compare and evaluate our own cultures, the missionaries' culture and Swazi culture. This way culture could be used as a channel of communication of the word of God. This is a cultural approach theology which recognizes the social values and political problems of the African (Barrette 1987:7).

4.10 THE MISSIOLOGY APPLICATION OF CONTEXTUALIZATION

It is a common truth that no one is neutral where culture is concerned. Missionaries may use a contextualized approach as a tool for their mission work. However, there are a few things that they must learn to enhance their calling. Landro reflects how she wishes that she knew the basic things about culture before she became a missionary in Swaziland. That knowledge would have worked to her advantage and the progress of the work of God in Swaziland.

The problem of cross-cultural communication is a serious missiological concern. There are several terms that had been employed as a means of presenting Christ to different ethnic groups who were shielded by their cultures from any outside influence. Their implications were a process of theologizing the biblical concepts were:

1. Enculturation
2. Indigenization
3. Incarnation.

4.10.1 Enculturation

Enculturation is defined as the intimate transformation of authentic cultural values through their integration in Christianity and assertion of Christianity in various human cultures. Enculturation is controlled by the multicultural approach, which strikes the

balance between two cultures. This view is supported by Ezeogu (1987:8), who defines enculturation as the conviction of faith that the word of God transcends the cultures in which it has found expression and has capability of being spread in other cultures. The implication of enculturation is the dialogue of the word of God and culture. The dialogue maintains and evaluates the cultural values which hold the community together for a long time, but still holds authority over the matter of faith and life conduct.

It is from this approach that the message of the gospel will be made relevant in the context and thus give birth to the church, which will remain true to God and to themselves. This is a similar concern of the African theology and black theology. The aim of enculturation of theology is the relevance of culture to the biblical religion. This theological concern may be concluded as basically theological highlights that conflict with personal limitation of man as confounded by his own context. It also shows that man is always influenced by our social experiences.

4.10.2 Indigenization

Indigenization is defined as the attempt of making the gospel to be understood in the language and thought forms of the local people (Hiebert, Shaw, Tienou 1986:1). In an effort to make the church autonomous in its organization, indigenization comes with the concept of church expansion and government. Hodges (1976:22) speaks of three basic elements of indigenized church. He describes these elements as marks of missionary churches that have gained independence from missionary leadership. These are:

- A). Self-government of the local church, where the local leadership is fully responsible of spiritual and material needs of the church.
- B). Self-propagating is to say the local leadership manages its expansion by planting new churches that also grow and plant others.
- C). Self-supportive is when the local church is able to support and meet the needs of the work of the local church.

The concept of indigenization came through outside and inside influence. According to the history of the F.E.A, the indigenization of the church came during the political

changes in Africa. Swazis wanted to be involved in the government of the church whose majority membership were missionaries, as Landro stated that Norwegian kept their culture and colonizers' attitudes towards the black people.

Therefore, indigenization was clouded as a term and still fails to present the aspiration of mission. Bosch (1991:291) states that ethnocentric attitude was the attitude that motivated Greeks and Romans to look down upon others. With the feeling of cultural superiority, the gospel came to Africa with the western missionaries who found themselves on the same boat with the old culture. The protestant missionaries adopted indigenization policy as a working relationship within the mission field. Bosch (1991:295) adds that the superior attitude which was partially-militant in nature was displayed to the man and women who assisted them in the initial stage of the mission. This assertion is supported by Jele, one of the co-workers of the first missionary, who says: "Missionaries were hard people; we eventually gave them names which reflected their characters towards Swazi Christians".

4.10.3 Incarnation

Bosch (1991:512) describes incarnation as one of six major salvific events in the New Testament. The doctrine of incarnation is at the heart of Christianity. It is a belief that the eternal Son of God became man and die on the cross for the sins of the world. However, according to Bosch, the doctrine of incarnation is more than Cross-centeredness and the pre-existence of Christ, but exceeds to be the force behind the Christian mission in terms of the incarnate Christ who became part of the people of his generation. This is to say the incarnation of Jesus Christ is not only the means of the Cross. The incarnation is the act of God stepping to the limits of nature and be controlled by the laws of nature which He has created.

However, missiological, incarnation is the embodiment of God himself in search for the lost humanity. Purkiser Taylor, Taylor (1982:341) adds that "one who had His being eternally within the unity of the Godhead became man at a point in time, without

relinquishing His oneness with God”. He became man. He lived, spoke, felt and responded to the pressures of his time and society.

The three missiological terms point to dynamic cultural and social phenomena; however, they are not entirely related to each other. But they are all means to build a cultural bridge that minimizes a cross-cultural communication problem. Kraft (1983:147) addressed this problem in discussion of communication within culture. In his basic principles of communication theory, he stated that the purpose of communication is to bring a receptor to understanding a message presented by the communicator in a way that substantially corresponds with the intent of the communicator. What Kraft is trying to educate is that culture has proven that it is part of human experience; therefore the revelation of Jesus Christ cannot be fully comprehended outside human life and experience.

In his principle, he says communicators present messages via cultural forms (symbols) that stimulate within the receptors’ heads meaning that each receptor shapes into the message that he ultimately hears. The meaning comes from a reservoir in which all of our prior experiences are contained. When we encounter social stimulus, we dig into our reservoir and use as a unique thought process this meaning as deemed appropriate and relevant.

4.12. THE ADVANTAGES AND DISADVANTAGES OF CONTEXTUALIZATION

Contextualization, as defined, shows that it plays a vital role in the cross-cultural context. However, contextualization demands a clear understanding of the word of God and principles of interpretation.

Hiebert, Shaw, Tienou (1985:189) presents a model of contextualization that depicted different models of contextualization. Two of them reflect the advantage and disadvantage of contextualization respectively.

4.12.1 Advantages of Contextualization

Hebert speaks of critical contextualization, which helps the people to evaluate their own conclusion based on their understanding of the bible. Contextualization always opens the process of reasoning on the word of God to evaluate our culture. Openness in the discussion of the study and teaching of the word of God creates a theological dialogue with different cultures. It is also a dialogue within the context of the people.

Contextualization empowers people to be effective in their own cultures and answer questions asked by the people when faced with existential questions. Contextualization indigenizes the church in any given society. It makes God to speak the language of the people. This is to say contextualization incarnates the word of God and finds its roots in the cultural conceptions of the people. Such an exercise makes the church and its message relevant to their societies. The relevance of the church and its message results in growth in quality and quantity.

Contextualization of theology is very important in the communication of the Gospel today. Because the history of the church cannot be understood apart from its cultural and historical setting (Hiebert, Shaw, Tienou 1985:207). However, it is important to set theological perimeters that will ensure that justice is done to the text and culture without detracting from intended truth and relevance (Eitel1986:33).

4.12.2 Disadvantages of Contextualization

Contextualization is an ideal method of presenting the gospel as demonstrated by the incarnation of Christ, who became man and dwelt among his people. But there are other factors that disturb the process of contextualization. It is the hermeneutical process of the text. The hermeneutic problems lead to syncretism and worldliness. The word of God gradually loses its purity and integrity in the church. Where the word of God is not the rule of faith and conduct, the church reduces itself to a lifeless organization.

The danger of contextualization lies with cultural bias in the study of scriptures and communication of the message. Osborne (1993:23) points out the temptation of replacing the biblical truth by prioritizing current cultural context. He made an example of liberation theologians that deprived contextualization controls and fell off to the social context, where sin has defined social injustices and salvation became liberation of the poor.

Therefore, contextualization could be controlled by cultural bias, where the culture assumes control over biblical standard and then creates theology 'from below' because it has changed its sources from the bible to culture. Bosch (1991:423) speaks of the ambiguities of contextualized theology in which focus is in the emergency situations. He points out how the overreaction of contextualization compromises the role of the bible to accommodate the demands of culture.

4.13 THE PURPOSE OF CONTEXTUALIZATION

The church of Jesus Christ has a divine mandate to which is also the task of missions to present the Gospel of Jesus Christ, the redemptive act of Christ through which individuals may enter into a personal relationship with God. This is because every human being has learned the Gospel within the wrappings of his own culture. Therefore, it is imperative that the message of the Gospel must be contextualized or incarnated to the context of a particular person.

The purpose of contextualization is to maintain the integrity and authority of the word of God and to proclaim the message of salvation to the whole world, without diluting the essential nature of the scriptures. Osborne says true contextualization allows the word of God to be the final arbitrator of all truth and give recognition of the infallibility of the word of God (Osborne, Journal P.3 2006). Fowler (1985:23) confesses that: "We believe that these Holy Scriptures fully contain the will of God and that whatsoever man ought to believe into salvation is sufficiently taught therein".

Contextualization brings together the message of the Gospel and its context. The interwoven nature of the church with its context, culture and message make the message relevant to its people. Contextualization promotes integration of culture with Christ and the basic message of salvation. Lubzbek (2001:36) adds that true contextualization seeks first and foremost the Kingdom of God.

Although the primary concern of contextualization is to be true with the word of God, it also tries to give Christians of every culture an opportunity to confront their self-understanding with the claims of Christ when faced with existential crises, and makes one's faith relevant. If the message of the gospel is presented in the context of the people, heretical teachings will be minimized (Eitel 1986:32). Costas (1990:56) speaks of the importance of dynamics of the contexts that knowledge is contextual and also practical, and no man exists outside this context.

Therefore the church can be true to its divine mandate it must be sensitive to the need of the people and develop a theology that is relevant to its context, because theology is a reflection on the church's own life and experience (Bosch1991: 422). This means the theology of the church will be influenced by its context and never be "pure" message supra cultural and super historical therefore theology is conditioned by its environment. To sum up the purpose of contextualization, we will emphasize the fact that to create a belief and practice that is truly Christian, a natural process of contextualization must take the scriptures as the rule of faith, recognizing the work of the Holy Spirit in the lives of all believers open to God's leading. This will strengthen the church by making it a hermeneutical community in which everyone seeks to understand God's message in the context of everyday life. True understanding of God's word will transform the individual and the congregation at large to move biblical truth, which will be applicable and address life issues in a specific context.

Lastly, though we cannot exhaust here the purpose of contextualization, we will stress the following goals:

- a) To foster an understanding and experience of the gospel as the power of God unto salvation. This builds a bridge for new converts into a right relationship with the God who has revealed himself in Jesus Christ.
- b) To encourage a progressive and continuous development of Christ- like character, attitudes, and habits. The essence of this is important to enable the church to grow into Christian maturity in any given culture.
- c) To encourage full development of individual capacities for the achievement of personal growth, vocational competence, and social responsibility. The intent of church theology is comprehensive, but a compelling goal to develop the whole person to be holy and productive in any given situation.
- d) To foster the growth of fellowship in the church and in the home through which all participants discover the holistic nature of salvation that directly responds to all human needs. The growth of fellowship restores the New Testament concept of fellowship (Koinonia) which gives a variety of rich meanings, including: association, communion, close relationship, generosity, fellow-feeling, participation and sharing. The church that witnesses such fellowship through the grace of God and fellowship of the Holy Spirit grows and reflects the image of Christ (2Cor.13:14).

4.14. SAMMARY

This chapter examined the importance of contextualization of message salvation, which responds to the existential questions asked by the people in their context of life. The chapter laid a solid foundation for a relevant Christian theology in Free Evangelical Assemblies. The chapter pointed out the importance of contextualizing the word of God in any given culture and context in order to be authentic and relevant to the context of a particular people. It first demonstrated that people are the product of their world-view, which defines the perimeters of their understanding and then response to any given situation. It discussed the influence of Swazi traditional beliefs, which define life to the individual and members of family.

Therefore, it is imperative to contextualize the message to their lives and hold them to the truth of the word of God in time of crises. The chapter shows the limitations of missionaries in understanding the world-view of African cultures.

This approach became the major setback in the advancement of the Gospel and posed discrepancies in the work of the missionaries. It is part of this approach that gives birth to the quest of a relevant theology on which contextualization is a process. However, it has been noted that there are two sides of a coin. Contextualization could be an important tool for theologizing, but also it may be a way to worldliness. God and the message of salvation may be lost and diluted by the evil practices within the culture of man.

A similarity has been drawn in the case of Swaziland, a cultural and religious people who do their best to bring together the two worlds of traditional religion and Christianity, vis. the resurrection of Jesus Christ as a national event and Incwala cerebration as a national prayer. The latter is based on the traditional religious beliefs and its rituals. According to Swazi world-view, traditional religion is the true religion which holds their lives, and Christianity is the public religion which is influenced by Western world-view. This brings us to the conclusion that to present the truth of the gospel and make it relevant to the Swazi people, contextualization could be the best option to bring Swazis to true knowledge of Christ.

CHAPTER FIVE

Reflective Summary, Recommendation and Conclusion

5.1 INTRODUCTION

This chapter presents a reflective summary, conclusion and recommendation of the entire thesis. It captures the main discussions from the conceptual framework and theological implications of cross-cultural communication. The discussions reinstate the importance of salvation and necessity of contextualization in the process of theologizing within a particular people.

5.2 THE STATEMENT OF THE PROBLEM

The study was not a dogmatic historical theological development of the concept and application of the message of salvation. It was aimed at addressing a persistent existential problem faced by Free Evangelical Assemblies, whose Church members revert to traditional beliefs in times of life crises. The study investigated the cause of such practice and attempted to find out how a relevant theology could be established that would reinstate the authority of the word of God without suppressing cultural values which define life within the social structures.

The first chapter presented background information of the research study, which portrays the coming of pioneer missionaries and the establishment of the Free Evangelical Assemblies; the statement of the problem of the research project; and the procedure that will be followed in the research. Chapter 2 analyzed and investigated the conception of salvation in the Free Evangelical Assemblies.

The study of the doctrine of salvation shows how the members of the church resort to Swazi Traditional religion for solutions in life problems. Chapter 3 was dedicated to the Biblical and Theological perspective of the doctrine of salvation. The discussions were

based on the Evangelical concept of salvation. Chapter 4 shows the worldwide concept and concern of building a relevant theology, which responds to the existential questions of the Swazi people.

5.3 THE MAIN FOCUS OF THE THESIS

The purpose of the study was to analyze and discuss the importance of the doctrine of salvation from a biblical perspective and its relevance to members of the Free Evangelical Assemblies. The study focused on the subject of salvation, and its progression in the history of the church, as the church from each generation tries to redefine and make itself relevant to its context. Many forms of theology come into tension when salvation is defined and applied in their context. The study analyzed the meaning of salvation in the context of the Old Testament and New Testament. The biblical concept of salvation laid a foundation of an historical view of salvation as the early church fathers passed this great truth and made it to be understood by their contemporary generation. The historical section demonstrated and confirmed that God leaves his testimony from each generation.

The main focus was based on the importance and centrality of the message of salvation and showed the salvific overtone in the understanding of God and his relationship with the fallen man. This research study played a crucial role as it centers the basic truth of salvation in the Bible, and demonstrates the necessity of building a contextualized theology, which is biblical and directly responds to the context of the Swazi people.

The study examined some important issues concerning the urgency of contextualized message of the salvation, which will respond to the existential questions asked by the people in their context of life. The study points out that the word of God must be contextualized in any given culture in order to be authentic and relevant to context of a particular people. It first demonstrated that people are the product of their own world view, which governs their understanding and response to any given situation.

Therefore, it is imperative to contextualize the message to their lives and hold them to the truth of the word of God in time of crisis. The study showed the limitations of our own world view and how we fail to learn from other cultures. This attitude became the major setback in the advancement of the gospel and discrepancies in the missionaries' work. It is part of this attitude (approach) that gave birth to the quest of a relevant theology, where contextualization is a process.

However, it has been noted that there are two sides of a coin. Contextualization could be an important tool for theologizing, but also it may be a way to worldliness. God and the message of salvation may be lost and diluted by the evil practices within the culture of man. This brought us to the conclusion that to present the truth of the gospel and make it relevant to the Swazi people, contextualization could be the best option to bring Swazis to true knowledge of Christ. But principles of interpretation should be applied in order to guide and protect the integrity of the scriptures. The aim of study also stress that true Christian theology is a product of a dialogue of the faith and context; thus making it to be contextual conditioned and be able to answer the existential problems.

5.4 REFLECTIVE SAMMARY

5.4.1 Free Evangelical Assemblies

Free Evangelical Assemblies is a Norwegian Missionary-founded Church with a background of petic and separatist Evangelical Pentecostal Church (Landro 1985:214). The Church emphasizes personal experience of salvation and intimate relationship with the Holy Spirit. It traces its roots from the Norwegian Pentecostal Church under the leadership of Thomas Barrett, who caught the Pentecostal fire on his visit in America.

This Pentecostal movement holds to the Evangelical belief of the Trinity of God, the authority and infallibility of the word of God and personal experience of salvation. They also stress on the Baptism of the Holy Spirit, with evidence of speaking 'in tongues' as

manifestation of the gift of the Holy Spirit, but with a conservative Evangelicals of the historic protestant faith.

However, the scholarly interpretation of the scriptures is given to the guidance of the Holy Spirit (Hawkins 1972:29). This approach became a limitation of the theological dialogue, which challenges their scriptural understanding with the Christian family and other faiths. The approach also minimizes chances of dialogue and tolerance to other religions. They also feel that contextualization of salvation to the culture of the people compromises the authority of the scriptures and the content of the message.

5.4.2 Missionaries Paternalism

Beyond any doubt, the missionaries had zeal of presenting Christ, the Savior, to the Swazis. As Rev. Msibi put it: “Miss Strand would not finish her sermon without giving people an opportunity to accept Jesus as their personal savior”. This speaks volumes on her belief that salvation is the main and primary teaching in the Christian faith. Personal salvation is the fundamental and most important step in becoming a Christian. In fact, salvation is the doorway towards Christianity. However, the research exposed the missionaries’ limitation in understanding the Swazi concept of salvation, based on their traditional beliefs. The limitation was also accelerated by Western ethnocentric and superiority attitudes of the white settlers.

However, the coming of the missionaries coincided with the colonial era, where the whites saw themselves as bosses and ‘the Natives’ as primitive savages (Landro 1985:215). The missionaries failed to rise above their own governed paternalism.

Notwithstanding, the missionaries were determined to bring the gospel to the people of Swaziland. Kraft (1984:107) defines the missionaries approach as ‘God endorsing culture perspective’. This means the Norwegian culture was seen as the best way of doing things as Christians. The Free Evangelical Assemblies were of the understanding that true Christianity could only be attained through the Norwegian world view. This

unfortunate concept of salvation continued even in the post-Missionary era. It would appear that every preacher has had to face the challenge of presenting the message of salvation in the Swazi worldview context, and allow the word of God to be relevant to the Swazi people.

5.4.3 Partnership

According to the research, partnership was impossible because missionaries elevated themselves to be of a super-culture and behaved as owners of the work being pursued. The missionaries simply engaged Swazis as their assistants, and the latter depended on them both for leadership and finances, hence they found themselves inferior. Administration work was preserved for *bonkosazana* (missionaries). Missionaries left the church with a dependency syndrome and without support from overseas churches.

I challenge Landro's (1985:215) assertion which suggests that only Bible School reached post-colonial stage to interdependence stage, missionaries saw themselves equal with their co-workers. In my experience as lecturer and now Principal in the Bible College, I would argue that missionaries remain the sole decision-makers in administration, and the Principal and College Board only serve as assistants. While there may be a semblance of partnership in finances, missionaries tend to control and use funds without any authorization from the Principal or the Board.

Partnership could only work if the partners recognize each other as equals. Such a virtue is demonstrated in the Ministry of Christ, who became man; lived among man and was limited by the law of nature as man. The Roman soldiers even failed to identify him among his disciples, because he was like them. Nhlabatsi (2006), a co-worker of Missionaries, said: "Missionaries were a group of white Christians who were a class of their own, who distanced themselves from us and some do not want even to attempt to learn our own language".

5.5 CONTEXTUALIZATION OF SALVATION IN THE FREE EVANGELICAL ASSEMBLIES

It seems that the Free Evangelical Assemblies assumed Tertullian stand against pagan philosophy. Tertullian found no relationship between Athens and Jerusalem (Bediako 1999:117). If there could be any relations, such relationship would be the source of heretical teachings that would distort the purity of the Gospel. Therefore, such a relationship would undermine the authority of the scriptures.

Tienou (1990:56) refers to this approach as an Evangelical centrism, where the Evangelicals understand themselves as custodians of salvation. Such a stand has become a wall that keeps the Evangelicals away from other faith groups. This fundamental conservative approach has divided the church into three main religious bodies in Swaziland. This approach does not open room for any interaction with other religions, even Christian traditions that seem to differ with them in relation with the concept of salvation.

Free Evangelical Assemblies stand along the uncompromising Evangelical groups called Swaziland Conference of Churches. The greater numbers of these denominations are mission-founded churches, who understand culture and any relationship with it as worldliness. Even wearing traditional attire is interpreted as the conformation to the standards of the world. This group condemns any other form of religious relationship, claiming that there is no relationship between the kingdom of God and the Kingdom of Satan. It defines the two as light and darkness. True Christians must exhibit holiness in every area of their lives. In essence, Free Evangelical Assemblies, judged by their stand, support Tertullian who was of the view that there was no relationship between Athens and Jerusalem.

This view opposed Clement of Alexander, who saw philosophy as the tool that could be used in order to reach the Greek masses with the message of the gospel. Clement sought to accommodate theology to philosophy. The implications of the two ideas is that

the Tertullian do not entertain or think of contextualization as an act of relevance to the context where the gospel can be interwoven with context. They strive to create a new world where the saved could dwell without the influence of the world. This means the message and the messenger would remain strangers in their context. This approach is also opposed to Bosch's (1991: 515) gospel interpretation, where theology is the product of the interaction of faith and the context.

This does not mean that there are no absolute guidelines or principles of interpretations. But these serve as a constant guide between human aspirations and divine revelation. Buthelezi (1973:33) states that the starting point of the theological reflection is the existential situation in which the gospel finds man. Therefore, theology deliberately seeks to relate the Christian faith to the situation of their survival. This process is called contextualization - a dynamic term pregnant with the dynamism of movement, change, freedom, yet never altering from the biblical message of love, hope, salvation, and the prospect of establishing God's kingdom on the earth.

However, in the same note on Clement's view, which borders on understanding of contextualization, the dialogue of the context with the gospel is understood as the key concepts in the missiological mandate of the Church. It holds some dangers of hermeneutical challenges on Biblical interpretation and assumption of cultural centralism, where the word of God could be evaluated through the eyes of culture or forced to conform to cultural demands. The Free Evangelical Assemblies should learn from the experience of members who revert to traditional beliefs in time of life crisis.

Tienou (1990:56) sums up that; Evangelical Christians in Africa must love God's word enough to know it, and they have to know and understand. This Evangelical stand on the issue of contextualization has robbed its members a biblical understanding of salvation. The biblical salvation could be an advantage for the Evangelical to build from the traditional religious beliefs of salvation. Kasanene (1985:45) defines 'Swazi God' as totally involved in every context of human existence. But due to this church approach,

salvation is personalized and embraces western influence, while it remains foreign to the Swazi people.

5.6 THE RELEVANCE OF THE GOSPEL

The incarnation of Christ is understood as a response to the problems of his generation. Rhenen (2003:3) views incarnation in terms of God enabling 'divinity' to embody humanity. The incarnate concept strives to bring Christ in the context of man and promises to continue revealing God in every human situation through the word of God and in the Holy Spirit.

Therefore, the church as a creation of the Holy Spirit within the context of their culture, is obligated to present the saving presence of God to answer deeper problems of humanity. The proclamation of the word of God should permit every culture and make God presence be felt in every culture and generation.

5.7. BIBLICAL HERMENEUTICAL INTERPRETATION

The purpose in this section is to show the need of a proper method of interpretation of the scriptures to get a full meaning of the text in the process of contextualization. To discuss the elements of interpretations to guide and maintain the integrity of the scriptures

The term hermeneutics designates both the guide and art of interpretation. The Greek verb 'hermeneutics' means to interpret or explain (Mickelsen 1977:3). The Greek noun 'hermeneia' means interpretation or explanation. In short, hermeneutic is a discipline which deals or seeks to uncover and interpret the meaning of the text. Interpretation as a discipline is important as it has to do with the core of a man's thinking. The discipline of interpretation is applicable to any document of ancient or modern times. When handling whatever documents, the interpreter has an obligation not to distort the

meaning of the document. Such exercise requires skill and method because interpretation involves the knowledge of the context and content of the document.

This is paramount important in the interpretation of the scriptures. This Paul urge Timothy (2Thim.2:14-15) to exercise great care in the handling of the scriptures “make every effort to present (render) yourself approve (by text) to God a workman who does not need to be ashamed, rightly (dividing the handling the word of truth to handle the message of truth rightly demand sound principles of interpretation (science and art of hermeneutics). If interpretation could be a sound, there must be a combination of the two, science and art. The science of hermeneutics is the theoretical part, which demands knowledge of the hermeneutical principles, viz.: context, language and history (Mickelsen 1977:8).

The art is the skill or method that the interpreter should learn in the application of the truth and more relevant manner. This is the practical application of the word of God, which makes God speak in every generation in their context. It is this truth that makes God the same in every nation and generation. It breaks all the limitations and cultural barriers of man, allowing everyone to hear God in his own language (Acts 2:6).

The greatest set back, is the assumption that the emphasis in the principles ignores the guidance and anointing of the Holy Spirit. David Olson, a Norwegian of the missionaries, confessed that the knowledge of these principles is the hindrance of the work of the Holy Spirit, thus promote knowledge which is human pride (Conference report 1984). According to Olson, there is no need to learn the principles of interpretation because the Holy Spirit will anoint and guide the interpreter to speak the word of God under the guidance of the Holy Spirit.

This unfortunate approach became the central concept of Biblical interpretation in the Free Evangelical Assemblies and in the Bible College. Bible students who became Pastors of the church strongly believe in reading and preaching the word of God under the anointing of the Holy Spirit without tying oneself to the science of interpretation.

Mickelsen (1977:4) adds that this mechanical, rationalistic fashion flee to mystical pietism and regard the Holy Spirit as sufficient to reveal deep meanings of the scriptures. However, proper interpretation submits to the principles of interpretation by discovering the original meaning of the text and then applies the meaning to contemporary readers. This is evident in that there is a difference between this present technological generation and the old cultural generation.

The understanding of the mind of the author will not only guide proper interpretation, but also help the interpreter to remove his own cultural bias and be able to relevantly apply the text with understanding of the cultural context and the text itself. Grebe and Fon (2006:21) states that proper application of the message of the gospel provides answers to a big void in the hearts of traditional religion.

The relevance of the scriptures which respond to these basic questions closes this gap and builds a strong relationship with God. But Hiebert, Shaw and Tienou (1999: 385) warn that the community that seeks the authority of the scriptures should also check their cultural bias to see the cultural grip they bring with them to the study of the Bible.

It seems there is a gross overlook of the theological science of hermeneutics, which lead to the dislocation of the scriptures among the Pentecostal Evangelicals, who appeal to the guidance of the Holy Spirit and literal interpretation of the Bible; such practice has led to serious distortion of scriptural interpretations, which have caused growing segments in the body of Christ while hermeneutics is important in unifying the Christian Church. The most appealing motive in interpreting the scriptures correctly is the necessity to understand clearly for ourselves exactly what we are trying to communicate to others.

5.8 Recommendations

5.8.1 The Training of Pastors.

It will be recommended that the training of pastors and missionaries must be such that it equips them to minister in a cross-cultural context. This would only be possible when the syllabuses are not too foreign to the context of their area of ministry. The training must give students tools of biblical interpretation so that they may develop skills and understanding of dialogue with the context. The research shows that contextualization and incarnation are basic to the Christian mission. The research also confirms that God's revelation found its climax in the God man, Jesus Christ, who lived and shared human feeling.

It is true that God reveals himself in the context of human culture. Wager (1971:25) studies of church growth show that people respond well to a gospel that is relevant to their culture. The contextualization approach helps the church to grow spiritually and numerically because it establishes a forum on biblical and cultural environment. The research reveals that Swazis are a community and cultural people who respond positively when their culture is respected. Therefore, a strong successful church upholds the integrity of the word of God and cultural values.

Swazi traditional beliefs encompass the whole life and social fabric of human existence. Therefore, the church needs to present a holistic message of salvation aimed at saving the total person; spiritual, social, political and physical. This will address the problems and needs of the Swazi people. The research reveals that salvation is at the centre of God's mission to the world.

However, the urgent need for Swazi theologians is to study the scriptures and contextualize them to life experiences of the Swazi people. A relevant theology takes the word of God as a final authority in matters of lifestyle and conduct. It is biblical teachings that find root in the heart of man and cultural context of a particular person.

God always speaks to people in their context of life. He communicates through human medium - in human language.

Therefore, any theology that does not answer the problems of man in their context can only be good for theory not for life experiences. This was portrayed by our findings that a massive number of missionary converts turned to be 'Christians by the day and heathens by night'. When things go well, the missionaries' teachings are good and when life crises and cultural pressures of the society come, Swazis revert to their traditional beliefs and practices. It seems that the God of the missionaries fails to understand the problems of the Swazi people.

Kasanene (1993:45) concludes that people found syncretism as the best option that gives solutions to their problems. This is done to maintain their good relationship with the Church and families - by rejecting traditional beliefs and practices. The second option they make is to turn to traditional beliefs as means of expressing the failure of missionary religion as it does seem able to meet their needs.

Therefore, a careful study of the culture and proper application of contextualization skills can adapt the message of salvation more relevant to the Swazi people. Studies have shown that "the greatest growth of Christianity in the third world has occurred where cultural and theological dominance of the West has been replaced by the indigenous church, cultural and theological initiatives" (Kathide 1995:2). This leaves Swazi theologians with no option than to join the theological arena where theologians revise the relevance of the gospel message to the context of the people. The revision is not an act of regression, but an obligation to the Christian theologian to show that Christ is able to meet their needs adequately (Imasogie1993:79). The basis of developing a Christian theology is to build a relevant theology where the salvation could be defined in the context of scriptures.

5.8.2 Accommodation and open approach.

Contextualization faces the reality of life and the incarnation of Christianity. This demands the relevance of the message to go to concrete situations. This approach demands dialogue with the traditional heritage, which is considered to be of value by the people. This is to adopt the idea of the mission of God, which is the mission of the churches to reach the world. God acted in the history of man in their world and He was clearly understood by his own people in their context of life. The salvation history is the demonstration of His intervention and involvement to human affairs.

The New Testament is the confirmation of God's involvement and incarnation of Jesus Christ, who is God Emmanuel. He lived and preached within the context of his people. His message, though contradicts the expectation of man, was clearly understood. The Apostle Paul, through the powers and guidance of the Holy Spirit, continues with the mission of God addressing the Athenians religious people within their temple with the truth of the Gospel.

The New Testament is a demonstration and attempt to become open to Judaism, Greek, and the Roman world. From the Apostle Paul, it is quoted confirming culture of his audience. This does not mean Paul places culture against or above the integrity of the word of God, but Paul recognized channels that he could use in order to reach his audiences. He was making his message to be relevant to his audience.

In the Evangelical theological sense, there is no salvation outside Christ, the only savior. Bosch (1992:370) supports Maimela's conclusion that there is a sense of salvation to all religions. Therefore, such a statement poses a sense of doubt and a series of questions which make religion to be a man-made way to God than God's way to man - a revelation of God to man as it is advocated by the scriptures and believed by Christians.

The Evangelical theology gives no reason of man's ways. But that does not mean that the Evangelical theologian cannot make theological reflection and dialogue with other religions, including Swazi traditional religion. At the same time, Pobee (1979:23-32) stands true that traditional religion must be subjected to serious criticism. This is to say traditional religion must be looked at in the light of the scriptures.

This is to avoid the Jewish problem, which saw Jesus accusing the Pharisees that they had made law greater than God. They think of God through the spectacles of the law, until it is seen in the cloud of law and tradition. The objectiveness of the scriptures was totally subjected to their understanding of the law. To avoid such dangers, below I suggest some theological guidelines for Swaziland, which I believe would be useful to Swazi theologians:

1. Theology must be Christ centric; God's revelation that found its climax in redemptive work and was subjected in the lordship Jesus Christ. This includes the reflection, application and implication of the Christ events on the lives of the people. The Holy Spirit must also be viewed as God working and transforming lives into the image of Jesus Christ. The character will be a product and witness of true spirituality.
2. Theology must dialogue with its context; theology is a reflection of the church beliefs. Therefore, theology took place within the cultures of man. The theological dialogue must maintain its twin goals to explicate the complex socio-cultural realities and explore the social dimension of the interpretive process (Carol 2000:13).

Such interpretation of the scriptures enforces the message of the church through the worldview of the people. The research shows that the response of people who rejected the traditional beliefs because of the clear message of the word of God that has been taught to them. It was the message which was preached by the indigenous preachers who served the biblical message through 'Swazi menu' and speak to their worldview. It is from their worldview where true repentance took place, and the roots of Christianity went deeper to the ever-present saving power of God through Jesus Christ.

5.9 Conclusion

The study reveals a continual theological malaise, which continued to be a challenge in the conception of salvation, which responds to the existential problems of the members of the Free Evangelical Assemblies. This theological malaise became a profound problem for the church growth and spiritual maturity of the church. Therefore, the church in response to the perennial problem of its members who resort to traditional religious practices as answers to existential problems should apply the principle of contextualization.

Theology is an experience and reflection of faith. It must grapple with existential problems, but should not claim to be absolute and universal (Biko 1973:43). It must be born out of human experience and reasoning from the heart and with understanding of the existential situation. Cone (1975:76) points out that true religion come from the heart, and is rooted in the existential thought of a total person

The heartfelt theology can solve Swazi dilemma and present a new self-understanding to the converts as the child of God in the midst of cultural and traditional religion beliefs. Buthelezi (1978:16) points out that the black man must understand himself as beautiful and created by God to exist and worship within his self conception.

The study demonstrated that there is a need for a contextualized message of salvation, which will meet the social, political, physical and spiritual needs of the Swazi people. To enforce Christians to teach without answering this essential problems will be what Herbert (1985:386) calls a repression of faith; where people had their true beliefs, but pretend to accept Christianity. However, when life challenges come, they turn to what answers their needs.

It has transpired that missionaries were dedicated to their divine mandate of propagating the gospel to Swazi people and to change the lives of the converts and the community at large. They built churches, schools and clinics in various chiefdoms. The

lives and faces of the communities were changed for the better, but the lifestyles of converts remained rooted in their suppressed Swazi traditional religious beliefs, characterized by practices of rituals. Christianity became a public Sunday life and a way of appeasing the missionaries for favors. However, it is noted that the few converts who genuinely broke from traditional religious beliefs suffered for their faith from family members and community leaders. They, however, maintained the purity of their faith.

The challenges show that there is a great need for the Free Evangelical Assemblies to develop and formulate biblical and theological concepts of salvation. Costas Orlando E. (1978. *Journal of Theology for Southern Africa*) saw this as an urgent need for contextualization, and a growing concern which stems from increasing awareness of the importance of the context in the church's understanding of itself, its faith and its mission in the world. However, at the same time, it is noted that the hermeneutical principle should be applied as a guide in the process of theologizing the message of salvation.

BIBLIOGRAPHY

Adeyemo, Tokunboh. 1979. *Salvation African Tradition*. Nairobi: Evangelical House.

Anderson, Ford. 1997. *Modern Theologians*. Baker Books :Grand Rapids, Michigan.

Baillie Donald and John, 1993. *Christ, Church and Institute for reformation studies*. Potchefstroom University for Christian Higher Education

Barclay, William 1976. *Word meaning*. Saint Andrew Press Edinburgh.

Barth Karl. 1963. *An Introduction to Evangelical Theology*, Published by Erdmann publishing company, Grand Rapids Michigan.

Barrett, David. 1987. *Unearthly Powers: A Christian perspective on Primitive and Folk Religion*. East Bourne, England MARC.

Barrett Thomas Ball, 1927. *When the fire fell and an outline of my life*, printed Alfons Hansen and Sons, Norway, Vinson

Becken Hans-Jurgen, 1974. *Salvation today for South African*, Ed. Published Lutheran publishing house, Maphumulo, Natal

Bediako Kwame, 1999. *Regnum studies in mission. Theology and identity. The impact of culture upon Christian Thought in the second century and in modern Africa*

Berkhof, David 1950. *Principles of Biblical Interpretation*. Grand Rapids, Zondervan.

Berkhof, Louis. 1937. *The History of Christian doctrines*. published by B Erdmann publishing company

Biko, Theodore, L. 1973. *The Missionary Nature of the Church*. SCM Press

Bolaji. Idowu. 1969. *Biblical revelation and African Belief*. New York: Orbis Books.

Bourdillon, M.F.C., 1990, *Religion and society –a text for Africa*. Mambo press Zimbabwe.

Bosch, David.1991. *Transformation Mission: Paradigm Shifts in Theology of mission* Orbis Books. Maryknoll, New York 10545

Bright John. 1994. *The Authority of the Old Testament*. Bakers Book House, Grand Rapids, Michigan.

Buthelezi Manas. 1978. *The Theological meaning of True Humanity in Black Theology, the south African voice*. London

Carroll David M, 2000. *Rethinking context and Rereading texts*. Contributions from the social sciences to biblical interpretation. Published by Sheffield Academic press LTD.England.

Chant, Kent. 1992. *Great words of the Gospel*. Madera, California 93638U.S.A.

Chris, Bruce.1979. *Contextualization: a Theology of the gospel and culture* Downers Grove, Intervarsity press.

Collins, Wesley and Lane, Edward.1987.*Biblical Faith*. New York: Seabury press.

Cone, Dickson.1975. *A Christian guide towards African Church*. Moody Press Chicago

Conn, Harvie, M. 1984. *Eternal world and the changing worlds: Anthropology and mission in triologue*. Academic books, Grand Rapids.

Costas, Orlando, E. 1979. *Contextualization and incarnation*. Orbis Books Marry Knold, New York 10545

Costas, Orlando, E. 1978. *Journal of Theology for Southern Africa*. Published in Unisa

Costas, Orlando, E. 1989. *Outside the gate: mission beyond Christendom* Orbis Books Marry Knold, New York 10545

Carroll, David, M, 2000. *Rethinking context and Rereading texts. Contributions from the social sciences to biblical interpretation*. Sheffield Academic press LTD. England.

Chavunduka, G.L, 1984. *The Zimbabwe National Traditional Healers association*. Harare: C.T.M. Litho

Denney, Merriam. 1998. *Research design and implementation* New York: Harpers and Row.

Derhoff, David 1998 *Living Stones: History of Nazarenes Missionaries*. Nazarene Book House.

De Vos, A.S, 1998. *Research at grass roots: a primer for the caring Professions*. Pretoria Van Schaik..

Donovan Vincent.1978.Christianity Rediscovery. Mary Knoll. Orbis Books.

Dube Musa 2001. *Methods of integrating HIV and AIDS in theological Programs*. .WCC

Dunning, Ray. H, 1983. *Grace, Faith and Holiness, a Wesleyan systematic theology*. Beacon Hill press, Kansas City, Missouri.

Erdman, Bill. 2001. *The encyclopeding of Christianity* volume 26.1

Erickson, Chris, 1994. *Salvation from the perspective of the Early church fathers*

Erickson, Millard, J.E, 1985, *Christian Theology* Volume 3. Baker's house. Grand Rapids Michigan 14506.

Ezeogu, J. 1987. *The Gospel and Culture*, WCC. Press.

Faluku. Samson Adetunji.1986 *African Journal of Biblical studies* Vol.12

Fleming, Dean, 2007. June 3: *The Third Horizon: A Wesleyan Contribution to the contextualization* Wesley Centre Online. Wesley Centre of applied Theology

Fon, Wilfred. Grebe Karl. 2006. *African Traditional Religions and Christian Counseling*. Oasis International L.T.D

Ford, David, F, 1997. *The Modern Theologian: an introduction to Christian theology in the twentieth century*. 2rd. add. Blackwell publishers LTD.

Fosdick, Gary. 1974. *The person perplexed about religion*. New York , Harpers and Brothers

Fowler, Stuart. 1985. *Education in the African context*, Potchefstroom University for Christian High Education

Geister, Norman, 2004. *Systematic Theology. Vol.3 Sin Salvation*. Bethany House Minneapolis, Minnesota.

Goldengay, John, 1990. *Approaches to Old Testament Interpretation*. Billing and Sons Ltd Worcester Great Britain.

Goba, B. 1980. *Doing Theology in South Africa: "A Black Christian Perspective"* Journal of Theology for southern Africa Volume 31.

Grave, Charles D. 1989. *The Religion and the making of the society Essay in Social Theology*. Beacon Hill, press. Kansas City, Missouri.

Grinder, Kenneth. 1994. *Wesleyan Theology*. Beacon Hill Press, Kansas City.

Gruden, Wayne, 1994. *Systematic Theology, an introduction to biblical doctrine*. Zondervan Publish Michigan

Grunlan, Stephen A, Meyers, Marvin, 1988. *Cultural Anthropology; A Christian perspective* Zondervan Publishing House Grand Rapids, Michigan

Hardy, Casper. 1986. *Man and Religion*. New York: Yale University Press.

Hartley, Lewis .1988. *The concept of salvation: Evangelical perspective*. Downers Grove Intersity Press

Hayes, Tom, 1988. *God`s common salvation, salvation sermons, paths of revival*. United States of America

Herbert, Paul G, Shaw, Daniel R, Tienuo Tite, 1985. *Understanding fork Religion, A Christian Response to popular beliefs and practices* Published by Baker Books Grand Rapids Mc 49516-6287

Hesselgrave, David. J, 1978. *Communicating Christ cross- culturally*. Grand Rapids: Zondervan Publishing House.

Hexhman, Irving and Karl Poewe, 1986, *Understanding cults and New religions*. Grand Rapids ML:William B Erdmann's publishing company.

Hilary, Regan and Torrance, Alan. 1993. *Christ and context: The Confrontation between Gospel and culture*. T and T Clark LTD Edinburgh

Hodges, Melvin.L.1976. *The Indigenous Church*. Gospel Publishing House. Springfield, Missouri.

[http:// www. Nilsandchris. Com/contextualizing. Htm](http://www.Nilsandchris.Com/contextualizing.Htm) Contextualization 03/05/2005

Hundley, Raymond C, 1996. *Towards an Evangelical Theology of Contextualization*. Publisher, Ann Arbor. M. U.M.I.

Imasogie, Osadolar 1993. *Guidelines for Christian Theology in Africa*. 2nd Ed. African Christian press.

Integral Salvation [http// www Pitts armory edu. /global texts/ archive/ integral salvation](http://www.Pittsarmory.edu/globaltexts/archive/integral%20salvation). 5/12/06

Jeffery, Raymond. 1995., *The Person of Jesus*. Beacon Hill Press.

Jordan Wilhelm and Jackson Jacob, 2000. *People in the context*. Publisher Heinemann Johannesburg. . 3rd Ed

Ladd, George, Eldon. 1987 *A Theology of the New Testament*. Lutterworht press

Landro, Merit. 1987. *Changing Worldview of Nguni Africans and its Implementation for Norwegian Pentecostal Missionaries. Dissertation for Doctor of Missiology.* Fuller Theological Seminary.

Latourette, Kenneth, S, 1965. *Christianity through the ages.* Publisher Harper and Row. New York.

Lockey, Herbert. 1982. *All the doctrines of the Bible.* Grand Rapids, Michigan: Erdmann

Lou, James.1997. *A practical Theological evaluation of the contextualization of Theological education by extension in Southern Africa: a Wesleyan perspective* publisher (S.I: S.N.J.)

Luzbetak, Louis. 2001. *The people and their culture.* Pasadena; William Carey.

Kato Byang, H. 1975 *Theological Pit Falls in Africa* .Evangel Publishing House Kisumui Kenya.

Kasanene, Peter, 1992. *Institutional Ecumenicity: The Conference, league and Council of Swaziland Churches.* Publishers Websters (Pty Ltd) Mbabane, printed by Appollo Printers.

Kasanene, Peter, 1993. *Swazi traditional religion and society* published by Webster's, Mbabane Swaziland.

Keith, Eitel, 1986. *Transforming Culture: develop-ping a Biblical ethic in an African Context* Printed and Published in Kenya, East Africa

Kelly, J.N. D.1978. *Early Christian Doctrines.* Harper and Row, Publishers New York.

Khathide, Agrippa.1999.*Wholeness and Mission* Semper Nova Publishers

Knitter, Paul, F, 1985. *No other Name? : A critical survey of Christian attitudes towards the world Religions*. Orbis books Maryknod New York 10545

Kraft, Charles. H, 1981. *Christianity in culture: A study in dynamic Biblical theologian in cross-cultural perspective*. Orbis books Maryknoll New York. 10545

Kyken Phillip Graham, 2001. *The Message of salvation*. Intervarsity Press

Marwick, Brian, Allan. 1966. *The Swazi an Ethnographic account of the Natives of the Swaziland Protectorate* Frank Cass and Co. LTD Publishers Great Britain.

Maimela, Simon, S. 1983, *Salvation in African Traditional Religions*. Missionaries

Matsebula J.S.M, 1988. 3rd Ed. *A History of Swaziland*. Publisher Longman Penguin S.A. (Pty) Ltd.

Meyers, Ronald. B, 1988. *Evangelical perspectives – towards a biblical balance*. Publishers University press of America.

Mbiti, John, 1969. *African Religious and Philosophy*, published by Heinemann

Mbiti John. .2006. *The Journal of theology. I.T.C*, [http://www.Nilsandchris.](http://www.Nilsandchris.Com/contextualizing)

Com/contextualizing. Htm Contextualization.

McCain, John, 2000. *God's design of salvation for Africa: A Biblical perspective*. *Salvation for African* AJBS XV, April 2000

McCurdy, David W. and Spradley, James, 1957. "*Worldview and values*". *Anthropology: the cultural perspective*. New York, John Wiley and Sons.

Mickelsen, Berkeley. 1977. *Interpreting the Bible*. Eerdmans Publishing Company Grand Rapids, Michigan.

Mitchell. M and Jolly. J, 2001. *Research design explained* 4th edition. Forth Worth: Harcourt College Publishers.

Mlilo, Luke, G, 2003. *Doing Theology and Philosophy in the African context*. Open collection form a symposium of Episcopal Conference of Africa and Madagascar (or conference proceedings.)

Mouton, Johann. 2001. *How to succeed in your Master's & Doctoral Studies, a South African Guide and a Resource book*. Van Schaik Publishers.

Motyer, John. 2000. *The people and their culture History*. New York McGraw-Hill Book Company.

Mull, Richard. 2004. *Lord Heal me: A Biblical Foundation for Healing Ministry*. Creation House A Strategy Company.

Myron, Weiner and Peter, Owen. 1962. *Basic concepts of sociology*: London

Ndlovu, Hebron. 2009. *The Swazi Dual Monarchy: It's Religio –cultural Genius* .BOLESWA Journal of Theology, Religion and philosophy.

Newbigin, Lesslie. 1989. *The gospel in a pluralistic Society*. William B. Erdmann Grand Rapids Michigan

Niebuhr, H. Louis J, 1970. *The church and cultures*. Pasadena: William Carey.

Nilsen, Maria and Sheetz, Paul, H. 1956. *Malla More*. The Evangelical Alliance Mission 2845.W. Mclean Ave, Chicago

Noel Leo, 1994. *King among the Theologians*. Publishers the Pilgrim press Cleveland. Ohio.

Osborne, Grant. R. 1993. *Evangelization in the African Context*. Journal of the Evangelical Theological Society Vol. 13

Parrett, John. K. 1987. *African Theology and Biblical Hermeneutics in African Theological Journal Vol.15*

Peters, George, W, 1981. *A biblical theology of missions*. Moody Press. Chicago.

Pobee, John. 1975. *Towards an African Theology: A balance discussion of Christology*.. Nashville; Abingdon press.

Purkiser, W.T.1977. Introduction to Christian Theology. Publisher Beacon Hill press of Kansas City, Missions

Purkiser, Willard. Taylor, Richard, S. Taylor, Willard. 1982 *God, Man and Salvation: A Biblical Theology*. Beacon Hill Press of Kansas City, Missouri.

O`Donovan Wilber. 1997 *Biblical Christianity in African perspective*. Oasis International Limited.

Org/journal/ justification/ justify=12htm 20/07/2007

Regard Torrance 1993. *Environmental Analysis*. Harper San Francisco

Rheneen, Gailyn. 2003. *East Africa: Christ at the centre of Religious Controversy*. WCC publications.

Salvation History http://www.TheRealPresence.org/course/lesson_23/03/20006

Salvation, Wikipedia, the free encyclopedia 2007/06/03 <http://en.wikipedia.org/wiki/Salvation>

Roy Briggs D, 1980. *Introduction to theology* 2nd add. National Book Printers

Scullion, Stephen. 1971. *Theology of mission*. Beacon Hill Kansas City Missouri

Schumacher S, 1997. *Research in education: a conceptual introduction*. New York Longman

Scotts, Dun,Waldron. 1981. *The church and missions*. Grand Rapids: Eerdmans.

Scroggie W. Graham, 1981. *Salvation and Behavior*. Kregel publications Grand Rapids, MI 49501.

Shorter Aylward , 1978 *African Christian and Spirituality* published New York Orbis

Shorter, Aylward, 1977. *African Culture and Christianity*. New York. Orbis Books,

Sithole Ndabaningi, Obed Mutezo, 1970, *The Mudzimu Christian nationalist*. Nairobi. Oxford University.

Smeeton, D. Donald, 1985. *The Church from Pentecost to the Reformation*. Printed in Colombia ICI University.

Smith, Kevin, Gary. 2008. *Academic Writing and Theological Research: A Guide for Students*. Soutg AfricanTheological Seminary Press Johannesburg, 2008.

Stuart Gordon Fee, Douglas, 1982. *How to read the Bible for all its worth*. Grand Rapids Zondervan Publishing House.

Synan, 2001. *The Century of the holy spirit 100 years of Pentecostal and charismatic Renewal* published Nashville Tennessee

Swilldoll, Charles. 1989. *Growing deep in the Christian Life*. Multnomah, Press Portland, Oregon 97266 U.S.A.

Taylor John V, 2004. *The incarnate God*. Publishers London New York

Taylor, Richard. 1977. *Atonement in New Testament Teaching*. London: Epworth Press.

Taylor, W Illard. 1985. *The right concept of sin*. Beacon Hill Press.

Tidball Derek, 2007. *The message of the Cross*. Inter-Varsity Press

The Coming Home journal. *Salvation and Justification* <http://www.chnetwork>

Trousdale, Albert. Lyons. J, and Clare, E. 1986. *A dictionary of the Bible and Christian doctrines*. Beacon Hill of Kansas City.

Young Amos, 2002. *Culture, Contextualization and Conversion towards a Pneumatological Theology, Pentecostal and Ecumenical perspectives on ecclesiology, Soteriology and Theology of mission*, Publishers University Press of America

Walker, Willston. Norris Richard, A. Lotyz, David, W. Handy, Robert, T. 1985. *Church History*. Charles Scribner's Sons, New York.

- Wang, Jameson. 2007. *African Traditional Believes*. New Jersey: Prentice Hall
- Wagner, C.Peter. 1971. *The Concept of church Growth*. Atlanta: John Knox.
- Weight, Morris. A, 1997. *Contextualization syncretism and the Bible*. Nazarene Theology Seminary.
- White, Benton. 1983. *From Adam to Armageddon. A survey of the Bible*. Wadworth Publishing Company Belmont, California.
- Woody, James. 1961. *The Interpretation to the Biblical hermeneutic*. London: Duckworth.
- Wright, John. 1999. *Introduction to the Old Testament Theology*. Grand Rapids: Eerdmans.
- Wynkoop, Mildred, Bangs, 1967. *Foundations of Wesleyan Armenian Theology*. Beacon Hill press of Kansas city Mission.
- Van Harvey, 1976. "What is the task of Theology?" in *Christianity and crisis*, Vol. 36 (May 24,)
- Van der Walt. 1981. *Confessing Christ in doing Politics: essays on Christian political Christian thoughts and action*. Institute for reformation studies.
- Van der Walt, 1988. *On being human and being a Christian in Africa*. Institute for reformation studies.
- Von Rad George. 1987. *Introduction to New Testament Theology*. Philadelphia: Westminster Press.

Van Zy A.G.1988. *The Nature of a holistic salvation.* –Philadelphia: Westminster Press

Vijoen, Dan .1978. *Cross-Cultural Mission.* Intervarsity Press.

Vine W.E. 1997. *Vine's Expository Dictionary of Old and New Testament words.*
Thomas Nelson Publishers. Nashville.

Vyhmeister Nancy Jean, 2001, *Quality Research Papers for students of Theology and Religion.* Zondervan Grand Rapids Michigan 49530

Unpublished Material

Bishop Mvume Dandala. 2004. *The church and mission in Africa.* South African Pastor`s Workshop. Pretoria.

Carol. Nancy. 2000. *Relevant and Responsive Christianity*

F.E.A. Annual Conference Report 1974

F.E.A. Annual Conference Report 1984

F.E.A Constitution 9th October, 2004

F.E.A. School Board Report 2008

Miss Laura Strand Life story

Maluleka, T.S. 2004. *Towards a Christian Theology of Healing in the Time of HIV/AIDS.*
University of South Africa. Pretoria South Africa.

Morrison, A.B. 1997. *The concept of contextualization.* Canadian Nazarene University

Rev. Alson, Daniel A missionary and Bible College Lecturer 1986

Rev. LH Gumedze 1987. *Studies in the book of Hebrews.* New Haven Bible College.

Rev. R.S. Sikhondze 1992:4. *The History of the Free Evangelical Assemblies*

Oral interviews.

Rev.A.S. Msibi. A co-worker of the Missionaries and the first Swazi Chairman of the Executive Board of the Free Evangelical Assemblies. 15/9/2005. Interviewed by Jerome .S.Buthelezi

Evangelist. E Nhlabatsi a coworker of the first missionary. 25/09/2006. Interviewed by Jerome .S.Buthelezi

Evangelist. Philemon. M. Jele a coworker of the first missionary. 22/09/2004. Interviewed by Jerome .S.Buthelezi

N. T Gogotja Co worker of missionaries and Bible College Lecturer. 12/10/ 2006. Interviewed by Jerome .S.Buthelezi