SALVATION AMONG THE MEMBERS OF THE EAST AFRICAN REVIVAL MOVEMENT: A CASE OF KITAGATA ARCHDEACONRY WEST ANKOLE DIOCESE OF THE CHURCH OF UGANDA

LABAN BATUNGIRWAHI

M19M04/005

A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY AND THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A DEGREE OF MASTER OF THEOLOGY DEGREE OF UGANDA CHRISTIAN UNIVERSITY

August, 2024

UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

ABSTRACT

The study sought to investigate the understanding of salvation among the members of the East African Revival Movement: a case of Kitagata Archdeaconry, West Ankole Diocese of the Church of Uganda. The study was guided by 3 objectives: to analyse the understanding of salvation by the members of the East African Revival Movement members (*Balokole)*; to assess the reasons for the above understanding of salvation among the *Balokole*; and to examine the effects of the *Balokole* understanding of salvation. The study employed qualitative methodologies for comprehensive analysis. Both purposive and simple random sampling methodswere used. The data was collected using questionnaires and interviews from 100 respondents of Kitagata Archdeaconry, West Ankole Diocese. The findings revealed that the East African Revival Movement understanding of salvation is unique and is inclined to the subjective theory of salvation. Consequently, this unique understanding of salvation has both positive and negative effects on how people live out their salvation. The church has responded to the negative effects of the East African Revival understanding of salvation in some ways. This study affirms these responses and the researcher has made more recommendations

DECLARATION

I, Batungirwahi Laban (Rev), hereby declare that this is my original work. It has not been plagiarized, nor has it been submitted to any other institution for any academic award.

Student's Name: Batungirwahi Laban (Rev)

Signature: .....

Date 24/09/2024

APPROVAL

This is to certify that the research titled "Salvation among the Members of the East African Revival Movement: A Case of Kitagata Archdeaconry, West Ankole Diocese of the Church of Uganda" by Batungirwahi Laban has been done under my supervision and is now ready for submission with my approval.

Name: Rev Canon Ekirunga M.K Rose

Sign.....

Date.....24th September 2024

DEDICATION

This dissertation is dedicated to my beloved wife Sarah Batungire and my beloved children Joel, Jireh and Jaiden plus my parents Mr. Eldard and Mrs. Elvanice Tibehakanira.

May the Almighty God richly bless them all.

ACKNOWLEDGEMENTS

I appreciate the Almighty God for the life He has rendered me to reach this level of my career without interruptions.

With joy, peace, love, and honor I also take this opportunity to thank my beloved family for bearingwith me all the time I was away carrying out research and writing this dissertation, thank you for all your prayers and support. May God bless you.

I acknowledge the support from my parents, my Bishop the Rt Rev Johnson Twinomujuni, Rev Didas and Edina Natweta, and my Archdeacon Rev Can Godfrey Bejuura, Hon Annet Mugisha and Hon Michael Mawanda. I am also very grateful to all who contributed towards my studies spiritually and materially.

My gratitude also goes to the Rev. Canon Ekirunga M.K Rose for accepting to supervise my research work from the start to this far, and to all Lecturers who taught me and have contributed to my ministerial formation.

My sincere gratitude goes to the Clergy and the Christians from Kitagata Archdeaconry, West Ankole Diocese for accepting to give me the data that I needed to complete my dissertation. MayGod richly reward you.

Finally, I salute my course mates and our Kitagata Archdeaconry staff for the team spirit as brothers in Christ and their consistent encouragement to me. May God reward and prospertheir future ministry.

TABLE OF CONTENTS

LIST OF TABLES

Table Page number

ABBREVIATIONS

EARM -East African Revival Movement

UCU -Uganda Christian University

JN- - John

MTT- -Matthew

WAD - West Ankole Diocese

VEN -Venerable

REV -Reverend

GAFCON -The Global Anglican Future Conference

HON -Honorable

RT - Right

C.F - Compare from

C.O.U - Church of Uganda

OT -Old Testament

N.T - New Testament

BD -Bachelor of Divinity

LTD -Limited

YM -Young Men

MAT -Masters of Theology

YW -Young women

CF -Compare from

EARF -East African Revival Fellowships

KA -Kitagata Archdeaconry

CHAPTER ONE: INTRODUCTION

1.0 Background to the Study

This study analysed the understanding of Salvation among the East African Revival Movement Members. The concept of Salvation in Uganda came with the coming of Christianity. Henry Stanley, a Britishexplorer and journalist, met Kabaka Mutesa 1, the king of Buganda (Central Uganda) in April 1875. After sharing the story of Christianity briefly with Mutesa, he became very enthusiastic about Christianity and asked Stanley to write a letter to Queen Victoria of England, appealing formissionaries. The letter was published in *The Daily Telegraph* newspaper in England on 15th November 1875. Christianity first came to Uganda two years later when eight missionaries from the Church Missionary Society arrived in 1877. The Christian faith was originally preachedonly to the immediate members of the court of King Mutesa[1].

Mutesa's successor, Mwanga, "became increasingly angry as he realized that the first converts put loyalty to Christ above the traditional loyalty to the king. Martyrdom began in 1885. Mwanga first forbade anyone to go near a Christian mission on pain of death, but finding himself unable to cool the ardor of the converts, he resolved to try to wipe out Christianity."[2]

Among the early martyrs of Uganda were an English Bishop, James Hannington, who was also the first Anglican Bishop of the Eastern Equatorial province. Bishop Hannington approached Buganda Kingdom from the East. Unfortunately, unknown to him, there was a belief in Buganda

[1] Osborn.H (2000), ,*Pioneers in the East African Revival,* Apologia Publications, United kingdom ,page 11

[2] Ibid page 17

kingdom that its enemies would approach it from the eastern route. So, Kabaka Mwanga sent warriors to meet this encroaching enemy. Before they killed Hannington on 29th October 1885, he is reported to have said, "Tell the *Kabaka* (king) that I die for Uganda." These words are inscribed on his tomb at Namirembe Cathedral.[3]

On 3rd June 1886, Mwanga ordered the killing of twenty-five of his pages-thirteen Anglicans and twelve Roman Catholics. Today, 3rd June is set aside as a public holiday to commemorate the Martyrs of Uganda. Thousands of people from all over East Africa travel to the site of the martyrdom to remember their courage, sacrifice, and testimony even unto today.[4]

> *The martyrdom of the Uganda Martyrs produced a result entirely opposite to Mwanga's intentions. The example of these martyrs, who walked to death, singing hymns and praying for their enemies, inspired many of the bystanders that they began to seek instruction from the remaining Christians. Within a few years the original handful of converts had multiplied many times and spread far beyond the court. The martyrs left the indelible impression that Christianity was truly African, not simply a "white" man's religion. Most of the missionary work was carriedout by Africans rather than by European missionaries, and Christianity spread steadily. Uganda in 2003 had the largest percentage of professing Christians more than any other nation in Africa.*[5]

[3] Alex Kagume(2000), *The church and society in Ankle*, Bristol press, USA, page 23

[4] Isichei Elizabeth (1994), *A History of African Christianity*, Oxford University press, Google scholar.

[5]Jason Bruner (2003),*Living salvation in the East African Revival in Uganda*, roster press, Google scholar

The East African Revival Movement, also known as the *Balokole* Movement started in the late 1930s and spread widely in East Africa. It marked the beginning of something new that was yet unknown to its participants and observers within the East African setting. A visit to the *Gahini* hill in Rwanda, where the revival is remembered to have started, one can enter and pray inside the now modified hut in which young people were praying in the middle of the night when the Holy Spirit fell upon them mightily. There are other monuments on that large hill. One of them is where, closer to the Cathedral, an open space was set up for the public confession of sins. It is where new believers came to symbolically let go of their sins and renew their commitment to Christ and his service. Narratives recount instances where converts confessed their sins through repentance, receiving forgiveness from the Lord, and experiencing cleansing and spiritual rejuvenation. *Gahini* remains a prominent destination for revivalists, drawn by these transformative experiences. An annual *Balokole* convention is held there in the middle of each year.[6]

The East African Revival Movement traces its roots to the early 20th century within the context of Christian missionary activities in East Africa. The movement emerged primarily in Uganda, Kenya, Rwanda, and Tanzania, gaining momentum in the 1930s and 1940s. EARM was characterized by a fervent emphasis on personal conversion, repentance, holiness, and communal revival. It was adopted in mission schools, churches and villages. The East African Revival Movement was characterized by its emphasis on personal holiness, the confession of sins, and the practice of mutual accountability within Christian communities.

[6] Byaruhanga, Christopher. (2016). The Legacy of Bishop Tucker Theological College. UCU Publications Uganda. Page 51.

It sought to revive and reform thechurch by promoting a deeper commitment to Christ and a rejection of worldly influences. EARMhelped to establish strength for enthusiastic holiness in African Christianity. EARM confronted demonic strongholds, and began to prepare churches to cope with the horrors of massacres and warfare that erupted in later years[7].

The *Balokole* (meaning "saved ones") was a revivalist movement that swept protestant Churches across East Africa. Salvation was a somatic experience and *Balokole* spirituality demanded public confession of sin, reconciliation, with neighbors, and regular fellowship with fellow *Balokole*. The *Balokole* believed that spiritual darkness shrouded sinful secrets, and they worked to bring these secrets to the light. They believed that sins must be exposed through public confession, and revivalists developed a lifestyle of making public those sins. They called this way of life 'walking in the light' (*okutambulira mu mushana*). The *Balokole* revival was a movement through which some African Christians articulated and developed a unique spiritual lifestyle, one that responded creatively to the historical, religious and sociopolitical contexts of late colonial East Africa[8] The people of the revival look back to the days when mission heroes walked the earth, and had close fellowship with their fellow believers

[7] Benget and Steed (2000), A *history of the church in Africa*, London press, Google scholar.

[8] Jason Bruner (2017),*Reading Religion*, University of Rochester press, USA ,Page 106

The Church of Uganda, with its rich and steadfast spiritual history, particularly through its involvement in the East African Revival Movement, has significantly influenced the faith of many individuals globally. This movement is a notable part of Anglican history in Uganda. For instance, in 1893, Canon Apollo Kivebulaya was the first to bring the Gospel to the people of Eastern Congo. Prominent Ugandan figures such as William and Sala Nagenda, Erica Sabiiti, Festo Kivengere, Janani Luwum, John Wilson, and Misaeri Kauma have made remarkable contributions, witnessing their faith before world leaders. These examples underscore the Church's dynamic and enduring impact[9].

The Ankole revival, was primarily propelled by young *Balokole* from Mbarara High School or traveling evangelists, targeted *Banyankole*, many entrenched in alcoholism and witchcraft. Despite their efforts, conversion was hindered by cultural barriers. While the youthful *Balokole* struggled to make converts due to the deeply rooted cultural practices, they held a distinct understanding of salvation compared to the prevalent belief among the Banyankole. The latter believed salvation came through abstaining from certain sins, while the *Balokole* emphasized accepting Jesus Christ as savior. For example, most *Banyankole* believed that a person gains salvation if he or she does not commit sin for example desisting from murder, lying, stealing, admiring someone's property and blasphemy, among others.[10] This contrast justified the complexity of religious change and the challenges of reconciling traditional customs with revivalists.

[9] Jason Bruner (2017),*Reading Religion*, University of Rochester press, USA ,Page 109
[10] Ibid page 110

1.2 Statement of the Problem

While the understanding of salvation as deliverance from sin through Jesus Christ is central in Christian theology, there exists variance in interpretations, particularly within African communities like among the members of the East African Revival movement. While some emphasize personal confession and avoidance of specific sins, others prioritize accepting (confessing) Jesus Christ as savior[11]. This discrepancy highlights a gap in the nuanced understanding and living out of salvation by the East African Revival Movement members in light of what is required by the Scriptures. This study analyzed the understanding of salvation by the members of the East African Revival Movement guided by the subjective theory of salvation in order to identify the effects of the East African Revival Movement's understanding of salvation, how the church is responding and can further respond to these effects.

1.3 Objectives of the Study

(i) To analyse the understanding of salvation by the members of the East African RevivalMovement (*Balokole)* in Kitagata Archdeaconry, West Ankole Diocese.

(ii) To assess the reasons for the East African RevivalMovement (*Balokole)* understanding of salvation in Kitagata Archdeaconry, West Ankole Diocese.

(iii) To examine the effects of the East African Revival Movement (*Balokole)* understanding of salvation in Kitagata Archdeaconry,West Ankole Diocese.

[11] Peterson, D. (2009). Revival and Reformation: The East African Revival in the Twentieth Century

1.4 Research Questions

i. How do the members of the East African Revival Movement understand of Kitagata Archdeaconry, West Ankole Diocese understand Salvation?

ii. What are the reasons for the East African Revival Movement members (Balokole) understanding of Salvation in Kitagata Archdeaconry, West Ankole Diocese?

iii. What are the effects of the East African Revival Movement (*Balokole)* understanding of salvation in Kitagata Archdeaconry,West Ankole Diocese.

1.5 Scope of the Study

1.5.1 Geographical Scope

This study was carried out in Kitagata Archdeaconry, which is located within the West Ankole Diocese in Uganda. Kitagata Archdeaconry was selected due to its significant presence of *Balokole*, followers of the East African Revival Movement. This area provides insight into the impact and dynamics of the movement within the West Ankole Diocese.

1.5.2 Content Scope

The study centered on examining the conceptualization of salvation within the East African Revival Movement community. Specifically, it aimed to analysing the East African Revival Movement members' perspectives on salvation, including their understanding of its causes, effects, and the church’s response to this understanding.

1.5.3 Time scope

The study focused on the scholarly material available about Christianity in Uganda and the East African Revival Movement. It also considered the contemporary professing East African Revival Movement members (*Balokole*).

1.6 Justification/Significance of the study

The study analyses the understanding of salvation by the members of the East African Revival Movement. Despite the previous researches conducted on the concept of salvation among the Christians, research on how the *Balokole* Christians understand salvation in Kitagata Archdeaconry had not yet been carried out which left a gap to be filled by this study. Therefore, this study provides some insights on how the *Balokole* understand and apply salvation.

It is also a basis for other researchers to further their studies on salvation in areas of interest not yet explored.

1.7 Conceptual/Theoretical Framework

This study was guided by the subjective theory of salvation. The Subjective Theory of Salvation, also known as the Moral Influence Theory, is a theological perspective that emphasizes the internal, personal transformation of individuals as central to the concept of salvation. Unlike other salvation theories that focus on legal or transactional aspects of salvation, this theory posits that the purpose of Christ's life, death, and resurrection was primarily to inspire and influence humanity towards moral improvement, repentance, and a closer relationship with God[12]

[12] Alister E, McGrath(2011);*The Christian theology Reader,4th edition*, kings collection London page 308

The subjective theory of salvation, which emphasizes personal experience and individual interpretation in one's understanding of faith, has a clear connection to how salvation was perceived and practiced by members of the East African Revival Movement. "This movement, which began in the 1930s in regions like Uganda and Rwanda, placed a strong emphasis on the personal, experiential aspects of Christian faith"[13]. This matches closely with the principles of subjective theology.

In the East African Revival movement fellowships, salvation was understood primarily as a deeply personal encounter with God's grace. Members of the movement believed that salvation was not simply about intellectual assent to Christian doctrines but about a profound, transformative experience of God's love and forgiveness[14]. This personal conversion experience was central to their faith, reflecting the subjective theology's focus on the importance of individual experience in understanding and living out one's faith. For members of the revival, salvation was something that had to be personally felt and experienced, not just believed in abstract terms.

The movement's practice of public confession and testimony further illustrates the subjective nature of their understanding of salvation. "*Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth" (2Timothy 1; 15).* Believers in East African revival movement fellowships are encouraged to openly confess their sins and share their personal stories of how they had encountered God's

[13] Kevin ward and Emma wild-wood (2012)"*The East African Revival: History and Legacies"* Google book
[14] Ibid *Google book*

grace[15]. This emphasis on personal testimony highlights the importance of individual experience in their theology. Each believer's story of salvation was unique, shaped by their own encounters with God, which resonates with subjective theology's view that faith is a deeply personal journey. Moreover, the East African Revival Movement viewed salvation as an ongoing process of renewal and sanctification. Members were encouraged to continually seek deeper spiritual growth and transformation, emphasizing that salvation was not a one-time event but an ongoing relationship with God[16]. This dynamic and evolving understanding of salvation matches with the subjective theology's perspective that faith and salvation are not constant but grow and change as individuals continue to experience and respond to God's presence in their lives.

Finally, the movement's relational focus on salvation, where the believer's personal relationship with God was paramount, mirrors the subjective theology's emphasis on the relational aspect of faith[17]. Members of the East African Revival Movement prioritized their personal connection with God, seeing it as the foundation of their spiritual lives. This relational understanding of salvation underscores the movement's alignment with subjective theology, which prioritizes personal and relational experiences over formal doctrine or external religious practices.

In summary, the subjective theory of salvation is closely related to the understanding of salvation by members of the East African Revival Movement. Both emphasize the importance of personal experience, individual transformation, and a relational approach to faith, viewing salvation as a deeply personal and ongoing process rather than a mere adherence to doctrine or ritual.

---

[15] Ibid

[16] Robert J.Smith (2012)"*The East African Revival: A Study of Its Origins and Development*", the movement's emphasis on ongoing spiritual growth and transformation. Google scholar.

[17] McGrath, Alister E. (2020) *Christian Theology: An Introduction to Christian Theology; Google scholar book.*

From the conceptual framework developed by the researcher, the Independent Variable is Interpretations of salvation within the East African Revival Movement, Dependent Variable: Dynamics of religious interpretation and practice within African contexts.

1.8. Limitations of the Study

The researcher encountered the following limitations:

The limitation of time, many of the people in offices of interest had no time to respond adequately to the questions while doing their tasks. To solve this problem, questionnaires were distributed and collected at a later date.

Some respondents were not willing to provide information because of being suspicious of where the information would be taken. This was solved through the reputation in the study context as a learning institution and also obtaining an introductory letter from the University.

The researcher was limited by funds needed to facilitate the research, such as printing fees and transport to the Archdeaconry to collect data. However, the researcher used self-initiatives and strategies to mobilize financial assistance from family members and well-wishers.

1.9 Research Terminology

1.9.1 Salvation: The Apostolic fathers espoused the belief that to secure salvation and evade eternal judgment,individuals must express contrition for their sins after baptism, confessing them to a priest and complying with prescribed acts of penance[18.] The Latin Fathers,

[18] Derek R.Peterson (2000), *The oxford History of Anglicanism* Volume v, Oxford publishers, USA, Page 211

influenced by their theological inclinations, mistranslated the New Testament terms "metanoeo" and "metanoia" to "poenitentiam agite" and "poenitentia," respectively, emphasizing the performance of acts of penance. Regrettably, these misinterpretations permeated the Old Latin and subsequently the Latin Vulgateversions of the Bible. It was not until the Reformation that these translations faced significant scrutiny and challenge.

Moreover, in this study, salvation was defined as "the rescue or deliverance of man or woman from sin." According to Byaruhanga, to be "saved" in religious terms means to have received eternal life. The term salvation also encompasses the process individuals undergo before attaining eternal life[19]

Salvation is defined as the ultimate hope for realizing or attaining total self-realization and self-fulfillment, which transcends the finitude of nature and historical processes[20.] Salvation is an eschatological goal which in the final analysis is utopian but necessary as a corrective check to remind mortal men and women that total liberation is not attainable in the historical dimension ofhuman existence, conditioned as it is by both natural and cultural factors. Salvation without social-political concern and commitment is irrelevant.

---

[19]Adrian Chatfield (1998), ***Something in common***, principles and practices of worldwide Anglicanism, St John'sextension studies, Nottingham, page 06

[20]Mugambi, J. N. K. (1989). African Christian Theology. East African Educational publishers Ltd page 05

1.9.2 East African Revival Movement was used in this study to mean a Christian conversion Movement that began in northern Rwanda and southern Uganda in the mid-1930s and spread throughout Eastern Africa during the 1940s and 1950s… other Christians thought them a menaceto the whole social order". The message of revival was calling people to come out of sin.[21]

1.9.3 Archdeaconry was used in this study to mean "the territorial jurisdiction of an Archdeacon"[22]. An Archdeacon is appointed by the diocesan Bishop to oversee the administration and management of parishes. Parishes are formed by the number of sub-parishes. The Parish Priest supervises the Sub Parishes[23].

1.9.4 Diocese was used in this study to mean "the territorial jurisdiction of a Bishop"[24].It means the group of churches that a bishop supervises is known as a diocese. Typically, a diocese is divided into archdeaconries that are each overseen by the Archdeacon[25]. A diocese is an Ecclesiastical unit formed by a group of parishes.

[21] Ibid page 06
[22] Adrian Chatfield (1998), ***Something in common***, principles and practices of worldwide Anglicanism, St John's extension studies, Nottingham, page 06
[23] Ibid page 08
[24] Ibid page 09
[25]Adrian Chatfield (1998), ***Something in common***, principles and practices of worldwide Anglicanism, St John's extension studies, Nottingham, page 06

1.10.0 Literature Review

1.10.1 Biblical Understanding of Salvation

Salvation is a term with a broad meaning. The Greek word for salvation is "sōtērion" which denotes deliverance. Bagster and Sons defines "sōtērion" as deliverance, to bring to safety, rescue and healing[26]. In the NT "sōtērion" means to rescue from unbelief, to save from final ruin, to be in the way of salvation, being placed in a condition of salvation by embracing the Gospel (Rom11: 11), salvation is a deliverance by the Messiah."[27].

According to Bagster and Sons in their Greek Lexicon, "sōtērion" or salvation, is a deliverance from any kind of evil, whether material or spiritual. Theologically it denotes the entire process by which a person is delivered from all that interferes with the enjoyment of God's highest blessings. Salvation in Christianity, or deliverance or redemption, is the "saving (of) human beings from death and separation from God" by Christ's death and resurrection.[28]

Psalm 34:6 (NIV), which states: "This poor man called, and the LORD heard him; he saved him out of all his troubles." This passage illustrates how the concept of salvation in the Old Testament often pertains to deliverance from tangible, real-life difficulties or troubles, highlighting the immediate and practical nature of God's saving action in response to human cries for help[29]. In *2Kings 19:19* Hezekiah prays to the LORD to save them from the Assyrians. Though there are massive spiritual implications to this, the deliverance he longs for is primarily in the present.

[26]Bagster. S (2004): *Analytical Hebrew and Chaldee Lexicon* Apologia Publications, United kingdom Page 453
[27]Bagster S (2004): *Analytical Hebrew and Chaldee, Lexicon* Apologia Publications, United kingdom, page 500

[28] Bagster S (2004): *Analytical Hebrew and Chaldee, Lexicon* Apologia Publications, United kingdom, page 511
[29] Ibid page 563

Likewise in *Psalm 54:1* When David asks for God to save him, he is thinking foremost about being delivered from the hand of Saul who is tracking him down. In the Old Testament, God is portrayed as the Deliverer and Savior, while the primary theme of deliverance in the New Testament revolves around being saved from God's wrath[30].

The selected passages from the Bible provide a profound insight into the essence of salvation and its significance for humanity. John 3:16-17 underscores the centrality of belief in Jesus Christ as the means of salvation, illustrating God's boundless love for mankind and His intention to offer redemption. Romans 3:23-24 succinctly articulates the universal reality of sin and the gracious gift of salvation through Christ's atoning sacrifice. In Romans 5:9 and 1 Thessalonians 1:10, we see the assurance of being delivered from the wrath to come, highlighting the rescue from sin's ultimate consequence. John MacArthur encapsulates this truth by emphasizing sin and guilt as the core issue faced by humanity. Regardless of social status or moral conduct, everyone is categorized as a sinner in need of salvation from the wrath of God, a salvation provided through the sacrificial death of Jesus Christ. This profound understanding of salvation as a divine rescue from sin's consequences resonates throughout these passages, offering hope and redemption to all who believe.

> Unless something happens to change your condition, you are on your way to eternal hell. Biblically, we see that salvation speaks of receiving deliverance from our greatest problem; namely, consequences of our sin against a holy God[31].

[30] Ibid page 565
[31] Christopher Byaruhanga(2005), *Christian Theology* , A G Printing and publishing Ltd, Nairobi Kenya ,page 66

In Acts 16:30 a Philippian Jailer asks a very prominent question. *Sir, what must I do to be saved?* The apostle did not hesitate in pointing to Jesus Christ as the only means by which men will be saved. Those in the Old Testament looked to God as their savior. *Psalm 20* shows that the way of belief is to not trust in chariots or horses but to trust in the name of our Lord. *1Timothy1:15*is clear that Jesus came into the world to save sinners. This means every sinner, he/she is to be saved will be saved through Christ. *John 8:36* helps see that we have been set free. We are rescued from bondage and brought into freedom. *Roman5:1tells* us that we were saved from wrath and brought into peace with God[32].

Salvation is a rather broad concept incorporating various elements. It basically means that those who are recipients of such a gift are delivered from a number of things. From what are we saved? For those who have been given such a gift, we have experienced, are experiencing and/or will experience salvation from Satan, death, sin, ourselves, the condemnation of the law and even God Himself (from His wrath). We are beneficiaries of grace which encompasses the entirety of our lives. Within this, we will primarily deal with salvation in a generic sense that we are saved from sin and its effects[33].

[32] Jason Bruner (2017),*Living salvation in the East African Revival*, University of Rochester press, New York ,page 33

[33]Jason Bruner(2017),*Living salvation in the East African Revival*, University of Rochester press, New York, page 37

The meaning of salvation as deliverance denotes a deliverance from danger or evil. It might be from defeat in battle, trouble, enemies, violence, death or any kind of disaster. Salvation is more attached to the creation or a building up of healthy relationship, which ought to be present between humanity and God and between human and fellow human being. Tillich explains salvation as "healing" and says: "It corresponds to the state of estrangement as the main characteristic of existence. In this sense, healing means reuniting that which is estranged, giving Centre to what is split, overcoming split between God and humanity, human and world, human and himself/herself."[34]

Brandon says: "Salvation has the idea of being delivered from something bad. Secondly salvation denotes a good situation that results from such deliverance[35]." According to Brandon, the person to be delivered is in a situation of suffering. The savior acts on behalf of the victim to help the victim out of the difficulty he/she finds himself/herself in.

It is performed within the circumstances that cause suffering. Richards says. "Salvation portrays movement from distress to safety[36]." McKenzie says that: "Salvation is a victory and submission of your foes under your rule." So, salvation is a sign of defeat against all that cause unhappiness in a person's life. Salvation as a religious concept, different religious groups view it from their different religious perspectives. Salvation and religion go hand in hand. Where there is salvation there is religion[37]. Salvation also refers to becoming a new being in Jesus Christ.

[34]Brandon SGF (2014): *Salvation in Encyclopedia Britannica, Macropaedia* press, Vol. 16 Chicago. Page 303

[35] Brandon SGF (2014): *Salvation in Encyclopedia Britannica*, Macropaedia press Vol. 16 Chicago, page 304

[36] Richard LO (2005): *Expository Bible Dictionary of the bible words*, Zondervan Publishing House, Grand Rapids Michigan page 1561.

[37] Richard LO (2005):*Expository Bible Dictionary of the bible words*, Zondervan Publishing House, Grand Rapids

The last thing to note about salvation is that the Bible speaks of it in past, present and the future terms. Christ has died in history in our history on our behalf. So, there is a sense in which we can say with Paul, "he *has saved us*" (2Timothy 1:9). There is another sense in which we are being saved. This is why *1Corinthians 1:18* speaks of those who are "*being saved"*. We also see a future component to our salvation. *Romans 5:9* say "*we shall be saved*." The common threat in all of these tenses of salvation is union with Christ. A Christian, therefore, knows that if he were to die tonight and stand before God, and if God were to say, why should I let into my presence?

The Christian would say," you shouldn't let me in. I have sinned and owe you a debt that I cannot payback. But he wouldn't stop there[38]. He would continue, yet, because of your great promises and mercy, I depend on the blood of Jesus Christ shed as a substitute for me, paying my moral debt, satisfying your holy and righteous requirements and removing your wrath against sin.

1.10.2 How East African Revival Movement Members *(Balokole)* Understand Salvation.

Salvation, as understood within the East African Revival movement, holds deep significance for believers, particularly Africans, in terms of its profound meaning and transformative impact on their lives. This understanding emphasizes not only spiritual redemption but also holistic renewal and liberation from sin's bondage. Moreover, it underscores the communal aspect of salvation, highlighting its relevance and accessibility to all individuals, regardless of their religious background or cultural heritage. It gives them a sense of security, it is their identity, and it is for them an act of deliverance from any kind of difficulty they may experience in life.

[37] Richard LO (2005):*Expository Bible Dictionary of the bible words*, Zondervan Publishing House, Grand Rapids Michigan page 1566

[38] Brandon SGF (2014):*Salvation in Encyclopedia Britannica*, Macropaedia press ,New York, page 308

It acts to help them solve any problem they encounter in life. It is their religion; it goes with them wherever theygo and always live in its context as it builds up their culture. It determines their norms and standardof living. Salvation in African Traditional Religion refers to a good and acceptable way of life hereand now[39].

The East African Revivalists (or *Balokole* "the saved ones") proclaimed a message of salvation, hoping to review the mission churches of colonial East Africa. Frustrated by what they believed to be the tepid spiritual state of missionary Christianity, they preached that in order to be saved, converts had to confess publicly the specific sins they had committed, and by so doing they would be putting them in the light. By walking in the light, with other revival brethren, converts re-orientated themselves in the stark terms of light and darkness. They had left their dark past and now lived in the light of salvation[40].

Some East African individuals who were not Christians showed loyalty to the revivalists (Balokole), suggesting to some scholars that salvation is not exclusive to Christianity but encompasses all human beings. God also prepared the way of salvation for African people long before Christianity, and it could be achieved through the East Africans way of life, for example, Ubuntu Turaki asserts that: "Salvation is not the exclusive reserve for Christianity only, but there is the possibility of finding salvation outside of the church and Jesus Christ and in this case, in the other religions[41]."

[39]ChristopherByaruhanga(2016),*The Legacy of Bishop tucker theological college*, UCU publications Uganda, page53

[40]Jason Bruner(2017), *Reading Religion*, university of Rochester press, USA ,2017,Page 10

[41]TurakiY (1999), *Christianity and African*, Gods Potchefstroom University for Christian Higher Education, Page

Turaki maintains that salvation derives its meaning from God as both Creator and Redeemer. This idea creates a belief in people that if God really prepared salvation also for Africans through their traditional religion, therefore "African Traditional Religion preparedAfricans to easily accept Christianity while on the other hand, retain most of their traditional waysof religious life"[42]. However, the researcher does not agree with the belief in human beings attaining Salvation outside of the church and Jesus Christ.

The *Balokole* (brethren) believed that spiritual darkness shrouded sinful secrets, and they worked to bring these secrets to the light. They believed that sins must be exposed through public confession, and revivalists developed a lifestyle of making public those sins. They called this way of life "walking in the light" (*okutambulira mu musana*).[43]

This practice of public confession wasnot merely a ritualistic act but a genuine expression of humility, accountability, and a desire for spiritual renewal. By openly acknowledging their sins before their fellow believers, individuals demonstrated their willingness to confront their moral failures and seek forgiveness and restoration. Moreover, public confession fostered a sense of community and mutual support amongbelievers, as they shared in each other's struggles and victories on the journey of faith. Additionally, the term "walking in the light" encapsulates the *Balokole* commitment to living in accordance with God's truth and righteousness.

[42]Mbiti JS (1975): *An Introduction to African Religion Lusaka*. Published by Heinemann Educational Books, page 97

[43]Alex Kagume (2000),*The church and society in Ankole*, Bristal press, USA, page 57

It signifies a lifestyle of transparency, honesty, andintegrity, where individuals continuously strive to align their actions with God's will and to upholdmoral purity and accountability. By embracing this way of life, the Balokole sought to create an environment conducive to spiritual growth, where the power of sin is broken, and the transformative work of God's grace is manifested in their lives and communities.

The East African understanding of salvation is not so much focused on the futuristic, spiritual, and heavenward destiny. "It is a practical and lived religion in the now and normal way of life within the community of which one is part"[44]. The Balokole (brethren) believed that spiritual darkness shrouded sinful secrets, and they worked to bring these secrets to the light. They believed that sins must be exposed through public confession, and revivalists developed a lifestyle of making public those sins. They called this way of life "walking in the light" (*okutambulira mu mushana*).[45]

Therefore, for one to have a meaningful comprehension and appreciation of how revivalists view theological concepts such as salvation, it is crucial for any scholar to display a keen interest in the daily practices and experiences of life in homes, streets, schools, churches, and market workplaces. By immersing oneself in the lived experiences of the Balokole community, scholars can gain valuable insights into how theological beliefs are integrated into the fabric of everyday life and how concepts like public confession and "walking in the light" are understood, practiced, and valued. This comprehensive approach to research allows for a deeper understanding of the theological distinctions and practical implications of the Balokole movement's beliefs and

[44]Welbourn,F.B (1982) ,*East African Rebels,* London 1982 ,*Google Scholar.*

[45] Ibid Google Scholar

practices. The East African Revival Movement asserts that Brethren will know that one is living a sanctified life when one attends fellowship meetings regularly, testifies about his trials and temptations, and walks in the light. The weekly fellowship meeting gives each person an opportunity to share with the brethren the kind of life he has lived since the last fellowship meeting[46].

The East African Revival Movement significantly contributed to the conversion of African people to Christianity. But their conversion does not mean that they have abandoned all their former ideas and churches. Africans believe that God alone provides salvation because he is God of all religions and cultures of all people in the world. "All religions imply on one way or the other that human beings do not, and cannot stand alone, that they are vitally related with and even dependent on powers in nature and society external to themselves"[47]. So, their salvation comes through Jesus Christ but finds them in their context- the African way of practicing religion. However, some Africans still believe that salvation occurs when one lives and behaves according to the African traditional way.

The revival was so powerful that you did not have to go to church for it to teach you. The spirit of God came upon the church and the people everywhere started preaching the gospel on the hill tops both at night and day. People sang the hymns of joy shared testimonies and took Christianity to another level.[48]

---

[46] Alex Kagume (2000), *The church and society in Ankole*, Bristol press, USA , page 59

[47] Noss J.B (19790, *Man's Religion.* New York: Macmillan, page 165

[48] Earnest Sharita (2012),*Church of Uganda in Bufumbira*, estesha Books, Kampala page 33

1.10.3 Effects of the *Balokole* Understanding of Salvation

As God's people are tasked with being the light of the nations, revivalists are expected to embody this light through transformed and holy lives. However, the issue arises when walking in this light leads to categorizing certain Christians as saved while others are not. This division hampers the church's mission and unity. The brethren appear to focus more on the outward conformity exemplified by socio-ethical beliefs and practices than inward compliance achieved through the power of the Holy Spirit. However, a concept of walking in the light is needed that operates within a comprehensive mission frame work, which helps the church participate fully in the *mission Dei*[49]

The East African Revival Movement divided the missionary community. Most of the missionaries in Uganda while longing for some kind of revival in the church of Uganda were opposed to the particular manifestation of revival among the *Balokole*. The radical egalitarianism and untrammeled freedom of the *Balokole* were difficult for many missionaries to accept. The hostility of some *Balokole* missionaries to the compromises involved in being Anglican, even questioned whether the movement was non-denominational.[50]

The different character of the *Balokole* in Western Uganda was reflected in their generally more buoyant participation in politics. *Balokole,* like protestants generally (unless they were *Bahima*), were Uganda People's Congress (UPC) sympathizers. In fact the 1950s and 60s saw a politicization of religion in Western Uganda to the extent that baptism became a symbol of party allegiance. This did great damage to the *Balokole* ideal of a church permeated by the *Balokole* ethos, with a committed "saved" membership. It is something of a paradox that this era, where the

[49]Benglet and Steed (2000),*A history of the church in Africa*, London , Google scholar

[50] Kevin ward (1991), *A hand book of Christianity in East Africa*, Uzima press, Nairobi Kenya, page 09

revival has had the most profound impact, should be the arena of the most acute catholic-protestant tensions expressed in political terms, the "throne, of sectarianism"[51].

The East African Revival movement has become the dominant expression of Anglican Christianity, permeating the life of the church to such an extent that it is difficult to distinguish Revival and church from each other. The revival has posed a challenge to the established church structure, which, although rooted in a broad Evangelical tradition, has evolved in a different context from that of the Balokole movement. While it has deeply influenced many Christians on apersonal level, its impact on institutional church structures has not been as extensive.[52]

There are numerous accounts of God's remarkable providence during the years of the Revival, marking it as a significant period in the history of the Anglican Church. However, presently, we witness a decline in the movement. Materialism has captured the hearts of many, diminishing thereverence and awe once held for Christians. What we read and see in the newspapers about thoseproclaiming to be Christians is so discouraging and it brings a sense of hopelessness about the future of the church[53].

We need to pray for God's mercy like prophet Habakkuk that ''*I have heardall about you, Lord. I am filled with awe by your amazing works. In this time of deep need, help usagain as you did in years gone by. And in your anger remember your mercy''* (Habakkuk 3:2).

[51] Kevin ward(1991), *A hand book of Christianity in East Africa*, Uzima press, Nairobi Kenya, page 15
[52] Ibid page 17

[53] Earnest Sharita (2012),*Church of Uganda in Bufumbira*, estesha Books, Kampala page 38

1.10.3 How the Church has responded to the Effects of *Balokole* understanding of Salvation

The *Balokole* were the agents of modernization. They rejected traditional medicines and occults because of the unacceptable religious rituals often associated with them. They led to a greater reliance on western medicine. The insistence of monogamy helped to reduce the children requiring education to manageable proportions; the high value put on saving helped to provide school fees and other scholastic materials; the home discipline helped children to be "high achievers "and to perform well in their studies[54].The church has come up with number of hospitals to fight different diseases within their Christians and has set up education facilities to fight against ignorance and illiteracy.

The virtues of honesty, integrity, and hard work enabled the Balokole to secure employment opportunities, and once obtained, to maintain them effectively. Their educated children were in good position to get high- salaried professional posts. (But many children found the ethos of the fellowship too narrow and have not become *Balokole* themselves). The overall outcome has been the upward social mobility of the Balokole, as they have become a burgeoning status group, contributing to the emergence of a petite bourgeoisie within society[55]. Here the church has started some different fellowship to address such challenges such as youth fellowships, Pastors kid's fellowships, and the church has organized different seminars and conferences to address such

[54]Benglet and Steed (2000), *A history of the church in Africa*, London, Google scholar

[55]Benglet and Steed(2000), *A history of the church in Africa*, London, Google scholar

effects.

Balokole were as forthright in condemning the destructive inroads of secularism and materialism as they were in condemning unacceptable elements of traditional life. *Balokole* gave up cultivation of was deemed as unacceptable crops and stopped brewing beer, often the source of the little cash that was available in a peasant household. Insurance policies were condemned and *Balokole* were discouraged from adopting ostentatious life-styles or accumulating material possessions[56].The church has tackled this issue by urging its *Balokole* members to uphold their testimonies and resist secular influences. This guidance is imparted through regular fellowships, Sunday sermons, and teachings.

Christians need to reenergize with the message of the Gospel and anew commitment to seek God in prayer for a new wave of Revival. There is also a need for strategic planning for the different ministries in the church so that they remain relevant. Sunday school (Children's church) needs to be built in all churches to become more relevant for the young people. Youth activities and active participation have to be encouraged. Mothers' Union and Fathers 'Union have to reflect Christian character and women groups have to be strengthened in light of the current realities.[57] Unless the church leadership wakes up to the voice of the Spirit of God, the Church will continue its slumber.

[56]Benglet and Steed(2000), *A history of the church in Africa*, London, Google scholar

[57] Earnest Sharita (2012),*Church of Uganda in Bufumbira*, estesha Books, Kampala page 39

It has been said that the Revival was a protest against the increasing individualism and functionalism of life, a re-assertion of traditional face-to face and human relationships[58].The Church has encouraged Love that unites (1cor 16:14, 1John 4:7), the church has encouraged sharing within its members. All these are through teaching and reading the Bible. This is done through missions, Sunday services and conferences.

1.10.4 Other ways in which the Church can respond to the Effects of *Balokole* Understanding of Salvation

The *Balokole* testify variously to the transforming presence of Jesus in their lives. For example, Apophia Wakabi once testified, "Jesus came into my heart; he saved me and I gave thanks".[59] Their lives were transformed so much so that their close acquaintances, friends, relatives and family and in-laws could not escape the transformation. This was the case with Persis, who recognized the positive spiritual transformation that Jesus had brought to her husband and decided to give her life to Jesus Christ. She reasoned that if Jesus could do that for him whom she knew well, he could do the same for her. Isabirye himself confessed that "I was blind but now I see". The practice of giving testimonies and public repentance continues today. Even though it might be modified in some ways, it is quite similar to what it was in the early days of the revival. Henry Luke Orombi, retired

[58] Kevin ward(1991) , *A hand book of Christianity in East Africa*, Uzima press, Nairobi Kenya, page 09
[59]Christopher Byaruhanga(2016), *The Legacy of Bishop tucker theological college*, UCU publications, Uganda page53

Archbishop of the Church of Uganda put it this way at GAFCON[60].

Some of the problems which tormented the church during the East African Revival originated from the fact that many missionaries and nationals alike failed to see this subtle attack of the devil. Instead of discovering the enemy who was bringing all these excesses and misunderstandings, they looked at the people and their mistakes and then failed to see the power of the Holy Spirit who was at work of reviving His dead church, driving the powers of evil from His people which had held them for generations. When the revival (*Balokole)* came, lives changed in order to give glory to God. Crying, screaming and spiritual attacks were the common signs whenever Revivalists came to church, the making of animal noises, yelping as dogs or snorting as wild beasts[61]'. This attracted many people to come to Church for prayers and deliverance. This made the church so lively and attractive to all young people, youth and the old Christians.

The church serves as a refuge for individuals grappling with various challenges, particularly spiritual attacks, witchcraft, and family issues. Prioritizing the healing and deliverance ministry is one way the church responds to the implications of the *Balokole* understanding of salvation. Additionally, enhancing counseling services for those facing challenges and spiritual attacks can encourage families to embrace God and relinquish traditional beliefs. This fosters spiritual values like love, respect, forgiveness, unity, and sharing, while emphasizing the significance of prayer in

[60]bid page 53

[61]H.H Osborn(2000) ,*Pioneers in the East African Revival*, Apologia Publications, United kingdom, page 80

people's lives.

The East African Revival is best preserved if applied to the challenges of the day. The people who have experienced its blessedness only need to keep in step with the movement of the Lord in the land. It is Jesus, not the song *Tukutendereza* that is needed. It is fellowship with other genuine believers and not the logistics of the meeting that people long for.

It is transformation ofindividuals, not the hearing of other peoples' sins that bears hope for the transformation of whole Communities[62].The *Balokole* are deeply impressed by the depth of transformation in the church- spiritual depth as a blessing to the whole group of believers.

Today there is little enthusiasm in the church for people to live holy lives as in the days of the Revival. Unlike the past, people are now charged fees for almost every service or sacrament such as Baptism and confirmation. The church is becoming is becoming very materialistic. We also see the prevalence of evils like homosexuality, child sacrifice, drunkenness and murder mostly done for selfish reasons including wealth accumulation.

[62]Christopher Byaruhanga(2016), *The Legacy of Bishop tucker theological college*, UCU publications Uganda, pages53-54

We are constantly asking ourselves how we cankeep the fire burning in the materialistic world. Among other things, we have done away with evening prayers and worship services that were normally useful in bringing people closer to God through more relaxed fellowships[63].These kinds of services are well provided for in the Book of Common Prayer.

[63] Earnest Sharita(2012),*Church of Uganda in Bufumbira*, estesha Books, Kampala page 39

1.11.0 RESEARCH METHODOLOGY

1.11.1 Introduction (Research Approach)

The mixed-method combining quantitative and qualitative research approaches was used during the study. The quantitative research approach facilitated a systematic analysis of numerical data from scholarly sources during the literature review, enabling identification of trends and patterns as well as demographics related to the Balokole movement's understanding of salvation. The qualitative study was conducted using questionnaires and interviews with the selected people in Kitagata Archdeaconry. The qualitative approach was used with the objective of examining the concept of Salvation among the East African Revival Movement in Kitagata Archdeaconry, West Ankole Diocese. Interviews were used among the clergy in Kitagata Archdeaconry. These were considered as the key informants in order for the researcher to get an in-depth analysis about the topic since they have the relevant knowledge about the topic under the Study.

1.11.2 Sample Population

The study population included the different people in Kitagata Archdeaconry and the clergy in Kitagata Archdeaconry, West Ankole Diocese totaling to 100. Furthermore, the researcher used Krejcie and Morgan’s (1970) table to determine the sample size as follows:

Table 1: Showing population and sample size

Respondents	Population	Sample size	Sampling method
CHRISTIANS	135	85	Simple random sampling
CLERGY	15	15	Purposive sampling
TOTAL	**150**	**100**	

Therefore, from the table above, the sample size was 100 respondents got from a targeted population of 150 Christians and clergy of Kitagata Archdeaconry, West Ankole Diocese.

1.11.2 Sampling Method

The researcher used both purposive and simple random sampling methods. Purposive sampling method was used to select the clergy for example the Archdeacon, retired and active clergy in Kitagata Archdeaconry, West Ankole Diocese. This is because of their knowledge about the subject study and given the fact that they are few in number.

The members/ Christians of Kitagata Archdeaconry, West Ankole Diocese were selected using simple random sampling because they are big in number and using this method eased their selection and gave each person a chance to participate in the study.

1.11.3 Sources of Data

While carrying out the research study, both primary and secondary data was used by the researcher.During the research study, the researcher utilized both primary and secondary data sources. Primary data was collected directly from respondents through surveys, interviews, or observations. Secondary data, on the other hand, was gathered from existing literature, documents, or databases relevant to the research topic. This dual approach allowed for a comprehensive analysis, combining firsthand insights from participants with existing knowledge and scholarly works to enrich the research findings.

1.11.5 Primary Sources

Primary data from the field was obtained through personal interviews and self-administered questionnaires to selected respondents in order to get their opinions. The researcher collected the data himself, using questionnaires and interviews.

1.11.6 Secondary Sources

This source was used to collect data from already written literature for example e-books, journals,published articles and periodicals. And documentary resources were classified in order to facilitatethe data collection and textual analysis.

1.11.7 Data Collection Methods

The researcher collected data from the respondents by use of questionnaires and interviews as the data collection methods/tools. The researcher also used personal experience and observation sincehe is an Anglican Priest in West Ankole Diocese.

1.11.7.1 Questionnaires

The questionnaire included open-ended questions which require the respondent to give more details about the subject matter and because they give the respondents opportunity to express their opinion in free-flowing manner giving them time to think before answering questions since it avoids personal contact[64].

Semi-structured or close-ended questions where answers were providedwere also used and the respondents were only required to tick the best suitable answer about the subject matter. 100 Questionnaires were distributed to the selected Christians/ people of Kitagata Archdeaconry, West Ankole Diocese because they were the primary target of the study and due tothe fact that they are big in number.

1.11.7.2 Interviews

According to Ahuja, an interview is a two-person conversation initiated by the interviewer for thespecific purpose of obtaining research-related information and focused on the content specified bythe research objectives of description and explanation. The tool of data collection here was an interview guide which refers to a set of structured questions in which answers were recorded by the interviewer himself[65]. This tool was used to collect information that cannot be directly observedand that was good for the

[64] Oso.Y.W and Onen (2009) *General Guide to Writing Research Proposal* and Report: A Handbook for Beginning Researchers, Revised Edition, Sitima Printers and Stationers Ltd, Kenya, page 97.

[65] Ahuja, R (2009) *Research Methods*, Nice Printing Press, New Delhi, page 120.

research problem which only depended on documented data and respondents' opinions. It was good because it gave the researcher control over the line ofquestioning hence time saving. Interviews were conducted in a quiet place without noise with the key informants who were the clergy for example the Archdeacon and retired clergy of Kitagata Archdeaconry, West Ankole Diocese. The purpose of the interviews was explained followed by addressing the terms of confidentiality. The format of the interview was an informal conversation where questions were asked and answers recorded by the interviewer.

1.11.8 Data Collection procedure

The researcher obtained an introductory letter from Bishop Tucker School of Divinity andTheology of Uganda Christian University, after which he sought permission from the different respondents in Kitagata Archdeaconry, West Ankole Diocese to use as a case study. The researcher approached various respondents to distribute the questionnaires.

1.11.9 Data Analysis

1.11.9.1 Quantitative Data Analysis

The quantitative aspect of this study lies in the numerical and demographic representation of respondents' perspectives on salvation experiences and confession practices within the East African Revival Movement, as evidenced by the seven respondents who emphasized the role of confession in experiencing salvation.

Related literature was reviewed and recorded according to the themes derived from the aim and objectives of the study. Some of the facts from the literature review were referred to in chapter three (Empirical Data) and chapter 4 (Theological Analysis).

1.11.9.2 Analysis of Qualitative Data

This involved content analysis. Thus, qualitative data was edited and reorganized into meaningfulphrases. In other words, a thematic approach was used to analyze qualitative data where themes, categories and patterns were identified. The recurrent themes, which emerged in relation to each guiding question from the interviews, were presented in the results, with selected direct quotationsfrom participants presented as illustrations.

1.11.9.3 Measurements of Study Variables

The questionnaire was accompanied with the measurement, which categorizes and ranks the variables.

1.11.10 Ethical Considerations

The researcher took into consideration a number of ethical issues including:

The confidentiality of the respondents was kept: They were required to reveal neither their namesnor their contacts on the questionnaires. Identification numbers were used instead of names to avoid information given being traced to a respondent.

All data gathered was used only for the purpose of this study and nothing else.

The research procedures were explained to all the respondents before they took part in the researchand their informed consent was obtained.

All the sources of literature were acknowledged throughout the whole study through proper citations and referencing.

Personal bias was avoided during the entire study that is to say during interviews, data analysis and reporting

CHAPTER TWO: PRESENTATION AND ANALYSIS OF DATA

2.0 Introduction

This chapter presents the analysis of the empirical data that was collected in line with the specificobjectives of the study and in relation to the reviewed literature. The data was collected using questionnaires and interviews with the Clergy, Lay Readers and Christians of Kitagata Archdeaconry, West Ankole Diocese. Some tables are used for purposes of clarity and interpretation.

2.1 Demographic Indicators of the Respondents (Clergy and Lay Readers)

This section presents the general background information about the respondents in relation to theirgender, age, marital status, occupation and current position held in their respective Churches as shown in the table below;

Table 2: Background Information about the Church Leaders (Respondents)

Item	Description	Frequency	Percentage (%)
Gender	Male	11	73.3
	Female	4	26.7
	Total	**15**	**100.0**
Age	31-40 years	7	46.7
	41-50 years	5	33.3
	51+ years	3	20.0
	Total	**15**	**100.0**
Marital status	Married	12	80.0
	Single	3	20.0
	Total	**15**	**100.0**
Position held	Priest	9	60.0
	Lay Reader	6	40.0
	Total	**15**	**100.0**
Period spent serving the Church	0-10 years	6	40.0
	11-20 years	6	40.0
	21-30 years	3	20.0
	Total	**15**	**100.0**
When did you accept Jesus Christ	20 years ago	4	26.7
	10 years ago	9	60.0

as your Lord and savior?	Less than ten years ago	2	13.3
	Total	**15**	**100.0**
Is the Bible very Helpful in your life?	Yes	15	100.0
	Total	**15**	**100.0**

Source: *Primary data*

Table 2 above shows that majority (73.3%) of the respondents are male, whereas the femalesconstituted the minority, (26.7%) of the total respondents.

Table 3: Background Information about the Lay Respondent

Item	**Description**	**Frequency**	**Percentage (%)**
Gender	Male	33	38.8
	Female	52	61.2
	Total	**85**	**100.0**
Age	21-30 years	32	37.6
	31-40 years	38	44.8
	41-50 years	15	17.6
	Total	**85**	**100.0**

Source: *Primary data*

Findings from Table 3 indicate that the majority of church members, 61.2%, are female, while males constitute the minority at 38.8%. This holds significance in exploring the

understanding of salvation within the East African Revival Movement amongst Christians. This demographic distribution may reflect distinct perspectives, priorities, and levels of participation in spiritual affairs.

2.2 Understanding of Salvation by the *Balokole*

The responses to the questionnaires and interview questions revealed that 'some of the respondentsthink that the *Balokole* understanding of salvation in some aspects deviates from the biblical understanding of salvation. Four (4) clergy noted that salvation comes only through faith in Christ's work on the cross but not being literally washed in the blood of Jesus Christ that was shedon Calvary. The centrality of the Atonement is a classic feature of evangelical revivalism; but the*Balokole* gave it an objective reality which a number of the clergy in the Anglican Church find disturbing as one of them noted that;

> "*.....The tendency is for an almost objective conception to be given to it as somethingvisible in itself to the spiritually minded and almost distinct from the Lord Himself....*"[66]

The three (3) clergy also pointed out that for the *Balokole*, the new relationship with Christ dispenses with the need or the desirability of entering into human covenants such as *omukago* andyet these had been rendered obsolete, just as (according to the author of Hebrews) Christ's sacrificehas rendered obsolete the Temple sacrifices and priesthood (Hebrews 9-10).*Omukago* means making a close relationship with another person. As

[66] Osborn H.H(2000) ,*Pioneers in the East African Revival*, Apologia Publications, United kingdom, page 82

Jesus started this for us on the Cross, the *Balokole* also in their fellowships made total commitments with other friends and as a result it haspromoted togetherness and oneness. Seven respondents emphasized that experiencing salvation through the blood entails a profound acknowledgment of one's sinfulness, often described by Balokole as being biblically broken. This awareness eliminates all hypocrisy and self-justification, necessitating a full confession before fellow believers in fellowship. Failure to do so may undermine the sincerity of one's claim to salvation. However, a contentious issue arises concerning the confession of sexual sins. Initially, it was customary during the Revival's early days to include the confession of such sins, often of ascandalous nature. The researcher concurs with respondents who propose that confessing sins involving others, especially of a sensitive nature, may be more appropriately done through private confession to a priest or trusted fellow believer. This approach ensures confidentiality and pastoralsupport while addressing the complexities of such confessions.

2.3 Reasons for the *Balokole* Understanding of Salvation

Table 4: The basis of the *Balokole* understanding of Salvation (church Leaders Response)

Item	**Description**	**Frequency**	**Percent (%)**
What could be the basis of the *Balokole* understanding of Salvation?	Bible (Literal interpretation)	12	80.0
	Culture (African Traditional Religion)	1	6.7
	Others	2	13.3
	Total	**15**	**100.0**

Source: *Primary data*

According to table 4 above, when the church leaders were asked what they think could be the basisof the *Balokole* understanding of Salvation Majority of them represented by 80% noted that the basis of the *Balokole* understanding of salvation is derived from the Bible which says that for oneto attain salvation, they have to confess their sins and accept Jesus Christ as their personal savior.This emanates from the literal interpretation of the Gospel according to *St. Luke 9: 26* where JesusChrist said "*Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels*."

More so, the fact that the *Balokole* Revival Movement is rooted in the Bible means that the Bibleis the major source of their teaching and preaching. In fact the Bible is the most widely read bookin the Anglican Church of Uganda and the most influential document that communicates with people the revealed truth.

On the other hand, some of the church Leaders represented by 13.3% noted the basis of the *Balokole* understanding of salvation is based on other factors such as aspects of the Western Revival Movement of the 18th and 19thcenturies. Finally, some of the church Leaders representedby 6.7% noted that the basis of the *Balokole* understanding of salvation is derived from culture (African Traditional Religion).

2.4 Effects of *Balokole* Understanding of Salvation

20% of the church Leaders pointed out that the *Balokole* understanding of salvation had had positive effects and these are discussed below as follows;

According to *Balokole* understanding, Salvation means a close relationship with God through JesusChrist. They noted that salvation is like an open door leading into a room of festivity, or an avenueleading to a garden of fulfillment and contentment. This is in agreement with the words of our Lord, Jesus Christ who said; "I am the door, if any one enters by me he will be saved, and he willgo in and out and find pasture" (Jn. 10:9).

Secondly, the *Balokole* teaching on sin, repentance and public confession offers a spiritual release,powerful enough to enable the people to make an uncompromising break with their traditional beliefs and practices. The message of revival makes it clear that sin could be removed by the bloodof Jesus. With this thinking by the *Balokole*, it helps the Christians to know that for one to break away from sin and attain salvation, they need to repent and make public confessions.

Thirdly, it should be noted that revival is the outpouring of God's Holy Spirit on men and women who dedicate themselves wholly to God's service. For this reason the *Balokole* strive to maintain the unity of the bond of peace (Eph. 4:3). This means, they take active steps to avoid division andfriction between Christians. They refrain not only from being divisive, but also being passive. Theystrive to take active steps to keep Christians in the unity of the Spirit. Therefore this means that a Christian who has attained salvation has to ensure love and unity which is critical for one to deviate away from sin.

The Revival understanding of Salvation in Ankole emphasized the sinfulness of the

harassment that existed between *Bairu* and *Bahim*a sub-tribes of Ankole kingdom in Western Uganda- *amahaig'ABairun'ABahima* (Bahima-Bairu ethnic conflicts). Some of the first converts to the Revival in Ankole, such as Eliazer Mugimba, Andereya Katebaka and Kosiya Nyaishaija relate how crucial the denunciation of the above-mentioned conflicts was emphasized in the East AfricanRevival Movement. As has been shown, to be a member of the Revival fellowship in Ankole wasto be saved (*okujunwa*) that is to have one's life guided by the Holy Spirit, and to live as brothers and sisters in the Lord (brethren-*abeishemwe*). It was believed that life in the Revival fellowship was more important than the social class, Tribes and Sub-Tribes[67].

Furthermore, the *Balokole* were and still are against drinking beer/Alcoholism, smoking, immodestdress and excessive ornamentation of the body. All this is taken as sin and for one to attain salvation; he or she has to do away with such acts of drinking alcohol, smoking and indecency andexcessive ornamentation of the body. All this is taken as sin and for one to attain salvation; he or she has to do away with such acts of drinking alcohol, smoking and immodest dress code which are some of the causes of sin to man as they breed a lot of temptations.

The *Balokole* also emphasize the second birth and the fellowship between those who share such experiences. They believe in the priesthood of all believers. They have created three more distinctive characteristics; repetitive singing in choruses and

[67]E. Mugimba, `Omugasho gw'Engiri y'Okujunwa omu Bahima'

dancing; public confessions of sin and giving testimonies wherever they happen to be at any time. All this is essential in understanding and attainment of salvation according to the word of God.

Another common feature of the *Balokole* is "walking in the light" which is in line with God's wordas well as being transparent to one another. For members of the Revival Fellowship this was and is the solution for exposing the deceitfulness and subtle attacks of the devil. Transparency is a process of constant cleansing in the precious blood of the Lamb of God. This therefore implies that walking in the light helps a Christian to remain firm in salvation because some of the people who fear to walk in the light when they attain salvation always lose their balance.

More so, concepts such as "Calvary love", forgiveness and salvation are prominent in the *Balokole*preaching and teaching. These motifs come out more clearly in the Conventions. The Conventionshave been the source of great spiritual inspiration for many thousands of Christians. A theme for the Convention is chosen according to the prevailing needs or problems of the country and the preachers Centre their messages along the theme.
Finally, over the years, the revival movement of the *Balokole* has given a lead in the creation of African Christian hymns, making use of traditional patterns of singing with a variety of instruments. Although the Movement faced challenges and threats over the years, no doubt it is God's work. God who started it will, no doubt, bring it to completion. Therefore, the use of these Christian hymns has helped Christians to reflect on their salvation and stay firm in Jesus Christ. One of the Church members from Kitagata

Archdeaconry had this to say;

> "*.....the Balokole teaching on sin, repentance and public confession offers a spiritual release, powerful enough to enable the people to make an uncompromising break with their traditional beliefs and practices. The message of revival makes it clear that sin could be removed by the blood of Jesus…..*"

On the other hand, there are some negative effects that arise from the *Balokole* understanding of salvation according to two (2) respondents, it was noted that the *Balokole* teachings employ emotional and brain-washing tactics and that their teachings are superficial and that they emphasize partial truth which have caused social negativism. For example the issue of planting sorghum and wasting a lot of time in their fellowships-that has resulted to famine in some *Balokole* families.

2.5 How the Church has responded to the effects of *Balokole* Understanding of salvation

The Church has noticed the spiritual discipline and maturity of some of the *Balokole* since some of the bishops and several clergymen and clergywomen are members of the East African Revival Fellowships. For example, they martyred Archbishop Janani Luwum and the late Bishop Festo Kivengere who among the old and leading members of the East African Revival Fellowship. Thiswas affirmed by eight (8) respondents.

Secondly, the Church has incorporated some of the teachings of the *Balokole* in the Church. Thisexplains why many lay Anglicans are children and grandchildren of the

East African Revival Fellowship members. Some have emerged to play a leading role in local and international missionwork. This was affirmed by three (3) respondents.

Furthermore, some of the Christian hymns that were composed by the Balokole have been incorporated in the Church since these hymns help to put Christians in Spirit to praise the Lord and his goodness. For example, the highly distinctive greeting of the *Balokole* is Christ -centric innature: the opening words of the chorus *Tukutendereza Yesu* (We praise you Jesus). This is faith in and through Jesus Christ. The greeting is usually followed by singing the entire chorus which isalways in the *Luganda* language although it has now also been translated in other languages. Thispositive effect was pointed out by five (5) respondents.

Finally, the Church has tried its level best to realign and emphasize the true meaning and attainment of salvation as noted in the Bible. It should however be noted that the salvation talkedabout by the *Balokole* is not any different from that in the Bible only that some of the gaps noted above occur in the process of preaching and trying to maintain salvation by the *Balokole*. Therefore, to realign this, the Church has integrated the *Balokole* understanding of salvation with the understanding of salvation as taught in the Bible. However, this integration is still work-in- progress. One of the Clergy from Kitagata Archdeaconry had this to say;

> "*.....some of the Christian hymns that were composed by the Balokole have been incorporated in the Church since these hymns help to put*

Christians in Spirit to praise andworship the Lord and his goodness. For example a highly distinctive greeting of the Balokole is Christocentric in nature: the opening words of the chorus Tukutendereza Yesu(We praise you Jesus). This is faith in and through Jesus Christ. The greeting is usually followed by singing the entire chorus which is always in the Luganda language although it has now also been translated in other languages….."

2.6 Other ways in which the Church can respond to the effects of *Balokole* Understanding ofsalvation

The church faced a dwindling income from overseas funds and it was, therefore necessary to drawup a long-term plan in order to look at ways and means of increasing church giving and creating income earning projects. This ten-year plan was called survey and Administration and finance of the church in Uganda. This was affirmed by two (two) respondents.

Two respondents said that as a church, we need to understand that the Jesus of East African Revivalis the same of today. Let those of us who preach remember it, that when we preach the authority of Jesus Christ, we are not calling people of some dismal discipline, we are offering them deliverance and salvation. Of course, we accept his authority, we will be expected to respond to that authority, we will be expected to respond to that authority of obedience, in the endless path ofprogressive discipleship will mean for those who accept the authority of Jesus Christ.

In today's world of endless wars, failing economies, corrupt politicians, rampant

secularism and unbridled cultural perversions the Lord knows we need a fresh global move of the Holy Spirit. Theworld has a multitude of problems but Gods ultimate solution has always been to invade through an awakened church. Revival is the cure of all man's ill. The church of Christ is already rising from the Ashes of unbelief, idolatry and theological nit-picking by restoring the New Testament pattern of faith and life. This was affirmed by some respondents from key interviews.

Another respondent from Kitagata Archdeaconry said "When the East African Revival came, everything was affected and nothing remained the same. The Church had a significant impact on all East African countries, fostering a culture of spirituality and devotion. Christians prioritized the study of God's word, engaging in fervent prayer, and attending church gatherings more regularlyfor fellowship, worship, and testimonies. This environment encouraged everyone, believers and non-believers alike, to deepen their spiritual lives.

They developed a hunger for the word of God which illuminates and powerfully penetrates the hearts of its hearers, bringing conviction, repentance and life transformation. In the church, God's people are restored from backsliding, carelessness and inactivity. The church is restored to her mission, pastoral, evangelical and missionary work. Consequently, every generation needs fresh awakening."

2.7 Conclusion

The findings are in line with the hypothesis. This chapter has yielded information related to every subsection of the hypothesis. The respondents' answers confirm that the *Balokole* understanding of Salvation differs (in some aspects) from the biblical understanding of salvation but the gaps arenot beyond correction. Also the *Balokole* understanding of salvation has causes, effects. Most of the effects are positive. Hence it can be asserted that much as the *Balokole* (East African Revival)Movement has some weakness, its positive contributions in the Anglican Church of Uganda and (beyond) should always be appreciated and carried forward.

CHAPTER THREE: DISCUSSION/INTERPRETATION OF THE RESULTS

3.1 Demographic indicators of the respondents (Clergy and Lay Readers)

The Table 2 above, it can be asserted that there were more males involved in the study comparedto their female counterparts. This could be attributed to the fact that there are more male Clergy and Lay Readers compared to the females in the Anglican Church.

The Table also shows that majority of the Clergy are 31-40 years represented by 46.7%, followedby those with 41-50 years represented by 33.3%, whereas those with 51years and above constitutedthe majority represented by 20%.

The same Table also shows the majority of Clergy represented by 80% are married, whereas thosewho are single constituted the majority represented by 20%. This implies that the ordained ministers in the Anglican Church include both the married and single Clergy and Lay Readers.

The Table further reveals that majority of this category of respondents is represented by 60% Clergy and 40% are Lay Readers. Collecting empirical data from these two sub-categories of Church Leaders helped the researcher to get a variety of views about the topic under study.

Furthermore, the same table shows that majority of the Clergy represented by 40% have spent 0- 10 years and another 40% have spent 11-20 years serving the Church, whereas those who have spent 21-30 years serving the Church constituted the majority represented by 20%. This implies that majority of the Clergy in Kitagata Archdeaconry

have been serving the Church for 0-20years.

More so, the Table above shows that 60% of the Clergy accepted Jesus Christ as their Lord and savior 10 years ago, followed by 26.7% of the Clergy who accepted Jesus Christ as their Lord andSavior 20 years ago, whereas 13% of the Clergy noted that they accepted Jesus Christ as their Lordand Savior recently. This implies that most of the Clergy have spent many years as born again Christians.

Finally, the Table above shows that all the Clergy represented by 100% acknowledge that the Bibleis very helpful in their lives. This implies that for every Christian to follow the path of righteousness, they need the Bible as a guide in their journey of salvation.

Table 3 revealed a related trend. There were more female lay respondents involved in the study compared to their male counterparts. This could be attributed to the fact that there are more womenusually in the church activities compared to men.

The table also shows the majority of church members were 31-40 years represented by 44.8%, followed by those with 21-30 years represented by 37.6%, whereas those with 41-50 years constituted the majority represented by 17.6%. This implies that majority of the church members in Kitagata Archdeaconry are below 41years of age.

3.2 Understanding of Salvation by the *Balokole*

More seven (7) respondents pointed out that the experience of being saved in the blood comes through a deep awareness of one's own sinfulness, often expressed by *Balokole*

as being broken biblical. In this awareness all hypocrisy and self-justification are done away with. That being the case, it is essential to make a full and open confession before the brethren in a fellowship. The claim to be saved is not likely to be taken seriously unless this is done. However, one controversial aspect of this is connected with the confession of sexual sin. In the early days of the Revival it wasconsidered as a matter of course that confession would include the confession of sexual sins oftenof a shocking and shameful nature.

The findings where some of the respondents who suggested that confession of such shameful sins that involve other people would rather be confessed through private confession to a priest or trustedfellow believer disagrees with Balokole approach where sins ought to be repented publically for someone to be forgiven and get saved.

Two Church elders pointed out that the East African revivalists moved with the Bibles in their hands preaching and teaching the good news of Jesus Christ, the Bible became their best friend, their working stick, a pillar to lean on and their focus was only on the word of God. The revivalists went from their native evils of greed, hatred, and other sins to the word of God. Salvation was at the Centre of love and ministry.

3.3 Reasons for the *Balokole* understanding of Salvation.

The *Balokol*e Revival Movement's foundation in the Bible underscores its reliance on Scripture asthe primary source of their teaching and preaching. Indeed, the Bible holds

a central place withinthe Anglican Church of Uganda, being the most widely read.[68]

On the other hand, some of the church Leaders represented by 13.3% noted the basis of the *Balokole* understanding of salvation is based on other factors such as aspects of the Western Revival Movement of the 18th and 19thcenturies. Finally, some of the church Leaders representedby 6.7% noted that the basis of the *Balokole* understanding of salvation is derived from culture (African Traditional Religion).

3.4 Effects of *Balokole* Understanding of Salvation

The effects have been generally positive. One of the Church members from Kitagata Archdeaconryhad this to say;

"*.....the Balokole teaching on sin, repentance and public confession offers a spiritual release, powerful enough to enable the people to make an uncompromising break with theirtraditional beliefs and practices. The message of revival makes it clear that sin could be removed by the blood of Jesus…..*"

On the other hand, there are some negative effects that arise from the *Balokole* understanding of salvation according to two (2) respondents, it was noted that the *Balokole* teachings employ emotional and brain-washing tactics and that their teachings are superficial and that they emphasize partial truth which have caused social negativism. For example the issue of planting sorghum and wasting a lot of time in their fellowships-that has resulted to famine

[68] Osborn H.H(2000) ,*Pioneers in the East African Revival*, Apologia Publications, United kingdom, page 83

in some *Balokole* families.

3.5 How the Church has responded to the effects of *Balokole* Understanding of Salvation.

The Church has tried its level best to realign and emphasize the true meaning and attainment of salvation as noted in the Bible. It should however be noted that the salvation talked about by the *Balokole* is not any different from that in the Bible only that some of the gaps noted above occur in the process of preaching and trying to maintain salvation by the *Balokole*. Therefore to realignthis, the Church has integrated the *Balokole* understanding of salvation with the understanding of salvation as taught in the Bible. However, this integration is still work-in-progress. One of the Clergy from Kitagata Archdeaconry had this to say:

> "*.....some of the Christian hymns that were composed by the Balokole have been incorporated in the Church since these hymns help to put Christians in Spirit to praise andworship the Lord and his goodness. For example a highly distinctive greeting of the Balokole is Christocentric in nature: the opening words of the chorus Tukutendereza Yesu(We praise you Jesus). This is faith in and through Jesus Christ. The greeting is usually followed by singing the entire chorus which is always in the Luganda language although it has now also been translated in other languages…..*"

CHAPTER FOUR: THEOLOGICAL ANALYSIS

4.1 Introduction

This chapter explores the biblical and theological foundations/ reflections concerning salvation. Itspecifically focuses on salvation in the Old Testament, salvation in the New Testament, salvationin relation to Church history, salvation in the Contemporary Church and the eschatological significance of salvation.

4.2 Salvation in the Old Testament

The word salvation in the OT dealt heavily with the idea of being saved from earthly things (Ex 14:13; I Samuel 11:11-13.) Eternal salvation suggested at? (Isaiah 35:10 and 51:11; Isaiah45:17; Daniel 12:2). While the manifestation was not given to those of Old Testament times, the principle,meaning and efficacy of the plan of salvation were clearly known. As Paul wrote in 1 Cor. 10:11,"These things happen to them as examples and were written for our instruction, on whom the endsof the ages have come." While the examples referred to are manifestations of God's wrath on Israelwhen they disobeyed or strayed from God, the remedy, a blood sacrifice, was experienced at the altar (1Cor.10:18).

This was done in order to restore their lost relationship with their creator and to bring back their spiritual salvation. This has encouraged humbleness within the *Balokole* in rooting their Salvation.

In the Old Testament, the supreme example of salvation is seen both in God's act of delivering Israel from Egypt and in protection and provision for Israel as the people journeyed through the wilderness to the promised land (C.f, Deut. 6:21-23). In the New Testament, both God and Christare presented as Savior, as agents of salvation. To gain salvation, you must exercise faith in Jesusand demonstrate that faith by obeying his commands (Acts 4:10, 12; Romans 10: 9-10; and Hebrews 5: 9).

The Bible shows that you must have works, or acts of obedience, to prove that your faith is alive (James 2: 24, 26). However, this does not mean that you earn salvation. It is God's "gift" based on his underserved "kindness", or "grace" (Ephesians 2: 8-9; King James Version). This understanding of Salvation is necessary to every Christian in order to live a life that honors God.

It became clear that the means by which salvation would come would be through the nation of Israel, God's chosen people, in the person of an individual from that nation[58]. The Old Testamentprophets portray this individual in a number of ways, including the Suffering Servant (Isaiah 52:13-53:12) and the Messiah (Jeremiah 23:5-6). An interesting example of this development is Simeon (Luke 2:25-32), portrayed as an elderly devout Jew who longed for the coming of this promised individual. Simeon had lived his life with faith in God's provision, not knowing when this person would come or who it would be.

This was typical of Old Testament believers – they knew the Lord would provide His salvation, but did not yet know the identity of the One who would come. This has helped the *Balokole* to have more faith in Jesus Christ thus spiritual growthin their Salvation.

The means of salvation had not changed. Then, as well as now, salvation is by grace through faith in God's provision (by means of the shedding of blood)[69]. For Old Testament believers (Abraham, Joseph, Moses, David, etc.) salvation came through looking ahead to God's provision. For us today, it comes through looking back on God's provision. What has changed is that now we have more information and clearer identification – that Jesus of Nazareth is the One whom God has sent. This has helped the *Balokole* to understand that without Jesus, there is no salvation. Salvationis therefore necessary for every Christian in order to live a life that honors God.

Today, God's provision can be clearly seen and identified. That which Old Testament believers looked forward to, and which we in this New Testament era look back upon, is God's means of salvation – "a light for revelation to the Gentiles and for glory to your people Israel" (Luke 2:32).Jew and Gentile alike may receive God's gracious provision. That "light" and that "glory" have been revealed in Jesus of Nazareth[70]. This light and

[69]Asante, E. (2001), *The Gospel in context*: An Africa Perspective. Interpretation, 55, pg. 378

[70]Asante, E. (2001), *The Gospel in context*: An Africa Perspective. Interpretation,

glory is still seen with in the fellowships andservices of the *Balokole* within our church.

Psalm 85:6-7 "will you not revive us again, that your people may rejoice in you? Show us your unfailing love, O Lord and grant us your salvation" the weeping may have been a symbolic reference to the times of struggles and tears through which people must pass on their way to meet God. The person who loves God will see his/her adversity as an opportunity to experience Gods faithfulness even more deeply.[71] This is a cry for God to revive His people again and have mercyon them. This is the church praying for some relief from the distress in which they were at this time.

Our joy should not be in the gift, but in the giver –we are to rejoice again in God Himself. The understanding of salvation is very necessary to every believer. This has encouraged the *Balokole* to rejoice more in the Lord in doing their ministries to other believers. This has yielded more fruits within the *Balokole* in understanding their salvation.

4.3 Salvation in the New Testament

God the Father expresses his love for the world by sending the son to redeem sinners (John 3:16).The New Testament's conception of salvation then, points to redemption from sin and from the dominion of Satan. It also points to freedom to love and serve God and humanity in newness of life. Newness of life presupposes '*being born again'* (John 3:3). The Bible identifies God as the primary source of salvation, often referring to him

55, pg. 379

[71]Wycliffe and Tyndale P (2007), *Life application study Bible*, Tyndale house publications, USA Page 934

as “Savior” (1 Samuel 10: 19; Isaiah 43: 11; Titus 2: 10; Jude 25). In addition, God used various men to deliver the ancient nation of Israel, andthe Bible calls them “saviors” (Nehemiah 9:22; Judges 3: 9; and Kings 13:5). Likewise, since Godprovides salvation from sin through the ransom sacrifice of Jesus Christ, the Bible refers to Jesusas “Savior” (Acts 5:31; Titus 1: 4). This is very important to note that Jesus died for us on the cross in order for us not perish in the eternal hell. This has helped the *Balokole* to understand that life without Jesus is useless and salvation is very necessary for all the believers.

New Testament begins with the story of Christ’s birth and while the angels announced it they also referred to His mission that was to save man from sin. His name itself meant it and He is called the savior too. Cf. Matt. 1:21, 23; Luke 1:47; 2:11. Even the enemies knew of the purpose of His coming. Cf. Matt. 27:42. Christ took up the idea of salvation that prophets spoke of in the Old Testament and gave a more spiritual and universal application. He showed that in His person and ministry men are seeing ‘God’s salvation’. Cf. Luke 2:30; 3:6; 1:69, 77; 19:9. He taught that salvation is not something merely physical and environmental.

He came to seek and save those who are lost, like a physician to heal. Cf. Matt 18:11—13; Luke5:17; Mark 10:30.He spoke of a salvation that lead people in to the kingdom of heaven whichwould guarantee security and peace in life, not only in the present world, even the world to come,in fellowship with God. It was this truth that attracted disciples to Christ. That’s why disciples endured persecution. Cf. Luke 10:15; 12:4.In John’s gospel salvation is presented as ‘eternal life’through the knowledge of Christ. Cf. John 17:3; 3:15, 16, 17.

This eternal life is not just an everlasting life, but a life of new quality, the kind of life God has. Cf. Jn3:16; 10:28. Life apart from God is eternal destruction of the soul. This has helped the *Balokole* to understand that salvation is very necessary for every Christian in order to work harder for the kingdom of God.

The New Testament reveals that salvation was the main theme of the preaching of the early Church. They were aware that the purpose of the existence of the Church on earth is nothing else but proclaim the gospel of salvation. With all zeal and faithfulness, they proclaimed it. They knewthat without experiencing the salvation God has accomplished through the sufferings of the Lord Jesus Christ, people are going to the eternal condemnation. They knew there is no other way for salvation than Christ[72].That is why they were willing to suffer any thing to share this good news. This has helped the *Balokole* to understand that suffering is part life for every believer and Christian.

According to Jesus' words in John 10:10, salvation implies the fullness of life. It is the experienceof deliverance from one's sinful self-hood and bondage into newness. In the experience of salvation, the human is freed from all oppressive and dehumanizing conditions and realizes the fullness of authentic humanity. The fullness of life that results from the experience of salvation finds concrete expression in an uncompromising commitment to God and compassionate to one'sfellow human.[73]

[72]H.H Osborn ,*Pioneers in the East African Revival*, Apologia Publications, United kingdom,2000, page 81

[73] Asante, E. (2001), *The Gospel in context*: An Africa Perspective. Interpretation, 55, pg. 358

Salvation puts everything in our lives in order starting with repentance, and separating out all sin and impunity. First comes the cleansing through repentance and forgiveness, then purification or refining through obedience to God's word. As one of the church leaders had this to say:

> *In some religions, salvation is the state of complete belief in God that will save thosewho believe from the punishment of God for evil or immoral acts*[74].

The Apostle Paul puts a greater emphasis on the active nature of salvation, where salvation has tobegin in this life. Salvation is a process, initiated by one's encounter with the living Christ, but complete salvation is still outstanding[75]. The Holy Spirit is the only God's first gift to us (Rom 8:23). We are saved in hope (8:24). Reconciliation (a key concept in Paul) indeed occurs here andnow, but Paul normally refers to salvation in the future tense: 'For if while we were enemies we were reconciled to God. Much more, now that we are reconciled, shall we be saved by his life' (Rom 5:10). These delicate nuances certainly have to do with the fact that Paul thinks in apocalyptic categories and wishes to emphasize that comprehensive salvation is reserved for the coming triumph of God[76].

Even though our salvation is entirely dependent on God's grace, the New Testament also teachesthat people must meet certain conditions in order to be saved. God wants to save

---

[74] Interview from the church Leader

[75] Asante, E. (2001), *The Gospel in context*: An Africa Perspective. Interpretation, 55, pg. 359

[76]Asante, E. (2001), *The Gospel in context*: An Africa Perspective. Interpretation, 55, pg. 360

everyone (2 Peter 3:9), and Christ died for everyone (Hebrews 2:9). However, not everyone is saved (see Matthew 25:31–46). Our salvation depends on our willingness to meet the conditions which God has set inthe New Testament. Therefore, it is important as Christians to understand the meaning and effectsof salvation.

The *first* of these conditions is faith. We are saved by faith in Jesus Christ as the Son of God but not by faith only (James 2:24). What else is required as we obey the gospel message?

Second, wemust repent of our sins (Luke 13:3, 5; Acts 2:38; 17:30). Repentance means changing one's mind,turning from sin and turning to God. It involves making the decision not to sin as we have been doing. That change of mind then leads to a change of life. We must try our best to quit sinning after we have repented.

Third, we must be willing to confess our faith in Jesus Christ. In Romans10:10 we read, "For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (see also Acts 8:37; Matthew 10:32, 33; 1 Timothy 6:12). *Fourth*, we must be baptized. On the Day of Pentecost, people who knew they were sinners and believed in Jesus asked, "What shall we do?" (Acts2:37). Peter replied, "Repent, and each of yoube baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit" (Acts 2:38; see also Mark 16:16; Acts 22:16; 1 Peter 3:21). The baptism which is required of us is an immersion in water (Colossians 2:12). Further, it is an immersion ofthose who are capable of believing and repenting. It is not the baptism of infants. This immersionis for the forgiveness of sins-in order to have sins forgiven (see Acts 2:38; 22:16), not because of

the forgiveness of sins. According to this salvation is by the heart not by action. As Christians weneed to know and understand that repentance is what is necessary in order to attain our Salvation.The *Balokole* are seriously preaching the message of repentance to all Christians.

Finally, the New Testament teaches that Christians must live faithful lives in order to be saved eternally (Revelation 2:10). A Christian can apostatize, or fall away, and be lost (Galatians 5:4; 1Corinthians 10:12; Hebrews 6:4–6; James 5:19, 20). When a Christian sins, he is to repent (Acts 8:22), confess his sin (1 John 1:9), and pray to God for forgiveness (Acts 8:22). Christians are alsotold to pray for one another when they sin (James 5:16). As we walk in the Light, Jesus' blood continually cleanses us of our sins (1 John 1:7). On that fact we base our hope. In the understandingof salvation among the *Balokole*, asking forgiveness and total repentance is always necessary for every believer. "Because we are united with Christ, we have received inheritance from God, for he chose us in advance, and he makes everything work out according to his plan"(Ephesians 1:11). According to *Balokole,* God's purpose is to offer salivation to the world. God's purpose to save uscannot be thwarted no matter what evil Satan may bring.

4.4 Salvation in relation to Church History

From the Apostolic fathers until the Reformers, essentially one view of salvific repentance prevailed. Unhappily this view knew little or nothing of grace. A system of works salvation emerged very early in the Church. Amazingly, the first generation after the Apostles distorted thegood news which the Apostles had entrusted to their care. On the theology of the apostolic fathers torrarence notes

Salvation is wrought, they thought, certainly by divine pardon but on the ground of repentance [self-amendment before God], not apparently on the ground of the death of Christ alone. There is no doubt about the fact that the early Church felt it was willing to goall the way to martyrdom, but it felt that it was in that way the Christian made saving appropriation of the Cross, rather than by faith…It was not seen that the whole of salvationis centered in the person and the death of Christ…Failure to apprehend the meaning of the Cross and to make it a saving article of faith is surely the clearest indication that a genuinedoctrine of grace is absent.[77]

The church fathers and their successors believed that salvation began at one's baptism. When someone was baptized the sins which he had committed until that point in life [plus his share of original *sin* through Adam] were forgiven. The fathers thus believed that a person would begin theChristian life with a clean slate. Of course, the slate would not remain clean for long[78]. Since everyone continues to be plagued with sin after baptism (1John 1:8, 10), the Church had to developa plan whereby post-baptismal sins could be atoned for. According to *Balokole*, the understandingof salvation is not symbolic but what we believe.

With such a view of baptism and the forgiveness of sins it is no wonder that people began putting off baptism until they were near death. In that way they could be assured of total

[77] Asante, E. (2001*), The Gospel in context*: An Africa Perspective, Interpretation, page. 350

[78] H.H Osborn(2000) ,*Pioneers in the East African Revival*, Apologia Publications, United kingdom, , page 83

forgiveness. Thechurch fathers and their successors dealt with this problem by proposing repentance (i.e., penance)as the cure for post-baptismal sins. At first the early fathers debated whether major post-baptismalsins could be forgiven at all. It was generally agreed that even "mortal" sins could be forgiven; however, there was some disagreement as to how many times a person could repent and be forgiven.

A few leaders) such as Hermes, held that there could be only one opportunity for repentance after baptism. That view did not prevail, however. The prevailing view of the early fathers was that one could repent and be forgiven on several occasions. At first, they did not specify exactly how many times someone could repent for fear of giving churchmen an implicit license tosin. This, of course, led some people to put off penance until their deathbeds. By the fifth century, in spite of the fear of giving people a license to sin, the Church uniformly specified that a person might repent and be forgiven an unlimited number of times[79].With such view of baptism and forgiveness of sins it is no wonder that people began putting off baptism until they were near death.In that way they could be assured of total forgiveness.

The Apostolic fathers espoused the belief that to secure salvation and evade eternal judgment, individuals must express contrition for their sins after baptism, confessing them to a priest and complying with prescribed acts of penance. The Latin Fathers,

[79] H.H Osborn(2000) ,*Pioneers in the East African Revival*, Apologia Publications, United kingdom, , page 84

influenced by their theological inclinations, mistranslated the New Testament terms "metanoeo" and "metanoia" to "poenitentiam agite" and "poenitentia," respectively, emphasizing the performance of acts of penance. Regrettably, these misinterpretations permeated the Old Latin and subsequently the Latin Vulgateversions of the Bible. It wasn't until the Reformation that these translations faced significant scrutiny and challenge[80] . The Balokole Revival profoundly impacted numerous Protestant Churches in Eastern Africa, revitalizing their spiritual vitality and presenting individuals with the call to a deeper encounter with salvation through Christ and a more profound commitment to Christian discipleship.

4.5 Salvation in the Contemporary Church

Jesus teaches that faith is the means by which one receives salvation. And that salvation is a gift- a point which the apostle Paul also makes crystal clear was saved by his grace. However, Jesus taught, such as in the second half of Mathew 24 and 25, that there is an eternal judgment based onworks.[81] Salvation, however, can hardly be understood as mere escapism. It is something more thandeliverance from danger to a safe place. Salvation bestows the power to stand fast and not be shaken in the midst of danger, the power to serve the Lord in holiness and righteousness. For Christians, the conviction that God has decisively wrought salvation for all in and through Jesus Christ stands at the very center

[80] Ferguson S. B. and Wright D. F. (2008) .*New Dictionary of Theology*. Intervarsity Press, Leicester England.

[81] Asante, E. (2001), *The Gospel in contex*t: An Africa Perspective. Interpretation, 55, pg. 357

of their lives[82] .After all, the very name Jesus means "savior". It follows from this conviction that the Christian missionary movement has been motivated, throughout its history, by the desire to mediate salvation to all.

The Revival has been the means bywhich the Christian Gospel has become incarnated more deeply and radically into African patterns of thinking and action, a genuinely African expression of Christianity.

According to Ferguson & Wright "salvation is now understood in a new way[83]. The sense of rescueor deliverance is still uppermost, but the reference is to deliverance from sin and from the wrath of God as the ultimate fate, which awaits the sinner. (C.f, Rom. 1:9-10). Salvation is understood comprehensively as the sum-total of the benefits bestowed by God upon the believer (See: Luke. 19: 9. Rom.1:16). Berkoff's study on salvation in *Systematic Theology*, regards salvation being actualized in people's lives in various degrees. He outlined the stages of salvation in men's lives as: "election, calling, regeneration, faith, conversion, justification, sanctification and perseverance[84] " These are also some of the ways on how our Christians in our contemporary church understand salvation.

[82]Bosch, D. J. (1991) *Transforming Mission*: Paradigm Shifts in Theology of Mission. Mary knoll, New York: OrbisBooks, pg. 393.

[83]Berkhof, L. I. (2008), *Systematic Theology*, The Banner of Truth, Trust publications, London page 654

[84]Berkhof, L. I. (2008), *Systematic Theology*: The Banner of Truth Trust. London, Page 657

In Christ the Redeemer, the concept of salvation is discussed under ransom, penal substitution and satisfaction theories of the atonement, where the death of Christ constituted a ransom paid to Satan,in order to cancel the just claim which the latter had on man/woman's life. Origen in this conceptadvocated that Satan was deceived, and since he could not stand in the presence of the Holy Spirit,was not able to retain his hold on Him as He rose again to life. Calvin and Aquin in penal sub-Stitutionary concept argued that Christ's atonement on the cross was paid. A specific penaltywas substituted for the sins of the individual people when Jesus died on the cross…. (In here) God imputed the guilty of our sins on Christ, and he in our place, bore the punishment that we deserve. This was full payment for sins which satisfied both the wrath and the righteousness of God so that he could forgive sinners without compromising His own only standard. Anselm expended on thistheory by stressing the absolute necessary of redemption by grounding it in the very nature of God.

He stated that: By the sin of man (woman) God was robbed of His honor, and it was necessary that this should be vindicated either by punishment o. satisfaction (as it is required by the law). But his mercy through the gift of His son was the only way, since an infinite satisfaction was required[85]. Jesus' death on the cross has created a real understanding of salvation by believers. *Balokole* have understood that with total salvation, death is no more a challenge.

[85]Berkhof, L. I. (2008), *Systematic Theology*: The Banner of Truth Trust. London, Page 657

The theological significance of salvation is embedded in the concepts of redemption, forgiveness,justification, sanctification, perseverance and restoration. Within the context of Christian Religion,emphasis is more placed on the spiritual salvation. Salvation is hence attained through two stages,namely, faith and confession. These two stages are described as fruits of regeneration. In the Old Testament the word used for faith is "a man' which indicates firmness and certainty, to be assured. Richards says: "a man" expresses: "firm conviction- conviction based on the reliability of what isbelieved[86]. In the New Testament it has a meaning of trust, especially trust in God. Confession isword translated from the Greek word *"homologeo"* meaning to acknowledge.

Richards says, *"To confess meant that one agreed with a charge brought against him; it was to acknowledge guilt before the court."* Confession is also understood as an act of lying down of an old person and the resurrection of a new person[87] .This means repentance, sin confession and forgiveness of sin. Faith and conversion lead to justification and sanctification. Generally, this section of theological significance will present the different significant dimensions of salvation. These will aid in evaluating the understanding of Salvation among the Members of East African Revival Movement, Kitagata Archdeaconry.

[86]Richard LO (2005): *Expository Bible Dictionary of the bible words*, Grand Rapids, Michigan Zondervan PublishingHouse, pg. 183.

[87]Richard LO (2005), *Expository Bible Dictionary of the bible words*, Grand Rapids, Michigan Zondervan PublishingHouse, page. 183

4.6 Eschatological Significance of Salvation

Salvation is not attained through human actions aimed at pleasing God or earning His favor; rather,it is solely a gift bestowed by God and inseparable from the person of Jesus. However, this understanding is rooted in a fervent anticipation of eschatological fulfillment. Shabangu elaborateson the eschatological significance,

"In the Greek Patristic period, however, the eschatological expectation waned. Salvation now took the form of paideia, of a gradual 'uplift' of believers to a divine status (the theosis). The emphasis was on the 'origin' of Christ. The incarnation stoodat the Centre, as instrument of the divine paideia."[88]

Eschatology in general terms means the extreme study of the last things, end times or final eventssurrounding the Parousia, Second coming or Advent of the Lord Jesus Christ. Christian eschatology therefore entails the hope of Christians for the second coming of Christ. Most scholarsseem to agree with my assertion.[89] The Parousia as David Hebert puts it, is the consequence of theresurrection and the future coming of Christ is the full realization of the salvation whose foundationis the victory Jesus has already won[90]. So,

---

[88]Shabangu (2005),*The Gospel embodied in African Traditional Religion and culture* with specific reference to the cult of Ancestor veneration and the concept of Salvation, Intervarsity Press, Leicester England page. 185

[89]Herbert David (2009),*The Need for Teaching the Eschatological Gospel* of both comings of Jesus Christ in the 21st Century, Grand Rapids UK, page.51

[90]Herbert David (2009),"*The Need for Teaching the Eschatological Gospel* of both comings of Jesus Christ

eschatology is an aspect of the salvation proclamation.According to *Balokole,* through Christ we are justified, adopted as God's children and delivered from the Lordship of sin. Through salvation we are born again and sanctified. God's spirit renewsour hearts and minds.

Beyer, C. writing on Christian eschatology also adds, eschatology is the doctrine of the last things,which was originally a Western term, referring to Jewish and Christian, beliefs about the end of history, the resurrection of the dead, the last judgment, the messianic era, and the problem of theodicy (the vindication of God's justice)[91]. Beyer's assertion opens an in-depth understanding onthis doctrine of eschatology. Accordingly, the term eschatology refers to conceptions of the last things: immortality of the soul, rebirth, resurrection, migration of the soul, and the end of time. So, discussing eschatological significance of salvation will have to do with explaining explicitly the eschatological dimension of the concept of salvation.

According to Oyetade in his article on *"Eschatological Salvation in Hebrews 1:5-2:5,* salvation has past, present and future dimension and eschatology is the future aspect that salvation addresses[92]. From Oyetade's submission, eschatology is essential to salvation and without the completion or consummation of the eschatological prophecies, salvation

in the 21stCentury", p. 4

[91]Beyer, C. (2013), "Eschatology, . Accessed on 28/03/2019.

[92]Oyetade, M.O. (2013), "*Eschatological Salvation* in Hebrews 1:5-2:15" In: Ilorin Journal of Religious Studies, Vol.3 No.1, p.69

is not complete. Eschatological salvation can be described as entrance into eternal life or into the joy of the Lord that has no end[93]. According to *Balokole* understanding of Salvation, when you receive salvation, you give the Holy Spirit permission to work in your life.

According to Wales as cited in Oyetade, the future salvation means two things: deliverance from suffering which has to do with this evil world and perfected fellowship with God when Christ shallcome to set up his eternal kingdom.[94] The passages of Luke 20:35 and Matthew 25:34, 36 the reveal that eschatological salvation includes immortal resurrection life of the age to come, and evils of the physical weakness, sickness, and death will be swallowed up in the life of the believersin the kingdom of God respectively. Oyetade adds,

Eschatological salvation means not only the redemption of the body but also the restoration of communion between God and humanity that had been broken by sin."[95].

According to the Sermon on the Mount by Jesus, the pure in heart will see God (Mt.5:8) and enterinto the joy of their Lord (Mt.25:21, 23). This means that as Balokole, we can find our hope through the only one who can truly save us. This eschatology

[93]Oyetade, M.O. (2013), "*Eschatological Salvation in Hebrews* 1:5-2:15," page 71

[94]Wales. "Eschatology" Wikipedia The free Encyclopedia, In: Oyetade, M.O. (2013), "Eschatological Salvation inHebrews 1:5-2:15," p. 73

[95]Oyetade, M.O. (2013), "Eschatological Salvation in Hebrews 1:5-2:15," page. 73

consummation is usually described in pictures drawn from daily life. Several New Testament passages indicate that the harvest will take place and the grain will be gathered into the barn (Mt.13:30, 39; Mk.4:29 cf .Mt.3:12; Rev.14:15). So, the sheep will be separated fromthe goats and brought safely into the fold (Mt.25:32).

The most common picture of eschatological significance of salvation is that of a feast or table fellowship. Fellowship is the means through the*Balokole* renew their lives, and commitment to the Lord.

According to the study done by Oyetade, a study of eschatology offers Christians an impetus for acloser walk with the Lord and a godly life before others. Though believers may face difficult problems, they belong to the supreme King of eternity[96]. Having a relationship with Christ and thepromise of final victory over the enemies of God should motivate Christians to make obedience and service to God their chief desire. Walking in obedience to His word will result in rewards in the coming millennial rule of Jesus Christ. We must acknowledge that we are not enough. We must see that even when we try to do well, *"all our righteousness is like filthy rags"* (Isaiah 64:6).

The investigation into salvation among East African Revival Movement members uncovers a profound link between their faith and the eschatological aspect of salvation. Salvation's eschatological significance merges divine promise with human anticipation, embracing Christ's imminent return and fulfilling God's redemptive plan. Their understanding views salvation not only as a present reality but also as a future hope

[96]Oyetade, M.O. (2013), "Eschatological Salvation in Hebrews 1:5-2:15," page. 73

rooted in Christ's promise. This perspective energizes their faith, driving them to obediently serve God in anticipation of eternal life and restored fellowship. Salvation, as a gift through Jesus, anchors their faith, empowering them to live purposefully, anticipating Christ's reign.

4.7 Conclusion

From the above discussion about salvation, it becomes evident that salvation is a multifaceted concept encompassing various elements. As recipients of this divine gift, believers are delivered from numerous aspects of spiritual bondage. Salvation liberates individuals from the grip of Satan,the sting of death, the power of sin, and even from themselves. Moreover, it provides deliverancefrom the condemnation of the law and from the wrath of God.[97]

This understanding aligns with thebroader perspective of salvation discussed within the East African Revival Movement, where salvation is seen as both a present reality and a future hope rooted in Christ's redemptive work. Itemphasizes the transformative power of grace, which extends to every aspect of believers' lives, shaping their journey towards eternal life and perfected fellowship with God.

[97]Wales Eschatology *Wikipedia the free Encyclopedia in oyetade* MO (2013),Eschatological Hebrew page 7

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.1Conclusion

The study aimed at analysing the perception of salvation among members of the East African Revival Movement (*Balokole*) in Kitagata Archdeaconry, West Ankole Diocese. Results indicated that church leaders, including clergy and lay readers, perceive salvation as a transformative process. Itinvolves being rescued from the consequences of sin and eternal death through the atonement of Jesus Christ. Additionally, salvation is understood as a journey marked by repentance, acceptanceof Jesus as one's personal savior, and a commitment to living a righteous life, in line with the teachings of Christ. Conversely, lay Christians conceptualize salvation primarily as liberation fromevil and sin, emphasizing the importance of avoiding wrongdoing. This dual understanding underscores the multifaceted nature of salvation within the East African Revival Movement, encompassing both spiritual transformation and moral purification.

On the other hand, the lay Christians view salvation as the act of being delivered or keeping a wayfrom evil/sin. According to them sin is an act that is against God's will and therefore is morally wrong. Hence salvation must be lived, experienced, expressed and shared among the respective members of the family and community in the present life. It can be asserted that the respondents' understanding of salvation is generally biblical. The gaps in *Balokole* understanding of Salvation that were revealed can be corrected with proper biblical teaching about salvation, especially by thechurch leaders. The findings of this study have not yielded a single simple response to the gaps in *Balokole* understanding of salvation in Kitagata Archdeaconry, but it has yielded some

really helpful guidelines of working towards the biblical understanding of salvation. These guidelines are in form of recommendations in the next section.

5.1 Recommendations

From the above discussions of findings and conclusion, the following measures are recommendedin response to the gaps in the Understanding of Salvation among the Members of the East African Revival Movement, Kitagata Archdeaconry.

5.2 Recommendations to the Church Leaders

Teach the theology of salvation that encompasses the spiritual and the physical dimensions of lifefrom the past, present and future aspects of life. They need to teach that theology of salvation thatushers in God's grace and love, that saves and delivers men and women, that redeems and builds aholy nation and a priesthood of believers who will offer practical sacrifices of service to God not only in the physical church but also in the eschatological spiritual Kingdom of God. This is the teaching that the *Balokole* required and need to be adopt

Contextualize the theology of redemption that will empower the blood of Jesus to bring transformation on the peoples' worldview to be biblical.

There is also the need to incorporate the aspect of physical and spiritual warfare; where Christ as Redeemer, now is the Great Ancestor and the Great Divinity whose presence lives with God and believers, spontaneously, to effect a total living experience, expression and sharing of salvation.

Finally, the Church Leaders should put in place more Bible study programmes to teach the peopleabout the truth of the Bible about salvation. It is recommended that competent and qualified leadersneed to be employed to effectively handle the church ministry roles and responsibilities.

5.3 Recommendations to the Laity

The Laity in Kitagata Archdeaconry need to know that the theology of salvation in Christ does notonly deal with physical and spiritual aspects that bring discomfort to men and women in this life alone, but redeems and builds men and women into being the present and future Body of Christ. Itbinds the Christians to belonging to the wider community of Christians worldwide. "In *Christ's salvific* works, the present physical and spiritual worlds are joined together with the past and the future, as fulfillment of Gods intention to create for Himself a Kingdom which the blood of animal's sacrifices cannot achieve"[98].

[98]Richard LO (2005),*Expository Bible Dictionary of the bible words*,Grand Rapids, Michigan Zondervan PublishingHouse, page. 184

Finally, the Laity in Kitagata Archdeaconry needs to know that the concept of being saved for eternity in heaven or condemned in hell does not depend on a particular theory of salvation as practiced by the re-awakened and the non-reawakened groups of the revival movement. This is because each theory has its own strength and weakness in the interpretation of the theology of salvation. For example, in the moral theory, Christians are taken to live morally right, and work out their salvation with fear and trembling before God: in holiness and righteousness. Much as thefruit of faith demonstrates the Christian's obedience and conviction in Gods salvific work in Christ, the notion of salvation by works here overshadows the theories of satisfactory and penal substitution of Christ's redemptive act.[99] [88].

5.4 Recommendations for Further Research

Given the fact that this study looked at the understanding of Salvation among the Members of theEast African Revival Movement, Kitagata Archdeaconry, similar study could be done on the understanding of Salvation among the Members of the East African Revival Movement specifically in Buganda where the East African Revival Movement is believed to have started from.

The East African Revival, unlike phenomena occurring cyclically, lacks predictable patterns. Detecting an early outbreak is crucial. A longitudinal study, measuring revival

[99]Richard LO (2005),*Expository Bible Dictionary of the bible words*, Grand Rapids, Michigan Zondervan PublishingHouse, page. 184

experiences, spirituality attitudes, and commitment to church mission, is proposed. This research, involving congregants and church leaders, aims for a comprehensive understanding. Implications include a proactive stance on revival comprehension, highlighting the necessity of timely detection. Longitudinal studies facilitate tracking changes and examining long-term effects. Inclusion of both congregants and leaders acknowledges their roles and offers diverse perspectives. Outcomes could inform religious leaders, policymakers, and scholars about the nature and impact of such revivalsregionally and globally.

East African Revival does not come in cycles, though. If an outbreak of the Revival were detected early enough, a longitudinal study that measures Revival experiences attitudes toward spirituality, and understanding of and commitment to the church's mission couldbe conducted. The study would be enhanced by surveying congregants along with the Church Leaders.

REFERENCES

Ahuja, R. (2009). Research Methods. Nice Printing Press.

Asante, E. (2001). The Gospel in context: An Africa Perspective Interpretation.

Bagster, S. (2004). Analytical Hebrew and Chaldee Lexicon. Apologia Publications.

Benget, S., & Steed, C. (2000). A history of the church in Africa. London press: Scholar.

Berkhof, L. (2008). Systematic Theology. The Banner of Truth Trust.

Beyer, C. (2013). Eschatology. Retrieved from [source URL].

Bosch, D. J. (1991). Transforming Mission: Paradigm Shifts in Theology of Mission. OrbisBooks.

Brandon, S. G. F. (2014). Salvation. In Encyclopedia Britannica: Macropaedia. Vol. 16. Chicago.

Bruner, J. (2003). Living salvation in the East African Revival in Uganda. Roster press,Google scholar.

Bruner, J. (2017a). Living salvation in the East African Revival. University of Rochester Press.

Bruner, J. (2017b). Reading Religion. University of Rochester Press.

Byaruhanga, C. (2005). Christian Theology. A G Printing and Publishing Ltd.

Byaruhanga, C. (2016). The Legacy of Bishop Tucker theological college. UCU Publications.

Chatfield, A. (1998). Something in common: Principles and practices of worldwide Anglicanism.St John's extension studies.

David, H. (2009). The Need for Teaching the Eschatological Gospel of both comings of JesusChrist in the 21st Century. Grand Rapids.

Derek, R. P. (2000). The Oxford History of Anglicanism: Volume 5. Oxford University Press.
Ferguson, S. B., & Wright, D. F. (2008). New Dictionary of Theology. Intervarsity Press.

Isichei, E. (1994). A History of African Christianity. Oxford University Press, Google Scholar.

Kagume, A. (2000). The church and society in Ankole. Bristol press.

Mbiti, J. S. (1975). An Introduction to African Religion. Heinemann Educational Books.Mbiti, J. S. (1999). African Religious Philosophy. Heinemann Educational Books.

Mugambi, J. N. K. (1989). African Christian Theology. East African Educational publishers Ltd.

Muwaffe, J. (1999). A Handbook for Beginning Researchers, Revised Edition. Sitima Printersand Stationers Ltd.

Noss, J. B. (1979). Man's Religion. Macmillan.

Osborn, H. H. (2000). Pioneers in the East African Revival. Apologia Publications.

Oso, Y. W., & Onen, D. (2009). General Guide to Writing Research Proposal and Report: AHandbook for Beginning Researchers. Revised Edition, Sitima Printers and Stationers Ltd.

Oyetade, M. O. (2013). Eschatological Salvation in Hebrews 1:5-2:15. Ilorin Journal of Religious Studies, 3(1).

Richard, L. O. (2005). Expository Bible Dictionary of the Bible Words. Zondervan PublishingHouse.

Shabangu, A. (2005). The Gospel embodied in African Traditional Religion and culture with specific reference to the cult of Ancestor veneration and the concept of Salvation. IntervarsityPress.

Sharita, E. (2012). Church of Uganda in Bufumbira. Estesha Books.

Tillich, P. (1933-1955). Systematic Theology. Vol. 11.

Turaki, Y. (1999). Christianity and Africa. Gods Potchefstroom University for Christian HigherEducation.

Wales, M. O. (2013). Eschatology. In Wikipedia the Free Encyclopedia. Retrieved from [sourceURL].

Ward, K. (1991). A Handbook of Christianity in East Africa. Uzima Press.

Welbourn, F. B. (1982). East African Rebels. London, Google Scholar.

Wycliffe, P., & Tyndale, W. (2007). Life application study Bible. Tyndale House Publications.

APPENDICES

Appendix A: Questionnaire (English Version)

Dear Respondent,

Christian greetings to you. I am Batungirwahi Laban (Rev) a Master of Arts in Theology Student of Uganda Christian University Mukono. I am undertaking research entitled: Salvation among the Members of the East African Revival Movement, Kitagata Archdeaconry, West Ankole Diocese. Kindly answer the following questions as honestly as possible. Please feel free to disclose your name. All your responses will be treated with utmost confidentiality and will be used for academic purposes only.

SECTION A: BACKGROUND QUESTIONS.

You are required to use a tick where applicable and also fill in the spaces provided:

1. **Identification.**

ii) Questionnaire number……. Date of interview---/----/----

iii) Name (optional)……

iv) Archdeaconry…….

v) Parish……..

vi) What is your current position (Priest/Lay Reader)? ……...

2. **Bio Data.**

i. Marital status…….

ii. Occupation…….

iii. Gender (tick where applicable your most appropriate answer)

a) Male ☐ b) Female ☐

iv. Age of Respondent.

a) 31-40 ☐ b) 20-30 ☐

c) 41-50 ☐ d) 51+ ☐

v. How long have you been serving in the church?

a) 0-10 years ☐ b) 11-20 years ☐

c) 21-30 years ☐ d) 31-41 years ☐

vi. When did you accept Jesus Christ as your Lord and savior?

a) 20 years ago ☐ (b) Recently ☐

c) 10 years ago ☐ (d) I have never ☐

vii. Is the Bible very helpful in your life?

a) Yes ☐ b) No ☐

SECTION B

1. How do the East African Revival Members (*Balokole*) understand Salvation?.....
.....

2. (a) Do you think the *Balokole* understanding of salvation is biblical? YES/NO……

(b) Why?

……

……

……

3. What could be the basis of the *Balokole* understanding of Salvation?

(a) Bible ☐

(b) Culture (African Traditional Religion) ☐

(c) Peer influence ☐

(d) Others (please specify) ☐

4. What are the effects (positive and negative) of *Balokole* understanding of Salvation?

……

……

……

5. How has the Church responded to the effects of Balokole understanding of salvation?

……

……

……

6. How else can the church respond to the effects of *Balokole* understanding of salvation?

……

……

……

Appendix B: Questionnaire (Vernacular Version)

Nimbaramusya omu eiziina rya Mukama waitu Yesu Kristo. Ndi Omuriisa Batungirwahi Laban omwegi orikushoma diiguri ya kabiri omu eishomo ry'eby'obwa Ruhanga ahari "Uganda Christian University" Mukono. Ninkora okucondooza aha mutwe ogu; "Okwetegyereza eby'okujunwa n'okwegarura busya omuri ba memba b'oburugwa –izooba bwa Afirika, omu Busabadiikoni bwa Kitagata, obureeberezi bw'oburengyerwa- Izooba.

Ninkushaba ongirire embabazi n'amazima omukugarukamu ebibuuzo ebirikukurataho. Otagira obuhinza-mutima kworeka eiziina ryawe. Eby'oragarukyemu nibiija kukoresibwa ahabw'eby'okwega byonka.

EKICWEKA A: (EBIBUUZO EBIRIKUKUKWATAHO)

Noshabwa kukyebera omukabokusi nari okwijuza omumwanya ogwakuheebwa.

1. **Okwegambaho**

   i) Enamba y'ekibuuzo…….Ekiro ky'okukoreraho intavyu……

   ii) Eiziina (kyayetengyesa)…….

   iii) Obusabadiikoni…….

   iv) Oburiisa…….

   v) Eidaara ryawe niriiha (Omuriisa/Omubuurizi)?**.....**

2. **Ebirikukwata ahamuntu/Ebyafaayo by'omuntu.**

   i) Eby'obushwere …….

   ii) Omurimo gwawe…….

   iii) Obutonde (kyebera ekihikiregye)

   a) Omushaija ☐ (b)Omukazi ☐

   iv) Emyaka yawe

a) 20 – 30 ☐ b) 31 – 40 ☐

c) 41 – 50 ☐ d) 51+ ☐

v) Omazire bwireki orikukoran'ekanisa?

a) Emyaka 0 – 10 ☐ b) Emyaka 11- 20 ☐

c) Emyaka 21 -30 ☐ d) Emyaka 31 -40 ☐

vi) Baibuli Erikwera n'ey'omugasho gw'amaani omumagara gaawe?

a) Ego ☐ b) Ngaah ☐

3.Abalokole omu by'okujunwa beemereire ha musingye ki?

3. Baibuli ☐

4. Eby'emicwe y'abaakare (Ediiniy'Aba afirika) ☐

5. Okukuratira eby'orunyeeto ☐

6. Ebindi (Shoboorora) ☐

EKICWEKA B:

1. Okujunwa n'okwetegyereza ota?

   ….....

   .....

   .....

2. Okwegyesa kwa Baibuli erikwera aha by'okujunwa nikuhwera kuta abashoroorwaomumagara gaabo?

   ……

   ……

   ……

3.Ekanisa neeyegyesa aboshoroorwa aha by'okujunwa?

……

……

…….

4.Okujunwa nikyetengyesa omukitongore kyaitu nk'abeebembezi b'Ekanisa? Ego/Ingaaha

……

……Ahabw'enki?.....

.....

.....

5.Nooteekateeka ngu enyetegyereza y'Abalokole y'eby'okujunwa eri omuburyo na BaibuliErikwera?

Ego/Ingaaha.

……
……
……

6.Nibintu ki ebirungi nari ebibi ebirikuruga omunyetegyereza ya Abalokole eby' okujunwa?

……
……
……...

7.Ekansa yo egarukiremu eta ebibi nari ebirungi ebirikuruga omunyetegyereza y'Abalokoley'eby'okujunwa?

……
……
……

8.Ni muringo ki ogundi oku ekanisa yaakubaasa kugarukamu enyetegyereza y'Abalokoley'eby'okujunwa?

……
……
……..

Webare munonga.

Appendix C: List of Respondents

S/N	NAME	GENDER	AGE	Questionnaire(Q) or interview(I)
1.	REV CAN GODFREY BEJUURA	M	57	I
2.	REV RABECCA KABANZA	F	34	Q
3.	MR KATOOSIRE BENSON	M	54	Q
4.	ATUHAIRE SARAH	F	34	Q
5.	BEINE KETTY	F	52	Q
6.	L/R AGRESS KATOOSIRE	F	35	Q
7.	TUMUSHABE AMBROSE	M	37	Q
8.	REV MWIJUKA LABAN	M	38	I
9.	L/R WILLINGTON ANANURA	M	29	Q
10.	NAGABA ASTON	M	24	Q
11.	ARYAMPA DATISON	M	26	Q
12.	BAGUMA TOMSON	M	35	Q
13.	MBIINE GEOFFREY	M	46	Q
14.	TURYAMUHAKI DAN	M	41	Q
15.	ATUHAIRE ALLEN	F	46	Q
16.	ABAHO MUSINGUZI	M	22	Q
17.	KIRYABAHWA EDISON	M	45	Q

18.	MRS EMILLY BERINGIRA	F	60	1
19.	MRS SCODI NUWAGABA	F	41	1
20.	MWEBUZE GILBERT	M	29	Q
21.	MRS NAHABWE JANE	F	50	Q
22.	MUCUNGUZI ANDREW	M	40	Q
23.	REV CAN LAUBEN GUMISIRIZA	M	67	Q
24.	MR KAGORORA YOROKAM	M	56	1
25.	MRS JOVANICE BWOMI	F	63	1
26.	ARUHO WISTON	M	29	Q
27.	MUSIIMENTA BENARD	M	30	Q
28.	TUMWESIGYE OSBERT	M	27	Q
29.	NUWEMUHWEZI URBAN	M	26	Q
30.	REV JOHSON TURYASINGURA	M	40	Q
31.	ORD ARINAITWE ADRINE	F	42	Q
32.	TUMUSHABE ISAAC	M	26	Q
33.	ATUHAIRE ANNAH	F	40	Q
34.	ORD ATUKUNDA SYLIVIA	F	36	Q
35.	AMUMPA NETO	M	23	Q
36.	CAN HIRRET BWOOBA	F	60	I
37.	REV CAN ZEPHANIA TIBANYENDERA	M	70	I

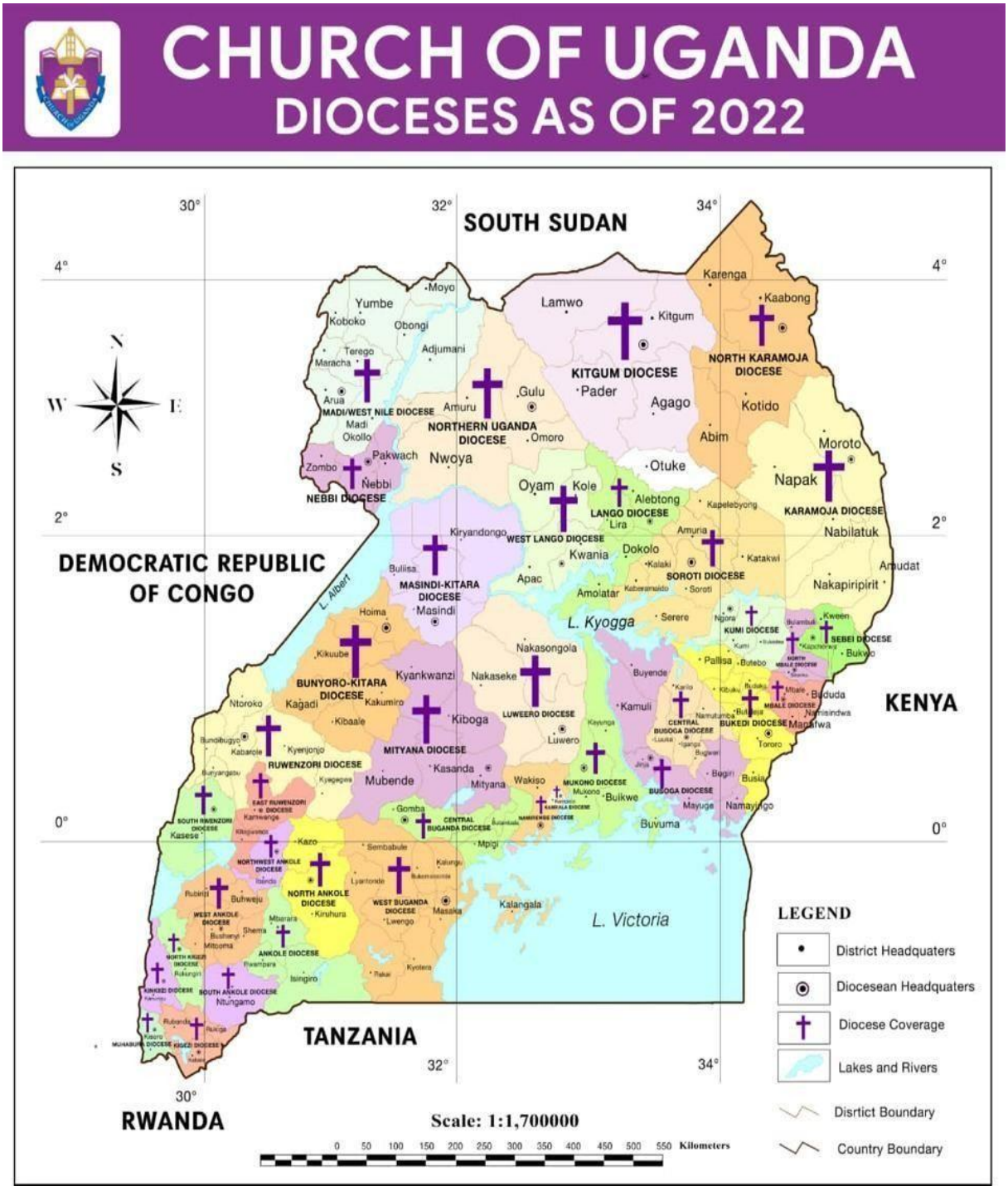
38.	JULIOUS KAGORORA	M	33	1
39.	ATUKWATSE JENINAH	F	24	Q
40.	ADRINE RUBAZOORA	F	44	Q
41.	TUHAME ANNITAH	F	20	Q
42.	L/R TUSASIIRWE PENINAH	F	30	Q
43.	BENSON TUGUMISIRIZE	M	39	Q
44.	L/R TUSHABIRANE RHINAH	F	30	Q
45.	AINOMUGISHA OBADIA	F	23	Q
46.	REV IDAH MWEBAZE	F	58	I
47.	ATUHERIZE DOREEN	F	24	Q
48.	L/R NUWASASIRA ABIA	F	30	Q
49.	L/R NUWENYESIGA DAPHINE	F	30	Q
50.	BASINGWIRE BETTY	F	39	Q
51.	MBABAZI JOHNSON	M	28	Q
52.	ATUSASIRE MOUREEN	F	27	Q
53.	MAGUME EDWARD	M	55	1
54.	ELIDARD TIBEHAKANIRA	M	70	1
55.	REV DIDAS NATWETA	M	48	1
56.	LAY CAN CHARLES AINE	M	60	1
57.	MUTAREMWA DAN	M	39	1

58.	BEN BWOOBA	M	52	1
59.	KICONCO ALIMA	F	26	Q
60.	ENG GEORGE TUMUSIIME	M	52	1
61.	KYOMUGISHA RONAH	F	42	Q
62.	AMUTUHAIRE EMILLY	F	30	Q
63.	ASIIMWE BARON	M	29	Q
64.	TUMUSINGIZE SIMON	M	30	Q
65.	OBED BWOMI	M	44	Q
66.	AYEBAZIBWE SYLIVIA	F	40	Q
67.	L/R TASHOBYA HENNLY	M	42	Q
68.	KASAASIRA RAUBEN	M	51	1
69.	TURIHARE BLESSED	F	22	Q
70.	TURYAMUSIIMA BENARD	M	40	Q
71.	REV BENARD KENDA	M	42	Q
72.	DR KARUHANGA DARIOUS	M	35	Q
73.	REV ELIODA NUWAGABA	M	60	1
74.	KENYOYOOZI EDINAH	F	42	1
75.	ARYAMPA SAMUEL	M	27	Q
76.	NANKUNDA BARRON	F	25	Q
77.	DR MUSHABE JOEL	M	25	Q

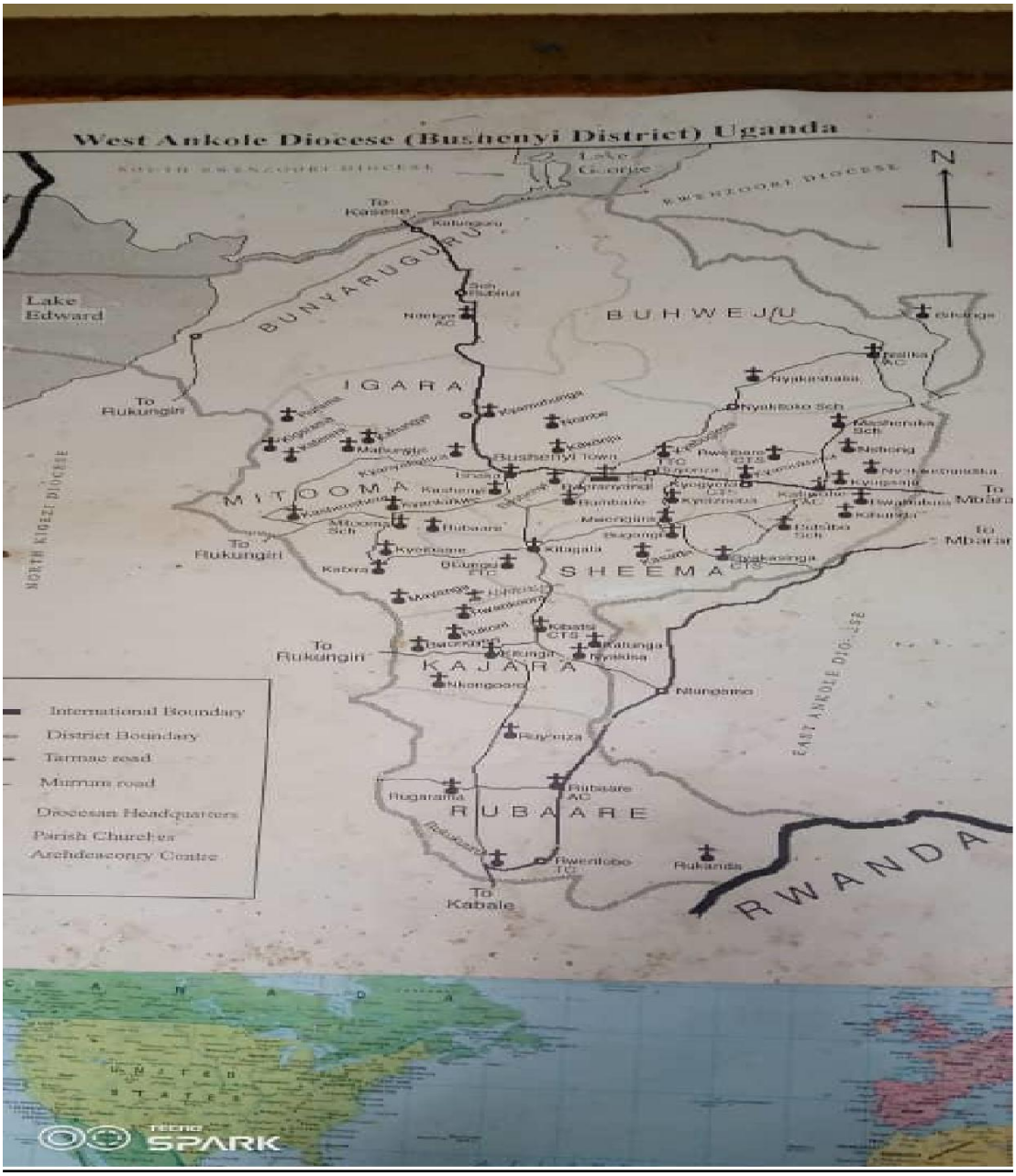
78.	NOWAMANI ANNITAH	F	33	Q
79.	LAY CAN JULIUS MUGISHA	M	58	I
80.	ORIKIRIZA PHIONAH	F	40	1
81.	BETANTARA JOHNSON	M	48	Q
82.	JOSEPH BWOOBA	M	35	Q
83.	ENG BENJAMIN NATUMANYA	M	47	Q
84.	MWEBUZE APOLLO	M	48	1
85.	ALLEN NATUKUNDA	F	43	1
86.	REV MUSHABE BENARD	M	46	I
87.	MRS STELLA ZOREKA	M	49	Q
88.	REV GODFREY BUZAARE	M	50	1
89.	REV KEKIIMURI OLIVER	F	40	1
90.	ELDER KELLEN GUMISIRIZA	F	60	1
91.	MRS AHIRWE JOLLY	F	55	Q
92.	REV CAN DUNCANS MUGUMYA	M	54	I
93.	BAGAMBE ABEL	M	43	Q
94.	REV BENARD BASHASHA	M	45	1
95.	NOWAMANI INNOCENT	M	33	Q
96.	MUSIIMENTA EDISON	M	40	Q
97.	ASIIMWE GEOFREY	M	47	1

98.	ATURINDA AMON	M	27	Q
99	KATUSIIME PERINASI	F	30	Q
100.	NINSHABA EVAS	F	28	1

APPENDIX D: MAP OF UGANDA SHOWING THE CHURCH OF UGANDA DIOCESES.



APPENDIX E: MAP OF WEST ANKOLE DIOCESE



Turnitin Originality Report

- Processed on: 02-Sep-2023 13:06 EAT
- ID: 2156263244
- Word Count: 16940
- Submitted: 1

SALVATION AMONGTHE MEMBERS OFTHE EAST AFRICAN REVIVAL MOVEMENT By Laban Batungirwahi

Similarity Index

11%

Similarity by Source

Internet Sources:
11%

Publications:
0%

Student Papers:
0%

5% match (Internet from 22-Aug-2022)
https://dacb.org/histories/uganda-tukutendereza-yesu/

3% match (Internet from 02-Feb-2023)
https://www.mcours.net/eng/khadengrapp310.pdf

3% match (Internet from 27-Nov-2020)
https://churchofuganda.org/about/history