

Africa in God's Salvific Plan: Hope in St. Luke's Account

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ABSTRACT

A critical x-ray of soteriology in the major religions of the world (Judaism, Christianity and Islam) with their geo-origin in Central East portrays a common trait. While Judaism and Christianity resolve round Abraham and the attempted sacrifice of Isaac, Islam insists on Abraham and the attempted sacrifice of Ishmael. A visit to Israel challenges one with the open contention between the trios. The Temple, the Church and the Mosque contend occupation of Mount Sinai. The struggle over Solomon's temple; and the ownership of Jerusalem by each religion remains contemporaneous, hence the endless struggle over the control of Middle East. From this overriding scenario the trio claims absolute ownership of salvation to the exclusion of other races and tribes. This exclusive localization of salvation makes other races aliens to the common wealth of God's salvific economy. Inferences that give hope in this paper are inclusive drawn from drawn in this paper are made from soteriological survey of St. Luke's gospel, related literatures, internet materials and independent comparative references to the rest of New Testament books. This paper found that the sole claim of the trio had left Africans to think that there is no hope of salvation for the African in his culture, thereby, making her vulnerable to the wooing ability of each of the religions and more. It is, therefore, the ardent recommendation of this paper that African scholars refocus on salvation for Africa and make concerted effort to redress this lopsided and myopic idea as to give Africa a space in the religious common wealth of God's Kingdom.

Key Words: Salvific- Salvation, Plan, Africa, Hope

INTRODUCTION

Salvation Macro or Micro is [1] a universal need for mankind whereas the study of the same referred to as Soteriology. Soteriology on the other hand is part of Christian systematic theology. It is also found in other major religions like Islam and Judaism[2]. There could be differences in emphasis anchor points examines salvation as they relate to these religions. Yet its focal point remains God's plan of salvation as stipulations in

the Bible for Christians and Quran for the Muslims. This plan salvation has been there from eternity past, providing salvation in human history as God or “Allah, being the judge of all of the universe”, decides the plight of all men, [4] and perfecting salvation throughout eternity[1].

A critical x-ray of soteriology in these major religions of the world namely: Judaism, Christianity and Islam, which have their geo-location origin in Central East[5],[6] have common trait. While Judaism and Christianity resolve around Abraham and the attempted sacrifice of Isaac, (Genesis 22:1-2, R.S.V.) [7] Islam insists on Abraham and the attempted sacrifice of Ishmael[8]. A visit to Israel challenges one with the open contention between the three world religions. If not the Church, it will be the Mosque contending occupation of Mount Sinai with Judaism. [9] If it is not the struggle over the cite of Solomon’s temple; [10] it will be over the ownership of Jerusalem [11] by each religion.

Abraham and the Torah are the foundation of thee religions¹² contain the culture, cultus and moral stipulations all of which point to the fact that the history of Israel is the culture of salvation. [12] Their cultus provisions are seen as the sole gesture into the heart God. And [13] the stipulations of the ... Decalogue in Exodus 20, supplemented by social laws in Exodus 21-23”[14] became the moral code and accepted pedagogue unto salvation. The noted supremacy contention between Judaism, Christianity and Islam portrays a primal parochial exhibition of exclusive religions.[15],[16]. All the nations of the Earth had languished under the weight of this exclusion until now that Christianity seems to address the need for Unitarianism and Universalism[17].

It is observed that the human nature of Jesus Christ did not initially escape this temptation of religious exclusionism (Matthew 10:5-6). Furthermore, His sole aim for baptism was not to be cleansed of any sin but that was “his identification with Israel[18]. This is a sign pointing to the fact that Israel occupied a crucial position relative to salvation history[19]. By implication Israel is all about salvation hence identification with Israel was synonymous sure way to or midway to God’s gift of

salvation plan for man. The fact that Jesus Christ maintained the same ideology is portrayed in his response to the Cyroponician woman (Mark 7:24-27:)[20] whom He described as dog and her children implicatively puppies.

This saying of Jesus, spoken as it is to a poor, vulnerable woman with a suffering, oppressed little girl, sounds uncharacteristically harsh. Not only does it seem to reflect a nationalistic, even racist, attitude to God's blessing (God's blessing is for his children, not for Syrophoenicians), it's couched in the most derogatory terms imaginable. (When Jesus mentions "dogs", he means dirty little mongrels, not adorable Labrador puppies.)²¹

By extension he saw all Gentiles including the assumed Dark Continent[21](world of the evil spirits) as unwholesome and worthless.

A part from his emergency escape into Africa not much is heard or recorded about his relationship with Africa, African hospitality[22] notwithstanding. Jesus Christ was a Jew to the core in words and actions according to the synoptic gospels. If one concentrates on the genesis and initial soteriological activities of Jesus Christ one would conclude that the entire world a part from Israel had lost it. God's salvific plan may not have included else other. The same extremity accounts for why Muslims go to war[23] and involve themselves in other forms of terrorism to win others to their faith.

CONCEPTUAL FRAME WORK

SALVIFIC-SALVATION

The Concept salvation is the idea of being saved, as it is in some forms and figures in almost every religion[24]. In Christianity, individuals are thought of as being saved through faith alone meaning that one receives salvation through trusting in what Jesus did for man on the cross [25]. And through that one is saved from eternal punishment [26]. From a wide range of scholarly sources it could be traced etiologically to its Hebrew root thus;

... 'yash'...and its cognates basically mean "to be wide," "roomy." It also means deliverance from factors which constrain and confine. It is used in the Old Testament (OT) to refer to deliverance from disease, trouble and enemies. Another important word that portrays vividly the idea of salvation in the OT is ga'al which means 'to redeem.' Redemption is conceived as deliverance from

adversity, oppression, death, and captivity. The Septuagint, the Greek translation of the Hebrew Bible, used soteria for salvation. In classical Greek soteria means 'deliverance' or 'preservation'. It can be used for a man's safe return to his own home or his own country after an absence and a journey. It can also mean a 'guarantee of safety' or a 'security against danger.' The New Testament (NT) writers incorporated both the word and its meanings in the OT into their writings. The verb sozein in the NT means both to save a man in the eternal sense, and to heal a man in the physical sense. The verb sozo (I save) from which sozein (to save) is derived has three meanings in the NT. First, it means to rescue someone or something from danger and to restore the person or the thing to a former state of safety and well being. Second, in a therapeutic sense, it means to cause someone to become well again after having been sick. The third meaning which is the most popular is to cause someone to experience divine salvation. This meaning has been over-emphasized to the neglect of the other two meanings[27].

It also means, strictly, deliverance; [28], [29], and so it is used for temporal deliverance, victory, in Genesis 14:13; 1Samuel 14:45. But as the spiritual deliverance from sin and death, through the Redeemer in Matt 1:21, it is a far greater salvation,[30] so this word has come to be used mostly only in this moral and spiritual sense; and implies not only deliverance, but also the consequences of it, namely, eternal life and happiness in the kingdom of our Lord, 2Co 7:10; Eph 1:13. It is most justly described as a "great salvation," in Heb 2:3. The Hebrews rarely used concrete terms as they are called, but often abstract terms. Thus, instead of saying, God saves them and protects them, they say, God is their salvation. [31] So, a voice of salvation, tidings of salvation, the rock of salvation, the shield of salvation, a horn of salvation, a word of salvation, [32] and so on, are equivalent to a voice declaring deliverance; the joy that attends escape from a great danger; a rock where any one takes refuge, and is in safety; a buckler that secures from the attack of an enemy; a horn or ray of glory, and of happiness and salvation[33]. Thus, the work of great salvation for Israel signifies to deliver Israel from some imminent danger and to obtain a great victory over her enemies. [34] Adalakun quoting Barclay says it is "total salvation", [35] meaning that it is to save a man, body and soul. *Soteria* is salvation from 'physical illness'.[36] In Mat. 9:21 and Luke 8:36, the verb *sozein* appears.[37] Jesus was concerned with men's bodies as well as with their souls. This in its first value is the sole reserve for Israel as the first Missionary tour initiated by Jesus Christ would impliedly portray. The base for the need for salvation may not be

separated from the fall of man in Genesis chapter three. [38] John Calvin commenting on this awful event described the scenario as the source of human total depravity [39]. In this situation each man had gone astray including Israel (Isaiah 53) hence the need for impartial salvific imperative. Unfortunately when Jesus Christ sent out his first 12 He warned them not to enter into the territories of the non Israelis and by implication customized salvation. However, the subsequent 70s introduced by Luke gave the Gentile world gleams of storeological hope, as Luke included in them in the first exclusive list of the first twelve Missionaries [40].

JESUS PRIMAL CONCEPT OF MISSION AND APPLICATION

A comparative juxtaposition of God’s plan of salvation in the synoptic gospel records containing Jesus’ concept and practical mission exercise reserved salvation for a people hence Samaria and Gentile territories surrounded Galilee, but Jesus’ orders de facto limited his disciples’ mission geographically, restricting their activity to Galilee [41]. The table below is very handy to buttress this fact, although, St. Luke’s introduction of the story of the 70 in chapter 10 gives hope to the rest of the world.

Table 1

Gospels	Rendition of Passage	Remarks
Matthew 10:5-6	The 12 These twelve Jesus sent forth, and charged them, saying, Go not into [any] way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.	It is scholarly agreed that Mathew’s audience was Jewish ⁴² (even if he was not himself a Jew) hence his introduction of the element of Jewish exclusivism in the command of Jesus Christ to preach the Gospel. The Gentiles were not to be preached to according to Matthew. But Mark does not contain this limitation while Luke expunged the segregational notion against the Gentiles in the same rendition. It might be correct to say that Mark’s hard reading copied by Luke may be more correct than Matthew’s myopic interpolation. ⁴³
Mark 6:7	And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;	
Luke 9:1ff	And he called the twelve together, and gave them power and authority over all demons, and to cure diseases, And he sent them forth to preach the kingdom of God, and to heal the sick	

Luke 10:1

The 70

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

It is observed that Luke is the only writer that introduced the second enlarged and commissioned mission experiment. And in his way of favouring global mission the missionaries were increased to take care of a wider audience, which this time included the Gentile cities around Jerusalem.⁴⁴ This verse is supported by aleph which shows a high degree of certainty.⁴⁵

Christians may wisely recognize that sufficient evidence exists to take Gentiles and people of other tribes and tongue contention over the segregational nature of prima commissioning of the messengers of salvation seriously,

After Jesus had equipped His disciples with authority, He sends them out and charges them: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." (Matthew 10:5,6) Here Jesus clearly distinguishes the house of Israel from the Gentiles and the Samaritans. His disciples are to confine their mission to the physical descendants of their forefathers. Perhaps it is not co-incidental that their number is twelve, representing the twelve tribes of Israel. Similarly Jesus limits His own apostolate to the house of Israel. To a Canaanite woman, seeking help for her daughter, Jesus says: "I was sent only to the lost sheep of the house of Israel." (Matthew 15:24) This verbal response of Jesus was preceded by silence on His part and then the request of His disciples that Jesus sent her away. There follows His second verbal response to her second plea, a response which can be interpreted only as a harsh rejection: "It is not fair to take the children's bread and throw it to the dogs." (Matthew 15:26) Further support to this limitation upon Jesus' ministry is indicated in the following passages which deal respectively with a sick Jewish woman and a despised tax-collector, who mends his ways after meeting Jesus: "And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13:16) "Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost." (Luke 19:9,10) Jesus helps them, for they belong to the house of Israel.⁴⁶

Luke 10:1 "After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come"(Mt 10:1; Mr 6:7).

However, it may be a nice scholarly approach to excuse Jesus over the whelming despair consequent upon what Palestine(c. 63 BCE)[42],[43],[44],[45],[46], was undergoing in the

hands of Herod the Great rule, the general moral and religious decay of his time which reduced Israel an enemy of their God. The fact that Israel was under Gentile rule meant to them a second slavery. This equally was to be one of Jesus primary focuses, if one follows the Maccabean hope in a Messiah[47],[48],[49] perceived from human perspective by the Jews[50].

CONCEPT OF MISSION AND APPLICATION

The composition of the immediate Apostolate (12) all of which were Jews has one connotative undertone which that the agenda was purely for the people and by the people (Jews). None involvement of other races who were available within Palestine at the time of Jesus Christ remains a pointer to the same fact. Their attitude after the death of Christ in staying back in Jerusalem would have spelt out the same ideology of exclusive salvation [51]. At the death of Christ his original disciples did not depart from Jerusalem. It was of no use going out as the Master must soon come back and land on Mount Zion [52], for them to leave Jerusalem would be a matter of missing in action as they all must be eye witnesses to his arrival. It was like God is only obliged to arrive at mount Zion as no other mountain of the world would have been holy enough to host the Most High. However, this paper is not also saying that God may not alert on Mount Zion as limiting Him, He is the owner of spaces and time including African hemisphere [53].

PAULINE'S JEWISH CONCEIT

Paul's Jewish racial conceit at intervals manifested in some of his statements even after his conversion as he opined thus;

"For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: I say then, did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Romans 9:3; 11: 11

However, to be fair to him Paul would warn the Gentiles against presumption[54] as far as Salvific development is concerned thus;

Table 2

Paul's words	Analysis
<p>Romans 11:17-20</p> <p>But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high minded, but fear:</p>	<p>Paul describes the Jews as the <u>Root</u> whereas the Gentiles are appendages or Branches whose detachment is inconsequential to the essences of the Root.</p> <p>Meaning that the Gentiles are mere privileged people invited to the feast of salvation while the Jews are the Host and Guest by right. By implication of the loose position of the Gentiles Paul warns them against presumption. The remarkable thing about it all is that the Gentiles have hope unlike the initial foreclosing of the Gentiles' "hope of salvation".⁵⁵</p>

Most of the early Christians merely ventured out of Jerusalem as the fallout of persecution from the Jews [55]. He then went to Asia where he opened the seven sample churches between 30 AD and 70 AD.⁵⁷ There was no consideration for Africa until Alexander's conquest of the then world between 300 to 350 AD[56].This conquest indeed opened Africa again to the gospel of salvation and Alexandria in Egypt hosted the first New Testament Catechetical School of Alexandria, called the Didascalia by AD 190 [57], which however, had not lasted to contemporary age[58],[59].

AFRICA IN SALVIFIC SPHERE

While men set their own goals; like Israel in the case of salvation work God refused to be stereotyped or too be put into the same straight jacket of religious exclusivism [60]. A comparative analysis of the biographical sketches found within the synoptic gospels challenges readers of three major considerations;

1. *Religious myopic exclusivism, (Salvation a prerogative of the Jews which has been handle by this paper)*
2. *The reversing of the same, (Luke's record of the Seventy missionaries and Acts of the Apostle's list in Acts 2), and*
3. *the globalization of soteriology (Peter's response in Acts 2:38,39 And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him. This stipulation includes Africa).*

Thanks to St. Luke who undertook to bring hope to the entire world. To buttress the point this research made here under a comparative ex-ray of the biographical sketches and salient points therein. While Matthew with his Jewish bias ended the genealogy in Abraham, (The book of the generation of Jesus Christ, the son of David, the son of Abraham, Matthew 1:1), the direct ancestor of the Jewish nation, Luke extended the same ending it in Adam and God who is the ancestor of all races and Creator of Mankind (Luke 3:38 the son of Enos, the son of Seth, the son of Adam, the son of God[61].

Luke attempting to solve the question posed by this research, "where is Africa?" presents the drama of Acts 2 to include Africa.

Graphically he presented the episode capturing the global conglomeration [61] of all races and people in Jerusalem at this epochal event. As it was the tradition of the feast of 'In-gathering' the Jews and proselytes of all nations and lands had gathered in Jerusalem[62] at the release of power for mission. This divine design came so that no one will be in doubt concerning whether the gospel can go to Africa. Luke listed the nations of the earth to include African countries here underlined thus:

And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God." (Acts 2:8-11)

As though his emphasis was not clear he emphasized it in Peter's response in verse 36-38 making it a present continuous matter that the gift was for all whom the Lord will call to himself. A deeper look at the Acts of the Apostle will challenge one with similar stories as this;

And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ, (Acts 10:45-48)

Matthew 28:18-20 buttressing this same fact that people should be baptized on response to the gospel states

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

The baptized here were to continue in the teaching of the master, but in Africa it was like continuing in the master's teaching for many years as the Missionaries determined, before baptism and some extra years before the Lord's Table. This practice to these researchers was not in agreement with the master's power of attorney above.

PROOF OF SALVIFIC HOPE FOR AFRICA

- *If God did not have Africa in mind in his salvation plan he would not have located the security and hospitality of Africa as an instrument for the preservation of the infant Jesus Christ,*
- *If God did not have African in his plan the genealogy of Christ would not have taken root in Adam the father of races according to Saint Luke, and*
- *If God had not the Gentiles which includes the Africans in his plan Simon of Cyrene would not have appeared in the picture around the cross (Luke 23:26) as part of the sacrificial schedule. Note that no Jew by law would have identified with the man that was to be hung on the tree, there is, therefore, no how Jesus Christ would leave Simon on rewarded for giving him a succour in his time of need indeed.*

If God did not have African in his plan Saint Luke would not have devoted time and space to give hope to the hopeless Africans in the master's manifesto in Luke 4:16-19,

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord.

This passage indeed makes the dark world of the spirits-under bondage God's focal point, hence the release of the captives and recovery of sight for the blind including Africa.

Luke's condemnation of religiosity in the story of the traveller from Jerusalem to Jericho who

...fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on [them] oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever you spend more, I, when I come back again, will repay thee. Which of these three, whom do you think, proved neighbour unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise (Luke 10: 30- 37).

gives hope to the humanly excluded Africa from the common wealth of God's divine plan of salvation.

Paul's later positive attitude towards Gentiles [63], after the Jews seemingly proved obstinate to the gospel, speaks volume of God's plan of salvation for all races which includes Africa. An article buttresses this axiom thus

The universality of salvation led to a question of momentous proportions—the admission of the Gentiles—which is dealt with in the central portion of the epistle (chapters 9–11). "Is He the God of the Jews only?" asks Paul, "Is He not also of the Gentiles? Yes, of the Gentiles also." If that were not enough, the Apostle also says that the Gentiles, without the Law, attained to righteousness by the moral law; whereas the Jews, attempting to establish their own righteousness apart from faith, were rejected. This led to vexing questions in the Jew's mind. What is the meaning of a chosen people? What advantage has the Jew? What about the promises, the covenants, the laws, the temple? Firstly, St. Paul answers that a man arguing against God's ways is like a pot arguing against the potter's hands. "O man, who are you to reply against God?" It is God's divine right to choose whom He wishes; just as He chose Abraham, Isaac, and Jacob of old—and now He chooses the world. Secondly, the rejection of the Jews is only partial, not total, for their rejection is the Gentiles' acceptance. Israel was like an olive branch severed from its own tree, so that a foreign branch (Gentiles) might be grafted in. But the natural branch will be grafted in once again, the Jews will be restored, in the fullness of time[64].

Barker reflecting on the same hopes for the hopeless made salient the following inferences thus

- *Jude writes in verse 3 of his little epistle, “Beloved, when I gave all diligence to write unto you of the common salvation...” The word “common” here means “something for all; universal.”*
- *The provision for sin is as extensive as the extent of sin.*
- *None are excluded. God is “not willing that any should perish, but that all should come to repentance” (II Peter 3:9).*
- *John 3:16 says, “For God so loved the world...” Irrespective of nationality, position, age, or religious background, God’s salvation is for all (I Tim. 2:4-6; 4:10; I John 2:2; 4:14).*
- *Christ is “the Saviour of the world” (I John 4:14). This does not mean that all men will be saved, but it does mean that God has provided a Saviour for all men.*
- *When we speak of the universality of salvation we are not saying all men will be saved. The Bible teaches that those who reject the Lord Jesus Christ are condemned and will go to hell (John 3:16-18, 36) All men all over with none in exemption.*
- *But those who play Bastille prisoner who refused to be free on his own, Africans and people of other races a like. The summary of the account of the Bastille prisoner reads for man’s choice thus, “He resisted them with the ferocity of a tiger.” And so it is with sinners who refuse salvation wherever such people may be found race and colour notwithstanding[65].*

One may be right to opine that the contemporary revival wave through out Africa and the rate of missionaries from Africa to other continents is the evidence of God’s interest in Africa.

RECOMMENDATIONS

This paper recommends that:

- African Christians and Christian theologians raise their voice to reassure Africans that Christianity is not a foreign religion as the source was incubated in Africa[66] than in Europe.
- Africans realize that Christianity is an inclusive religion than its being exclusive[67].
- Africans realize that Africa is very much in the centre of God’s salvific plan and activities,
- African Christians look inward to find similar Old Testament and New Testament religious and ethical stipulations which are naturally in tandem with African way of life as proof that God did not leave Africa without witness. African theologians

make Christianity home grown, though with warning against dual allegiance and syncretism (Matt 6:24; 1 Cor 10:14; Rev 22:15)[67].

CONCLUSION

The provision for sin is as extensive as “the extent of sin”.⁶⁷ God is “not willing that any should perish, but that all should come to repentance” (II Peter 3:9).

Salvation universally simply requires turning away from Idols and evil to be saved; Geo-cultural prejudice notwithstanding hence Africa which is part of Adam and Eve’s posterity [62] is at the centre. "And how ye turned to God from idols to serve the living and true God" (I Thess.1:9b). If one turns away from Idols the one has to turn unto the real God. "Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD" (Zech.1:3,4).

A troubled jailer in the first century once asked two Christian leaders, “what must I do to be saved?” (Acts 16:30)[68]. Genuine salvation will always be preceded by repentance.⁷⁰ The contrite sinner who turns to God accepts God’s judgment upon sin, accepts the fact that he/she needs to get right with God, accepts the fact of his guilt, and accepts the fact that he is lost and on his “way to hell”[69] without Christ. The true penitent turns from his own self-righteousness, turns from his own works, turns from his false religious beliefs, and turns the Lord Jesus Christ, receiving Him as His Lord and Saviour. Finally the facts enunciated above makes salvation available to all races including Africa. As others lay claim on the salvific economy Africa and Africans reserve the same privilege unto God’s plan of salvation[70],[71].

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