

Christening a nation: A critical theological investigation of declaring Zambia a Christian nation

by

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The opinions expressed in this dissertation do not necessarily reflect the views of the
South African Theological Seminary.

Declaration

I declare that this dissertation and the work herein, christening a nation: A critical theological investigation of declaring Zambia a Christian nation, is my own work and that it has not been submitted to an institution for the purpose of obtaining a qualification. All the sources I have used have been duly acknowledged by means of complete references.

Gabriel Mumba

Date

Dedication

To my wife Beauty Senda Mwape Mumba.

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I am most grateful to my motivating Supervisor, Dr Modisa Mzondi who took the time to guide me through this study. His unwavering and assiduous guidance gave shape to this work. Sir, kindly accept my wholehearted gratitude.

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Abstract

Christening a nation: A critical theological investigation of declaring Zambia a Christian nation is a study contributing to the ongoing discussion concerning the theological implications surrounding the declaration of Zambia a Christian Nation, and how the Church in Zambia should respond to the declaration of Zambia as a Christian nation?

The study is shaped after Osmer's (2008, 199—217) four tasks of practical theology namely: (i) the descriptive task (what is going on?), whose main objective was to have an all-inclusive consultation to understand the factors that influenced the declaration of Zambia a Christian nation, (ii) the interpretive task (why is it going on?), which helped to historically understand what related literature teaches about christening a nation, (iii) the normative task (what ought to be going on?), which discussed what the Bible and theologians teach, vis-à-vis christening a nation, and (iv) the pragmatic task (how might we respond?), which discussed some critical theological implications of declaring Zambia a Christian nation, and further offered a pragmatic response of the Church in Zambia. In this regard, the study used a qualitative explorative–descriptive approach.

Christening Zambia and the subsequent declaration of Zambia a Christian nation aroused discussions among stakeholders like the religious mother bodies, government and other interested parties to understand its objective. Therefore, the declaration of Zambia a Christian nation presents some good prospects to the Church in Zambia of fulfilling the great commission of Jesus Christ, while at the same time it is a challenge when its biblical and theological basis is not properly considered.

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CHAPTER 1

INTRODUCTION

1.0 Introduction

This introductory chapter provides the general overview of the study and contains the introduction, the background to christening a nation and the subsequent declaration of Zambia a Christian nation, the problem statement that examines factors that led to the declaration of Zambia a Christian nation, research questions and objectives that guide the study, delimitation of the study that sets the parameters of the study within the research questions and objectives, presuppositions of the researcher influenced by the consistency of Scriptures, the purpose and significance of the research, highlighting the theological and practical significance of the research, an outline of the research design and methodology, definitions of key terms and finally chapterisation.

1.1 Background to the Study

Zambia obtained its independence from Britain on 24th October 1964. Thereafter, the Zambia Independence Act Chapter 65, Section 1 (1964, 1) was drafted by the Queen of England, and stated that:

On 24th October 1964 (in this Act referred to as “the appointed day”) the territories which immediately before the appointed day are comprised in Northern Rhodesia shall cease to be a protectorate and shall together become an independent republic under the name of Zambia; and on and after that day Her Majesty shall have no jurisdiction over those territories.

The Act by the Queen of England meant that Zambia became a sovereign state and was supposed to practise its own political system as stated in the preamble of the Constitution of the Republic (1996) that Zambia shall be maintained as a:

Sovereign Democratic Republic; DETERMINED to uphold and exercise our inherent and inviolable right as a people to decide, appoint and proclaim the means and style to govern ourselves... and RESOLVE to uphold the values of democracy, transparency, accountability and good governance; AND

FURTHER RESOLVE that Zambia shall forever remain a unitary, indivisible, multi-party and democratic sovereign state.

Zambia's first political system was multipartism until 1972 when the country adopted a one party system (Msiska 2016, 2). The one party system eliminated competition from opposition political parties. Since independence in 1964, the following were Zambia's presidents, First Kenneth D. Kaunda (October 1964—November 1991), second, Fredrick T.J. Chiluba (November 1991—January 2002), third Levy P. Mwanawasa (January 2002—September 2008), fourth, Rupiah B. Banda (September 2008—October 2011), fifth, Michael C. Sata (October 2011—October 2014), sixth, Edgar C. Lungu (January 2015—August 2021), and seventh, Hakainde Hichilema (August 2021—to present) (Muwowo and Buitendag 2010, 2).

Soon after independence and the economic boom in the mining industry in the 1970s, Zambia experienced a heightened Christian missionary activity as a result of being a landlocked country surrounded by eight neighbouring countries (Sakupapa 2016, 759). These developments ended in Christianity becoming the state religion (759). Consequently: (i) the 18th October of every year has been declared a public holiday called the National Day of Prayer, (ii) the establishment of the Ministry of National Guidance and Religious Affairs (MNGRA), and (iii) the introduction of the legislation to amend the constitution that contains the provisions emphasising the role of Christianity in the country and the inclusion of the declaration of Zambia a Christian nation in the preamble of the Constitution of the Republic (3).

The declaration of Zambia as a Christian nation has seen different church mother bodies registered. The International Religious Freedom Report (2019, 3) reports that since the declaration of Zambia a Christian nation, twelve religious national organizations have consolidated themselves, namely the the Zambia Conference of Catholic Bishops (ZCCB), Council of Churches in Zambia (CCZ), Evangelical Fellowship of Zambia (EFZ), Independent Churches of Zambia (ICoZ), Apostles Council of Churches, Seventh-day Adventist Church, Christian Missions in Many Lands, Islamic Supreme Council of Zambia, Hindu Association of Zambia, Guru Nanak Council of Zambia, Jewish Board of Zambia, and Bahá'í Faith in Zambia.

Zambia's economy is dependent on the mining industry, and the 1980s' downward spiral of the economy was caused by Kenneth Kaunda supporting the liberation of Southern Africa from colonial rule which had negative repercussions from Europe which wanted the rich mineral deposits of Southern Africa. This initiated a decampaigning crusade against Kenneth Kaunda by Zambians. For this reason, Burgess and Van Der Maas (2003, 1229) note that in the late 1980s, under the leadership of Kenneth Kaunda, Zambia started experiencing economic lapses. Many Zambians and the church blamed Kenneth Kaunda and the United Nation Independence Party (UNIP) for the economic breakdown. The country was in turmoil economically, politically, and religiously, as the citizens wanted economic and religious liberation. Consequently, came the cry for an economic liberator which saw the rise of Fredrick Chiluba as the "economic, political and religious liberator" who won the hearts of many, especially the Church from the mainline to the Pentecostal–Charismatic churches (Muwowo and Buitendag 2010, 2).

In 1991, Zambia went to the polls because multipartism was allowed. Fredrick Chiluba was overwhelmingly elected as the second president of the Republic in October 1991, and after being sworn in he declared Zambia a Christian nation on 29 December 1991 (Muwowo and Buitendag 2010, 2). Fredrick Chiluba was popular among Christians because of his confession of the Christian faith; thus, the Church in Zambia rallied behind him, and he wanted to strengthen Christianity. Subsequently he declared Zambia a Christian nation in December 1991. The declaration of Zambia a Christian nation was not an ordinary manoeuvre, rather a move that the Zambian Church embraced (Cheyeka 1998, 170), because according to Phiri (2003, 407) there was heightened corruption and political injustices, which led Fredrick Chiluba to state that the epoch of corruption and bribery was over, and emphasise that Zambia should be governed by biblical principles:

The Bible, which is the word of God, abounds with proof that a nation is blessed, whenever it enters into a covenant with God and obeys the word of God. 2 Chronicles 7:14 says 'If my people who are called by my name will humble them-selves and pray and seek my face and turn from their wicked

ways, then will I hear from heaven and forgive their sin and will heal their land. On behalf of the people of Zambia, I repent of our wicked ways of idolatry, witchcraft, the occult, immorality, injustice and corruption. I pray for the healing, restoration, revival, blessing and prosperity for Zambia. On behalf of the nation, I have now entered into a covenant with the living God ... I submit the Government and the entire nation of Zambia to the Lordship of Jesus Christ. I further declare that Zambia is a Christian Nation that will seek to be governed by the righteous principles of the Word of God. Righteousness and justice must prevail in all levels of authority, and then we shall see the righteousness of God exalting Zambia (Phiri 2003, 407).

The concept of Zambia as a Christian nation was birthed in 1991, and it was enshrined in the preamble of the Constitution of the Republic of 1996. This move resulted in a rise of religious and Christian activities (Cheyeka 1998, 3). Burgess and Van Der Maas (2003, 282) and the American Bureau of African Affairs (2010, 11) observe that by the year 2000, there was a population estimate of 15% Pentecostals, 21% Charismatics and 63% Neo-charismatics. By 2010, there were 87% Christians (Pentecostals, Charismatics and Neo-charismatics), 12% Indigenous and other religions and 1% Muslims, Hindus and Eastern religions, while the Zambia International Religious Freedom Report (2019, 2) estimated that by 2019, 95% of the country was Christian; of these, 75% identified as Protestant (the Anglican Church, evangelical Christians, and Pentecostal-Charismatic groups), 21% as Roman Catholic, and approximately 3% of the population was Muslim, Hindus, Bahá'ís, Buddhists, Jews, and Sikhs. Sakupapa (2016, 758) projected an increase of Christianity in Zambia from 85% in 2010 to 90% in 2025 because of the christening of Zambia. The International Religious Freedom Report (2019, 6) reported that, in June 2019 a bill was presented to parliament to amend the constitution to further strengthen the christening clause and include Christian morality and ethics as a guiding constitutional principle.

1.2 Research Gap

Several Zambian theologians have engaged the christening of Zambia from a literary perspective. Recent theological concern has moved from just celebrating the christening of Zambia to a theological critique of the declaration of Zambia a Christian nation. As a result, the following Zambian scholars theologially critique the declaration of Zambia a Christian nation in order to understand its biblical and theological basis:

- i. Mukuka (2014) in his thesis *A Theological Critique of the Declaration of Zambia as a Christian Nation and the Response of the Roman Catholic Church From 1991 to 2001* employs a theological structure which involves the political and religious factors that influenced Fredrick Chiluba's christening of Zambia and the subsequent declaration of Zambia a Christian nation, and how the Zambian Church, specifically the Roman Catholic Church, responded to christening Zambia. Mukuka argues that Fredrick Chiluba was convinced by his political career, which was closely linked to his Christian faith, because often in his political speeches, he used biblical language to address poverty and injustices. In this regard, Mukuka believes that christening Zambia caused the church mother bodies (The Evangelical Fellowship of Zambia (EFZ), the Council of Churches in Zambia (CCZ), the Episcopal Conference of Zambia (ECZ), now the Zambia Conference of Catholic Bishops (ZCCB)) to query what the agenda of christening Zambia was, because there had been no religious or political consultation. Therefore, Mukuka (2014) debates that christening Zambia by Fredrick Chiluba was a political ploy with a political agenda to advance his political popularity.
- ii. Muwowo and Buitendag (2010) in their article *A Scriptural, theological and historical analysis of the concept of the Zambian Christian nationhood* endeavour to highlight the biblical and theological understanding of christening Zambia. Muwowo and Buitendag reason that a country cannot be declared a Christian nation by a presidential diktat, but by means of a collective national resolve which must be influenced by some biblical models based on Israel,

historical paradigms in church history such as the Edict of Milan, and theological concepts of the relationship between the Church and the State. Therefore, Muwowo and Buitendag ardently proposed that christening Zambia, and subsequently the declaration of Zambia a Christian nation, should be theologically critiqued to have a consolidated meaning in its application in the life of the citizens. Hence, to sustain and actualise the model of christening Zambia, its support is in understanding its practical theological paradigms.

- iii. Phiri (2003) in the journal *President Frederick J.T. Chiluba of Zambia: The Christian Nation and Democracy* critiques Fredrick Chiluba's christening of Zambia in two parts. First, Fredrick Chiluba set a precedent of how the presidency should be weighed and held accountable based on biblical principles. Second, christening Zambia has given the Zambian Church the opportunity and platform to freely express its religious freedom and engage the government on governance issues. This has ultimately enhanced engagement between the Zambian Church and the State in realising the declaration of Zambia a Christian nation. Phiri understands that christening Zambia was motivated by politics, although the Zambian Church mother bodies started questioning the absence of consultation.
- iv. Sakupapa (2016) in the article *Christianity in Zambia* attempts to discuss the background and reasons that led to christening Zambia by highlighting the growth of Christianity from the missionary influence such as the missionary activities of the London Missionary Society, The Free Church of Scotland, and the Roman Catholic Church, which played a pivotal role as spreaders of Christianity, which in turn led to the emergence of the Pentecostal–Charismatic movement, which ultimately embraced Fredrick Chiluba and the Christian nation concept. Therefore, Fredrick Chiluba was influenced by the Pentecostal–Charismatic community, which was gaining ground and confidence, even in politics.
- v. Njovu (2002) in the thesis *The Religious Implications of the Declaration of Zambia as a Christian State* discusses that christening Zambia and the

subsequent declaration of Zambia a Christian nation has religious, constitutional, theological, and political implications by stating that: (i) a nation can only be Christian through the lifestyle of the Christians, and not just by a presidential decree, (ii) the declaration of Zambia a Christian nation has to be mindful of the constitutional right of the freedom of other religions, (iii) the declaration of Zambia a Christian nation has no theological basis, as the Scriptures used were hermeneutically misapplied, (iv) the declaration of Zambia a Christian nation was a political gambit to advance Fredrick Chiluba's political mileage as seen in the setup of the Religious desk and the subsequent Ministry of Religious Affairs.

- vi. Cheyeka's journals *Zambia, a 'Christian nation' in Post Movement for Multiparty Democracy (MMD) Era, 2011-2016* (2016), and the *Concept of Zambia as a "Christian Nation"* (2002) discuss that christening Zambia and the declaration of Zambia a Christian nation is a subject that has sparked debate within the Zambian Church and in the political arena because of various theological, religious, and political implications considering what transpired in the MMD era with Fredrick Chiluba at the helm of leadership when christening Zambia. Cheyeka states that christening Zambia fell short of the Christian community's expectations, which led to the change of government in 2011 from MMD to the Patriotic Front (PF), although the Christian nation concept was revived by the PF government in setting up the Ministry of National Guidance and Religious Affairs (MNGRA) to actualise the declaration of Zambia a Christian nation in the moral and political life of the citizens. However, Cheyeka categorically stated that the reconsidering and reviving the christening of Zambia was also a political tactic for the PF party to gain political mileage to disadvantage the main opposition political party the United Nation Development Party (UNDP), which was thought to be against christening Zambia.
- vii. Chammah (2018) in the journal *Christianising Edgar Chagwa Lungu: The Christian nation, social media presidential photography and 2016 election*

campaign undertakes an investigation of christening of Zambia, and the declaration of Zambia a Christian nation, and how the declaration of Zambia a Christian nation concept had political influence on Edgar Lungu's political discourse with the aid of the Pentecostal–Charismatic Christians. The Pentecostal–Charismatic Christians endorsed Edgar Lungu as president because of his generous support of them. Chammah indicates that Edgar Lungu's campaign was promoted in Pentecostal–Charismatic churches, as Chammah strongly maintains that Edgar Lungu's campaign was not to objectify christening of Zambia but was a political tool to advance his political career.

This study is empirical research to examine christening a nation and investigate the theological implication of the declaration of Zambia a Christian nation.

1.3 Definitions of Terms

Declaration: In the context of Zambia, “declaration” is a statement of entering into a covenantal relationship with God (Sakala 2001, 145). It was a presidential public pronouncement (cf. Muwowo and Buitendag 2010, 3) by Fredrick Chiluba, the second president of the Republic of Zambia, decreed on Sunday 29 December 1991 at State House on behalf of Zambians to enter into a covenant with God (Kyambalesa 2010). Accordingly, declaration is an explicit acknowledgment of what Zambians believe, believing in God as Lord over Zambia.

Zambia a Christian nation: In June 1996, the Zambian Constitution Act of 1991 was amended to include the declaration of Zambia a Christian nation, which constitutionally became regarded as a “Christian nation” (Muwowo and Buitendag 2000, 2). Gifford (1996, 197) unequivocally writes that it was affirmed by President Fredrick Chiluba in 1991 that the nation of Zambia would seek to be governed by the righteous values of the Word of God. Henceforth, Zambia became a collective body of people united by Christianity as its religion (Hitchner and Wouldiam 1962, 515).

Christening: According to Gräslund (2000, 61–63) “christening” is a process of affecting people's lifestyle religiously. Consequently, christening Zambia was a

religious process of initiating the citizen by introducing Christianity in politics, economics and the moral life of the people.

1.4 Problem Statement

The declaration of Zambia a Christian nation comes with a biblical veneer, and has been welcomed by many Christians, but at the same time dismissed by some Christians. Consequently, the research problem pursues the factors that led to the declaration of Zambia a Christian nation and further have a critical theological investigation of declaring Zambia a Christian nation. Therefore, the main research question is, What are the theological implications of declaring Zambia a Christian nation?

To answer this question, the researcher asks the following four subsidiary questions:

- 1. What factors influenced the declaration of Zambia a Christian nation?*
- 2. Historically, what does the literature teach about christening a nation?*
- 3. What does the Bible and theologians teach regarding christening a nation?*
- 4. What are some of the critical theological implications of declaring Zambia a Christian nation?*

1.4.1 Objectives of the study

The main research question stated above, and the subsidiary questions posed help the researcher to understand other perspectives that led to christening the nation and the ensuing declaration of Zambia a Christian nation. To achieve this, the study has the following objectives,

1. To discuss the factors that influenced the declaration of Zambia a Christian nation.
2. To study different theological literature about christening a nation.
3. To understand the teaching of the Bible and theologians regarding christening a nation.

4. To discuss some of the critical implications of declaring Zambia a Christian nation.

1.5 Delimitations

Delimitations are important to this study so as to remain within the boundaries of the main research question, “what are the theological implications of declaring Zambia a, Christian nation?” In this regard, delimitations are boundaries set so that research questions, aims and objectives of the research are achieved (Theofanidis and Fountouki 2019, 157). The declaration of Zambia a Christian nation has sparked debate among Pentecostals–Charismatics, mainline churches and political parties (Cheyeka 2016, 159). Therefore, this study is limited to the theological implications of declaring Zambia a Christian nation. The study deliberates Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33.

1.5.1 The area of study

The delimitation also provides the study context of Zambia from colonialism to the introduction of multipartism in 1990 under Kenneth Kaunda to explain the rich historical progression to the declaration of Zambia a Christian nation.

1.5.1.1 The colonial era before independence

The declaration of Zambia a Christian nation would be meaningless without an examination of the historical setup of the colonial unfolding events and the subsequent independence of Zambia on 24 October 1964. According to Simson (1985, 2), Zambia (formerly Northern Rhodesia) takes its name from the Zambezi River and is a landlocked country, sharing its border with eight countries, namely: Malawi, Tanzania, Botswana, Namibia, Angola, Democratic Republic of Congo, Zimbabwe and Mozambique. Simson explains that the British occupation of Northern Rhodesia in the late 1800s was given impetus by David Livingstone’s journey to Africa, which later saw Cecil Rhodes a mining plutocrat advance his mining business from South Africa to the rich copper region of central Africa (7). Kalusa and Phiri (2014, 3) explain that Northern Rhodesia became one of the main sources of copper,

apart from South America, because of the rich mineral deposits of copper discovered in the late 1920s.

Zambia was a British colony until 1924 when it became a protectorate protected by the British because of its rich mineral deposits (Fergus 1981, 105). Although the country had its own local rulers and was self-governing, it was a country dependent on British rule (106). Fergus's point is that the mineral rights were in British hands, which means that up to the present, Zambia's copper and other mineral prices are determined at the London Metal Exchange. Later on, in the 1950s, Zambia became part of the Federation of Rhodesia and Nyasaland. In 1953, Northern Rhodesia became part of the Federation of Rhodesia and Nyasaland (also referred to as the Central Africa Federation) comprising Nyasaland (now Malawi), Southern Rhodesia (now Zimbabwe), and Northern Rhodesia (now Zambia) because of the rich mineral deposits, especially copper, which formed the main economic drive for the Central Africa Federation (Tordoff 1977, 60). The rich mineral deposits and the foreign exchange were externalised to Britain because the colonised region of Southern Africa was intended to develop Britain. Northern Rhodesia was the mining hub controlled by foreign-owned mining companies and contributed 50% of the Gross Domestic Product of the Central Africa Federation (Fergus 1981, 105). The understanding by Fergus is supported by Simson (1985, 14) who echoes that the sole purpose of the founding of the Central Africa Federation was for the British to increase their colonial territorial authority using the mining industry of Southern and Central Africa, because the French and Portuguese were advancing towards the Central Africa Federation region as shown in the figure below.



Figure 1 Map of the Central Africa Federation Map courtesy of en.wikipedia.org

In 1891, the British South African Company (BSAC) established its territorial control of Northern Rhodesia and introduced unfair taxes which were payable using money or labour to the benefit of the BSAC and the Queen of England (Kalusa and Phiri 2014, 3). During this time of the Central Africa Federation era, the British officials indiscriminately taxed the local black people and forced them to work in the mines with poor conditions of service (Fergus 1981, 147). Idoye (1996, 65) informs that discriminatory racial laws were imposed to differentiate the local black people from the British, and the migration of the local black people from their villages to the mining towns left the families in the villages financially and socially vulnerable.

The discrimination by the British was fought by the local black people through the welfare societies under the Federation of Welfare Societies, which led to the formation of a political party from the welfare societies called the Northern Rhodesia Congress (NRC), and Harry Mwaanga Nkumbula became the leader in 1948 (Simson 1985, 13—14). In this regard, the local blacks were not happy with the racial discrimination shown by the British, and thus, initiated political meetings to liberate themselves, which saw the formation of the NRC in 1948 and its renaming as the Northern Rhodesia African National Congress (NRANC) in 1951 (Tordoff 1977, 61). In 1958, Harry Mwaanga Nkumbula's leadership was challenged by Kenneth Kaunda who wanted Northern Rhodesia to become an independent country, and in 1959 Kenneth Kaunda and his friends formed the United National Independence Party (UNIP) but he was imprisoned. Later on, his release, Kenneth Kaunda became the leader of UNIP and participated in the 1964 general elections which UNIP won, and Kenneth Kaunda became the first democratically elected Zambian president of Zambia (cf. Simson 1985, 14—16).

1.5.1.2 The post-independence era until 1990

On 24 October 1964, Zambia became independent from the British rule. The Zambia Independence Act Chapter 65, Section 1 (1964, 1) was drafted by the Queen of England which stated that:

On 24th October 1964 (in this Act referred to as “the appointed day”) the territories which immediately before the appointed day are comprised in Northern Rhodesia shall cease to be a protectorate and shall together become an independent republic under the name of Zambia; and on and after that day Her Majesty shall have no jurisdiction over those territories.

The Zambian leaders needed to adjust their governance style and align themselves to a Zambia they envisioned in terms of social, economic, political and religious outlook. This thought is well articulated by Boehmer (1995, 187) who observes that, though Zambia got its independence in 1964, there was a need for the Zambian leaders to start learning how to live in and epitomise themselves in a post-colonial

world. In this regard, social, economic and political adjustments were inevitable to realise an independent national identity.

i. Social

Kenneth Kaunda became the first president of the Republic of a diverse Zambia with 72 different tribes (Kalusa and Phiri 2014, 2). Kenneth Kaunda together with the UNIP government gained popularity and emerged as the strongest political party because of the humanism ideology which emphasised society as the departure point for moral transformation and national unity, thus formulating the national slogan of “One Zambia, One Nation” (Phiri 2001, 226). The concept of nationalisation was embraced by Kenneth Kaunda and the UNIP government which rejected the European and Western capitalism which exploited the wealth of Zambia because of selfishness and competition. He introduced the humanism ideology which was a man-centred ideology which sought for the dignity and equality of man regardless of tribe (Tordoff 1977, 64). The humanism ideology grew in popularity not only in Zambia but also across Africa as Kenneth Kaunda engaged Zambia’s neighbouring countries in the liberation struggle of Africa (67). Although Gifford (1998, 191) responds that Kenneth Kaunda embraced Christianity, despite introducing humanism, because his father was a Christian missionary from Malawi, Hinfelaar (2008, 131) points out that Kenneth Kaunda’s Christian inclination won him popularity among the mainline denominations, inter alia, the Free Church of Scotland (now United Church in Zambia) and the Roman Catholic Church (RCC) because he emphasised Christian values in government and politics.

ii. Economics

In 1965, Kenneth Kaunda’s UNIP government announced the First National Development Plan which allowed government to access foreign loans to fund development projects which had been neglected by the British (William 1966, 553). At independence in 1964, Kenneth Kaunda and the UNIP government found the economy was run by the private sector consisting of foreign mines and contractors (Larmer 2010, 33). Therefore, Kenneth Kaunda transferred the ownership of the mines to become state-owned mines. There was another side to nationalisation

because the introduction of the humanism ideology in 1965 introduced an autocratic political and governance system with the traits of: (i) one-party state led by one person, (ii) brutal defence and security wings towards the citizens, (iii) government monopoly of television and radio, and (iv) transfer of the private mining companies to state ownership (Phiri 2001, 225). Gulhati summarises Zambia's economic downward spiral:

In the mid-1980s, per capita Gross National Product (GNP) in real terms was one-third less than in 1964 when Zambia became independent. The rate of inflation was about 15 percent per annum during the late 1970s, but picked up momentum and reached 50 percent in 1986. The balance of payments had been strained since the price of copper fell in the mid-1970s, but the pressure mounted over time. The foreign debt increased considerably and the government has not been able to service it fully for a number of years. Arrears in payments have mounted, including payments to the International Monetary Fund (IMF) and the World Bank (Gulhati 1989, 3).

iii. Politics

The National Democratic Institute (NDI) report (2003, 5) informs that at independence in 1964, Zambia was a multi-party state with UNIP as the party in government and the opposition parties formed by the Northern Rhodesia African National Congress (NRANC) led by Harry Mwaanga Nkumbula and the United Progressive Party (UPP) led by Simon Mwansa Kapwepwe. In 1972, Zambia became a one-party state with UNIP in power as the only political party, by eliminating all the opposition parties (Phiri 2001, 224). The introduction of the one-party system was because Kenneth Kaunda failed to uphold the 1972 Mainza Chona constitutional recommendations especially the suggested term of office of the president to be 5 years, and to limit the powers of the president (Tordoff 1977, 62).

The NDI report (2003, 6) states that by 1980, there was a growing concern by the citizens over the one-party state, as it started manifesting dictatorial tendencies, manipulating the freedom of speech and assembly accompanied by poor governance. In this regard, from 1980, Zambia was plunged into an economic crisis

of high cost of living because of the drop in the copper prices on the international market, and a political crisis because of the alleged political despotism of UNIP; thus protests were organised by civil society and trade unions (Larmer 2008, 98). Larmer further mentions that one strong opposition political party, the Movement for Multi-Party Democracy (MMD) under the leadership of Fredrik Chiluba, was formed in 1990 with the support of the trade unions in Zambia in protest against the one-party state (98).

iv. Religion

For a long time now, the indigenous African religious landscape has been infiltrated by different religions, such as Islam, Hinduism, Christianity, Confucianism, and Buddhism, which have influenced governance and politics (O'Donovan 2000, 1). Mbiti (1969, 1) illustrates that religion permeates all aspects of the African life, so that it becomes intertwined with the African socio-economic and political life. Religion is one strong element in the community and a force to reckon with in governance, economics, and politics (1).

Zambia's religious history would be incomplete without mentioning Kenneth Kaunda and Fredrick Chiluba who both embraced and practised the Christian faith (Hinfelaar 2008, 129). For Kenneth Kaunda, he welcomed both Christianity and humanism because the two were synonymous and drawing man to God (Gifford 1998, 191). Kenneth Kaunda maintained the relationship between the Church and the State using religion as the common denominator, as he repeatedly stressed the cooperation between the Church and the State, by highlighting how religion had helped to colonise Zambia, in the famous statement that "the missionary offered us the Bible with his left hand while he used his right hand to steal freedom and resources from us" (Hinfelaar 2008, 139).

Therefore, religion played an important role in deliberating the acceptability of the governments of both Kenneth Kaunda and Fredrick Chiluba. The role of religion in politics in Zambia has its departure point in the Christian missionary works established in Zambia at the end of the nineteenth and early twentieth centuries. Both

Kenneth Kaunda and Fredrick Chiluba sought consent and popularity from the Church (Hinfelaar 2008, 130).

1.6 Presuppositions

The various positions and recommendations in this study are bordered by the researcher's denominational proclivity for the Pentecostal Assemblies of God Zambia and its profound stance on the reliability of the Scriptures according to 2 Timothy 3:16. The infallibility of biblical Scriptures is the ultimate authority. Therefore, the presupposition of the researcher's attitude on the reliability of the Scriptures is going to affect the content of the study, as the Scriptures must ultimately speak concerning the christening of Zambia. In the declaration, the Scriptures are the final authority over the people's declarations.

1.7 Purpose and Significance of the Research

1.7.1 Purpose

The purpose of the study is to point out the underpinning factors behind declaring Zambia a Christian nation and the subsequent implications. The study further presents the framework for the basis of the declaration. Thereafter, the implications of the declaration on the Zambian church and the nation at large are sought in order to understand the factors behind the declaration. The outcomes of this research are generally applicable to: (a) the pastoral fraternity who are a key resource people in interpreting the declaration of Zambia a Christian nation, and (b) the Christian membership in Zambia.

1.7.2 Theological significance

The theological significance of this study is that it enables the readers to go from the routine of entertaining the celebration of the declaration, to the biblical and theological basis established in the Scriptures. Ward (2012, 11) observes that theology should always find its basic orientation in the life of the church. Therefore, this study will help the Church in Zambia reroute its spiritual and moral life to the scriptural and theological basis of the declaration.

1.7.3 Practical significance

Ever since the second President of the Republic, Fredrick Chiluba, declared Zambia a Christian nation in 1991, Zambia saw the birth of a new era of the Pentecostal–Charismatic movement; the recent proposed National House of Prayer for All Nations Tabernacle is under construction; political parties thrive on the declaration (Cheyeka 2016, 156). Nevertheless, there are questions begging for answers as to who benefited from the declaration? What factors led to the declaration and who is benefiting from the declaration?

1.8 Research Design and Paradigm

1.8.1 Research design

A research design is an arranged conceptual scheme for the collection, measurement and analysis of data (Kothari 2004, 14). It should be maintained that a research design is a blueprint that is used to generate answers to the research problem (Orodho 2003, 31; Smith 2008, 152; Kumar 2011). A research design could be qualitative or quantitative or a mixed approach.

i. Qualitative design

Qualitative design aims to investigate human understandings in order to know the reason behind the behaviour and meanings entrenched in those experiences (Addo and Eboh 2014, 139). Qualitative design produces outcomes which are non-statistical and not attained by statistical procedures (Reiter, Stewart and Bruce 2010, 3). Sidhu (2014, 246) explains that qualitative research design is a type of study which is descriptive in nature, and it includes non-numerical characteristics which are related to qualities because data is mainly in words involving their meaning (Chandran 2004, 25). Qualitative design intercepts the individual participant's understanding of the phenomenon, and it builds theories which test the hypothesis for areas where literature and theory are rare (Prathapan 2014, 111; Eisenhardt 1989, 532–550); hence, it entails that data and undefined variables will be examined (Reiter, Stewart and Bruce 2010, 5).

ii. Quantitative design

Quantitative design is a type of research which examines data using descriptive statistics to infer the pattern of the research findings and allows statistical meaningful results which are important given a sufficient representation of the sample size (Prathapan 2014, 111, Berg 2001, 11). Quantitative design is numerical, and in this case, it examines the phenomenon as it avoids predicting data (Chandran 2004, 25, Reiter, Stewart and Bruce 2010, 3). This kind of research design involves the recognised way of gathering data about the situation using measuring instruments such as questionnaires to statistically enumerate the occurrence being studied (Addo and Eboh 2014, 144).

iii. Mixed approach

Mixed approach research design integrates data from different research designs, for example, incorporating qualitative and quantitative designs, to help have a wider understanding of the phenomenon (Creswell 2009, 264). Realistic and practical knowledge are arrived at using the mixed methods research (47). Mixed methods research is unique because it takes advantage of relationships and dissimilarities between qualitative and quantitative designs and represents a practical way of understanding how research can be balanced (Yin 2011, 289). Mixed approach addresses a research question which intentionally necessitates qualitative and quantitative research designs to complement each other and interpret the data together (291).

This study follows the explorative–qualitative research design and is placed within the theological sub-discipline of practical theology.

1.8.1.1 Explorative–qualitative

The study espouses explorative research to help the researcher understand the current situation concerning the declaration of Zambia a Christian nation. The aim in such a study is to frame a problem for a detailed and specific investigation (Kothari 2004, 35), because explorative research focuses on questions that require answers to understand situations, phenomenon, people and events (Chandran 2004, 75). In

this case, the phenomenon is the implication of declaring Zambia a Christian Nation. The explorative research helps the researcher with familiarity and discoveries of new ideas (Kothari 2004, 36), because the understanding related to the problem will provide an in-depth elucidation of situations as they took place (Chandran 2004, 76—77). As a result, having an in-depth elucidation of the implication of a phenomenon (the declaration of Zambia a Christian nation), explorative research helps formulate a flexible panorama that allows the problem under study to be investigated (Kothari 2004, 36).

To undertake explorative study, there is need to collect data. The collected data is categorised into qualitative or quantitative (Chandran 2004, 25). Data related to qualities and value assessment is qualitative; and data in numerical form or statistical is quantitative (Prathapan 2014, 111). Qualitative data consists of primary and secondary sources of data. Primary data is taken first-hand from respondents and field surveys and tends to be original in character; while secondary data is indirectly collected from libraries, reports and publications (Prathapan 2014, 106).

Qualitative data suits the explorative research employed when one wants to know the causes and effects of a certain phenomenon (Kombo and Tromp 2006, 9), as it should be explained that the purpose of qualitative research is to explore how the people view a particular issue or case (Creswell 2009). Omari (2011, 25) highlights that qualitative data is non-numerical because it is concerned with qualities, value assessment and people's opinions. Hence, qualitative research is a type of research concerning people's lived experiences, opinions, social movements and cultural phenomena that produce findings not arrived at by statistical procedures or other means of quantification (Rahman 2016, 103).

1.8.1.2 Practical theology

Friedrich Schleiermacher shaped the study and approach to practical theology as one of the theological disciplines (Duncan 1999, 296), because understanding of practical theology was that theology was to be understood within the context of praxis, which should continue throughout the history of Christianity to the present day in both the church and communities (Gräb 2005, 182). As such, Schleiermacher retained

practical theology as an important theological discipline by accurately describing its task and process to decisively establish it as an essential part of theology as a whole (296), and as a reflection on how the church responds biblically and theologically to communities' challenges (181).

Practical theology is a new academic theological discipline that emerged in the 1980s (Klaus 1982, 2) because in the early 1980s theology was shaped by a new approach to a working theological response, that is practical theology (Schuringa 2019, 2). Klaasen (2014, 1) indicates that from the early 1980s, practical theology started attracting academic interest because of its importance to the church in interpreting the gap between the community and the church.

Practical theology is a theological discipline that strives to relate the Scriptures to the message of the church to increase its effectiveness in every scope of human existence in communities (Tucker 2021, 229). In view of that, practical theology is the use of theology in life and ministry (Smith 2003, 203). Dames (2017, 4) elaborates further that practical theology is a theology that engages the church with the community to address social and economic challenges, as this introduces the church to a living encounter with God.

Practical theology is a theology that seeks the well-being of people within the mission of God for humanity (Bosch 2005, 392). For this reason, Dames (2017, 6) states that practical theology falls within a complex of social challenges, and thus, informs the church's practical response to the challenges to community needs and challenges (Kinast 1989, 484). Practical theology should concentrate on God's redemptive plan through the ministry of the church (Heintink 1999, 6), as there is need for a constructive working response by the church through practical theology (Schuringa 2019, 1). For this reason, Kinast (1989, 484) notes that practical theology endeavours to get the church involved in the community's concerns and relate them to the Christian faith, while Dames (2017, 5) narrates that practical theology is an example of how theology encourages and informs the church's moral action in a practical way. Schuringa (2019, 1) states that a working practical theology provides an effective guidance for the church's ministry.

The researcher's choice of practical theology helps to explain how the study should not just be theoretic but should culminate in a practical outcome which will address the theological and practical meaning of christening Zambia and how the Zambian Church should practically respond. Klaasen (2014, 2) explains the scenario that the task of practical theology is ministry to the church and the world, while Smith (2008, 204) explains that practical theology seeks to use theological reflection to address real-life problems. In this case the use of practical theology in this study addresses the main research question, what are the theological implications of declaring Zambia a Christian Nation? The researcher used practical theology to make christening Zambia and the subsequent declaration of Zambia a Christian nation a reality for the people to embrace the biblical teachings, as Duncan (1999, 16) notes that practical theology is concerned with putting the biblical teachings into action by becoming "doers" as well as "hearers" (James 1:22).

1.8.1.3 The research data gathering instruments

The importance of research gathering instruments is that they provide quality assurance and control in research, despite there being many different types of instruments used in data collection, such as questionnaires, case studies, surveys, interviews, focus groups, and observations (Omari 2011, 79). According to Sidhu (2014, 148) and Smith (2008, 236), interviews help the researcher to have a wider understanding of the attitudes of the respondents. Sidhu (2014, 145) views interviews as a two-way method which allows a meaningful exchange of ideas and information through direct verbal interaction, while Prathapan (2014, 114) emphasises the importance of interviews, stating that that they balance out the limitations of the questionnaire, and probe the factors that are very detailed, practical in nature and flexible (cf. Sidhu 2014, 145—147).

A study may use a combination of different types of interviews such as structured, semi-structured and open-ended interviews (Prathapan 2014, 116). For this reason, the researcher used a combination of structured, semi-structured and open-ended interviews in the study, for structured interviews are well-defined, factually oriented, targeting specific data and brief (Yin 2011, 133). Structured interviews also allow

elucidation and elaboration and help to collect data in a uniform way from the respondents (Omari 2011, 83). Sidhu, however, (2014, 148) mentions its weakness of rigidity because there is no in-depth investigation, as we have the same data from all the respondents. Sidhu further thinks that to complement the structured interviews, semi-structured interviews are suitable because they give the respondent a broader view of matters of interest to the researcher (149). Semi-structured interviews help the interviewer to explore the phenomenon in depth (Omari 2011, 83). Cropley (2019, 99) states that with semi-structured interviews the researcher has prior knowledge of the phenomenon under research to guide the respondents, as the nature of the study also requires that the respondents are given ideas and a flow about the problem and are free to discuss as the interviewer gives direction. Open-ended interviews may differ from interview to interview, but the fundamental part is that the researcher endeavours to establish how respondents structure the problem in question in their own thinking and words (98).

The study followed the South African Theological Seminary (SATS) ethical research standards. The researcher obtained the SATS Ethical clearance letter and the Letter of Informed Consent after his ethical clearance application (Appendix 2) and the Letter of Informed Consent were approved (Appendix 1).

1.8.1.4 The research population

Chandran (2004, 167) explains that a cross-section research population helps to have a balanced and impartial understanding of the phenomenon. There are twelve (12) participants in the study drawn from a cross-section population. The twelve participants are a sample of the population. The research population include national religious organisations, religious denominations, the civil society, trade union and a government leader. Therefore, from the population, the participants were, first, the chairpersons or presidents of the national religious organisations: Evangelical Fellowship of Zambia (EFZ), Independent Churches of Zambia (ICoZ), and the Council of Churches in Zambia (CCZ), the Zambia Conference of Catholic Bishops (ZCCB), and Islamic Supreme Council of Zambia (ISCZ). Second, the presiding bishops or General Secretaries of the following randomly selected denominations in

Zambians: Grace Ministries Mission International (GMMI), the Pentecostal Assemblies of God Zambia (PAOG (Z)), and Praise Christian Centre International (PCCI). Third, members from civil society, World Vision Zambia (WVZ) and the Governance, Elections, Advocacy, Research and Services (GEARS). Fourth, a trade union member from the Federation of Free Trade Unions of Zambia (FFTUZ). Fifth, the former Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA), Reverend Godfridah Sumaili. The researcher wrote to each seeking their permission to participate in the study and willingness to be interviewed at a suitable venue.

1.8.2 Research paradigm

The purpose of research is to have a robust contribution to any field of research; this is dependent on the philosophical assumption and rationale of the methodology provided by the researcher (Jackson 2013, 60). The shaping of any research design and explaining the methodology taken to support the credibility of the research outcome requires a careful reflection on the philosophical assumption and rationale of the methodology (49). The philosophical assumption and rationale of the methodology helps the researcher make informed decisions when answering the research questions about the declaration of Zambia a Christian nation, and helps the researcher defend the research outcomes.

The research process on any social reality is moulded by two modes of philosophical thinking, namely qualitative and quantitative approaches to research, and they have a significant bearing on how research is designed and conducted (Omari 2011, 51). Olsen, Lodwick, and Dunlop (1992, 16) write that qualitative and quantitative research, also called the paradigms, are patterns that provide an opportune framework for examining problems and finding solutions. Qualitative and quantitative paradigms are collections of rationale, perceptions and suggestions that will guide the research process (Amukugo 2016, 90). The two paradigms differ based on the following philosophical assumptions, namely, epistemology, ontology and methodology. Smith (2008, 159) points out that there are different research methodologies used in different theological disciplines that shape the researcher's

philosophical argument, such as epistemological, ontological, polemical, dialogical, among others. Thus, the research process is influenced by three essential dimensions, namely: epistemology, ontology and methodology (Jackson 2013, 49).

An epistemological approach highlights the researcher's ability to understanding a phenomenon using different methods of investigation (Hirschheim, Klein, and Lyytinen 1995, 20). Epistemologically, the philosophical basis of a theory or argument under study is always evaluated (Smith 2008, 159). The epistemological approach makes the researcher have a personal interaction with the context of "the declaration of Zambia a Christian nation" to understand the factors that led to the declaration. This is done through structured, semi-structured and open-ended interviews to get necessary information.

The ontological approach refers to a philosophical perspective that considers the nature of reality (Jackson 2013, 52), and it is one of the divisions of philosophy that enunciates the reality of the nature and structure of the world (Wand and Weber 1993, 220). Therefore, the researcher reflects on the ontological perspective to refer to the philosophical study of the nature of the "declaration of Zambia a Christian nation". The ontological consideration helps the researcher to make sense of the declaration through qualitative research using interviews from diverse views and knowledge about the reality of the research problem.

Research methodology is an established way of answering the research questions and the steps the researcher will undertake to address a particular phenomenon (Smith 2008, 157—158). Thus, this refers to how the researcher practically circumnavigates the research problem to solve it. It involves the process of collecting data using structured, semi-structured and open-ended interviews to answer the research question.

Since the philosophical assumption is that there are theological implications to the declaration of Zambia a Christian nation, qualitative research is needed in order to reconnoitre the way in which participants perceive the declaration of Zambia a Christian nation. In this case, the study uses Osmer's (2008) four tasks of practical theology, namely: the descriptive task (what is going on?), interpretive task (why is it

going on?), and normative task (what ought to be going on?). Though Osmer's (2008) normative task involves theories from social and human sciences, Smith (2008, 101) says that it does not concentrate on Scripture as the central argument, and strategic task (how might we respond? (12).

1.8.3 Practical theology research methods

Research method is about how the researcher conducts the study, explaining it step by step (Smith 2008, 20). In this study, the researcher discusses five different practical theology research methods designed by: (i) Rolf Zerfass, (ii) Don Browning, (iii) Gerben Heitink, (iv) Loyola Institute for Ministry (LIM), and (v) Richard Osmer.

1.8.3.1 Zerfass

Zerfass's practical theology research method has its departure point in appreciating the correlation between the existing praxis and theological theory (Leonard 2000, 11—12).

The Zerfass practical theology research method was developed by Rolf Zerfass in 1974 and involves four steps: (i) the theological tradition which presents the fundamental beliefs of the church such as the liturgy, mission, and moral standards. Thus the method addresses the problem, (ii) the situation analysis which seeks to interpret "what is happening? and why it is happening?" (iii) the critical correlation, which is the interpretation of the relationship between the research findings and the significant norms of the church, and (iv) the theory construction which suggests the church's actions towards the current praxis (Smith 2013, 71, 73—75).

Following Zerfass's steps in practical theology research method, Hawkes (1984, 42) notes that the method provides for the relationship between theory and praxis by exploring the current practice using empirical analysis of the contextual situation in relation to theological sources.

1.8.3.2 Browning

Dakin (1996, 209) explains that the Browning practical theology research method identifies four steps, namely: (i) descriptive theology, which describes the situation of the phenomenon, (ii) historical theology, which interprets church history, historical

theology and the biblical teaching, (iii) systematic theology, which is the presentation of the teachings of Scriptures to the present situation in a systematic way, and (iv) practical theology strategies, helping the church to move from theory to praxis (Smith 2013, 77—85)

Browning's emphasis in practical theological research method is on theology as a practical discipline which should engage both the church and the community (Leonard 2000, 17). Browning's practical theology research method clearly explains the objectives of Christian praxis (18). According to Dakin (1996, 209), Browning's focus of practical theology research method is on the church's practical praxis of the Christian faith and mission.

Browning's method requires a holistic methodology to theological reflection because theology should start with practical concerns within the context of the community (Smith 2013, 77).

1.8.3.3 Heitink

Heitink's practical theology research method seeks to apply God's work through individuals, the church, and society to extend the redemptive plan of God in every sphere of human existence (Tucker 2014, 236). Practical theology is one of the means of communicating God to the world through the church, thus making Heitink's practical theology research method a combination of social science and theology (236). This makes Heitink's method approach scientific, theoretical and theological (239). According to Smith (2013, 89—94), Heitink (1999, 192—220) provides a three steps approach to practical theology: (i) the hermeneutical view which relates theology and social sciences to understand the reality obtaining in communities, (ii) the empirical view which aims to explain the reality by scientifically exploring "who does what?" with "where and when?" quantitatively, and (iii) the strategic view which seeks to understand future events through planning (Tucker 2014, 239—240).

1.8.3.4 Loyola Institute for Ministry

The Loyola Institute for Ministry (LIM) practical theology research method was developed by Michael Cowan (2000) in order to engage the church in a theological

reflection which would help the church address community problems (Smith 2013, 95). The method engages a critical reflection on the praxis of the church, and involves three steps, namely: (i) the present scenario which involves identifying the real-life problem, thus interpreting “the world as it is,” (ii) the preferred scenario which construes “the world as it should be,” and (iii) the practical scenario which explains the church’s responsibility by providing practical solutions (Smith 2008, 203—210).

1.8.4.5 Osmer

Osmer’s (2008) practical theology approach studies and echoes religious practices of the church and Christians in order to understand the theology legislated in the practices in a biblical, theological, historical and systematic manner, consequently, defining how the church can address and practise theology related to the religious practices (Latini 2011).

The advantage of Osmer’s approach in practical theology is that it bridges academics and ministry; the approach helps the church to interpret the mission of God to the world (Schoeman, Laubscher, Pali and Van den Berg 2012, 34). Osmer’s (2008, 199—217) tasks of practical theological interpretation have been engaged in this research, namely: (i) The Descriptive Task: what is going on? (ii) The Interpretative Task: why is this going on? (iii) The Normative Task: what ought to go on? and (iv) The Pragmatic Task: how might we respond? The Osmer’s four-step approach is illustrated in the figure below:

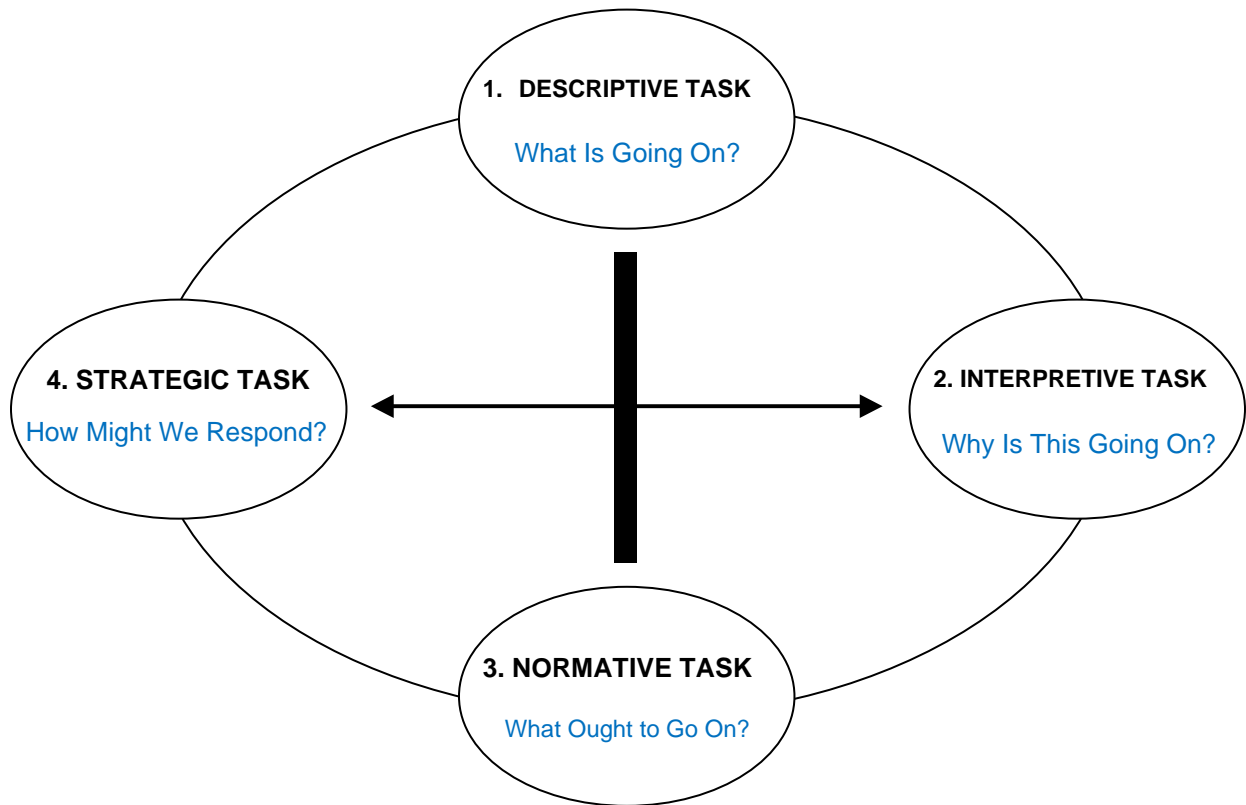


Figure 2 Osmer's four tasks method in practical theology. Figure courtesy of Veenstra (2018, 13)

Step 1: The Descriptive Task: what is going on?

The first step is the descriptive task which answers the question "what is going on?" In Smith's view (2008, 102), the task interprets episodes and situations in the current context (Osmer 2008, 32). The step helps to describe the current scenario and understanding of a particular situation.

Step 2: The Interpretative Task: why is this going on?

The second step is the Interpretative Task which explores the question as to "why is this going on?" This step is an inquest which consults different theological, historical and other literature related to the phenomenon. This is done to guide the understanding of historical discussions that have emerged related to the

phenomenon (Osmer 2008, 2). This calls for drawing similar phenomena from historical literature and other related literature to help interpret the situation. This means the researcher attempts to peruse the different literature to ascertain why patterns and dynamics are happening. According to Osmer (2008, 4), in answering the question “why is this going on?” models and concepts are explored to understand and explain why the situation is as it is.

Step 3: The Normative Task: what ought to go on?

The third step is the normative task which addresses the question “what ought to go on?” The approach is based on Osmer’s (2008, 4, 139—140) method of using theological concepts to interpret episodes and situations by building a responsive paradigm to guide the responses. Therefore, the step uses biblical and theological explanations in understanding the ideal situation. This is an important evaluation of how the Bible and theologians can be used by the Church to appropriate religious practices.

Step 4: The Pragmatic Task: how might we respond?

The fourth step is the pragmatic task, which explores the question “how might we respond?” The step investigates the phenomenon and thereafter formulates guidelines to evaluate the implications of the phenomenon (Osmer 2008, 176). The task formulates guidelines that might help the Church engage a working theological approach or praxis for the situation.

Therefore, the research is guided by Osmer’s model of practical theology which interprets a hermeneutical and practical theological approach to support the arrangement of this study.

The advantage of Osmer’s (2008) method is that it bridges academia and ministry; the method helps the church to interpret the mission of God to the world (Schoeman et al. 2012, 134). Osmer (2008, 199—217) offers vital steps to follow to experience the necessary change after identifying a problem by: (i) stating what might the community become after addressing the problem? (ii) communicating the generated data, (iii) involving the participants by interviewing them, to get data.

First, the researcher wrote to each leader to seek their willingness to participate in the study by answering interview questions, as Sidhu (2014, 147) explains that interviews with individual participants makes the participants confident and free to express their opinions. The interviewer has the advantage of probing into the unexpected factors, determining the attitudes, and asking the participants to elucidate their responses (145). Chandran (2004, 114) observes that it is imperative for the researcher to schedule a meeting with individual participants to maximise the opportunity for data collection. Second, the Letter of Informed Consent (see Appendix 1) and the Ethical Clearance Statement (see Appendix 2) accompanied the request to participate in the study. According to Sidhu (2014, 152), the letters help both the researcher and the participant to be formal, professional, and confident. Third, due to the COVID-19 pandemic, some interviews were done virtually via Zoom, while others were done one-on-one. All the participants agreed to have the interviews recorded either by audio or video, about which Sidhu (2014, 145) comments that recording interviews either by audio or video is an expedient method and precludes the need for notetaking during the interview and offers an opportunity of verifying responses later.

1.9 Research Method

The researcher used Osmer's (2008) approach to practical theology to understand the phenomenon theologically; thus, Tucker (2021, 230) helps by stating that the objective of practical theology is transformation comprising recommendations based on the theologically researched and constructed concepts. Based on Tucker's (2021, 230) and Duncan's (1999, 16) understanding of the objective of practical theology, this study gives a description of the historical perception of christening a nation by looking at the relationship between the State and the Church, which influences the current situation concerning the declaration of Zambia a Christian nation by Fredrick Chiluba.

Therefore, this study seeks to understand christening Zambia within the theological discipline of practical theology using Osmer's (2008) approach to practical theology to match the patterns and underlying forces and theological implications of the declaration of Zambia a Christian nation. This is because the church is the

transforming agent within the community (Duncan (1999, 16). Ultimately, practical theology endeavours to address the question of how the Zambian Church with proper biblical and hermeneutical understanding can interrelate with the practices within the communities and the State, whilst keeping in mind the theological implications of declaring Zambia a Christian nation.

Consequently, Osmer's steps to help the researcher are as follows:

1.9.1 Research Methodology

1.9.1.1 Examining the factors that influenced the declaration

Osmer (2011, 2) acknowledges that in this step the researcher is interested in collecting data that characterised and influenced the phenomenon. Hence, the researcher is answering the question as to what happened, and what is going on with the declaration of Zambia a Christian nation?

Further the researcher used qualitative research because it is flexible; it gives a detailed description and it is neutral (cf. Gibson and Brown 2009, 8) towards the research topic, considering the little research that has already been done on the topic. It helps to listen, see and understand what is going on concerning the declaration of Zambia a Christian nation and how the Church in general responded to it. According to Berg (2001, 6—7), qualitative research seeks answers from participants that make sense of their role in their context.

Using qualitative method, the researcher intended to record and capture data during interviews. The researcher held one-on-one recorded audio and video interviews. The researcher followed health protocols during the current COVID-19 pandemic. During the one-on-one interviews, the researcher followed the World Health Organisation's (2020, 1—2) COVID-19 preventive measures by: (i) observing at least one metre between persons to avoid close contact with other people, (ii) mandatory wearing of face masks during interviews, (iii) frequent and thorough washing of hands with soap and water or the use of alcohol-based hand sanitizer. Where it proved necessary, because of the COVID-19 pandemic where physical contacts were being

discouraged and there were financial constraints, the researcher used and applied Osmer's (2008, 55) approach of telephone or virtually recorded interviews.

One-on-one interviews were conducted in English. The researcher later transcribed, categorised and analysed the recorded audio and video data. A consent form was designed to help protect the researcher, the participants, and the institution, the South African Theological Seminary (SATS). Further, the Ethical Clearance Letter from SATS was presented to participants when seeking permission for the interviews to build confidentiality.

1.9.1.2 Examination of different literary works

According to Osmer's (2008, 83) interpretive task, the researcher considered different existing literature throughout history by different scholars on the topic of declaring a nation religious. It helped the researcher to understand the historical discussions about the topic and guided him to the current understanding of christening a nation.

1.9.1.3 Biblical and theological critique of christening a nation

In this step the researcher used the biblical and theological approach in understanding the teaching about christening a nation. The approach is based on Osmer's (2008, 4, 139—140) method of using theological concepts to interpret episodes, situations, or contexts, constructing ethical norms to guide the responses, learning from "good practice." The researcher also assessed the theological approach based on the Bible.

The step is focused on the following Scriptures, Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33.

Considering the focus on a number of Scriptures, the researcher used at least four of the many steps prescribed by Tucker (2016, 121—122) to have a succinct understanding of the Scriptures: (i) consider the socio–historical context as it assists in understanding of the text then, (ii) the theological significance of the pericope to highlight a biblical, theological and historical understanding of the text, (iii) the present socio–historical context, and (v) the exposition of the passage to guide to the theological significance of the text. Further, the following are considered in

interpreting the biblical and theological teaching regarding christening a nation, and the declaration of Zambia a Christian nation: (i) the biblical and theological critique of christening a nation, (ii) the biblical and theological understanding of the Old Testament covenant, (iii) the biblical and theological understanding of the Scriptures related to christening Zambia, (iv) Israel in God's plan, and (v) Zambia in comparison to Israel.

1.9.1.4 The implications of the declaration of Zambia a Christian nation

According to Osmer's (2008, 176) fourth step the researcher proposes a pragmatic solution for the problem or phenomenon. This step undertakes a critical investigation of declaring Zambia a Christian nation, and then formulates guidelines which help assess the merits and demerits of declaring a nation religious. The main question is what is the theological implication of the declaration? This eventually addresses how the Church in Zambia might respond to the declaration in a practical way. The researcher also addresses pragmatic strategies that are helpful to the Church in Zambia in developing a reasoned response to the declaration.

1.10 Chapterisation

Chapter 1: Introduction

The current chapter.

Chapter 2: Factors that influenced the declaration of Zambia a Christian nation

This chapter undertakes the explorative-empirical task of examining the factors that influenced the declaration of Zambia a Christian nation using qualitative research. The task was to collect empirical data surrounding this study and answer the question as to what factors influenced the declaration.

Chapter 3: Historical, theological and biblical understanding of christening a nation

The chapter engages the interpretive task. The declaration is examined by means of literature research into existing different literary works related to this study. The objective of this chapter is to delve into the historical understanding of christening a nation to find an explanation of the current phenomenon of Zambia a Christian nation.

Chapter 4: Biblical and theological critique of christening a nation

The chapter is the normative task which provides the biblical and theological critique of christening a nation. This is done by studying Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33 using Bible commentaries and other relevant theological work.

Chapter 5: The implications of the declaring Zambia a Christian nation

The objective of this chapter is to address pragmatic guidelines and what contingent strategies can be used to help understand the implications of declaring Zambia a Christian nation; and how the church can respond to it.

Chapter 6: Conclusion: Report of research finding

The main thrust of this chapter is to generate a report on the findings of the research and to make further research recommendations on the study topic.

1.11 Conclusion

The objective of this chapter was to provide the introduction which contains the introduction, background, problem statement, objectives, research questions, and a framework of the research arrangement concerning christening a nation. The main research question and the subsidiary research questions led the study to investigate the factors that led to the declaration of Zambia a Christian nation. After which, the presuppositions were highlighted, influenced by the Scriptures, Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33, used to christen Zambia.

The next chapter addresses Osmer's (2008, 51) descriptive-empirical task of exploration answering the question "what is going on?" by relating it to the subsidiary question: "what factors influenced the declaration of Zambia a Christian nation?" The researcher used qualitative research to collect empirical data concerning the study. Thus, the next chapter involves responses from the following participants: First, were the chairpersons or presidents of national organisations, Evangelical Fellowship of Zambia (EFZ), Independent Churches of Zambia (ICoZ), the Council of Churches in Zambia (CCZ), the Zambia Conference of Catholic Bishops (ZCCB), and Islamic

Supreme Council of Zambia (ISCZ). Second, were the presiding bishops or General Secretaries of the following randomly selected denominations in Zambia: Grace Ministries Mission International (GMMI), the Pentecostal Assemblies of God Zambia (PAOG (Z)), and Praise Christian Centre International (PCCI). Third, were members from civil society, World Vision Zambia (WVZ) and the Governance, Elections, Advocacy, Research and Services (GEARS). Fourth, was a trade union member, the Federation of Free Trade Unions of Zambia (FFTUZ). Fifth, was the former Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA), Reverend Godfridah Sumaili.

CHAPTER 2

FACTORS THAT INFLUENCED THE DECLARATION OF ZAMBIA A CHRISTIAN NATION

2.0 Introduction

This chapter assumes Osmer's (2008) descriptive–empirical task of exploration by examining the patterns and dynamics of the phenomenon and presenting the collected data. In this case, this is data about the factors that influenced the declaration of Zambia a Christian nation. The chapter focuses on Osmer's (2008, 51) second phase, namely, the descriptive phase that ask, "What is going on?" to answer the related subsidiary question: "what factors influenced the declaration of Zambia a Christian nation?"

Christening Zambia and the subsequent declaration of Zambia a Christian nation would be meaningless without the mention of the founding father Kenneth Kaunda and the second president of the Republic, Fredrick Chiluba, both of whom inform the historical setup of the colonial unfolding events and the subsequent independence of Zambia on 24th October 1964 through the socio–economic, political and religious reform until 1991.

2.1 Kenneth Kaunda (1924—2021)

According to the African Democracy Encyclopaedia Project (2001, 33), Kenneth Kaunda, immaculately dressed in his characteristic safari suit and holding a white handkerchief, was the first president of Zambia at independence in 1964. Roberts (1976, 196—197) states that Kenneth Kaunda's father, Reverend David Kaunda, was a schoolteacher and missionary from Nyasaland (now Malawi) to Northern Rhodesia (now Zambia) sent by the Livingstonia Mission of Nyasaland to work at Lubwa Mission in Chinsali, in the now Muchinga Province of Zambia. On 28th April 1924 at Lubwa Mission in Chinsali, Kenneth Kaunda was born (5). Kenneth Kaunda was the eighth born son of David and Helen Kaunda, and was named Buchizya (meaning the unexpected one) and his childhood was characterised by football and music.

According to Kenneth Kaunda's (1962, 5) biography, *Zambia Shall be Free*, his early childhood education was at Lubwa Mission, and between 1941 and 1943 he went to Munali Secondary School for his secondary school education. Roberts (1976, 197) explains that Kenneth Kaunda's work experience started in 1943 when he became a teacher and subsequently the Headmaster at Lubwa Primary School and later a teacher in Mufulira at Mufulira Mine School on the Copperbelt province of Zambia. In 1948, he was engaged by the Salisbury and Bindura Mines to work in the mines (197). He married Beatrice Kaweche Banda in 1946, and together they had eight children (Kaunda 1962, 30). Beatrice Kaweche Banda died in 2012.

Religiously, Kenneth Kaunda was born and grew up in a Christian home; thus, because of his Christian faith, he remained a member of the Free Church of Scotland, now the United Church in Zambia (UCZ). The Christian influence is said to have come from both his parents because his father was a missionary, and his mother was the leader of the Christian women's group in Lubwa (Morris 1960, 7). According to Hinfelaar (2008, 129), Kenneth Kaunda's Christian inclinations caused him to value God in politics and the social life of Zambia, as one of his statements reads, "I wish to reaffirm Zambia's commitment to Christianity through the party and its government." Gifford (1998, 191) explains that Kenneth Kaunda embraced Christian values in governance and politics because of his parent's Christian faith as Christian missionaries, and this won him popularity among the mainline denominations like the United Church in Zambia, Dutch Reformed Church in Zambia, Presbyterian Church, and the Roman Catholic Church (Hinfelaar 2008, 131).

Kenneth Kaunda's political career started in 1951 with his being elected as Vice-Secretary of the Nchanga Branch of Congress of the Northern Rhodesian African National Congress (NRANC) (Kaunda 1962, 13). Thereafter, according to Roberts (1976, 197), Kenneth Kaunda, a qualified teacher, was appointed as the Secretary General of the NRANC led by Harry Mwaanga Nkumbula, and the duo (Harry Mwaanga Nkumbula and Kenneth Kaunda) were both imprisoned for ostensibly distributing insurrectionary literature which was said to undermine the British authority.

Macola (2008, 23) describes that Kenneth Kaunda's political formative career was enlightened by two visits: (i) in 1958 when he attended the All African People's Conference in Ghana initiated by Kwame Nkrumah. There, Kenneth Kaunda met Pan-Africanists who were nationalists like Kwame Nkrumah, Julius Nyerere, and Jomo Kenyatta, who influenced and enthused him to oppose British supremacy; this cause of Pan-Africanism made him more popular than Harry Mwaanga Nkumbula, and (ii) in 1960 when he visited Martin Luther King Jr in Atlanta, Georgia, Kenneth Kaunda established a civil disobedience campaign in Zambia, known as the Cha-cha-cha campaign which was characterised by riots and mine strikes in protest against the British rule. It must be well noted that Zambia's political landscape was initially a multiparty system, until Kenneth Kaunda and the UNIP government adopted a one-party system (Msiska 2016, 2).

Morris (1960, 7) reports that in 1959, Kenneth Kaunda parted ways with Harry Mwaanga Nkumbula and the NRANC to form another political party, the Zambian National Congress (ZANC), which was banned in the same year and Kenneth Kaunda was imprisoned. In 1960, a splinter political party from NRANC called the United National Independence Party (UNIP) was formed, which Kenneth Kaunda joined after he was released from prison, and became its leader because he was an influential policy maker in UNIP (Macola 2008, 24). Kenneth Kaunda became the president of UNIP and Zambia's first president in October 1964. In 1968, he banned all the opposition political parties and Zambia became a one-party State (African Democracy Encyclopaedia Project 2001, 33). Macola (2008, 23) observes that Kenneth Kaunda became a world diplomat especially in Africa and served as chairman of the Organisation of African Unity (now African Union (AU)) on two occasions, first, from 1970 to 1971, and second, from 1987 to 1988.

Kenneth Kaunda introduced socialism and humanism as he rejected the European capitalism ideology which exploited the rich mineral wealth of Zambia through selfishness and competition. He introduced the ideology of humanism which sought for the self-esteem and equality of man regardless of tribe, and coined the political and philosophical slogan, "One Zambia, One Nation," which was a unifying factor,

uniting the 72 different tribes of Zambia under one vision and mission. The humanism ideology grew in popularity not only in Zambia, but also across Africa as Kenneth Kaunda engaged Zambia's neighbouring countries in the liberation struggle of Africa (Tordoff 1977, 64—67).

Gifford (1998, 193) writes that In 1990, there were riots across Zambia, starting with Lusaka, in the Copperbelt and then Livingstone, which called for the end of the one-party government and the improvement of the economy. Rakner (2003, 11) explains that in 1991, Fredrick Chiluba and the Movement for Multiparty Democracy (MMD) won the 1991 general elections and Kenneth Kaunda and the UNIP government were out of power. Later, after leaving office, Kaunda attempted to recontest the presidential elections in 1996, but was blocked by the amended constitution, and in 1997, he was arrested for an attempted coup d'état on the Fredrick Chiluba government and was placed under house arrest (11).

After a short illness, Kenneth Kaunda died at the age of 97 on 17th June 2021 and was laid to rest on 7th July 2021 at the Presidential burial site in Lusaka.

2.2 Frederick Chiluba (1943–2011)

Phiri (2001, 15) notes that in the course of the decade from 1980 to 1990, the failing economy of Zambia and the despotic tendencies such as the introduction of the one-party government by Kenneth Kaunda and UNIP fuelled political discontent, and pressure from the citizens and the international community forced Kenneth Kaunda to reintroduce multipartyism, which saw Fredrick Chiluba emerge as a political emancipator. Rakner (2003, 11) narrates that in 1991, Fredrick Chiluba and the Movement for Multiparty Democracy (MMD) won the general election by which Fredrick Chiluba became the second president of the Republic of Zambia, and Kenneth Kaunda and the UNIP government were out of power. The African Democracy Encyclopaedia Project (2001) introduces Fredrick Chiluba that:

He was born on 30th April 1943, in Kitwe, but owing to the untimely death of his mother, he was brought up by an aunt in Masangu. He did his basic education at Mambilima special school and his secondary education at Kawambwa Boys Technical Secondary School in Kawambwa, Luapula Province. He was

expelled in the second year for political activities. He then went to work for his uncle in a market stall and later became a bus conductor. In 1963 after managing to save some money he travelled to Tanzania where he tried to enroll at a college to study accounting. His attempt was unsuccessful, and he spent the next few years in changing jobs. In 1964 he completed a course in bookkeeping and joined Atlas Copco Company as an invoice clerk. It was here that his career took off when he rose through the ranks of the company and eventually becoming its credit manager. He later became a politician due to his charismatic personality (Phiri 2001, 37).

Fredrick Chiluba was married to Vera Tembo with whom he had nine children, though they were divorced in the year 2000. Fredrick Chiluba remarried. He married Regina Mwanza in 2001 (The African Democracy Encyclopaedia Project 2001).

Rakner (2003, 16) explains that Fredrick Chiluba's political influence is supported by his trade union background as a trade union leader which he embarked on in 1980. Rakner details Fredrick Chiluba's union journey:

Fredrick Chiluba went on to win the chairmanship of the Zambia Congress of Trade Unions (ZCTU) in 1980. He and several leaders in ZCTU were detained in 1981 by Kenneth Kaunda for calling a wildcat strike that paralyzed most of the Zambian economy. Fredrick Chiluba and the union leaders were released after a judge ruled that their detention as unconstitutional (Rakner 2003, 16).

Gifford (1998, 193) claims that the rise of Fredrick Chiluba to popularity was because of the corrupt and oppressive regime of Kenneth Kaunda which caused people to be sympathetic to Fredrick Chiluba the Church hailed him, in reference to the biblical Moses and David.

Thereafter, in 1990, Fredrick Chiluba was adopted by the MMD party to contest as the party president, and he contested the 1991 general elections, which he won on the MMD ticket, and he became the second president of the Republic of Zambia. The African Democracy Encyclopaedia Project (2001) reports that Fredrick Chiluba became the president of MMD and Zambia to the satisfaction of many discontented Zambians, and immediately he committed himself to democracy, restructuring the

economy by removing price controls and subsidies by introducing privatisation and allowing foreign investment.

Fredrick Chiluba's understanding of democracy is stated in his book, *Democracy: the Challenge of Change* (1995, 4) that one important aspect of good governance is the rule of law which values and respects the people. Fredrick Chiluba embarked on a political and economic recovery journey, and in so doing, he amended the Zambian constitution to have an indigenous Zambian stand for president; he attempted to deport Kenneth Kaunda on allegations that he was a Malawian and not an indigenous Zambian (17).

Rakner describes Fredrick Chiluba's political experiences that:

In 1997 Fredrick Chiluba and his government survived a coup attempt after which he declared a state of emergency and began arresting the alleged people suspected to be behind the coup. Those arrested included Kenneth Kaunda. Despite Fredrick Chiluba's MMD party enjoying the overwhelming majority of members of parliament in parliament, he failed to win support in his bid to amend the constitution allowing him to run for a third term. No member of parliament ever moved the motion in the house to amend the national constitution, the government never presented any paper on the matter nor was there any referendum to amend the national constitution. He stepped down at the end of his second term in 2002 and was replaced by Levy Mwanawasa who was at one time his former vice president (Rakner 2003, 16—18).

After Fredrick Chiluba left office, his successor Levy Mwanawasa embarked on a zero-tolerance corruption campaign and pushed for a motion in Parliament to have Fredrick Chiluba's immunity removed in order to prosecute him for corruption and plunder of the nation resources; Levy Mwanawasa's move succeeded. Fredrick Chiluba was charged with corruption charges and was found with a case to answer involving sixty-four million United States Dollars (\$64m) and other properties in Zambia and abroad suspected to be proceeds of corruption (13).

According to Phiri (2001, 42), Fredrick Chiluba's religious inclination can be traced to the United Church in Zambia, although the Evangelical–Pentecostal experience

influenced him in the 1980s. In December 1991, Fredrick Chiluba declared Zambia a Christian nation. At State House, Fredrick Chiluba spoke that:

On behalf of the nation I have now entered into a covenant law with the living God. And therefore I want to make the following declaration. I declare today that I submit myself as president to the lordship of Jesus Christ. I likewise submit the government and the entire nation of Zambia to the lordship of Jesus Christ. I further declare that Zambia is a Christian nation that will seek to be governed by the righteous principles of the word of God (Phiri 2001, 43).

The declaration of Zambia a Christian nation was supported by the Pentecostal–Charismatic community who affirmed Fredrick Chiluba as “God–chosen” to liberate Zambia (Njovu 2002, 38) economically and spiritually. Gifford (1996, 193) notes that Fredrick Chiluba rode on his credentials as a born-again Christian to gain political mileage. According to Phiri (2001, 42), Fredrick Chiluba’s Christian faith impact was seen in how attached he was to the Christian faith in the unilateral declaration of Zambia a Christian nation. However, Mukuka (2014, 17) highlights some cracks in the Fredrick Chiluba–led MMD government, citing, (i) failure to embrace democratic values because of corruption, and (ii) an attempt to manipulate the constitution to allow him stand for a third term.

2.3 The Socio–religious and Political Context Prior to the Rise of Frederick Chiluba

Mwanakatwe clearly gives the political and economic state of Zambia prior to and after 1964 that:

During the political campaign for the 1964 elections, people’s expectations were aroused for better living conditions after independence. Therefore, they looked forward to big salary increments and better teachers’ houses. When new salary scales were introduced, they did not equal their expectations and teachers were bitterly disappointed. The new salary scales for African teachers did not narrow the difference between existing salaries for European teachers and salaries for African teachers with equal qualifications ...The teachers were made to believe by some people, probably by rivals who had expected

appointment to the education portfolio, that they were responsible for their plight (Mwanakatwe 2003, 167).

According to Kalusa and Phiri (2014, 3), the people placed their hope and confidence behind Kenneth Kaunda, after which Kenneth Kaunda and UNIP started losing their grip and focus on their agenda of political and economic liberalisation from the British rule. From 1960, Kenneth Kaunda and UNIP turned their focus on: (i) political liberation, (ii) straightening out the UNIP government's agenda in the construction of a modern Zambia, (iii) establishing a foreign policy of the involvement in the liberation struggle of Southern Africa, (iv) nationalising Zambia's economy, and (v) the establishment of a one-party state where UNIP was to be the only political party in power (3).

Hinfelaar (2004, 315) mentions that as Zambia started experiencing an economic meltdown, the Zambia Church joined the main opposition political party, the MMD, and opposed Kenneth Kaunda's macro and micro policies towards Zambia's economy, and thus, the Zambia Church and the MMD became pressure groups which offered checks and balances to the UNIP government. This is a clear indication of the Zambia Church's involvement in politics and governance (315).

As for religion, Gordon (2008, 46) observes that Kenneth Kaunda and the UNIP government started suppressing any religious movement which was deemed to be a threat to the political advancement of the UNIP agenda. For example, approaching the 1964 general elections Kenneth Kaunda and UNIP were politically threatened by Alice Mulenga Lenshina the leader of the Lumpa Church who gained popularity by her prophetic preaching and miracles. This resulted in the killing of more than one thousand Lumpa Church devotees by the UNIP government (45—49). The conspiracy against the Lumpa Church by UNIP grew as noted in the statement by Chapoloko a UNIP representative that:

At the transfer of power from a colonialist to indigenous people, the British colonialists do not simply depart peacefully, they usually sow seeds of misunderstanding and lay the eggs of bitterness which hatch immediately after they leave, they linger at one side of the border with a view to come back and

pretend to create peace, be alert Comrades...Lenshina and her cult are a floating leaves on an ocean through which the British Imperialists are holding their safety to the shores of colonialism. Do not give them chance, let them drown forever... (Gordon 2008, 45—49).

According to Burdette (1988, 61), the Lumpa Church grew and became a religious stronghold as its members refused to pledge allegiance to both the British authorities and the Kenneth Kaunda-led UNIP party.

In the late 1980s, Zambia under the leadership of Kenneth Kaunda and the UNIP government started experiencing economic hiatuses (Burgess and Van Der Maas 2003, 1229). The Zambian Church and opposition political parties like the MMD blamed Kenneth Kaunda and the UNIP government for the collapse of the economy. For this reason, the Zambian Church and the citizenry wanted freedom from economic oppression and corruption, and Fredrick Chiluba won the hearts of both the Zambian Church and the citizenry as a Charismatic “economic, political and religious liberator” (Muwowo and Buitendag 2010, 2).

Kalusa and Phiri (2014, 2) observe that from 1960, Kenneth Kaunda and the UNIP turned their focus on: (i) political liberation, (ii) straightening out the UNIP government’s agenda in the construction of a modern Zambia, (iii) establishing a foreign policy of involvement in the liberation struggle of Southern Africa, (iv) nationalising Zambia’s economy, and (v) the establishment of the one-party state where UNIP was to be the only political party in power. For this reason, Boehmer (1995, 187) explains that after independence in 1964, there was the need for Kenneth Kaunda and the UNIP government to start making the socio-economic and political agenda a reality by meeting the aspirations of Zambians. Burdette (1988, 65), observes that Kenneth Kaunda and the UNIP started drifting away from the socio-economic and political agenda which was appealing to the people because of (i) the ethno-regional politics that threatened the unity of Zambia as an ingredient in national development, (ii) the introduction of one-party rule by Kenneth Kaunda and the UNIP, (iii) the growing centralised presidential powers which led to the abuse of

power and office by Kenneth Kaunda, and (iv) the unbalanced approach to nationalising the economy.

2.4 The Data Collection Instruments

The researcher used a combination of structured, semi-structured and open-ended interviews, as Sidhu (2014, 145) highlights that interviews are a two-way method which allow a deliberate exchange of ideas and information through direct verbal interaction. Prathapan (2014, 114) points out that interviews are important because they balance the limitations of the questionnaire, while Sidhu (2014, 145—147) observes that they tend to probe the factors, are very detailed, practical in nature and offer flexibility.

The interview questions (see Appendix 3) are categorised as follows: (i) Section A, general interview questions for all the participants, (ii) Section B, interview questions for Christian leaders only, (iii) Section C, interview questions for non-Christian leaders, and (iv) Section D, interview questions for trade unionists and politicians.

2.5 The Research Population and the Declaration

The study employed purposeful sampling to select the participants (Gibson and Brown 2009, 55) with the aim of gathering their experiences regarding the declaration of Zambia a Christian nation and establishing the factors that influenced the declaration. The declaration speech by Fredrick Chiluba reads as follows:

The Bible, which is the word of God, abounds with proof that a nation is blessed, whenever it enters into a covenant with God and obeys the word of God. 2 Chronicles 7: 14 says 'If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sin and will heal their land. On behalf of the people of Zambia, I repent of our wicked ways of idolatry, witchcraft, the occult, immorality, injustice and corruption. I pray for the healing, restoration, revival, blessing and prosperity for Zambia. On behalf of the nation, I have now entered into a covenant with the living God...I submit the Government and the entire nation of Zambia to the Lordship of Jesus

Christ. I further declare that Zambia is a Christian Nation that will seek to be governed by the righteous principles of the Word of God. Righteousness and justice must prevail in all levels of authority, and then we shall see the righteousness of God exalting Zambia (Phiri 2003, 407).

According to Muwowo and Buitendag (2010, 3), the declaration speech by Fredrick Chiluba was followed by the amendment to the constitution of the Republic, and Parliament passed a clause to have the Christening of Zambia, and the declaration of Zambia a Christian nation included in the preamble of the constitution which stated:

We, the people of Zambia by our representative, assembled in our parliament, having solemnly resolved to maintain Zambia as a Sovereign Democratic Republic; Determined to uphold and exercise our inherent and inviolable right as a people to decide, appoint and proclaim the means and style to Govern ourselves; Recognize the equal worth of men and women in their rights to participate, and freely determine, and build a political, economic and social system of their own free choice; Pledge to ourselves that we shall ensure that the state shall respect the rights and dignity of the human family, uphold the law of the State and conduct the affairs of the state in such a manner as to preserve, develop, and utilize its resources for this and future generations; Declare the republic a Christian Nation while upholding the right of every person to enjoy that person's freedom of conscience or religion; Resolve to uphold the values of democracy, transparency, accountability and good governance; and further resolve that Zambia shall ever remain a unitary, indivisible, and multi-party and democratic sovereign state. Do hereby enact and give to ourselves this constitution. (Amended Constitution of Zambia Act 18 of 1996)

The twelve (12) participants in the study were drawn from the Christian community, Islam community, trade unions and the political sphere. The reason for a cross-section research population is to have a balanced and impartial understanding of the phenomenon (Chandran 2004, 167). First, were the chairpersons or presidents of national organisation, Evangelical Fellowship of Zambia (EFZ), Independent

Churches of Zambia (ICoZ), the Council of Churches in Zambia (CCZ), the Zambia Conference of Catholic Bishops (ZCCB), and Islamic Supreme Council of Zambia (ISCZ). Second, were the presiding bishops or General Secretaries of the following randomly selected denominations in Zambia: Grace Ministries Mission International (GMMI), the Pentecostal Assemblies of God Zambia (PAOG (Z)), and Praise Christian Centre International (PCCI). Third, were members from civil society, World Vision Zambia (WVZ) and the Governance, Elections, Advocacy, Research and Services (GEARS)? Fourth, was a trade union member, the Federation of Free Trade Union of Zambia (FFTUZ). Fifth, was the former Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA), Reverend Godfridah Sumaili.

The following were the participants with the dates, location, and duration of the interviews: First, were Bishop Andrew Mwenda from the Evangelical Fellowship of Zambia (EFZ) on 6th December 2021 in Lusaka for 25 minutes, Prophet Dalitso Mwanza from the Independent Churches of Zambia (ICoZ) on 29th October 2021 in Kitwe for 28 minutes, Father Emmanuel Chikoya from the Council of Churches in Zambia (CCZ) on 20th December 2021 in Lusaka for 30 minutes, Father Francis Mukosa from the Zambia Conference of Catholic Bishops (ZCCB) on 3rd February 2022 in Lusaka for 16 minutes, and Mr Suzyoimba from the Islamic Supreme Council of Zambia (ISCZ) on 4th April 2022 in Lusaka for 13 minutes. Second, were the presiding bishops or General Secretaries of the following randomly selected Zambian denominations, Bishop Lukson Simumba from Grace Ministries Mission International (GMMI) on 27th January 2022 in Lusaka for 15 minutes, Bishop Brian Bwalya from the Pentecostal Assemblies of God Zambia (PAOG (Z)) on 16th February 2022 in Lusaka for 22 minutes, and Bishop Edgar N'gambi from Praise Christian Centre International (PCCI) on 4th April 2022 in Lusaka for 36 minutes. Third, were members from civil society, Mr Franchoise Murekezi from World Vision Zambia (WVZ) on 9th December 2021 in Livingstone for 21 minutes, and Mr McDonald Chipenzi from the Governance, Elections, Advocacy, Research and Services (GEARS) on 11th January 2022 in Lusaka for 22 minutes? Fourth, was a trade union member, Mr Chingati Msiska from the Federation of Free Trade Unions of Zambia (FFTUZ) on 1st April 2022 in Kitwe for 10 minutes? Fifth, was the former

Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA), Reverend Godfridah Sumaili on 2nd March 2022 in Lusaka for 32 minutes?

The researcher wrote to each leader to seek their willingness to participate in the study by answering interview questions. The Letter of Informed Consent (see Appendix 1) and the Ethical Clearance Statement (see Appendix 2) accompanied the request to participate in the study. Due to the COVID-19 pandemic, some interviews were done virtually via Zoom, while others were done one-on-one. All the participants agreed to have the interviews recorded either by audio or video.

2.6 Data Analysis

Interviews were conducted in English, and both audio and video recorded interviews were transcribed later. Sidhu (2014, 154) observes that recording the responses of the interviews makes transcribing easy because there is no fabrication of the data, as the collected data should be transcribed, triangulated, and coded before it can be used to understand the subject matter of the study (275). Accordingly, triangulation of the collected data has been used to compare the responses. Omari (2011, 60) infers that triangulation is the collection of data from different respondents on the same phenomenon to relate the responses. Therefore, triangulation has helped the researcher to understand the factors that influenced the declaration of Zambia a Christian nation. Further, coding has been applied in the analysis of data so as to categorise the collected data. This has been done in order to answer the interview questions, and to have a balanced view of the situation. Prathapan (2014, 120) explains that coding helps to categorise responses from the interviews into a restricted number of groups which contain important information. Data from the participants with related and mutual characteristics has been grouped accordingly.

Data analysis and interpretation followed triangulation and coding. Chandran (2004, 18) explains that data analysing makes it easy to understand the subject under study. Prathapan (2014, 111) writes that data analysis is an essential phase used for identification, gathering, and interpretation of suitable data to understand the phenomenon of the study. Sidhu (2014, 121) observes that collected data must be managed and carefully analysed to give meaningful information surrounding the

study. The researcher has analysed the collected data to understand and describe the factors that influenced the declaration of Zambia a Christian nation.

The interview responses are divided into five sections namely: (i) the prophetic build-up to the declaration of Zambia a Christian nation, (ii) general interview questions for all participants (iii) interview questions for Christian leaders, (iv) interview questions for non-Christian leaders, and (v) interview questions for trade unionists and the politicians.

2.6.1 The prophetic build-up to the declaration of Zambia a Christian nation

Reverend Godfridah Sumaili the former Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA) mentions that the declaration was in line with God's plan and agenda for Zambia because Dr David Livingstone earlier prophesied that Zambia would be influenced by Christianity. Consequently, the declaration of Zambia a Christian nation in 1991 became the fulfillment of David Livingstone's prophecy. It is recorded that after Zambia obtained its independence in 1964, the first president of the Republic Kenneth Kaunda, usually mentioned that Zambia has been founded on God's Word. Additionally, Bishop Andrew Mwenda remarks that the historical build up to the declaration of Zambia a Christian nation was based on Dr Livingstone's prophecy of Christianising Zambia. Bishop Mwenda further states that the whole episode started in the late 1980s when two female Jamaican missionaries, Faye and Adeline, came to Zambia, and made their convictions clear that God had sent them to Zambia.

Bishop Edgar N'gambi narrates that in 1987, there were two prophecies given concerning Zambia becoming a Christian nation. First, Pastor Shiloh Phiri gave a prophecy saying God was making Zambia like an oasis in the desert, and out of Zambia God was going to send missionaries all over the world. Second, in the same year 1987, the late Pastor Edmund Roebert from the Hatfield Christian Church in Pretoria, South Africa, claimed that whilst on the plane from South Africa to the Copperbelt in Zambia, God showed Pastor Roebert a vision of Africa, where Zambia was at the centre of Africa covered in sparks of fire which ignited other parts of the world. According to Bishop N'gambi, these prophecies pointed to Zambia becoming

the sending nation of the gospel and the influential centre of the gospel of Jesus Christ. Later in 1987, two women from Jamaica, Faye and Adeline, came to Zambia because God had instructed them to come to Zambia, and without any prior knowledge of Zambia, they obeyed God. When they arrived at the airport in Lusaka, they had immigration clearance challenges, as their only claim to explain their arrival was that God had sent them to Zambia. At that moment they were about to be sent back to the USA, when someone informed Mrs N'gambi who was then working at the airport for Zambia Airways. Mrs N'gambi met the two women and helped them to clear with the Zambian immigration. She took them home with her and they were hosted by Bishop and Mrs N'gambi. While staying with Bishop and Mrs N'gambi, Faye and Adeline engaged in evangelistic works in Lusaka townships. Bishop and Mrs N'gambi advised Faye and Adeline to visit the Copperbelt. The only available host on the Copperbelt was Reverend Mwamba in Luanshya. One day whilst in Luanshya, Faye and Adeline gave Reverend Mwamba a piece of paper, and on it was written the word Ndola. They insisted that the Lord was directing them to Ndola. Whilst driving on the streets of Ndola, God started directing them; they were told to turn, and they told Reverend Mwamba to stop at a certain house. It happened to be the residence of Fredrick Chiluba who was then the president of the Federation of Free Trade Unions in Zambia (FFTUZ). At Fredrick Chiluba's residence, they prayed for Fredrick Chiluba's wife, Vera Chiluba, who had a pregnancy complication, and the Lord did a miracle of reversing the breech position of the baby into the normal position. Whilst at the Chiluba residence, Faye prophesied that Fredrick Chiluba was going to christen Zambia. Before flying out of Zambia, Faye began to speak prophetically saying, "I can see Zambia covered in the blood of Jesus." Ultimately Faye mentioned that "Zambia is a Christian nation." According to Bishop N'gambi, Faye prophetically christened Zambia.

In 1990, Fredrick Chiluba was elected by the Movement for Multiparty Democracy (MMD) to contest the 1991 general election. Whilst in Ndola, Mrs Avliaklis informed Mrs N'gambi that Fredrick Chiluba has been elected president of the MMD. Mrs Avliaklis and Mrs N'gambi decided to go and pray for him and anointed him with oil. It

was during the anointing ceremony that Fredrick Chiluba told Mrs Avliaklis and Mrs N'gambi that if he became president, he intended to, (i) normalise and strengthen Zambia's bilateral ties with Israel, and (ii) declare Zambia a Christian nation. When Fredrick Chiluba became the duly elected second president of the Republic in 1991, in December 1991 he declared Zambia a Christian nation. Bishop Mwenda recounts that when Fredrick Chiluba became Zambia's second president of the Republic and declared Zambia a Christian nation on 29th December 1991, it was not known whether Fredrick Chiluba remembered or not, the above mentioned prophetic decrees, but Bishop and Mrs N'gambi noted that this was the fulfillment of the prophetic decrees.

Bishop Mwenda says that such a rich prophetic history of the declaration of Zambia a Christian nation was God's doing, and Fredrick Chiluba was the available instrument used by God to declare Zambia a Christian nation, accordingly, fulfilling Faye and Adeline's prophecy that Fredrick Chiluba was going to christen Zambia.

2.6.2 General interviews

1. The awareness of the declaration of Zambia a Christian nation

Eleven (11) out of twelve (12) participants mention that they were aware that President Fredrick Chiluba had declared Zambia a Christian nation on 29th December 1991, except for Prophet Dalitso Mwanza who became aware in 1997. The declaration ceremony was held at State House.

2. Thoughts concerning an understanding of Fredrick Chiluba's decision to declare Zambia a Christian nation in 1991,

The participants from the church mother bodies, the EFZ, CCZ, ICOZ and ZCCB relate that it was an exciting transitional period for Zambia economically, religiously and socially, because when Fredrick Chiluba became the president of the Movement for Multiparty Democracy (MMD), and later the second Zambian President, he declared Zambia a Christian nation on 29th December 1991 at State House.

It was heard that the declaration had no clear objective, and no wider consultation of different stakeholders was done. Consequently, this gave rise to the questions of

motive. What was the motive of the declaration? According to Father Emmanuel Chikoya and Father Francis Mukosa, the motive and objective of the decision to declare Zambia a Christian nation was not well defined. The only understanding was that Fredrick Chiluba wanted Zambia to be governed by Christian values. Father Chikoya and Father Mukosa disclose that it was important to take stock of the actions of the declaration in the governance issues of the nation, and the private moral life of the citizens. On the contrary, Reverend Godfridah Sumaili says that the declaration was in line with God's plan and agenda for Zambia. She further stated that in this regard, the declaration was Zambia's identity and foundation as Christians, while Mr Chingati Msiska agreed that the declaration was a good move because the nation was now under open heavens to start receiving God's blessings through the Christian community. Mr Suzyo Zimba countered that Fredrick Chiluba was surrounded by zealous people who influenced him to please Christians only, thus neglecting to have a wider consultation with different stakeholders.

Father Mukosa stated that without a well-defined objective of the declaration of Zambia a Christian nation, there are a lot of questions that seek answers such as: (i) how possible is it to govern a nation based on Christian values without conflicting with the constitution of the republic? (ii) Was it necessary to enshrine the declaration in the constitution of the republic? and (iii) what is it that obliges us to put the declaration in the constitution? These are the questions that confronts every concerned citizen especially the Church. As Christians, though we have a moral obligation in the land just as Jesus taught in Matthew 5:13—16 that we are the salt and the light of the world. This teaches that by nature, we should live the declaration by Christian principles in the light of the Gospel. According to Father Chikoya, the decision to declare Zambia a Christian nation did not make anyone Christian. Ideally people become Christians by their lifestyle as opposed to by the declaration.

Father Mukosa observed that if the decision, motive and objective of the declaration was to govern the nation based on Christian values, then there was no need to enshrine the declaration in the constitution of the republic. Mr Zimba explained that the decision was blurred by pressure from the Church urging Fredrick Chiluba to

declare Zambia a Christian nation. Therefore, the intentions of the declaration were unclear, because there were no consultative meetings. But if the intention and motive were to lead the nation based on the teachings of Jesus Christ, then it was a good move, but if the declaration was used as a means to win the popularity of the Christians, and as a political tool to advance Fredrick Chiluba's political agenda, then the move was wrong. Father Chikoya claimed that, because Fredrick Chiluba was surrounded by a particular segment of the Christian community, namely, the Pentecostal–Charismatic clergy, the decision was made in that regard without full consultation with other national church leaders. The decision was a political agenda favouring the president and the ruling party (MMD) to gain political mileage. Father Chikoya further stated that it was on record in church history when Emperor Constantine christened the Empire, he did not have the best interests of the Church at heart, but he was interested in the potential support to gain political mileage. This is similar to Zambia as we question the motive for declaring Zambia a Christian nation. Was it for Fredrick Chiluba to gain political mileage, or it was an evangelistic vehicle? Ultimately the decision by Fredrick Chiluba lacked consultation as compared to the actions of his predecessor Kenneth Kaunda who, when he wanted to introduce socialism, which he could have done within his power under the one–party rule, chose to engage the national church leaders. Prophet Mwanza indicates that the decision by Fredrick Chiluba to declare Zambia a Christian nation was a remarkable one, because it set Zambia to be a unique nation on the continent of Africa and in the world at large, and it has made Zambia become the centre of attraction in Christian values and missionary works.

Bishop Luckson Simumba maintained that the decision to declare Zambia a Christian nation was a move welcomed by many Zambians, though the decision faced opposition from some denominations within the body of Christ. Bishop Brian Bwalya echoed that it was a bold decision that was demonstrated through Fredrick Chiluba's faith in God. It is not known, however, if the decision to declare Zambia a Christian nation was a cabinet decision. According to Bishop Bwalya, Fredrick Chiluba was not persuaded by anyone, but he made a personal decision out of his conviction from God.

Mr McDonald Chipenzi said, rhetorically, it was a good decision, but practically the declaration does not make anyone a Christian, because Christianity is a personal decision that should make our deeds correspond to biblical values. After the declaration, there was no deliberate move to inculcate Christian values according to the declaration. Thus, the declaration should have come with sensitisation of biblical values to the citizens to live according to the declaration. Additionally, Mr Chipenzi stated that one of the moves that was deliberately done with the declaration, was the liberalising of the formation of Christian churches, which saw the planting of independent ministries that were not regulated. The result was that these ministries became money-making ventures that have left our people impoverished, although Mr Francois Murekezi insisted that the decision to declare Zambia a Christian nation was long awaited to help and guide the citizenry by Christian values.

3. The factors that influenced Fredrick Chiluba to declare Zambia a Christian nation?

i. Fredrick Chiluba's relationship with God

Bishop Mwenda noted that, Fredrick Chiluba was influenced by his relationship with God to declare Zambia a Christian nation, because such a bold pronouncement can only be done under the influence of the Spirit of God. Bishop Mwenda's statement is echoed by Prophet Mwanza who mentioned that Fredrick Chiluba's relationship with God was the basis for the declaration, because the nation at that time was departing from Christianity to adopting the Eastern religion of idol worship, and thus the nation needed such a declaration. Bishop Simumba reiterated that Kenneth Kaunda entertained inroads for the Eastern religion, hence, Fredrick Chiluba knowing his Christian values declared Zambia a Christian nation to detach the nation from the Eastern religion and embrace biblical principles. Reverend Sumaili explained that Fredrick Chiluba was just a vessel that was used to declare Zambia a Christian nation. The influence came from the Holy Spirit because this was God's agenda. In addition, his faith in God and Christian values influenced Fredrick Chiluba to declare Zambia a Christian nation. She further stated that the Church also influenced the declaration because they advocated for a change of government from a one-party

State to a multi-party State, thus the Zambian Church wanted a Christian to lead the nation. According to Mr Msiska, one thing that Fredrick Chiluba appreciated were the Christian values, and he thought of adding value to Christianity by declaring Zambia a Christian nation. Mr Msiska stated that it were the Christian values and conviction that influenced Fredrick Chiluba.

Father Chikoya referred to his belief that one cannot rule out the possibility that Fredrick Chiluba may have had a conviction from God to declare Zambia a Christian nation, while Prophet Mwanza agreed that the influence to declare Zambia a Christian nation came from both God and a section of the Zambian Church. Mr Murekezi added that Fredrick Chiluba could have been influenced by the Christian values, and the support from the Christian community to declare Zambia a Christian nation. But according to Father Mukosa, the question as to what influenced Fredrick Chiluba is based on the motive and objective of the declaration. If the motive and objective were not known and well defined, then it is difficult to state what influenced Fredrick Chiluba to declare Zambia a Christian nation.

ii. Fredrick Chiluba's political career advancement

Father Chikoya mentioned that one of the factors that influenced Fredrick Chiluba to declare Zambia a Christian nation was that Fredrick Chiluba wanted to advance his political career by using the Zambian Church, which seemingly rallied behind him as a fellow Christian. Mr Chipenzi argued that Fredrick Chiluba was not spiritually convinced, but rather emotionally and politically influenced, because the declaration was a political tool used by Fredrick Chiluba to gain political mileage. Mr Zimba added that Fredrick Chiluba was surrounded by zealous people, and he became overenthusiastic and excited about pleasing the Christian community. According to Mr Chipenzi, the declaration was used to silence and prevent the citizens from suggesting checks and balances, because citizens were to trust these God-given leaders to preside over their affairs.

4. Beneficiaries of the declaration, and how they have benefited

The participants cited different beneficiaries and how they benefited from the declaration of Zambia a Christian nation as follows:

i. The Zambian Citizenry

Father Mukosa revealed that the indirect beneficiaries were the citizens regardless of their religious affiliation because the declaration enshrined in the constitution of the republic was for all citizens. According to Bishop Mwenda, the beneficiaries were all the citizens of Zambia, in that the declaration has held the nation in peace and unity in a way different from the “One Zambia One Nation” slogan. Reverend Sumaili added that the whole nation benefited starting from the smallest unit in society, the family, because raising families was anchored on Christian values. Although Mr Zimba categorically stressed that the benefits had a negative impact because the declaration disadvantaged the poor citizens, as men of God had gone to extremes in the name of Zambia a Christian nation to take advantage of the declaration to enrich themselves.

ii. The growth of the Christian Church

Bishop Mwenda noted that ever since the declaration, Zambia has experienced the growth, flourishing and expansion of Christianity through church planting, particularly the evangelicals, while Father Mukosa underscored that the Church was the beneficiary because it understood the Christian values. Directly, Mr Zimba pointed out that the beneficiaries were the prophets, independent ministries; by and large, it was the Church in Zambia.

According to Prophet Mwanza, the Church benefited because the declaration brought about unity of purpose, and the Government understood that it cannot develop the nation without the involvement of the Church. Although Father Chikoya argued that the proliferation of churches was not a benefit at all, because there was too much confusion within these churches, which were not properly regulated by the government. These churches could do whatever they wanted even if they were criminal activities in the guise of the Church. This had watered down the credibility and effectiveness of the Church. Further, Father Chikoya cited that Kenneth Kaunda had high regard for the Church, and the government was more concerned with the unnecessary proliferation of churches than what was experienced during Fredrick

Chiluba's era. Mr Msiska maintained that the declaration made inroads for the nation to experience freedom of worship and the emergence of different churches.

Mr Chipenzi explained that the beneficiaries were mainly the Pentecostal–Charismatic churches, because during the Fredrick Chiluba reign, they benefited from the Slash Fund set up by government to help churches buy plots and build structures. Additionally, Mr Chipenzi stated that some churches benefited financially from the declaration by accessing the empowerment fund meant for the Church through the formation of the Religious Desk, and later on the formation of the Ministry of National Guidance and Religious Affairs.

iii. Politicians

According to Mr Chipenzi, the politicians benefited from the declaration by looting public resources in the guise of Christianity, because they were not accountable to the people, but to God. Father Chikoya also perceived that the declaration benefited some sectors of politicians who propagated injustices in the name of Christianity such as the attempt to tamper with the constitution of the republic by the ruling governments of both the MMD and PF.

iv. Peace and unity

Mr Murekezi disclosed that the country benefited from the declaration because the Church was used to reconcile warring political leaders and political parties. The peace and unity were what Zambia had enjoyed for years. For this reason, peace and unity became the beacon of reference for Zambia for African countries.

v. Government of Zambia

Reverend Sumaili noted that the government of Zambia benefited because it became easy to govern people who were united and peaceful through the declaration. Although she said that Zambia was yet to actualise the benefits, because Fredrick Chiluba had just made the declaration, but President Edgar Lungu of the PF was working on actualising the declaration so that Christian values according to Part 2 Article 8 of the constitution are incorporated into the systems of government and culture. She mentioned that this was foreseeable by government working with the

Church and establishing the Ministry of National Guidance and Religious Affairs and building the National House of Prayer. Additionally, Mr Msiska highlighted that the declaration helped the government to invite the international community that appreciates Christianity to set up missionary works that have benefited a lot of Zambians economically.

2.6.3 Christian leaders' interviews

1. The response of the Zambian Church to the declaration of Zambia a Christian nation.

The Christian leaders gave diverse responses. The following were the responses:

According to Bishop Mwenda, the Church has not responded favourably to the declaration because people are looking for an immediate change. The declaration suggested that the Christian nation must be Christian in character. This meant that not everyone in the Christian nation is a Christian, just like not everyone in an Islamic state is a Muslim. Bishop Mwenda further stated that the Christian Church was divided on the declaration and this has not been fair. A few denominations have not supported the declaration, only Pentecostal–Charismatic churches have. Prophet Mwanza agreed with Bishop Mwenda that the Church had not responded well to the declaration because the Church had displayed an element of disunity by not supporting religious programs initiated by the government such as the National Day of Prayer. The disunity could be seen in how the Church had not spoken with one voice on social and economic issues affecting the nation, while Father Mukosa retaliated that the response has been positive. Father Mukosa said that the favourable response has been seen in the unity of the Church in speaking against injustices and violence perpetrated by political parties. Bishop Bwalya observed that not every section of the Church had supported the declaration, but others had passionately supported the declaration. Therefore, there seemed to be divided support within the Church for the declaration.

Father Chikoya categorically observed that in the Pentecostal–Charismatic circles, it had been wholeheartedly received, though there were some denominations and

church mother bodies who may not have been too excited with the declaration. For example, the CCZ and ZCCB have responded cordially to the declaration, though they feel with much more consultation, the declaration could have been done in a better and more moderate way. Consequently, because of lack of consultation, the declaration has brought about mixed feelings and reactions among church mother bodies. Further, Father Chikoya emphatically stated that there was need for the Church to have a systematic, well-focused agenda in response to the declaration. Bishop Simumba echoed that the response had been positive and overwhelming. The favourable response had seen the coordination of the main church mother bodies working together.

2. The perception on the declaration of Zambia a Christian nation

Father Mukosa said that the declaration of Zambia a Christian nation had: (i) no biblical Scripture that mentions and supports the declaration of a nation to be Christian. A nation can only be declared constitutionally, and (ii) in the mission of Jesus Christ to the world through the practice of Christian values, there was leverage that a nation may become a Christian nation because of the prescribed Christian values of a nation. Bishop Bwalya observed that the scriptural premise of the declaration was taken from Israel as an example of a nation that was blessed by God throughout the Old Testament. The Israel scenario was linked to Zambia. Zambia aligning itself to Israel meant sharing the blessings of God, though Bishop Bwalya noted that other challenges may arise as to governance and constitution versus the Bible. Furthermore, the New Testament has not much concerning the declaration. For that reason, the scriptural perspective lies in the Old Testament based on such Scriptures as Psalm 33:12 "Blessed is the nation whose God is the LORD..." (Psa 33:12 NIV). Bishop Simumba agreed that the biblical perspective regarding the declaration was based on Psalm 33:12 encouraging a nation to embrace God. In embracing God, a nation was guided by godly principles. The nation comes under God's rule. According to Bishop Mwenda, there was no direct scriptural support for the declaration, but one might build the basis on such Scriptures as what is stated in Psalm 33:12.

Prophet Mwanza was of the view that the declaration of Zambia a Christian nation has no scriptural support. But interestingly, there were Scriptures that point to a nation dedicated to God and making God the Supreme ruler over a nation, such as 2 Kings 23:3, 2 Chronicles 7:14 and Psalm 33:12. Therefore the declaration should be understood in line with dedication, because God sustains a nation that has submitted itself to him. Father Chikoya said that the declaration took us back to the Old Testament story of how Israel became a theocracy under God. The scriptural perception regarding the declaration was mainly set up in the Old Testament theology of having a nation chosen by God, and not in the New Testament theology where believers are the priesthood and a chosen nation of God. Besides, Father Chikoya commented that in the Old Testament, pronouncements were made to have a nation a theocracy. This only happened with the nation of Israel. Consequently, there is no clear teaching in Scriptures regarding the declaration of a nation as Christian. Hence, Zambia should not equate itself to the nation of Israel.

3. Some theological implications of declaring Zambia a Christian nation

i. The assertion that we automatically become Christians by the declaration

According to Bishop Mwenda, the enshrinement of the declaration in the preamble of the constitution of the republic had people thinking that they automatically became Christians. This tends to distort the theology of sin and salvation. Theologically speaking, one can only become a Christian by surrendering to God and accepting Jesus as one's Lord and Saviour.

ii. The compromising of Christian values

Father Mukosa says that one of the theological implications of the declaration was that it might lead the nation and its citizens into compromising their Christian faith and values, because Christianity was not about the declaration, but it was a way of life.

iii. Zambia a theocratic or democratic nation

According to Father Chikoya, one of the implications was that Zambia should not be a theocracy but a democratic nation. If we were a Christian nation, then we would be contradicting the constitution, and it would mean that Zambia would be governed by

the Bible and not the constitution of the republic. For that reason, the Church felt that the enshrined declaration in the preamble of the constitution of the republic should be made actionable. This meant that the freedom of the minority could have been tampered with. This could have given way to acrimony and conflict between certain sections of the constitution about freedom of expression and Christian values.

iv. The impact on morality

Prophet Mwanza conferred that the declaration has helped the nation to realign its Christian values to the Bible. That is why as a nation we are able to unite towards common factors and respond with a moral obligation to natural disasters and other issues that affect humanity. Bishop Simumba added that the Church in partnership with the government should encourage Christian values in tandem with the Bible, and that the Bible should become the pattern for moral conduct of the Christians and governance in the nation.

4. The relationship between the State and the Church after the declaration of Zambia a Christian nation.

Bishop Mwenda stated the following: (i) the Church has learnt to fight together against the unjust laws and policies, and (ii) the influence of the Church over the State had grown tremendously, because the State had been involving the Church on key governance issues. Likewise, the relationship had been sound because government had understood that the Church was a major stakeholder in national development, while Father Mukosa echoed that the relationship between the State and the Church had been okay and progressive, as could be seen from the many consultative meetings such as constitutional reforms, political and economic dialogue between government and the Church. Though Father Mukosa highlighted that there might be areas where the State and the Church might have disagreed, overall, the relationship has been sound. According to Prophet Mwanza, the relationship between the State and the Church has been very good. The Church has enjoyed a cordial relationship over the years. Today the Church in Zambia has come this far because the State holds the Church in high esteem and has built a working platform for the Church. This cordial relationship can be seen in the involvement of the Church in

governance issues by the State. Whenever there are conflicts between political parties, the State has always engaged the Church as the mediator based on the affable relationship between the two parties. Bishop Simumba agreed that the relationship between the State and the Church was okay and progressive. Through this cordial relationship, a well-defined unity of purpose in national development has been created; and the Church can positively speak out on national matters and offer checks and balances in governance.

Father Chikoya pointed out that from the time of the Kenneth Kaunda's regime, the State had always worked with the Church amicably. But over the years with the change of governments, the State has sidelined the Church, though time and again calling on the Church to work with the State. It was observed that one failed relationship between the State and the Church was the example of former Fredrick Chiluba's bid for a third term, where a church mother body comprising independent Charismatic churches was formed to support Fredrick Chiluba to go for the third term of his presidency against the stipulations of the constitution of the Republic. The CCZ and ZCCB categorically declined to support this agenda and were sidelined by the State. Father Chikoya advanced another example of a failed relationship between the State and the Church citing the victimisation of the clergy between 2019 and 2021, some of whom were arrested by the police. The State wanted to control the Church, which should be the opposite, where the State should consult the Church on matters of national interest and development. Also, when one carefully considered the purpose behind the formation of the the Ministry of National Guidance and Religious Affairs, it was there to control and regulate the Church, and not to have the Church as a partner in development. Basically, there has been a dilution in the relationship between the State and the Church since the declaration.

Bishop Bwalya recounted that the history of the relationship between the State and the Church goes way back to the relationship between the Roman Empire and the Church, in which the clergy were paid allowances by the State, and the Roman Empire had a hand in choosing the Pope and other clergy. This appeared to have compromised the Church through the State interference in the affairs of the Church.

As such, in matters of governance there is the principle of separation of the Church and the State. And so, the Church is expected to respect the principle of separation. The relationship between State and the Church has become problematic, and difficult for some denominations to accept that a political figure can declare a nation Christian.

2.6.4 Islam leader interview

1. The effects of the declaration of Zambia a Christian nation on religious Freedom

According to Mr Zimba the declaration did not affect the religious freedom of worship of the Muslims; only that it was unfortunate and with deep regret that Zambian Muslims have been treated as foreigners in their own country. The declaration sidelined Islam, which should not have been the case.

2. The impact of the declaration of Zambia a Christian nation on other religions

Mr Zimba mentioned that the declaration sidelined other religions. Other religions were not free to express themselves, hence, they were excluded from important governance issues on the expense of economic development of the nation. In this regard, the declaration should have been consultative to become universal, and thus to include other religions for the posterity and prosperity of Zambia.

3. The moral implications of declaring Zambia a Christian nation for the citizens of the country

Mr Zimba highlighted that before the declaration in 1991 Zambia was a united front of all religions. But soon after the declaration, all religions started looking at each other with a suspicious eye. One religion became superior to others. Additionally, the declaration brought about disunity among the citizens who belong to different religions. For example, the State functions have only small numbers of Muslims, Hindus, Bahá'í Faith, Buddhists, just to mention a few, invited, compared to large numbers of Christians who take charge of State functions. This is a moral failure to unite religions by the State.

Further, Mr Zimba cites that some countries, have made provisions in their education curricula to include Islam. There should be an all-inclusive curriculum in Zambia

rather than siding with one religion as the custodian of good morals. All religions have their moral approach. Another example of a failed moral obligation was the Ministry of Guidance and Religious Affairs in the Patriotic Front government that failed to bring all religions together on board; instead, the government religious ministry was intimidating other religions.

4. Thoughts regarding the Zambian government having Christians in every ministerial and key offices

Mr Zimba observed that there has been a notion that ministerial government and other key positions should be occupied by people who are God-fearing. Alas, these same people cease to be Christians and throw away their Christian values when they occupy these offices. The question then remains, should people in government offices be Christians at church only and not in their offices. For this reason, corruption has swiftly infiltrated government ministries and departments because some people are only Christians at church and not in their offices. In this regard, it is important to have people in every ministerial and key offices who have integrity regardless of their religious affiliation, and if they can adhere to the employer-employee guidelines and the labour laws of the land.

2.6.5 Trade unionists' and politician's interviews

1. The political implications of declaring Zambia a Christian nation

According to Mr Chipenzi, the declaration has become the platform for political mileage, and this has made politicians hypocrites in their leadership to conform to the declaration. Politicians are now using the Zambian Church for campaigns and their political mileage, pretending to be Christians, when in actual sense they are not. It has become difficult to make certain political pronouncements so that one is not seen to undermine the declaration and ultimately aim at pleasing the Church, instead of the good for the nation. In the same disposition, Mr Murekezi indicated that for one's political career to flourish, one must profess Christianity. Today politicians are members of churches, and during campaigns, politicians go into churches to campaign by donating money and other materials. As such, the declaration has influenced the political landscape; while Reverend Sumaili disputed that, because

many citizens are Christians including politicians, there has been peace and unity that Zambia has experienced over the years. She further said that the declaration of Zambia a Christian nation should be used as a tool for discrimination.

Mr Msiska, said the legislative wing of government was supposed to be in line with the biblical principles, because the tone set by Fredrick Chiluba, who was a political figure, opened the nation to Christian values. For example, during Zambia's National Assembly sessions, civic and government functions, prayer should be offered.

2. Economic implications of declaring Zambia a Christian nation

Mr Chipenzi mentioned that the implications were both negative and positive. First, the negative stride is that the economy has been affected because creativity has been distorted. People depend on the Church for handouts instead of contributing to the economic welfare of the country. This approach has had a negative effect on the economy because we are a cadre of citizens who lack innovation, creativity and hard work. This has stunted the productiveness of the economy. Second, the positive strides are that: (i) establishing new churches has become a business which is an industry and people are taking money to these churches which ends up in circulation as people are buying and selling. As a result, the wheels of the economy continue moving, and (ii) because of the money found in churches, government is benefiting economically because churches who have employed workers are paying taxes, therefore, contributing to the Gross Domestic Product of the nation. Mr Murekezi observed that the declaration has opened up for the registration of new churches which have invested in infrastructure. In return, churches have employed people who in turn pay taxes that enhance national development. The declaration has also allowed other civil society organisations such as Non-governmental Organisations helping and empowering the vulnerable poor to become enterprising and contribute to the growth of the economy. Reverend Sumaili emphasised that the peace and unity of Zambia are the foundation for economic growth as there is investor confidence. She further stated that Christianity was expected to bring prosperity to the nation because of the Christian values of hard work, enterprising, and honesty.

Mr Msiska mentioned that the declaration created a conducive atmosphere for peace, unity, honesty and upright living for the citizens in accordance with the biblical principles, hence, the country has seen the foreign investor confidence which has brought about economic growth for our economy.

3. The effects of the declaration of Zambia a Christian nation on governance issues

Reverend Sumaili stated that the national values were applied in our daily lives, therefore, making policies with no favouritism or segregation. In this regard, the whole nation was involved in the governance of public resources. Laws are now made based on Christian values and not to disadvantage citizens. According to Mr Murekezi, the declaration has seen government develop policies that are all-inclusive, meaning citizens are given a fair platform for business. The developed policies have liberalised the economy, making people become hard working and productive, while Mr Chipenzi narrates that the declaration has negatively affected the working culture in Zambia. People were concentrating on a type of Christianity that has negated hard work that can bring about positive economic development. Laziness had negatively affected the governance of the nation. People are not productive anymore; they are busy waiting on God to bring food on their table. Therefore, the declaration has created a hostile attitude towards government policies.

Mr Msiska said that Zambia should be governed by biblical principles. The way policies are drawn and implemented, has been affected by the declaration. All the policies that are not founded on biblical values and dehumanise man, who was created in God's image, will not be accepted.

4. The relationship between the declaration of Zambia a Christian nation and the Zambian Constitution

In Mr Chipenzi's view, there has been a misunderstanding about what should become the supreme law of the nation, whether the Bible or the constitution of the republic. Making the Bible the supreme law of the land, means that the Bible would become subservient to human law. In this case we have made the Bible submit to the

constitution of the republic. If this is the case, then it means that the Bible cannot be used as a moral measure of the conduct of the citizens in Zambia. Additionally, citizens would have ended up having no national moral values as a nation, because of the different fragmentation of Christian denominational values based on different doctrines. Mr Chipenzi continued explaining that there is another contradiction in the application of the law because we claim to be a Christian nation and we do not use the Bible as a reference to punish the perpetrators of the law in society. On the contrary, we use the constitution of the land to punish the perpetrators of the law. However, if we claim to be a Christian nation through the declaration, the Bible must become the supreme law and measure of moral conduct in Zambia. Although Reverend Sumaili mentioned that while the constitution is the supreme law, our identity through the declaration of Zambia a Christian nation does not conflict with and contradict the constitution. According to Mr Murekezi, the inclusion of the declaration in the preamble of the constitution points to the fact that though the constitution is the supreme law of the land, the values guiding the citizens should be Christian.

Therefore, the constitution should be supplemented by biblical values. In this sense, the declaration of Zambia a Christian nation has so far related well to the constitution of the republic without conflicts.

Mr Msiska observed that the declaration came with a lot of debate regarding where it should be placed in the constitution. It was stated that Zambia was a sovereign state that should assert firmly whether to live by biblical principles or not, although we should allow the constitution to speak about the declaration.

2.7 Conclusion

This chapter was dedicated to exploring the factors that influenced the declaration of Zambia as a Christian nation using qualitative research. The task collected empirical data surrounding the study. The study involved participants: First, were the chairpersons or presidents of the mother bodies, Evangelical Fellowship of Zambia (EFZ), Independent Churches of Zambia (ICoZ), the Council of Churches in Zambia (CCZ), the Zambia Conference of Catholic Bishops (ZCCB), and Islamic Supreme

Council of Zambia (ISCZ). Second, were the presiding bishops or General Secretaries of the following randomly selected Zambian denominations: Grace Ministries Mission International (GMMI), the Pentecostal Assemblies of God Zambia (PAOG (Z)), and Praise Christian Centre International (PCCI). Third, were members of civil society, World Vision Zambia (WVZ) and the Governance, Elections, Advocacy, Research and Services (GEARS). Fourth, was a trade union member, the Federation of Free Trade Unions of Zambia (FFTUZ). Fifth, was the former Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA), Reverend Godfridah Sumaili.

In this chapter, the researcher identified the reactions to the declaration of Zambia a Christian nation; that it was received with mixed feelings and the Church in Zambia was divided. The CCZ and ZCCB appreciated the declaration but indicated that it lacked consultation. The CCZ and ZCCB felt sidelined and betrayed because Fredrick Chiluba chose to align himself with the Pentecostal–Charismatic church. In this regard, the declaration was ardently supported by the Pentecostal–Charismatic, and Fredrick Chiluba was persuaded to enshrine it in the preamble of the Constitution of Zambia.

Concerning the biblical (scriptural) perspective regarding the declaration of Zambia a Christian nation, the research notes that the declaration of Zambia a Christian nation was biblically founded on Scriptures such as 2 Kings 23:3, 2 Chronicles 7:14 and Psalm 33:12, which need further a balanced hermeneutical approach to understand their context and the theology therein.

The chapter acknowledges that as far as the declaration of Zambia a Christian nations is concerned, the Zambian Church and citizenry have benefited: (i) economically because it is believed God has blessed the economy, which is why we have experienced an influx of foreign investors, (ii) religiously, because there is freedom of worship, though the declaration gives more rights to Christians than other religions which infringes on the freedom of worship in the Zambian constitution, (iii) peace and unity has been achieved.

The chapter also identified that Fredrick Chiluba was influenced by his strong Christian background to declare Zambia a Christian nation. On the one hand, Fredrick Chiluba's born-again stance was differentiated from that of Kenneth Kaunda who though he confessed Christianity was inclined to entertain Eastern religions, while on the other hand, the declaration of Zambia a Christian nation was just a political ploy to advance his political career especially within the Church.

The next chapter is Osmer's (2008, 83) interpretive task of defining what have been the different debates surrounding christening a nation throughout history? What historical significance does it hold in Church history? How should the Church respond and embrace it? The researcher uses Osmer's (2008, 4, 139—140) approach using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses towards christening a nation.

CHAPTER 3

HISTORICAL, THEOLOGICAL AND BIBLICAL UNDERSTANDING OF CHRISTENING A NATION

3.0 Introduction

This section of study is undertaken in acknowledgment of some scholarly works that have already been published about christening a nation, and its ensuing declaration in relation to Zambia.

Smith (2008, 213) writes that different scholarly works must bring to the study a responsiveness of the history of research and interact with the major contributors in the field of study. Osmer's (2008, 83) interpretive task asking "why is this going on?" is considered. This chapter addresses the subsidiary question of what the literature teaches historically about christening a nation. This critical inquest helps the researcher to understand the historical discussions about the topic and guide him to the current understanding of christening a nation.

Chandran (2004, 64) cites the importance of referring to scholarly works, that it: (i) keeps the researcher current with the subject, (ii) underscores the reliability of the writers in their field of study, (iii) offers a solid background to the investigation of the subject, and (iv) may lead the researcher to reconnoitre unexplored areas. Smith (2008, 213—214) recognises that the review of scholarly works helps the researcher interact with current studies to understand what is going on in the field of study. Accordingly, Chandran (2004, 63—64), Prathapan (2014, 151), and Sidhu (2014, 69) acknowledge that literature review recognises gaps in obtainable works to avoid replicating studies that have already been done and makes recommendations for further research.

Dunleavy (1986, 112) explains that the purpose of examining different literary works is to investigate and report logically on the field of study to systematically develop some themes. Chandran (2004, 63) adds that it augments the documented evidence to support the strength and quality of the field of study. Therefore, this chapter gathers data by examining different sources of literary works from different scholars

as secondary sources about christening a nation. Different literary works include scholarly theological literature. Prathapan (2014, 149) understands that the literary review examines different literary works and developments that emerge related to the study.

Therefore, to have an understanding of the different scholarly works about christening a nation, the literature further helps the researcher in identifying: (i) historical Church/State relations (ii) some of the historical models of christening a nation, (iii) factors influenced christening Zambia, and (iv) the biblical and theological significance of christening Zambia.

3.1 The Relationship between the State and the Church

Historically, religion has been the societies' unifying factor politically and economically as Wood (2005, 4) clearly states that from history, religion has been a communal experience which found itself to be national and global as it permeated both the social and spiritual spheres of communities and became inherently interrelated to and inseparable from political history. This is a clear indication that one cannot separate religion from politics, economics and the social life of the community. For this reason, the relationship between the State and the Church has been evident throughout church history and among antique religions, and how integral the relationships between State and the Church, and vice versa, have been for the posterity of the communities (Wood 1967, 257).

From biblical times in both the Old and New Testaments, godliness and national politics have been intrinsically interrelated (Wood 2005, 4). This shows that In the Old Testament, Israel's religion was tied to the tabernacle and later on the temple, while in the New Testament, religion was tied to the temple and engaged other religious sects, inter alia, the Pharisees and Sadducees, and the communities were politically charged under the Roman reign, as Muwowo and Buitendag (2010, 7) add that there are always two important institutions that are within any community in terms of governance and the spiritual wellbeing of the community, that is, the State and the Church. Walker et al. (1985, 50) observe that from the second century, the Roman Empire allowed different religious groupings to practise their religions as long as due

honour was given to the Roman State and did not infringe on the governance system of Rome. Hankel (2006, 308) underscores that the close relationship between the State and the Church can be traced way back from the second to the sixteenth centuries. According to Wood (1967, 258), the politics of governance and the Church are intertwined and at least made inseparable.

During the period between the third and fourth centuries, Yamauchi (1977, 100) observes that the Roman Empire considered Christianity a threat, as Baker (1959, 13) sees that the Roman State became the most arduous opponent to Christianity because Christianity was perceived as an outlaw religion. Cairns (1981, 62) admits that the history of the relationship between the State and the Church is a challenging undertaking as it is marred with the execution of Christians which was supported by the Roman State.

From the third through to the sixteenth centuries, there were conflicts between the State and the Church that resulted in thoughtful considerations either to reconcile or separate the State and the Church (Baker 1959, 20—23). Aland (1968, 115) notes that the interrelation and coexistence of the State and the Church is one running theme throughout church history that can be looked at with a retrospective glance at how both Early Church Fathers and Church Reformers viewed the relationship between the State and the Church. For centuries, the study of the relationship between the State and the Church could be a considerable study of the unity of the imperium and sacerdotium (Kalkandjieva 2011, 588—590), as this in Wood's (1967, 257) view, echoes that communal existence has been expressed through the relationship between the State and the Church; thus, politics and religion have been intricately intertwined.

The views by the above-mentioned scholars show it is a historical incisive fact that politics and religion, and the State and the Church are intrinsically intertwined, to the extent that one influences the other. In this regard, the following section is a discussion on how the reactions of the Early Church Fathers and the Church Reformers shape and inform the christening of Zambia in terms of the relationship between the State and the Church.

3.1.1 The Early Church Fathers

The growing impact of Christianity after the resurrection of Jesus Christ gained momentum through the disciples and permeated the politics and administration of the Roman Empire. This is well explained by Cairns (1981, 87) that from the second century, as Christianity continued growing in influence within the civic and religious circles of the Roman Empire, Christianity was considered to be an illegitimate religion and a threat to the sovereignty of the Roman State. Wood (2005, 51) highlights that the Roman State saw Christianity to be a threat to the unity of Rome, and further persecuted the Christians because they refused to worship the Emperor of Rome.

The illegitimisation of Christianity came about because Christianity acknowledged only the sovereignty of God, which collided with the sovereign claims of the Roman Empire (Manschreck 1974, 21). This correlates with Nichols's (1941, 110) viewpoint that the singular allegiance of the Church and its determination to resist the Roman rule sparked conflicts between the Roman State and the Church. However, the relationship between the Roman State and the Church became all-inclusive and grew stronger when Emperor Constantine was converted to Christianity in AD 313 and made Christianity the Empire's State religion (Mueller 2013, 4).

The emergence of the Church Fathers, amid heightened persecution between the second and fourth centuries, among the many apologists and Church Fathers like Polycarp (c. AD 69—155), Justin Martyr (c. 100—165), Tertullian (c. 160—225), Ambrose of Milan (c. 340—397), and Augustine of Hippo (c. 354—430) engaged the Roman State through their publications and addresses to persuade the State to understand that the Church had done nothing wrong to warrant persecution, rather, the Church was agreeable to working with the State (Cairns 1981, 103). Cairns (1981, 62) signals that, for the Church Fathers the relationship between the State and the Church had a religious duty instituted by God and it should impact the State and its political jurisdiction (62).

The persuasion by the Church Fathers to have the State and the Church work together is accentuated by Wood (1967, 265), that between the second and the fourth centuries, it followed that to be a citizen of the Roman Empire, one had to be a

member of the State Church. Cairns (1981, 103) observes that ultimately, the Church Fathers wrote to the Roman magistrates, imperial Senate and Emperors to stop the persecution and execution of the Christians and have the State and the Church coexist. Manschreck (1974, 25) notes that with the second century Christians' chosen way of worship and allegiance to God, there was an imminent likelihood of great persecution from both internal and external parts of the Church.

3.1.1.1 Polycarp (c. AD 69—155)

Polycarp was one of the Early Church Fathers whose life and ministry was set amid the first century persecution of the Christians under the Roman rule. The persecution of the Church by the Roman State which soured the relationship between the State and the Church attracted Polycarp's concerns. Under such heightened persecution, Aquilina (2006, 66) identifies Polycarp as a bishop who was concerned with the persecution and the hostile relationship of the State towards the Church. Houghton (1980, 18) comments that the heightened persecution of Christians by the Roman State in the second century led Polycarp to denounce the relationship between the State and the Christians. Manschreck (1974, 27) views the relationship between the State and the Church during the formative years of Polycarp to be flimsy, as the Roman State blamed the Church for misfortunes in the land. Smith (1977, 81) suggests that the estrangement of the State from the Church can be seen in the persecution of the Church and the subsequent execution of Polycarp by the Roman State. Papandrea (2012, 25) comments that amid the persecution that caused the souring relationship between the State and the Church, Polycarp encouraged the Church to remain faithful, hopeful and obedient to the State. Johnson (1976, 72) deliberates that Polycarp did not want trouble for the Church from the State as he wanted the Church to compromise on the matter of Emperor worship at the expense of Jesus Christ. Moreover, Smith (1977, 81) reminds us that it was during this time of persecution that Polycarp was made to repudiate Christ and live obediently to the dictates of the State.

Polycarp was forced to denounce the deeds of the State although he was not interested in the politics of the State of Rome, rather, in strengthening the real day-to-

day life of the Church devoted to Christ (Cairns 1981, 77). An example is given by Walker (1970, 62—63) where Polycarp did not agree with the State custom of celebrating Easter while dismissing the Lord's Supper. This act caused a downward spiral in the relations between the State and the Church as the State's hostility towards the Church grew (62). Further the hostility of the State towards the Church and the Church's refusal to worship the State Emperor led to the execution of Polycarp in AD 155 (Aquilina 2006, 66). Polycarp's refusal to curse Christ and swear an oath of allegiance to the Emperor of Rome is seen in his words, "Away with the godless ... For eighty—six years, I have been his servant, and he has never done me any wrong, how can I blaspheme my King who saved me" (Smith 1977, 81).

Polycarp's view of the relationship between the State and the Church then, is a restrained reflection on the relationship between the State and the Church, where the State should not descend on the Church with its instruments of power to silence the voice the Church. Reasonably, Polycarp advocated for a reciprocated relationship between the State and the Church.

3.1.1.2 Justin Martyr (c. AD 100—165)

In the second century, the hostility between the Roman State and the Church continued. Thus, the Church at that time needed an Apologist to defend the Church and further reason with the State. For this reason, Walker (1970, 45) mentions that the hostility of the Roman State towards the Church in the second century awakened an Apologist in Justin Martyr, who through his publications addressed the relationship between the State and the Church. Aquilina (2006, 79) speaks of Justin as one of the exemplary Church Fathers who stirred the Church to challenge the Roman Emperor to live up to Rome's expectation of high standards of justice to all, including the Church.

The publications of Justin were an answer to the controversy whether the State must be superior to the Church or vice versa (Cairns 1981, 24). To this end, Smith (1977, 87) explains that among the publications of Justin, was his First Apology addressed to Emperor Antoninus Pius which sought to clear the souring prejudice and misunderstanding of how the Roman State perceived the Church, as the Apology

was an attempt to address the relationship between the state and the Church, stating that the Church was not a threat to the political stability of the Roman State. Manschreck (1974, 28) clarifies that in Justin's First Apology, he wanted the State under Emperor Titus to consider the petition on behalf of the Church, that the Church had been unjustly treated and wantonly abused.

In the Second Apology, Justin in his address to the imperial Senate of Rome wanted the State to stop executing Christians as he exalted the teachings of Christ far above the laws of Rome (Acuilina 2006, 81). Cairns (1981, 103) emphasises that Justin wanted to convince the State that the Church was not a threat to the unity of Rome. Sheather (2018, 123) confirms that Justin stated that the Church was compliant with the State rulers. However, with the increasing number of cases of the State persecuting the Church, there was need to address the relationship between the State and the Church, claiming that the Church was an ally and not the enemy of the State. That is why Walker et al. (1985, 54) confer that Justin clearly stated that the Church was ready to endeavour to live in obedience to the law of the land just as Jesus Christ taught the Church civil obedience, as understood in Justin's words, "whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment." The observation by Sheather (2018, 124) is clear that ultimately Justin was advocating for the separation of State and the Church if the State was not ready to stop persecuting the Church and the Church was not ready to live in obedience to the State laws.

From the above discussion of different scholars on Justin Martyr's demeanour towards the relationship between the State and the Church, it is evident that Justin used his publications to denounce the inimical relationship between the State and the Church to the extent of advocating for civil disobedience by the Church.

3.1.1.3 Tertullian (c. AD 160—225)

Persecution of the Church by the Roman State continued through the third century and some Christians were found to be guilty of influencing the political and administrative system of the Roman State with Christianity. Hence, the Roman State

saw Christianity to be a threat to its governance system. At that time, Tertullian was against the Roman State persecuting the Church. Isichei (1995, 35) gives a brief background of how Tertullian grew up observing the relationship between the State and the Church, because his father was a centurion in the Roman government. Manschreck (1974, 24) expresses how during the second century during the days of Tertullian, the Roman State saw the Church as the disturber of peace and a threat to the political stability of the Roman Empire. That is the main reason Latourette (2003, 239) mentions that Tertullian protested to the Roman State about the persecution of the Church, and said that the Church was loyal to the State as he held that God had appointed the Roman Emperors (cf. Cairns 1981, 110). Johnson (1976, 70) writes that Tertullian gave some thought to the bellicose relationship between the State and the Church, as he urged the Church to welcome persecution and not to speak badly of the State even when victimized. According to Wilhite (2018, 713), Tertullian was critical of the antagonistic relations between the Roman State and the Church. That is why Wood (2005, 33) notes that in the early years of the third century, Tertullian strongly advocated for the State not to interfere in Church politics when he said that "It is not in the nature of religion to coerce religion, which must be adopted freely and not by force." Though Aland (1968, 121) advises that not only did Tertullian want the State not to interfere in Church matters, but he also pleaded for a cordial and nonviolent coexistence relationship between the State and the Church.

Latourette (2003, 255) discloses how Tertullian wanted the Church to coexist with the State, because the Church was of service in preventing political and civil mayhem. Johnson writes that Tertullian's desire for a cordial relationship between the State and the Church can be appreciated from his words:

We are forever making intercession for the Emperors. We pray for them a long life, a secure rule, a safe home, brave armies, a faithful senate, and honest people, a quiet world, and everything for which a man and a Caesar may pray...We know that the great force which threatens the whole world, the end of the age itself with its menace of hideous sufferings, is delayed by the respite which the Roman Empire means for us...When we pray for its postponement

we assist in the continuance of Rome...I have a right to say, 'Caesar is more ours than yours, appointed as he is by God (Johnson 1976, 70).

Tertullian's desire for the co-existence of the State and the Church is noted when Aland (1968, 123—124) echoes Tertullian's words that, "If the Empire is shaken, the Christians will also be affected by it; for the Church, the Roman State is their state, and that which damages the State, also damages the Church." Furthermore, Wood (1967, 264—265) claims that Tertullian supported the espousal of the Church to give spiritual and moral guidance to the State. Kalu (2007, 60) says that Tertullian insisted on the consistency of the Church in the face of persecution as he objected to the forceful interference of the Roman State in Church affairs. Ferguson (2005, 128) points out that Tertullian argued in opposition to the State's persecution of the Church and stated that the Church should be left to exist within the State.

Ultimately, Tertullian wanted the State and the Church to freely exist as partners. Though the relationship between the State and the Church became unfriendly so that the Church's religious practices were subjected to State political meddling, Tertullian advocated for a disinterestedness of the State in the Church affairs.

3.1.1.4 Ambrose of Milan (c. AD 340—397)

In the fourth century, Christians were incorporated in the political and administrative system of the Roman State. One administrator in the Roman government was Ambrose of Milan. During his time of service in the Roman government, disloyal Christians were considered enemies of the State, and there was a series of conflicts between the Christians and the Roman State. Christians were given the responsibility of being part of the decision-making body in the Roman government, and Ambrose who was the Roman governor's son was considered for the emperor's service. He was posted as governor to Milan (Latourette 2003, 243—244; Houghton 1980, 23). It is shown by Johnson (1976, 104) that during Ambrose's influential years, it was implied that non-membership of the Church was, in consequence, an act of disloyalty to the State as the offenders of the Church inevitably became enemies of the State. Cairns (1981, 138) points out that Ambrose proved his adeptness and ability in the areas of Church administration and political administration in the Roman State.

According to Ferguson (1977, 140S), Ambrose's influence was not only within the Church, but was also seen within the State as Emperors Gratian, Valentinian II and Theodosius heard him and sided with the Church. As a result, Walker et al. (1985, 160) explain that Ambrose became the primary architect of the close cooperation between the State and the Church. For this reason, Johnson (1976, 104) echoes that Ambrose was influential in quickening the process that saw the State accepting the Church and its ecclesiastical jurisdiction, and also the Church aligning itself behind the State.

Aquilina (2006, 151) discusses that after the end of the Edict of Milan that tolerated Christianity, the relationship between the State and the Church was ruined. Ambrose wanted this relationship between the State and the Church to remain distinct, and he further argued for the Church to remain autonomous in ecclesiastical politics. According to Smith (1977, 140), Ambrose was one of the close advisers of Emperor Theodosius, and thus, convinced Theodosius that the State should not persecute the Church. Cairns (1981, 139) states that Ambrose was fearless and for this reason he did not hesitate to oppose Emperor Theodosius during the persecution. Therefore, Walker et al. (1985, 159) describes Ambrose as a man who was not only committed to the spiritual wellbeing of the Church but was also committed to the wellbeing of the State; he became the principal architect of the close alliance between the State and the Church.

Ambrose was instrumental in advocating for the acceptance of the Church and its ecclesiastical responsibility towards the State because of his dual role as a Christian representing the Church and as advisor to the emperor.

3.1.1.5 Augustine of Hippo (c. AD 354—430)

The fall of the Roman Emperor between the fourth and fifth centuries and its loosening grip on the growing Church ignited the persecution of the Church by the State, about which Isichei (2007, 41) notes that because of the fall of Rome to the barbarians in the early years of the fifth century, the Roman State blamed it on the spread of Christianity, and it sparked persecution. Latourette (2003, 175) writes that the Roman State accused the Church of abandoning the gods of Rome and it was

this that led to the disintegration of the Roman Empire. According to Wright (1977, 199), the heightened persecution in the fifth century reiterated Augustine's teachings on faithfulness and perseverance for the Church. That is why the discussion by Walker (1970, 166) identifies persecution of the Church by the State as a catalyst that made Augustine defend the Church from the State through his work the "City of God." According to Latourette (2003, 175—176), the response to the State blaming the Church was Augustine's work, the "City of God" which depicted the image of two cities within one world. This was a contrast of the "City of God" with the "City of Man," which ultimately pointed to the relationship between the State and the Church. In this regard, Witte (2006, 18—19) highlights that Augustine viewed the "City of God" to be the Church, while the "City of Man" to be the sinful world with its political and social institutions that God allowed to exist to maintain peace and order.

Furthermore, it was Augustine's idea to associate the two cities—the State and the Church—as the institutions through which God governs the world (George 1988, 99). In view of the two cities, Augustine firmly stated that the Roman State (City of Man) cannot be equated to the Church (City of God) (Isichei 2007, 41). This is the main reason Wright (1977, 202) says that Augustine taught about Christian endurance in the evil world to realise the City of God and that the State and the Church have to co-exist until the second coming of Jesus Christ when they will be separated.

Cairns (1981, 20) notes that Augustine's view on the relationship between the State and the Church was to remain distinct as the Church remained resolute to the cross of Christ and the grace of God while on earth. However, White (2006, 19) maintains that Augustine's ultimate endeavours were to have the State and the Church remain separate in function. Latourette (2003, 175) advises that Augustine insisted on the authority of the Scriptures of the Church above the State laws of oppression. Cairns (1981, 139) suggests that Augustine's stance on the separation of the State and the Church was influenced by his upbringing, because he had a Christian father who was a Roman official.

During the fourth and fifth centuries, the publications of Augustine became a force to reckon with in defending the Church against the State. In his publications, he wanted

the State not to interfere in Church affairs, thus, calling for the separation of the State from the Church because the Church was supremely governed by Scriptures.

3.1.2 The Church Reformers

This discussion sets out to show how the Church Reformers influenced christening a nation, and how they viewed the relationship between the State and the Church. The departure point of this discussion is the Reformation which started in the fourteenth century to address the rising political and ecclesiastical concerns about the relationship between the State and the Church. Jones (1985, 15) discusses that from the fourteenth century onwards, the Roman Catholic Church (RCC) showed some disquieting signs of profligacy which attracted the desire for radical reform with the help of the Roman State. Dreyer (2010, 168) elucidates about the dual concentration of the sixteenth-century Reformation that it was political, involving the States, and religious, involving the Church. Wood (2005, 51) observes that historically, belonging to the Church was an expression of one's allegiance to the State, if the Church was identified with the State. According to Haupt (2008, 80), the establishment of the national states tried to promote themselves as governing bodies and legitimate sources for the Church's authority; nonetheless, the Church opposed the intervention of the State in Church affairs. Latourette (2000, 686) records that by the thirteenth century, the emergence of nation-states like England, Switzerland, France, Spain, and Germany were threatening the unity of the RCC which had been attained under the Roman Empire.

Jones (1985, 9) apprises that it was not until the fourteenth century that the RCC sought for a united Christendom that would relate well to the nation-state. However, in Latourette's (2000, 686—687) understanding, in each of the nation-states, the monarchs aimed at cutting ties with Rome to become sovereign and start controlling the RCC. Henkel (2006, 309) says that there was interference by the European nation-states in the affairs of the Church as the kings did not only hold secular powers but were heads of the ecclesiastical territories.

Wood (1967, 264) notes that in the sixteenth century, Europe, specifically England, had an example of the State and the Church being intertwined when Henry VIII was

declared to be “the Supreme Head of the Church of England.” Hankel (2006, 308) advises that the sixteenth-century reformation was a move to separate the State from the Church. Sweet (1942, 320) affirms that as much as Protestantism was accompanied by a widespread persecution and religious intimidation, it was also accompanied by a growing cry for the separation of State and the Church. Cairns (1981, 267) writes that the RCC became a strong ally of the nation-states, and according to Nichols (1941, 161), with the strong presence of the RCC and good relations between the State and the Church, came complacency about the clerical daily duties. The RCC clergy neglected the poor, abused their clerical powers and privileges and became corrupt by becoming self-seeking and materialistic (160—162). Walker (1970, 302) cites the RCC ecclesiastical abuse as the departure point for the Protestant Reformation and the separation of the Church from the State by Church Reformers like John Wycliffe (1329—1384), John Calvin (1536—1564), Martin Luther (1483—1546), Huldreich Zwingli (1484—1531), and Menno Simons (1496—1561). Additionally, the observation by Muwowo and Buitendag (2010, 7) about Church Reformers and the State makes clear how the Reformation is necessary to understanding the relationship between the State and the Church. George (1988, 98) calls Luther, Zwingli and Calvin “magisterial” reformers relating them to the State jurisdictions. Steinmetz (1971, 6) appreciates the Church Reformer’s stance and publications as a rich woven fabric in understanding the relationship between the State and the Church.

3.1.2.1 John Wycliffe (1329—1384)

Wycliffe was an academician and cleric who was closely associated with the State of England through his political friends (Jones 1985, 17). Cairns (1981, 244) observes that at the dawn of the fourteenth century and through the ensuing years, the Pope’s authority (also called the papal) of taxation and the magistrate’s authority to preside over cases in Rome instead of in England was met with opposition by the English reformer, John Wycliffe, who wanted the State of Rome to stop interfering in ecclesiastical matters of the Church of England. George (1988, 36) writes that Wycliffe was against the whole papal system that encouraged indulgences, and he

called for its abolition. Because of the position taken by Wycliffe against the State of Rome, Houghton (1980, 66) says that the State of England supported Wycliffe's stance, and conversely, the State of England and the Church of England developed cordial working relations. Nichols (1941, 169) says this came to light as the Church in England came into conflict with the Roman State and continued resistance to the papal meddling in the affairs of the Church of England. George (1988, 37) recounts that Wycliffe sided with the State to make sure that the Pope, bishops, and priests were exemplary in their behaviour in clerical duties, the poor were not exploited by the system of the RCC, and that the papal establishment did not interfere in State matters. However, Nichols (1941, 66—67) explains that the State later saw that Wycliffe's popularity, especially siding with the poor, was a threat to the sovereignty of England.

In the middle of the fourteenth century, Dowley (1977, 338) acknowledges that Wycliffe infuriated the Church in England by siding with the State when the government started seizing the property of corrupt clergymen, consequently, making the relationship between the State and the Church intolerable. George (1988, 36) mentions that Wycliffe's desire was for the State to help him eliminate clerical abuses and indulgences in the RCC; consequently, he sided with the State, although, according to Walker (1970, 268), Wycliffe was exasperated with the interference of the Church in the politics of the State. Walker et al. (1985, 378) write that this was the reason that led Wycliffe to publish the treatises of "On Divine Lordship" and "On Civil Lordship" to have the State affairs separated from the Church. Jones (1985, 17) observes that in the treatises, Wycliffe regarded the biblical Scriptures as independent from and above State laws (cf. Walker et al. 1985, 379).

The RCC ecclesiastical abuses infuriated Wycliffe and he asked for help from the State to end the indulgences, even though later on the State got in the way of the Church's freedom in ecclesiastical matters. Wycliffe's deposition was that the State was not to get involved in Church affairs. This he expressed through his published treatises, in which he endorsed the Lordship of Jesus over the Church rather lordship over the State.

3.1.2.2 Martin Luther (1483—1546)

During the sixteenth century, there was a cordial relationship between the RCC and the Roman State, and anyone against the RCC was considered the enemy of the State and persecution or execution was initiated (Nichols 1941, 182). This state of affairs birthed a mutiny by Martin Luther in the RCC against the papacy, because the RCC stooped too low in the corruption of the laity, and this led to the decline of clerical morals (Cairns 1981, 239; Nichols 1941, 186). Kooiman (1957, 1106) interestingly notes that Luther was drawn to expressing himself before the State and the Church using the two-fold concept, that: (i) God will use the Church to unfold his will in the world of ecclesiastical matters, and (ii) God will work in the world through governments in terms of justice and godly governance.

In 1521, there was a formal deliberative assembly of the Roman Catholic Church called the “Diet of Worms” at which the State under Charles V wanted to eliminate what was considered the Lutheran church heresy, and asked Luther to denounce the Lutheran doctrine, but Luther rejected the plea to retract the Lutheran church doctrine (Jones 1985, 43—44). This led Luther to question the relationship between the State and the Church, and he further published treatises in which he asked whether to obey the State or the Scriptures. Durant (1952, 377) explains that in 1522, Luther’s treatise on “Secular Authority: To What Extent It Should Be Obeyed” was a light on understanding the relationship between the State and the Church, and when he wrote that the Church should live in obedience to the State because the State was instituted by God. On the contrary, Manschreck (1974, 192) notes that Luther’s desire was for the State to side with the Church in protecting the gospel from the theology based on RCC tradition and papal allegiance (cf. Stupperich 1977, 362). Cairns (1981, 284) confirms that Luther wanted the State to reform the RCC and that the Church should not interfere in governance issues. Unfortunately, Luther was disheartened by the papal and state corruption (cf. Walker 1970, 301). That is why Wood (2005, 54) says that the siding of the State with the Church to eliminate the RCC doctrine can be traced in Luther’s address to the Duke of Saxony that “It will lie heavy upon your

conscience if you tolerate the Catholic worship; no secular prince can permit his subjects to be divided by the preaching of opposite doctrines.”

It must be clear that Luther was not only against the corruption and wickedness of the State leaders, but also the interference of the State in Church matters and vice versa, hence, the “Address to the Germany Nobility” (Houghton 1980, 82). Houghton’s understanding is clearly echoed by Baker (1959, 201) that Luther’s “Address to the Germany Nobility” was to make the State understand that the Church was not superior to the State, neither was the State to the Church (cf. Cairns 1981, 284). In Luther’s view, the control and jurisdiction of the State was to end where the jurisdiction of the Spirit began (Durant 1952, 377). Therefore, the disagreement and soured relations between the State and the Church can be seen in the words of Luther that the State should not preside over Church affairs; rather, allow the Church to peacefully live its life to God, but at the same time be obedient to the State (Muwowo and Buitendag 2010, 1).

3.1.2.3 John Calvin (1509–1564)

Calvin had a unique calling to see reforms in the religious, political and cultural environment of the sixteenth century (Haitjema 1957, 1136) as he was one of the major contributors to the growth of democracy through his writings of the “Institutes,” to allow the standard representation of the Church in the governance of the State. He believed that the State and the Church should amicably work together because both were instituted by God (Cairns 1981, 305). Calvin’s firm position on the co-existence of the State and the Church is demonstrated by Walker et al. (1985, 475) that Calvin’s interest in the relationship between the State and the Church can be seen in the writings of the “Institutes” when he underscores the importance of the sacraments, the Church, and the State.

Calvin became an ally of the State when he opposed the RCC teachings and their indulgences. Nichols (1941, 208) recognises that the comfortable relationship between the State and Calvin can be seen from the reactions of Calvin against the RCC clergy, as Calvin aligned himself with the State powers when he endorsed the death of enemies of the State (RCC clergy) who spread false teachings (Wood 2005,

54). For this reason, Calvin engaged the State to fight the RCC and impose austere punishments on the RCC clergy that were corrupt (Cairns 1981, 304). Latourette (2000, 756) emphasises that, in turn, Calvin found favour with the State.

Calvin believed in the separation of the State and the Church in their respective prerogatives because the Church was a spiritual institution while the State was an earthly institution (Larson 2009, 14). That is why Calvin's view of the Holy Communion was for the State to obtain food and drink, and administer justice for its citizens, while the Church administered godly ordinances (Latourette 2000, 757). Calvin's view was that the State was to concentrate on physical needs, while the Church concentrated on the spiritual needs. It can be seen that Calvin believed that the Church should remain ecclesiastical, while the State remained political; and that Calvin wanted to differentiate between the duties of the State and those of the Church (George 1988, 245). In this regard, Latourette (2000, 756) mentions that Calvin upheld the fact that the Church was unique, as it was not equal with any earthly institution, including the State. Calvin further emphasised the separation of the State and the Church in his statement that "We declare that by God's providence, not only heaven and earth and inanimate creatures, but also the counsels and wills of man are governed so as to move precisely to that end destined by him" (Lindt 1977, 381). Though George (1988, 245) states that this was faced by a lot of opposition from the State, and Calvin called on the Church to persevere with its opposition. The call by Calvin to have the Church separated from the State was received with mixed feelings, and the State thought that Calvin wanted the Church to be supreme over the State. Yet Calvin did not want the Church to be restricted in any way by the State in its ecclesiastical duties (Lindt 1977, 381). That is why Calvin is considered as one of the contributors to the separation of the State and the Church which culminated in the development of democracy, social justice, and religious freedom (Dreyer 2010, 178).

3.1.2.4 Huldreich Zwingli (1484—1531)

Zwingli was a pastor, patriot, theologian and politician (George 1988, 111) who was in conflict with the papacy, and his position as a pastor and politician helped him to seek the intervention of the Swiss authorities to approve the reformation religious

changes (Nichols 1941, 203). That is why George (1988, 111) states that in Zwingli's mind, the Reformation was not only religious, but also meant political reforms. Further, Nichols (1941, 203) stresses that the Reformation was accomplished by Zwingli's influential actions on the State, causing the State to recognise the Reformation. The Reformation crusade was welcomed in Germany and Switzerland, and the two States were influenced by the ideas of Zwingli on governance (203).

Zwingli's reform was aimed at the Church, and at the same time aimed towards the State (Baker 1959, 207). This means Zwingli was not just after the Church but also after the State as he wanted both institutions to unite and work together. Zwingli's desire was to remove hostility and unite the responsibilities of the Church with those of the State (George 1988, 112). One of the modes he used to voice his concerns about the relationship between the State and the Church were his sermons, about which Nichols (1941, 203) says that Zwingli used his sermons to pragmatically explain the Reformation to the Church, while at the same time securing the support of the State to make the two institutions coexist. The explanation by Schnucker (1977, 379) is that Zwingli wanted to maintain that the State rulers had the right to interfere in Church matters to some extent, although he wanted the Church to be separate from the State in certain ecclesiastical matters like Christology, baptism of infants, the sacraments, and the sovereignty of God (cf. Manschreck 1981, 70—72). That is why Nichols (1941, 203) remarks that to some extent, the State intervened to accept and amend the worship and religious customs to suit the start of the Reformation of the Church apart from the RCC.

The persistent interference of the State in the Church's ecclesiastical matters caused Zwingli to oppose the stance taken by the State, by pointing to the following: (i) the Swiss nation prying in the ecclesiastical matters of the Church, and (ii) the Swiss nation forcefully enlisting the young men from the Church into foreign military service (Walker et al. 1985, 443). This was because when the Swiss nation got its independence from the Holy Roman Empire in the sixteenth century, young Swiss mercenaries were enlisted to fight the Roman Empire, and Zwingli was enlisted as chaplain to the soldiers (George 1988, 110). Cairns (1981, 294) notes that Zwingli

was unhappy with the State meddling in the affairs of the Church, as he held the outright authority of the Bible above the State. Jones (1985, 51) adds that in Zwingli's view, no State laws overrule the authority of the Bible and of the Church.

3.1.2.5 Menno Simons (1496—1561)

Menno Simons wanted the church to remain separate and independent from the State while remaining loyal to the State (Cairns 1981, 299). Thus, Menno Simons's position of the Church independent from the State was met with persecution when Emperor Charles V issued an edict for Menno Simons's arrest in 1542 (George 1988, 263). All that Menno Simons wanted was to restore the State's trust and confidence in the Church because of the disloyalty displayed by the Church, thus wanting the State and the Church relationship to continue normally (Jones 1985, 97). Later on, Menno accepted the legitimacy of the authority of the State and promised submission to the State in all areas which did not colour the ecclesiastical requirements of the Church (George 1988, 264). The explanation by Latourette (2000, 785) states that in as much as Menno Simons wanted the Church to be separate from the State, he also wanted the Church to be submissive to the will of God and the laws of the State, and he was committed to excommunicating the offenders of the State from the Church. According to Nichols (1941, 231), Menno Simons purified the Church from rebellion to the State, and used his publications to urge the State to stop assaulting the Church (cf. George 1988, 264). Walker et al. (1985, 459) state that during the formative years of Menno, he brought the Church to the negotiating table with the State, to bring back the Christians scattered by persecution in Europe. Yoder and Kreider (1977, 402) highlight that Menno Simons was advocating for the State to stop sending Christians to wars; as an alternative, the State was to engage Christians in conflict resolution and peace processes as noted in his words, "the regenerated do not go to war, nor engage in strife ... they are the children of peace."

Menno and the Mennonites campaigned for the separation of the State and the Church (Manschreck 1981, 62). For this reason, Menno Simons is identified as one reformer who became an outstanding advocate for the ecclesiastical matters to remain for the Church and not the State (Latourette 2000, 785).

3.2 The Relationship between the Zambian State and the Zambian Church

In his book *African Christianity*, Gifford (1998) makes available a sturdy historical account of the relation between the Zambian government and the Church from the 1960s through to year 2000, where he emphasises the role of the Church in appointing and removing heads of State. Hinfelaar (2008, 132—134) discusses the 1960s relationship between the Zambian government and the Church when he says that it started with former president Kenneth Kaunda who appointed some Church clergy to be his personal advisors and allowed the State and the Church to coexist. The observation by Phiri (2003, 411) is worth noting when he says that the christening of Zambia further consolidated the relationship between the Zambian State and the Church to coexist to emancipate Zambia economically and socially. Muwowo and Buitendag (2010, 7) thoughtfully explain that in Zambia, the relationship between the State and the Church is determined by the politician's denominational affiliation, and how politicians uphold the christening of Zambia. However, before Fredrick Chiluba christened Zambia, Hinfelaar (2008, 130) explains that, in actual sense, Kenneth Kaunda christened Zambia in 1966 to build a strong relationship between the State and the Church, when he called on the Church to partner with the government during the liberation struggles from colonialism, and emphasised the "One Zambia, One Nation" slogan, saying a christened nation is rooted in Christian love, and Kaunda's statement read:

At this time, as we celebrate our second birthday, I say to you all, no matter where you are, in the fields and factories; in schools and colleges; in the shops and offices or wherever your work takes you, let God help us to help our country. Sometime ago I read the following words, 'I want to see nations governed by men governed by God. Why not let God run the whole world?' Let us make our start here in our beloved Zambia (Hinfelaar 2008, 130).

The failure of the Kenneth Kaunda regime in the socio-economic recovery programme and the stifled hope of the Zambian Church, created hostility between the Zambian State and the Church, and the Church looked forward to embracing the incoming government of Fredrick Chiluba to rebuild the warm relationship between

the State and the Church (Burgess and Van Der Maas 2003, 2860). Therefore, there was enthusiasm in the reason that Fredrick Chiluba christened the nation in the belief that the State and the Church could work together to economically emancipate Zambia (Phiri 2003, 411).

The relationship between the Zambian State and the Church is seen as community transformational because both the State and the Church have common grounds to engage God (Muwowo and Buitendag 2010, 7). For this reason, Phiri (2003, 402) believes that the Zambian Church was convinced that there was going to be no economic emancipation without its involvement. Although Komakoma (2003, 264) opposes this and says that the christening of Zambia should have led to the separation of the State and the Church in their jurisdictions, rather than the State dictating to the ecclesiastical affairs of the Church, because the Church is a prophetic voice to both society and the State. According to Muwowo and Buitendag (2010, 7), the christening of Zambia meant that the State and the Church should coexist, while the State created a participatory platform for the Church to participate in civic and political governance issues. This is seen in the words and emphasis of Fredrick Chiluba in the declaration speech that, "the era of corruption and bribery is over ... and that Zambia shall be governed by the righteous principles of the Word of God" cited by Chiyeyka (2014, 170), because during Fredrick Chiluba's reign, the Church had direct contact with State House to address political and national issues, and the Church gained the confidence to be a voice in the socio-economic, religious and political direction of the State, all the more reason for the Church to feel obligated to start encouraging and praying for its members to take up a certain political position so as to influence government religiously in certain policy decisions (Phiri 2003, 402).

The christening of Zambia was the departure point of strong ties between the State and the Church (Muwowo and Buitendag 2010, 7). This emphasis of an expressive relationship between the State and the Church, and a participatory stance of the Church in the governance affairs of the State by Fredrick Chiluba was espoused from a biblical stance taken by Josiah to which Phiri (2003, 408) remarks that Fredrick Chiluba used the biblical example of King Josiah who was king over Israel and led

the nation in religious matters, to liken the State interfering in Church matters, and vice versa. Chiyeka (2016, 165) observes that the State and the Church in Zambia should enjoy affable relations, because the Church has been seen to provide the platform for marketing political leaders and their political parties. The approach taken by Fredrick Chiluba to have the State and the Church govern the nation together has been an incongruous relationship between the State and the Church because it has been accompanied by a clash over superiority of who is supposed to govern, lead, and submit to the other (Haupt 2008, 80).

3.3 The Christening of Europe

In Europe, different rulers supported the idea of christening a nation (Cebula 2019, 108; Brown 1993, 118—120). This was well noted when between 966 and 1066 in Poland, Mieszko 1 entrusted his reign and the country of Poland to God (Cebula 2019, 108). Further, christening Europe was seen when individuals such as Saint Wenceslas in Czechoslovakia, Boniface in Germany, and Joan of Arc or Saint Louis in France were involved in christening their communities (Haupt 2001, 88). Iceland was also christened in the late eleventh century and early twelfth century, when the Church advanced its ecclesiastical influence and became more influential than the State to have the nation christened (Vésteinsson 1996, 23).

The christening of Scandinavia resulted in the formation of Scandinavian monarchies who were instrumental in introducing Christianity to the region (Legel 2006, ii), and this was spearheaded by some kings who used their royal privileges to introduce Christianity in the region (Sanmark 2002, 77).

Denmark experienced Christian reforms under Frederick 1 (1523—1533) who created a State Church, and Harald declared Denmark a Christian kingdom (Cairns 1981, 290; Sanmark 2002, 81). Cairns (1981, 290) points out that later, Sweden embraced Christianity with the influence of Olavus Petri (1493—1552) as Christianity became the official religion. Christian kings in Sweden were influential in introducing Christianity as a national religion (Sanmark 2002, 80). Though, Legel (2006, 75) argues that the christening of Sweden was a political manoeuvre by some kings who desired Christianity as a way to inaugurate a polity with its own leaders in power,

though later on, Sweden perceptively adopted Christianity as an official religion in connexion with a political revolution (Latourette 2000, 736). Additionally, Sanmark (2002, 82—83) reasons that Sweden played an important role in the spread of the sixteenth century Reformation that christened other European countries like Norway which was engaged in the early 1020s by Olav Haraldsson who officially introduced Christianity as an observed religion; in Norway native kings were instrumental in accepting Christianity and making it an official religion.

3.4 The Christening of North America

The fifteenth century North American booming economic trade market paved a way not only for European traders, but also for the European Christian missionary agencies who started christening North America, beginning with the Foundation of Quebec in 1608 by Champlain, and North America became the starting station for missions to the United States of America (MacCulloch and Comby 1986, 65—74). The North American economic affluence climaxed in a Christian movement which influenced the continent's political and religious landscape. As such, in the 1700s, the United States of America experienced an awakening under George Whitefield, Spenner, Goldsmith, Wesley and Watts, to mention only a few, who contributed to the Evangelical Movement awakening in America and ultimately contributing to christening the region (Manschreck 1964, 223).

According to Stiller (2018, 15), South America is considered as the most christened continent in the world because of the strong presence of the Protestant churches and the RCC. Burns (2000, 265) writes that in 1964, Chile's Christian Democratic Party (CDP) under Eduardo Frei advocated for an ideology stressing Christian values to christen the country and improve the living conditions of the citizens. In Brazil, Stiller (2018, 115) observes that the Evangelical wave was one of the agents that saw the upward surge of Evangelical churches and the subsequent christening of Brazil.

3.5 The Christening of Africa

Apart from christening America, Scandinavia, and Europe, parts of Africa experienced christening. This discussion about christening Africa is evidence of the

features which influenced christening Zambia. For example, Ethiopia which was the entire region of the kingdoms of Nubia and Abyssinia covering parts of east and central Africa, and the historical trace of Ethiopia that is in the translation of the Septuagint in 300 BC which incorrectly rendered the Hebrew *Kush* into Greek *Aithiopia* derived from the word *aithiops* meaning “black face.” This was a word that the Greek used to refer to any region south of their world which was christened (Kalu 2007, 28). Ethiopia was influenced by Egypt according to Genesis 12:10 because it indicates that godly values influenced the Egyptians, thus, it meant Egypt was to influence its southern neighbours, including Ethiopia, with the Law as the moral guide (25). For this reason, Isichei (1995, 49) echoes that Ethiopia and Egypt had strong Hebraic characteristics such as the Mosaic Law, which in later centuries gave them a unique role in the Christian discourse.

Ethiopia was christened by Frumentius with the help of the king of Axum, when Frumentius was appointed bishop by the bishop of Alexandria, Athanasius, and Christianity became the official faith of Ethiopia (Latourette 2003, 104). The first century Christian experience in Ethiopia has its departure point in Acts 8:26—38 where an Ethiopian eunuch accepted the Christian faith in Jerusalem and returned with it to Ethiopia (Rukuni 2020, 1).

Another part of Africa which was christened was North Africa. Isichei (1995, 1) highlights that in the second and third centuries, North Africa, including Egypt, saw the most prolific theological scholars and apologists like Tertullian, Cyprian, and Origen of Alexandria stand up for the Christian faith. This meant that Egypt was christened to allow such apologists to freely express their Christian faith (Kalu 2007, 27). Therefore, Christianity came to Africa through the Ethiopian and Egyptian inroads. Cairns (1981, 522) narrates that Egypt was the early territory in Africa which was influenced with Christianity through the ministry of Jesus’s disciples, Thomas and Mark, who were in Egypt in the first century.

From the fourth century, the spread of Christianity into Africa meant the christening of Africa (Robert 2009, 19). It is well observed by Kalu (2007, 5) that the flourishing missionary enterprise with a energetic agenda of christening the continent was

fuelled by missionary agencies clothed in Christianity in the late eighteenth century, and that in the nineteenth century, European missionary societies, inter alia the London Missionary Society, the Baptist Missionary Society, the Church Missionary Society, identified Africa as ready and ripe for the gospel (Isichei 1995, 76).

Christening Africa was a continuation of the crusades and European expansion of the territorial dominance and influence starting along the African coast from Ceuta in 1415 to the Cape of Good Hope in 1486 and further to Mozambique in 1498 (MacCulloch and Comby 1986, 70). Ayandele et al. (1971, 3) discuss that the invasion of Africa politically and religiously started in the late nineteenth century and gained its momentum in the twentieth century. Isichei (1995, 1) declares that christening Africa was of a global significance and the direction it took remained of importance to the world at large. As such, Gunther (1955, 3) maintains that christening Africa has been evidenced by the millions of Africans who have been converted to Christianity. O'Donovan (2000, 10) underscores the fact that christening Africa was an appealing move that privileged huge numbers of converts to Christianity. Whereas Stiller (2018, 11—14) observes that Africa has become the centre of world Christianity today, as the population of Christians is estimated to be 542 million.

Africa had a few individual countries that tried to christen themselves (Cheyeka 2016, 160). Cheyeka (1998, 172) gives Liberia as an example of an African country that declared its status as a christened nation from 1986 to 1990. Cheyeka (2016, 165) suggests that the practice of most African political leaders, inter alia Jerry Rawlings of Ghana, Daniel Arap Moi of Kenya, Fredrick Chiluba and Edgar Lungu, both of Zambia, made the most of the Christian religion's strong presence by appealing for public sympathy to market their political persona and milieu. This was so because Christians form a big constituent of the electorate in Africa.

Another example of a christened nation on the continent of Africa is South Africa. From the fifteenth century, the well-watered and favourable climate for agriculture of the Cape and Natal in South Africa were an attraction for the Dutch settlers who in the nineteenth century changed their language into Afrikaans and a diverse

community was born (Isichei 1995, 101). With the coming of the missionaries, christening the diverse community of South Africa became imperative as Christianity became a significant aspect of the Afrikaner identity (104). The efforts of christening South Africa came with its own challenges in terms of hegemony and skin colour. For this reason, the recognition of Christianity as the Afrikaner identity led to a white supremacy (Kalu 2007, 17). This became a catalyst for developing an apartheid system because the Afrikaner government used the Bible as the premise for their argument as the chosen people and that God was on their side (Muwowo and Buitendag 2010, 7). Consequently, christening the nation saw a shift to an aroused black assiduousness against apartheid (Kalu 2007, 37). According to De Gruchy (1979, 201), christening the nation and the subsequent rise of apartheid was based on a wrong interpretation of the Bible, while Muwowo and Buitendag (2010, 7) underpin the fact that the wrong interpretation of the Bible by the Afrikaner during the christening process iron-clad the Afrikaner belief of the individual's allegiance to the Church being inseparable from the State or political party. Contrary to Kalu and Muwowo and Buitendag, Stiller (2018, 73) maintains that christening the nation paved the way for denominations and mass crusades which saw Christianity spread all over South Africa. According to Latourette (2000, 1305), in the early twentieth century, South Africa experienced the impact of christening a nation and saw Christians constitute a greater section of the population than any other country on the continent of Africa.

3.6 The Historical Models of Christening a Nation

This section informs as to whether or not christening Zambia provides the basis for the declaration of Zambia a Christian nation using historical models of christening a nation. The historical models serve as a guide to understanding Zambia's situation. The researcher's perspective on the historical models is based on the Edicts in Church history, *inter alia*, the Edict of Milan and the Edict of Nantes, which will help the researcher formulate a christening context which might act as a pattern for the concept of christening a nation.

During the Roman Empire era, Christians faced persecution, the causes of which were political, religious, social and economic (Walker 1970, 90). Persecution rose to its heights under Emperor Nero from AD 55, in which period the apostles Peter and Paul died (Nichols 1941, 33). The religious discriminatory persecution induced fear in the Church, and Christianity as a religion was threatened. Therefore, there was a need to harmonise the coexistence of the State and the Church amid the persecution. Persecution continued until about the year AD 250 when other Early Church Fathers like Polycarp and Justine Martyr suffered martyrdom, and later Christianity came under a State ban (Cairns 1981, 90). The heightened persecution was during the reign of Emperor Decius, in AD 250, and the continuous growth of Christianity as a religion and the increase in the number of Christians posed a threat to the Roman Empire, as the Emperor thought that Christians would set up a State within the Roman State (Latourette 2003, 87). During this time, Decius issued an edict that called for Christians to compromise their sacrificial system by offering sacrifices to gods on altars made by the Roman Emperor (Cairns 1981, 91). Latourette (2003, 89) advises that the death of Decius in AD 251 paved the way for Emperor Valerian's son and successor, Emperor Gallienus, who overturned the edict of Emperors Decius and Valerian restricting Christianity and issued an edict that tolerated Christianity and the freedom of worship.

Latourette (2003, 153) writes that Christianity continued growing amid persecution as the Roman Empire was steadily being christened, and Todd (1977, 131) notes that the growth of Christianity became a danger to the political stability of Rome. Emperor Constantine, who was the Roman Emperor at the time, was called to counterbalance the Christian dominance in the Empire and the doctrinal debate about Christology. According to Cairns (1981, 85), Constantine intervened in the christological debate, and the emperor called for the Council of Nicea to resolve the conflict. Walker (1970, 99—100) alludes to the fact that Constantine refused to endorse the edict to persecute Christians, instead he endorsed an edict that tolerated Christianity. Baker (1959, 24) notes that on the contrary, Constantine gave Christianity official recognition, and in AD 313, Constantine and Licinius met in Milan and issued the Edict of Milan which granted full tolerance to Christianity. The Edict of Milan was an

attempt to assert that all religions were legitimate in the Roman Empire. This meant that the Edict of Milan was a universal decree to be applied to all religions, but it was explicitly intended to decriminalise Christianity as the enemy of the State, and allow Christianity to become the State religion above all other religions. The effect of Constantine's adoption of the Edict of Milan led to christening communities, and Christianity becoming the State religion at that time (Walker 1970, 100). According to Baker (1959, 24), the consequence of Constantine's approval of the Edict of Milan led to the official declaration that Christianity became the State religion thereafter, even during the era of Emperor Theodosius.

Mitchell and Young (2006, 542) observe that the Edict of Milan christened the Roman Empire and the surrounding regions and made Christianity legitimate. Cairns (1981, 119) comments that the Edict of Milan became the basis of an association between the State and the Church, while Brown (1993, 129) settles for the fact that the Edict of Milan became the ancient landmark in the history of christening communities.

Therefore, the Edict of Milan serves as a historical model for the valuation of christening Zambia, and the declaration of Zambia a Christian nation. The Edict of Milan was meant to prevent the persecution of Christians and bring about religious freedom, as it states that, "Since we saw that freedom of worship ought not to be denied" Similarly, the christening of Zambia was meant to give freedom of worship and economic liberation as the Constitution of Zambia Act No. 18 of 1996 reads that "We the people of Zambia ... declare the Republic a Christian Nation while upholding the right of every person to enjoy that person's freedom of conscience and religion."

The Edict of Milan was followed by the era of dominance of the Roman Catholic Church (RCC) in advancing Roman Catholicism to christen the Roman Empire (Cairns 1981, 123) because at the time, Christians were struggling with christological controversies, such as whether Jesus Christ was God. The Roman Empire sought to coalesce the Christian doctrine to have a unified Empire under one Church (Latourette 2003, 184). Walker et al. (1985, 152) say in the quest to amalgamate the Christian doctrine in order to have a unified Empire under one Church, the Catholic Church became the main church in Rome and was associated with the State. Thus,

Cairns (1981, 25) affirms that the “office of the bishop in the RCC grew in power.” Latourette (2003, 188) acknowledges that the RCC succeeded in christening the Roman Empire through the works of the RCC missionary priests. According to Cairns (1981, 259), this was not sustained by the RCC clergy, who at a later stage in their duties allowed secularism that saw the papacy decline in jurisdiction. Nichols (1941, 159—163) outlines the following as some of the causes of the papacy’s decline: (i) The demand for celibacy and absolute obedience to the Pope led to the decline in clerical morals, (ii) taxation to support the papacy became a heavy burden for the people in Europe, (iii) Babylonian captivity which was the shift of power from the Pope in Rome to kings and their nations, and (iv) the desire for a personal experience with God in the act of worship rather than one man experiencing God. Walker et al. (1985, 419—420) view the papacy decline in jurisdiction as the main cause that led to the Protestant Reformation which wanted the christened communities to have freedom of worship.

Nichols (1941, 33) writes that the sixteenth century gave way to the growing Protestant movement amid the heavy regional grip of the RCC which felt insecure and urged some European governments to thwart the Protestant uprising. According to Latourette (2000, 767), the persecution of the Protestants in France in 1559, revived Protestant protests, especially by the Huguenots against the French government which was influenced by the RCC who wanted to christen the Huguenots. Walker (1970, 388) adds that the Protestants were denied access to health and schools predominantly run by the RCC. Therefore, Manschreck (1964, 116) suggests that the accession to the throne of Henry IV 1594, was a window of hope to bring peace among the belligerent factions of the RCC and the Protestant Huguenots. Accordingly, Latourette (2000, 768) submits that in 1598, the French government christened the Huguenots by restoring their religious and civic rights and access to health and education amenities. As such, Cairns (1981, 309) declares that the later sixteenth century saw the Huguenot community in France christened by Henry IV when he issued the Edict of Nantes.

Walker (1970, 388) observes that after the Edict of Nantes, the Huguenot Church experienced great growth and influence; and by 1628, they suffered another persecution by the Roman Catholic Jesuits which caused them to cry for both religious and political independence. Manschreck (1964, 118) states that in 1629, the Edict of Nimes which was meant to christen the Huguenots community by giving them back their religious freedom and preserve their religious privileges was issued.

Therefore, the Edicts serve as models for an understanding of christening a nation and help in seeking for an understanding of the declaration of Zambia a Christian nation.

3.7 The Theological Models of the Relationship between the Church and the State

The theological models of the relationship between the Church and the State are used in discussing what might be similar to Zambia's situation. Throughout church history, the Church and the State have either: (i) co-existed, (ii) been subject to the separation of the Church and the State, or (iii) the noninterference of the State in Church ecclesiastical matters, and vice versa.

The Church and the State are two institutions that have regulated and defined communities as each institution plays its unique role (Linder 1984, 233). For example, the State is concerned with "temporal life as an end in itself", while the Church is concerned with "temporal life as a means to spiritual ends" (234). According to Sceats (1988, 658), the question of the relationship between the Church and the State takes its departure point from the first century Early Church,

Different scholars such as Sceats (1984), McGowan (2005), and Esbeck (1986) discuss the relationship between the State and the Church using different approaches though these approaches find themselves used interchangeably. There are different theological models of the relationship between the Church and the State. For example Sceats (1984, 658—661) mentions three theological models, namely: (i) Separationist, (ii) Constantinianism, and (iii) Erastianism, while McGowan (2005, 5—10) discusses four different theological models of the relationship between the Church and the State as: (i) the State controls the Church (Erastianism), (ii) the

Church controls the State, (iii) separation of the Church from the State (Separationist), and (iv) the cordial relationship between the Church and the State (Constantinianism). Esbeck (1986, 375—401) mentions five models which shape and inform the relationship between the Church and the State as: (i) Strict separationist, (ii) Pluralistic separationist, (iii) Institutional separationist, (iv) Denominationalism, and (v) Restorationist.

These models are used to discussing the theological models related to christening Zambia, and the declaration of Zambia a Christian nation to inform Zambia's situation. Sceats' (1984, 658—661), McGowan's (2005, 5—10), and Esbeck's (1986, 375—401) views of theological models are important in understanding the relationship between the Church and the State throughout church history, and help to explain the present day scenario of christening Zambia and the declaration of Zambia a Christian nation, and how the Zambian Church has related to the Zambian State, and vice versa. Therefore, the researcher adopts and blends the five theological models of the relationship between the Church and the State from Sceats (1984, 658—661), McGowan (2005, 5—10), and Esbeck (1986, 375—401), inter alia: (i) Separationist, (ii) Constantinianism, (iii) Denominationalism, (iv) Restorationism, (v) Erastianism which are related to this study to help understand the main research question, *What are the theological implications of declaring Zambia a Christian Nation?* and the subsidiary question: (i) *What factors influenced the declaration of Zambia a Christian nation?* (ii) *Historically, what does the literature teach about christening a nation?* (iii) *What does the Bible and theologians teach regarding christening a nation?* (iv) *What are some of the critical theological implications of declaring Zambia a Christian nation?*

3.7.1 Separationist

The Anabaptists were the first ones to implement the Separationist model to separate the Church from the State as they chose not to allow the State to interfere in the affairs of the Church, because they considered the State as an evil institution which was against the Church (Walker 1970, 327). This was noticed when the Anabaptists chose to build their own free and secret communities to isolate themselves from the

State (327). Esbeck (1986, 378) explains that Separationists consider the Church to be a separate entity that should not compromise its faith because of the interference of the State. Esbeck further notes that in this model, the Church does not recognise the existing status of the State's law or constitution of the land and does not allow the State to interfere with their religious rights (379). Walker (1970, 406) narrates that this model encourages the State to become repressive towards the Church as it can be traced in the sixteenth century England where King Henry VIII and the State interfered in the Church's affairs.

Therefore, the main thrust of the Separationist model is the separation of the Church from the State so that the Church can effectively fulfill its ecclesiastical mission without any interference by the State. The State should have jurisdiction over non-Christians, as the Church is a spiritual and practical institution that should exist without the interference of the State. Hence, the Separationist model advocates for Christians not holding political offices. Though this is in contrast to what God's intention for the Church is, that is the Church should be subject to the State and its authorities for it to effectively fulfill God's mandate through petitions, prayers, intercession and thanksgiving made for all those in authority that the Church may effectively do ministry (1 Timothy 2—3).

3.7.2 Constantinianism

Constantinianism relates to the Edict of Milan, which was issued by Emperor Constantine in AD 313, and which was an attempt to reconcile the Church and the Roman Empire by making Christianity the official religion of the empire (Pham 2004, 47). The recognition of Christianity as the official religion compromised the Church because the State interfered in the Church's affairs, and the purity of life, doctrine and faith were compromised (Cairns 1981, 25). Pham (2004, 48) mentions that the recognition of Christianity as the official religion meant that Christians became equal members of the Empire, thus the Church was compromised. For this reason, Weaver (2002, 4) notes that the Constantinianism's theological model is a compromise of the Church's mission because of the State's interference in religious affairs.

Constantinianism and the christening of a nation call for a compromise for the Church to accommodate the State. This state of affairs compromises the Church's doctrine and mission, because the doctrine and mission of the Church are influenced by the State's interference.

3.7.3 Denominationalism

Denominationalism can be traced to the seventh century debate surrounding the conflict about the relationship between the Church and the State (Flanary 2015, 6). According to Carroll and Wade (1993, 4) Denominationalism became a movement established to freely express its religion without the interference of established denominations. Niebuhr (1929, 25) observes that the theological model of Denominationalism is a compromise made between the Church and the State as it advocates the division of the Church. The diversity of denominations and the division of the Church mutilated the voice of the Church and weakened the relationship between the Church and the State (26).

3.7.4 Restorationism

Restorationism is a model that seeks to restore Christianity to its original basic biblical foundation, thus seeking to separate the Church and the State (Esbeck 1986, 397), to which Steinacher (2011, 1) adds that Restorationism is a movement whose main agenda is to restore and maintain the first century biblical purer form of Christianity for the Church today. Restorationism advocates for a christened nation as long as there is no political interference from the State, instead the State should be munificent to the Church by allowing it to freely exercise and express its religious freedom (Esbeck 1986, 400). Restorationism is a paradigm for christening a nation which believes that communities should live by biblical values (400).

3.7.5 Erastianism

Renwick (1984, 361) claims that the departure point of Erastianism was its starting by Thomas Lüber Erastus (1924—1983) a German-Swiss and Zwinglian. According to Sceats (1988, 660), Erastianism is the subjection of the Church to the authority of the State, even in matters of faith and church discipline. For example, on matters

concerning church discipline, Erastus held that Christians should be punished by the State and not the Church (Renwick 1984, 361). Latourette (2000, 974) advises that Erastus believed that the Church was helpless without the State, and that the State should control the Church even in religious matters. In so doing, Erastus was weakening the ecclesiastical authority of the Church, and consequently, compromising the Church (974).

3.8 The Trajectories of Christianity in Zambia

Christianity in Zambia is incomplete without a mention of the missionary works which shaped it, and its spread in Zambia. For this reason, Christianity in Zambia is generally a product of the nineteenth century missionary movement, as the country was one of the fertile amphitheatres of the gospel in Southern and Central Africa (Sakupapa 2018, 759; Snelson 1974, 4—9), This is evident because towards the end of the nineteenth century, Missionary societies, such as, the Plymouth Brethren Missionary (PBM), London Missionary Society (LMS), Roman Catholic Church (RCC) White Fathers, Paris Evangelical Mission, Church of Scotland, Dutch Reformed Church began to make inroads into the country (Sakupapa 2018, 758). The LMS was one of the first missionary societies to reach Zambia by entering from the Northern Province in 1883, and started advancing towards the central, eastern and southern parts of Zambia (Dasgupta 1990, 113).

Snelson (1974, 269) credits the growth of the Christian missionary enterprise to less opposition from religions such as Hinduism, Islam and other Eastern religions. However, Hastings (1976, 22—27) and Dasgupta (1990, 118—119) explain that the missionary enterprise scored some merits by being instrumental in fighting tribal wars and the slave trade, translating Bibles into vernacular languages, bringing improved farming skills and civilisation. Western and European education was accessed by some elite Africans, although Tiberondwa (1978, 22) passionately disagrees with the works of the missionary enterprise that some missionaries like Francis Coillard of the Paris Evangelical Mission in Northern Rhodesia labelled the Lozi people as weltering in the bottomless abyss of corruption and degradation. It is observed by Carmody (2004, 90) that the missionary work is eclipsed by the fact that the motive for the

missionary societies was to make the citizenry acquiescent to the foreigners' appetite for mineral wealth. Kalu (2007, 3) maintains that Africa was being used as a laboratory and to exploit human and mineral wealth. For this reason, Azumah (2001, 37) conjures the datum that there is need to reexamine the inroads of Christianity as a religion in Zambia, because the Bible and its beliefs were just imposed on the people.

Snelson (1974, 4) and Henkel (1989, 30) accredit the epic of the Christian journey across Zambia to Dr David Livingstone who had great influence in directing missionary societies into Central and Southern Africa. Kerr (2019, 15) underscores the fact that in Zambia, the great missionary explorer sacrificed his life to make Zambia a new global station of Christianity.

Gifford (1998, 181) states that Christianity in Zambia may be traced to the missionary movement that established mission centres among the already established African Initiated Churches (AICs), and thereafter Burgess and Van Der Maas (2003, 3) remark that the Pentecostal–Charismatic Churches were introduced to Pentecostalism through the missionary emphasis from the 1900 Azuza Street Pentecostal experience that saw an increase in the number of Independent Pentecostal–Charismatic Churches planted apart from the mainline denominations.

According to Isichei (1995, 261), the Pentecostal experience was an invitation to a new Christian lifestyle and belief system which made congregants throw away their charms, stop the African sacrificial system and the worship of ancestors. The observation by Burgess and Van Der Maas (2003, 1228—1229) is that in the mid-1950s, most Pentecostal missions established works in different parts of Zambia such as the Apostolic Church of Pentecost of Canada in 1954, the Pentecostal Assemblies of Canada in 1954, the Full Gospel Church of God in 1957, the Apostolic Church from Denmark in 1958, the Pentecostal Holiness Church in 1972. Based on the given scenario, Olsen (2002, 36) made statistical predictions about the growth of Christianity in Zambia, that by the year 2025, 87.8 percent of the country will be christened and by 2050, it should top 92 percent.

Kerr (2019, 98) amplifies that the history of Christianity in Zambia has a bearing on the Christian faith of one man (Fredrick Chiluba) behind the whole sensation of christening the country and the declaration of Zambia a Christian nation as he was a United Church in Zambia (UCZ) member who experienced his conversion to Christianity in 1981. Ranger (2008, 101) adds that Fredrick Chiluba's association with the Pentecostal–Charismatic Movement influenced him to become a Charismatic Christian. Phiri (2003, 407) notes that Fredrick Chiluba was motivated towards the Christian faith and its pronouncements in his leadership and politics by a prophecy from a Swedish woman and other Pentecostal clergy like Mbita Kabalika in the late 1980s that he was going to be the president. According to Burgess and Van Der Maas (2003, 1228), the establishment of missionary agencies in Zambia had considerable influence on Fredrick Chiluba to christen the nation of Zambia. Thus, Ranger (2008, 100) maintains that the tremendous Pentecostal–Charismatic growth in Zambia from 1970 may be attributed to the role played by the missionary agencies and the consequential influence on Fredrick Chiluba to declare Zambia a Christian nation.

3.9 The Factors that Influenced the Christening of Zambia

The religious landscape in Zambia reflects missionary activities as far back as 1889 (Chuba 2005, 12). Consequently, the influence of the missionary activities in Zambia has had long term effects, as can be observed that in 1991 Fredrick Chiluba dedicated Zambia to the Lordship of Jesus Christ, thereby christening the nation (Stiller 2018, 1130). Christening Zambia, and the declaration of Zambia a Christian nation has its foundation in the missionary activities which shaped the formation, functions, and operations of the church mother bodies. That is why Fredrick Chiluba's manoeuvre to christen Zambia drew support from church mother bodies, especially from the Evangelical Fellowship of Zambia (EFZ) (Cheyeka 1998, 114).

As such, christening Zambia was typified by certain religious, political and socio-economic factors that affirmed, embodied and epitomised the actualisation of the declaration of Zambia a Christian nation. In a ministerial statement delivered to the Zambian Parliament (2020, 1) on Tuesday 6 October 2020, the Minister of the

Ministry of National Guidance and Religious Affairs (MNGRA) Reverend Godfridah Sumaili restated that since christening Zambia in 1991, steps have been taken to portray the declaration by making Christianity the cornerstone of Zambia.

Apart from the missionary activities having a hand in the declaration of Zambia a Christian nation, christening Zambia was also informed by biblical Scriptures like Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33. According to Muwowo and Buitendag (2010, 1), it was based on the use of the Bible and further indicated that Christianity became the main religion of the State. Gräslund (2000, 63—68) gives an understanding that this meant introducing Christianity in politics, economics and the moral life of the Zambians regardless of their religions. Muwowo and Buitendag (2010, 4) adds that although the declaration welcomed the right to exercise other religions, it had theological, political and socio-economic implications.

3.9.1 Religious implications

Burgess and Van Der Maas (2003, 1226) assert that the Pentecostal–Charismatic movement emerged in Zambia in the 1950s and reached significant socio-political levels of influence in the 1980s through the efforts of Nevers Mumba, Mabvuto Mwale, Joe Imakando, George Mbulo, Harrison Sakala and Fredrick Chiluba (Chiyeka 2014, 15). In 1991, the latter built on that influence to christen Zambia (15).

The International Religious Freedom Report (2019, 3) reports that, just after the declaration on 29th December 1991, several religious mother organizations emerged and registered, namely: the Zambia Conference of Catholic Bishops (ZCCB), Council of Churches in Zambia (CCZ), Evangelical Fellowship of Zambia (EFZ), Independent Churches of Zambia (ICoZ), Apostles Council of Churches, Seventh-day Adventist Church, Christian Missions in Many Lands, Islamic Supreme Council of Zambia, Hindu Association of Zambia. Nevertheless, Burgess and Van Der Maas (2003, 1229) argue that not only religious mother organisations emerged but that the declaration created a ripple of opportunities for the registration of different churches, and the continued growth of existing denominations. As mentioned in the previous

chapter, the following declaration was later included in the preamble of the Constitution and read:

WE, THE PEOPLE OF ZAMBIA by our representatives, assembled in our Parliament, having solemnly resolved to maintain Zambia as a Sovereign Democratic Republic; DETERMINED to uphold and exercise our inherent and inviolable right as a people to decide, appoint and proclaim the means and style to govern ourselves; RECOGNISE the equal worth of men and women in their rights to participate , and freely determine and build a political, economic and social system of their own free choice; PLEDGE to ourselves that we shall ensure that the State shall respect the rights and dignity of the human family, uphold the laws of the State and conduct the affairs of the State in such manner as to preserve, develop, and utilise its resources for this and future generations; DECLARE the Republic a Christian nation while upholding the right of every person to enjoy that person's freedom of conscience or religion; RESOLVE to uphold the values of democracy, transparency, accountability and good governance; AND FURTHER RESOLVE that Zambia shall forever remain a unitary, indivisible, multi-party and democratic sovereign state....
(The Constitution of the Republic of Zambia, Act 18 of 1996).

The question that remains to be answered is "what has the declaration yielded?" According to Kyambalesa (2010, 1—3), Zambia is now in the doldrums of precarious problems of religious conflicts because of placing one religion as superior to the others; and that the declaration has become the breeding ground for discrimination among citizens who belong to different religions. Kyambalesa (2010, 1) further notes, that as such the declaration has produced "first-class" and "second class" citizens, and he further fuels the constitution debate as the first-class citizens have been accorded constitutional privileges because of Christianity being accorded a constitutional status. Cheyeka (1998, 171—172) writes that in the event where the architects of the declaration failed to elucidate the meaning of the declaration, religious mayhem of mushrooming and unregulated churches is the order of the day,

and religion has been used as an instrument to maintain the status quo of those politically privileged.

3.9.2 Political implications

Ranger (2008, 95) observes that Christianity has permeated Zambian politics. Quadrio and Besseling (2009, 266) aver that Christianity and politics are intricately interlaced, while Cebula (2019, 108) strongly asserts that throughout history, christening a nation was a political manoeuvre with the intention of guaranteeing a nation's long-lasting political success. Therefore, Njovu (2002, 38) notes that christening Zambia was a religious innuendo of using God's name by Fredrick Chiluba to affirm his "God-chosenness" and to this, Gifford (1996, 193) mentions that Fredrick Chiluba used his credentials as a born-again Christian to advance his political aspirations because of the overwhelming support from the Pentecostal-Charismatic Christians.

Cheyeka (1998) makes a sombre observation that christening Zambia has remained a myth and is deadly venom if it is not handled with the utmost caution. For this reason, Kyambalesa (2010, 2) writes that because of the political interests, christening Zambia should be handled with thoughtfulness.

According to Cheyeka (1998, 171), christening Zambia was a diversion of people's attention from issues of accountability, democratic governance and transparency to spiritual matters. Gifford (1996, 204) stresses that such a diversion disenfranchises people of their right to challenge government authorities on their record, or to engage in any social analysis of political structures.

Njovu (2002, 58) addresses the fact that christening Zambia was a strategic political manoeuvre by the Movement for Multiparty Democracy (MMD) to win sympathy from the Church by simply changing from the United Nation Independence Party's (UNIP) political ideology of the one-party State. Cheyeka (2016) claims that christening the nation was the means for political mileage for politicians (cf. Mukua 2014, 33 and Phiri 2003, 403), and he questions the ideology behind the christening of Zambia, and thus says politics and Christian religion in Zambia are a gateway to State House.

Cheyeka (1998, 170) writes that the political dilemma in the late 1980s compelled Fredrick Chiluba to stand for president, because Zambians were looking to Fredrick Chiluba as a political and economic liberator, as the citizenry were disappointed with Kaunda's government's inability to meet their political expectations (Mukuka 2014, 35). Consequently, Cheyeka (2014, 5) affirms that the christening of the nation was a subterfuge to persuade Zambians to be obedient to the self-proclaimed messiah. Cheyeka (1998, 173) notes that ultimately, Fredrick Chiluba used the christening of Zambia as the opium of the masses to make the people drowsy to alleviate the pain of the economic hardships, and arguably diverted people's attention from serious economic and governance issues to spiritual matters. That is why many Christians could not criticise Fredrick Chiluba's government at the start because Christianity gagged the people.

3.9.3 Socio-economic implications

According to Rauschenbusch (2005, 1), christening a nation means putting an end to socio-economic evils that discriminate and dehumanise man. Gifford (1993, 145) writes that christening a nation makes socio-economic development a priority, rather than promulgating social injustice and undermining the socio-economic transformation of society. Phiri (2003, 424—425) observes that Fredrick Chiluba was convinced that Zambia would come out of the socio-economic doldrums if the nation was christened. Moyo (2010, 113) states that amid the troubled socio-economic state of Zambia, Fredrick Chiluba turned to God to rescue the collapsing economy. Phiri (2003, 412) states that, one of the reasons for christening Zambia was because of the strong biblical notion that a nation whose leaders fear and reverence God will be led into economic recovery and prosperity.

3.10 The Biblical and Theological Resonance of Christening Zambia

For Muwowo and Buitendag (2010, 4), the Bible presents Israel as a nation that was religiously, politically and culturally considered as 'the people of God' because of the binding covenant between Yahweh and Israel as a nation. Likewise, Kerr (2019, 98) says christening Zambia was founded on the same biblical scriptures that served the nation of Israel as an example, and Fredrick Chiluba used them to justify the

christening while envisioning the covenantal relationship between Israel and Yahweh. For this reason, Phiri (2003, 407) notes that the declaration speech by Fredrick Chiluba centred on the Bible, that, the Scriptures of the Old Testament highlighting a blessed covenant between Israel and God are evidence of a nation that is blessed. Consequently, following this biblical example, Fredrick Chiluba on behalf of the people of Zambia entered into a covenant with the living God and further christened Zambia. The use of the following Scriptures, Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33 have been the panacea for christening Zambia.

According to Gifford (1998, 197), the permeation of the biblical and theological concept of covenantal relationship between a nation and God made Fredrick Chiluba appear like Moses, David and other kings of Israel to honour God in all governance issues. Phiri (2003, 407) asserts that, that is why in the declaration speech, Fredrick Chiluba cited 2 Chronicles 7:14—18 to enter into a covenant with God and submitted Zambia to the Lordship of Jesus Christ to receive prosperity and blessings as a nation. Kerr (2019, 98) points out that Fredrick Chiluba's speech emphasised the end of bribery, corruption, and wicked practices because Zambia was christened.

Muwowo and Buitendag (2010, 5) likens christening Zambia to the Mount Sinai covenant experience in Exodus 19. For this reason, Kirk (1983, 45) notes that if the nation is going to benefit from the theological significance of the declaration and also participate in its pursuit, then a necessary shift to proper hermeneutical and theological emphasis is required (cf. Means 1993, 163).

3.11 Conclusion

Osmer's (2008:83) interpretive task guided the discussion in tracing the phenomenon of christening nations in Europe, North America, and Africa including Zambia. The chapter identified several models related to christening a nation. Additionally, the Zambian context was analysed.

This chapter was committed to understanding whether the various discussions related to christening a nation can be used as reliable models or not for the current phenomenon of the declaration of Zambia a Christian nation. The chapter unveiled

that the historical context of: (i) the relationship between the State and the Church in church history, (ii) the historical models of christening a nation, and (iii) the theological models of the relationship between State and the Church, were all experienced under wider consultations and objectively, unlike the Zambian scenario where the christening of Zambia was done in isolation. The implication of this is that Zambia has developed its own model of christening a nation. Therefore, there is the need for the Zambian Church to rightfully reengage the discussion about christening Zambia with a balanced reference to the historical models, because not every historical model of christening a nation is applicable to the Zambian situation.

The next chapter addresses Osmer's (2008:4) normative task: what is the biblical and theological critique of christening a nation? The chapter provides the critique. This is done by studying Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33 using bible commentaries and other relevant theological work. The researcher is addressing "What ought to be going on?" as the normative task (Osmer 2008:136—158), consequently, using biblical and theological concepts to interpret the context of christening the nation and help inform the church to respond biblically and theologically to the topic of study.

CHAPTER 4

BIBLICAL AND THEOLOGICAL CRITIQUE OF CHRISTENING A NATION

4.0 Introduction

The approach of this chapter is based on Osmer's (2008, 4) normative task to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice" (139—140). The study uses the Old Testament Scriptures because Fredrick Chiluba used some of them to christen Zambia. The researcher studies Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33 using Bible commentaries and other relevant theological works.

The researcher is addressing "What ought to be going on?" in this case specifically "What biblical principles can be derived from Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33?" as a revised normative task (Osmer 2008, 136—158), that holds a high view of the Bible to interpret the context of the declaration and help inform the Church to respond biblically and theologically to the topic of study.

Considering the focus on a number of Scriptures (Gen 31:43—55, Exod 19:1—8, 2 Kgs 23:1—7, 2 Chr 7:14—18, Psa 33:12, and Jer 31:31—33), the researcher is using the four steps prescribed by Tucker (2016, 121—122) to have a brief understanding of the Scriptures by considering: (i) the socio—historical context of the book, (ii) the background and context of the passage, (iii) the exposition of the passage as a guide to the theological significance of the periscope, and (iv) the conclusion on the passage.

This chapter draws insights from the exposition of the Scriptures which contributes towards the normative task in understanding the declaration of Zambia a Christian nation based on biblical and theological principles. The researcher discussed the following to interpret the phenomenon of Osmer's (2008, 4) normative task: (i) the

biblical and theological critique of christening a nation (ii) the biblical and theological understanding of the Old Testament covenant, (iii) the biblical and theological understanding of the Scriptures related to christening Zambia, (iv) Israel in God's plan, and (v) Zambia in juxtaposition to Israel.

4.1 Biblical and Theological Critique of Christening a Nation

Muwowo and Buitendag (2010, 10) articulate that when Fredrick Chiluba was christening Zambia, he envisioned Zambia sharing in the covenantal relation between God and Israel. The observation by Muwowo and Buitendag is critical because it questions the relationship between God and Zambia, and how Zambia can benefit from Israel's covenant. In this regard, christening Zambia is likened to a covenantal relationship between Israel and God. For this reason, Phiri (2003, 407) entertains the thought that Fredrick Chiluba took the biblical covenantal benefits from the relationship between Israel and God and likened them to the benefits Zambia would have when in a covenant. The amended constitution of the Republic of Zambia (2016, 7) states:

The Bible, which is the word of God, abounds with proof that a nation is blessed, whenever it enters into a covenant with God and obeys the word of God. 2 Chronicles 7:14 says 'If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sin and will heal their land. On behalf of the people of Zambia, I repent of our wicked ways of idolatry, witchcraft, the occult, immorality, injustice and corruption. I pray for the healing, restoration, revival, blessing and prosperity for Zambia. On behalf of the nation, I have now entered into a covenant with the living God...I submit the Government and the entire nation of Zambia to the Lordship of Jesus Christ. I further declare that Zambia is a Christian Nation that will seek to be governed by the righteous principles of the Word of God. Righteousness and justice must prevail in all levels of authority, and then we shall see the righteousness of God exalting Zambia (From the Amended constitution of the Republic of Zambia).

During the declaration of Zambia as a Christian nation speech, Fredrick Chiluba quoted 2 Kings 23 which refer to King Josiah entering into a covenant with God on behalf of Judah; thus, Fredrick Chiluba's act is compared to the religious ceremonial acts of King Josiah in the temple. Therefore, Njovu (2002, 55) states that 2 Kings 23:1—24 draws analogous religious acts between King Josiah and Fredrick Chiluba in the following ways: (i) Josiah called the religious leaders for the covenant renewal. In similar fashion, Fredrick Chiluba called the church leaders for the christening ceremony, (ii) Josiah performed the ceremony at the temple, likewise, Fredrick Chiluba performed the christening ceremony at State House, (iii) Josiah called the nation of Judah to repentance, equally, Fredrick Chiluba called the nation of Zambia to repentance, and (iv) Josiah performed a spiritual cleansing of the temple, similarly Fredrick Chiluba called the clergy to a spiritual cleansing of State House. The understanding surrounding 2 Kings 23:1—24 led Fredrick Chiluba to christen Zambia because what Fredrick Chiluba did during the declaration of Zambia a Christian nation was compared to the covenantal religious rituals and acts of 2 Kings 23:1—24. To this, Stone and Duke (1996, 13) observe that the covenant theology of the Old Testament inspired Fredrick Chiluba to christen Zambia as he took the literal meaning of the Scriptures and applied them to his christening ceremony, because on 29 December 1991, Fredrick Chiluba entered into a covenant with God on behalf of the Zambian populace by using the biblical Scriptures from the Old Testament to justify the declaration of Zambia a Christian nation (Muwowo and Buitendag 2010, 10). To justify the christening of Zambia by Fredrick Chiluba, it was founded on the convictions of his Christian faith. Therefore, his Pentecostal–Charismatic penchants swayed him to use the Bible, specifically 2 Kings 23:1—24. Stone and Duke (1996, 13) observed that Fredrick Chiluba was influenced by his Pentecostal–Charismatic inclinations and convictions when he quoted from the Old Testament to picture Zambia in a covenantal relationship as between Israel and God.

Perlitt (1998, 709—10) recounts that the word “covenant” has always played a significant role in the religious, political, social and economic life of the Old Testament. The historical information about the running theme of the covenant in the Old Testament is relevant to understanding how God from history related perpetually

with his creation, and conversely how this has a biblical and theological impact on christening Zambia. For this reason, the researcher has the following Old Testament Scriptures: Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33, to interpret the context biblically and theologically. An explanation of the strategic scriptural passages is carried out and the interpretation is used to construct a normative biblical practice (Osmer 2008, 161).

4.2 Biblical and Theological Understanding of the Old Testament Covenant¹

The biblical and theological background of christening Zambia and the above-mentioned covenantal relationship between Zambia and God cannot be understood in a vacuum without considering the underpinning context, purpose, nature of and the parties to the Old Testament covenant. The biblical and theological enquiry of the Old Testament covenant helps the researcher to relate to christening Zambia, and further how the church should relate to biblical and theological understanding of the Old Testament covenant.

Whenever one comes across the word “covenant” it stimulates certain meanings relating to a treaty, pact, promise, or agreement between two parties. Wright (2009, 3) observes that the word covenant cannot be properly understood from biblical Scriptures alone; instead, its etymology is rooted in the Laws of the Hammurabi which are the longest legally composed texts in the Akkadian dialect. As the biblical covenant drew its meaning, nature, and content, Wright’s insight is that the word “covenant” is difficult to understand without reference to its linguistic form showing its use and cognisance in the Old Testament language. Meyers (2005, 148) starts by stating that the biblical Sinai covenant should be understood by comparing it to those of Israel’s neighbouring cultures of the ancient Near East located in the covenantal concepts of the Hittite and Assyrian treaties. Horton (2006, 11) observes that the

¹ The recent work on covenant is: *Covenant: A vital element of Reformed theology. Biblical, Historical, and Systematic Theological Perspectives*. Edited by: H. Burger, G. Kwakkel, M. Mulder, Brill, Leiden (Neth), 2022.

Hebrew biblical covenant theme is similar to the earliest ancient Near Eastern agreements. He mentions (14) that within the Hittite and Assyrian treaties, was the suzerainty treaty that became closely associated with the Hebrew biblical meaning of the word covenant, giving the idea of initiator, terms, obligations and promises. According to Meyers (2005, 148), in the suzerainty treaty a weak king would surrender himself and his people and become a liege subject with the obligation of military and taxation support to a stronger ruler, while Livingston (1974, 154) mentions the parity treaty within the Hittite and Assyrian treaties, that it involved entering into a legally binding oath by equal parties. Therefore, Fredrick Chiluba's application of the Old Testament covenantal model to christen Zambia should have been informed by the etymology of the covenant understanding embedded in the Hebrew culture. Without this, the declaration of Zambia a Christian nation put forward Fredrick Chiluba's understanding that a biblical covenant was equivalent to what was contained in the covenant he initiated as the President of Zambia. This was important because Fredrick Chiluba's understanding of the covenant was to align with what Livingston (1974), Meyers (2005), Horton (2006) and Wright (2009) call the arrangement of the ancient Near East which is reflected in biblical covenants and contains the: (i) introduction, (ii) historical acts, (iii) terms of the agreement, (iv) safe keeping of the treaty in sacred places, (v) witnesses, and (vi) promise, blessings and curses.

During the christening act, Fredrick Chiluba drew from the theological theme of the covenant relationship between God and Israel described in the Old Testament Scriptures such as Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33. These are used to show their biblical and theological meaning in their contexts and for the original recipients. The thrust of this section is to identify biblical and theological concepts from the relationship between God and Israel, and how the covenant was understood. The covenantal relationship phenomena help the researcher to have first-hand information from the related Scriptures. The covenantal relationship between God and Israel is identified as the key motivational concept for engaging the christening of Zambia.

There are several types of covenants mentioned in both the Old and New Testaments, but for the purpose of a thoughtful consideration about the situation under discussion in this chapter, the researcher limits the discussion to the covenant made between God and his chosen people, Israel, and also considers other biblical Scriptures related to the covenant or influenced by the covenant concept.

4.2.1 Context of a biblical covenant

The English word “covenant” is a Hebrew verb “*bara*” which is rendered “to cut” and is rooted in the Assyrian language where the word covenant “*berîtu*” means “to bind,” subsequently, bringing out the idea of a lasting binding agreement (Berkhof 1996, 262). Berkhof’s comment is a clear indication that the English word “covenant” is limited in itself without tracing its etymology in the Hebrew and Assyrian worlds. For this reason, Busenitz (1999, 174) explains that the Hebrew word *בְּרִית* (*berîṭ*), is normally translated as “covenant,” and traces it to Noah, Abraham, Moses, Aaron and the priests, and David in the Old Testament, and indicates that it carries with it different meanings like “promise” and “oath” which represent an earnest pledge. This points out that without including the Old Testament meaning of covenant, there are likely possibilities of misunderstanding the meaning of the word “covenant”. That is why throughout the Bible, *בְּרִית* (*berîṭ*) is the most significant type of covenant which describes God’s exceptional covenantal relationship with Israel (Rendtorff 1998, 79).

There are two prominent Hebrew words for covenant used in the Hebrew Bible; the two Hebrew words are, *בְּרִית* (*berîṭ*) and *עֲדוּת* (*edut*), but *בְּרִית* (*berîṭ*) is the dominant concept of the Old Testament covenant (Meyers 2005, 148). It must be noted that the Hebrew word *בְּרִית* (*berîṭ*) does not give a clear definition and explanation of the word “covenant” as it is expected to be understood in the case of the declaration of Zambia a Christian nation. The Hebrew word *בְּרִית* (*berîṭ*) is more obscure as it has several meanings such as, (i) a person or nation subordinate to another, (ii) people pledging allegiance to the king for favors and protection, (iii) making a reciprocal agreement of commitment between parties while sharing a meal, and (iv) an agreement between God and the people of Israel (Busenitz 1999, 174).

The covenant motif expressed by Fredrick Chiluba has become the driving force of christening Zambia and is championed by the Pentecostal–Charismatic church in Zambia, although it is void of a covenantal understanding as stated by scholars like Gary and George (1996), Dickson (2015), Horton (2006), and Hafemann and House (2007). In both the Old and New Testaments, a covenant is an arrangement entered into between two parties where promises are made under oath to either fulfill or refrain from certain terms set out in the agreement. It is the most discussed concept and metaphor used to describe the relationship between God and his people (Gary and George 1996, 1179). A covenant is an agreement between two parties who pursue a mutual objective for the formation of a consolidated relationship (Dickson 2015, 265). Gary and George (1996, 1179) state that a covenant is the means of establishing the sovereign rule of God the result of which is a religious community living in righteousness and obedience to God. Hafemann and House (2007, 26) see a covenant as an official affirmation that is guaranteed by a ratification pledge—whether as an oral declaration or symbolised in a written, insignia or ceremonial way—of the parties involved and spells out the framework for the obligations of the relationship it describes. Horton (2006, 10) describes a covenant in the Hebrew context as a liaison of "oaths and bonds" involving mutual, though not inescapably equal, obligations. Grudem (1994, 1239) relates that a covenant is an unalterable and divine arrangement which is an obligatory lawful treaty between God and man that specifies the terms of their association.

Christening Zambia and the subsequent declaration of Zambia a Christian nation was created with the understanding that the nation was covenanting with God; thus, Fredrick Chiluba as the president and leader of Zambia entered into a covenant with God to seek redemption from the collapsing economy and seek God's blessings. It is important to note that the Hebrew Bible has the word *בְּרִית* (*berîṭ*), for covenant as a prominent word referring to the central image of the relationship between God and Israel (Meyers 2005, 148). Jeon (2017, xv) explains that biblical history has revealed a deep fondness for the word covenant as the running theme in the Bible connected to the redemption of creation in Jesus Christ from Genesis in the Old Testament through to Revelation in the New Testament. The biblical covenant should be used to

describe a biblical and theological notion explaining: (i) God's character as the Sovereign ruler, (ii) the selection of Israel as his chosen children living in obedience, and (iii) the resultant concept of God as the Sovereign Father to Israel in terms of protection and provision (Hafemann and House 2007, 21), because such a covenant gave a confident and reliable sense of security to Israel belonging to their God in a mutual relationship because God had assured them protection, promises and blessings (Horton 2006, 30).

4.2.2 The purpose of biblical covenants

Within the Pentecostal–Charismatic circles, there is a supposition that the biblical covenant is the paradigm that helped Fredrick Chiluba to christen Zambia. This stance weakens the purpose of biblical covenants in their contexts because the biblical covenants are unique in their sense in the way God dealt with Israel and biblical individuals. The purpose of God's covenants in the Bible was to disclose his providential care for the nations of the earth, and his redemptive discourse through Jesus Christ (Jeon 2017, xv), and they served as a reminder of the relationship between God and the Israelites (Schultz and Benson 1999, 33). God's plan was to be in a relationship with Israel, hence, he made covenants the purpose of which was to reveal himself first to the nation of Israel, and second, to other nations (Walton 1994, 24). The profound understanding of the biblical covenant between God and Israel is that it provided the instructions through the Law, the sacrificial offerings, the tabernacle, and the priestly ministry that God gave at Mount Sinai for the nation of Israel to live a different lifestyle from other nations. The covenant was to make Israel a holy nation by observing the terms of the Covenant (Schultz and Benson 1999, 33). Thus, the purpose of the biblical covenants was for Israel and other nations to benefit from the promises and blessings of God (Kline 2000, 4).

Bergsma 2010 summarises the different Old Testament covenants in table 1, below:

	EDENIC	ADAMIC	NOAHIC	ABRAHAMIC
Covenant Initiator	God	God	God	God
Covenant Mediator	Adam pre-fall	Adam post-fall	Noah	Abraham
Covenant Condition	Unconditional	Unconditional	Unconditional	Unconditional
Nature of Covenant			Unilateral	Bilateral
Covenant Location	Garden of Eden	Garden of Eden	Ararat	Moriah
Covenant Formation	Between God and Man	Between God and Man	Between God and Man	Between God and Man
Scriptures	Gen 1–2	Gen 1–2	Gen 9	Gen 12, 15, 17, 22
Promise	Promise of bliss on condition that they do not eat from the Tree of life	Promise of future seed and redemption	Promise to all creation of no future flood	Promise of seed to outnumber the stars
Polity	Family	Family	Clan	Tribal
	MOSAIC/SINIATIC	DEUTERONOMIC	DAVIDIC	NEW COVENANT
Covenant Initiator	God	God	God	God
Covenant Mediator	Moses	Moses	David	The Prophets
Covenant Condition	Conditional	Conditional	Unconditional	Unconditional
Nature of Covenant	Bilateral			
Covenant Location	Sinai	Moab	Zion	A new covenant to come
Covenant Formation	Between God and Man	Between God and Man	Between God and Man	The expected
Scriptures	Exod 19–24	Deut 30:3	2 Sam 7, Pss 89, 132	Jer 31:1–35, Ezek 37:1–28
Promise	Of the land and prosperity for obedience	Of the land and prosperity for obedience	Of a future eternal kingdom and Messiah to inherit the throne of David	Universal blessing and eternal life and resurrection
Polity	National	National	International	

Table 1 Old Testament covenants

4.2.3 *The nature of biblical covenants*

After God had delivered Israel from Egypt, he established a relational covenant with Israel that stipulated the conditions which they would obey to obtain his blessings (Dickson 2015, 265), because the Old Testament covenant was mainly in two categories, namely: (i) a covenant between two human parties each expected to keep the terms of the agreement, and (ii) a covenant between God and man where man is expected to keep the terms dictated by God so as to receive the promise and a blessing (Douglas and Tenney 1987, 237—238). Niehaus (2009, 225) attests to the fact that there is an understanding that the Bible contains two types of covenants, namely covenants between the divine and human, and covenants between humans. To understand the details of these two categories of covenants, Livingston (1974, 153) discusses that a covenant was to have the following components to be actualised, *inter alia*: (i) an introduction in which the architect of the covenant is identified, (ii) a background check on historical overture, (iii) specific condition demanded as part of the covenant, (iv) the deposit of the text in a safe place and provisional revision or recitation of it, (v) witnesses to the covenant, in the case of covenants between men, and (vi) promises and blessings in case of obedience, and curses in case of disobedience (cf. Horton 2006, 25—28).

It should be understood that the biblical covenant contains the following elements: (i) the introduction of God, (ii) the historical preface describing the previous relationship between the parties, (iii) the stipulations of the covenant, and (iv) the outcome of the covenant if obeyed or disobeyed (Thompson 1980, 63). Sometimes, however, it can be categorised in three in accordance with provisions, obligations and promises, outlined as follows, (i) the covenant is God's unconditional provision by which he establishes a relationship with his people, (ii) the covenant has obligations on which the relationship between God and his people is maintained, and (iii) the covenant has promises of blessings or curses founded on the obedience or disobedience of the people (Hafemann and House 2007, 35), because throughout the Old Testament, God related to his people and creation in a covenantal way as he promised to reward obedience and punish disobedience (Van Til 1991, 240). Additionally, on one hand,

God introduces covenants with people to prepare them for the promises and blessings that are part of the covenant, while on the other hand, God expects people to keep the terms of the covenant promises and blessings for it to work (Dickson 2015, 265).

4.2.4 The parties to a biblical covenant

God is superior and without equal; consequently, any relationship with him is explained in terms of a covenant with his creation which must observe and keep their part of the agreement (Horton 2006, 29). Horton's (2006) view of a covenantal relationship is that God is seen to be the initiator of covenants between God and people which are binding for generations, whereas those between two humans were subject to revision (Livingston 1974, 154). This is well observed in that the covenant in the Old Testament represented two agreements, first, between two parties in which there is basic equality mainly related to between humans, and secondly, between two parties where there is no parity, enacted by a superior on subordinates, and illustrates a legitimately obligatory promise one party makes towards the other (Waltke 1988, 123). Busenitz (1999, 182) mentions a covenant where there is no parity where: (i) God show his grace and mercy toward all mankind, (ii) God has demonstrated his unmerited favour and unilateral choice of Israel as his chosen nation through whom the Messiah would come, (iii) God has revealed his holiness and his detestation of sin, (iv) God has promised the continuous reign of all the believers, and (v) God has poured out his grace and the Holy Spirit on the believers. For this reason, no one should minimise the notion of the God-initiated covenant, as it is one of those typical ideas in his redemptive plan (Niehaus 2009, 246).

4.3 Biblical and Theological Understanding of the Scriptures Related to Christening Zambia

The normative task in this chapter is to understand from Scripture principles that can be used as normative guidelines for understanding the phenomenon of christening the nation of Zambia. The biblical and theological understanding of the Scriptures (Gen 31:43—55, Exod 19:1—8, 2 Kgs 23:1—7, 2 Chr 7:14—18, Psa 33:12, and Jer 31:31—33) is based on the Tucker's (2016, 121—122) approach of considering: (i)

the social-historical background of the book, (ii) the background and context of the passage, (iii) exposition of the passage, and (iv) the conclusion on the passage. This is because Muwowo and Buitendag (2010, 2) mention that Fredrick Chiluba entered into a covenant with God on behalf of the Zambian people after having been sworn in as the second president of the republic in October 1991, and he further christened the nation by declaring Zambia a Christian nation on 29 December 1991. Thereafter, the researcher concludes each Scripture with the features of the covenant outlined by Livingston (1974, 153), Meyers (2005, 148—149), Thompson (1980, 63), and Hafemann and House (2007, 35), namely the: (i) Initiator of the covenant, (ii) Condition, and (iii) Promise.

Therefore, the chapter has itemised the discussion of each Scripture under the following headings:

- a. Social-historical background of the Book
- b. Background and context of the passage
- c. Exposition of the passage
- d. Conclusion on the passage
 - i. The initiator of the covenant
 - ii. The condition
 - iii. The promise

4.3.1 Genesis 31:43—45

4.3.1.1 Social-historical background of Genesis

Genesis is considered as a whole and a unity as it brings to reality the actual events, people, and the main protagonist God (Kidner 1967, 28). Concerning the authorship of the book, Walvoord and Zuck (1985, 111) attribute authorship to Moses, as Bandstra (2009, 19) reiterates that even Judaism and Christianity attribute Genesis to Moses (cf. Kidner 1967, 21). According to Bandstra, this assumption of Moses's authorship of Genesis is advanced because some scriptural texts outside Genesis

such Joshua 8:31, 1 Kings 2:3, Nehemiah 8:1 and 2 Chronicles 25:4 discuss the Torah which also includes Genesis (19).

Genesis accounts for the beginning of creation, human life, the patriarchs, the Promised Land, and how God started to gather a nation to himself (Adeyemo 2006, 9). Genesis highlights the following theological themes about: (i) creation that teaches the physical nature of the world, (ii) the acts, nature, and attributes of God, (iii) the nature of the people, (iv) sin and the human sinfulness, (v) the covenants highlighting how God relates to humanity, (vi) God's providence in guiding individuals and the world, and (vii) faith that the patriarchs had in God (Bandstra 2009, 101). Walvoord and Zuck (1985, 111) categorise Genesis in two, namely: (i) the beginnings of human history accounting for sin and salvation and (ii) the beginnings of the nation of Israel concerned with the faith, covenant and the response of Israel to the terms of the covenant. Kidner (1967, 13) abridges the discussions by Adeyemo (2006, 9) and Walvoord and Zuck (1985, 111) that Genesis has two different parts which develop steadily and in an orderly fashion where the first part (Gen 1—11) records God's well-ordered creation whose crowning point is man, and the second part is the germinal section of Abraham's calling and the promise of the land through him and his descendants (Gen 12—50). Importantly, Baldwin (1986, 9) reiterates that Genesis is a collection of the sections of the whole Bible addressing, inter alia, the human race, sin, salvation, and the different covenants between God and Noah, God and Abraham, God and Jacob, and God and Israel.

4.3.1.2 Background and context of passage

The whole episode of hostility between Jacob and Laban starts with an observation in Genesis 31:1—2 that: "Jacob heard that Laban's sons were saying, Jacob has taken everything our father owned and has gained all this wealth from what belonged to our father. And Jacob noticed that Laban's attitude toward him was not what it had been" (Walter (1989, 30). For this reason, Genesis 31 is set within the context of when God is founding a nation from a family (Baldwin 1986, 133).

The background to Genesis 31 lies in the 20 years of Jacob working for Laban whose hatred for his son-in-law increased, and it was during heightened hostility that God

told Jacob to return to his father's land, because God had seen all that Laban had done to him; hence, when he told Rachel and Leah, they agreed to take flight with Jacob and with Laban's wealth, livestock and idols. Laban pursued them to recover the missing idols, his daughters and property (Leupold 1942, 853). Murphy (1987, 407) gives a general outlook on Genesis 31:43—45 of how Laban, now pacified, if not consciously troubled by how he had treated Jacob, suggests a treaty between himself and Jacob.

Despite the fragile relationship between Laban and Jacob, Hamilton (1989, 10) explains that the main emphasis of Genesis 31 is on God's choice of a family and the obligation to the family as the means for world redemption of the Messianic promise. Leupold (1942, 828) notes that within the themes of the second part of Genesis lies Chapter 31 which discusses the flight of Jacob from Laban (Gen 31:1—21), the meddling of Laban in Jacob's family life (Gen 31:22—42), and the covenant between Jacob and Laban (Gen 31:43—54).

Laban's resentment towards Jacob made Jacob keen to return to Canaan. Later Laban pursued Jacob and overtook him in Gilead; this is where Jacob confronted Laban and accused him of being deceitful, after which Laban pleaded with Jacob to enter into a covenant (Walter 1989, 30). Leupold (1987, 852) mentions that: (i) Laban feared that Jacob would retaliate due to the maltreatment, (ii) Jacob was becoming wealthy in the land, (iii) Laban claimed Jacob's livestock, wives, children and wealth, claiming that they were his, and (iv) Laban was uncomfortable with the introduction of monotheism by Jacob, as Laban was into polytheism.

4.3.1.3 Exposition of Genesis 31:43—45

Prior to Genesis 31:43—45 there is growing hostility between Laban and Jacob, and this led Laban to respond to Jacob's harangues by promising fair treatment by proposing a covenant which would bind Jacob to treat Laban's daughters fairly (Hamilton 1989, 29). Therefore, as one of the Old Testament covenantal requirements, Jacob requested a witness to the covenant.

The covenant between Laban and Jacob is the kind of covenant, which is a parity covenant, because it was an agreement between equals, with both parties agreeing

not to harm each other, but display fairness, and consider the word witness (Leupold 1942, 828). In the context of this kind of covenant, the word witness refers to a lifelong indication of a momentous treaty that can be used in the courts of law (Radmacher, Allen, and House 1997, 63). Laban agreed to Jacob's terms of the covenant, and the reason Laban suggested the agreement was that part of Laban's family and wealth became Jacob's (Adeyemo 2010, 60). Laban had suggested that he and Jacob enter into an agreement. According to Baldwin (1986, 133), the phrase in Genesis 31:43 "The women are my daughters, the children are my children, and the flocks are my flocks. All you see is mine..." denotes the fact that it dawned on Laban that he was losing his daughters and wealth to Jacob, though he would not admit it, as he continued claiming the right to keep his daughters and wealth. Looking at the scenario between Laban and Jacob, the Hebrew word בְּרִית (*berit*), translated as covenant in Genesis 31:44, brings out the idea of a treaty, alliance, or league between human beings (Walvoord and Zuck 1985, 79). As such this type of covenant was between men and not between God and Israel, but a treaty between men as a reminder when they parted ways and promised not to become aggressive towards each other (Walter 1989, 29). Contrary to Walter's (1989, 29) view, however, Baldwin (1986, 134) writes that the covenant symbolised reconciliation between Jacob and Laban.

4.3.1.4 Conclusion on Genesis 31:43—45

i. The initiator of the covenant

The covenantal setup in Genesis 31:44 is not between Jacob and *Yahweh*, but between Jacob and Laban because of a family dispute (Adeyemo 2010, 60). The narrative in Genesis 31:43—45 ends with the instituting of a covenant between Jacob and Laban as they parted ways (Sailhamer 1990, 207). The covenant, to which Jacob consented was introduced and initiated by Laban, as it is observed that Jacob was forced into the covenant because of Laban's selfish interests (Walvoord and Zuck 1985, 79). God did not initiate the covenant between Laban and Jacob; on the contrary, he was the witness to the treaty, as it is known that a covenant, whether between God and humans or between humans was to have witnesses to it (Kidner

1967, 166). Therefore, in the context of Genesis 31:44, the covenant between Jacob and Laban was humanly initiated.

ii. The condition

The ceremonial rituals of the Old Testament involved in making a covenant in Genesis 31:43—54, were namely: (i) setting up a pile of stones (31:45—47), (ii) making an oath (31:48—53), (iii) animal sacrifice (31:54), and (iv) a shared meal (31:54) (Livingston 1974, 157). The rituals performed during the covenant by Jacob and Laban were a significant indication of binding themselves to their words (Fleming 2005, 24). The main stipulation of the covenant between Jacob and Laban is set forth in the text, that, “This heap is a witness, and this pillar is a witness, that I will not go past this heap to your side to harm you and that you will not go past this heap and pillar to my side to harm me” (Gen 31:52).

The main condition of the covenant was that no one should break the covenant and cross boundaries to harm the other (Walvoord and Zuck 1985, 79). Bandstra (2009, 101) observes that the covenant was based on the condition that Laban would stop pursuing Jacob, though Leupold (1987, 852) explains that the covenant between Jacob and Laban was to help to discourage Jacob from avenging all that Laban had done, because Laban trusted Jacob to keep a covenant inviolable.

iii. The Promise

The essence of the proposed covenant between Jacob and Laban lies in the promise to bring to an end the hostility between the two warring factions and never to maltreat each other (Baldwin 1986, 133). This is so because the promise of the covenant between Jacob and Laban resulted in safeguarding their families, land and livestock (Walvoord and Zuck 1985, 79).

4.3.2 *Exodus 19:1—8*

4.3.2.1 Socio–historical background of Exodus

Radmacher et al. (1997, 97) reason that Exodus was written by Moses as indicated within the book (Exod 17:14, 24:4, 34:27). Bandstra (2009, 114) articulates that the narrations of Israel’s deliverance from Egypt, the ensuing journey to the Promised

Land, and the receipt of the covenant at Mount Sinai are the substrata of Exodus. Fleming (2005, 31) mentions that the arrival of the Israelites from Egypt at Mount Sinai was preceded by God giving the Law to the Israelites, hence Holdcroft (1996, 107) maintains that Exodus narrates the phenomenon of how a covenant between God Abraham, became a covenant for the redeemed nations, and the book discloses God's efforts to grow a family through whom all the nations will be blessed. Bandstra (2009, 114) observes that in the unfolding story in Exodus, the dominant human character is Moses; however, Exodus is centred on God's providence, sovereignty and deliverance.

Exodus is a link between the beginning of God's chosen people through his pledge to Abraham (Gen 12:1–2) and the commencement of a theocratic nation (Walvoord and Zuck 1985, 105). Exodus emphasises three noticeable themes, namely: (i) the deliverance of Israel from Egypt by God's hand, (ii) the introduction of a covenant showing a unique relationship between God and Israel, and (iii) the pledge of the Promised Land (Hoffmeier 1989, 39). The Sinai Covenant can be categorised as follows: (i) the commandments articulating God's righteous will (Exod 20:1–26), (ii) the decrees, governing the social life of the people (Exod 21–24), and (iv) the regulations governing the spiritual life of the people (Exod 24–31) (Scofield 2002, 114). Bruce (1986, 149) shows that Exodus recounts how God created the nation of Israel through acts of delivering an enslaved people from the bondage of the Egyptians and by introducing a covenant to which Israel was to pledge allegiance. Holdcroft (1996, 107), describes Exodus as a chronicle of how a covenant people became a redeemed nation, and how God worked through the nation that his blessings might benefit all the nations of the earth. In Walvoord and Zuck's (1985, 105) view, Exodus is about the prodigious liberation of Israel from Egypt and God founding the nation of Israel under divine guidance.

4.3.2.2 Background and context of the passage

In the social-historical context of Exodus is the episode of Exodus 19 which narrates the arrival of the Israelites at Sinai to receive the Law from God as the nation was preparing to get to the Promised Land (Holdcroft 1996, 135). Exodus chapter 19 is

set up after the deliverance of Israel from Egypt with the separation of Israel to become a missionary nation under God's command with the new instructions for worship in the covenant (Meyers 2205, 142). After the Israelites' deliverance from Egypt, God wanted his people to have a new Law and covenant stipulating the details of worship (Walvoord and Zuck 1985, 137). Before the Law was given, God instructed Moses to let the people know what was expected of them (Holdcroft 1996, 136). Bandstra (2009, 130) indicates that God first met Moses at Sinai and revealed how Israel might become a great nation under God if the people observed the terms of the covenant. Later God appeared to the whole nation as an assurance that he had chosen Israel from among the nations.

God entered into a covenant with Israel (Exod 19) at Sinai in which the Israelites overtly avowed that "We will do everything the LORD has said" (Exod 19:8), and the covenant was consented to both by God who promised to fulfil his part and the Israelites who promised to obey. Sooner rather than later, the Israelites broke the Sinai covenant by worshiping the golden calf.

4.3.2.3 Exposition of Exodus 19:1—8

The arrival of the Israelites at Sinai in Exodus 19:1—2 was a historic episode that moulded their later history as a nation chosen by God (Radmacher et al. 1997, 133), as the coming to Mount Sinai (Exod 19:1—2) is the settled theme that is the foundation of God's liberating plan for the nations in Exodus (Motyer 2005, 190). Moses and the Israelites received the law and the covenant at Mount Sinai; the covenant stipulated the nature of their relationship with God. Exodus 19:3 reports that this event at Sinai was coordinated by Moses, who was the intermediary between God and the people, "Then Moses went up to God, and the LORD called to him from the mountain..." (Exod 19:3) (Bandstra 2009, 129). Cole (1973, 142) adds that Exodus 19:3 is the departure point for a detailed narrative about Israel's spiritual journey, which ultimately revealed the redemptive plan of God for all nations through the chosen nation of Israel.

Exodus 19:1—8 forms the axis of the Pentateuch because the passage contains the demonstration of the characteristics and purpose of the Sinai covenant that God

made with Israel (Holdcroft 1996, 107). The passage is essential to understanding the concept of the covenant and its terms stated in the Bible (Motyer 2005, 196). The themes are: (i) the call of Moses to be the mediator (19:2—3), (ii) God sending Moses to speak to the people of Israel (19:3), (iii) the testimony of God's acts (19:4), (iv) God's demands from the people (19:5), and (v) God's promise to the people when the terms of the covenant are observed (19:5—6). Exodus 19:5, which is now called the Mosaic covenant, expresses the Lord's earnest arrangement of a special relationship with Israel (Radmacher et al. 1997, 133).

4.3.2.4 Conclusion on Exodus 19:1—8

i. The initiator

In Exodus 19:5, the covenant between God and Israel was initiated by God (Fleming 2005, 38). There are two categories of covenants, the covenant between God and man which is ordinarily binding, and the covenant between humans, thus, in Exodus 19 God initiates an irrevocable agreement which both parties—God and Israel—must keep (Dart 2007, 285). The Sinai covenant was not between God and Moses, but between God and the people of Israel, when God said, “you will be for me a kingdom of priests and a holy nation.” Moses spoke to the Israelites (Exod 19:6) to fulfil their part of the obligation by observing everything the LORD had said (Exod 19:7—8) (Rylaarsdam and Park 1952, 972).

ii. The condition

The covenant in Exodus 19 was made with Moses on behalf of the people during the occasion of God giving Moses the Law, and the covenant was conditional, as God says, “if you obey my voice and keep my covenant” (Exod 19:5) (Rylaarsdam and Park 1952, 972). God gave an express summary of his general conditions by stating the whole duty of the Israelites was to obey God, and God in turn promised to make the Israelites his treasured possession, priests and a holy nation (Exod 19:4—6) (Holdcroft 1996, 136).

Rylaarsdam and Park (1952, 971) state that the central condition of the covenant was obedience. Israel was required to keep their part of the covenant by remaining a

devoted nation in obedience and communion, if they were to experience the blessings of God. Exodus 19:5 brings the reader to understand that the covenantal relationship between God and Israel was established through the condition of the covenant, that is, obedience to God's command. "Now if you obey me fully and keep my covenant... (Exod 19:5) (Walter 1989, 53). Thus, the Israelites agreed to the terms of the covenant by stating that they would obey and observe the commands of God (19:8) (Rylaarsdam and Park 1952, 973).

iii. The Promise

Israel's obedience to God's commands was the entry to becoming the "holy nation" and the kingdom of priests (Walter 1989, 53). The covenant was categorical in its conferral with regard to its enjoyment (Kaiser 1990, 415). The specialty in the covenant according to (Walvoord and Zuck (1985, 79), was that God would exalt Israel above nations if they accepted and obeyed the terms of the covenant, that "if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession ... you will be for me a kingdom of priests and a holy nation" (Exod 19:5—6). Cole (1973, 144) mentions that the promise lay in the phrase "My treasured possession," which implied that Israel was exceptional in value and relationship before God if they obeyed him. Rylaarsdam and Park (1952, 971) emphasise this benefit by stating that Israel would become a special elect nation, as it is God's sovereign choice of Israel in the words "the whole earth is mine" (Exod 19:5). Cole (1973, 145) adds that not only would Israel become a treasured possession, but also become a "kingdom of priests" offering priestly ministry as a community to God and the other nations, as Motyer (2005, 199) explains that each Israelite was to become a priest with the priestly freedom of access to God's presence. Bruce (1986, 169) stresses that it was the acceptance and obedience of the covenant terms that would make Israel a unique nation morally and spiritually eager in the service of God among the nations. According to Cole's (1973, 145) observation, Israel would finally become a "holy nation" set apart from other nations and belonging only to God for his redemptive plan.

4.3.3 *Second Kings 23:1—7*

4.3.3.1 Social-historical background of 2 Kings

First and Second Kings initially circulated as one volume from the Hebrew canon but were later separated by the Septuagint translators. Like 1 Kings, 2 Kings was not only transcribed to make available historical information but to evaluate Israel's spiritual peregrination that resulted in God's discipline (Radmacher et al. 1997, 556). Second Kings is a continuation of 1 Kings as it sets out the acts of the kings and construes their rule over the nations of Israel and Judah (Walvoord and Zuck 1985, 483). Adeyemo (2006, 414) explains that 2 Kings invites the readers to understand the reign of the kings from David to Josiah until the Babylonian captivity. The climax of 2 Kings is the illustration of how the spiritual, political and social life of Israel and Judah were dependent on the obedience and faithfulness of the people to the Sinai covenant, and ultimately instructed the exiles to learn from the historical errors of their ancestors (Fleming 2005, 125), while Walvoord and Zuck (1985, 537) mention that 2 Kings is a continuation of 1 Kings reporting the history of Israel and Judah and concluding with the Assyrian internment of the Northern Kingdom.

There was the abominable and deteriorating reigns of kings Manasseh (2 Kgs 21:1—18) and Amon (2 Kgs 19:19—25) when Josiah became the king of Judah (2 Kgs 21:26; Thompson 1980, 19). The rule of king Josiah happened during the waning of the Assyrian empire, and it formed a vacuum in power and influence in Samaria, thereby allowing Judah to enlarge its territory and spread Josiah's religious reforms (2 Kgs 23:8, 19) (Walvoord and Zuck 1985, 582).

Josiah started a religious campaign to purge the nation of idolatry and repair the temple; he succeeded in turning the people's hearts to obedience and reverence of God by emphasising temple worship (Fleming 2005, 2; cf. Groningen 1989, 260). The setting identifies Josiah leading the nation of Judah into religious reforms of renewing the covenant by responding to the demands of God's commands in Deuteronomy 12:2–3 (Groningen 1989, 260).

4.3.3.2 Background and context of the passage

The calling of the nation of Judah to religious reforms was all inclusive at all levels of the community of Judah (Patterson and Austel 1988, 285). For this reason, Josiah led the nation of Judah in an observance of covenant renewal, “The king stood by the pillar and renewed the covenant” (2 Kgs 23:3) and the people pledged allegiance to the covenant and to follow and obey God unwaveringly (Patterson and Austel 1988, 285).

The renewal of the covenant was followed by religious restructurings that saw Josiah organising the priests to remove any foreign god and the worship of idols, as stated, “The king ordered Hilkiah the high priest, the priests next in rank and the doorkeepers to remove from the temple of the LORD all the articles made for Baal and Asherah” (2 Kgs 23:4) (Patterson and Austel 1988, 285).

The order was carried out accordingly and the foreign gods were burnt. Their ashes were taken to Bethel as a sign of the religious cleansing of the land from the curse of foreign gods.

4.3.3.3 Exposition of 2 Kings 23:1—7

Second Kings 23:1–2 highlights that Josiah did not wait for the completion of the temple renovations or postpone the important occasion of the covenant renewal (Walvoord and Zuck 1985, 582). Josiah summoned a meeting for all the key leaders (the priests, elders, prophets) and the people at the temple in Jerusalem, where he read from the book of the Law before the whole assembly (Adeyemo 2010, 463). Simeon (1988, 559) writes that the calling of assembly was after the book of the Law was found and in it there were blessings, curses and judgments criticising the nation of Israel. The reading from the book of the Law and the ensuing reaction by Josiah to bring about religious reforms suggests that the manuscripts that were read were dealing with covenant requirements and responsibilities. Because of the curses and judgments, Josiah sought to obviate them by turning to God as he summoned all the people (Radmacher et al. 1997, 652). Such a move was the manner of kings to lead the people in any religious observance (Bruce 1986, 437). Simeon (1988, 559) agrees that as expected and by virtue of having been anointed as kings, the kings

became custodians of the religion and firm supporters of holiness and righteousness. Bruce (1986, 437) tells that Josiah stood on the platform built by Solomon and dedicated the temple. Josiah and the people then agreed and promised in the presence of God, to: (i) observe and keep God's commands, (ii) worship God, and (iii) obey all the laws of God including moral, civil, and ceremonial laws. The phrase "by the pillar" in 2 Kings 23:3 should be rendered "on the platform" because it was the tradition for every king to stand on the platform when addressing the people on political, civil and religious matters (Spence and Exell 2001, 273). Therefore, the standing by the pillar denoted an elevated podium in the temple; this is the stage routinely occupied by kings when addressing the people in the temple (cf. 2 Kgs 11:14; 2 Chr 23:13, 34:31). Thus, Josiah standing by the pillar meant standing on an elevated platform in the temple to address the people (Walvoord and Zuck 1985, 560).

In 2 Kings 23:3—4, Josiah together with the people made a covenant with God. Bruce (1986, 438) indicates that there was no new covenant being initiated. Rather it was the renewal of the old Sinai covenant between God and Israel in Deuteronomy 5:2 "The LORD our God made a covenant with us at Horeb" which had been broken at some time because of Israel's idolatry (Calkins 1964, 319). Therefore, the renewal of the covenant meant that Josiah and the people were bound to the terms of the covenant and sombrelly pledged allegiance to God's commandments, "...then all the people pledged themselves to the covenant" (2 Kgs 23:3; Groningen 1989, 260). In pledged allegiance, Walvoord and Zuck (1985, 583) suggest that 2 Kings 23:4—7 highlights the actions of Josiah in removing from the temple the corrupt and idolatrous priests who encouraged idol worship among the people, because the religious cleansing started with the temple, then spread to the entire Jerusalem, and continued to the Olives Mountain covering the whole land of Israel and Judah (Calkins 1964, 320).

4.3.3.4 Conclusion on 2 Kings 23:1—7

i. The Initiator

King Josiah called "...called together all the elders of Judah and Jerusalem" (2 Kgs 23:1), the prominent family heads who were responsible for the day-to-day operations and executing justice (Walvoord and Zuck 1985, 582). In this regard, some scholars like Patterson and Austel (1988), Bruce (1988), and Walvoord and Zuck (1985) compare King Josiah to Moses. Patterson and Austel (1988, 285) comment that Josiah is compared to Moses and Joshua as he took the character of the intermediary of the covenant between his people and God. Bruce (1986, 437) observes that in this context, King Josiah was renewing the already existing covenant and the Law. Walvoord and Zuck (1985, 582) view the renewal of the covenant as perhaps the reading of the Torah concentrating on portions promising blessing for obedience, and judgment for disobedience, "He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD" (2 Kgs 23:2).

Ultimately, Josiah initiated the renewal of a covenant that was based on the old Sinai-initiated covenant by God, consequently Josiah was just revisiting the already existing covenant initiated by God with his forefathers (Bruce 1986, 437).

ii. The Condition

The renewal and rededication of Josiah and the people to God was grounded in faithfully following and obeying God's Law as stated that, "The king stood by the pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book" (2 Kgs 23:3; Walvoord and Zuck 1985, 583). Bruce (1986, 437) interprets the scenario as showing that the condition was met with resounding allegiance to the covenant, "then all the people pledged themselves to the covenant" (2 Kgs 23:3).

iii. The Promise

The covenant renewal episode was informed by the terms of promised blessing for obedience and punishment for disobedience; in return the promised blessings in the Mosaic Law would be their portion (Adeyemo 2010, 463), because the narrative in 2 Kings 23:1—7 has a deuteronomical promise as it is devoted to the covenant renewal of the Book of the Covenant, as the Book of the Covenant refers to the Book of the Law given to Moses (Deut 28:61; Exod 24:7) (Jones 1984, 614; Bruce 1986, 437). The whole episode of the covenant renewal was dependent on obedience to God and the deuteronomical promise (Groningen 1989, 261). It is set that King Josiah and the people pledged to obey and follow God so as to actualise the promise of the blessings of the Mosaic Law (Walvoord and Zuck 1985, 582). In this regard, the covenant renewal was to avert God's judgment by turning to the content of the deuteronomical promises (Fleming 2005, 145).

4.3.4.2 *Chronicles 7:14—18*

4.3.4.1 Social-historical background of 2 Chronicles

In the original Hebrew manuscripts, 1 and 2 Chronicles originally circulated as one document, and later circulated as two separate volumes in the Septuagint but read as a unity (Walvoord and Zuck 1985, 589; cf. Elmslie 1982, 341; Johnstone 1997, 10; Bandstra 2009, 460). First Chronicles concludes with a transition from David as king and proceeds to introduce 2 Chronicles with Solomon as heir to the throne to continue with the command of building the temple for God (Adeyemo 2010, 499). Bandstra (2009, 459) points that that the Chronicles were written with their focus on the Judean kingdom and on Jerusalem as religious institution.

The Chronicles start with the father of the human race (1 Chr 1:1) and continue to tell the spiritual journey of Israel whilst citing, first, Israel's influential relations with the nations of the earth, and second, Israel's failures and the call to repentance; and conclude with a proclamation that the LORD is mighty and sovereign over all the earthly kingdoms (2 Chr 36:23) (Johnstone 1997, 10). The Chronicles have two divisions, first, the historical genealogies that stretch from Adam to King Saul (1 Chr 1—9), and second, David's kingship that covers the annals from David and other

kings to the Babylonian exile (Bandstra 2009, 460). Adeyemo (2010, 467) states that the historical genealogies in the Chronicles from Adam to the Babylonian internment are there to explain the dealings of God towards Israel and other nations, clearly spelling out Israel's hope and restoration. Therefore, when properly understood, the Chronicles are distinct in their nature and content as they exceptionally outline the Hebraic historical genealogy; and theologically outline that: (i) the course of human history and the future are under the sovereignty of God, (ii) communal worship is important, and (iii) God's acts both in the past and future are testimonies to a timeless truth (Elmslie 1982, 341).

First Chronicles discusses God's covenant with David and his successors, while 2 Chronicles continues to retell David's reign with emphasis on the temple ministry and the priests (Radmacher et al. 1997, 710), and that the literature of the Chronicles is a theological work covering, (i) the covenantal relationship between God and Israel, (ii) the calling and obligations of Israel to the relationship (Johnstone 1997, 10). Consequently, 2 Chronicles brings to the fore the account about Solomon's role in building the temple as the architect who was assigned by God, reinstating the priests, and reintroducing temple worship (Bandstra 2009, 462).

4.3.4.2 Background and context of the passage

Second Chronicles chapter 7 retells how God accepted the sacrifice offered at the ceremonial dedication of the temple as a sign of answering Solomon's prayer (Wilcock 1987, 15). In 2 Chronicles 7:14—18, God was answering Solomon's and the people's prayer in 2 Chronicles 6:12—42 when Solomon was dedicating the temple (Adeyemo 2010, 506). Heading (1980, 208) recounts that the episode in 2 Chronicles 7:14 follows 7:13 where there is reference to the judgment of drought, locusts, and a pandemic, if there was no sincere repentance. The dedication ceremony involved the symbolic involvement of the entire nation with sacrifices, declarations, worship and communal confessions (Bowling 1989, 281). Wilcock (1987, 150) highlights the importance of the ceremony, that it was not merely about fulfilling the ceremonial duties, but about God's answer to the prayer of Solomon and the nation of Israel.

This narration shows typically an example of temple worship which was a sincere and valid adjunct of communal life (Harrison 1969, 1162).

4.3.4.3 Exposition of 2 Chronicles 7:14—18

Second Chronicles 7:14 poses as a challenge to any modern nation that there remains a special place in God's plan for Israel as he addresses them as "my people, who are called by my name" (Wilcock 1987, 151). This is an indication that God was concerned with the people's response of obligation to the agreement with sincere repentance and return. That is why the narrative opens, "If my people, who are called by my name..." (2 Chr 7:14) (Heading 1980, 208).

The words in 2 Chronicles 7:14—18 are within the experience of the prayer of vindication by Solomon and the people who were waiting for a reply from God, and later God replied with an agreement stating he required a humble repentance that leads to restoration (Wilcock 1987, 152). Bruce (1986, 464) agrees that in Solomon's prayer, God agreed to bless Solomon's dynasty, though the blessing was conditional. It is highlighted that God's response to Solomon and the people's prayer is outlined as follows, God would hear their prayer if in humility and repentance the people sought God, then forgiveness was forthcoming, and finally, the land was going to be healed as God would spare it from drought, locusts and a plague (Heading 1980, 208). Bandstra (2009, 459) emphatically notes that God's response to the prayer of Solomon in 2 Chronicles 7:14 focuses mainly on three doctrines, namely, the worship practices, the temple as God's chosen place of habitation, and the priesthood of Judah to God and other nations.

4.3.4.4 Conclusion on 2 Chronicles 7:14—18

i. The initiator

God initiated the arrangement of the agreement, firstly, between God and Solomon, and secondly between God and the people through the implied opening remarks in 2 Chronicles 7:1—3 (Walvoord and Zuck 1985, 626). However, the incident in 2 Chronicles 7:14 is well understood from 2 Chronicles 7:1—3 which has two sides to emphasise God as the initiator, first, it was God's way of answering Solomon's

prayer, and second, it was God's act of agreement to continue being Israel's God (Radmacher et al. 1997, 720).

ii. The Conditions

God was telling Solomon that to circumvent judgment on the land because of the people's disobedience, the people needed to turn to the Lord in sincere humility and repentance (Walvoord and Zuck 1985, 626). Although Payne (1988, 465) intimates that the demanded faithfulness and obedience from the people was divinely imposed, therefore leaving the people with no room to overlook this, but simply to follow what God said. It is stated that God would hear the nation's prayers, heal the land and forgive their sin based on their humility, prayer, and turning away from their wicked ways (Wilcock 1987, 151). The agreement had terms, and the terms of the agreement were set in a comprehensive repentance characterised by humbleness, prayer, and practice of the commands (Heading 1980, 208), as God was ready to hear the people's prayers and forgive their sin and heal their land (2 Chr 7:14).

Second Chronicles 7:14 specifies the conditions set by God for the people to experience the blessings, namely: (i) stop sinning, (ii) turn from egocentric lifestyle, (iii) always inquire of the Lord, and (iv) pledge their desires to God's commands and Law, then, and only then, will God restore and revive his people, "...then I will hear from heaven" (2 Chr 7:14) (Payne 1988, 465). Radmacher et al. (1997, 722) summarise Payne's (1988, 465) observation that 2 Chronicles 7:14 reports that the people were obliged to do three things for God to intervene and respond in three ways to fulfil his part of the agreement; the people needed to: (i) become humble by confessing, (ii) pray, and (iii) turn back to God; consequently, based on these three actions by the people, God would: (i) hear, (ii) forgive them, and (iii) heal the land from curses.

iii. The Promise

The arrangement in 2 Chronicles was a promise to the Davidic dynasty that God was going to bless the kingdom based on the provisions that God laid down, if the people genuinely repented and followed God. This was to be a reality if the people walked

faithfully and observed God's laws just like their father David had done (2 Chr 7:17—18) (Payne 1988, 465).

Concerning the occurrence in 2 Chronicles 7:14—18; God was reiterating the promise of the Davidic covenant which was reliant on compliance to the law of God (Bowling 1989, 281). It is clear from Walvoord and Zuck's (1985, 626) emphasis that on the one hand, the covenant theme in 2 Chronicles 7:14—18 comes with a mutual blessing that if Solomon and the people would obey God, then there will be a continuous rule of his father David's dynasty, while on the other hand, if Solomon and the people disobeyed, then they would be exiled. That is why God replied to the prayer of Solomon and the people by: (i) promising that he was going to respond to the prayers of Solomon and the people, (ii) assuring Solomon that his name would forever be in the temple as the temple must remain in Jerusalem, and (iii) will forgive the nation's sin if repentance was done (Bowling 1989, 281). Harrison (1969, 1163) explicitly notes that the writer of the Chronicles was interested only in two things: firstly, the continuation of the Davidic dynasty, and secondly, the temple as the heart of worship for Israel.

4.3.5 Psalm 33:12

4.3.5.1 Social-historical background of Psalms

The Psalms are a collection of Hebrew wisdom told through songs, poems and proverbs also found in the Torah, and in each of them is interlaced the running theme of the instructions of God to man for a continued relationship (Botha and Potgieter 2010, 7). It is clear that the Psalms were expressive Hebrew poetic words directed at God's chosen nation of Israel, and they describe God's promise of salvation and the blessings through the covenant under the conditions of obedience and true worship, as Israel was surrounded by idol worshiping (Fleming 2005, 186). It should be noted that the Psalms were written by many different authors and at different dates, though the most mentioned of all the authors is David (Alden 1974, 5; cf. Lewis 1958, 2). The Psalms evolve around Israel from the creation to captivity and the subsequent captivity in Babylon, citing God's sovereignty and providence to the nation (Schultz and Benson 1999, 125). That is why the Psalms are embroidered with Israel's

encounter with God, out of which worship, praise, obedience, and the fear of God became the central theme and purpose of the Psalms (Adeyemo 2006, 605).

4.3.5.2 Background and context of the passage

Botha and Potgieter (2010, 1) note that Psalm 33 is a wisdom Psalm consisting of different words and expressions that remind the nation of Israel, other nations, and the would-be reader of a remarkable insight of God's acts within the Hebrew Bible, as the word "covenant" does not appear in Psalm 33 because it is assumed that the covenant is implied by the metaphors of God as creator, saviour, and redeemer (Craigie 2004, 275). Because of the social-historical context of the Psalms, Psalm 33 is a descriptive praise song because of its arrangement of, first, the invitation to praise God, second, the purpose and cause for praise, and third, the conclusion (Walvoord and Zuck 1985, 785), while Craigie (2004, 271) arranges the Psalm 33 in three different couplets, namely: (i) the introduction (33:1—3), (ii) the main body (33:4—19), and (iii) the end of the poem (33:20—22).

Psalm 33 is the model praise Psalm, showing a variety of the necessary qualities of the genre of the Psalm (Botha and Potgieter 2010, 1). The attention is on two characteristics of God's activity, his word and his work as the conventional themes of the praise Psalm unfold as follows: (i) the formal call to praise and the recipient of the command (33:1—3), (ii) praise of God for his character and attributes (33:4—5), (iii) praise of God for his creation of the earth (33:6—9), (iv) praise of God for his omnipotence in the events of the nations (33:10—12), and (v) praise of God for his ability to deliver (33:13—22). From the above-mentioned arrangements of the Psalm, Alden (1974, 80) perceptively points out that the opening of Psalm 33 is clouded by the call to worshipers to praise God and thereafter, the depiction of God's character and the promise to the God-fearing nation of Israel.

Psalm 33 is the intrinsic call of Israel to righteousness, trust, and obedience which culminate in God fulfilling his promise of salvation and blessings, and it discloses the important relationship between God's acts of creation and his redemptive plan (Walvoord and Zuck 1985, 784, 818). Schultz and Benson (1999, 124) write that because of the political resistance of foreign nations to Israel and God's rule, Psalm

33 suggests that the choosing of Israel as the people of God plays a role in the sovereignty of God over the other nations.

The Psalm is a recitation of the history of redemption based on the covenant between God and Israel (VanGemeren 1991, 276), consequently, the Psalm is celebratory in nature, reminding Israel that God was: (i) dependable because of his unfailing love, (ii) sovereign as shown in the spoken word, (iii) enduring especially in his dealing with the nation, and (iv) protecting and providing for his people (White 1989, 378—379). For this reason, Bruce (1986, 578) writes that the Psalm is a celebratory song in praise of the providence and sovereignty of God over a nation he uniquely chose. Psalm 33 was a demonstration that the Lord was sovereign and a gracious ruler over Israel and the nations of the earth (VanGemeren 1991, 276). As such, the Psalm is a song of praise sung to deliberately motivate Israel's confidence in God (Barnes 1987, 417). The purpose of Psalm 33 is to show God's sovereignty over Israel and the nations of the earth; the Psalm shows God's sovereignty as he deliberately chose Israel to be his people and allotted to them his inheritance. Hence, Israel, out of all the nations, was given exceptional prestige (Botha and Potgieter 2010, 7; VanGemeren 2008, 468).

4.3.5.3 Exposition of Psalm 33:12

Psalm 33:12 is the heart of the whole Psalm referring to Israel's blessed portion in having the Lord as God over them and counting the reasons of remaining blessed throughout their redemption assignment to the world (Leupold 1969, 275). According to Walvoord and Zuck (1985, 819), the Psalmist celebrates the fact that he belongs to a nation, Israel, that has been divinely chosen by God and the Psalmist spoke that, "Blessed is the nation whose God is the LORD, the people he chose for his inheritance" (Psa 33:12), as the Psalm 33:12 could have been in the context of celebrating the renewal of a covenant God made with Israel at Sinai (Bruce 1986, 578).

The Hebrew word אֲשֶׁר־ (ʾaš·rê-) rendered as *'esher'* in English is a plural noun, with the idea of being happy, though with an interjection of how happy the nation is (VanGemeren 1991, 279). The word *'esher'* in this context refers to a happy nation

whose condition is desirable because God has sovereignly chosen the nation out of all the nations (Walvoord and Zuck 1985, 819), though Adeyemo (2006, 646) extends such happiness to other nations, apart from Israel, who would accept God's rule and obey his sovereign commands.

4.3.5.4 Conclusion on Psalm 33:12

i. The initiator

Psalm 33:12 points out that the implied covenant is defined from the viewpoint of God as an active participant in the nation of Israel, which is the object of the covenant, as the Psalm focuses on God and the Sinai covenant, making God the focus and architect of the blessing in Psalm 33:12 (VanGemeran 1991, 278—279). At the time of the writing of Psalm 33, there was nothing new concerning the covenant between God and Israel, and the Psalmist was just affirming the already existing covenant. Therefore, this was a time of covenant renewal (Okorochoa and Foulkes 1995, 156), as VanGemeran (1991, 276) posits that the Psalm is concomitant with Israel's congregational worship based on the covenantal understanding between God and Israel.

ii. The condition

Leupold (1969, 275) observes that the Psalm does not directly bring out the terms on which Israel was to be blessed, but indirectly connects to the Sinai covenant where righteousness and obedience to God's command were a resultant blessing even in Psalm 33:12. The promise of inheritance was to be actualised based on how Israel would live as a community in its religious and political life according to God's covenant and Law (Taylor and Sclater 1955, 172). VanGemeran (1991, 279) comments that the Lord in his sovereignty freely chose to be the God of his chosen people if they obeyed the terms of the old Sinai covenant. Consequently, the promised blessing of inheritance is based on the condition that Israel remains faithful to the covenant, and God will remain as the providence of the Israel, defender of the nation, and saviour of his people (Taylor and Sclater 1955, 172).

iii. The Promise

God promised an inheritance "...the people he chose for his inheritance" (Psa 33:12), to Israel which was accorded an exceptional status out of the nations of the earth (VanGemeran 1991, 279), and the promise set forth in Psalm 33:12 was the enjoyment of success inherited as a nation (Alden 1974, 82), as Israel was promised the blessing of the ever-abiding presence of God and of God being their king and ruler (VanGemeran 1991, 276).

4.3.6 *Jeremiah 31:31—33*

4.3.6.1 Social-historical background of Jeremiah

Feinberg (1982, 7) explains that to appreciate Jeremiah's prophetic writings necessitates the enquiry about his time of ministry, namely, the dire circumstances that directly affected Judah's religious, social, and political world. During Jeremiah's prophetic ministry, the following were the order of the day: (i) idolatry, (ii) threats from the controlling Assyrians, and (iii) Babylon's political supremacy and influence. This led to the fall of Judah and its people taken in exile to Babylon (Francisco 1961, 4). This makes Jeremiah's ministry span from c. 626 BC until the destruction of Jerusalem in 587 BC, and the prophet witnessed the failing confidence of hope in God because the kingdom of Judah became a subservient and subordinate nation to the Assyrian empire (Bright 1965, 29) says. That is why Walvoord and Zuck (1985, 1123) maintain that the prophet's ministry was from the 13th year of king Josiah's rule (Jer 1:2) until the rule of king Jehoiakim, and the ensuing captivity of Judah by Babylon (Jer 1:3) (cf. Feinberg 1982, 3—4). Concerning Jeremiah's message to Israel and Judah, Bright (1965, 15) remarks that the prophet's message climaxed with the announcement of hope and restoration.

4.3.6.2 Background and context of the passage

Jeremiah 31 falls within the context of religious, social, and political context of a nation in exile looking for hope and restoration (Ironsides 1906, 13) and the chapter is characterised by the message of hope and restoration of God's people, and thereafter, the giving of the New Covenant (Feinberg 1982, 209). This is the only

reference to the New Covenant in the Old Testament (Thompson 1980, 579). Feinberg (1982, 208) asserts that the New Covenant in Jeremiah 31:31—33, is a different covenant from the other Old Testament covenants in that it is a foretelling of what is to come, a New Covenant between God and the nations of Judah and Israel by writing the Law on their hearts, as the context of Jeremiah 31:31—33 is woven in the comparison and contrasting of the Old Covenant made under the Law to the New Covenant (Francisco 1961, 110).

The departure point of the contextual proclamation of the New Covenant by Jeremiah lay in the covenant initiated between God towards Israel at Sinai (cf. Exod 19—24) (Thompson 1980, 580), because at this time, the Sinai covenant (Exod 19:5—6) had lapsed and was no longer effective; thus, a new arrangement of a New Covenant as God's perquisite and initiative was needed, to replace the old Mosaic covenant (Martens 1989, 542). This prompted the birth of a profoundly special communion between God and his people that was above adhering excessively to the Law and the sacrificial system of public worship, to be replaced by inner worship and obedience to the New Covenant (Livingston 1974, 161).

4.3.6.3 Exposition of Jeremiah 31:31—33

The old covenant made under the Law was characterised by strong legalistic tendencies as compared to the requirements of the awaited New Covenant; accordingly, the old Sinai covenant was understood materially, while the New Covenant was supposed to be understood spiritually. "It will not be like the covenant I made with their ancestors... This is the covenant I will make with the people ... I will put my law in their minds and write it on their hearts..." (Jer 31:32—33) (Thompson 1980, 580). It should be observed that there is a contrast of the covenants, "It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt..." (Jer 31:32), a covenant that was based on works and predisposed to violation; but a New Covenant that "I will make with the people of Israel...I will put my law in their minds and write it on their hearts..." (Jer 31:32) would not depend on the external law but be written on the hearts of the people (Feinberg 1982, 2218). There is an emphasis that, unlike the old Mosaic covenant, the New

Covenant had the following attached to it: (i) its success was guaranteed by God as stated that, “I will make...” “I will make...”, “I will put...”, and “I will be...” (Jer 31:31—33), and (ii) the impulse to keep it comes from the heart, “I will put my law in their minds and write it on their hearts” (Jer 31:33) (Francisco 1961, 112).

The old Sinai covenant was susceptible and could be repealed, “It will not be like the covenant I made with their ancestors... because they broke my covenant ...” (Jer 31:32), and so God presented the remedy to the old Sinai covenant on tablets of stone through the introduction of the new covenant in the minds and hearts of people “...I will put my law in their minds and write it on their hearts...” (Jer 31:33) (Feinberg 1982, 220). Ultimately, Jeremiah 31:33 shows how the people of Israel and Judah became unfaithful to the old Sinai covenant, hence, God promised them a New Covenant that would not be negated by not following the law physically but would be observed by obeying God’s law from the heart, as people would not need priests as mediators between God and them. However, people will become priests by themselves before God (Francisco 1961, 111).

4.3.6.4 Conclusion on Jeremiah 31:31–33

i. The initiator

The useful element that Jeremiah 31:31 points out is that God is the maker of the covenant (Feinberg 1982, 218), as God spoke to the nations of Israel and Judah through the Law, and it was envisioned that it would continue until it was superseded by the New Covenant (Fee and Stuart 1993, 174). The New Covenant God initiated was between himself and the two nations, and this time it was the internalisation of God’s Law in their hearts, when God said, “The days are coming, declares the LORD, when I will make a new covenant with the people of Israel and with the people of Judah” (Jer 31:31) (Walvoord and Zuck 1985, 1171). Feinberg (1982, 219) is struck by the fact that Jeremiah overtly names the parties to the covenant, these are, the Lord and the nations of Israel and Judah. Conversely, Livingston (1974, 161) is struck by the fact that the New Covenant saw a shift from the outward worship of ceremonies of animal sacrifice to a yearning for an inward communion with God that, “It will not be like the covenant I made with their ancestors when I took them by the

hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, declares the LORD” (Jer 31:32).

The covenant understanding in Jeremiah 31:31—33 was on the basis that God initiated the covenant and he was determined to restore Israel and Judah upon repentance (Francisco 1961, 111). In Jeremiah 31:33, God as the initiator reiterates that, “This is the covenant I will make with the people of Israel and Judah after that time, declares the LORD. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people”. Thus, the guarantor of the New Covenant was God (Feinberg 1982, 218).

ii. The condition

The success of the New Covenant was based on the condition that the two nations would with all their hearts and minds love and obey God’s law using their lives and not the old sacrificial system under the Law (Francisco 1961, 112). In Thompson’s (1980, 580) view, the unrelenting actuality of the New Covenant was dependent on the never-ending acknowledgment of Yahweh as Lord and incessant obedience of the stipulations of the new covenant.

Jeremiah anticipated a celebratory future return of the exiles to Jerusalem, the holy city of God, where repentance and obedience to God would be the order of the day through a New Covenant (Harrison 1969, 820). Subsequently, the New Covenant was going to give the people of Israel and Judah the inner capability to obey his commands, for them to enjoy the blessing of the land (Walvoord and Zuck 1985, 1171). Feinberg (1982, 218) stresses that the New Covenant in this context was not made with the church, but it was a covenant made with the chosen people, just like the Old Covenant.

iii. The promise

The outlined covenant was of divine love and favour as it was a confirmation of Israel and Judah as chosen nations and that by divine enablement, the people would obey God (Bruce 1986, 464). After restoring the two nations, God promised that “...I will be their God, and they will be my people” (Jer 31:33). The New Covenant was the

provision of deliverance and forgiveness from sin, unlike the Mosaic covenant which resulted in curses (Walvoord and Zuck 1985, 1171). Ironside (1906, 163—164) echoes that the scenario of Jeremiah 33:31—33 is a clear indication of a New Covenant based on grace where God was responsible for fulfilling his promises and not retracting them, while the Sinai covenant was a failed covenant of works where Israel forfeiting the promises was her own responsibility. The New Covenant in the hearts and minds of the people of Israel and Judah is echoed by the writer of Hebrews that the Old Sinai covenant failed because of the perfidy of the Israelites, thus, a New Covenant written on the hearts of the people was inevitable (Hebrews 8:9—10).

The obedience to the stipulations of the covenant and the subsequent reliance on God culminated in a covenant blessing of God watching, protecting and providing for his people (Thompson (1980, 580).

4.4 Israel in God's Plan

The patriarchs, Abraham, Isaac and Jacob including their descendants, were exclusively chosen and favoured by God (Motyer 2005, 17). The gathering of Israel as a nation and the subsequent promise of being a great nation under God's blessing and protection is a demonstration of God's sovereign choice of a nation based on his own terms, and not dependent on works (Walvoord and Zuck 1985, 47). The unfolding episode of Israel as a chosen nation can be looked at from the perspective of the faith handed down through the chain of tradition as: (i) the promise to the patriarchs, (ii) the divine deliverance of Israel from Egypt, (iii) the guidance in the wilderness wanderings, (iv) the giving of the Law at Sinai, and (v) the inheritance of the promised land (Anderson 1966, 17).

Bruce (1986, 124) notes that no one can outdo God's will and plan for the nation of Israel, because doing so would be fighting God's sovereignty and providence for Israel as a divinely favoured people. Muwowo and Buitendag (2010, 4—5) speak about God's sovereignty over the nation of Israel using the following concepts: (i) son of Abraham, (ii) firstborn son, (iii) the chosen nation, (iv) the daughter of Zion, (v) a priestly nation, and (vi) God's precious possession.

4.4.1 Son of Abraham

The departure point for the historical narrative of the founding of Israel as the nation for God's purposes is woven in the call of Abraham (Walvoord and Zuck 1985, 46). Bruce (1986, 123) reiterates that the beginnings of Israel as a great nation may be traced to Abraham's call in Genesis 12:1. Of the nations of the world, God picked Abram (later called Abraham) through whom he would birth a new and different nation, which would be the means of conveying his blessing to the entire world. God was ready to bless Abraham beyond measure and cause him to find favour among the peoples of the earth (Gen 12:2—3) (Fleming 2005, 19).

Israel as nation became the central figure in the redemptive plan of God, because of Abraham's obedience in leaving his father's household, country, and people (Hamilton 1989, 19). The gathering of Israel as a nation started with the patriarch Abraham and his descendants Isaac and Jacob when God promised him the land of Canaan (Rausch 1991, 445). In the same vein, Jeon (2017, xv) gives the departure point of the gathering of Israel as a nation when he submits that it started with the calling of Abraham and the covenant God made with him promising to make him great and blessing him to be a blessing to the nations of the earth (Gen 12:1—3).

The concept of Israel as the son of Abraham is also in the New Testament. For example, in Acts 13:26, "Fellow children of Abraham" (Milne 2010, 290), while Hendriksen (1981, 317) refers to Romans 9:7 "Nor because they are his descendants are they all Abraham's children" that Paul introduces the Israelites as Abraham's children when he discusses divine election and rejection through God's sovereignty.

4.4.2 Firstborn son of God

The expression "firstborn son" echoes well with how Pharaoh and the Egyptians esteemed their firstborn sons, and dedicated them to the gods; consequently, in contrast to the Egyptians' firstborn sons, Israel was the sacred firstborn son of God dedicated to his righteous law (Walvoord and Zuck 1985, 114). The nation of Israel as the first-born son of God from among the nations is because God birthed the nation into existence, and its citizens became the chosen people of God because of his love for them (Wright (1997, 18). Meyers (2005, 63) introduces Israel as the first-

born son of God referring to the first nation sovereignly called by God, “This is what the LORD says: Israel is my firstborn son” (Exod 4:22). In Exodus 4:22, the announcement by God that, Israel was his firstborn son is the masculine singular for Israel as “son” with focus on sonship which suggests a bond and the fulfilling of certain obligations (63). The “first-born son” reference in Exodus 4:22 is the image of the nation of Israel which is the theme running through the Pentateuch, and the rest of the wisdom and prophetic books (Cole 1973, 78).

The use of “Israel is my firstborn son” in Exodus 4:22 is woven into the concept of how God treated Israel as an individual brought into a close relationship with him, and depicted later in Hosea 11:1, “When Israel was a child, I loved him, and out of Egypt I called my son” (Motyer 2005, 90), while Adeyemo (2006, 1049) refers to Hosea 11:1 being a unique image of a relationship between the human father and his son. Walvoord and Zuck (1985, 1402) reiterate that Hosea 11:1 contrasts the relationship between the human father and his son to a relationship between God and Israel. It can be said that Israel being God’s son was an affectionate free choice made by God (Kidner 1981, 101).

4.4.3 The chosen nation

The reason Israel became the chosen nation was because God wanted to use Israel to remove worship of pagan religious cults and institute holiness and righteousness among foreign nations (Gilchrist 1989, 116). Amid political and religious practices, the Old Testament highlights that the nation of Israel was politically and religiously viewed as the “chosen nation.” Deuteronomy 7:6 says, “The LORD your God has chosen you ... to be his people” (Muwowo and Buitendag 2010, 4). Commenting on Deuteronomy 7:6, Walvoord and Zuck (1985, 276) remark that God chose Israel and gave the nation the task as his representative to be a blessing of the redemptive plan on earth. Deuteronomy 7:6 is a reminder to Israel that the standards of their religious life and conduct were to be above the practices of the surrounding nations, hence the strong emphasis that Israel was meant for God alone because he loved, chose, and redeemed them (Adeyemo 2006, 223). Gilchrist (1989, 116) reiterates that the reason for the political conquest and religious introduction of holiness and righteousness of

other nations was focused on Israel's character based on the covenant relationship with God. God had designated Israel a special people to become a chosen nation with the purpose of sanctifying the earth (Bruce 1986, 264). The anchor for the command for political and religious conquests of foreign nations lies in the meaning of the word "chosen" in Deuteronomy 7:6, which suggests being preferred for a mission by God (Walvoord and Zuck 1985, 276).

4.4.4 Daughter of Zion

Israel is the daughter of Zion as proclaimed by the prophet Isaiah in "the Daughter of Zion" (Isa 1:8) because the phrase "daughter of Zion" describes God's love, protection, care, and relationship with Israel (cf. Lam 1:6, 4:22) (Walvoord and Zuck 1985, 1041), while Fleming (2005, 373) mentions that the words in Zechariah 9:9 "Rejoice greatly, Daughter of Zion! Shout, Daughter of Jerusalem" denote the promise of deliverance to Israel, and Zechariah 9:9 is envisioning the coming of the Messiah (Austel 1989, 697). The dwellers of Jerusalem, in this case the nation of Israel, are referred to as Daughter of Zion and Daughter of Jerusalem (Zech 9:9) (Walvoord and Zuck 1985, 1562). Accordingly, VanGemeren (1991, 681) emphasises the imperatives "sing, shout, be glad, and rejoice" in Zephaniah 3:14, "Sing, Daughter of Zion; shout aloud, Israel! Be glad and rejoice with all your heart, Daughter of Jerusalem!" are an indication God's assurance of deliverance to Israel (cf. Jeremiah 4:31 and Micah 1:13). VanGemeren (1989, 681) commenting on Zephaniah 3:14 says this is depicting Israel as the daughter of Zion who has gone through perilous times in the past, to celebrate the joy of the long-awaited redemption. Israel as the daughter of Zion is in a dual arrangement, first, pointing out the future millennial day when God will ultimately redeem the nations, and second, the present connotation that though the nation suffers at the hands of foreign nations, God will deliver the nation of Israel (Walvoord and Zuck 1985, 1533).

4.4.5 Holy and priestly nation

Commenting on Leviticus 11:44—45 "be holy, because I am holy" Craigie (1976, 179) writes that the portrayal of Israel as a holy nation is related to the covenant. As God's holy nation, Israel was to differentiate between holy and unholy religious practices

(Walvoord and Zuck 1985, 191). Israel's holiness is because God is holy, consequently, it was expected to live in holiness and obedience as a consecrated people to God (Bruce 1986, 264). Israel became a holy nation because of its relationship to God (Lev 11:44—45; Craigie 1976, 179). In Cole's (1973, 145) view, a holy nation essentially means a nation elected and separated from other nations so as to belong to God.

Adeyemo (2006, 109) says that not only was Israel a holy nation, but also comments on Exodus 19:5—6 "you will be for me a kingdom of priests and a holy nation." that Israel became a priestly nation with the responsibility of making God known to other nations. Commenting on Exodus 19:6, Fleming (2005, 19) underscores the fact that by virtue of the covenant blessing and promise, Israel became a priestly nation to worship and serve God. The phrase "a priestly nation" first appears in the Old Testament in Exodus 19:6, where the reference is to the worldwide priestly position of Israel to which the nation was called (Cole 1973, 145).

Concerning Exodus 19:6 and Deuteronomy 7:6, the expression, "You will be for me a kingdom of priests and a holy nation," in Exodus 19:6 refers to a model and the objective to be attained, in other words, it is the process of becoming as envisioned, while the expression "For you are a people holy to the LORD your God. The LORD your God has chosen you," in Deuteronomy 7:6 is used an accomplished fact, meaning they have already become it by virtue of having been chosen by God (Hamilton 2005, 185).

4.4.6 God's treasured possession

The idea of special treasure in 1 Chronicles 29:3 "Besides, in my devotion to the temple of my God I now give my personal treasures of gold and silver for the temple of my God, over and above everything I have provided for this holy temple" is used to emphatically point out that in the same way, Israel belonged privately and solely to God their King (Cole 1973, 144). Hamilton (2005, 185) suggests that the expression "treasured possession" (Exod 19:6; Deut 7:6) expresses Israel's privileged status as a set-apart special valued nation. Thus, Exodus 19:5 "you will be my treasured possession" is an affirmation of God's love and mercy towards Israel as his highly-

valued people related to him (Fleming 2005, 169), while Walvoord and Zuck (1985, 138) explain that the phrase “my treasured possession” indicates that Israel would be an exalted nation among the nations of the earth subject to acceptance of and obedience to the covenant terms. Gilchrist (1989, 116) views Deuteronomy 7:6 “his treasured possession” to be addressing the expectation of Israel as a covenantal people affectionately as God’s possession, while Hamilton (2005, 395) proposes that not only was Israel to enjoy God’s blessings as a treasured possession, but also it was obligatory for them as a nation to have an appropriate relationship with the nations among whom they live.

In its literal sense, treasured possession meant Israel became the private property of God for public use (Gilchrist 1989, 116). In its strict sense, the expression “treasured possession” referring to the nation of Israel has the connotation of privilege (as a chosen nation by God), responsibility (to be a missionary nation), and character (to be a model in the worship of Yahweh) (Hamilton 2005, 185).

4.5 Zambia in Juxtaposition to Israel

There has been an attempt by the Church in Zambia to compare the christening of Zambia to Israel’s covenantal situation. In this regard, comparing Zambia to Israel has neither biblical nor theological basis in the Old Testament covenantal relationship between God and Israel. Therefore, there is the need to develop a proper theology of christening a nation (Phiri 2003, 407). Muwowo and Buitendag (2010, 5) disagree with the notion of comparing Zambia to Israel, by pointing that Israel is a model of a nation with peculiar features such as: (i) a unique relationship with God, (ii) a chosen nation to whom the Law was given, (iii) the culture and the political system, and (iv) the features of worship. Consequently, Zambia cannot be compared to the nation of Israel or to the dealings of God with Israel through the redemptive plan. It was in God’s sovereignty to choose and create a nation for himself through whom he would fulfil his redemptive plan (5). It is clear from the Bible that God chose Israel to become his special treasured possession nation not on merit, but because of his

sovereign grace as stated in Exodus 19:5, that “out of all nations you will be my treasured possession” (Wright 1997, 18).

During his “declaration of Zambia a Christian nation speech,” Fredrick Chiluba compared himself to King Josiah (2 Kgs 23:1—7) in that he was leading Zambia into a covenant renewal; accordingly, Fredrick Chiluba compared himself to a biblical king, prophet, and messiah (Phiri 2003, 407). This move by Fredrick Chiluba has the absence of an appropriate biblical and theological basis of christening a nation which created a theological vacuum that attracted theological critique (Olsen 2002, 40).

4.6 Conclusion

Osmer’s (2008, 4, 139—140) normative task directed the discussion of this chapter regarding the focusing of this study, namely, christening Zambia. The chapter engaged these Scriptures: Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33. The researcher used Bible commentaries and other relevant theological works, because Fredrick Chiluba used some Scriptures to bolster “christening a nation”.

This chapter was aimed at drawing some understanding from the mentioned Scriptures to see how they could contribute towards the normative foundation and could be applied in understanding the declaration of Zambia a Christian nation based on biblical and theological principles in answering the question what does the Bible and theologians teach regarding christening a nation? This chapter surveyed the Scriptures used to support christening Zambia, and, the declaration of Zambia a Christian nation. The Scriptures show the theocratic and monarchical approach of governance system in Israel. The governance systems were based on the understanding of the covenant and how God and Israel related to each other based on the covenant. The covenant between God and Israel was a special covenant which was solely meant for Israel, though some benefits spilled over to other nations as beneficiaries from the obedience by Israel. It is noted that the Scriptures used to support christening Zambia do not provide the form of Christian government concept which Fredrick Chiluba envisioned but support the nation aligning itself to godly

values. Therefore, there was a lack of a proper hermeneutical approach in understanding the christening Zambia in the context of Scriptures used. This creates a vacuum in understanding clearly the biblical and theological position of the declaration of Zambia a Christian nation.

The principles in Chapter 4 enabled an investigation of the biblical and theological paradigms, after which the researcher moved this study towards the pragmatic task of providing a foundation for the implications of the declaration of Zambia a Christian nation.

Therefore, the next chapter addresses Osmer's (2008:176) pragmatic task to discuss the implication of the declaration of Zambia a Christian nation. The task asks, "How might we respond?" The objective of this chapter is to address pragmatic guidelines as to what contingent strategies can be used to help understand the implications of declaring Zambia a Christian nation; and how the church can respond to it. According to Osmer (2008, 176), the pragmatic task guides the researcher into a critical investigation of declaring Zambia a Christian nation, and then to formulate guidelines which will help assess the merits and demerits of christening a nation. The main question is what is the theological implication of the declaration? This eventually addresses how the Church in Zambia might respond to the declaration in a practical way. The researcher addresses pragmatic strategies that help the Church to develop a thoughtful response to the declaration.

CHAPTER 5

THE IMPLICATIONS OF THE DECLARATION OF ZAMBIA A CHRISTIAN NATION

5.0 Introduction

This chapter engages Osmer's (2008, 176) pragmatic task and the related question "How might we respond?" The response provides some pragmatic guidelines that help understand the implications of declaring Zambia a Christian nation; and how the church might respond to it. The study's related subsidiary question is, what are some of the critical theological implications of declaring Zambia a Christian nation? This eventually addresses how the Church in Zambia might biblically and theologically respond. The chapter presents a practical outline and tools that provide the theological implications of the declaration of Zambia a Christian nation and how the church in Zambia might respond. The pragmatic guidelines address practical guidelines suggested by some scholars and theologians who provide different scenarios which speak to the context of christening a nation and the subsequent declaration of Zambia a Christian nation.

5.1 The Need for Pragmatic Guidelines to Respond to the Declaration of Zambia a Christian Nation

Chapter four established that the christening was based on the covenant theology and the use of Old Testament texts. Cheyeka (1998) writes that the declaration of Zambia a Christian nation will continue to be controversial if it is not handled with utmost caution and thought. Kyambalesa (2010, 1–3) observes that Zambia is experiencing religious misunderstandings because of the declaration which has brought divisions and discrimination among citizens who belong to different religions. Hence, the chapter proposes some pragmatic guidelines to understand the christening of Zambia and respond accordingly. This is done by critiquing the theological basis of christening Zambia, revisiting the hermeneutics of christening Zambia, determining a balanced biblical and theological perspective of christening

Zambia, developing a theology of engagement of christening Zambia, and finally, developing a practical theological framework of christening Zambia.

5.1.1 Critiquing the theological basis of christening Zambia

Christening Zambia is envisioned in the theological concept of covenantal relationship between God and Israel (Gifford 1998, 197) because the theological justification of christening Zambia was to authenticate that it was biblically founded (Sakala 2001, 145). Njovu (2002, 58) interpolates that there is no theological basis by using biblical Scriptures to christen Zambia, and that there was no point in forcing biblical Scriptures as a theological basis to christen Zambia (Mukuka 2014, 65). Consequently, in the absence of an informed proper theology of christening a nation, the Zambian church compares christening a nation to the covenantal relationship between Israel and God (Haynes 2021, 6). The Zambian church should be conscious of the fact that Zambia is a democratic nation and should not be compared to Israel, and thus, christening Zambia should not be based on a covenantal relationship of Israel with God (Clowney 1998, 109).

In the quest of christening Zambia, Fredrick Chiluba elevated himself to be like King Josiah (2 Kings 23:1—7), who created a proper atmosphere for national revival and introduced socio-economic reforms (Njovu 2002, 56). The christening of Zambia meant activating a covenant relationship between Zambia and God (Muwowo and Buitendag 2010, 2, 10). For this reason, in the declaration speech of christening Zambia, Fredrick Chiluba centred on the Old Testament covenant that was to actualise God's blessings on a nation (Phiri 2003, 407). Subsequently, Fredrick Chiluba initiated a covenant relationship with God when he christened Zambia. Unsurprisingly, the move to christen Zambia by Fredrick Chiluba was based on the notion of economic freedom which was set against the theological backdrop of a covenantal relationship between Israel and God, as he was unsuspectingly making Zambia a theocracy and not a democracy (Njovu 2002, 56).

Christening Zambia was influenced by a weak theological understanding of the Old Testament Scriptures by Fredrick Chiluba, as he compared Zambia to Israel (Muwowo and Buitendag 2010, 5). Muwowo and Buitendag remind us that Israel's

covenantal relationship with God is not comparable (5), as Olsen (2002, 40) insistently suggests to the Zambian church (henceforth referred to as church in this chapter) for a suitable theological basis for christening a nation.

The pursuit by the church to make Zambia a type of Old Testament nation interposes God's sovereignty over the nation of Israel because the Old Testament covenantal relationship between God and Israel was a unique arrangement and should not be used as a theological argument for christening Zambia. Anderson (2006) notes that theologically, Israel was divinely chosen by God to become both a centripetal and centrifugal nation. According to Cox (1984, 176—178) the church should come to terms with Israel's unique biblical concept of the covenantal relationship with God. Muwowo and Buitendag (2010, 5) observe that theologically, Israel has a special place in the redemptive plan of God not on merit but through God's sovereignty (cf. Wright 1997, 18). Therefore, christening Zambia has a questionable theological basis. As such, there is a need for the church to become careful in building a theology that will reflect the christening of a nation and the ensuing declaration of Zambia a Christian nation.

5.1.2 Revisiting the hermeneutics of christening Zambia

There is a need for the church to consider carefully the biblical texts used to christen Zambia with a proper hermeneutical approach which will be appreciated by all stakeholders regardless of the supposed challenges of appropriating the biblical texts. Consequently, revisiting the hermeneutics of biblical texts used to christen Zambia should consider the etymology surrounding christening a nation, by which according to Kaiser (1981, 17), the church has been swayed to embracing a wrong hermeneutics of biblical scriptures of christening a nation. For this reason, Kunhiyop (2012, 3) observes that the church's understanding of christening a nation should be explained by embracing the appropriate hermeneutical approach which ultimately influences the church's understanding of the christening. Kaiser and Silva (2007, 18) agree that the church needs to revisit the hermeneutics of christening a nation. It needs to reconsider the hermeneutics to understand the phenomenon, as Smith

(2009, 1) suggested a hermeneutics which guides the church to interpret biblical scriptures in their context to address current issues.

In this case, the biblical scriptures used to justify the christening of Zambia should be hermeneutically approached and understood within their context; according to Fee and Stuart ((1993, 14), the church does not need any new and unique hermeneutics of biblical scriptures to discover new revelations which support the status quo, but to go back to the simple plain meaning and teaching of scriptures that will explain the christening.

Therefore, within the context of christening Zambia, the call for the church is how to espouse the declaration while revisiting the hermeneutics of biblical scriptures used to christen the nation. It is important for the church not to take the biblical scriptures used to advocate for christening Zambia for granted, but the church should start working towards developing a hermeneutics that makes christening Zambia a reality. Tennent (2007, xiii) states it as an urgent need for a hermeneutics by the church to address current trending hermeneutical issues.

5.1.2.1 The hermeneutical approach to the Scriptures used to christen Zambia

Any hermeneutical approach should not end in the meaning of Scriptures alone but should proceed to an interpretation which will orient the Church towards action relating to contemporary issues (Browning 1985, 16). There should be a pursuit of a clear and understandable hermeneutical approach which helps the Church to apply Scriptures correctly (Kirk 1983, 45). Therefore, the Scriptures used to christen Zambia, Genesis 31:43—55, Exodus 19:1—8, 2 Kings 23:1—7, 2 Chronicles 7:14—18, Psalm 33:12, and Jeremiah 31:31—33, should be understood within the context of a proper hermeneutical approach. This helps the church to address the shortcomings in hermeneutics to understand and apply the Scriptures correctly to respond appropriately in the context of christening Zambia. Muwowo and Buitendag (2010, 9) suggest that christening Zambia should give the church a new hermeneutical introspective based on the biblical scriptures to direct the citizenry to have a proper understanding of christening a nation. The church should be

adequately prepared hermeneutically and become committed to transforming Zambia by recovering God's purpose through providing the right hermeneutical approach concerning Scriptures used to christen Zambia.

i. Genesis 31:43—55

The context of Genesis 31:43—55 is set during the flight of Jacob from Laban coupled with caginess and hostility to prevent one from attacking the other (Bruce 1986, 135)., According to Walvoord and Zuck (1985, 79) this should be interpreted within its context of a treaty between Laban and Jacob, which was engrossed in mistrust and selfish interest, and therefore God was involved to watch over the treaty. Hamilton (1989, 31) states that the interpretation of Genesis 31:43—55 is a human treaty that involved God as the third party so that neither of the two parties could abrogate the treaty. Baldwin (1986, 133) acknowledges that the right position of the context of Genesis 31:43—55 is based on ending the feud between Laban and Jacob which attracted a third party, namely God. Hamilton (1989, 114) notes that the treaty between Laban and Jacob was not initiated by God. Therefore, the church must interpret the treaty in Genesis 31 as a treaty between people, and not between people and God, as it has no hermeneutical bearing on christening Zambia.

ii. Exodus 19:1—8

The covenant context should be understood within the context of God giving legal codes to teach the Israelites the godly fundamental values and guide the nation in the worship of Yahweh (Klein, Blomberg and Hubbard 2004, 345). Meyers (2005, 142) writes that the Sinai covenant should be interpreted within its context of the formation of a nation with a national identity of priests, offerings, and covenant, as the interpretation of Exodus 19:1—8 has its crux in the call of Israel to be obedient to God's commands and laws which should lead to a unique holy and righteous nation (Motyer 2005, 195). The Sinai covenant was set between God and the people of Israel, and not between God and an individual (Rylaarsdam and Park 1952, 972). In this regard, christening Zambia should not be compared to Israel's experience of the Sinai covenant, as doing so, would be tantamount to making Zambia like Israel, while Klein et al. (2004, 355) compare the characteristics of the Sinai covenant to the

characteristics the church should embrace as set out in Exodus 19:1—8 which show that the church is a worshiping community which should live in obedience to God's laws. However, the interpretation of the Sinai covenant is solely concerned with Israel as God himself initiated the proposal of the covenant to make Israel his own people and a nation of priests which would be an example spiritually and morally to the service of God (Walvoord and Zuck 1985, 138). Fleming (2005, 38) informs that the covenant was based on God's grace and sovereignty with God's blessings objectified through obedience and communion. Klein et al. (2004, 345) state that the church should look at the Sinai covenant as an example of timeless ethical and biblical principles so as not deprive the church of the teachings conveyed by it. This should not make the church capture Exodus 19:1—8 as the basis of christening Zambia to actualise God's blessings on the nation. Instead, the church should question how the Sinai covenant applies to christening Zambia. According to Muwowo and Buitendag (2010, 5) Israel was specifically chosen, and christening a nation outside the context of the Sinai covenant is a wrong hermeneutical approach, although the Sinai covenant has momentous figurative worth for the nations of the earth.

iii. 2 Kings 23:1—7

The proper rendering of 2 Kings 23:1—7 should be read within the context of Israel's spiritual reforms accompanied by blessings for obedience and discipline for disobedience (Walvoord and Zuck 1985, 582). Second Kings 23:1—7 should be understood in the context of a covenant renewal and not as initiating a new covenant, because Josiah cited the law from Deuteronomy (Groningen 1989, 260). In christening of Zambia, the church must recognise the tone of the context in 2 Kings 23:1—7 and treat Fredrick Chiluba differently from King Josiah. Bruce (1986, 438) indicates that the understanding of the reforms lies in the old Sinai covenant between God and Israel in Deuteronomy 5:2, as Klein et al. (2004, 255) explain that the church needs to explore and understand the meaning of the biblical Sinai covenant before applying it in its daily life, as the Scriptures will highlight a proper hermeneutical frame of reference for the church. Muwowo and Buitendag (2010, 5) say that Fredrick Chiluba likened christening Zambia to the Sinai covenant. According to Klein et al.

(2004, 478), the Bible has timeless truth for the Church, and he refers to 2 Kings 23:1—7 for the church to renew its commitment to God's law. Phiri (2003, 407) explains that when christening Zambia, Fredrick Chiluba was taking the Sinai covenant benefits between Israel and God, and likening this to the benefits Zambia would get if the nation made a covenant with God.

iv. 2 Chronicles 7:14—18

The hermeneutical understanding of 2 Chronicles 7:14—18 is set within the context of God's acceptance of the sacrifices during the dedication of the temple (Walvoord and Zuck 1985, 626), and when interpreting 2 Chronicles 7:14—18 there is need to pay attention to the historical, cultural and contextual examination. Thus, particular attention must be paid to the following: (i) the historical and cultural background of the author and the recipients, (ii) the authorial intent of the author, and (iii) the place of the message in its immediate and future contexts (Virkler 1981, 88). The context of 2 Chronicles 7:14—18 is set in the message of God's blessing and promise to Solomon's reign on condition that there was repentance and obedience (Walvoord and Zuck 1985, 464). Bowling (1989, 281) refers to the blessing and promise that was anchored in the Davidic covenant. Further the reaffirmation of the Davidic covenant with Solomon was based on Solomon's obedience to God's law (Walvoord and Zuck 1985, 626). Therefore, without the understanding of the historical, cultural and contextual outline of 2 Chronicles 7:14—18, the church would take christening a nation and place it in 2 Chronicles 7:14—18 to refer to Zambia. The church should appreciate a proper hermeneutical approach in the context of 2 Chronicles 7:14—18 which is about the continuation of the Davidic covenant passed on to Solomon.

v. Psalm 33:12

Christening Zambia also draws its strength from Psalm 33:12. The Church has been invoking blessings by declaring God as Lord over Zambia. According to Craigie (2004, 275), referring to the covenant in Psalm 33:12 is just an assumption, because there is no reference to the covenant in Psalm 33:12. The christening of Zambia should not be understood in terms of covenant in this context, because according to the context, Psalm 33:12 is about the Lord thwarting the plans of foreign nations

against Israel, and not about the nation actualising the covenant with God (Clifford 2002, 171). Botha and Potgieter (2010, 6) point out in approaching Psalm 33:12 special reference is given to Israel as the Lord's chosen special people, while VanGemeren (1989, 468) emphasises that God in his sovereignty chose Israel to receive a special status from among many nations. For this reason, christening Zambia should not be compared to Israel's religious establishment which was determined by God (Muwowo and Buitendag 2010, 4), about which, Wright (1997, 18) clearly states that Israel is God's special chosen nation in his sovereignty with the ordained religious stipulations by God.

vi. Jeremiah 31:31—33

The church should be careful to interpret the prophetic messages in their contexts so as not to interpret them to suit the current scenario of christening Zambia. For this reason, there are some guidelines to be used in interpreting the prophetic messages such as Jeremiah 31:31—33 because the message was: (i) to understand God's sovereignty over Israel, (ii) to encourage both the exiles and the rest to remain obedient and faithful, (iii) to remind people of the coming deliverance through the Messiah, (iv) a reminder of the future time of blessing and restoration of Israel, and (v) to repeat the history of Israel and to remind the people where they have come from (Berkhof 1950, 152). Jeremiah 31:31—33 is a prophetic message which highlights and emphasises that: (i) the prophets were intermediaries enforcing the covenant, (ii) the prophetic message was from God and avoided human interference, (iii) the message was a repetition of the Mosaic Law (Fee and Stuart 1993, 167—171). In christening Zambia, there is a need for the church to understand the rudiments in the interpretation of Jeremiah 31:31—33. Ramm (1970, 245—249) advises that the language used, the events, and the context and the nature of the discussion in the message must be carefully understood. In this regard, christening Zambia should be well informed by a proper hermeneutical understanding of how the covenant in Jeremiah 31:31—33 was about Israel internalising God's law, which was to be written on the Israelites' minds and hearts.

5.1.3 Determining a balanced biblical and theological perspective of christening Zambia

The church is in a privileged position to explain christening Zambia, but without a balanced biblical and theological perspective of christening Zambia, christening Zambia remains just a mere rhetorical statement. It needs a balanced biblical and theological perspective of christening Zambia, about which Tennent (2007, xiii) writes that since Christianity is now a global faith, there is the need for the Church to be biblically and theologically balanced. O'Donovan (2000, 1) highlights that a balanced biblical and theological perspective of christening a nation will help the church understand its theological practices and respond theologically to christening a nation.

The church has been inundated with new theologies that are shaping the theological response of the church to christening Zambia (Tennent 2007, 1). Nevertheless, amid the baseless theologies that have flourished in Zambia, leaving the church without a determined balanced biblical and theological position, Erickson (1985, 21) calls for a balanced biblical and theological approach to christening a nation. Consequently, there is an urgent need for such a perspective of christening a nation by the Zambian Church to address current trending theological issues of christening a nation (Tennent 2007, xiii). An unwavering balanced biblical and theological premise of christening a nation is the foundation for the Church to address situations within the context of the community. Consequently, the church will respond favourably and appreciate the christening (O'Donovan 1996, v). Grudem (1994, 15) emphasises that the Church's biblical and theological explanation of christening a nation should be explicitly based on the teachings of biblical scriptures which will in turn inform the Church's response in a theological manner. As such, the church's mandate and mission to respond to and meet the citizenry's expectations in understanding the christening is positioned in the explicit balanced biblical and theological understanding of the teaching of the biblical scriptures on which christening Zambia is based. This can be achieved by developing a theology of engagement and a practical theological praxis, as Stone and Duke (1996, 3) explain that a balanced biblical and theological perspective of a phenomenon is the basis for dialogue,

consultation and interaction to engage stakeholders in understanding the phenomenon.

5.1.4 Developing a theology of engagement of christening Zambia

Interestingly, a theology of engagement should culminate in engaging different stakeholders to address situations affecting the community (Markham 2003, ix) because Christianity and politics are interdependent (Rauschenbusch 2005, 1). This has been exemplified by all the presidents, from Kenneth Kaunda, Frederick Chiluba, Levy Mwanawasa, Rupia Banda, Michael Sata, Edgar Lungu to Hakainde Hichilema, who have paid due attention to engaging the church to uphold the christening of Zambia and advance Christian values (Chammah 2018; Cheyeka 1998; Mukuka 2014).

5.1.4.1 The Zambian Church engaging the State

Christening Zambia can be actualised if both stakeholders, the Zambian church and the State, deliberately engage with each other. That is why President Hakainde Hichilema's national address on Friday 11 March 2022 to the first session of the thirteenth national assembly on progress made in the application of the national values and principles, called on the church to work together with the government to actualise Christian values (Muwowo and Buitendag 2010, 3).

Therefore, there is a need for the church to develop a theology of engagement which will engage the State to outline the proper objectives of christening Zambia for the benefit of all Zambians. For example, if the church engaged the State in ascertaining the theological consequences of christening Zambia, there would be no conflict between the Bible and the Zambian constitution. Subsequently, developing a theology of engagement of christening Zambia by the church would help avoid conflicts between the Bible and the constitution, since, according to Mukuka (2014, 62), the Bible and the constitution of the republic would not be in conflict if the church could engage the State and vice versa. Muwowo and Buitendag (2010, 11) observe that the fight for supremacy between the Bible and the constitution would be settled if the church developed a theology of engagement. In the absence of a theology of engagement of christening Zambia by the church, Mwansa (2008, 548) says

christening Zambia will remain a presidential decree just in the preamble of the constitution that makes Christianity the State religion, infringing on the basic human rights and freedoms provided for in the constitution in article 11, 19 and 23 that, “every person in Zambia has been and shall continue to be entitled to the fundamental rights and freedoms of the individual that is to say, the right, whatever his race [sic], place of origin, political opinions, colour, creed, sex or marital status.”

In developing a theology of engagement of christening Zambia, the church should be careful not to equate Christianity with democracy, as Rauschenbusch (2005, 3) notes that Christianity should not be considered equivalent to democracy; on the contrary, democracy is the means through which the christening is freely expressed.

Tuininga (2017, i) relates a theology of engagement between the Church and the State to John Calvin’s political approach of the two kingdoms theology as a model of a theology of engagement in the socio–economic governance process of the community. A theology of engagement should provide the platform to interpret the phenomenon of the christening to stakeholders and society (Hauerwas 1998, 11). This is an advantage and a privilege for the church because christening Zambia has unquestionably permeated governance, politics and civil society, and thus, provides the platform for the church to explain the christening in a scriptural manner. The cordial relationship enjoyed between the Church, the State and civil society underscores the need for the Zambian Church to explain the christening of Zambia. This step will promote a sustainable and trusting relationship between the Church and the State that will benefit Zambian citizens.

5.1.4.2 The Zambian Church and other religions

Besides Christianity, other religions (Islam, Hinduism, African Traditional Religions, Buddhism, and Judaism) exist in Zambia. There is a caution to note that if the church fails to engage other religious bodies in explaining christening Zambia, then Zambia becomes discriminatory and unconstitutional (Cheyeka 1998, 171—172; cf Kyambalesa 2010, 2; Njovu 2002, 62). Furthermore, the task of the Zambian Church is to elucidate the theological position of christening Zambia to other religions as well because the absence of a consultative approach in engaging other religious bodies

plunges Zambia into the confusing debates about religious superiority by placing one religion as superior to others (Kyambalesa 2010, 1–3).

5.1.4.3 Engaging Christian national organisations

Only the EFZ, umbrella organisations of Pentecostal–Charismatic Churches endorsed the christening of Zambia (Cheyeka (1998, 114). The two Christian national bodies, the CCZ and the ZCCB, did not endorse the christening Zambia because it lacked adequate consultation with Christian religious organisations (Mukuka 2014, 77). It is observed by Muwowo and Buitendag (2010, 4) that the national Christian organisations should work together to help the government and the citizenry understand and interpret the christening to see how the socio–economic and political challenges can be addressed.

5.1.5 Developing a practical theological praxis of christening Zambia

The Church is both a biblical organism led by God, and a human institutional organisation that has a two–fold responsibility, firstly to God, and secondly, to communities through the institutions of governance (Cairns 1981, 79). The Church must have a proper practical theological praxis which engages God and ultimately speak to the needs of the community (Healy and Sybertz 1996, 9, 15). A practical theological praxis is a historical monument that has been a shared experience which influenced the Church to actively participate in communities within its context (Wood 2005, 4). Therefore, christening Zambia should be accompanied by the church's effort to develop a practical theological praxis that explains how the Church can apply its faith to action in all spheres of the community. When there is a proper practical theological praxis of christening Zambia, both political and religious leaders will serve the nation with an act of reverential fear of God which leads the nation into good governance, and ultimately economic recovery (Phiri 2003, 412). Gerkin (1986, 12) argues for an effective theological praxis which will construe the understanding and interpretation of human needs, as Steyn and Masango's (2011, 3) understands that developing a practical theological praxis should motivate the Church to adopt a praxis of concern for its surrounding community within its context. A theological praxis

covering politics, socio–economic matters, the welfare of the people, and promoting moral values is discussed below.

5.1.5.1 Political praxis

There is a need for the church to develop a practical theological praxis of christening Zambia which embraces a political praxis. In so doing, the church will be helping with a political and spiritual balance based on the application of actions of the Christian faith. Christening Zambia should not divert the people's interests from real political and social issues; instead, politics should provide the platform for Christianity to flourish and live according to biblical values within its context (Cheyeka 1998, 171), because leaving Christianity out of politics is a diversion that deprives the citizens of their active participation in national development based on the christening (Gifford 1996, 204). In this regard, when christening a nation, one cannot separate religion from politics as they are interwoven (Quadrio and Besseling 2009, 266). That is why the church should work out a political praxis from the christening by turning the abstract theological differences to developing a political praxis which addresses the socio–economic challenges facing the citizens (Sakupapa 2018, 762). Rauschenbusch (2005, 1) carefully notes that by so doing, the church is not advocating for governance structures parallel and in opposition to the government but making the christening a partner in national development as a compulsory duty of the citizenry. Although there is a caution to the Church that when developing a political praxis of christening a nation, the church must be theologically careful not to open inroads for theologies in conflict with the church participating in political decisions (Haynes 2014, 359), and that the church should not be caught up in politicising the christening (Muwowo and Buitendag 2010, 9). Christening Zambia should theologically form and shape the political landscape based on Christian values, as it will inform the political direction of the nation based on the political praxis provided by the church. Without a developed political praxis for the church, the church will sooner rather than later find itself living as a parallel political sect and living with a question whether it should participate in the political discourse of Zambia. The church should be cautious with the christening not to be politically inclined but should perceive itself

as an emissary of peace and reconciliation. Christening Zambia should not be a mere unsubstantiated political statement, but the christening that is founded on a clear political praxis driven by the Zambian Church.

5.1.5.2 Socio–economic praxis

There is need for a working practical theological praxis of christening the nation which will help the Zambian Church to practically interpret its faith, and which bridges the gap between an individual and the community (Klaasen 2014, 1). Therefore, developing a socio–economic praxis of christening a nation helps the church understand its social obligation towards communities, because a socio–economic praxis applies God's work through individuals, the Church and society to extend the redemptive plan of God in every sphere of human existence (Tucker 2014, 236). Then, developing a socio–economic praxis helps the church direct the right theology of christening Zambia to actualise the declaration in national values and good governance which will improve the social life of the citizenry. Klaasen (2014, 2) adds that developing a socio–economic praxis is the Church's task which should include ministry to the social life of the community. Mukuka (2014, 75) elucidates that through the socio–economic praxis, the church will use it to challenge government's unaccountable socio–economic decisions which disadvantage the business community and ultimately the people, although Newman (2019, 132) observes that developing a socio–economic praxis of christening Zambia should by no means give way to secularizing the church, but this should be a platform for the church to use the theological concept of christening Zambia and incorporate it in the socio–economic affairs of the country.

5.1.5.3 Praxis of promoting the welfare of the people

A well–established theology of praxis should be concerned with the welfare of the people by uplifting their standards of living (Campbell 1987, 188), because based on God's concern for the vulnerable and oppressed, there is an urgent call for a theological praxis that motivates the approach in the praxis of fighting poverty in communities (Steyn and Masango 2011, 6). Steyn and Masango's observation should be the motivation for the church to actively participate in the fight against

poverty and stand for the economically disadvantaged. Just as much as God has a preferential concern for the oppressed and marginalised poor, the Church should take the same stance based on a proper understanding of a praxis of fighting poverty and injustices (Buffel 2007, 52).

Christening Zambia sets the theological tone for the praxis to help the church to take the leading role in the social transformation of the citizens' wellbeing, and by so doing cushioning government's efforts to fight poverty and injustices (Muwowo and Buitendag 2010, 8). Christening Zambia should give the church a conscience towards the vulnerable poor to stand against injustices. Such a stance by the church can be drawn from a developed theological praxis of fighting poverty and injustices. As Zambia is trying to realise the Millennium Development Goals (MDGs, now called Sustainable Development Goals [SDG]) set by the United Nations, the church should initiate poverty alleviation as an opportunity to be a partner with the Zambian government (Mulauzi, Wamundila and Hamooya 2013, 2). Gerkin (1986, 60) notes that a well-established theological promotion of the people's welfare should be practised in the context of poverty, corruption, and injustices. This approach as the basis for the church is not separate from the practical application of the Christian faith within the community. The right response by the church towards christening Zambia is for the Church to rediscover God's unwavering special concern towards the poor and marginalised.

5.1.5.4 The praxis of promoting moral values

There is a need for a theological praxis that will help the church promote Christian moral values enshrined in the Zambian constitution (Muwowo and Buitendag 2010, 9). Christening Zambia does not make the citizens Christians, but the church should take advantage of the christening to advance the Gospel of Jesus Christ and advocate for biblically founded moral values to realise the christening (Mukuka 2014, 76). The church is called upon to take an interest and participate in the application of national moral values. According to the Zambian constitution (The amended constitution of the Republic of Zambia 2016, 7), the National Values and Principles enshrined in Part II, Article 8 of the Constitution can be realised as long as the church

initiates the praxis of morals. The application of national moral values can be effectively realised if the church develops a praxis that addresses morality and ethics based on christening Zambia. The church should take advantage of christening Zambia because Christianity in Zambia has been made the cornerstone religion of the country.

Developing a praxis of moral values based on christening Zambia should be informed by the biblical teachings of both the Old and New Testament (Muwowo and Buitendag 2010, 9). Therefore, based on the praxis of moral values, the church is an emissary representing the biblical moral requirements sent to the communities because God is concerned about righteousness and holiness of the citizenry.

Fredrick Chiluba's "Speech by the Pillar" reflected the spirit of King Josiah (2 Kgs 23:1—7) and declared that the time of corruption and bribery, as wicked practices which have been destroying and tearing down our nation's identity morally, are now over (Chiyeyka 2014, 170). Therefore, christening Zambia should be an opportunity for the church to instil biblical values in people to fight corruption and bribery using a praxis of moral values. King Josiah's religious reform was a crusade to cleanse corruption from the land and instil morals according to the laws of God stipulated in the old Sinai covenant (Fleming 2005, 2). The clear moral compass of the Zambian people is contingent on the church interpreting the christening that will have a bearing on the moral direction in politics, socio-economic and religious arenas. Bruce (1986, 437) advises that Josiah's standing between the pillars of Solomon's temple was a call to the Israelites to obedience to the moral laws relating to Israel. The biblical emphasis in developing a praxis of helping hinges on the example of 2 Kings 23:1—7 that Fredrick Chiluba used to christen Zambia. Walvoord and Zuck (1985, 583) mention that the act of removing corruption from the temple and the nation of Israel by King Josiah dealt with the praxis of the moral values of the priests and the Israelites.

5.2 Conclusion

This chapter discussed the subsidiary question, what are some of the critical theological implications of declaring Zambia a Christian nation? The discussion

eventually addressed how the Zambian church might respond to the declaration in a practical way, and developed a considered response to the declaration. The chapter was guided by Osmer's (2008:176) pragmatic task which provided some practical guidelines to help understand the implications of declaring Zambia a Christian nation; and how the Church might respond to it.

From this chapter it is evident that christening Zambia lacked a proper hermeneutical approach which could have helped if the Zambia Church had been ready to revisit the christening with sufficient hermeneutics. In so doing, a proper hermeneutics will help the Zambian Church to have a balanced biblical and theological perspective towards the situation.

The other notable thing when Fredrick Chiluba was christening Zambia, was that there was no consultation which could have engaged stakeholders. As such there is a need for the Zambian Church to help develop a theology of engagement which will actualise the christening. This will engage the State and the Zambian Church to work towards the common good and together work out a theological praxis which will address politics, socio-economic, and moral values, and improve the welfare of the Zambian people.

Thereafter, came the discussion of the pragmatic guidelines as to what contingent strategies can be used to help understand the implications of christening Zambia namely: (i) critiquing the theological basis of christening Zambia, (ii) revisiting the hermeneutics of christening Zambia, (iii) determining a balanced biblical and theological perspective of christening Zambia, (iv) developing a theology of engagement of christening Zambia, and (v) developing a practical theological framework of christening Zambia.

CHAPTER 6

CONCLUSION

6.0 Introduction

Christening Zambia and the subsequent declaration of Zambia a Christian nation have engendered discussions from a cross section of stakeholders including Zambian churches, theologians, other non-religious bodies, and the government (Gifford 1998, 230—231). The research sought to offer an understanding of christening a nation and a critical theological investigation of the declaration of Zambia a Christian nation. It was discussed whether christening a nation, and subsequent, declaration of Zambia a Christian nation had theological implications or not. The researcher wanted the church in Zambia to reconnect to the biblical and theological basis of the declaration of Zambia a Christian nation. In this chapter, the researcher gives a report of the research findings. Further, the research gives recommendations for further study.

6.1 Research Design and Methodology

The research design used was explorative-descriptive research of collecting, measuring and analysing primary and secondary data (Chandran 2004, 75) to answer the main research question of the study in practical theology. This was done to understand the existing situation surrounding the declaration of Zambia a Christian nation. A qualitative approach consisting of primary data from the participants and secondary data from related literature was used. Reiter, Stewart and Bruce (2010, 3) state that qualitative research produces findings that cannot be arrived at by numerical techniques. According to Chandran (2004, 75—76), the advantages of explorative-descriptive research is the use of open-ended interviews which are exploratory in nature and do not force the participants, rather gives them the opportunity to respond in their own words, and their responses are unanticipated by the researcher and explanatory in nature. The use of qualitative approach attracted the use of structured, semi-structured and open-ended interview questions as research a data gathering instrument. The primary data was extracted from a

research population that attracted twelve (12) participants: one (1) from the government, eight (8) from the religious sector, one (1) trade unionist and two (2) from civil society in lieu of a cross-section population. The researcher used data from both audio and video one-on-one recorded interview sessions held at suitable venue for each participant. Kombo and Tromp (2006, 10) explain that explorative-descriptive research in qualitative approach allows for the collection of data in both audio and video data format.

The main research question was: What are the theological implications of declaring Zambia a Christian nation? The researcher generated the following subsidiary questions to respond to the phenomenon:

1. What factors influenced the declaration of Zambia a Christian nation?
2. Historically, what does the literature teach about christening a nation?
3. What does the Bible and theologians teach regarding christening a nation?
4. What are some of the critical theological implications of declaring Zambia a Christian nation?

6.2 Summary of the Study

6.2.1 The historical and theological models of christening a nation.

Christening a nation is a historical phenomenon with its departure point in the Early Church with the Early Church Fathers continuing through to the Church Reformers, and other parts of the world, and subsequently leading to the current understanding of the christening of Zambia. Christening Zambia was influenced by historical models. Two important historical models which helped to shape the understanding of christening Zambia are: (i) the Edict of Milan and (ii) the Edict of Nantes. Baker (1959, 24) highlights the Edict of Milan by which in AD 313 Constantine christened the Roman Empire, and in the Edict of Nantes in the sixteenth century by Henry IV which christened France (Cairns 1981, 309). According to Muwowo and Buitendag (2010, 6), these historical models served as a paradigm for christening Zambia, and

they form a fitting background which acted as a pattern for the idea of christening Zambia and the subsequent declaration of Zambia a Christian nation.

Apart from the historical models of christening a nation, there are also theological models. Christening a nation is shaped and informed by theological models which influence the relationship between the Church and the State. The theological models that are related to christening Zambia and the subsequent declaration of Zambia a Christian nation include: (i) Separationism which calls for the separation of the Church from the state, (ii) Constantinianism, which compromises the Church's independence because the State interferes in the Church's religious affairs. (iii) Denominationalism, which compromises the Church if the denominations are divided, (iv) Restorationism, which seeks to restore Christianity to its biblical foundation just like the first-century Church, thus seeking to separate the Church and the State, and (v) Erastianism, which subjects the Church to the authority of the State, thus making the Church voiceless. Therefore, the theological models of the relationship between the Church and the State help to understand the build-up to the declaration of Zambia a Christian nation, and the theological implication of christening Zambia.

6.2.2 Christening Zambia

Making Christianity the ideal State religion by Fredrick Chiluba meant that it was to be included in the constitution. The Church in Zambia must not bring into conflict the Bible and the constitution of the Republic, instead harmonise the biblical values with the constitution. The conflict about which of the two should become the supreme law of the land may be avoided if the Church in Zambia keeps the Bible separate from the constitution. There have been debates over whether the declaration of Zambia a Christian nation should be included in the constitution or not among the three church mother bodies, the Evangelical Fellowship of Zambia (EFZ) the Council of Churches in Zambia (CCZ), and Episcopal Conference of Zambia (ECZ) (now the Zambia Conference of Catholic Bishops (ZCCB). However, Muwowo and Buitendag (2010, 9) mention that the Church in Zambia has the privilege of restating its Christian faith without restrictions because the constitution guarantees the freedom of religion. Not only has the declaration of Zambia a Christian nation caused debate concerning the

constitution of the Republic, but also the declaration is clouded with uncertainty concerning its biblical and theological basis, as the contextual position of the scriptures used do not suggest that a nation can be declared Christian; there is thus a need for the Church in Zambia to have a proper hermeneutical approach to the scriptures related to christening Zambia. Christening Zambia is a unique concept which must be understood within the biblical and theological context (Muwowo and Buitendag 2010, 1).

6.2.3 Responses of the participants

There have been different Responses from the participants regarding christening Zambia and the ensuing declaration of Zambia a Christian nation from the twelve (12) participants who included first, religious mother bodies the Evangelical Fellowship of Zambia (EFZ), Independent Churches of Zambia (ICoZ), the Council of Churches in Zambia (CCZ), the Zambia Conference of Catholic Bishops (ZCCB), and Islamic Supreme Council of Zambia (ISCZ). Second, were the presiding bishops or General Secretaries of the following randomly selected denominations in Zambia: Grace Ministries Mission International (GMMI), the Pentecostal Assemblies of God Zambia (PAOG (Z)), and Praise Christian Centre International (PCCI). Third, were members from civil society, World Vision Zambia (WVZ) and the Governance, Elections, Advocacy, Research and Services (GEARS)? Fourth, was a trade union member, the Federation of Free Trade Unions of Zambia (FFTUZ)? Fifth, was the former Minister in the Ministry of National Guidance and Religious Affairs in Zambia (MNGRA), Reverend Godfridah Sumaili.

The CCZ, EFZ and ZCCB believe that it was a good move to christen Zambia though there should have been a wider consultation before the christening; that wasn't done by Fredrick Chiluba. Hence Fredrick Chiluba was championing his own political agenda, while the ICoZ and denominations like the (PAOG (Z)) and PCCI and GMMI were convinced that Fredrick Chiluba had heard from God, and there was no need for consultations. The ISCZ was not clear about the christening because it was perceived as something infringing on the religious rights enshrined the constitution of Zambia.

On one hand, civil society like FFTUZ, and WVZ welcomed the move because God was going to transform Zambia economically and socially into a productive nation with its citizens upholding Christian values, while on the other hand, GEARS indicated that hard work, prudent and non-corrupt leadership can bring about an economic and social turnaround for Zambians. Reverend Godfridah Sumaili, though, highlighted that following the economic and social impact of christening Zambia the country has experienced some economic and social positive strides while upholding Christian values.

6.3 Recommendations for Further Research

This study of Christening a nation: A critical theological investigation of declaring Zambia a Christian nation contributes to the ongoing study of christening a nation, and subsequent declaration of Zambia a Christian nation and its biblical and theological underpinning. In 1991 Fredrick Chiluba declared Zambia a Christian nation and that the citizenry would be governed by the righteous principles of the Word of God. The declaration of Zambia a Christian nation has attracted criticism and debates on whether it has any biblical and theological basis or not. This unique concept of christening a nation, and the subsequent declaration of Zambia a Christian nation calls for a balanced biblical and theological approach by the Church in Zambia and all the concerned stakeholders to give it a proper understanding.

From the research findings, it is clear that ex-president Chiluba never consulted different stakeholders, thus, making the declaration biblically and theologically baseless to the extent of conflicting with the Constitution of the Republic in terms of freedom of worship and lack of regard for other religions. Consequently, the study has created room for further in-depth research surrounding the matter of christening a nation and the subsequent declaration of Zambia a Christian nation.

The study uncovered the need for further studies to fill the gap regarding christening a nation and the subsequent declaration of Zambia a Christian nation. This is because there is a scarcity of theological data surrounding the phenomenon of the declaration of Zambia a Christian nation. Further biblical and theological research concerning the declaration are suggested.

There is a need for further in-depth research on the socio-economic, political and theological implication of the declaration of Zambia a Christian nation seeing that it has repercussions on how people perceive politics, economics, and the interpretation of the biblical scriptures regarding the declaration. There is also a need to revisit the objective of the declaration of Zambia a Christian nation, as some stakeholders like the Council of Churches in Zambia (CCZ), the Zambia Catholic Council of Bishops (ZCCB), and Islamic Supreme Council of Zambia (ISCZ) suggested that a wider consultation before the declaration by Fredrick Chiluba should have been undertaken.

There has been a growth in the number of churches since the declaration. In this regard, there is need for further research on how to engage scholarly minds and works to understand the biblical and theological resonance of the declaration of Zambia a Christian nation so that it is understood on the premise of proper biblical hermeneutics by the Church in Zambia.

Finally, having considered the circumstances surrounding christening Zambia and the ensuing declaration of Zambia a Christian nation, this research has only considered a section of the study dealing with the main research question, *what are the theological implications of declaring Zambia a Christian nation?* Therefore, there is still room to conduct further studies focusing on the issues of the declaration of Zambia a Christian nation and how the Church in Zambia can actualise it.

6.4 Conclusion

This chapter provided a report of the research findings on christening a nation: A critical theological investigation of declaring Zambia a Christian nation. It also provided the summary of the research design and methodology and gave a summary of the chapter findings. Further research recommendations were made after identifying the study gap because of its concentration on the christening a nation, and subsequent declaration of Zambia a Christian nation.

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Appendices:

Appendix 1: Informed consent for participation in academic research



Details of Researcher

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LETTER OF INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

You are cordially invited to participate in an academic research study due to your experience of and/or knowledge in the research area, namely click or tap here to enter text. Each participant must receive, read, understand and sign this document before the start of the study.

1. **Title of the Research Project:** Christening a nation: A critical theological investigation of declaring Zambia a Christian nation.
2. **Purpose of the study:** The purpose of the study to point out the underpinning description of declaring Zambia a Christian nation and the subsequent implications of the declaration; and further present the framework for the basis of the declaration.
3. **Procedures:** (i) The researcher will conduct a recorded face-to-face interview for later transcription. This is to get first-hand information as interviews are detailed and practical. The researcher has an opportunity to randomly ask the questions during the interview. The interview will be limited to a number of minutes, that is, 30 minutes to 45 minutes. If need arises, the researcher may ask for more minutes to be added. With interviews, the researcher can make a follow-up interview to clarify points. The questionnaires will be also used as it gives all the respondents the same opportunity to answer the same questions. This shows a systematic way of handling

data. (ii) The date and time for the interview will be determined by the dates set by the researcher in agreement with the respondents because this is a sensitive matter with legal implications if not handled well. Therefore the duration of study of this part should take 6 to 7 months.

4. **Expectation:** The researcher expects mixed reactions from participants, from both who support and do not support the declaration. Therefore the researcher must be sober enough not to be influenced into prejudice towards the phenomenon under study.
5. **Data:** The researcher will save data on Google drive and flash stick with a password. Data of interviews and questionnaires on hard copy will be kept in the safe at home and carefully destroyed when no longer in use at the end of the study (at least after 5 years).
6. **Risks involved:** Some participants who are not Christians may be uncomfortable giving out information, hence feel at risk. The researcher will be fatigued with the process of travels to sometimes make face-face interviews and following up contacts
7. **Benefits:** The study should help the church, government, civil society and other religious bodies to understand the factors that led to the declaration and the subsequent theological implications of the declaration.
8. **Participants' rights:** Participants are free to withdraw from the study without any consequence and legal implications because participation is voluntarily.
9. **Confidentiality:** All data and meetings will be treated with utmost confidentiality, and collected data will be destroyed should the participant choose to withdraw from the study. People and institutions privy to the collected data will include the government of Zambia, church mother bodies, South African Theological Seminary, my supervisor, future researchers, external examiners, and all interested people and institutions.
10. **Access to the Researcher:** You are free to contact the researcher at any time should you have any queries using the above contact details.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent:

Researcher:

Date:

Contact number of the Researcher:

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent:

Researcher:

Witness:

Date:

Appendix 2: Ethical Clearance letter



Ethical Clearance Statement

Name of researcher: Gabriel Mumba

Research programme: PhD

Student number (if applicable): 9481

Title of research: Christening a nation: A critical theological investigation of declaring Zambia a Christian nation.

Primary supervisor: Dr Modisa Mzondi

Supervisor contact details: modisa@sats.edu.za

Research Committee reference: REC2020_9481

Date of statement: 9 October 2020

SATS hereby states that we have received and approved the application for ethical clearance for the above research project. Parties involved in this research are requested to provide the researcher with relevant and reasonable support needed for the purposes of the project, as outlined in the official application.

For further details or correspondence, please contact the supervisor or the undersigned.

Dr Robert Falconer, PhD

Masters and Doctoral Research Coordinator South African Theological Seminary robertf@sats.edu.za

South African Theological Seminary NPC

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Registration certificate number 2001/HE08/005

Appendix 3: Interview questions

Topic: Christening a nation: A critical theological investigation of declaring Zambia a Christian nation.

The following Interview questions are part of the Doctor of Theology (PhD) in Practical Theology at the South African Theological Seminary-

You are kindly asked to provide your thoughts, understanding and experience regarding the declaring Zambia a Christian nation?

Part A: Personal details:

Name and surname: _____

Female: _____ Male: _____ **(Tick with X)**

Name of the organisation: _____

Political, Organisation office: _____

Position: _____

Part B

Section A: General interview questions

1. May I know when you became aware that former president Fredrick Chiluba Zambia was declared a Christian nation?
2. Kindly tell me your thoughts regarding the decision to declare Zambia a Christian nation in 1991.
3. What, in your opinion, influenced former president Fredrick Chiluba to declare Zambia a Christian nation?
4. Who do you think are the beneficiaries of the declaration and how have they benefited?

Section B: Interview questions for Christian leaders only

1. How would you describe the response of the Church in Zambia to the declaration of Zambia a Christian nation?

2. What do you think is the biblical (Scriptural) perspective regarding the declaration of Zambia a Christian nation?
3. What do you think are some of the theological implications of declaring Zambia a Christian nation?
4. How would you describe the relationship between the state and the church since the declaration of Zambia a Christian nation?

Section C: Interview questions for Islam leader

1. How would you describe the effects of the declaration of Zambia a Christian nation on religious Freedom?
2. Kindly tell me your views on the impact of the declaration of Zambia a Christian nation on other religions?
3. What do you think are some of the moral implications of declaring Zambia a Christian nation on the citizens of the country?
3. What, in your opinion, are your thoughts regarding the Zambian government having Christians in every ministerial and key offices?

Section D: Interview questions for trade unionists, civil society and politicians

1. What do you think are the political implications of declaring Zambia a Christian nation on the political history Zambia?
2. What, in your opinion, are some of the economic implications of declaring Zambia a Christian nation?
3. Kindly tell me your thoughts how the declaration of Zambia a Christian nation affects governance issues?
4. How would you describe the relationship between the declaration of Zambia a Christian nation and the Zambian Constitution?