

PROJECT ABSTRACT

Master of Divinity

Adventist University of Africa

Theological Seminary

TITLE: A BIBLICAL RESPONSE TO THE CHALLENGES OF DUAL ALLEGIANCE AT THE MOZAMBIQUE ADVENTIST UNIVERSITY CHURCH

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The Seventh-day Adventist Church in Mozambique is still facing the challenges caused by dual allegiance. Dual allegiance is the mixing of Biblical principles with traditional beliefs, hence causing syncretism. Its practices are embedded in the people's worldview, consequently affecting the mission of the Seventh-day Adventist Church in this territory negatively.

This study aimed to discover the facts leading to dual allegiance among the Mozambique Adventist University Church members. Also, suggest a biblical response to respond to this Missiological problem. Consequently, the study considered understanding the causes, the manifestations, the impact, and the possible solutions for solving these challenges. Furthermore, the researcher analyzed selected biblical passages from both Old and New Testaments and Ellen White's writings to establish

the theological foundation of the issue and understand how God dealt with those who got entangled in these practices during biblical times.

The study used a mixed-method and descriptive approaches. Consequently, the researcher used two instruments to collect data among the Mozambique Adventist University church members. The instruments used were survey and questionnaires. Furthermore, the researcher used a convenient sample to distribute to survey the church on October 17, 2020. A total of 134 respondents participated in the study, including both genders (52 female and 82 men), with age group varying from 20 years old to above 61. The instrument used to analyze the quantitative data is SPSS.

Additionally, the researcher interviewed three former church pastors of the investigated church. These interviews intended to assess the pastor's experiences concerning the cultural aspects that influenced the gospel's preaching among the Mozambique Adventist University Community. The results were presented into six categories: The cultural practices of the community and their manifestation, the influence of cultural practices in the allegiance to God, the process of contextualization of the message, the reasons that lead the members into dual allegiance, how the church dealt with the phenomenon of dual allegiance and the possible solutions for dual allegiance.

The outcomes obtained from the data collection revealed that dual allegiance in its various manifestations is still a missiological challenge among the Mozambique Adventist University members. In other words, witchcraft accusations, sorcery and ancestors' worship are still practices observed by the members. Furthermore, social life challenge and a lack of solid theological firmness in the word of God are the causes of these practices. In short, the study verified that members have challenges in

the understanding of the doctrines of "the State of the Dead" and "Growth in Christ" and "the Great Controversy."

Finally, the study revealed the necessity of emphasizing more in biblical training of the members, pastoral visitation, and engaging them in biblical practices to solve this problem. The researcher also suggests some recommendations to the local church leaders and the Central Conference, and the Mozambique Union Mission, which, if implemented, will contribute to solving this missiological challenge.

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UNIVERSITY CHURCH

A Project

presented in partial fulfilment
of the requirement for the degree
Master of Divinity

by

Ovídio José Bonifácio Macamo

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DEDICATION

To God the Almighty be the Glory

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LIST OF ABBREVIATIONS

ASV	American Standard Version
ATR	African Traditional Religion
GC	General Conference of the Seventh-day Adventist Church
JAMS	Journal of Adventist Mission Studies
MAUC	Mozambique Adventist University Church
SDA	Seventh-day Adventist Church
SDABC	Seventh-day Adventist Bible Commentary
SPSS	Statistical Package for Social Science Software
vv	verses

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CHAPTER 1

INTRODUCTION

Background of the Study

The Seventh-day Adventist Church is prophetic. Its mission is to “Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels’ Message in preparation for His soon return (Matt 28:18- 20, Acts 1:8, Rev 14:6-12).”¹ According to the mission statement, the Mozambique Adventist University Church is one of the historic churches in Central Mission-Mozambique. This entity is located within the Mozambique Adventist University Campus. It is a multicultural church meaning that it serves both the University and its neighbouring community.

Additionally, the Church has always been a centre for pastoral training, allowing the membership to benefit from their teachings and acquire solid training in the Seventh-day Adventist Church's fundamental beliefs. However, some members still believe in witchcraft, sorcery and consult traditional healers to find relief from their social and spiritual problems. These practices are still standing among some believers as they look for these services, especially in life crises such as diseases, protection against the evil spirits, lack of employment, and others. This is a dual allegiance.

¹ General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2018-2019 ed. (Hagerstown, MD: Review & Herald, 2019), 41.

For instance, Charles H. Kraft stated that dual allegiance rouse because converts in Christianity do not find sufficient spiritual power to meet their felt needs. The new converts need healing, blessing, guidance even deliverance from demons. Failure to respond to these needs will lead people to find assistance on diviners, charms, temples and spiritual powers.² In the same lines, Gai asserted that the cause of dual allegiance is cultural beliefs and ignorance of scriptures and the healing power of God.³

Furthermore, in a recent pastoral conversation with a certain senior Dorcas mother (name withheld) after a funeral of one of our church members in 2019, she revealed to the pastor that there were some accusations of witchcraft sorcery over the death of a specific church member. These accusations prompted some ladies to decide not even to attend the funeral. The negative impact of these accusations among the Adventist community is the delay in fulfilling the mission of God as some members compromise the observance of some fundamental teachings of the Seventh-day Adventist Church, especially the fundamental belief number twenty-six.

Below is a summary of the belief:

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10.)⁴

² Charles H. Kraft, *Issues in Contextualization* (Pasadena, CA: William Carey Library, 2006), 261.

³ Philip A. Gai, "An Adventist Response to Dual Allegiance among Seventh Day Adventist in Rongo Station Ranen Field in Kenya" (MA thesis, Adventist University of Africa, Nairobi, Kenya, 2009), 76-78.

⁴ General Conference of Seventh-day Adventists, *28 Fundamental Beliefs* (Berrien Springs, MD: General Conference of Seventh-day Adventists, 2015), 11.

Finally, a conversation between the writer and some pastors of the Central Mission of the Seventh-day Adventist in Mozambique confirmed the prevalence of dual allegiance practices in its variety among many churches in the conference, including the Mozambique Adventist University Church. This chapter provides the problem statement, the purpose of the study, the research questions, the study's significance, the delimitations and limitations of the study, the methodology and the definitions of terms.

Statement of the Problem

Mozambique Adventist University Church is a multicultural church that serves both the University and its neighbouring community and has always been a Centre for pastoral training giving the members solid fundamental beliefs of the Seventh-day Adventist Church. Despite all this, some members still hold on to dual allegiance practices. This is the challenge that the Mozambique Adventist University church is facing.

The Purpose of the Study

This study aims to investigate the facts leading to the practice of dual allegiance among the Mozambique Adventist University Church members. Suggest a biblical response to respond to this Missiological problem. The study is without an intervention; it means that it intends to formulate the recommendation for future assistance.

Research Questions

Three main questions will guide the research:

1. What kind of perception church members and pastors have concerning dual allegiance?

2. What are the causes of dual allegiance among the Mozambique Adventist University Community?
3. What are the possible solutions of dual allegiance among the Mozambique Adventist University Community?

Significance of the Study

The study will also consider understanding the factors that lead the MAUC into dual allegiance practices, suggest possible recommendations to address the problem. The study is further significant because, since its inception, the Church struggled with these challenges of dual allegiance without a proper strategy for addressing those involved. The challenges of dual Allegiance in Mozambique is not limited to Mozambique Adventist University Church. There are other churches with similar problems through the union.

Hence, this study will become instrumental in developing a training reference, which the pastors and laypeople will use to train their churches, thus resulting in quality and numerical and Spiritual growth of the Church as part of the gospel's fulfilment. Finally, the study will serve as a reconciling instrument among the church members and the community. This goal will be achieved to reconcile the brethren by presenting a contextualized Christianity to the community. The reconciliation among the membership will increase the quality, and numerical growth of the Church as many of them will participate in the gospel commission and showing them that it not valid to serve two masters (Jesus and Satan).

Delimitations of the Study

While the challenge of dual allegiance exists in many churches in Central Mission of the Seventh-day Adventist Church in Mozambique, this study will only be limited to the Mozambique Adventist University Church members.

Limitation of the Study

Since members are involved in this dual allegiance, they may not be willing to supply the researcher with the necessary information he will need from them. Secondly, the study will not include the implementation section due to worship restrictions imposed by the COVID-19 pandemic. The churches are closed in Mozambique, and most church members do not have access to the internet.

Methodology

The research will use a mixed-method design (qualitative and quantitative) and descriptive. Merriam and Tisdell define qualitative research as that which intend to provide an "understanding on how people interpret their experiences, how they construct their worlds and what meanings their attribute to their experience." ⁵ Along the same lines, Creswell clarifies that in qualitative research, the researcher seeks to establish the meaning of the phenomenon from the views of the participants."⁶ The research will be descriptive because it will endeavor to describe the dual allegiance context in the University Church. Hence, the process of data collection will be through interviews and questionnaires. Before conducting the study, the researcher will submit a letter to the Central Mission of the Seventh-day Adventist in

⁵ Sharan B. Merriam and Elisabeth Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco, CA: Jossey-Bass, 2016), 6.

⁶ John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approach*, 3rd ed. (California, CA: SAGE Publications, 2009), 16.

Mozambique, requesting authorization to complete the survey among the membership and interviewing the pastors.

Due to the sensitivity of the issue, the researcher will interview three pastors. The interviews will be face to face. The interviews aim to gather the pastor's focus and thoughts concerning the church members' involvement in dual allegiance practices. The criteria on how to select these pastors of the selection will be presented in chapter four. The interviews will be semi-structured.⁷ These types of interviews are in the middle between structured and unstructured interviews. The advantages of using this type of interviews in this study are the flexibility of referring the questions allowing the respondents to provide additional and relevant information beyond what the interviewer asked. Using a previous question that the inquirer wants to know. Each interviewee will receive and sign a consent form before they participate in the study.

The study will use a convenient sample to survey the Church. The survey process will include both genders (male and female), adults and youths who will be available and willing to participate in the study sharing their opinions, feelings, knowledge and experience of the issue. The questionnaire distribution will be printed copies to accommodate many participants who might not be acquitted with electronic platforms. As stated above, the sample will be nonrandom, using a convenience sample for the questionnaire, in which people will be selected based on their availability to participate in the study. Finally, the data analyses and interpretation will occur through SPSS software. Both instruments (survey and interviews) will be administered in Portuguese, the official language of Mozambique. Consequently, the

⁷ Ibid., 181.

researcher will translate both English documents into Portuguese; after that, a different translator will translate them back to English to certify the Portuguese version's veracity.

The research will be divided into five sections: Chapter 1 will introduce the study's Background, the Problem Statement, Purpose and objectives of the study, Significance of the Study, Delimitations of the Study, the definition of terms and Methodology. Chapter 2 will review the literature providing interaction with different authors on dual allegiance, substantiate the problem, and understand the possible solutions. Chapter 3 will provide the biblical and theological foundations from both Old and New Testaments, exploring selected biblical passages and Ellen White writings to offer biblical and Spiritual prophecy basis of the study, showing the hope God promised to those who repented. Chapter 4 will provide the research design, the population and sample size, validity and reliability of the study, the description of the research instruments used to achieve the task, the detailed information regarding data collection procedure and analysis, and the ethical consideration. Chapter 5 will be the summary, conclusions and recommendations.

Definition of Terms

Ancestors are the community's dead members known as “the living dead” and are believed to exist in communion with their living loved ones. They are regarded as heads of their respective families or communities, with death as just a continuation of ancestors and their services, but now in the afterlife.⁸

⁸ Philemon O. Amanze, “God of the Africans: Ministering to Adherents of African Traditional Religion,” *Ministry*, October 2007, 14, accessed April 28 2020, <https://www.ministrymagazine.org/archive/2007/10/god-of-the-africans.html>.

African Traditional Religion: It is a religion by Africans to Africans handed down by the African forefathers, existing from all the generations and addressing the African's life's current aspects.⁹

Contextualization: Contextualization is the expression of faith in cultural forms appropriate to the people.¹⁰ In other words, the Church becomes enculturated in the life of people utilizing the process.¹¹

Critical contextualization: the process, developed by Paul Hiebert in many of his writings, of the community of faith making decisions in light of existing cultural beliefs and clear biblical understanding.¹²

Culture: The term culture is the label anthropologist gives to the structured customs and underlying worldview assumptions regarding which people govern their lives. Culture is a people's way of life, their design for a living.¹³ The culture makes people do things the way they do or worship the way they do.

Inculturation: similar to contextualization, it is the process of striving the planting and nurturing Christian churches.¹⁴ Also, religious contextualization takes place in some churches to make religion relevant within their given context.

⁹ Amanze, class notes for MSSN 668 *African Traditional Religion*, Adventist University of Africa, Nairobi, Kenya, June 2018.

¹⁰ Kraft, 105.

¹¹ Ibid., 20.

¹² Paul G. Hiebert, R. Daniel Shaw, and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker Books, 1999), 21.

¹³ Ibid., 15.

¹⁴ Ibid., 21.

Church: The Church is the community of believers who confess Jesus Christ as Lord and Savior.¹⁵

Dual allegiance: is a phenomenon whereby a person demonstrates loyalty and dependence on the Christian God and non-Christian African deities. It is challenging to differentiate dual allegiance from syncretism. It appears that dual allegiance leads to syncretistic activities and vice versa. Dual allegiance constitutes an internal or psychological system of inconsistencies, doubts, and fears that eventually manifest in religion's adherents' lives.¹⁶

Demon: The Bible presents demons as spirits beings with personality, and its spiritual nature is clearly stated in Matthew 8:16, in which demons are called spirits. Also, the Bible identifies demons as having individual characters (Luke 8:27-30).¹⁷ In other words, demons are created beings with moral judgment and high intelligence, but without physical bodies, they are evil angels who were once valuable but sinned against God and who now continually work evil in the world.¹⁸

Divination: refers to the universal profession of determining the hidden significance of events by various techniques. Is discerning the future and discovering

¹⁵ *Working Policy* (2018-2019), 40.

¹⁶ Paul Adekunle Dosunmu, "A Missiological Study of the Phenomenon of Dual Allegiance in the Seventh-day Adventist Church among the Yoruba People of Nigeria" (PhD Theses, Andrews University, 2011), accessed April 28 2020, <https://digitalcommons.andrews.edu/dissertations/29/>.

¹⁷ Brempong Owusu-Antwi, "Demons and Demonic Activities in the Bible," in *The Church Culture and Spirits: Adventism in Africa*, ed. Kwabena Donkor (Hagerstown, MD: Biblical Research Institute, 2011), 53.

¹⁸ Wayne Grudem, *Bible Doctrines: Essential Teachings of the Christian Faith* (Leicester, England: Inter-Varsity Press, 2006), 174.

the unknown by extraordinary means; in the decision-making process of deciding on the right course of action by foretelling future events through supernatural powers.¹⁹

Encounter: A spiritual encounter that exposes and calls to account the powers of darkness in their varied forms by the power of God for revealing the identity of the one True God, resulting in an acknowledgement of or Allegiance to His lordship by those present.²⁰

Religion: Is a set of cultural forms in terms of which faith is expressed. These cultural forms are at the surface level in any given cultural structuring instead of faith's worldview-level conditions.²¹

Folk Religion: They have socially constructed beliefs and practices that enable

People to cope with the struggles of life. As the term suggests, Paul Hiebert and others see folk religion as referring to ordinary people's religious beliefs and practices.²²

Missiology: missions are the journeys and undertakings carried on from town to town for the sake of the word of God. In other words, Ott at all, quoting Yoshimoto, affirms that mission is “the self-sending creative and redemptive action of the triune God for the (sic) humankind and the world. Its ultimate goal is to complete the kingdom of God and the salvation of the people of God.”²³

¹⁹ Richard J. Gehman, *African Traditional Religion in Biblical Perspective* (Nairobi, Kenya: East African Educational Publishers, 2002), 99.

²⁰ Dosunmu, 77.

²¹ Ibid., 77.

²² Ibid., 15.

²³ Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Developments and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), xvii.

Sorcery: stands for anti-social employment of mystical power, and sorcerers are the most feared and hated community members. It is feared that they employ all sorts of ways to harm other people or their belongings.²⁴

Syncretism is the blending of one idea, practice, or attitude with another. Traditionally among Christians, it has been used to replace or dilute the gospel's essential truths through the incorporation of non-Christian elements.²⁵

Witchcraft is a power used typically to diminish another's health status, thereby increasing one's position relative to another.²⁶ Anything from a poor harvest, sickness, death, accident or headache to a quarrelling relationship or unusual phenomena finds their witchcraft explanation.²⁷

Worship: The quickening of conscience by God's holiness; the nourishment of the mind by His truth; the purifying of imagination by His beauty; the opening of the heart to His love; the surrender of the will to His purposes.²⁸

Worldviews: are the most encompassing frameworks of thought that relate belief systems to one another.²⁹ In other words, worldview is the deep level of culture, is the culturally structured assumptions (including values and commitments or allegiances) underlying how people perceive and respond to reality.

²⁴ John S. Mbiti, *Introduction to African Religion* (Long Grove, IL: Waveland Press, 2015), 166.

²⁵ Bruce L. Bauer, "Avoiding Comfortable Syncretism by Doing Critical Contextualization," *Journal of Adventist Mission Studies (JAMS)* 2, no. 2 (2005): 3.

²⁶ Gehman, 100.

²⁷ *Ibid.*, 80.

²⁸ Zacchaeus Mathema, Class notes CHMN 630 Church Leadership and Administration, Adventist University of Africa, Nairobi, Kenya, June 2016.

²⁹ Hiebert, at all., 40.

CHAPTER 2

LITERATURE REVIEW

To study the phenomenon of dual allegiance, it is essential to consider that the gospel found people in their culture, which shaped their worldviews about God when the missionaries came to Africa in the XIX century. This section will endeavor to describe the following aspects: the life of African people, their beliefs, causes of dual allegiance, manifestations, spiritual consequences and the different views of dual allegiance among other denominations.

The Life of the African People

Lugira associates all aspects of African life with their religion. In other words, there is a minor distinction between religion and other aspects of their lives.¹ The beliefs are so tightly bound to the African culture, making them one. Religion is not something that people practice at certain times and certain places but is part of the fabric of living. Furthermore, African people have a Unitarian view of the world. Believing in sharing their property and services, they expect that other community members must also do the same. With them what they have.

Mbiti is quoted by Lugira stating that “whatever happens to the individual happens to the whole group, and whatever happens to the group happens to the individual. The individual can only say, I am, because we are, and since we are,

¹ Aloysius M. Lugira, *African Traditional Religion*, 3rd ed. (New York: Chelsea House, 2009), 17.

therefore, I am.”²The African people live close to nature, observing the world around them. They pass wisdom from one generation to another through stories, myths and proverbs addressing all aspects of the human being. Lugira affirms that stories generally say something about life to educate and entertain the community; myths deal with the divine dealing with the origin of the universe and nature. At the same time, proverbs are short statements that express wisdom about creation and human experience. Finally, legends are the body of stories about families, people, and particularly community heroes.

The African World View

Ferdinando states that there is a belief in the African community that some evil spirits prompt illness. This belief sustains those evil spirits reside in the bushes and are carried by winds to the people's houses. On this occasion, there is an assumption that they travel during the night at higher speed with a mission and purpose of attacking people.³The author further states that when the elders fail to find the medical aid solution for the treatment of illness, they consult diviners to find out how they could find the solution to their problem affecting the people.

The elders, the community stakeholders, are responsible for organizing and presiding on fighting against evil spirits in the community. Usually, the evening time was the best time to perform the rituals in the African community. Another aspect that describes the African worldview is recognizing the spiritual realm's existence, which harms the people's lives. These invisible spirits constitute a severe threat to the daily lives and the ultimate wellbeing of the living.

² Ibid., 18.

³ Ferdinando Keit, *The Bathes is God's: Reflecting on Spiritual Warfare for African Believers* (Plateau State, Nigeria: African International Textbooks, 2012), 17.

Fundamental Beliefs of African Traditional Religion

African Religion involves the whole of the African's life: the environment, values, culture, self-awareness a complete worldview. Religion considers the dynamic interaction of various activities in every African community, permeating all life phases.⁴ Five fundamental beliefs comprise the ATR.

1. Belief in Supreme God
2. Belief in Divinities
3. Belief in Spirits
4. Belief in Ancestors
5. Belief in the practice of magic and medicine

Belief in Supreme God

Mbiti states that regardless of the inexistence of consensus on how God created the universe, the Africans believe in God's existence, ultimately the creator and the ruler of the universe.⁵ He is The Supreme Being above the living and guide them in the direction they must go.⁶In consensus with Mbit, Kirwe also states that the African people have a strong belief in the existence of “Creator God who is pure in spirit, the source of all life and reality.”⁷ They have a severe challenge to deny God's existence. Those who attempt to question or even deny the creator's existence are immune and without wisdom in the African perspective.

⁴ Amanze, Class Notes.

⁵ Mbiti, 35.

⁶ Ibid.

⁷ Michael C. Kirwen, ed., *African Cultural Knowledge: Themes and Embedded Beliefs* (Nairobi, Kenya: MIAS Books, 2008), 4.

Furthermore, most African people perceive God as one (monotheistic) who rules over the vast number of divinities considered to be associates of God.⁸

Admittedly, Lugira stresses that the African community has specific names for God that express religious experience with Him.⁹ The table below presents an example of the names of God across Africa.¹⁰ These names speak about the existence of God and His activities.

Table 1. Example of the Names of God

Country	Ethnicity	Name	Meaning
Burundi	Burundi	Imana	The creator of everything
Cameroon	Boman	Njinyi	He who is everywhere He who sees and hears everything
Nigeria	Yoruba	Olodumare	The Most Supreme Being
Rwanda	Banyarwanda	Imana	The Creator of Everything
Kenya	Akamba	Mumbi	Creator, Maker, Fashioner
Zambia	Ambo	Leza	Creator
Angola	Ovimbundo	Suku	He who supplies the needs of His creatures
Zimbabwe	Shona	Mwari	He who is in, or owns the sky, the Great One of the Sky
Swaziland	Swazi	Mvelemqandi	“Who-appeared-first,” the power above, unapproachable, unpredictable, of no specific sex

Belief in Divinities

These divinities are the functionaries, as well as ministers, in the theocratic government of the world. The divinities are there as messengers of the All-powerful God. Their power and authority are derived from the Deity to render good services to the Deity and man.¹¹

⁸ Lugira, 38-39.

⁹ Ibid., 43-45.

¹⁰ Ibid., 43.

¹¹ Amanze, Class notes.

Belief in Spirits

The African people believe in the existence of spirits (mizimu) dwelling in the spiritual realm. Also, there is a consensus belief that these spirits are “actively present among the living as people remember them.”¹² In connection with this belief, there is also a belief in the continuation of life after death, where the spirit of the dead incarnates in the family's newborn members. In the process of incarnation, the "deceased becomes one of the living dead."¹³ These spirits frequently play a fundamental role for the good or evil in the family. They can be family guardians and protector if the living takes good care of them. On the other hand, they can become a source of sickness or even death if neglected.

Furthermore, Kraft classifies the spirit in two-level. The first level is the lower level (ground-level warfare and upper-level), also known as "cosmic-level-warfare". In other words, the ground level spirits (demons) dwell in person. Finally, he splits the ground level spirits into three categories: family, occult and ordinary.¹⁴

1. Family Spirits (resulting from dedications to family gods)
2. Occult Spirits (resulting from occult allegiances)
3. Ordinary Spirits (attached to sinful attitudes and emotions)

Belief in Ancestors

Belief in ancestors is shared among the African communities. In other words, African people believe that “ancestors remain a part of the living community after

¹² Ernest H. Wendland, *Of Other Gods and Other Spirits* (Milwaukee, WI: Northwestern Publishing House, 1977), 17.

¹³ Ibid.

¹⁴ Kraft, 185.

death.”¹⁵Hence they are responsible for negative things in the lives of the living being due to their revenge or dissatisfaction. However, it is not automatic for someone to become an ancestor. The person who qualifies to be an ancestor after a death must fulfil the following requirement:¹⁶

1. Live a ripe old age
2. Must not have had any strange death
3. Must have lived a good life
4. Must have had children
5. Must have had a decent burial

Belief in the Practice of Magic and Medicine

According to Gehman, “magic is a ritual performance or activity that is thought to lead to the influencing of human or natural events by an external or impersonal mystical force beyond the ordinary human sphere.”¹⁷ This belief prevails among the educated and non-educated people because those who practice it believe in its effectiveness for protection when facing severe life challenges. To put it succinctly, Gehman classifies magic into two significant categories: good magic (white magic); using this kind of magic is primarily for protection against the evil forces that can be found everywhere. The use of charms, amulets, herbs, seeds, powder, skins, feather, chanting of magical formula. In addition to protection, good African use good magic to evoke rainmaker and predict the future by the diviner.

¹⁵ Ibid., 180.

¹⁶Amanze, Class notes.

¹⁷ Gehman, 90.

Furthermore, this kind of magic is also associated with the invocation of love, produce abundant crops, gain more children or cattle, in general, gain one's fortunes in life. Evil magic (black magic) is intended to harm people and property; therefore, many people fear this kind of magic and members of society reject it. Mbiti, quoted by Gehman describing this kind of magic, underscores that "Great deal of belief here is based on, or derives from fear, suspicion, jealousies, ignorance or false accusations, which go in African villages."¹⁸ This is the kind of magic that is associated with sorcery.

Mystical Powers (Witchcraft)

When SDA members, who professed to follow Jesus Christ as their saviour, still get entangled with mystical powers in the manner of witchcraft is considered to be dual allegiance. The practice and belief of witchcraft are not uncommon in African people's minds, and Beira is not excused. It is challenging even for some Adventists to get rid of these practices or believes. Even though some people are educated, they still feel the need to protect their lives through the practice of witchcraft.

Wendland states the following reason which influences the African worldview concerning witchcraft.¹⁹:

1. Evil must have caused. The existence of evil in the world is not in vain; it even not caused by sin, as stated by the Bible. However, someone must have caused it.
2. Sickness is evil, accidents, crop failure, calamities, epidemics, evil caused mainly by witchcraft.

¹⁸ Ibid., 90.

¹⁹ Wendland, 22.

3. Death is not naturally accepted. In some families, death as the greatest evil of all is not naturally accepted. Similarly, when the person dies before reaching old age and getting his/her education and prospering in life, death is associated with witchcraft.

In short, bad things do not happen naturally; there must be a reason behind them. Gehman also affirms this position. He agrees that anything associated with harvest, sickness, death, accident or headache and quarrelling relationship, or any unusual phenomenon is explained by witchcraft in the African context. The agents that use mystical powers for harmful purposes are called witches. The belief is that these people inherited their community members' powers and passed from one generation into another and the person. In general, witches have the following characteristics:

1. Most witches are female, but not all of them;
2. Witches are by nature opposite of what is the norm in society;
3. Witches are evil from within them and perform wicked deeds because of the wicked names;
4. Witches, like sorcerers, are against society and greatly feared by the people;
5. A witch, strictly speaking, does not use medicines or physical apparatus, nor does she perform rites or utter spells.

Views of Dual Allegiance

Views of dual Allegiance are different perspectives that people or even different fields of study may decide to take toward the concept and practice of dual allegiance. Dual allegiance is also equal to syncretism, caused by inconsistencies in faith, doubts, and fears that eventually become manifested in the religion's adherents'

lives. This section will discuss the views of dual allegiance from the perspective of Catholics and protestants. For instance, In the Christianity context, the term means Demonstrating loyalty and dependence by Christians to God and African deities.

Finally, Nwaomah describes the phenomenon of dual allegiance as follow:

The response by most Christians in Africa to the perceived inadequacy of Christianity to address their daily challenges of defeat, emptiness and helplessness in the face of sickness, poverty, uncertainty, and even hostility from demons and other malevolent forces, by resorting to pre-Christian practices of depending on rituals, persons and institutions such as sacrifices, priests, diviners, and shrines that promise wholeness from the unpleasant situations.²⁰

The Catholic Church and Dual Allegiance

According to George, the middle age is described primarily in decile, disintegration, and decay of the Church's spirituality.²¹ Gonzalez further states that "as the fifteenth century came to close, it was clear that the church needed profound reformation, and many longed for it."²² The Church during this period faced enormous political, social, economic, as well as spiritual challenges. The Church's leadership introduced indulgences, pilgrimages, relics, veneration of the saints, the rosary, feast days, adoration of the consecrated host and recitation of prayers.²³

Also, Noll Clarifies that the papacy was corrupted during this period and led people to bad fallow examples of doctrine.²⁴ They were selling indulgences to the

²⁰ Sampson M. Nwaomah, "The Threat of Pluralism, Postmodernism and Dual Allegiance to the Development of Biblical Spirituality in Africa," *JAMS* 13, no. 1 (2017):72.

²¹ Timothy George, *Theology of the Reformers* (Nashville, TN: B&H Publishing Group, 2013), 24-29.

²² Justo L. Gonzalez, *The History of Christianity: The Reformation to the Present Day* (New York: Harper Collins, 2010), 2:7.

²³ George, 24-29.

²⁴ Marka A. Noll, *Turning Points: Decisive Moments in the History of Christianity*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2012), 147-152.

people for the forgiveness of sin, and the party of the money was shared among the church officials, including the pope.²⁵ In short, the Church was living under obscurantism, unsubstantiated as dual allegiance, and people were longing for meaningful worship to the true God. Consequently, Martin Luther stood up against these kinds of practices and led the protestant reformation movement of the 16th century.²⁶ In these challenges, Luther decided to reconstruct the ecclesiastical structures of the Roman Catholic Church. Luther put it that:

Christianity begins with Christ dying for the sinners; Christianity becomes a reality in human lives when women and men enter into Christ's death by suffering the destruction of their pretensions as they stand Coram (in the very presence of God). In sum, the cross was God's everlasting 'no' to the most fundamental human idolatry of regarding self as God. God's final word of condemnation was for all efforts to enshrine humanity as the centre of existence.²⁷

The allegiance challenge of the above-presented issues is that they are contrary to the Bible's teachings that salvation is grounded in the grace of Jesus Christ, who is the mediator between God and man. In contrast, the Church added the "commission of agents, the priests."²⁸ In the process of mediation between God and humankind. As a result, the believers were led into dual allegiance. In short, during this period, more church members compromised their faith than becoming martyrs. There was a decline

²⁵ According to Kuiper, indulgence is a sum of money that the penitent paid as a penalty or satisfaction. The Church would issue an official statement to the penitent that he had received a release from other penalties through money payment. In other words, indulgence can also mean the payment of certain specified sums of money to attain spiritual privileges such as favour from the pope, promotion to clerical positions and forgiveness of past, present and future sins. Furthermore, the forgiveness of the sins of the beloved and, consequently, their access to paradise could also be obtained by the purchasers of indulgences. See B. K. Kuiper, *The Church in History* (Grand Rapids, MI: Eerdmans, 1967), 158-182.

²⁶ Noll, 147-152.

²⁷ Ibid., 161.

²⁸ John Dillenberger and Claude Welch, *Protestant Christianity: Interpreted Through Its Development* (New York: Charles Scribner's Sons, 1954), 13.

of religious and moral standards, to some extent influenced by the papacy. There were acceptance and practice of dual allegiance. However, the medieval Church's standards encountered new impetuses with reformation in the sixteenth century.²⁹

The Evangelicals and Dual Allegiance

Bauer states that dual allegiance occurs among the Christians who continuously mix Christianity with their cultural aspects. The author further states that the practice of dual allegiance is spreading even among those who practice the faith.³⁰ Stanly and Steven also affirm that dual allegiance “stems from three interrelated quests.”³¹

1. The quest to understand the relationship between the spiritual world and the world of human beings.
2. The quest to manouvre and manipulate the spiritual world, to work in favour of an individual or a community.
3. The quest to identify a reliable medium or a person can function as a lens for understanding the events.

Their response to these quests is the presentation of Jesus Christ as the revealer of divinity and humanity. These writers also underscore the need to show how his/her theology can benefit the recipients in their context. Evangelicals value allegiance to the Bible and Jesus Christ alone; they also believe that they are missionaries. Their vocation is to take the gospel to the ends of the earth.

²⁹ Everett Ferguson, *Church History: From Christ to the Pre-Reformation. The Rise and Growth in Its Cultural, Intellectual, and Political Context* (Grand Rapids, MI: Zondervan), 1:504-524.

³⁰ Bruce L. Bauer, “A Response to Dual Allegiance,” July 12, 2008, accessed May 25, 2020, <https://missionexus.org/a-response-to-dual-allegiance>.

³¹ Stanly E. Porter and Steven M. Studebaker, eds., *Evangelical Theological Method* (Downers Grove: IL: IVP Academic, 2018), 45.

Consequently, they portray themselves as the watchman of preaching the gospel of Jesus Christ for humanity's salvation.

Causes of Dual Allegiance

Although some people accepted Jesus Christ as their savior, and promise to follow Him, unfortunately, some still find challenges of abandoning their previous beliefs contradicting with the Bible and comply with a new belief in Jesus. Scholars suggest several reasons as the cause that prompt the practice of dual allegiance even among the SDA members practice in general.

External Causes

External causes of dual allegiance include the flaw of the excluded middle, failure to contextualize, failures in the three aspects encounters—allegiance, truth, and power encounter. Lack of cultural understanding: Lingenfelter and Mayers defined culture as the sum of the distinctive characteristics of the people's way of life. It is also the conceptual design by which people order their lives, interpret experiences, and evaluate others' behavior.³²

Hiebert also defined culture as the more or less integrated system of ideas, feelings, and values and associated patterns of behavior and products shared by a group of people who organize and regulate what they think and do.³³ Culture forms people's worldview to respond to life challenges. Concentrating on the “subjective

³² Sherwood G. Lingenfelter and Marvin K. Mayers, *Model for Effective Personal Relationships: Ministering Cross-Culturally* (Grand Rapids: MI, Baker Academic, 2016), 5.

³³ Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), 30.

side of human experience,”³⁴ How they live in the world, what they claim to know, what they believe to be authentic, functional, valuable and how they respond to various real-life challenges.

According to the idealistic view of culture, the proper understanding of new culture requires: examining what people believe, exploring their value systems and world views.³⁵ Unfortunately, some theologians and pastors have failed to study and understand the African culture adequately. Some missionaries' cultural baggage: The majority of missionaries who brought Christianity to Africa in the 19th century came with a humanistic and enlightenment mentality. They also lacked an understanding of social sciences, leading them to underestimate the African culture, values, and worldview, considering it primitive and pagan. As a result, they forced the locals to embrace the western forms of worship in the new Christians African churches.³⁶

Failing to Contextualize: Kraft states that “The Christian witness aims to see people come to Christ and be informed into groups we call churches that are both biblically and culturally appropriate.”³⁷ The writer also has this to say concerning the importance of Contextualization:

1. It can help those receiving the gospel see it on their own, as it addresses their particular circumstances.
2. A proper contextualization enables its message to confront what is wrong and sinful in the socio-cultural context it addresses.

³⁴ Timothy D. Stabell. “Rethinking Contextualization and the Gospel in Africa,” *Africa Journal of Evangelical Theology* 24, no. 2 (2005): 165-178.

³⁵ *Ibid.*, 168.

³⁶ Bruce L. Bauer, “A Response to Dual Allegiance.”

³⁷ Kraft, 20.

3. Efforts to contextualize the message can help the Church experience deeper and corporate the gospel's nature and power.

However, Lingenfelter, consistent with Kraft, advises against the dangers of cultural blindness in the Contextualization of the gospel. He states that cultural blindness can make us ineffective communicators of the gospel.³⁸ When this happens, people will have challenges incarnating the gospel to their lives, thus becoming the simple gospel. Similarly, Doss states gave an example of Contextualization of the gospel by the early Church to Jerusalem's gentiles. The Church at that time was dealing with the issue of incorporating the gentiles in the new faith. The Church in Jerusalem has inaugurated a new paradigm of handling inter-cultural theological disputes between Christians and cross-cultural missions.³⁹

Unanswered questions: western missionaries failed to answer sensitive questions affecting African people's lives in their worldview. According to their world view, the burning questions were: how can they prevent themselves against illness, how to get children in their marriage, how can one live a free life from the continuous attack of spirits, and finally, evoke rain in times of drought.⁴⁰ Unfortunately, some western missionaries underestimated the above items. As a result, Christianity in Africa became mechanical religion. This religion failed to the concrete solution to free people from the influence of demons conceived as a source of their destruction.

The excluded middle.

Paul Hiebert, in his article on the flaw of the excluded middle (1994, 189-201), points out that missionaries and church leaders often do not talk about Christian responses to local gods, ancestors, ghosts, spirits, demons, evil

³⁸ Lingenfelter, 10.

³⁹ Gordon R. Doss, *Introduction to Adventist Mission* (Silver Spring, MD: General Conference of Seventh-day Adventist, 2018), 45.

⁴⁰ Stabell, 165-166.

spirits, magic, astrology, mana, charms, amulets, magical rites, the evil eye, or the evil tongue. Instead of openly discussing these items and sharing biblical ways of dealing with the issues, too often, these subjects have been ignored in the hope that they would disappear.⁴¹

Internal Causes

Graeme J. Humble, who is a seventh-day Adventist missionary in Malaysia, observed the following factors of dual allegiance in that area.⁴² Similarly, these factors do not differ from those invoked in Africa and concretely in Beira.

Jealousy: when someone is improving his/ her life standards, like buying an expensive car, building a new house with expensive materials, becoming an entrepreneur, it creates jealousy in the tentative of maintaining the spirit of social equalization from those who feel oppressed. This scenario leads people to look for additional protection apart from God's word to maintain that which they acquired.

Fear: lack of total trust in God is another aspect behind dual allegiance. Some people still fear their enemies, and consequently, they practice sorcery to prevent their potential enemies from attacking them. Others fear to live their previous beliefs because they can be excommunicated from the society native society, resulting in breaking relationships with the extended members of the society.

Lust for power and riches: those who control power practice sorcery as tentative of maintaining it. On the other hand, those who do not have control of power practice sorcery as the mean of getting into power. When one is looking for higher status in rank, especially in the leadership of an organization or workforce, the lower status person practices sorcery in the belief that he/ she would gain power over others

⁴¹ Bauer, "A Response to Dual Allegiance."

⁴² Graeme J. Humble, "Sorcery and Animism in a South Pacific Melanesian Context," *JAMS* 9, no. 2 (2013): 2-20.

[in order] to climb up the ranking position. The primary purpose is to be a leader, and everyone should be under his/her command.”

Kwabena presents additional causes that entangle some Seventh-day Adventists believers to the practice of dual allegiance.⁴³ Desire to get healing: when sickness comes and all traditional attempts to get healing fail, there is the tendency of consulting those with mystical powers for possible solution and assistance.

Various needs: The desire of some to “be like” other people lead many professed Christians to venture into the realms of mystical powers. For example, the pursuit for wealth, struggle for power, success in their career, business success, finding a spouse, marriage, childlessness, fear of ultimate deaths in the family are causes for dual allegiance.

Ingrained attitudes toward death: there is the custom of respecting and reverence to the dead people in some cultures. Unfortunately, this custom is still prevailing among some Adventists, questioning whether the Adventist believes that the dead knows anything (Eccl 9:5).

⁴³Zacchaeus Mathema, “Towards an Understanding of the African Worldview,” in *The Church, Culture and Spirits Adventism in Africa*, ed. Kwabena Donkor (Silver Spring, MD: Biblical Research Institute, 2011), 30-35.

The Manifestation of Dual Allegiance

When Christianity came to Africa in the 19th century, it found the African people already knowledgeable of God. In other words, the Africans had their religion which covered all the aspects of the individual, Africa. According to Mbiti⁴⁴, the African Religion does not have sacred books; it is found in nature, covering all aspects of life. Consequently, when there is a failure to contextualize the new faith to the African people, it will mix the new faith and the previous faith, causing dual allegiance or syncretism. In the same lines, Nwaomah suggests the following manifestation of dual Allegiance in Africa:

Dual allegiance manifests itself in several forms in Africa. One way is the use of objects such as mystic seals, talismans, charms, magic necklaces, bangles, wristwatches, anointed pens, power rings, colored candles, magic mirrors, incense; rings for success, good luck and genuine love oils, life protection oils, exam success oils, attraction oils, holy waters, beauty powders, witch expellers, bath mixtures, olive oil, powder, perfume, and ritual bathing.⁴⁵

In consensus with Nwaomah, Harington also organizes the manifestation of dual allegiance in the following areas:⁴⁶

The Cult of Ancestors

The cult of ancestors is rite-of-passage ceremonies that separate the deceased from the living, producing the archaeological remains of burials that we excavate.⁴⁷

The living carries the cult of ancestor because they believe that ancestors have powers. The means of communication with the dead are: “physical objects such as

⁴⁴ Mbiti, 20.

⁴⁵ Nwaomah, “The Threat of Pluralism, Postmodernism, and Dual Allegiance to the Development of Biblical Spirituality in Africa,” *JAMS* 74, no. 1 (2017):13.

⁴⁶ Nicola Harington, *Living with the Dead: Ancestor Worship and Mortuary Ritual in Ancient Egypt* (Oxford, UK: Oxbow Books, 2013), 28.

⁴⁷ *Ibid.*, 28.

stelae, busts, offering tables, and statues.”⁴⁸ When Christians participate in the veneration of ancestors are losing the sense of belonging to God.

Places of Interaction with the Dead

The places of interaction with the dead are: houses, houses, tombs chapels, shrines and chapels and temples. These are the places of veneration and respect where people run to have intercessions with the dead. Nichola puts it in this way:

The dead still within living memory might be perceived as providing more significant support at times of personal distress or danger than more remote deities. Such difficulties would have included sickness, childbirth, infertility, protection against nightmares, snakes, scorpions and the spirits of the malevolent dead, death, and subsequent periods of mourning.⁴⁹

In short, when the Christians continue to visit shrines, sacred places and still preserve religious objects, all these with invocation a belief in the ancestor's spirits is conceived as the practice of dual allegiance.

Times of Interaction between the Living and the Dead

The time of interaction with the dead is during funerals, rituals, festivals, and banquets. The funeral times, which consisted of the morning of the dead, also involved specific rituals, especially after funerals meant to clean the house and purify and protect the remaining family members from death. In short, the African people, including the Beira residents in Mozambique, have specific rites of mourning their beloved. Some run beside the cloth of the deceased and singing morning songs. After the burial, some rituals meant to clean and protect the house from possible or potential death.

⁴⁸ Ibid.

⁴⁹ Harington, 102.

Concerning rituals and ceremonies, Mbiti affirms that “Africans like to celebrate life.”⁵⁰ They celebrate all the aspects of life such as the child's birth, naming the child, circumcision and initiation ceremonies, marriage and funerals, harvests and festivals, praying for rain and many others. Also, there are ceremonies and ritual meant to honor the heroes. In these ceremonies, the African people believe that they are appeasing the dead-living people who can interfere in the affairs of the living.

In the same line of thought, Lugira affirms that African heroes are human beings “who are deified, that is, elevated to the status of gods.”⁵¹ Some people in Beira refer to their deceased relatives as gods. This statement indicates that other gods' veneration is different from the creator, even among some Adventist members in the Beira district. In these ceremonies or rites, there is invocation of these heroes' spirits because the people understand that these heroes have communication with the supreme God. Admittedly, Kirwen agrees that not all the rituals of African ritual are considered evil. There are some rituals with noble intention. For instance, the initiation rituals have the purpose of "enabling the person to have a smooth transition to adulthood while and at the same time mold him/her into a mature and responsible adult."⁵² These rituals are proper as long as there is no invocation of the dead's spirit along the process.

Besides, the same author describes the social value of marriage rites. These rites expect to protect marriage. They ensure that adults will engage in this institution

⁵⁰ Ibid., 20.

⁵¹ Lugira, 30.

⁵² Michel C. Kirwen, ed., *Africa Cultural Domains: Life Cycle of an Individual* (Nairobi, Kenya: 2008), 88.

acceptably and having made a pledge to live in conformity to its obligation.⁵³ Along the same lines, Magesa⁵⁴ Confirm those ceremonies are necessary to appease the annoyed spirits. In this event, there is the offering of petitions through prayer to implore God and the spirits at the same time to stop causing more affliction to the people. Nevertheless, to have efficient sacrifices, it is necessary “to perform them according to specific requirements.”⁵⁵ Zingombe, a god of people in Beira, is an example of a deified hero, a human who became a god. This hero-god is the source of life, mitigating natural disaster and the provider of rain in times of drought.

Another practice consists of the visitation of shrines and sacred places. Mbiti states that some of these shrines belong to the family members, “such as connected with departed members of the family or their graves.”⁵⁶ People use the shrines and the sacred places to offer sacrifices and offerings, such as animals, food, utensils, and prayers to their gods. Those who have challenges in their lives, including Christians, visit such places to find relief. In short, when the Christians continue to participate in rituals, ceremonies, festivals of the people.

⁵³ Ibid., 144.

⁵⁴ Laurenti Magesa, *African Religion: The Moral Traditions of Abundant Life* (Nairobi, Kenya: Pauline’s Publications Africa, 1998), 186.

⁵⁵ Ibid.

⁵⁶ Mbiti, 20.

The impact of Dual Allegiance

Scholars of African Religion have suggested different impacts of dual allegiance. For instance, Amanze and Makinde indicated the following impacts of dual allegiance to individuals as well as to the church at large:⁵⁷

Less dependence on God: The author states that members engaged in magic and mystical powers will negatively impact the Church. The members begin to lose their dependence upon God and depend on the mystical powers.

Loss of members: The Bible states that members involved in mystical powers were disciplined. In the same way, the author states that “some members who are found to have dealings with mystical powers are censured by the church and removed from the membership registrar until they purge themselves of the evil and reunite in true fellowship.”⁵⁸ This position is supported by the SDA Church Manual stating that “Violation of the law of God, such as worship of idols....”⁵⁹

Great controversy in action: the author stipulates that the involvement with “mystical powers in the form of magic, witchcraft, and spiritism” is a clear demonstration of the great controversy between Christ and Satan, truth and error and light and darkness. ASD believers are expected to be on the side of Jesus during this cosmic conflict. Failure to do so will render disgrace to their lives and automatically lose salvation (eternal life). Further, during this great controversy, members are

⁵⁷ Philemon O. Amanze and J. A. Kayode Makinde, “Mystical Powers and How Some African Christians Get Involved,” in *The Church, Culture and Spirits Adventism in Africa* ed Kwabena Donkor, (Silver Spring, MD: Biblical Research Institute, 2011), 30-35.

⁵⁸ A. Scott Moreau, ed., *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 924, quoted in Bauer, “Avoiding Comfortable Syncretism.”

⁵⁹ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2016), 62.

expected to reveal the purity of doctrine, standing firm for the Lord and refraining from comprising.

Syncretism: Traditionally, among Christians, it has been used to replace or dilute the essential truths of the gospel through the incorporation of non-Christian elements.⁶⁰ For this study, the non-Christian elements include invoking the spirit of the dead, consulting diviners, the practice of magic, the use of amulets. Christians who have not experienced deep conversion experience fail to move from holding to their old traditional beliefs and practices contrary to God's word.

Animism: Christians or even Adventists sustain a belief that personal spiritual beings have power over human affairs. In this belief, people believe that they must appease some spiritual forces that can influence and determine their future. The theological challenge of the animist belief system is defending that "beings are personal spirits that include God, gods, ancestors, ghosts, totemic spirits, nature spirits, angels, demon, and Satan."⁶¹ The redeemed must depend only on God.

Weaken the Church's Mission: Staples states that "the Church does not exist for its own sake. It is called to mission."⁶² However, when members are not living an exemplary Christian life, they will have serious challenges to fulfil the gospel commission presented in Mathew 28:19-20.

⁶⁰ Nwaomah, "The Threat of Pluralism," 73.

⁶¹ Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Berrien Spring, MI: Institute of World Mission, 1991), 21.

⁶² L. R. Staples, *Community of Faith: The Seventh-day Adventist Church and the Contemporary World* (Hagerstown: MD: Review and Herald, 1999), 24.

Possible Solutions

This study demonstrated that Christians get entangled in dual allegiance practices due to different needs. Consequently, scholars have suggested possible solutions to prevent or even overcome the practice of dual Allegiance among Christians. For instance, Bauer suggests the following possible solutions:⁶³

Engaging the scholars into an open discussion of the issue in order to get solutions;

1. Include the course of dealing with spirits along with the training of pastors in the seminars and colleges. This fact will enable future pastors to have theological bases of training the congregation on the issue.
2. Creating a function substitutes where the new members will replace the practice of previous religion with the new belief, in other words, helping them get rid of diviners and sorcerers.
3. Christianity must provide practical solutions in the sensitive areas of life: marriage problem, broken relationship, parenting, sickness, death, knowledge of the future, business, employment, and involvement in the spiritual world.

In consensus with Bauer, Moreau states the importance of proper contextualization of the gospel as the cardinal factor for preventing dual allegiance.

Through proper contextualization, the people will incarnate the new religion as it meets all their needs. To put it clearly, he affirms:

The analysis of the cultural issue or question must be done phenomenologically. The phenomenological approach's central ideology is suspending any evaluation (whether the issue is right or wrong out the beliefs is true or false) until the issue or belief is truly understood on its terms. It involves gathering and analyzing all the traditional beliefs and customs associated with the question at hand without making prior judgements about their truth or their value.⁶⁴

⁶³ Bauer, "Response to Dual Allegiance."

⁶⁴ A. Scott Moreau, *Contextualization in World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids, MI: Kregel Publications, 2012), 228-229.

Another additional aspect is proper inculturation. Bearing in mind that each of us is born and raised in a social context and that religion constitutes one aspect of culture, Anthropologists define enculturation as a lifelong process of learning a new culture. This process enables the individual to acquire the cultural heritage of a larger community. This process is crucial in solving the challenge of dual allegiance because it will enable the new believers to learn the new religion's means.⁶⁵ Finally, the missiologist recommends using functional substitutes as an additional solution to fight against dual allegiance. These functional substitutes will enable the believers to exchange the old practices contradicting the Bible with the new.

This chapter discussed the phenomena of dual allegiance from different perspectives: the life of the African people, the impact of African traditional religion in shaping the world view and even the involvement in worship. The chapter also discussed the different views of dual allegiance, the possible causes and its manifestation. Finally, the chapter presented the prevalence of this phenomenon and the possible solution in the Seventh-day Adventist Church. Along with the chapter, it was possible to understand that God prohibited His children from getting entangled in such practice.

⁶⁵ Lingenfelter and Mayers, 6.

CHAPTER 3

THEOLOGICAL IN-DEPTH STUDY OF THE ISSUE

Although God selected Israel to be a “kingdom of Priests and Holy nation” (Exod. 19:6), meaning that God expected from Israel exclusive allegiance to Him and living example to other neighbouring nations in the matter of spirituality and civil affairs, unfortunately, they consistently acted contrary to divine expectation, admittedly, Dosunmu indicates that:

Even though God commanded the Israelites to worship him alone as the: True God, their history is replete with unfaithfulness to this calling. Under the leadership of unfaithful kings, the people of God were led into idol worship when they served both Yahweh and the other deities of the people, they had displaced from the land they inherited. God reacted swiftly to these failings of his people, and his reactions to these dual allegiances give powerful insight into how the phenomenon should be viewed and treated in the church today.¹

As a result, the Bible and Ellen White's books have sufficient information to form the theological study. This chapter will provide the biblical and theological foundations from both the Old and New Testaments, Ellen White's view and finally the Seventh-day position on the issue in order to illustrate how the Bible dealt and how the church deals with dual allegiance and what is the hope, which God promised to those who repent.

¹ Dosunmu, 83.

Theological Analyses of Dual Allegiance in the Bible

The Bible speaks about dual allegiance in the form of consulting the diviners and practice of witchcraft by the people of God in several passages. The practicing of witchcraft was an abomination to Israel and very detestable to God. Such practices were rebellious and a significant departure from the true God's fear and worship; it leads away from the worship of the Lord to the worship of the devil and his fallen angels. They sought security from death or tried to run away from reality to formulate some protection from death and destructive powers from others. The Bible teaches that God strongly prohibited Israel's children from engaging in all forms of witchcraft and divination, and dual allegiance: This study will analyze some biblical passages from both Testaments to find lessons from them. The Bible version that will be used is American Standard Version.

In Exodus 20:3-4, the Bible specifies that only God is worthy of worship and allegiance. The worship and allegiance are based on his exclusivity of creating heaven, the earth and the fountains of water (Rev 14:6). The second commandment prescribes how to worship God. This commandment forbids idolatry and the use of images as a means of worship to God. Those involved in such practices were subjected to be stoned to death at that time.

The Practice of Dual Allegiance in the Old Testament

Along their journey to the Promised Land, the children of Israel, right from the beginning at Mount Sinai, God made it very clear to them not to worship another God apart from Him. The reference is found in Exodus 32:1-4:

Moreover, when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. Moreover, Aaron said unto them, break off the golden rings, which are in your wives' ears, of your sons, and your daughters, and bring them unto me. Moreover, all the people pulled off the golden rings in their ears and brought them unto Aaron. Moreover, he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, these are thy gods, O Israel, which brought thee up out of the land of Egypt (Exod 32:1-4).

Hamilton is correct when he said that “Israelites and Aaron built a golden calf at the foot of Sinai, an act of flagrant apostasy, an affirmation of obedience was forgotten.”¹ Indeed, the children of Israel saw the way the Lord has led them out from captivity in Egypt. Nevertheless, after waiting for Moses for some days, they demanded that Aaron make them an image for worship. Naturally, the idol worship they practice in Egypt still impacted their lives, so they demand other gods to lead them.

The Andrews Study Bible states that this event is a clear example of syncretism, mixing the truth and error. During their extended stay at Sinai during the absence of Moses, the children of Israel lost their trust in God, who had delivered them out from Egypt, who leads them to cross the red sea, and was protecting them. While Moses received instructions from the Lord concerning the tabernacle's construction, Israel's children became impatient and asked Aron to make them God to worship.²

The SDA Bible commentary states the importance of effective leadership in the spirituality of the people. The scenario on Mount Sinai represents the faults of

¹ Victor P. Hamilton, *Handbook on the Pentateuch*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 222.

² *Andrews Study Bible* (Berrien Springs, MI: Andrews University Press, 2010), 115, [Exod 32:1-6].

character which Aron, the brother of Moses, had. Had it been that Aron had no character faults, how would they not have accepted to lead the nation's rebellion? Consequently, God disowned Israel because they had broken their covenant relationship with Him and had separated themselves from His care and guidance (Isa 59:2). Exodus 32 suggests that God, although sovereign, is not unbending and unyielding, that he takes the intercessions seriously, and that his love and mercy is unchangeable."

Consequently, God's love for the sinner made Him forgive the nation of Israel as a response to Moses's intercessory prayer (v. 14).³ "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses *divination*, one who practices *witchcraft*, or one who interprets omens, or a sorcerer" (Deut 18:10). Essentially, this text gives the widow into the Canaanite abominable practices that were a fundamental lifestyle. Consequently, these neighbourly but evil practices became very common in Israel before and after the divided Kingdom.

In 1 Samuel 28:7, the Bible reads:

Then said Saul unto his servants, seek me a woman that hath a familiar spirit that I may go to her, and inquire of her. Moreover, his servants said to him, Behold, a woman has a familiar spirit at En-dor (ASV).

Initially, Saul had gotten rid of witches from Israel (1 Sam 28:3, 9). However, after Samuel died, isolated from God and overwhelmed with fear, Saul sought a witch to inquire of his fate, given the Philistines' ongoing war. "The man who was once filled with spiritual zeal now gave away to the heathen superstition of calling on opposed spirits of departed souls for help."⁴ The result of that visit was tragic: Saul

³ "The Golden Calf" [Exodus 32:1-4], *Seventh-Day Adventist Bible Commentary (SDABC)*, ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976), 1: 644.

⁴ "Saul consults a medium" [1 Samuel 28:7], *SDABC*, 2:586.

was killed (1 Sam 31:6). After Salomon's death, the king of Israel, there was a struggle of power between Rehoboam and Jeroboam (the former servant of Salomon) to rule the Kingdom of Israel. God had previously spoken about the Kingdom's division because of the nation's unfaithfulness (cf. 1 Kgs 11:33). Hence, King Rehoboam refused to take advice from the older men to ease the grievous servitude of his father and the yoke put upon people. In contrast, the king decided to advise his young friends to be harsher to the people. White states that “the Lord did not allow Rehoboam to carry out the policy he had outlined.”⁵ Consequently, there was a division of the Kingdom. White puts it as follows:

The breach created by the rash speech of Rehoboam proved irreparable. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin composing the lower or the southern Kingdom of Judah, under the rulership of Rehoboam, while the ten northern tribes formed and maintained a separate government known as the Kingdom of Israel, with Jeroboam as their ruler.⁶

Moreover, Jeroboam feared that the ten tribes would continually return to Israel to attend the temple's services, resulting in renewing their allegiance to Jerusalem's government. Therefore, in consultation with his advisers, the king decided to create new worship centers within his territory, one at Bethel and another one at Dan. In these two, the ten tribes were expected to render their worship to God. Besides, the bibles state in 1 Kings 12:25-30 that the backslide king made two calves of gold, placed within shrines as means of worship to God. As a result, the spirit of prophecy condemned the king's attitude to affirm that it was a violation of the commandment of Jehovah, which prohibits having images as a means of worship to God. To sum up, the SDABC says:

⁵ Ellen G. White, *Prophets and Kings* (Nampa, ID: Pacific Press, 1945), 328.

⁶ *Ibid.*

King Jeroboam well understood the strong appeal of the worship of the Lord at the temple in Jerusalem. If Israel remained faithful to do God, if they continued to go to Jerusalem to worship with their brethren of Judah, the hearts of the people would again be drawn together, and the Kingdom once more certainly would have been for the common good of all.⁷

The Bible also describes the experience of Elijah's struggle against dual allegiance on Mount Carmel in 1 Kings 18:21. The Bible reads: "Do not use Elijah came near unto all the people, and said, how long go ye limping between the two sides? If Jehovah is God, follow him; but if Baal, then follows him. Furthermore, the people answered him, not a word.

In this scenario, God intended to put it clear to Israel's children, once for all, who should be God of Israel. In Mount Carmel, God demonstrated to be God alone, the only one deserving allegiance by Israel's nation. Prophet Elijah challenged the people to decide by the fire test: the true God that the nation had to render allegiance to him. According to the SDABC, the people of Israel stood at the crossroads, whether rejecting God who had established them as a separate nation and accept Baal as their master and Lord?⁸ It became apparent during the day that Baal has no power over the heavenly God, the creator. In other words, the prophet of Baal failed to get a response from Baal (Vv. 25-29), but the Lord answered by fire in response to Elijah's prayer (vv. 36-38). God can still restore the spiritual life of all those who decide to surrender back their lives to Him.

Regarding Manasseh's reigns in Judah, the Bible states that "He made his son pass through the fire, practiced *witchcraft* and used *divination*, and dealt with mediums and spiritists. He did much evil in the sight of the LORD provoking.

⁷ "Jeroboam's Gold Calves" [1Kings 12:25-30], SDABC, 2:792.

⁸ "Elijah's Mount Carmel Victory" [1Kings 18:21], SDABC, 2:819.

Probably, this sin of Manasseh may have infiltrated the whole Kingdom of Israel, resulting in their rejection as a nation by God and eventually leading them into Babylonian captivity (2 Kgs 21 & 2 Chron 33). Evidently, in captivity, these practices proliferated under the false prophets who used divination for monetary gain. Thus, fortune-telling flourished in Judah; as a result, God sent warnings to the leaders and the people of Israel through prophets like Micah (3:6-7; 5:12), Isaiah (3:2; 47: 9), Jeremiah (14:14; 27:9; 29:8), Ezekiel (12:24), and Zechariah. These prophets condemned many false prophets who practiced witchcraft and divination. It is noted that these false prophets were “a major problem in the prophetic period.”⁹

In Daniel 3, the Bible presents the three Hebrew boys' allegiance who refused to compromise their allegiance to God with King Nebuchadnezzar's image. Maxwell states that "God delivered His faithful three from the hottest fire that the king had ever known. He sent his angels to walk in flames with them. (Vv. 28-30)."¹⁰In consensus, Stefanovic clarifies that worship is a dominant concept in this story, as demonstrated in the entire Bible. The message of the fiery furnace's story is powerful against idolatry, the uncompromising allegiance of the three Hebrew boys and the revelation that we must obey God rather than man. The obedience to God is a recognition of Him as creator and sustainer of life.¹¹

⁹ Jon L. Dybdahl, *Hosea-Micah* (Boise, ID: Pacific Press, 1996), 21.

¹⁰ C. Mervyn Maxwell, *God Cares The Message of Daniel for You and Your Family* (Mountain View, CA: Pacific Press, 1981), 51.

¹¹ Zdravko Stefanovic, *Daniel Wisdom to the Wise: Commentary on the book of Daniel* (Nampa, ID: Pacific Press, 2007), 146.

The Practice of Dual Allegiance in the New Testament

In Mathew 6:24, the Bible reads, “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.”

The SDABC explains this verse, affirming that:

The Christian religion cannot accept the role of being one influence among many. If present at all in life, its influence must necessarily be supreme and control all other influences, bringing the life into harmony with its principles. The text also suggests that there is no neutral position. He who is not wholly on God's side is effectively and for all practical purposes on the devil's side. Darkness and light cannot occupy the same space at the same time. It is impossible to serve both God and mammon because their demands are irreconcilable. Those who serve mammon are their slaves and do their bidding despite themselves.¹²

Besides, the Exegetical Commentary on the New Testament also explains that in this text, Jesus was speaking of ultimate issues. He was putting it clear that it is impossible to give total allegiance to God and wealth. This impossibility rests on the ultimate purpose that both have: possessions demand centered living while God demands serving others. Those who seek to accumulate more possessions without God are tempted to live materialistic life. Materialism today is the sense of false religion, and wealth is idolatry (cf. Col 3:5; Eph 5:5), meaning that it turns to pursue wealth as idolatry.¹³ The author is further correct when he says the primary point of acquiring resources without God is an undivided commitment, and nothing should

¹² “You Cannot Serve God and Riches” [Matthew 6:24], *SDABC*, 5:350.

¹³ Grant R. Osborne, *Matthew, Exegetical Commentary on the New Testament* (Grand Rapids, MI: Zondervan, 2010), 244–245.

interrupt our complete allegiance with God.¹⁴ Issues of wealth and possessions are current challenges at the Mozambique Adventist Church. Consequently, the members have to know that God bestows the riches on the person, and he expects us to maintain exclusive allegiance to him in all life circumstances.

Acts 8:9-22 describes the incidence of Simon the sorcery of Samaria, and he was a successful practitioner of magical arts. He was claiming to be someone great and attracted many people to him. The New Testament Commentary on Acts is correct when it says that “When the power of Jesus Christ encounters the power of Satan, there is a contest.”¹⁵ When Simon heard the gospel preaching from the apostles and seeing man and women getting baptized, he also gave his life to Jesus Christ and got baptized.

The SDABC states that Simon accepted “Philip’s statements concerning the death and resurrection of Jesus Christ. however, he did not develop a personal faith.”¹⁶ Consequently, he failed to understand that the power of the Holy Spirit which the apostles had. He intended to practise clerical simony. “Simony describes the buying or selling of religious office, precisely what the Samaritan wanted to do.”¹⁷ To be sure, Simon wanted to offer money to the apostles to convey the spirit (v. 18-19). consequently, Peter condemned him and challenged him to repent (Vv. 20-23). Finally, Simon responds by requesting prayer from the apostles (v. 24).

¹⁴ Ibid.

¹⁵ Max Anders and Kenneth O. Gangel, eds., *New Testament Commentary Acts* (Nashville, TN: Broadman & Holman Publishers, 1998), 122.

¹⁶ “Simon the Sorcerer” [Acts 8:9-22], *SDABC*, 6:216.

¹⁷ Anders and Gangel, 124.

The experience of Simon is similar to some SDA members who, after hearing the preaching of the gospel, enthusiastically accept Jesus and get baptized and yet, their later attitude reveals that they are still living in sin. However, the good news is that Jesus is still willing to receive all the people who realize their sinful status and cry for repentance as Simon did. Apostle Paul in Galatians 5:20 describes idolatry and sorcery as evident works of the flesh, and those who practice such things will not be worthy to inherit the Kingdom of God. In other words, all those who enjoy an immoral spiritual lifestyle (dual allegiance) cannot expect to become the citizens of the Kingdom of God. Christians are expected to live according to exclusive allegiance to only God, the creator of the heavens and the earth (Gen 1:1). Finally, Revelation 22:1 also lists a reference of heathen people who include Christians who practice heathen rites such as the sorcerer and idolatry; these will be excluded from the Kingdom of God.

Ellen G. White's Views on Dual Allegiance

The Spirit of prophecy contains several passages that condemn the practice of dual allegiance in terms of sorcery, witchcraft, and consultation with the diviners by God's people. These passages admonish the people of God to refrain from such practices. For instance, in the book Acts of Apostles, the author alludes that "sorcery had been prohibited by the Mosaic Law, on pain of death, yet apostate Jews had secretly practised it."¹⁸

The author wrote these words to describe the spiritual life of the exorcist's Jews living in Ephesus during Apostle Paul's ministry to that city. Besides, she also asserts that ultimately forgetting God will open doors for the devil to bewitch and

¹⁸ Ellen G. White, *Counsels For The Church* (Nampa, ID: Pacific Press, 1991), 331.

control the person. Consequently, the possessed person will be filled with corruption that will lead the soul to practice licentiousness as a virtue. In short, this is a witchcraft species that ultimately dilutes the mind that it fails to reason intelligently, and an allusion is continually leading it from purity.¹⁹

Concerning the practice of Magic and superstition, the writer clarifies that these are heathen practices used by satanic forces to control human minds by presenting himself in the forms of the departed person.²⁰ Nevertheless, the scriptures are clear in Ecclesiastes 9:5 that “for the living know that they will die, but the dead know nothing”. Besides, the spirit of prophecy describes these practices as follow:

The mystic voices that spoke at Endor and Ephesus are still by their lying words, misleading the men's children. Could the veil be lifted from before our eyes? We should see evil angels employing all their arts to deceive and to destroy. Wherever an influence is exerted to cause men to forget God, Satan is exercising his bewitching power. When men yield to his influence, are they aware the mind is bewildered and the soul polluted.²¹

One of the reasons for consulting these powers is the result of a lack of trust in God. In response to this fact, the writer state clearly that "Instead of putting your trust in witchcraft, have faith in the living God. There is a God in Israel who is deliverance for all who are oppressed. Righteousness is the foundation of his throne."²² Similarly, in the book *History of Redemption*, the writer clarifies that God condemns and prohibits witchcraft and various spiritualism sources. Those who are involved in intercourse with such practices are regarded as people living in the dark ages.²³

¹⁹ Ellen G. White, *Adventist Home* (Washington, DC: Review and Herald, 1952), 330-33.

²⁰ White, *Counsels For The Church*, 331.

²¹ Ibid.

²² Ellen G. White, *Temperance and Hygiene* (Washington, DC: Review and Herald, 1890), 115.

²³ George R. Knight, *A Brief History of Seventh-day Adventists*, 3rd ed. (Hagerstown, MD: Review and Herald, 2015), 395.

Besides, when the writer described Israel's apostasy in the desert, she qualified it as witchcraft to sign rebellion, stubbornness, iniquity, and idolatry.²⁴

In conclusion, then, it is correct to affirm that through the study of Spirit of Prophecy writings, there is a rebuke to the believers in God that spiritualism, Magic, sorcery, consultation of diviners (mediums) and witchcraft which still prevail in some Christians as well as Adventist churches, are strictly condemned and prohibited and prohibited by from old God.”²⁵ In other words, the spirit of prophecy characterizes such practices as the manifestation of idolatry, the disobedience to divine command of rendering exclusive allegiance to God. These refusing to abandon these evil practices were punished by death during biblical times; hence, those who still venture will also be found guilty and consequently missing eternal life.

The Adventists' Views on Dual Allegiance

Since dual allegiance has its theological roots in the understanding of conditional immortality, the SDA church, since its inception, has been formulating doctrines based on the Bible, in other words, the church accepts the Bible as the only source for its beliefs, the only standard of faith to guide the church on the correct understanding of the immortality of the soul and spirit of the dead. In other words, the doctrine of conditional immortality is one final distinctive doctrine formulated during the era of doctrinal development.

George Knight, professor of Church History at Andrews University, asserts:

The final distinctive Adventist doctrine is that of conditional immortality. Most Christians, throughout history, have believed, following Greek philosophy, that people are born immortal. Thus, when their bodies die, their spirits or souls go either to heaven to live with God or to an eternally burning

²⁴ Ibid, 357.

²⁵ Ellen G. White, *Darkness Before Dawn* (Nampa, ID: Pacific Press, 1997), 203.

hell. In other words, people have innate immortality. They cannot die or cease to exist.²⁶

In short, the pillar doctrines of the Sabbatarian Adventists formulated as a result of intensive Bible Study that stood at the heart of the future Seventh-day Adventist include the doctrine of the understanding of the state of the dead as listed below:²⁷

1. The personal, visible, premillennial return of Jesus;
2. The Cleansing of the Sanctuary, with Christ's ministry in the second apartment having begun on October 22, 1844;
3. The validity of the gift of prophecy;
4. The Sabbath;

Immortality is not an inherent human quality but something people receive only through faith in Christ. Throughout Church History, the church formulated two fundamental beliefs that clarify the church stand concerning the dead state. The first one is the fundamental belief 26, which indicates that:

The wages of sin is death. Nevertheless, God alone is immortal and will grant eternal life to His redeemed until death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later.²⁸

With this belief, the church asserts that once the person dies cannot interact with the living. There is no more possibility of getting assistance from the deceased. The only hope that prevails is the righteous resurrection for eternal life and

²⁶ George L. Knight, *A Brief History of Seventh-day Adventists* (Grand Rapids, MI: Baker Academic, 2005), 42.

²⁷ *Ibid.*, 43-44.

²⁸ *SDA 28 Fundamental Beliefs*, 6.

unrighteous for eternal death (1 Cor 15:54-55). Secondly, the challenge of dual allegiance and its spiritual manifestations among some SDA members prompted the World Church during the 2005 General Conference Session to add different belief to deal with this spiritual challenge. Belief number 11 reads as follow:

By His death on the cross, Jesus triumphed over the forces of evil. He has broken its powers and made certain their ultimate doom. Jesus's victory gives us victory over the evil forces that still seek to control us as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are free from the burden of past deeds. We are called to grow into the likeness of His character, devout a life of daily prayer, feeding on His word. He can minister and satisfy our physical, mental, social, emotional and spiritual needs of humanity.²⁹

These two beliefs demonstrate that the SDA church, led by the Bible and confidence in the atonement death of Jesus Christ, teach the members to refrain from such practices. The church also understands that dual allegiance is another Great Controversy Between Christ and Satan, the Truth and the Evil. Members are expected to rely upon Jesus Christ as their unique personal saviour (Heb 12:2).

Suggested Solutions for Dual Allegiance among the Adventists

In Africa, the SDA church strives to overcome its ongoing spiritual issues such as demon possession, spiritualism, witchcraft, and divination, as presented by this study. Unfortunately, these practices have influenced and controlled the entire African worldview such that the church membership in Africa at larger is not immune to these practices' impact. Nevertheless, the Adventist missiologists have suggested several possible solutions to mitigate these missiological issues:

²⁹ Ibid.

The Biblical Research Institute of the Seventh-day Adventist church, in collaboration with the three African divisions, conducted a study concerning the dual allegiance among the Adventist in Africa and suggested the following solution: ³⁰

Fasting, prayers, and consecration: these spiritual activities must become an integral part of all the members' daily activities and with particular regard to those intimidated by evil powers.

The Pastors' solid theological foundation: Pastor's ought to demonstrate a sound knowledge of the theological and philosophical worldviews of the Bible verses African Traditional Religious beliefs. This understanding will enable them to teach the members how to contextualize the gospel to the new believers.

Ascertain the power of God over the power of evil. There is a need for ascertaining to the members that God is powerful more than mystical powers. In other words, God can free his children to form the power of Magic, witchcraft, Spiritism and even from the enemies that persecute them.

Proper contextualization: proper contextualization means “the presentation of the eternal truths of Scripture within the cultural setting of a group of people.”³¹ In other words, proper contextualization means presenting the scriptures' timeless message using the cultural forms, words, and symbols of the people to present the timeless message better. It is expected that people will understand the eternal truths of the word of God in their native culture.

Also, the author presents the advantages of proper contextualization.³² Bauer, professor of World Mission at the Seventh-day Adventist Theological Seminary at

³⁰ Amanze and Makinde, 33.

³¹ Bauer, “Avoiding Comfortable Syncretism.”

³² Ibid.

Andrews University, suggests that one possible solution for mitigating dual allegiance is changing the discipleship process's worldview. Disciplining is a process during one's life of becoming a disciple of Jesus Christ. The writer indicates the church's primary role in assimilating the new members into the Kingdom of God. In other words, there is a need for giving the converts a new experience of reality. This process requires the proper nurturing of the member before getting baptized.³³ Additionally, Nwaomah scholar and pastor add the following possible solutions for dual allegiance:³⁴

Curriculum issues: the need for including the course on biblical spirituality in the ministerial curriculum training in Africa. The pastor's training and awareness on spirituality matters will enable him to minister effectively to the member involved in dual allegiance practices.

Biblical conferences: this scholar brings the necessity of organizing biblical conferences from the church to union level to nurture the members under continuous bombarding by different ideologies and enable the pastors and lay members to differentiate false spiritualities and biblical spirituality. Rodney Henry, cited in Bauer article, agrees with Nwaomah, he writes, "Unless the Church provides clear teaching on the subject of the spirit world and its practitioners, as well as providing alternatives to going to such practitioners, the problem will continue as it has in the past."³⁵

Biblical functional substitutes: the church must provide effective ministry in the areas that entangle the believers into dual allegiance practice. For instance,

³³ Bauer, "The Importance of Worldview Change in the Discipling Process," *JAMS* 12, no. 2 (2016), 184.

³⁴ Nwaomah, "The Threat of pluralism."

³⁵ Bauer, "The Importance of Worldview Change," 186.

showing them how God can protect them from evil spirits, establish an ongoing prayer ministry for the sick, blessing the crops and their land, conduct regular family life seminaries, teach the people the authority which Jesus has over evil spirits, direct people to appreciate the knowledge which Jesus over the future, finally dedicate their houses, business, land, children, cars, motorcycle, etc.³⁶

³⁶ Ibid.

CHAPTER 4

RESEARCH METHODOLOGY

This research aimed to discover the facts leading to the practice of dual allegiance within some Mozambique Adventist University church members. Also, suggest possible solutions to respond to this missiological challenge. This chapter provides the research design, the population and sample size, validity and reliability of the study, the description of the research instruments used to achieve the task, the detailed information regarding data collection procedure and analysis, and the ethical consideration.

Research Design

According to Creswell, defining what a research design stands for, he affirms that: Plans and procedures for research span the decisions from broad assumptions to detailed data collection methods and analysis. This plan involves which design should be used by the study or topic. This plan informs the worldview assumptions the researcher brings to the study, procedures of inquiring and specific methods of data collection, analysis and interpretation. The selection is also based on the nature of the research problem or issue being addressed, the researcher's personal experience, and the study's audience.¹

The research design for this study was mixed-method. The research used the mixed-method because it "incorporates elements of both qualitative and quantitative

¹ Creswell, 3.

approaches." ² Also, Merriam and Tisdell, in their book *Qualitative Research: A Guide to Design and Implementation*, share a quiet of relevant information concerning qualitative and quantitative research. They affirm that these types of studies have in common with one another because of "the notion of inquiring into, or investigating something systematically." ³ One part of the study is qualitative and use words to analyze the data. This data was collected from three participants (Pastors) who could freely answer the questions presented to them. The data analyses process will be in general themes, and the researcher will make interpretations of the meaning of the data.

On the other hand, this study was quantitative in meaning and used the numbers to analyze statistically the data collected through the survey. In terms of nature, the studies observed a descriptive design. The reviews describe "systematically the facts and characteristics of a given phenomenon in descriptive design studies."⁴ For this case is dual allegiance.

According to Creswell, the study's philosophical assumptions influence research practice hence needs to be identified.⁵ Also, Dias and Siva share the view that "All the research is sustained in some presuppositions which validate the research and its methods."⁶ For this study, the researcher holds an ontological view of reality, based on God's view of reality, which states that He is the creator and sustainer of all

² Ibid.

³ Merriam and Tisdell, 3.

⁴ Ibid., 5.

⁵ Creswell, 5.

⁶ Donaldo de Souza Dias and Monica Ferreira da Silve, *Como Escrever uma Monografia: Manual de elaboração com exemplos e exercícios* (São Paulo, Brazil: Editora Atlas S.A, 2010), 46.

the creation. The study holds a unitary view of man and the mortality of the soul. The researcher believes in monotheism as being Biblical teaching for all generations.

Before presenting the epistemology of the study, it is crucial to define the meaning of epistemology. Crotty defined it as "the study of being. It is more concerned with the study of the structure of reality; it is a way of explaining our understanding of reality, how we understand what we know."⁷ Since the study is concerned with discovering the facts leading to dual allegiance among some Mozambique Adventist University Church members, it also understands how the members relate their native culture with religious beliefs. The perceptions that pastor and members have concerning dual allegiance make it reasonable that the study observes an interpretivist epistemological perspective.

Research Geographical Setting

This research study was conducted in Beira, a central region of Mozambique. Beira district is a land running from the Indian Ocean port of Beira in Mozambique. Beira received city status in 1907.⁸ According to the 2016 national population census, the city has a current population of 2,259,248.⁹ It is the country's second city, with a border to Zimbabwe's eastern border and Zambia and Malawi. All these three are landlocked countries. Beira has long been a significant trade point for exports from Zimbabwe, Malawi, Zambia and other Southern African nations. Because of this port,

⁷ Michael Crotty, *The Foundations of Social Research: Meaning and Perspective in the Research Process* (Thousand Oaks, CA: Sage Publications, 1998), 3.

⁸ Ílídio Amaral, "Beira Cidade Porto do Indico," *Finisterra Revista Portuguesa De Geografia* 4, no. 7 (1969): 76-93, accessed 10 December 2020, <http://www.macua.org/beira100anos/>

beiraindico.pdf.

⁹ Instituto Nacional de Estatística, "Cidade da Beira Moçambique," *Governo de Moçambique*, accessed 10 December 2020, <http://www.ine.gov.mz>.

Beira is the second largest in Mozambique. In Beira, two major socio-cultural groups, the Ndaus and the Senas and the Magorongoses, represent a socio-cultural group which is a mix between the senas Ndaus.”¹⁰ The same author further narrates that The most spoken languages in the city are Sena and Ndau. There is a lot of cultural practices related to cult ceremonies, death, initiation rites and others.¹¹

Economy and Religion. The primary source of economy is agriculture, fishing, business and economic activity from the Port of Beira, which moves general cargo (cargo in the container) and terminal containers. The main exportation products are sugar, tobacco, maize, cotton, fiber, iron, copper, lead and coal.¹² Religion plays a significant role in the education of a citizen. Besides the Seventh-day Adventist Church, Beira's other religions and denominations are African Traditional Religion; Roman Catholic; Islamic; Hindu and Pentecostal (Zion); Methodist; Evangelic; Presbyterian and Baptist. In terms of African Traditional Religion, the author has this to share:

There is no separation between the living world and the dead, and most of the spirits are masculine. The belief in ancestors' existence is encouraged in all aspects of life except for Christian religions. The spirits have the powers to control both man and female, initiating them to work with traditional healers, called *mapaza* (specialized in conflict management), except them being masculine. However, more women are the

¹⁰ Governo da Provincia de Sofala, “Plano Estrategico,” *Governo de Mocambique*, accessed 10 December 2020, <http://adelfofala.org.mz>.

¹¹ Ibid.

¹² Ibid.

most affected by spirits or even working as traditional healers. There is a belief in witchcraft and the spirits of ancestors, and the performance of rituals.¹³

The Church Setting

The Mozambique Union Mission has four missions: South, Center, North and Northeast missions. The Mozambique Adventist University Church is located in Central Mission, in the Beira district. In Mozambique, the Adventist Church began in the 1930s through missionaries from Malawi who established the Munguluni Mission's work in North Mission. Munguluni Mission was a place of pastoral training until 1972/3 when it was transferred to Beira. Also, the information is limited concerning the organization of Manga Church, currently Mozambique Adventist University Church. However, the available report states that the church was established in early 1950-1960 through the work of pastor Alberto Nunes. In 1972/3, the church became a religious training centre for the country due to Mozambique Adventist Seminary's establishment. This Seminary was intended to train pastors who would serve the Seventh-day Adventist church in Mozambique.¹⁴

Nevertheless, despite the Seminary's existence for training pastors, the church continued to integrate Christianity into the people's cultural beliefs. Consequently, this scenario led to theological limitations in the assimilation and training of church members. Failure to address the issues of culture and African Traditional Religion beliefs has led to continuous loss of members in the MAUC. According to the church

¹³ Lucio Posse, "Identidades Étnicas E Governação Municipal: Algumas Notas Para Reflexão A Partir Do Caso Da Beira," accessed 10 December 2020, www.iese.ac.mz.

¹⁴ Bernardo Muabsa and Girmioi Paulo Muchanga, Senior retired Adventist Ministers, Mozambique Union Mission, interview by the author, Beira, 5 October 2020.

report statistics, the current membership is 310¹⁵ baptized against 9458 members, which is the total of the Adventist population in the Beira district¹⁶. This number is less when compared with the number of converts baptized to the church over the years.

Population and Sample

According to Vyhmeister and Robertson, the population is "a technical word for the group of people that needs help, for whom you are preparing the program."¹⁷ Also, Roberts defines population as the entire group of individuals who can participate in the study and gather information.¹⁸ Along the same line, Baptista and Campus define population study as consisting of a group of all people who at least share common characteristics.¹⁹ The population of this study is Central Mission membership in the Mozambique Adventist University Church. The population has a number of the church is 310 (see the research geographical church setting for the description of the population).

The research used some members of Mozambique Adventist University as the sample. The type of sample used in this study is convenient or non-probability sampling. Some members were not attending regularly because of some restrictions

¹⁵ Mozambique Adventist University, Church Statistics, third quarter, 2020.

¹⁶ Central Mission of the Seventh-day Adventist Church in Mozambique, Office of Archives and Statistics, *Third Quarter Statistics Reports* (Beira, Central Mission of the Seventh-day Adventist Church, 2020)

¹⁷ Nancy Jean Vyhmeister and Terry Dwain Robertson, *Quality Research Papers: Your Guide to Writing Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2014), 46.

¹⁸ Carol M. Roberts, *The Dissertation Journey: A Practical and Comprehensive Guide to Planning, Writing and Defending your Dissertation* (Thousand Oaks, CA: Corwin, 2010), 149.

¹⁹ Makilin Nunes Baptista and Daniel Corrêa De Campos, *Metodologias de Pesquisa em Ciências: Análises Quantitativa e Qualitativa*, 2ª Edição (São Paulo, SP: Livros Técnicos e Científicos Editora, 2016), 106.

imposed by the country government due to COVID-19.²⁰ The non-probability or convenience sample method intends to "Solve qualitative problems, such as discovering what occurs, the implication of what occurs..."²¹ in the same line, in this sampling, Creswell states that "the respondents are selected based on their convenience availability to participate in the study."²² Similarly, when discussing the advantages of using a convenient sample in social science, Gillham states that each individual in a given population is given an equal chance of being selected to participate in the study.²³ To sum up, Jack Fraenkel states that the non-probability method of sampling seeks to survey the available and willing people to participate in the study.²⁴

Regarding the survey instruments' implementation, the researcher surveyed Mozambique Adventist University Church on Sabbath 17 October 2020. All the participants were requested to fill the survey and return on the same day to avoid misplacing them if they took them home. This survey, intended to access the members' theological understanding, sampling their possible involvement on the matter, finally evaluates their maturity in responding to these issues when they encounter them in their lives. One hundred thirty-six potential respondents accepted to participate in the study.

The software instrument used to computerize and analyze the data is *the Statistical Package for Social Science Software (SPSS)*. This type of software is

²⁰ Merriam and Tisdell, 96.

²¹ Ibid.

²² Creswell,148.

²³ Bill Gillham, *Developing Questionnaire* (New York: Poston Press, 200), 6.

²⁴ Jack Fraenkel R. and Norman Wallen, *How to Design and Evaluate Research in Education* (New York: McGraw-Hill, 1996),14.

helpful to assist the student's complete research design statistics courses with confidence. It helps tackle statistical analyses calm and sensibly or with little stress.²⁵ Computerizing data began with inserting all the data in Microsoft Access 2016, then exported all the data to Microsoft excel and finally to SPSS. The data is presented in tables and graphics.

Interviews constitute one of the most forms of collecting data in qualitative studies.²⁶ Hence, the researcher engaged two formers and the University Church's current pastor in face-to-face encounter interviews. Brace listed three relevant aspects concerning the advantages of these types of interviews:²⁷

1. Possibility of dealing with the meaning of questions.
2. Possibility of dealing with misunderstood questions.
3. Respondents can be encouraged to provide more in-depth responses to open questions.

The purpose of these interviews was to understand from their religious experience in this church how the cultural practices and beliefs interfered with the members' spirituality. In other words, the pastors were requested to share their views concerning the causes, the manifestations and the impact of dual allegiance in the lives of the people. The criteria used in the selection of the interviewee are as follows:

1. Intentionality and Convenience: The researcher intentionally selected the specific participants in the interviewee; these were Adventist pastors who have worked at the University Church and understand the people's culture.

²⁵ Julie Pallant, *SPSS Survival Manual: A Step By Step Guide To Data Analysis Using SPSS for Windows Version 10* (Buckingham, England: Open University Press, 2001), xii.

²⁶ Merriam and Tisdell, 108.

²⁷ Ian Brace, *Questionnaire Design: How to Plan Structure and Write Survey Material for Useful Market Research*, 2nd ed. (Philadelphia, PA: Kogan Page, 2008), 7.

Also, considered the availability or possibility of localizing the participants who are accessible.

2. Knowledge of the topic: The interviewees were selected based on the topic's knowledge; People can provide the principal information required.
3. The sensitivity of the issue: As stated in the introduction, due to the issue's sensitivity, the researcher interviewed three pastors. The interviews were face-to-face with the essential information of the matter, and are free to talk about it openly.

The structural classification of the interviews used in this study is semi-structured interviews. These types of interviews are between highly structured/standardized and Unstructured/Informal. Semi-structured interviews were convenient to the study because “they allow the researcher to access participants perspectives and their understanding of the issue presented, and make flexible the questions in the study.”²⁸ The data analyses happened “simultaneously with its collection.”²⁹ Finally, the qualitative analyses were in themes generated from the respondent’s answers addressing the problem and the purpose of the study.

Validity and Reliability

The internal validity of the study seeks to understand how research findings match with reality.³⁰ The findings are consistent and accurate with the research questions, literature review, theological foundation of the study, survey and

²⁸ Merriam and Tisdell, 109.

²⁹ Ibid., 195.

³⁰ Ibid., 242.

interviews, and the researcher's opinion. In short, for the investigation to be credible, the results obtained must match the study's assumptions.

Therefore, the researcher observed the following steps to ascertain the validity and reliability of the study:

1. Review of literature that discusses dual allegiance. The literature includes Adventist and non-Adventist writings.
2. The study of selected texts in the Bible, both Old and New Testaments, indicate God's dual allegiance view. The chosen texts show how God instructed His prophets and leaders to deal with the phenomenon of dual loyalty.
3. Suggesting solutions to address the issues of dual allegiance among the Adventist
4. Data collection using a survey to the laity and interview with selected pastors.
5. Description and analysis of results through software.
6. The analyses of the findings happened simultaneously with data collection.
7. All the interviewee signed a consent form before they participated in the interview.
8. All the interviews were audio-recorded in order to facilitate the process of data analyses.

Besides, the method used to assess the validity and reliability of the study is the triangulation method. Triangulation is one of the best-known strategies used in social sciences to measure a specific research's credibility.³¹ Further, Creswell

³¹ Ibid.

indicates that the relevance of triangulation in assessing the validity and reliability of the study is as follow:³²

Triangulate different data sources of information by examining evidence from the authorities and using it to build a coherent justification for themes. If themes are established based on converging several sources of data or perspectives from participants, this process can be claimed as adding to the study's validity. In line with the quotation above, the table presented below demonstrates the results obtained from the correlation between the research question, literature review, theological foundation, survey, interview and participant-observer. The terminologies used in accessing the products are "Yes", implying affirmation to the specific item and "No", indicating that it was not addressed.

Table 2. Triangulation Matrix Table

Research questions	Literature review	Theological foundation	Survey	In-depth Interview	Participant observer
1. What kind of perception church members and pastors have concerning dual allegiance?	No	No	Yes	Yes	Yes
2. What are the causes of dual allegiance among the Mozambique Adventist University Community?	Yes	Yes	Yes	Yes	Yes
3. What are the possible solutions of dual allegiance among the Mozambique Adventist University Community?	Yes	Yes	Yes	Yes	Yes

Research Instruments and Data Collection

The study used two instruments for data collection. These instruments were questionnaires and interviews. The study also used the triangulation matrix to

³² Creswell, 224.

understand the research instruments' relevance and the results obtained. The process of data collecting procedure (Interview) was qualitative.

These instruments were meant to respond to the following research question:

1. What kind of perception church members and pastors have concerning dual allegiance?
2. What are the causes of dual allegiance among the Mozambique Adventist University Community?
3. What are the possible solutions of dual allegiance among the Mozambique Adventist University Community?

The formulation of the research question was crucial in elaborating the instruments used to carry out the data collection (survey and personal interviews). The questionnaires were designed for the pastor, while the survey was intended for the laity.

Survey (Questionnaires)

The survey was conducted at Mozambique Adventist University Church in October 2020. These survey questionnaires are intended to get information from the people, in response to our research questions, usually without asking questions.³³ Also, the role of questionnaires is to provide the information required to enable the researcher to address the study's objectives; it represents one vital part of the survey process.³⁴ In short, the survey was designed to address the research problem and the objectives of the study.³⁵ The type of questions used in the survey are closed question.

³³ Gillham, 12.

³⁴ Brace, 7.

³⁵ John W. Best and James V. Kahn, *Research in Education* (Boston, MA: Allyn and Bacon, 1993), 108.

However, all the questions had an open-ended option to capture any other answer that might have been left out in the open-ended option intended to exhaust all the possible responses related to the topic. The respondents were selected from both genders and within varied age groups, comprising youths and adults. The total number of valid questionnaires validated in this study is 136. These questionnaires aimed to access the member's theological understanding of the matter. The sample member is possibly involved in the matter and finally evaluates their maturity on responding to these issues when they encounter them in their lives.

Interview (to Adventist Pastors)

Merriam quoting Patton explain the qualitative procedure of collecting data as that which consist of:³⁶Direct quotations from people about their experiences, opinions, feelings, and knowledge” obtained through interviews; “detailed descriptions of people's activities, behavior, actions” recorded in observations; and “excerpts, quotations, or entire passages” extracted from various types of documents.

Also, she states that interviewing is probably the most common form of data collection in qualitative studies; interviews are essential because they provide the experience of past events that cannot be replicated.³⁷ The type of interviews was used in this study are semi-structured. “The semi-structured Interview is in the middle, between structured and unstructured.”³⁸ In consensus, Gran indicates the advantages of using these kinds of questions because they allow the researcher to rephrase the interview questions, putting a question in a friendlier manner to get valid information,

³⁶ Merriam and Tisdell, 45.

³⁷ Merriam and Tisdell, 106-108.

³⁸ Ibid.

leading to valid results. In a semi-structured interview, the interviewer can clarify the questions to the interviewee to put them succinctly.³⁹

Hence, the study considered the need of interviewing three pastors. The pastors were preferable to participate in the study and stead of members because pastors could speak freely about the issue. The interview with the pastors was face to face. It consisted of ten questions designed to understand their religious experience and how they dealt with the phenomenon of dual allegiance in the church. The type of questions used is open-ended questions in used three primary types: "experience and behavior questions, opinions and value questions and knowledge questions."⁴⁰ These questions aimed to understand the interviewee's experience, beliefs, opinions, and knowledge concerning the research topic.

Ethical Considerations

Creswell states that researchers must "protect their participants; they need to develop a sense of trust in them; promoting the research's integrity."⁴¹ The school's research office department (AUA) reviewed and approved the research instruments before their implementation. In short, the study observed ethical issues.

1. The researcher gave credit to all the sources used in the study.
2. The Research Office of the School (AUA) approved the research instruments before their implementation.

³⁹ Gillham, 15.

⁴⁰ Merriam and Tisdell, 118.

⁴¹ Creswell, 87.

3. There was permission from the Central Mission of the Seventh-day Adventist Church in Mozambique and the local church board to conduct the study.
4. All the participants and respondents participated voluntarily in the study.
5. All the participants in the survey were instructed not to write their names.
6. The researcher developed an informed consent form containing procedures and information for the participants to sign before engaging in the study.
7. All the records were audio, and participants had the privilege to review the transcripts.
8. The original instruments were written in English after translating into Portuguese and again to English to ensure the information.
9. The original transcripts were in Portuguese after translated into English.

The research will also observe ethical issues during the process of data analysis and interpretation. ⁴²

1. Due to the study's cultural sensibility, the researcher will protect the interviewees' anonymity, using Alphabet A, B, C to protect their identity.
2. All the hard copies are kept in a safe place by the researcher.
3. After analyzing the data and approval of the project, the transcripts will be destroyed.

These considerations' objective was to ensure that the participants' privacy in the research and their integrity are observed adequately.

⁴² Ibid.

Questionnaire Results Presentation and Analysis

As stated in chapter 1, this study aims to discover the facts that are leading to the practice of dual allegiance among the Mozambique Adventist University Church members. This section provides the presentation, analyses and interpretation results emanated from the survey conducted among the church members. The study used a convenient sample to collect the data. The total number of participants is 134, 52 females and 82 males. The age group vary from 20 to above 61 years old. The survey had 18 questions, and the results of data will be presented in tables and graphics.

Question 1: How Long Have You Been in The Adventist Church?

Table 3. Results of Question 1

Years in the SDA Church	Gender		Total
	Female	Male	
11-15 years	7	12	19
16-20 years	12	13	25
5-10 years	16	23	39
Below five years	9	22	31
More than 30 years	8	12	20
Total	52	82	134

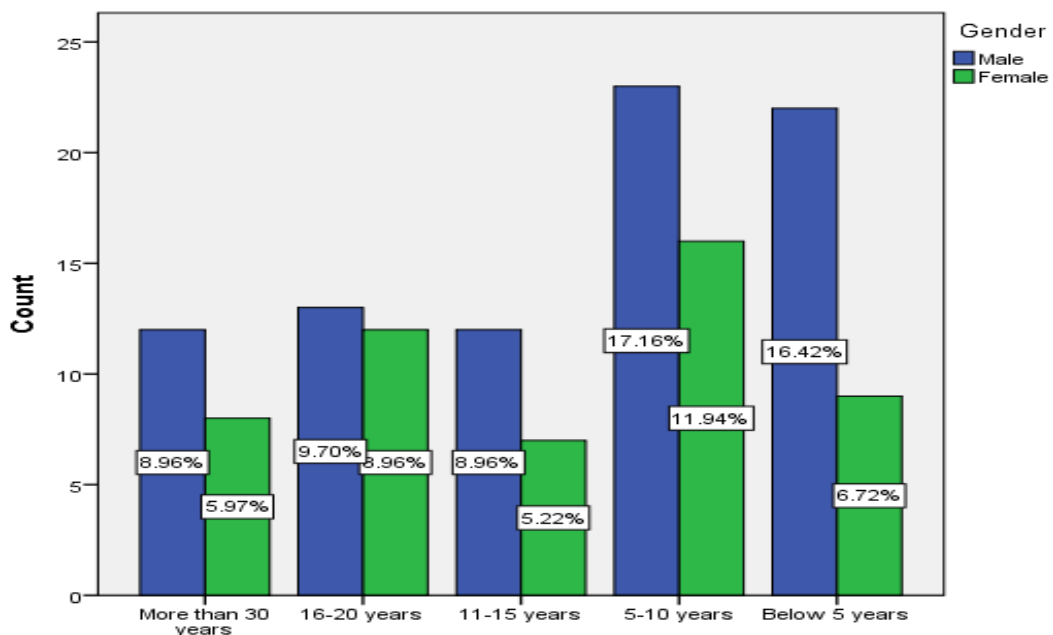


Figure 1. How Long Have You Been in the Adventist Church?

Table 3 and graphic 1 inquired the respondents concerning how long they have been in the Adventist Church. In response, 23.1% (31 out of 134) of the respondents indicated that they have been in the church in a period below 5 years. On the other hand, 29.1% (31 out of 134) of respondents alluded that they have been in church in between 5-10 years. Also, 14.17% (19 out of 134) of respondents indicated that they have been in church for a period within 11-15 years. Simultaneously, 18.65% (16 out of 134) of respondents indicated that they have been in the church for 16-20 years. Finally, 14.9% (20 out of 134) indicated that they have been in church for more than 30 years. The low percentage is 14.17%, and the higher percentage is 29.1%.

Question 2. Select Age Group. Table 4 and figure 2, are presenting the answers concerning the age groups of all of the respondents. A substantial number of respondents (40.30% for men) and (14.93% for women) are in the 20-30 age group. On the other hand, the age with few people composes those above 60 years old equivalent to 1.49% man and 4.48% women. In the age group between 50-60 years, 3.73% are men, while 6.22% are women. In the age group between 40-50 years,

Table 4. Results of Question 2

Age group	Gender		Total
	Female	Male	
20-30 years	20	54	74
30-40 years	13	12	25
40-50 years	6	9	15
50-60 years	7	5	12
61 years and above	6	2	8
Total	52	82	134

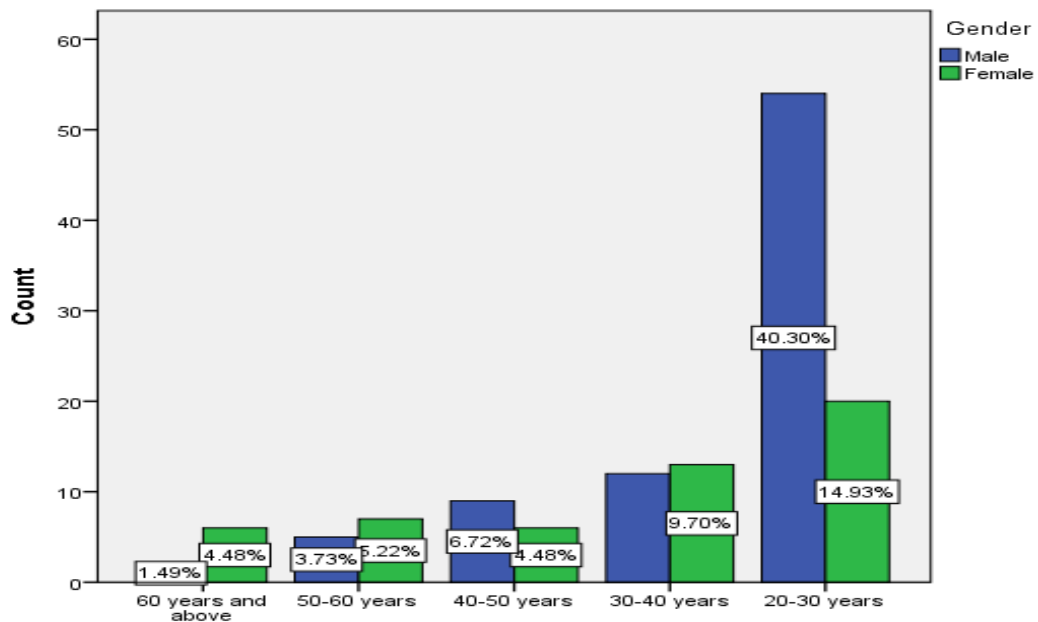


Figure 2. Select Age Group

6.72% are men, while 4.48% are men. Finally, in the age group between 30-40 years, 9.70% are women. This distribution reflects that majority of the church members are youths and men.

According to table 5 and graphic 3, the majority of respondents are single, 41.04% men and 17.91% are women. 17.16% of men and 14.93% are officially married, respectively. 3.73% are widow, and 0.75% are a widower. 2.2% of men and 2.24% of women are divorced. Women did not respond to another marital status, while 0.74% assumed they lived in cohabitation. These statistics reveal that a significant number of church members are still single.

Question 3 Marital Status. Table 6 and graphic 4 presents the results concerning the educational level of participants. The results demonstrated above indicated that although the study is being conducted at the University Church, most of

Table 5. Results of Question 3

Age group	Gender		Total
	Female	Male	
Divorced	3	2	5
Married	20	23	43
Other	0	1	1
Single	24	55	79
Widow/widower	5	1	6
Total	52	82	134

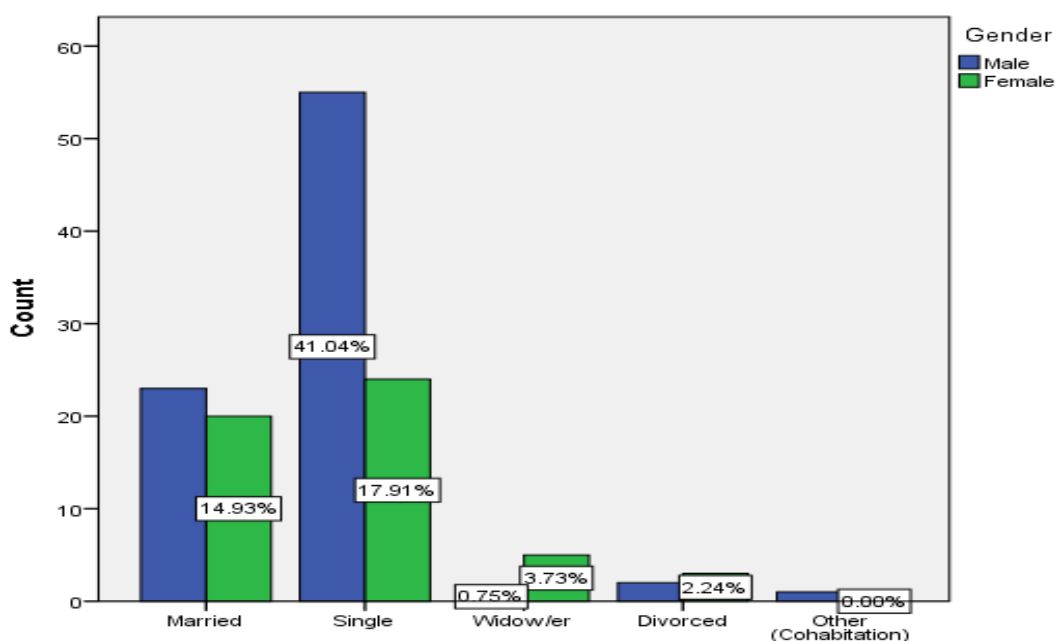


Figure 3. Marital Status

the membership or participants do not come from the university faculty or students. Instead, they come from the community outside the school. Their main occupation, especially women in agriculture, while men have a personal business and official employment. To summarize, most of the membership comes from the community, and most of the church positions are occupied by them.

Question 4: Education Level. The results will be presented based on the statistical proportionality of the participants. 1.9% of women respondents (1 out of 52)

Table 6. Results of Question 4

Age group	Gender		Total
	Female	Male	
Bachelor	18	32	50
Doctorate	1	0	1
Master degree	3	4	7
Primary	9	9	18
Secondary	21	37	58
Total	52	82	134

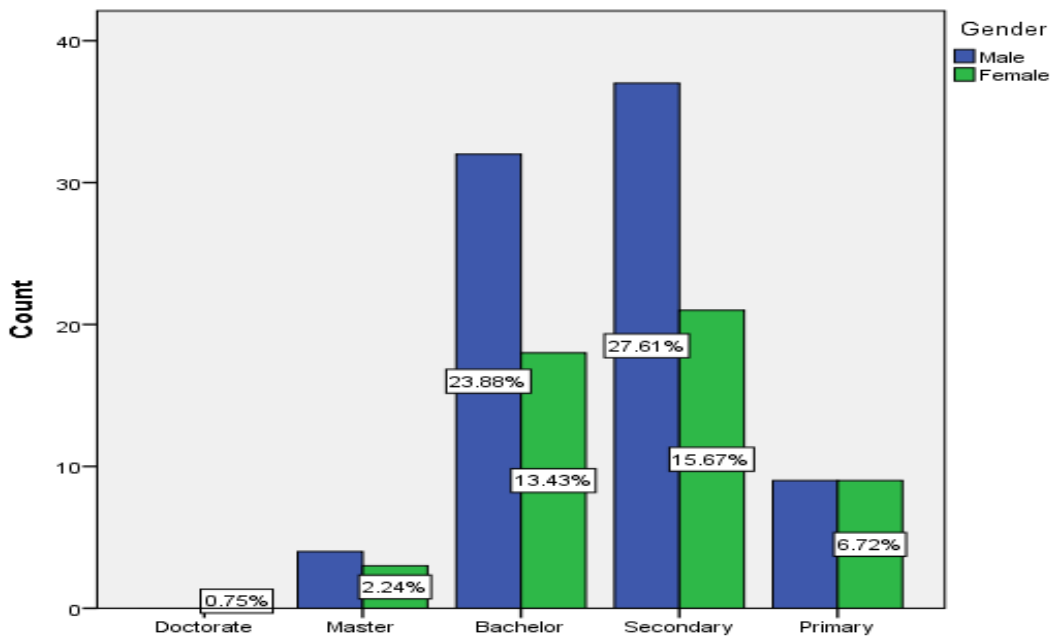


Figure 4. Education Level

have doctorate level, and no men indicated. 4.8% of women respondents (3 out of 52) have master level against 5.7% of men respondents (4 out of 82). 39% of women (18 out of 52) have bachelor levels against 34% of men respondents (32 out of 82). 42.2% of women respondents (21 out of 52) have primary education level against 40.4 male respondents (37 out of 82). Finally, 10.9 % of women respondents (9 out of 52) have a primary level against 17,4% of male respondents (37 out of 82). This information

may suggest that female respondents' total is superior in education to men in three categories (doctorate, master and primary).

Question 5: Religious Background. Table 7 and graphic 5 above, intended to know the religious background of the respondents. The results indicate that

Table 7. Results of Question 5

Age group	Gender		Total
	Female	Male	
I was raised in a Muslim family	5	3	8
I was raised in a non-Adventist family	0	2	2
I was raised in the American Board Family	0	1	1
I was raised in an Adventist family	23	29	52
I was raised in an Anglican family	0	3	3
I was raised in a Catholic family	13	23	36
I was raised in national cultural settings	10	21	31
I was raised in a family of many churches	1	0	1
Total	52	82	134

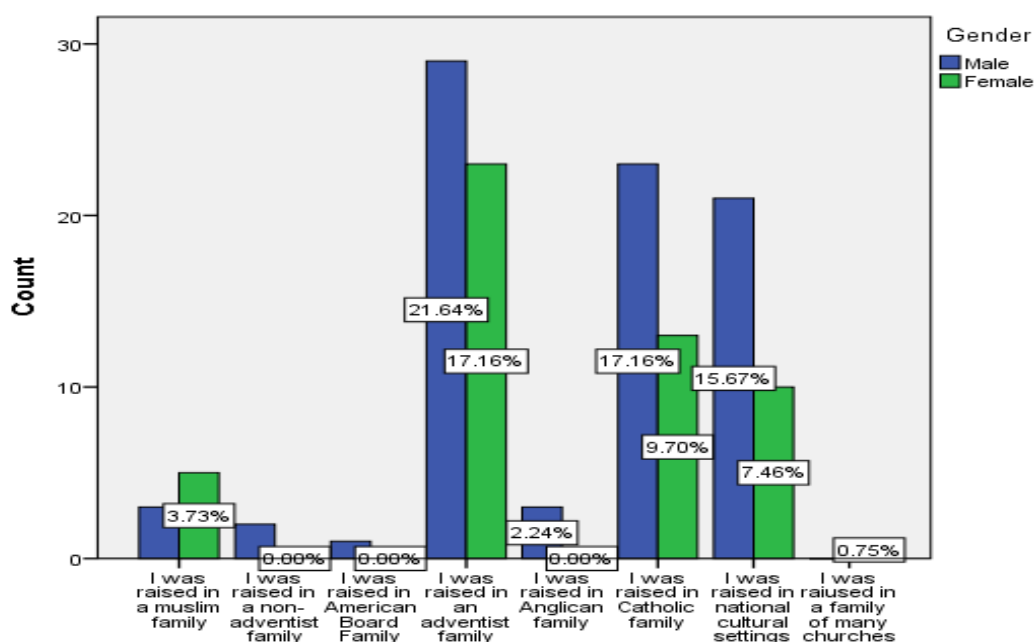


Figure 5. Religious Background

38.8% (52 out of 134) were raised in the Adventist family. 26.86% (36 out of 134) were raised in a catholic family, 23.1% (31 out of 134) were raised in I was raised in national cultural settings. 5.97% (8 out of 134) were raised in a Muslim family. 5.22% (7 out of 134) were raised in non-Adventist families (3 were raised in an Anglican

family, two indicated explicitly raised in a non-Adventist family, one was raised in an American Board family, and one was raised in a family of many churches). The information indicates that a higher percentage of respondents come from Adventist family, followed by those raised in a Catholic family, and the third big group comprises those raised in natural, cultural settings.

Question 6: Have You Ever Experienced the Power of Evil Spirits? The table 8 and graphic 6 above, presents the information concerning the experience of members over the power of evil spirits. Consequently, the information above reveals that 39.55% of men and 17.91% never suffered from evil spirits. However, the information also shows a considerable fear of evil spirits, 13.43% of

Table 8. Results of Question 6

Age group	Gender		Total
	Female	Male	
I never suffered from evil spirits	24	53	77
I often fear evil spirits	11	18	29
I was deadly sick because evil spirits	10	6	16
The evil spirits cursed me	7	5	12
Total	52	82	134

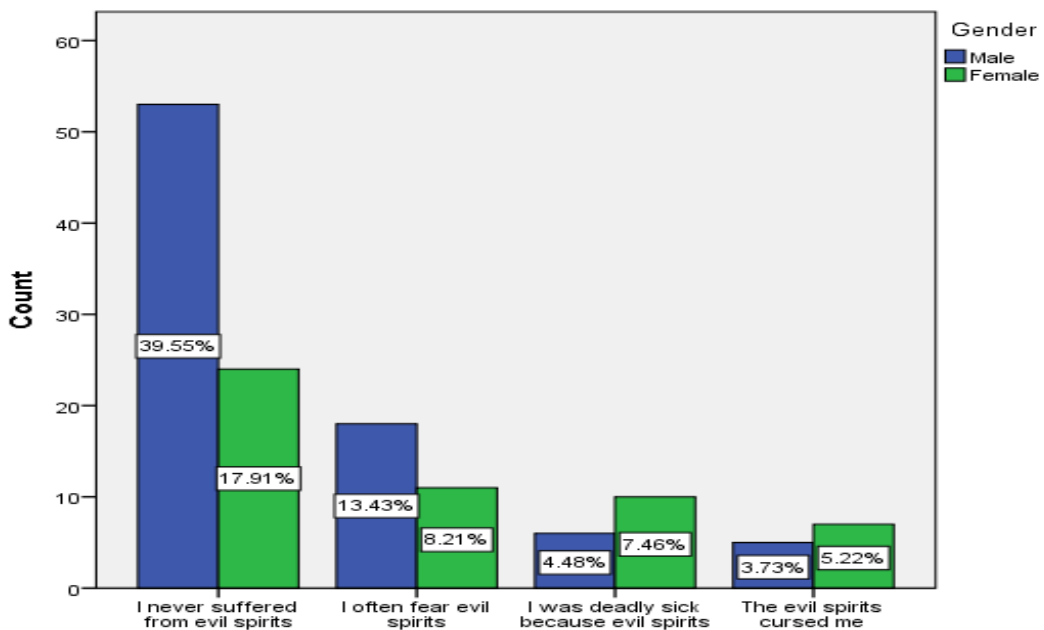


Figure 6. Have You Ever Experienced the Power of Evil Spirits?

men against 8.21% of women, 4.48% of men and 7.46% of women have been deadly sick because of evil spirits. The graphic also shows that 3.73% of men and 5.22% believe that evil spirits have cursed them.

Question 7: Have You Ever Used Power Objects? According to the table 9 and graphic 7 above, some members are familiar with the use of power objects. The respondents' results are as follows: 36.57% of men and 23.13% of women responded

Table 9. Results of Question 7

Answers	Gender		Total
	Female	Male	
I never used them	31	49	80
I have used power object for protection against evil spirits	6	17	23
I have used power object as a solution for felt needs	10	11	21
I have used power objects because they are medical and secret	5	5	10
Total	52	82	134

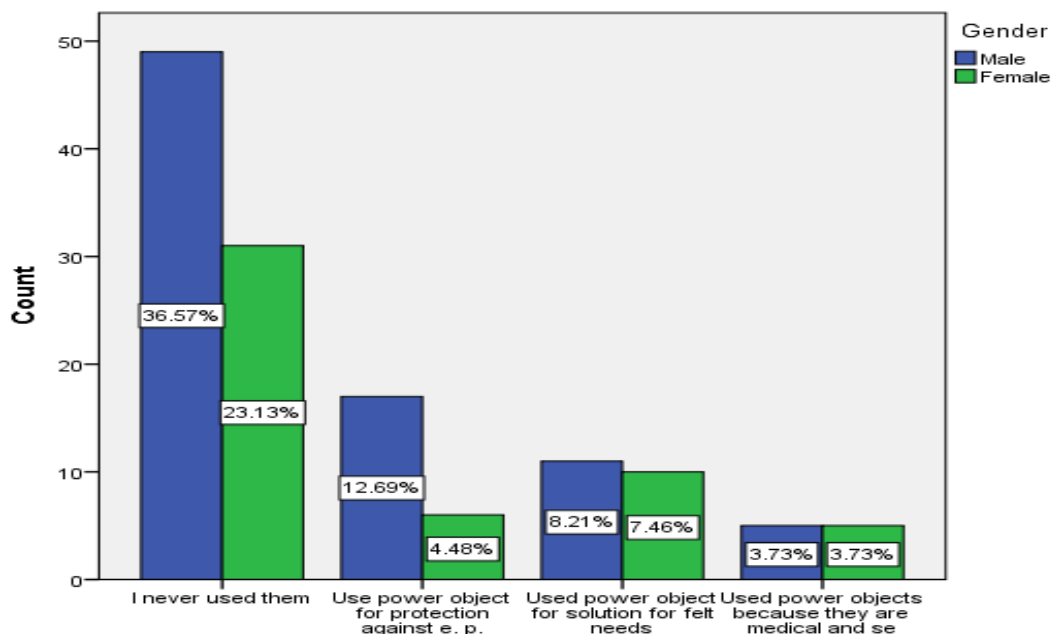


Figure 7. Have You Ever Used Power Objects?

that they never used them. On the other hand, when asked differently, 12.69% of men and 4.48% of women confirmed having used power objects to protect against evil spirits. Also, 8.21% of men and 7.46% of women respondents used power objects to solve their felt needs. Finally, the results clarify that 3.73% of men and women used power objects because of their medical. These results reveal the prevalence of dual allegiance practices among some members of the Mozambique Adventist University Church.

Question 8: Have You Ever Experienced the Influence of Witchcraft in Your Life? Table 10 and graphic 8 above are inquiring about the experience of the

Table 10. Results of Question 8

Items	Gender		Total
	Female	Male	
I fear them because they have supernatural powers	12	21	33
I was bewitched in my life	14	11	25
Taught that are the source of evils in my society	12	17	29
Well known practice in our community	14	33	47
Total	52	82	134

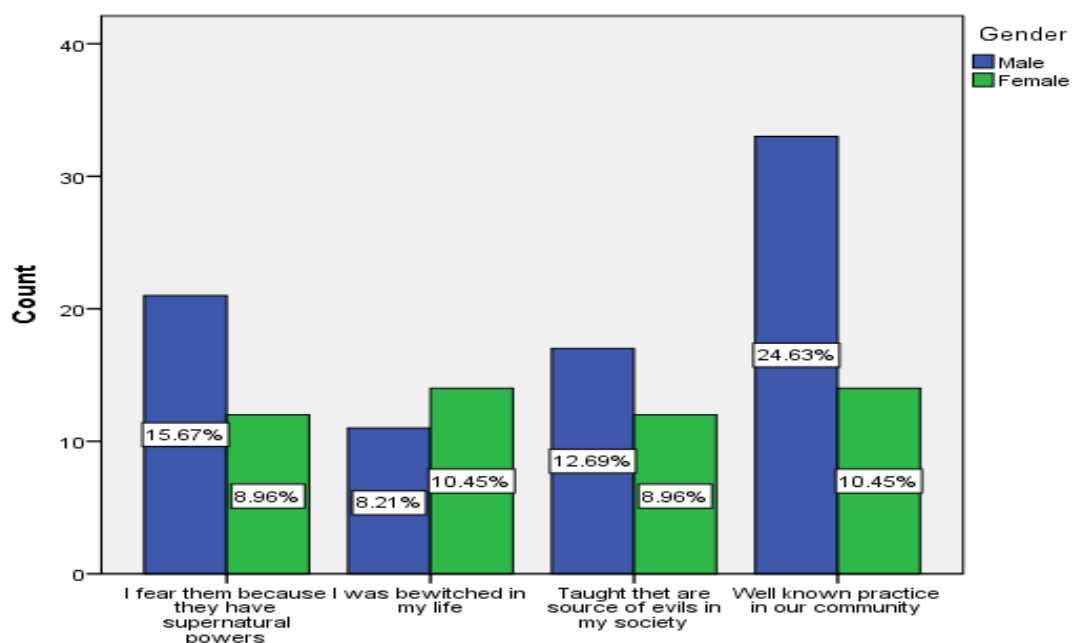


Figure 8. Have You Ever Experienced the Influence of Witchcraft in Your Life?

influence of witchcraft in the lives of the members. In response, 35.07% (47 out of 134) of all respondents indicated that witchcraft is a well-known practice in their community. 24.6% (33 out of 134) fear witchcraft because they have supernatural powers. 21% (29 out of 134) indicated that witches are the source of evil in their society. Finally, 18.65% (25 out of 134) indicated that they had been bewitched in their lives. 38.8% of respondents indicated that they had been raised in an Adventist family in a religious background.

Question 9: Prayer Can Help with All Problems. In this item, described in the above table 11 and graphic 9, the respondents were asked to indicate if prayer can

Table 11. Results of Question 9

Items	Gender		Total
	Female	Male	
It is always helpful for me	40	67	107
It is not helpful	6	4	10
It is not helpful when you fight with spirits	2	4	6
Sometimes it is helpful	4	7	11
Total	52	82	134

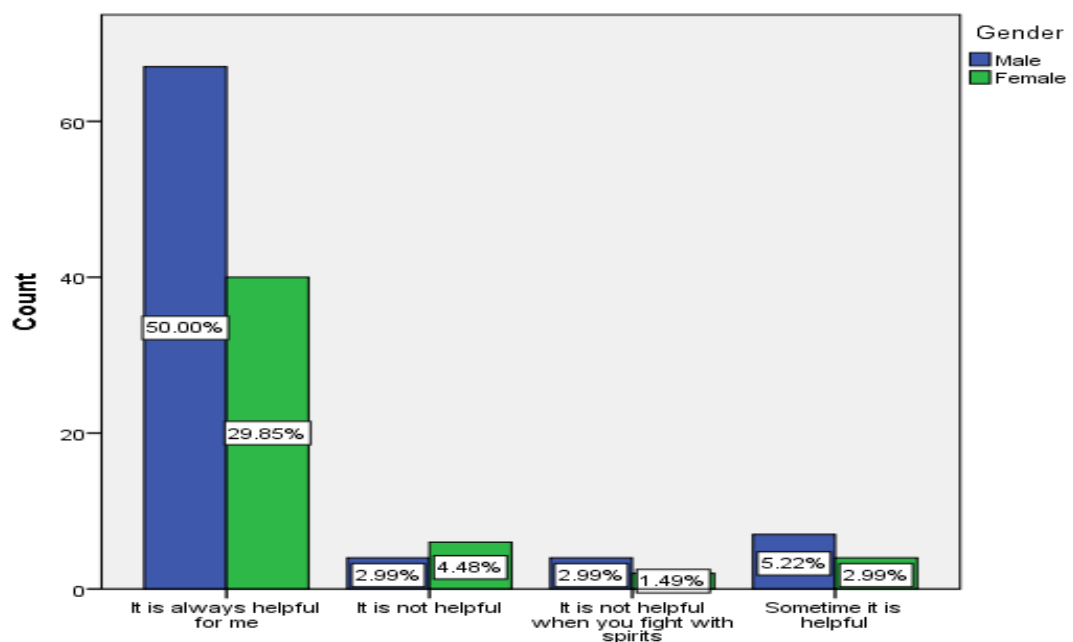


Figure 9. Prayer Can Help with All Problems

help them solve their problems. In response, 79.8% (107 out of 134) indicated that prayer is always helpful for them. 8.2% (11 out of 134) stated that sometimes prayer is helpful. On the other hand, 7.4% (10 out of 134) indicated that prayer is not helpful. Finally, 4.47% (6 out of 134) of all total respondents indicated that prayer is not helpful when fighting evil spirits. The results show that most respondents believe that prayer is an effective method in fighting against evil spirits.

Question 10: What Activities, In Your Opinion, Does the Bible Allow? Table 12 and graphic 10 presents the response of members concerning the question regarded to the activities accepted by the Bible. However as indicated in the "research instruments and data collection" section, the survey questions had four alternatives to closed questions and one alternative of a closed open-ended answer. In this question, the members were asked to share their opinions concerning the activities allowed

Table 12. Results of Question 10

Items	Gender		Total
	Female	Male	
Consultation with ancestors	14	25	39
Consultation with the Pastor	0	1	1
Give Bible studies	0	1	1
I only visit God	1	2	3
None	4	12	16
Not acceptable	1	1	2
Pray to God	4	5	9
Read the Bible and pray constantly	1	1	2
Trusting in God	2	1	3
Visiting diviners to take some advice	11	8	19
Visiting healers for improving h. condition	7	14	21
Visiting witches to remove the spell	7	11	18
Total	52	82	134

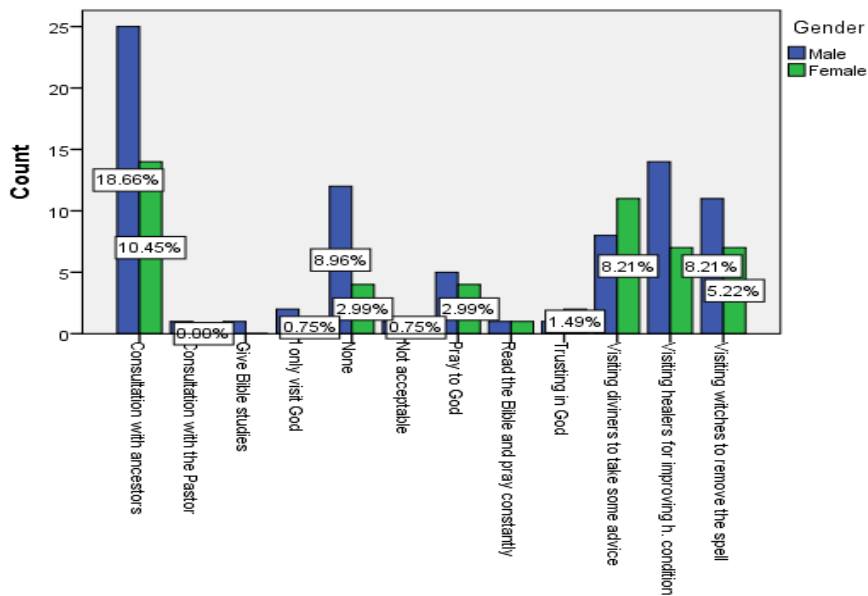


Figure 10. What activities, in your opinion, does the Bible allow?

by the Bible. The closed questions' answers are as follows: 29.1% (39 out of 134) of respondents indicated that consultation with ancestors is acceptable. 15.67% (21 out of 134) indicated that the Bible allows healers' visitation to improve health conditions. Also, 14.1% (19 out of 134) of respondents indicated that the Bible allows visiting diviners to take some advice. 13.4% (18 out of 134) indicated that the Bible witches removed the spell along the same lines.

On the other hand, the results of the open-ended questions are as follows:

11.9% (16 out of 134) respondents indicated that none of the alternatives presented in closed questions is allowed by the Bible. 6.71% (9 out of 134) of respondents indicated that members must pray to God. 4.47% (6 out of 134) of respondents affirmed that members must trust and visit God only. 1.49% (2 out of 134) of respondents indicated that members must read the Bible and pray regularly. Admittedly, 1.49% also indicated that the alternatives presented in the closed options are not acceptable. Finally, 1.49% (2 out of 139) indicated that church members must give Bible studies and consult the pastor. The results are different from closed and

open-ended alternatives. Regarding the closed alternatives, 72.27% of the respondents did not indicate the correct answers accepted by the Bible. On the other hand, 27.73% demonstrated the correct understanding of the Bible practices.

Question 11: Which of The Options Best Describe Your Theology of Mediation Between God and Man? Table 13 and graphic 10 are presenting the results concerning the theological perception of the church members in dealing with dual allegiance practices. The results show that 44.04% of men and 21% of women respondent indicated that Jesus is the only mediator between man and God. This information shows the difference between the knowledge and the church member's practice (see Table 6-8).

Table 13. Results of Question 11

Items	Gender		Total
	Female	Male	
A human can be a mediator between man and God	7	6	13
I do not know	5	0	5
Jesus is the only mediator between man and God	29	59	88
The Bible is the mediator between man and God	11	17	28
Total	52	82	134

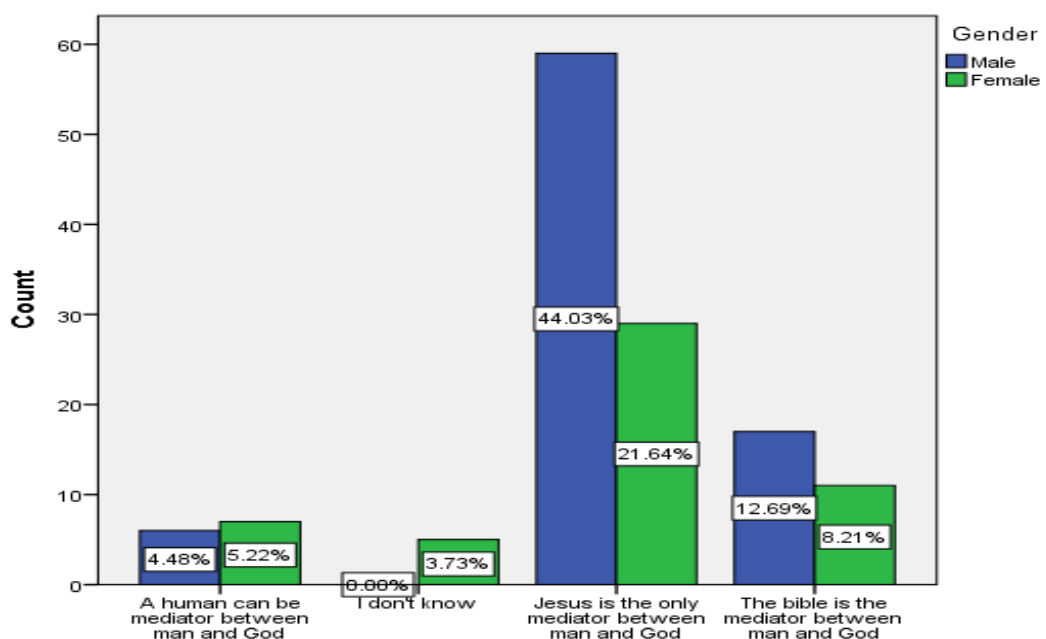


Figure 11. Which of The Options Best Describe Your Theology of Mediation Between God and Man?

Nevertheless, understanding is essential because it establishes a foundation to address the fear of evil spirits and diviners' consultation from the Bible. Adversely, 12.69% of men and 8.21% of women demonstrated theological challenge as they indicated that the Bible is the mediator between man and God. In the same line, 5.22% of women and 4.48% of men understand that human beings can be the mediator between man and God. Finally, 3.73% covers the percentage of those who do not know where they belong.

Question 12: According to The Bible, What Does Happen to A Man After Death? In Table 14 and graphic 11 above, the survey presents participant's responses concerning what happen to a man after death. In response, 26.12% of man and 9.70% affirmed that the dead person is unconsciously waiting for resurrection. On the other hand, 23.13% of men and 18.66% of women respondents affirmed that the body is dead, and the soil goes back to God. 8.96% of women and 6.72% of men indicated

Table 14. Results of Question 12

Items	Gender		Total
	Female	Male	
The body is dead, and the soil goes to God	25	31	56
The body is dead, and the soul is waiting for judgment	12	9	21
The dead person is unconsciously waiting for the resurrection	13	35	48
The spirit of the dead can appear to the living persons	2	7	9
Total	52	82	134

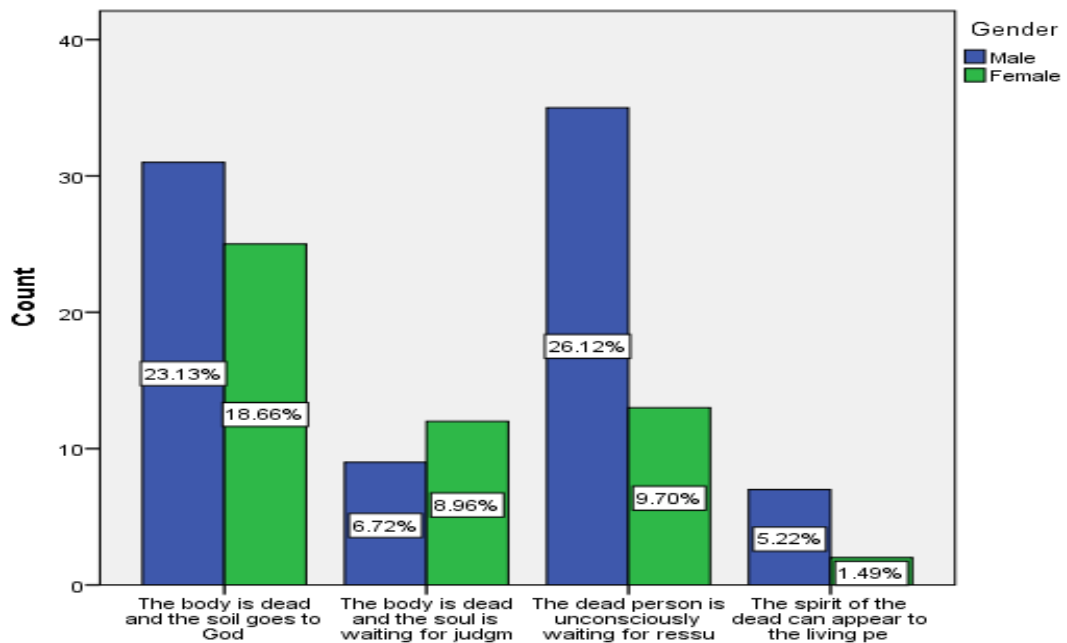


Figure 12. According to the Bible, what Does Happen to a Man after Death?

that the body is dead and the soul is waiting for judgement. Finally, 5.22% representing men and 1.49% representing women indicated that the dead's spirit could appear to the living person.

Question 13: Can You Explain to Others How to Deal with Evil Spirits?

Table 15 and graphic 12 above, presents the results concerning how can members explain others on how to deal with evil spirits. In response, the majority of respondents, 38.81% representing men and 24.63% representing women, indicated

Table 15. Results of Question 13

Items	Gender		Total
	Female	Male	
I know, but it is hard to find support in the Bible	4	8	12
I know theoretical but not in practice	5	9	14
No, I do not know how to explain	10	13	23
Yes, I can explain with bible verses	33	52	85
Total	52	82	134

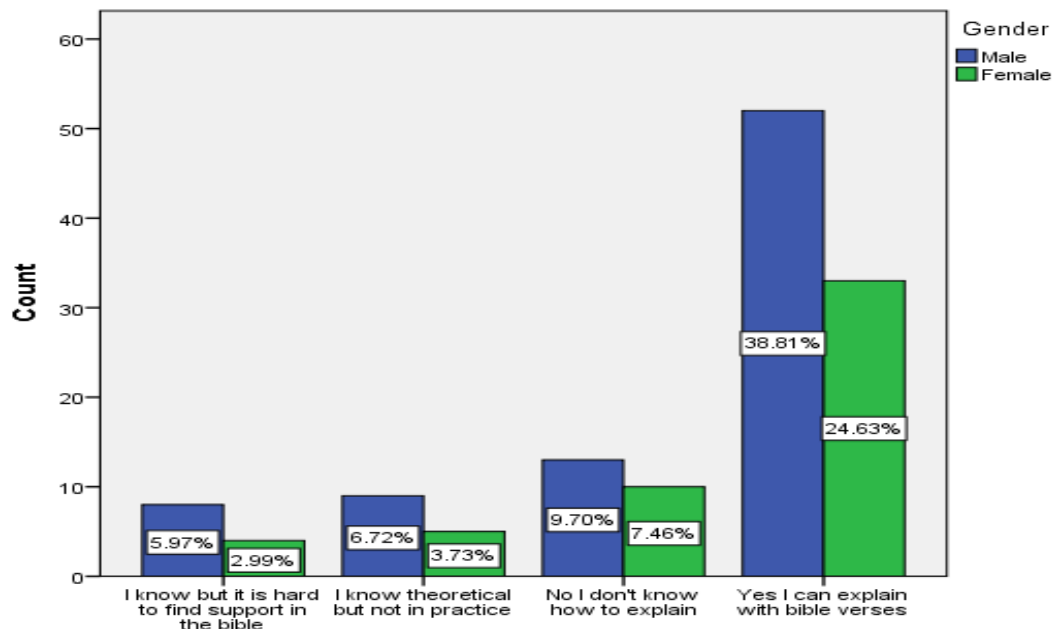


Figure 13. Can You Explain to Others How to Deal with Evil Spirits?

that they could explain how to overcome evil spirits' power with Bible verses. 9.70% representing man and 7.46% representing women do not know how to explain how to deal with evil spirits. 6.72% representing men and 3.73% representing women indicated that they know theoretically but not in practice. In other words, these people never had practical experience on how to help other people overcome the power of evil spirits. Finally, 5.97% representing men and 2.99% indicated that they know, but it is hard to find support in the Bible.

Question 14: Why Are the Church Members Still Opened to Practices

Cultural in Crisis? In table 16 and graphic 13, the study intended to know why the church members still opened to practices of the culture in crisis. The researcher used the same principle applied in question 10 in the presentation of the results. The four closed alternatives are as follows: 33.5 (45 out of 134) respondents indicated that

Table 16. Results of Question 14

Items	Gender		Total
	Female	Male	
Cultural influence	1	0	1
Deceived	0	1	1
Diviners and mediums have the power to help	13	14	27
Doctrinal problems	0	1	1
Faith in God	0	3	3
Family tradition	0	1	1
I do not know	0	1	1
Lack of faith	4	7	11
Lack of knowledge	0	1	1
Lack of relationship with God	0	1	1
Level of spirituality	0	1	1
Magic, sorcery witchcraft are still powerful approaches	5	10	15
Personal religious object protects	19	26	45
Poor knowledge of God	0	1	1
Ritual of death can give protection	10	14	24
Total	52	82	134

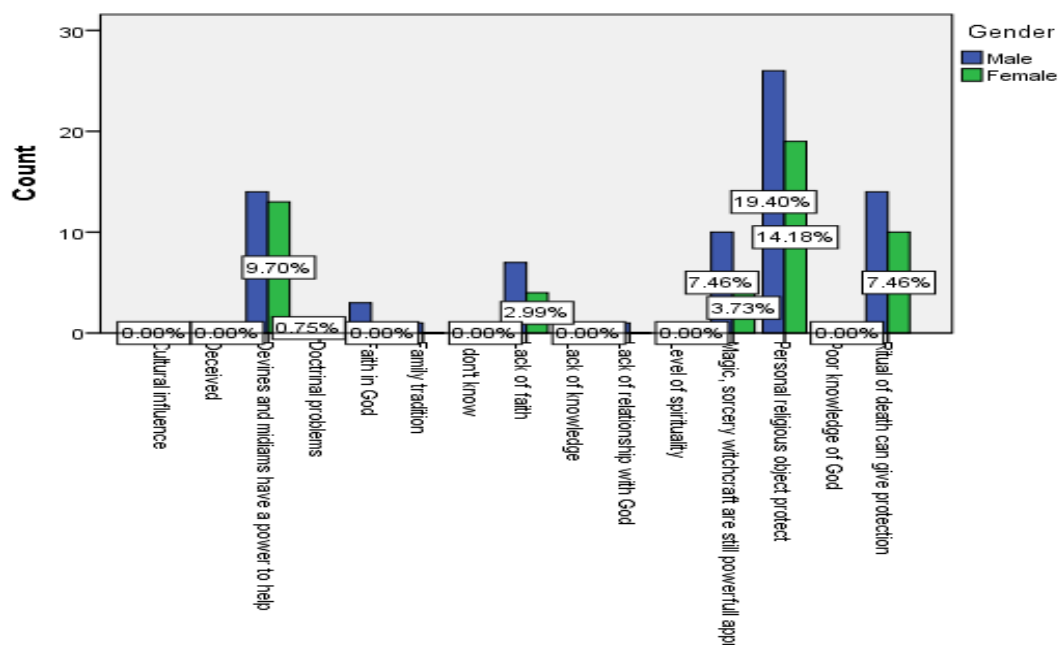


Figure 14. Why are the Church Members Still Open to Cultural Practices while in Crisis?

personal objects protect. Also, 20.1% (24 out of 134) of the respondents indicated that diviners and mediums have the power to help. On the other hand, 17.9% (24 out of

134) of respondents indicated that the ritual of death could give protection. Finally, 11.19% (15 out of 134) stated that magic, sorcery and witchcraft are still powerful approaches.

Moreover, the open-ended option's different results are as follows: 8.2% (11 out of 134) respondents indicated a lack of faith. 2.2% (3 out of 134) of respondents indicated faith in God, 2.9% (4 out of 134) respondents indicated similar answers (Lack of knowledge, lack of relationship with God, Level of spirituality and poor knowledge of God. 1.49% (2 out of 134) respondents indicated two similar answers (family traditions and cultural influence). 0.74% (1 out of 134) of respondents indicated that people are being deceived, and similarly, 0.74% (1 out of 134) stated that they do not know.

Question 15: How Many, Approximately, Church Members You Know Who Are Struggling to Overcome the Crisis with The Help of Diviners, Witches or Healers?

Table 17. Results of Question 15

Items	Gender		Total
	Female	Male	
A lot of	23	41	64
I do not know	3	12	15
More than 10	2	4	6
More than 20	17	15	32
More than 5	7	9	16
None	0	1	1
Total	52	82	134

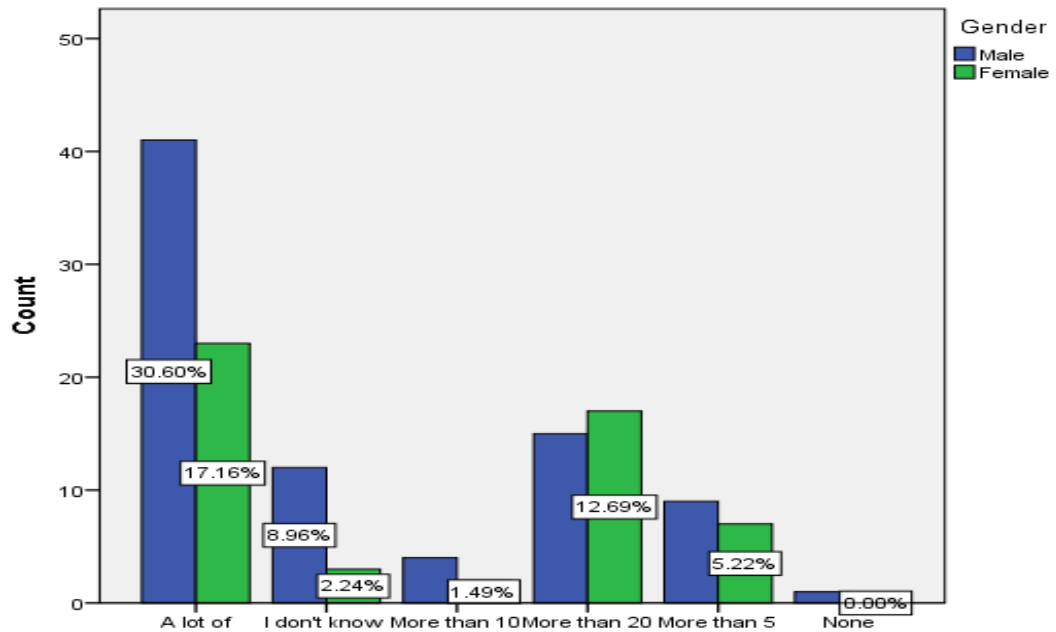


Figure 15. Approximately, How Many Church Members You Know are Struggling to Overcome Crises With the Help of Diviners, Witches or Healers?

Table 17 and figure 14 are concerned with the number of people facing challenges to overcome the crisis with diviners, witches or healers. In response, 30% of men representation and 17.16% of women indicated that a lot. In comparison, 12,69% of women stated that they know more than 20, and 8.96% of men indicated that they do not know. The remaining representatives constitute a few numbers that indicated more than ten and none of them. In short, 47,76% is the sump of those who affirmed that many people are still struggling to overcome their life crises with diviners' assistance.

Question 16: If You Are Invited to Participate an A Religious Ceremony, Which the Diviner Will Provide, What Will You Do? Table 18 and graphic 15, presents the results of respondents about what could be there response in case they are invited to participate in a religious ceremony provided by the diviner. In response to the question, 25.37% of man representatives and 15.67% of women representatives indicated that they would stay at home and pray for the participants. On the other

Table 18. Results of Question 16

Items	Gender		Total
	Female	Male	
I will go and preach there	17	30	64
I will go if the participants are my relatives	5	8	15
I will never go physically, but I will send my support	9	10	6
I will stay at home and pray for the participants	21	34	32
Total	52	82	134

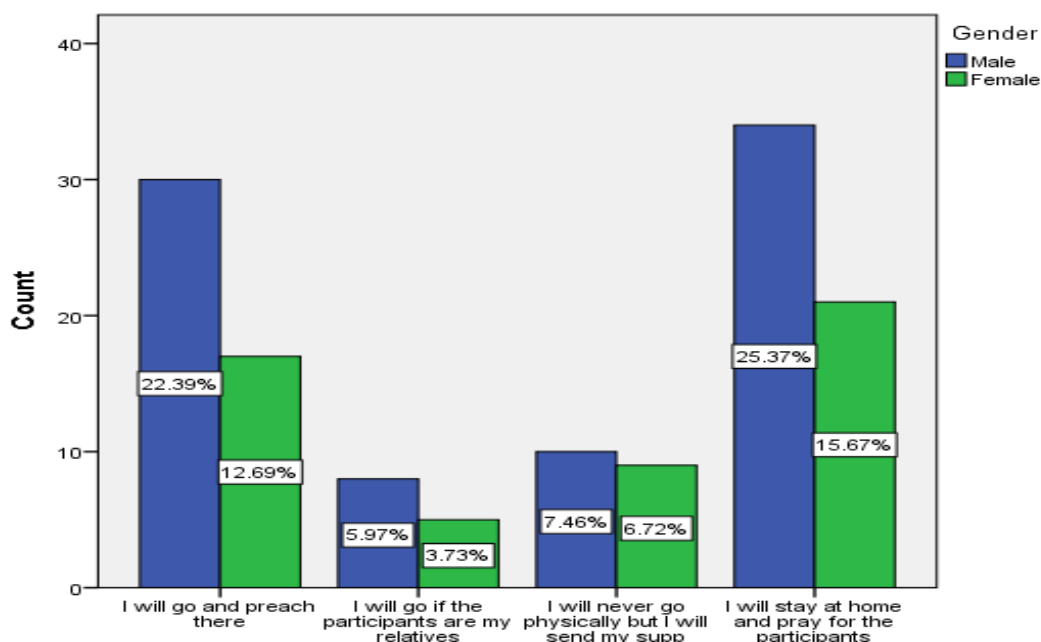


Figure 16. If You are Invited to Participate in a Religious Ceremony where a Diviner is Presiding, What Will You Do?

hand, 22.39% representing men and 12.69% representing women indicated that they would go and preach there. 7.46% and 6.72% man and women respectively indicated that they would never physically but promised to send their support to the ceremony. Finally, 5.97% and 3.73% of men and women, respectively, indicated that they would go if the participants were their relatives.

Question 17: What Should the Church Provide in Order to Help People

Understand God's Power Over Life, Death, Health and Wealth. Finally, in table 19 and graphic 16, the respondents also indicated the role of the church in the mitigation

Table 19. Results of Question 17

Items	Gender		Total
	Female	Male	
Biblical practices	12	16	64
Biblical teachings	31	52	15
Individual consultation	2	5	6
Prayer support	7	9	32
Total	52	82	134

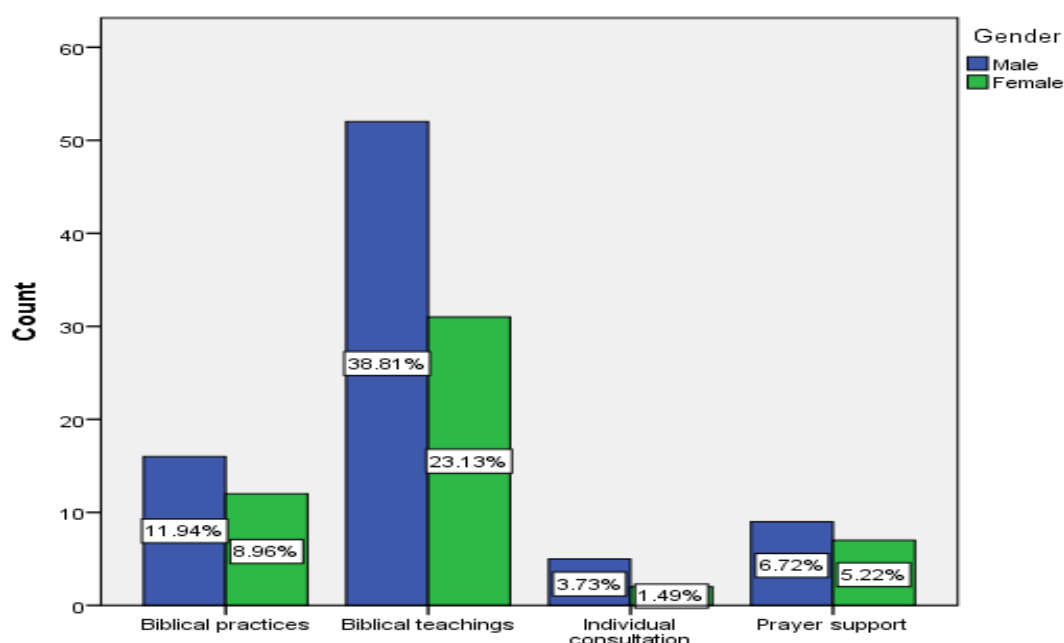


Figure 17. What should the church Provide in Order to Help People Understand God's Power Over Life, Death, Health and Wealth?

of dual allegiance. In response, 38.81% representing men and 23.13% representing women indicated the importance of more Biblical teachings to help people understand God's power over life, death, health, and wealth. Finally, the other stated that the church must be engaged in biblical teachings such as prayer and individual support.

Conclusion

This survey's objective was to assess the member's perception concerning the phenomenon of dual allegiance at the Mozambique Adventist University Church. The results indicated that although most participants, 38.8%, affirmed coming from the Adventist family, there is still a prevalence of dual allegiance practices among some

Mozambique Adventist University Church members. This phenomenon is related to the cultural beliefs and practices of the community where the church members reside. For instance, 20.1% indicated that members are still opened to cultural practices in times of crises because they believe that diviners and mediums have the power to help. In a similar view, 33.5% justified the practice to believe in the protection of personal objects. These belief and practices are contrary to the fundamental beliefs of the Seventh-day Adventist Church.

Further, the statistics also revealed the prevalence of challenges in the doctrine of the state of the dead and resurrection. For instance, concerning the soul's immortality, 41.79% indicated that the body is dead when the person dies, *and the soul goes to God*. Also, 15.67% stated that when the person dies, the body is dead, and the soul is waiting for judgment. The Seventh-day Adventist Church believes that the dead person unconsciously waits for the resurrection when a person dies. 35.82% (48 out of 134) of respondents were able to indicate this response.

Hence, the church needs to educate the church in the correct understanding of these biblical teachings and SDA fundamental beliefs. The survey instruments consubstantiate the study's background, the literature review and the theological foundation concerning the causes and implications of dual allegiance.

In short, the syncretism consubstantiates the following items: fear of evil spirits 42.5% which are understood as causes of sickness in the lives of the people; use of power objects 40.2% for protection against evil spirits, solution for felt needs and healing; accusations and fear of witchcraft 42.2%; consultations with ancestors, visiting diviners to take some advice, visiting healers for improving health conditions and visiting witches to remove the spell 97%. Also, the study verified the difference between theological knowledge and its practice since 65.6% correctly indicated that

Jesus is the only mediator between man and God, but 88.05% are struggling to overcome the crises with the help of diviners, witches and healers. Nevertheless, 47.7% of the participants suggested Biblical practices (Prayer, Bible studies) as a possible solution to help people understand God's power over life, death, health and wealth.

Interviews

Three pastors participated in the interviews. Their participation enabled them to share their religious experiences concerning the cultural aspects that influenced the gospel's preaching among the Mozambique Adventist University community. The pastors also shared their views concerning the prevalence of the phenomenon of dual allegiance. The interviewee's information helped to understand the current causes and manifestation of dual allegiance among the Mozambique Adventist University community. These interviews outcomes will be summarized into six categories:

The Cultural Practices of the Community and their manifestation

The interviewees were unanimous in affirming some cultural practices among the community, which prevailed even after converting to the Adventist faith. For instance, Pastor A said, "the practices that I observed are visitation of a traditional healer in times of life crises, leading to spiritual weakness". Along the same lines, Pastor B indicated that Members still visit the graves; they seek to find the reason behind their relatives' death. Although affirming that it was difficult to observe the practices because they were done in secret, he highlighted that the community members still visit the graves of their deceased, consult mediums to know who has caused their relatives' death.

Similarly, pastor C stated that “some members continue to observe their cultural practices and it happening in many churches; members leave the church. This information shows that cultural practices are prevalent. This information is in line with the literature review indicating the impact of the traditional beliefs in converting to the SDA faith. For instance, pastor C said: A certain sister left the church because her daughter had evil spirits. On the other hand, pastor A said participants in funerals were requested to participate in purification rites while waiting for the burial ceremony to happen in times of funerals. Describing the manifestation of dual allegiance in the local church, pastor C indicated that “women are the most affected, there is a need of educating them” finally, pastor A indicated that I encountered. I was baptizing a witch doctor; when he entered into a baptismal pool, he started to manifest demons, but when I prayed in the name of Jesus, the problem stopped.

The Influence of Cultural Practices in the Allegiance to God

Responding to the influence of cultural practice in the allegiance to God, Pastor A said, “members are constantly living the churches, some denied to occupy church responsibilities. While pastor B said, it was difficult to solve these problems because they divided the church. The majority of the members were indifferent. Most of them refuse to vote discipline, saying that no one is perfect. Some members even decided to “return to their churches” Pastor C alluded that the relationship between the members with God was a significant problem; connection with God. Furthermore, the pastor stated, “some members even prefer treatment from the traditional healer than conventional medicine. The information presented by these pastors is per the literature review findings.

The Process of Contextualization of the Message

The interview revealed that there was no contextualization of the message. To be sure, Pastor A said: there was no contextualization; it was a challenge. Along the same lines, pastor B indicated that "There was no contextualization. The majority of members came to church because they wanted to receive the distributions, which the missionaries gave out. They had no spiritual motivation but material." Likewise, pastor C affirmed that I am not sure about the implementation of contextualization. This information serves to indicate the challenge of contextualization in this church. According to the literature review (see page. 31-32), witnessing Christ involves making disciples of Christ in different cultures, answering sensitive questions affecting Africans in their worldview. Contextualization is crucial in the assimilation of the message. Hence, witnessing Christ in the people's context is crucial for addressing the people's theological and felt needs.

The Reasons that Lead Members into Dual Allegiance

An analysis of the three pastors' answers revealed that the practice of dual allegiance is actual and manifested in different manners. To put it succinctly, Pastor A said lack of trust in God. They think that God is slow to answer their petitions. Along the same lines, pastor B indicated a lack of total dependence on God; they were not patient; they wanted urgent responses to summarize the reasons for dual allegiance. On the other hand, Pastor C stated that "the trust that we have with our parents who are not Adventists leads us into syncretism.

Besides, the interviewees conceded that Prolonged illness, desire to prosper or become rich, pastor A and B, are causes that lead to dual allegiance. Also, A and B

indicated that the desire to find life partners and becoming prosperous and have children are the significant reasons for dual allegiance. Unfortunately, some church members rely upon the power of ancestors and mediums to solve their problems. On the other hand, pastor C said people do not trust in God.

Furthermore, Pastor C mentioned the importance of visitation in the solution of dual allegiance practices. Visitation is vital because it enables adequate and personal spiritual nurturing of the members. During the visitation, the pastor will have adequate time to nurture the members, showing them that Christianity is not the second option but first. Finally, the pastor indicated the necessity of preaching the gospel in all tribes and training the grandparents to change their worldviews because they are the most affected by such accusations.

How to Deal with the Phenomenon of Dual Allegiance

Pastor A indicated that he encountered members with amulets during his ministry. It was difficult to burn them, “we encountered people with power objects, amulets that we had challenges of burning it in the fire.” Sharing his experience, pastor B said, “Some of them used some protection objects in their sensitive body parts. There are cloth objects in some scenarios, which some people were using to communicate with their ancestors. Consequently, the church disciplined them. Along the same lines, pastor C also indicated that he remembers one scenario when a specific member involved in the practice was disciplined by the church and moved to the new residence.

Besides, Pastor A indicated that “since some practices happened in secret, it was challenging to deal with them. Also, pastor C indicated that the local church's challenge in addressing this phenomenon during his ministry dealing with dual

allegiance became not easy for the church pastor because it was divided. Some members declined to vote the discipline of those involved affirming that no one is perfect. Finally, pastor B indicated that the church took a stand against those who were openly identified in this practice affirming that some members were not allowed to assume some church responsibilities due to the condition of their spiritual life. The scenario was sad because it brought disunity among the church members, said pastor C.

The Possible Solutions for Dual Allegiance

The interviewees suggested possible solutions for the mitigation of the phenomenon of dual allegiance in the university church. For instance, pastor A indicated that the possible solutions include Establishing the healing ministry, teaching the member to remain firm upon the promises of God. On the other hand, pastor B alluded to the necessity of investing in Biblical teachings in the Sabbath afternoon, emphasizing doctrinal teachings, total member involvement, engaging trained people in training the church and training the church during the campy meetings.

Since the church is located within Mozambique Adventist University Campus, Pastor B further indicated the need for involving the theology professors in teaching the church. Furthermore, pastor C stressed the importance of “teaching and appealing the people into a relationship with Jesus, emphasizes in-home visitation, teaching the members to understand that Christianity is not the second option, training the adults because they are the most affected and evangelizing all the tribes changing people's world view. In consensus, the three pastors indicate the need for appealing the members to remain focused on the providence of Jesus. This appeal suggests the divine providence to creation. Additional, Pastor C appealed said, “we need to

emphasize more lessons on culture and the gospel and allocate sufficient time in the baptismal class preparation. Finally, pastor A suggested that members involved in any form of dual allegiance must be submitted to church discipline. The ultimate purpose of church discipline is to discourage the multiplication of these practices among the membership.

Conclusion

The purpose of the interviews was to access the pastor's ministerial experience concerning the phenomenon of dual allegiance at the Mozambique Adventist University Church. The findings triangulate with the study's background, the literature review, the theological foundation, the survey and the observer. The description findings indicated the prevalence of dual allegiance practice in the university church in different manifestations. It is not a new phenomenon; it has been there for quite some times. For example, in times of crises such as long-term illness, challenges with spiritism, some members continued to rely upon the beliefs of the African Traditional Religion to find relief for their human and spiritual concerns.

Further, the interviews indicated the prevalence of animistic worldview among the membership. This scenario contributed to the loss of members through apostasy as some returned to their churches, disunity in the church due to accusations of witchcraft and non-acceptance of voting disciplinary matters related to dual allegiance practices. These factors affect the church's mission, which is to make disciples for Jesus Christ. Also, the results revealed that the process of contextualization of the gospel was not efficient. Consequently, the converts accepted the gospel, got baptized, participated in all regular church services, but they did not incarnate the new beliefs in their lives. In short, Christianity became an external religion but not their unique religion.

In closing, the interviewees converged on the necessity of continuous doctrinal nurturing of the church members through seminaries, preaching and visitation. These activities are essential to help the members change their worldviews as they incarnate the new teachings in their lives. The next chapter will deal with a summary, conclusions and recommendations.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to discover the facts that are leading to the practice of dual allegiance among the Mozambique Adventist University Church members. The study observed that dual allegiance in all its manifestation is contrary to the original plan of worshipping God, as stated in Revelation 14:6-12. Dual allegiance happens when members mix the biblical standards with cultural and traditional practices called syncretism. In this study, the reason that leads the church members into syncretism is: cultural beliefs, lack of correct knowledge of the Bible, challenge to overcome life crises, such as long-term illness, fear of evil spirits and participation in festivals revering the ancestors.

Additionally, the study verified the failure to contextualize the gospel in people's lives and the existence of witchcraft accusations among members, consequent destruction of brotherhood relationships, loss of church members through apostasy. These factors justified the importance of conducting the study in this church. The church is also facing challenges to fulfil the great commission as commanded in Matthew 28:19-20. Hence, Seventh-day Adventist members at Mozambique Adventist University church must abstain from participating in syncretism in their worship.

Further, the research will consider advising the establishment of effective prayer ministry since the battle is not against flesh and blood but satanic forces. (Eph

6:12-18). Also, the prayerful life of Jesus is a model of overcoming dual allegiance among the Adventist community. The study acknowledges the immanence and transcendence of God. He is the only hope for humanity, calling everyone for repentance and confessing their sins to attain forgiveness and eternal life. While the challenge of dual allegiance could be affecting other churches in Mozambique, this study was conducted only at Mozambique Adventist University Church due to time and economic limitations.

The study is divided into five chapters. Chapter one includes the study's background, the statement of the problem, the purpose of the study, the research questions, the study's significance, the delimitation of the study, the limitations of the study, the methodology, and the definitions of terms. Chapter two reviewed the literature. This process involved engaging different scholars, Adventists and non-Adventists in the area of dual allegiance. This chapter proved that the challenge of dual allegiance is not new; its roots are traced a long time back. This chapter's main areas are the African Traditional Religion's fundamental beliefs, the views of dual allegiance, the causes of dual allegiance, the manifestation, the impact, and the possible solutions.

Chapter three examined selected texts of both Old and New Testaments and Ellen G. White writings to establish the problem's theological foundation. This process's benefit was understanding God's prohibition to His children, worshipping him from images, objects, and consultation of diviners, mediums, and worship of ancestors. The Old Testaments Biblical passages used in the chapter are: In Exodus 20:3-4; 32:1-4; 1 Samuel 28:7, 1Kings 12:25-30, and Daniel 3. On the other hand, the New Testament are Mathew 6:24, Acts 8:9-22, Galatians 5:20 and Revelation 22:1.

These texts indicated the exclusivity of worship only to God and the divine consequences which fell upon those who engaged in such practices.

Chapter four discussed the research methodology. This chapter provided the research design, the population and sample size, validity and reliability of the study, the description of the research instruments used to achieve the task, and the ethical consideration and detailed information regarding data collection procedure and analysis. The research used a mix-method, the type of sample used is convenient sample method, the validity and reliability of the study was attained through triangulation matrix, the instruments used for data collection are questionnaires and interviews observing the necessary ethical consideration data collection analyses were done through SPSS.

Chapter five provides a summary conclusion and recommendation of the project. There will be recommendations on addressing the phenomenon of dual allegiance at the Mozambique Adventist University Church. These recommendations' expected outcomes are to see the church members changing their attitudes and perceptions toward dual allegiance and submitting their loyalty to God only.

Conclusion

The research was conducted at the Mozambique Adventist University Church. The outcomes obtained from the data collection revealed that dual allegiance in all its manifestations constitutes a missiological challenge among the Mozambique Adventist University Church members. The study's validity and reliability were obtained through literature review, theological foundation, surveys, interviews, and researcher participation.

The study achieved its primary purpose to discover the factors leading the Mozambique Adventist University Church members into the practice of dual

allegiance. Consequently, the data findings and analyses, from both quantitative and qualitative methods, confirmed that some members have experienced suffering from evil spirits, used power objects, consulted ancestors and diviners and have a theological problem in the understanding and observance the doctrines of the “State of Dead”, “Growth in Christ” and “the Great Controversy.”

The implementation of the method of Jesus in the gospel commission is still relevant. White states: “Christ’s method alone will give true success in reaching the people. The Savior mingled with [men and women] as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'¹ This statement can be applied to the principle of contextualization of the gospel. There is a need for using the culture as a vehicle for the propagation of the gospel. Additionally, the study calls for cross-cultural training ministers to become efficient in many cultures.

Nevertheless, the study also revealed that members still believe that prayer can help them overcome the fear of demonic forces, and they are also capable of assisting others through Bible studies to overcome the same challenge. The majority of members suggested Bible studies and participation in spiritual activities such as prayer and fasting to strengthen God's faith, hence overcoming the challenge of dual allegiance in their lives.

Recommendations

Since the data collection indicated the prevalence of some dual allegiance practices among the Adventist community at Mozambique Adventist University Church, there is a need to avoid spreading this phenomenon among the entire church.

¹ Ellen G. White, *The Ministry of Healing* (Guilford, UK: White Crow Books, 2011), 143.

To address the challenge of dual allegiance in Mozambique Adventist University Church, it is necessary to assist the church in understanding the meaning of being Seventh-day Adventist and understanding the divine providence and power and how through God is possible to overcome these evil practices. Consequently, the researcher recommends the following steps in order to reduce the involvement of members:

To the Local Church Leaders

1. To address the phenomenon of dual allegiance as an urgent missiological challenge contributes to the loss of members and compromises the gospel commission's fulfilment.
2. The gospel and implementation of functional substitutes in the presentation of the gospel.
3. The establishment of consistent prayer healing ministry. This ministry will claim the power of Jesus and, through His name and His blood to deliver all those merged in some demonic practices.
4. The research advocates for consistent training of church members in the SDA church's fundamental doctrines, emphasizing fundamental belief 11 and 26, which speaks about for state of the dead and growing in Christ, respectively.
5. They are incorporating lessons on the gospel and culture in the baptismal class.

To the Conference and Union

1. To organize regular seminaries to train church leaders (lay people) on integrating culture in the gospel.

2. To organize regular bible symposiums to train pastors who did not attend the college. They need to be trained on how to help the members to overcome issues of spiritism.
3. The Ministerial association must supervise the theology curriculum in order to incorporate missiological courses during the ministerial training.

APPENDIXES

APPENDIX A

CORRESPONDENCES

PEDIDO DE AUTORIZAÇÃO PARA REALIZAÇÃO DE ENTREVISTAS E QUESTIONÁRIOS Inbox x



Ovidio Macamo <macamoo@uam.adventist.org>

Tue, 25 Aug 2020, 11:44



to Antonio, Domingos, Maneca ▾

De: Ovidio Macamo

Para: Missão Central da Igreja Adventista do Sétimo Dia-Moçambique

Assunto: SOLICITAÇÃO PARA A REALIZAÇÃO DE QUESTIONÁRIOS E ENTREVISTAS AOS MEMBROS E PASTORES.

Ovidio Macamo pastor e estudante de Mestrado em Divindade na Universidade Adventista de Africa, Nairobi, Quênia, estando na fase de elaboração do projeto do fim de curso com o seguinte tema: **“RESPOSTA BÍBLICA PARA O DESAFIO DA DUPLA LEALDADE NA IGREJA DA UNIVERSIDADE ADVENTISTA DE MOÇAMBIQUE.”** Vem por este meio se digne autorizar a realização de entrevista aos pastores da Missão Central de Moçambique e questionários aos membros da Igreja da UAM, visto que são membros da Missão Central, pelo que

Aguardando pela carta de autorização

Pede deferimento

From: Ovidio Macamo

To: Central Mission of the Seventh-Day Adventist Church in Mozambique

Ref: AUTHORIZATION TO CARRY SURVEY AND INTERVIEWS

Ovidio Macamo, Pastor and MDiv Student at Adventist University of Africa, Nairobi, Kenya, currently writing my project entitled **“BIBLICAL RESPONSE TO THE CHALLENGES OD DUAL ALLEGIANCE AT THE MOZAMBIQUE ADVENTIST UNIVERSITY CHURCH.”** I hereby write requesting authorization from Central Mission of the Seventh-Day Adventist Church in Mozambique, to conduct interviews among pastors as well as surveys among the Mozambique Adventist University Church members.

Thank you for considering my request, and sending me a letter of authorization.

Regards,

Beira, 25 de Agosto de 2020

Ovidio Macamo
Contacto: +258842919696
Universidade Adventista de Moçambique
Endereço: Antiga Estrada Nacional 6, Km 8, Nova Chamba
Caixa Postal 2048
Cidade da Beira
Moçambique
“Tudo posso naquele que me fortalece” Fil. 4:13



Domingos Tomo <tomod@mcnt.adventist.org>

to me, Antonio, Maneca ▾

Dear pastor Macamo
Greetings from Mozambique Central Mission
You are welcome to carry out your interviews and survey
Kind regards



--

DOMINGOS DOM-LUIS TOMO

PRESIDENT

Seventh Day Adventist Church
MOZAMBIQUE CENTRAL MISSION
Address: Rua Correia de Brito, 1589 Beira
Cel: +258 82 0800046 / 848151949
Email: tomod@mcnt.adventist.org



Ovidio Macamo <macamoo@uam.adventist.org>

to Sisinio ▾

Prezado Pastor Jafar

Saudacoes

Gostaria de Solicitar a autorizacao da Igreja da UAM para administrar questionarios aos membros da Igreja da UAM sobre o meu projeto de Mestrado.

Aguardando pela resposta

Bencaos

Ovidio Macamo

Contacto: +258842919696

Universidade Adventista de Moçambique

Endereço: Antiga Estrada Nacional 6, Km 8, Nova Chamba

Caixa Postal 2048

Cidade da Beira

Moçambique

"Tudo posso naquele que me fortalece" Fil. 4:13



Sisinio Jafar <jafars@uam.adventist.org>

to me ▾

Good afternoon Pr.

It is ok. Please, print the president's response and give it to me



Ovidio Macamo <macamoo@uam.adventist.org>

to Sisinio ▾

Fine I will do that



--



Reply



Forward

APPENDIX B
RESERCH INSTRUMENTS

SURVEY QUESTIONNAIRE

Original

**A BIBLICAL RESPONSE TO THE CHALLENGES OF DUAL ALLEGIANCE
AT THE MOZAMBIQUE ADVENTIST UNIVERSITY CHURCH**

Dear Respondent,

I am Ovídio José Bonifácio Macamo, an MDiv. Student at the Adventist University of Africa. I am conducting project research. This study would add value to people's lives and enhance the activities of the members of the Church and the pastor on how to contextualize the gospel in the lives of the people. Therefore, your participation in answering these questions will be highly appreciated. I am requesting you to take 10-15 to fill up this questionnaire. Please do not write your name on this questionnaire. Thanks for your cooperation.

Survey

Please circle the right answer

1. How long have you been in the Adventist Church?

- a) More than 30 years
- b) 16-20 years
- c) 11-20 years
- d) 5-10 years
- e) Bellow 5 years

2. Your Gender

- a) Male
- b) Female

3. You age group

- a) 61 years and above
- b) 50-60 years
- c) 40-50 years
- d) 30-40 years

e) 20-30 years

4. Your Marital Status

- a) Married
- b) Single
- c) Widow/widower
- d) Divorced
- e) Other (please specify)

5. Your educational level

- a) Doctorate
- b) Master degree
- c) Bachelor
- d) Secondary
- e) Primary

6. Your religious background

- a) I was raised in an Adventist family
- b) I was raised in a Muslim family
- c) I was raised in national cultural settings (African Traditional Religion)
- d) I was raised in a Catholic family

Kindly select the alternatives which describe your experience best.

7. Have you ever experienced the power of evil spirits?

- a) I often fear evil spirits
- b) The evil spirits cursed me
- c) I was deadly sick because of evil spirits
- d) I never suffered from evil spirits.
- e) Your opinion (indicate please)

8. Have you ever used power objects?

- a) I have used power objects for protection against evil spirits.
- b) I have used the power objects as a solution for felt needs.
- c) I have used power objects because they are medical and secret.
- d) I never used them.
- e) Your opinion (indicate please)

9. Have you ever experienced the influence of a witchcraft in your life?

- a) I was bewitched in my life.
- b) I fear them because they have supernatural powers.
- c) My parents taught me that they are sources of evil in my society.
- d) It is a well-known practice in our community, almost every one at least once experienced that.
- e) Your opinion (indicate please)

Kindly select the right answers

10. Prayer can help with all problems

- a) Sometimes it is helpful.

- b) It is not helpful.
- c) It is always helpful for me.
- d) It is not helpful when you fight with spirits.
- e) Your opinion (please indicate).

11. What activities in your opinion does the Bible allow?

- a) Visiting diviners to take some advice
- b) Visiting witches to remove the spell
- c) Consultation with ancestors
- d) Visiting healers for improving health condition
- e) Your opinion (please indicate)

12. Which of the options best describe your theology of mediation between God and man?

- a) I do not know.
- b) Jesus is the only mediator between man and God
- c) A human can be a mediator between man and God
- d) The Bible is the mediator between God and man.
- e) Your opinion (please indicate).

13. What does happen to a man after death, according to the Bible?

- a) The body is dead and the soul goes to God
- b) The body is dead and the soul is waiting for judgment
- c) The dead person is unconsciously waiting for resurrection
- d) The spirit of the dead can appear to the living persons
- e) Your opinion (please indicate).

14. Can you explain others how to deal with the evil spirits?

- a) Yes, I can explain it with the Bible verses.
- b) No, I do not know how to explain.
- c) I know but it is hard to find support in the Bible.
- d) I know theoretically but I do not know what to do in practice
- e) Your opinion (please indicate)

Kindly select the number of answers, which are appropriate to your understanding

15 Why are the church members still opened to practice cultural approaches in crisis?

- a) Diviners and mediums have a power to help
- b) Ritual of death can give a protection
- c) Personal religious objects protect
- d) Magic, sorcery and witchcraft are still powerful approaches
- e) Your opinion (please write)

16. How many , approximately, church members you know who are struggling to overcome crisis with the help of the diviners, witches or healers?

- a) More than 5
- b) More than 10
- c) More than 20

- d) A lot of
- e) Your opinion (please write)

17. If you are invited to participate in the religious ceremony, which will be provided by the diviner, what will you do?

- a) I will go if the participants are my relatives.
- b) I will never go physically but I will send my support
- c) I will go and preach there
- d) I will stay at home and pray for the participants
- e) Your opinion (please write)

18. What should the church provide in order to help people to understand God's power over life, death, health and wealth?

- a) Biblical teachings
- b) Biblical practices
- c) Prayer support
- d) Individual consultation
- e) Your opinion (please write)

QUESTIONARIO DE INQUERITO

Translation by Ovídio José Bonifácio Macamo

RESPOSTA BÍBLICA PARA O DESAFIO DA DUPLA LEALDADE NA IGREJA DA UNIVERSIDADE ADVENTISTA DE MOÇAMBIQUE.

Traduzido por Ovídio Macamo

Querido respondente

Chamo-me Ovídio José Bonifácio Macamo, estudante de Mestrado em Divindade na Universidade Adventista de Africa em Nairobi-Quénia, Estou a realizar projeto de pesquisa. Esta pesquisa irá aumentar um valor na vida das pessoas e melhorar as atividades dos membros da igreja e o pastor sobre como apresentar melhor o evangelho na vida das pessoas. Por isso, a sua participação na resposta deste questionário será importante. Gostaria de lhe solicitar para disponibilizar 10-15 minutos para responder este questionário. Obrigado pela sua cooperação.

Questionário

A quanto tempo é membro da Igreja Adventista do Sétimo Dia

- a) Acima de 30 anos
- b) 16-20 anos
- c) 11-20 anos
- d) 5-10 anos
- e) Abaixo
- f) de 5 anos

1. Seu género

- a) Homem
- b) Mulher

a) Sua faixa etária

- b) Acima de 61 anos
- c) 50-60 anos
- d) 40-50 anos
- e) 30-40 anos
- 20-30 anos

2. Seu estado civil

- a) Casado/a
- b) Solteiro/a
- c) Viúvo/a
- d) Divorciado/a
- e) Outros (favor
- f) especificar)

3. Seu nível académico

- a) Doutorado
- b) Mestre

- c) Licenciado
- d) Secundário Geral
- e) Primário

4. Seu historial religioso.

- a) Cresci numa família adventista
- b) Cresci numa família Muçulmana
- c) Cresci num contexto cultural
- d) nacional (Religião Tradicional Africana)
- e) Cresci numa família católica
- f) Outros (favor especificar)

Favor selecione a alternativa que melhor descreve a sua experiência.

5. Será que você já experimentou o poder de espíritos maus?

- a) Sempre tenho medo de espíritos maus.
- b) Os espíritos maus amaldiçoaram-me.
- c) Já estive doente e quase a morte devido aos espíritos maus.
- d) Nunca sofri de espíritos maus.
- e) Sua opinião (favor especificar)

6. Será que você já usou objetos supersticiosos?

- a) Já usei objetos supersticiosos para proteção contra os maus espíritos.
- b) Já usei objetos supersticiosos como solução para minhas necessidades
- c) Já usei objetos supersticiosos porque eles são medicinais e secretos.
- d) Nunca usei.
- e) Sua opinião (favor indicar).

7. Será que você já experimentou influencia de feitiçaria na sua vida?

- a) Já fui feitiçado na vida.
- b) Tenho medo deles porque possuem poderes sobrenaturais.
- c) Os meus pais ensinaram-me que eles são causa de maldade na sociedade.
- d) É uma pratica conhecida na nossa sociedade, quase que todos já tiveram esta experiencia no mínimo uma vez na vida.
- e) Sua opinião (favor indicar)

Favor selecione a resposta correta

8. A oração pode ajudar-me em todos problemas

- a) As vezes ajuda.
- b) Não ajuda.
- c) Para mim sempre ajuda.
- d) Não ajuda na luta contra espíritos maus.
- e) Sua opinião (favor indicar).

9. Quais são as atividades aceites pela Bíblia segundo a sua opinião?

- a) Visitar um adivinhador para aconselhamentos.
- b) Visitar os feiticeiros para remover a maldição.
- c) Consulta aos ancestrais.
- d) Visitar curandeiros para melhorar a condição de vida
- e) Sua opinião (favor indicar)

10. Qual das opiniões melhor descreve a sua teologia de mediação entre Deus e o Homem?

- a) Jesus é o único mediador entre o homem e Deus.
- b) O ser humano pode ser mediador entre o homem e Deus
- c) A Bíblia é o mediador entre o homem e Deus
- d) Não sei
- e) Sua opinião (favor indicar)

11. Segundo a Bíblia, o que acontece com o ser humano depois da morte?

- a) O corpo esta morto e a alma volta para Deus.
- b) O corpo esta morto enquanto que a alma aguarda pelo julgamento.
- c) A pessoa esta inconsciente aguardando pela ressurreição.
- d) O espirito dos mortos aparece aos vivos.
- e) Sua opinião (favor indicar)

12. Você pode explicar para outras pessoas como lidar-se com espíritos maus?

- a) Sim, posso explicar com versículos bíblicos.
- b) Não, não sei como explicar.
- c) Sei, mas é difícil ter um suporte bíblico.
- d) Sei teoricamente, mas não sei o que fazer na pratica.
- e) Sua opinião (favor indicar)

Favor seleccionar o número de respostas que são apropriadas ao seu entendimento

13. Porque é que os membros da igreja ainda são abertos na pratica de abordagens culturais nos tempos de crise.

- a) Adivinhadores e espiritas tem poder para ajudar.
- b) Os rituais de morte podem proteger.
- c) Objetos religiosos pessoais protegem.
- d) Magia, adivinhações e feitiçaria ainda são boas abordagens.
- e) Sua opinião (favor indicar)

14. Quantos membros da igreja aproximadamente que você conhece, que estão a enfrentar desafios para vencer crises com ajuda de adivinhadores, feiticeiros e curandeiros.

- a) Mais de 5
- b) Mais de 10
- c) Mais de 20
- d) Muitos
- e) Sua opinião (favor indicar)

15. Se fores convidado para participar em cerimonia religiosas, que serão orientados por adivinhadores, o que faras?

- a) Irei se os participantes forem meus familiares
- b) Nunca irei fisicamente, mas enviarei o meu apoio
- c) Irei la para pregar
- d) Ficarei em casa orando pelos participantes

e) Sua opinião (favor indicar)

16. O que é que a igreja deve fazer para ajudar as pessoas a entender o poder de Deus a respeito da vida, morte, saúde e riqueza?

- a) Estudos bíblicos
- b) Práticas bíblicas
- c) Ajuda em orações
- d) Consulta individual
- e) Sua opinião (favor
- f) indicar)

Entrevista

- 1. Favor partilhe a sua experiencia religiosa na Igreja da Universidade Adventista de Moçambique**
 - a) Boas experiencias
 - b) Desafios
- 2. Quais são as praticas que você observou enquanto ministrava?**
 - a) Quais foram as suas influencias positivas e negativas aos membros?
 - b) Quais são as razoes que estão por detrás destas praticas?
- 3. será que houve contextualização da mensagem adventista entre os membros da Igreja da Universidade Adventista de Moçambique**
 - a) Quais foram as áreas da contextualização?
 - b) será que existe umas áreas crucial, que ficou de fora sem contextualização
- 4. será que te deparaste com manifestação de feitiçaria, possessão espiritual, consulta aos adivinhadores ou mesmo participação nos rituais dos mortos ou mesmo demonstrando poderes mágicos durante o seu ministério?**
 - a) Que tipo de rituais?
 - b) Como e que estes poderes mágicos se manifestavam?
 - c) Como é que se lidaram com isto?
 - d) Qual é o principal grupo alvo destas praticas?
 - e) Como é que estas práticas influenciaram os membros da igreja?
- 5. Você conhece alguns membros da igreja que se envolveram em objetos mágicos para proteção?**
 - a) Que tipo de objetos são?
 - b) Como é que a igreja se lidou com isto?
 - c) será que ainda são ativos na igreja ate agora?
- 6. Como é que a igreja lhes tratou?**
 - a) Como é que eles reagiram a vossa posição?
 - b) Quais são os principais desafios que a igreja enfrentou para lidar-se com estes problemas?
- 7. O que conduz os membros da igreja à pratica da dupla lealdade? (consulta aos feiticeiros?)**
 - a) Porque é que eles não chamaram o pastor ou ancião para orar por eles?
 - b) Quais são as limitações de liderança para lidar-se com estes problemas?
- 8. Quais são as possíveis soluções para este problema?**
 - a) Como é que eles podem ser implementados?
 - b) Qual é papel do pastor na implementação destas soluções?
- 9. Na sua opinião, achas que os membros da Igreja da Universidade Adventista de Moçambique estão firmes nas doutrinas na IASD?**
 - a) Porque?
- 10. será que tens uma informação adicional para partilhar comigo?**

SURVEY QUESTIONNAIRE

Back Translation by Fabião António Tambo

Biblical response to dual allegiance challenge at Mozambique Adventist University Church

Dear respondent

My name is Ovídio José Bonifacio Macamo, I am a masters student in Divinity at Adventist University of Africa. I am doing a research. This research is going to add some value in people's lives and improve the activities of church members and the pastor concerning the contextualization of the gospel in people's lives. Wherefore, your participation in this survey will be appreciated. I would like you to spend about 10 or 15 minutes answering to this questionnaire. Thanks for your cooperation.

Questionnaire

1. For how long are a Seventh Day Adventist Church Member?

- a) For more than 30 years
- b) 16 – 20 years
- c) 11 – 20 years
- d) 5 – 10 years
- e) bellow 5 years

2. Your gender

- a) Male
- b) Female

3. Your age group

- a) Above 61 years
- b) 50 – 60 years
- c) 40 – 50 years
- d) 30 – 40 years
- e) 20 – 30 years

4. Your marital status

- a) Married
- b) Single
- c) Widow/Widower
- d) Divorced/Divorcee
- e) Others (please specify)

5. Your academic level

- a) Doctorate
- b) Masters
- c) High school

d) Primary level

6. Your religious history

- a) I grew up in an Adventist family
- b) I grew up in a Muslim family
- c) I grew up in a national cultural context (African Traditional Religion)
- d) I grew up in a catholic family
- e) Others (please specify)

7. Have you ever experienced the power of evil spirits?

- a) I am always afraid of evil spirits
- b) The evil spirits have cursed me
- c) I was sick and almost dead because of evil spirits
- d) I never suffered because of evil spirits
- e) Your opinion (please specify)

8. Have you ever used superstitious objects?

- a) I used superstitious objects for protection against evil spirits
- b) I used superstitious objects as solution for my personal necessities.
- c) I used superstitious objects because they are sacred and medicinal.
- d) I never used them
- e) Your opinion (please specify)

9. Have you ever experienced the witchcraft power in your life?

- a) I was ever bewitched in my life
- b) I am afraid of them because they have supernatural powers
- c) My parents told me that evil spirits are responsible for every disaster in the society
- d) It is very common in the society. Nearly all the people have ever experienced it, at least once in life.
- e) Your opinion (please specify)

Please choose the correct answer

10. The prayer can help me in all situations.

- a) It helps sometimes
- b) It never helps
- c) For me it always helps
- d) It doesn't protect against evil spirits
- e) Your opinion (please specify)

11. In your opinion, what activities are acceptable according to the bible?

- a) To see a diviner for counseling
- b) To ask the sorcerers to remove curse
- c) To consult the ancestors
- d) To ask the witch doctors to improve your living conditions
- e) Your own opinion (please specify)

12. Which opinion best describes your theology of mediation between God and men?

- a) I do not know

- b) Jesus is the only mediator between men and God
- c) The human kind can be the mediator between men and God
- d) The bible is the mediator between men and God
- e) Your opinion (please specify)

13. According to the bible, what happens to the human being after death?

- a) The body dies and the soul returns to God
- b) The body dies and the soul remains alive waiting for the judgment
- c) The person remains unconscious waiting for the judgment
- d) The spirit of the dead appears to the living
- e) Your opinion (please specify)

14. Are you able to explain other people how to deal with evil spirits?

- a) Yes, I can use verses from the bible to explain them
- b) No, I can't explain
- c) Yes, but it is difficult to have a biblical support
- d) I know theoretically, but I can't handle it
- e) Your opinion (please specify)

Please select the set of answers that appear to be appropriate according to your understanding

15. Why church members are still open to cultural practices in times of crisis?

- a) Mediators and diviners have got power to help
- b) The death rituals can help
- c) Personal religious utensils can give protection
- d) Magic, divinations and witchcraft are still effective
- e) Your opinion (please state)

16. Approximately, how many church members do you know, who have challenges to overcome crisis with the help of traditional healers, witches and diviners?

- a) More than 5
- b) More than 10
- c) More than 20
- d) Many
- e) Your opinion (please state)

17. What would you do if you were invited to participate in religious ceremonies led by diviners?

- a) If the participants are my relatives, I will go.
- b) I will not be there physically. I will only give my material support
- c) I will be there only to preach a sermon
- d) I will stay home and pray for the participants
- e) Your opinion (please explain)

18. What must the church do in order to help people understand the power of God regarding life, death, health and wealth?

- a) Bible studies

- b) Bible practices
- c) Pray
- d) Individual consultation
- e) Please express your opinion

INTERVIEW WITH FORMER PASTORS OF MOZAMBIQUE ADVENTIST
UNIVERSITY CHURCH

1. Please share your religious experience at Mozambique Adventist University Church
 - a) Good experiences
 - b) Challenges
2. What are the practices you observed while ministering?
 - a) What were your positive and negative influences to the members?
 - b) What are the reasons behind these practices?
3. Has the Adventist Message been contextualized among Adventist University of Mozambique's church members?
 - a) What were the areas of contextualization?
 - b) Is there any crucial aspect which was not covered?
4. Did you encounter manifestation of witchcraft, spiritual possession, consultation with diviners or even participation in the rituals of the dead or even demonstrating magical powers during your ministry?
 - a) What kind of rituals?
 - b) How was the manifestation of these magic powers?
 - c) How did you handle it?
 - d) What is the main target group for these practices?
 - e) How did these practices influence church members?
5. Do you know of any church member who was involved in magical objects looking for protection?
 - a) What kind of objects?
 - b) How did the church handle it?
 - c) Are these people still church members?
6. How did the church treat them?
 - a) How did they react to your position?
 - b) What are the main challenges that the church faced in dealing with these problems?
7. What lead church members to dual allegiance (consultation with witches?)
 - a) Why didn't they ask the pastor or the elder to pray for them?
 - b) What are the leadership limitations in dealing with these issues?
8. What are the possible solutions for this problem?
 - a) How can these solutions be implemented?
 - b) What is the pastor's role in implementing these solutions?
9. In your opinion, do you think the members of Mozambique Adventist University church are loyal to the doctrines of SDAC?
 - a) why?
10. Do you have any additional information to share?

INTERVIEW QUESTIONS

Interview questions for former Mozambique Adventist University Church Pastors to Pastor

1. Please, share your religious experience at Mozambique Adventist University Church.
 - a) Good experiences
 - b) Main challenges.
2. What are the practices did you observe, while ministering?
 - a) What was their positive and negative influence on the members?
 - b) What are the reasons behind these practices?
3. Was there a contextualization of the Adventist message among Mozambique Adventist University?
 - a) What were the areas of contextualization?
 - b) Is there any crucial area, which you feel that was left behind without contextualization?
4. Have you ever encountered any manifestations any form of witchcraft, spirit possession consultations of mediums or even participating in rituals for the dead or ever portraying magical powers in the course of your ministry?
 - a) What kind of rituals?
 - b) How were these magical powers manifested?
 - c) How did you deal with it?
 - d) What is the most affected group in such practices?
 - e) How did these kinds of experiences influence the Church members?
5. Do you know some members of this Church who were entangled in power objects for protection?
 - a) What kind of objects are they?
 - b) How did the church deal with it?
 - c) Are they active in the church life up to now?
6. How did the Church treat them?
 - a) How did they react to your position?
 - b) What were the challenges, which the Church faced in dealing with these issues?
7. What lead church members to dual Allegiance (consult diviners?)
 - a) Why didn't they call the pastor or church elders to pray for them?
 - b) What are the leadership limitations for dealing with these challenges?
8. What are the possible solutions to this phenomenon?
 - a) How can they be implemented?
 - b) What is the role of the pastor in the implementation of these solutions?
9. In your opinion, do you think that the members of this Church are grounded on the SDA doctrines?
 - a) Why?
10. Do you have any additional information related to the study to share with me?

APPENDIX C

INTERVIEW CONSENT FORM

Adventist University of Africa

INTERVIEW CONSENT FORM

Research Project Title: A BIBLICAL RESPONSE TO THE CHALLENGES OF DUAL ALLEGIANCE AT THE MOZAMBIQUE ADVENTIST UNIVERSITY CHURCH.

Research Investigator: Ovídio José Bonifácio Macamo +258872919696
macamoo@aua.ac.ke.

Purpose: The purpose of this interview, is to gather information from the participants concerning the reasons leading to the practice of dual Allegiance among the Mozambique Adventist University Church members, and how to treat them.

Benefits: The participant will have the privilege of participating in the gospel commission, sharing the best practices, procedures of presenting the gospel adequately, and discipling the members who are emerged in the conflict between the culture and the gospel

- I confirm that my participation in this research is voluntary and with no payment.
- I consent that the interview will last between 30 to 45 minutes approximately.
- I understand that the researcher will not disclose my name or any identifying marks, and my confidentiality as a participant in this study will remain secure.
- I confirm that the interview will be recorded, a transcript produced, and review the notes, before the data analysis procedure.
- The actual recording will be destroyed after the publication of the research paper.
- I agree that the researcher may publish documents that contain quotations by me.
- I have been allowed to ask all questions regarding the interview that I may have.
- I confirm that I have been given the contact of the researcher.
- I have been given a copy of the consent form.

By signing this form, I agree to the above terms.

Participant's Signature

Researcher's Signature

Date Signed

Date Signed

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