ENGLISH ABSTRACT: An inquiry into the nature and manifestations of human happiness is evidently today an important focus for many academic disciplines. The contemporary revival in happiness studies is accompanied by studies on the rhetoric of happiness. Theologians approach such inquiries from a variety of perspectives, but it would appear as if a deliberate shift from the rhetoric of happiness to the rhetoric of human flourishing is taking place. The intuitive location of such an inquiry is soteriology, because of the doctrine of salvation's focus on the good news of the gospel. Therefore this study approaches the inquiry into happiness from the landscape of salvation, by way of theological cartography, wherein three contemporary discourses are identified. A first discourse portrays salvation as reconciliation, wherein a forensic interpretation plays a pivotal role. John Calvin, Friedrich Schleiermacher, and Willie Jonker are examined as three influential types of this discourse. A soteriological logic of faith is identified as a central pattern within this discourse, also in portraying human flourishing as piety, joy, and comfort. A second discourse portrays salvation as liberation, wherein an ethical interpretation plays a central role. Gustavo Gutiérrez, Mercy Oduyoye, and Russel Botman are held up as three influential types of this discourse. An eschatological logic of hope is identified as an important pattern within this discourse, also in portraying human flourishing as a fulfilled life, healing, and dignity. A third discourse portrays salvation as transformation, wherein an aesthetic interpretation plays a core role. Serene Jones, Ellen Charry, and Denise Ackermann are employed as three influential types of this discourse. A creative logic of love is inextricably wound into this discourse, also in portraying human flourishing as grace, happiness, and blessing. Together, these three logics function within triadic form in order to respond to the questions and challenges of the day. In conclusion, contemporary discourses on salvation appear to have, in all three of the forms outlined in this study, to do with human flourishing – whether as piety, joy, or comfort; as a fulfilled life, healing, or dignity; as grace, happiness, or blessing.

AFRIKAANSE OPSOMMING: Die vraag na die aard en vorme van menslike geluk is tans aan die orde in 'n verskeidenheid van akademiese dissiplines. 'n Opbloei in gelukstudies gaan gepaard met 'n ondersoek na die retoriek van geluk. Teoloë benader hierdie ondersoek vanuit 'n verskeidenheid van perspektiewe, maar daar blyk 'n doelbewuste skif te wees vanaf die retoriek van geluk na die retoriek van menslike florerings. Die intuitiewe tuiste van so 'n ondersoek is die soteriologie, met die verlossingsleer se fokus op die goeie nuus van die evangelie. Derhalwe benader hierdie ondersoek vanuit 'n verskeidenheid van perspektiewe, waarvan drie spesifieke is geïdentifieer. 'n Eerste diskosere beeld verlossing as versoening uit, en het daarmee die eenheid van menslike florerings as 'n vervulde lewe, genesing, en waardigheid. 'n Tweede diskosere beeld verlossing as bevryding uit, en het daarmee die eenheid van menslike florerings as 'n vervulde lewe, genesing, en waardigheid. 'n Derde diskosere beeld verlossing as transformasie uit, en het daarmee die eenheid van menslike florerings as 'n vervulde lewe, genesing, en waardigheid. Hierdie drie diskosere funksioneer binne die键域 yours, in die verskeidenheid van menslike florerings na gesig, geluk, en seën. Sáám funksioneer daarnaas drie diskosere binne die verskeidenheid van menslike florerings na gesig, geluk, en seën.