EVALUATION OF THE UNDERSTANDING OF THE HOLY SPIRIT BY "THE KUHAMA" GROUP OF THE EAST AFRICAN REVIVAL FELLOWSHIP IN WEITHAGA

BY

Wakahiu Charles Makumi

This dissertation is submitted in partial fulfillment of the requirements for the award of a Master's Degree in Theology (MTH.) from St. Paul's university

AUGUST, 2016

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SUPERVISOR: REV. DR. ZABLON BUNDI

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DECLARATION

This Dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying at the discretion of the College.

SIGNATURE OF STUDENT..... DATE.....

Word Count: 20,555

I/we confirm that the work reported in this thesis was carried out by the student under my/our supervision.

Signature of Supervisor..... Date.....

Approved by:

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ABSTRACT

This research centers on the Doctrine of the Holy Spirit, the ‘‘controlling theme of everything that Christianity believes and must confess’’ (Barth, 1956:645). The Holy Spirit is God Himself and as Barth says, “Eternally proceeds from the Father and the Son” (Barth, 1956:646). The research was done mainly from the library resource and with an eye on the membership of the East African Revival Fellowship. It was interactive with the leaders of the EARF through the use of direct interviews. It has shown that the members of the EARF are deeply religious and jealously biased towards God the Father and the Son as against God the Holy Spirit. The research proposes three items as a way forward in addressing the problem earlier stated. The objectives were: to interrogate the understanding of the Holy Spirit by the kuhama group of the EARF, to explore the theological understanding of the Person and roles of the Holy Spirit by the theologians, and to bring out the gaps that may be filled by further study. The conceptual framework was the conversational model which suggests an engagement with different disciplines in the interpretation of scripture to advance the knowledge of God as advanced by Prof. Joseph Galgalo. The researcher proposed that the people’s cultural experiences, theology and the scripture talk together harmoniously. Conversational method has been employed in this research and proposed amongst the EARF members. Theology and application has been proposed for harmonization by the scripture, which is supreme in all matters of faith. The research design proposed was descriptive because it is a qualitative research. The study used snowball sampling procedure with a few members of the top leadership of the Movement representing the view of the larger majority. The researcher hypothesized that from the Biblical stand point, a section of the EARF “Kuhama”(to leave), seemed to misunderstand, misinterpret and misapply the Doctrine of the Holy Spirit in their daily conversations, and that should they understand and appropriately apply this teachings in their interactions, they can become more effective in their evangelization. The Recommendations fronted were that Pneumatology should be offered in the Institutions of Higher Learning. Another recommendation was to have the EARF members understanding, properly interpreting and applying the Doctrine appropriately in order to grow in the knowledge of God and properly influencing others successively. The Conversational Model was recommended for restructuring and adoption as a methodology of studying Systematic Theology. Finally the acknowledgement of Martyrdom of the believers who sacrificed their lives for the course of Christ in Weithaga was recommended.

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CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter provides the background of the study, the problem statement, the purpose, the study objectives and questions, the researcher's hypothesis, the justification and limitations of the study. The Doctrine of the Holy Spirit normally called Pneumatology, is one of the most important and central Doctrines of the Bible because as indicated, the Holy Spirit, the third person of the Godhead is the "Giver of life, and is worshipped together with the Father and the Son", who inspired "the prophets" as the Nicene Creed states, to bring forth the word of God. Surprisingly it has not been taught with the same intensity as other Doctrines of the Bible in the East African Revival Fellowship.

Being one of the most stable fellowships in the Charismatic Evangelical circles, the Fellowship can positively impact the rest of the membership of the Church. That notwithstanding, a section of its members live and operate in a spiritual jungle where instead of being emulated, they are vilified for their enigmatic approach to the issues of faith and their reluctance to the works of the Holy Spirit. The members of EARF especially the Kuhama(To leave) group have maintained a special kind of stance, with genuine and frank confession of sin in their lives prior to their conversion, capping it with a repetitive memory of their past life. They seem to have relegated the Holy Spirit to a lower position because of not understanding the different teachings fronted by different scholars.

The research enquired what the theologians have said concerning the Holy Spirit and how the EARF has incorporated such teachings in their creed and liturgy. He investigated the understanding of the Kuhama group concerning the Holy Spirit and recommend areas to be addressed by further study. The primary sources Data came from top leaders of the Fellowship consulted and interviewed and their opinions incorporated in the findings, while secondary or the library sources looked at what different authors have said about the Holy Spirit and also about the East African Revival Fellowship.

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1.1 The Background of the Problem

The Doctrine of the Holy Spirit is pivotal in Christendom because He is a central figure in the birth, and establishment of the Church. Since creation to date, the Holy Spirit has played a very significant role in the life of the Jews. Different authors have presented subjective findings about the Holy Spirit's personality, procession and role, putting the Church into a precarious position as she struggled to balance them.

The understanding of the Doctrine of the Holy Spirit forms the basis for which any person realizes his or her position in the Christian faith, guaranteeing the believer's position in eternity. Paul teaches that there is only one true God who is a Triune God, Father Son and The Holy Spirit, "all eternal and, all equal in power and glory in every way, equally worthy of worship and praise, all equal in eternity without beginning and without end" (The Complete Christian Dictionary, 2002:317). The research addressed itself to the diverse opinions of the writers, some of which view the Holy Spirit as just an influence and power, and those which hold as the researcher does, that the Holy Spirit is God, coequal, co-eternal with God the Father and God the Son.

An avenue needs to be created to engage the members of the Kuhama group in a conversation with the other members of the Church to establish synergy. The concern was provoked by the fast growth of the Pentecostal Charismatic Churches and the seeming diminishing number of youthful believers in the East African Revival Fellowship born by antagonistic divisions attributed to the "leading of the Holy Spirit" (Gatungu interviewed on 20th June2015). Being aware of the importance of the EARF in Weithaga, the researcher saw the need to interrogate and critically analyze the Kuhama position based on its understanding in the light of the scripture. The Data collection is both from primary and secondary sources. It sought to understand how members of the Kuhama group appreciated the Holy Spirit and the role He plays in their lives. Through the research, the gaps discovered on the Doctrine have been forwarded accordingly.

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The East African Revival Fellowship being one of the most stable fellowships in the Evangelical circles, has her members living and operating in a spiritual jungle, and instead of being emulated, they are vilified for their enigmatic approach to the issues of faith and their reluctant commitment to the issues of the Holy Spirit. These members have maintained a special kind of stance, with genuine and frank confession of sin in their lives prior to their conversion, capping it with a repetitive memory of their past life. Because of misconceptions and misunderstanding about the Holy Spirit's teachings and operations amongst them, they seem to relegate Him to a lower position. The main cause of the relegation is the different teachings, experiences and expressions from different members. The research proposed that proper understanding would bring the Kuhama group to a balanced and harmonious coexistence with other members of the Church.

1.2 The Research Problem Statement

The Doctrine of the Holy Spirit is very important to the Church because of the position the Holy Spirit takes in Christianity. The most prominent personality in the Old Testament was God the Father, the chief personality in the New Testament is God the Son, Jesus Christ. Jesus promised the coming of the Holy Spirit after His ascension (John 16:7), and on the Day of Pentecost, the Holy Spirit came upon the Apostles to dwell inside of everyone everywhere all the time. This Doctrine however, has been relegated to a lower position by EARF in general and Kuhama group of the EARF in particular. They closed their engagement in regard to the Doctrine of the Holy Spirit, and seem to have a distorted view, which births a strong dogmatic stand coupled with an air of authority which does not accommodate other believers' views. This position was one of the reasons that brought a great division in the EARF with the creation of groups such as Mtama na maji, Kuhama Kufufuka Kupaa and Kusimama. Each group claimed a special revelation got from the scriptures.

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1.3The purpose of the study

The purpose of this research was to analyze and critically interrogate the understanding of the Doctrine of the Holy Spirit by bringing out the views of other scholars and comparing them with the views held by the members of the kuhama group. It is intended to sensitize the need for dialogue within the membership of the EARF, trying to close the existing gap and expose areas that may need more study.

1.4 The Research Objectives

The research objectives were seeking an understanding on how the Doctrine of the Holy Spirit is treated by both selected authors, and the kuhama group, concerning the Holy Spirit, to propose the employment of dialogue among the different groups of the EARF such as the Mtama na Maji (Millet and Water), Kusimama (To Stand Firm) , Kuhama (To leave), Kufufuka (To be revived), and Kupaa (To fly), and Kutembea (To Move on), with the aim of attaining a comparative analysis of the different perspectives, and recommend areas to be addressed by further research.

1. 5 Research Questions

1. How have the selected authors treated the Doctrine of the Holy Spirit?
2. How can this Doctrine become relevant to the kuhama group of the EARF?
3. How can informed discussion about the Holy Spirit be brought on board in the EARF forums today?

1.6 Research Hypothesis

If the Doctrine of the Holy Spirit is properly exposed and believed by the members of the EARF's kuhama group, they will become more accommodative of other believers' views and opinions, and consequently experience a great breakthrough in turning the Church for the glory of God.

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1.7 Justification of the Research

Often writers have offered diverse opinions about the Holy Spirit's personality, deity, procession and roles. These definitions have caused difficulties as the believers try to interpret in layman's language these faces of the Doctrine of the Holy Spirit. From the existing literature it is notable that, in comparison with Christology and other Doctrines of the Bible, the Doctrine of the Holy Spirit is far less explicit in theological circles. It is far less developed compared to many other Biblical Doctrines. This study therefore will assist the targeted group in understanding the involvement of Holy Spirit in the day to day interactions, thereby helping them to reflect within their lives, and make informed decisions in their day to day relationships. The study will provoke interest and concern and thereby ignite deeper and thorough research on the Doctrine of the Holy Spirit.

1.8 Limitations of the Study

According to Mugenda and Mugenda, a research limitation may influence the results of a research negatively while the researcher has no control. Ndwiga says a researcher may lack sufficient literature. This may limit the secondary data collection (Ndwiga, Dissertation2013). The same case applies to this research, because not much is written concerning the East African Revival Fellowship's understanding about the Holy Spirit and therefore, to get substantive Data was challenging. The other challenge the researcher faced was the conservative nature of the members of the EARF in their involvement with non members of their Team. The subjective nature of the topic of the Holy Spirit posed a challenge as the research demanded objectivity. The study of the Holy Spirit, being subjective, was challenging to either oppose or approve its views. It is important to explore this Doctrine for the benefit of the emerging trend in the Church of Christ.

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CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

This chapter reviewed the stand of the members of the East African Revival Fellowship in general and kuhama in particular, concerning their belief on the role of the Holy Spirit in the life of the Church, and from different authors, a look at the Holy Spirit's personality, Deity, position in the Trinity, and responsibility in creation, redemption, inception and sustenance of the Church from Pentecost to date was done.

2.1 The East African Revival Fellowship (EARF) Claims

The literature about the East African Revival Fellowship was correctively collaborated by the acting Bishop of A.C.K. Murang'a Diocese, the Rt. Rev. Dr. Allan Waithaka, Retired Rev. Francis Muchiri kabanya, Christopher Mugo wa Ndirangu who is the National representative of the EARF, Gatungu, and Professor Gichuki of Mt. Kenya University among those interviewed. They were all in agreement about the extremes of the Kuhama group.

Barrett stated that the EARF rejected the experiences of the Holy Spirit, but the members interviewed were of different opinion in regard to many of the groups, save for the gift of the tongues which according to Barrett was "rejected by the Fellowship as a whole" (Barrett, 1973:112).

2.1.1 The East African Revival Fellowship's History

Ward says that the East African Revival is a living tradition, ''shaping and defining what it means to be Christian for many denominations and for a wider society". Church saw the Revival Movement as ''both Spirit-led and as fundamentally democratic'' (Ward and Wood 2012:18). The Revival Fellowship or Brethren, is part of what is widely known as the East African Revival Fellowship, or Balokole (luganda for the saved ones). Its origin goes back to the Ruanda Revival' (Barret1973:110). In 1937, the first Balokole visited Kenya, holding meetings in Nairobi, Weithaga and elsewhere," as Obadiah Kariuki became "one of the first Kenyans to support Revival'' (Kuria, 1980:4).

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Kuria believed that renowned leaders like Canon Elijah Gachanja, Canon Esau Oywaya of Nyanza and Canon Kiwinda of the Coast'' were "over the years the driving force to the Movement"(Kuria,1980:4). Barrett 1973:110 defined "a person becoming a believer as a member of the Fellowship who has accepted "Jesus Christ as personal Savior leading to daily salvation". The emphasis is placed on "the Blood of Jesus shed on the cross making possible the certainty of God's forgiveness'' (Barrett, 1973:110). Barrett says that the Holy Spirit was at work "to a unique degree in the lives of such Christians, many of whom no record remains today'' (Barrett1973:11.

The Fellowship members were vilified and disgraced by many. The Luo Brethren were referred to as 'lalruok', a word which meant 'the huddling together of thieves conspiring to commit robbery, eventually referring to the Brethren as ''that gang'' (Barrett, 1973:112). According to Barrett, the Kikuyu Christian members were accused of re-introducing the primitive traditional rite of "guciaruo ringi'' (rebirth), causing them to be held contemptuously and declared heretical by some missionaries. Nevertheless, they continued to hold their meetings "in their homes, in the bush, and at times under the trees near their churches" (Barrett, 1973:112).

The Brethren were "identified with Christ, called by Christ's name; read passages of the scripture which bear witness to Him and ultimately "celebrate the sacraments ordained by Him'' (Mbiti,1986:92). The Brethren were unlike any other community because they were "filled with the Holy Spirit who keeps the presence of the risen Lord in their midst", a really ''mighty presence, an active presence, a living presence, a dynamic presence, presence of the risen Lord" (Mbiti, 1986:92). According to Mbiti, some of the members of the EARF have weak faith while others have "great, strong or deep acceptance which implies firmness tenacity and knowledge about Jesus" (Mbiti, 1986:101).He calls the latter, "etikiri arumu" (Firmly established believers) who were once and a while confronted with the choice of either giving up their allegiance to the Christian faith or of suffering the consequences of their non-compliance. Those who chose to face the consequences were designated martyrs, among them "the Ugandan martyrs who are famous world over" (Mbiti, 1986:103).

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The martyrs are believers with "a strong enough faith to see that when obedience to Christ comes into conflict with the obedience required by the temporal ruler, true loyalty puts Christ first'' (Mbiti, 1986:104).They had the same decision to make and they came to the same conclusion as did the African martyrs "who lived and died before Christianity became the official religion of the Roman Empire" (Mbiti, 1986:104). Mbiti1986:108 says that, Kivengere showed the role the Holy Spirit played in his life when he faced his attitude towards the former Ugandan dictator President Amin and his agents. kivengere said "The Holy Spirit showed me that I was getting hard in my spirit and that my hardness and bitterness toward those who were persecuting us could only bring spiritual loss and would take away my ability to communicate the love of God, which is the essence of my ministry and testimony"(Mbiti, 1986:108). According to Mbiti, "martyrdom and persecution shine the glory of the heavenly home the presence of Jesus Christ to which the victims are ushered in, where the saints go marching in" (Mbiti, 1986:110). According to Mbiti, the Holy Spirit is "a functional entity", whose importance is to be judged "exclusively in terms of what He does" (Mbiti, 1986:142). To him, God and Christ are still believed in, still speak, but seem to be "obscured by the strong dynamism of the Holy Spirit" (Mbiti, 1986:142).

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2.1.2 The EARF Sections

The EARF were a special group of believers who had given themselves to the cause of Jesus Christ, and at times were confused as being dogmatic in their stand in faith. Theirs was a simple life of serious commitment to the Gospel of Christ. From the conventional themes some members aligned themselves to the corresponding titles such as: Kuhama(To Leave), Kufufuka (to be revived), The Mtama na Maji (Millet and Water), Kupaa (to fly) and Kusimama (To Stand Firm). A number of these believers were killed for their faith in Christ. They stood for, and were willing to die for what they believed in.

2.1.2.1 Kuhama

The Kuhama group of the EARF was begun around 1969 by a section of believers who believed to be holier than the rest of the members. During the 1969 oath in Central Kenya, a number of believers compromised their faith and partook of the oath. The Kuhama group of believers adopted the story of Abram who was instructed by God to leave his country and go to wherever He would show him (Genesis12:1-4). This group interpreted this scripture literary so that they abandoned everyone who "sinned". They exposed their ignorance to the Holy Spirit's teaching and leading, thereby denting His image. They claimed to be led by the Holy Spirit in disciplining those who erred.

They denounced and distanced themselves from their counterparts. The members claimed to be instructed by the Holy Spirit to "leave" the people who had "contaminated themselves with such terrible sin, and were separated according to St. Paul's teaching."Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty"(Corinthians 6:17-18KJV). According to the interviewees, the Kuhama group believed that once they were saved, they were "moved to a special spiritual standard". Their teaching was that the believers had to live without debts of whatever nature. Anybody owing another anything needed to repent first before he or she could be reinstated back to the fellowship.

The members were so convinced of the protection of God that they could not even "keep dogs at home" for their protection, according to Ndirangu. Anyone who disagreed with the Kuhama brethren was rejected and shunned.

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An example was given of a member of the Kuhama group who claimed to be led by the Holy Spirit to chase his daughter who had conceived out of wedlock. When the time had come to deliver, the father extinguished the lamp and threw it away. He told the daughter to deliver in the darkness because she had conceived in the dark. He literary expelled her from home. Ndirangu says that the father "chased away his daughter in obedience to the Holy Spirit". The child who was born later on became one of the leading members of the Tukutendereza in the Central Kenya. The Kuhama members made confessions publicly as a rule. Sisters in the Lord would meticulously confess their sin of immorality to their husbands. They could expose their "secret sins" which led to separations of couples within the Fellowship.

Another instant of misuse of the Holy Spirit's leading happened where a couple went to pray in the hills. According to Ndirangu, one "Kuhama Brother in the Lord" claimed to be under the instruction of the Spirit to go inside the cave with his friend's wife "to pray". The husband sensed danger. He requested to be allowed to go into the bush to pray first. He was instructed on the contrary and therefore refused to cooperate. He was denounced by the members of the Fellowship for his "disobedience". A brother in the Lord would find nothing wrong in slapping his wife and claiming to be "beating the devil in her" according to Ndirangu's interview. They separated themselves based on the preaching themed "Leaving your homes for the cause of the Cross". According to Ndirangu, the text that bore the theme of their conference was Genesis 12v1 and Corinthians 6:17-18.

According to Ndirangu, these brethren were in total contradiction with the mainline membership of the EARF. They detached themselves from the rest of the members of the Fellowship. They even detached themselves from their own families who were "sinners". They believed if a person was not a member of the Revival, he could not properly profess salvation. This made the issue of salvation very controversial. To the members of the Kuhama team, anyone who did not subscribe to the teachings of the Kuhama, were described as "infidels". They seemed to have a misconception of who the Holy Spirit was in relation to Christ and sin. The kuhama brethren did not take part in any social activities within their locality. They abandoned their kinsmen, and had no friends outside of their group. According to Gatungu, "no amount of pleading" could convince these brethren to repent, and up to this moment, they are still separated from the rest of the members of the Fellowship.

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2.1.2.2 Kufufuka

The Kiswahili word meant “to be raised or revived”. These were the believers who became conscious of their sins after taking the oath administered in Central Kenya in 1969. The believers repented of the same according to Gatungu. After their repentance, as they recommitted their lives to Christ. They were thereafter declared to have returned to the fold and their fellowship was revived. They were “raised as from the spiritual death”. They went reaching out to the others with the message of revival.

2.1.2.3 The Mtama na Maji

These believers took the example of Daniel, Shadrach, Meshach and Abednego who stood for their faith in Babylon (Daniel1:8-21). Mtama na Maji believers imitated these Hebrews by opting for “millet and water”, taking their title from that phrase. They chose simple life as they stood for their faith. They refused to contaminate themselves with sin. They stood the wave of 1952 and 1969 oath in the Central Province. They considered as enough the blood of Christ and so refused to take the oath at all costs. According to the members of the Mtama na Maji, to otherwise would be tantamount to a denial of the Christian Faith. They argued that the oath was unnecessary and to partake of it was a recantation of faith in Christ. They therefore refused to defile themselves.

2.1.2.4 Kupaa

This was a term given to the Central province brethren who had undergone the rite of circumcision. According to Waithaka, the term was fronted in the Central Nyanza after the Luo brethren raised their reservation to the notion that “everyone needed to be circumcised to be a good Christian. The Luo brethren from this area had also opposed the act of naming and circumcising their counterparts. They taught that to name a person or to circumcise them was going against the Holy Spirit and the bible. The Kupaa brethren argued that their names were already in heaven. They concluded that though they were on the earth, they did not belong here but had already gone to heaven. They had no interest in the things of this world.

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2.1.2.5 Kusimama

According to Ndirangu, this is the largest and the most consistent fellowship within the EARF. The believers stood their ground and defended their faith throughout since the coming of the Tukutendereza Movement. The pioneers of the group are credited to have been the first converts in Kenya. These are the late Bishop Obadiah Kariuki, Gachanja, Oyoya, Kuwinda and Kangoro and according to Mbiti, they "had the greatest, strong and deep acceptance which implies firmness, tenacity and knowledge about Jesus" (Mbiti, 1986:101).He called them "Etikiri arumu" (firm believers) (Mbiti, 1986:101).

These EARF were confronted with the choice of either giving up their allegiance to the Christian faith and save their lives, or of suffering the consequences of their non-compliance. A number of them chose to die for their faith (Mbiti, 1986:103. They were buried at ACK Church compounds at Njumbi and the St James and All Martyrs Cathedral compound in Fort hall (now Murang'a County Headquarters) respectively. The EARF according to Kabanya, have described these believers as "Martyrs".

The research proposes they be recognized and declared as such. They joined those who chose to "face the consequences, which were later, designated Martyrs among them the Ugandan Martyrs who are famous world over'' (Mbiti, 1986:103).

2.1.3 The EARF Conferences

The EARF's emphasis was on the work of Christ in the salvation of souls as demonstrated by the sermons preached in their annual conventions. It was recorded in thus: In 1947, the convention was held in Kahuhia and was attended by 3000 members. The theme for the conference at Kahuhia was; "God wants all men to be saved". The text was 1Timothy 2:4. In 1948, 15000 delegates met at Kabete with a theme 'let us reason together from Isaiah 1:18.

In 1949, the convention was held in Kangari and was attended by about 5000 delegates. The theme was: Christ is the Head of the Church. This theme came from Ephesians 5:23.In 1950, 1500 delegates met at Thogoto and the theme was based on John 7:37.It read; Jesus satisfies. In 1951, the Brethren held the convention in Maseno, where 6000 delegates converged. The theme was 'make haste, come down" (Luke 19:5).

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In 1955, the Team had their convention at Chogoria where again 6000 delegates attended. The theme was ‘‘Understands thou what thou readest’’? (Acts.8:30). In 1956, the delegates were called to assemble at Maseno. 12000 attended what was referred to as Maseno 2.Thew theme was “Jesus our peace” (Ephesians 2:14). In 1958, 6000 delegates met at Kahuhia with a theme’ Jesus, ‘Jesus the Head,’ from Ephesians 1:22.In 1960, the Team held its convention at Tumutumu where 5000 delegates were in attendance. The theme was, “behold I stand at the door and knock” (Revelation 3:20). 7,000 members met at Butere in 1961 holding the theme ‘Christ in you the hope of glory”. In 1964, an astonishing 20,000 delegates pitched tent in Mombasa for the convention. The theme for the year was Jesus the Way, from John 14:6. In 1965, the Team held their convention in Kitui.5000 delegates attended and the theme was “come and dine” (John 21:12). In Meru, 10,000 Brethren congregated for the convention whose theme was “no peace for the wicked”. This was in 1966. In 1967 at Kabare, 5000 delegates the theme “there was no salvation in any other name but Jesus”.

The theme came from Acts 4:12. In 1969, 10,000 members met at Wundanyi and the theme was “live and grow like a plant” (Ezekiel 16:6 and 7). In 1970, in Thogoto 2 the Team had a record number 40,000 delegates attending. The theme was “One in Christ” (John 17:21). In 1971, 6000 met at Mumias and the theme was ‘Sir, we would see Jesus, (John 12:21), (Barrett 1973:113). Kahuhia 3 was attended by 30,000 delegates in 1973 with the theme being “the drink that satisfies” (John 6:65). In Njoro, 20,000 were in attendance in 1973 as well. The theme was I am the bread of life” (John 6:35). In 1974 in Kaaga, 15,000 attended and the theme was “come to me all you who are heavy-laden” (Matthew 11:28). The meeting that was held in Butere in 1975 was referred to as Butere 2, where 40,000 members were in attendance. The theme was “Jesus is the only Way.”(John 14:6). In 1976 in Embu, 8000 delegates attended .The theme was God is our glory from Jeremiah 31. Kitui 2 carried 15,000 delegates in 1977 with a theme “come now and let us reason together”, (Isaiah 1:18). In the year 1978, the meeting was held in Tumutumu. It was highly attended with 45,000 delegates. The theme was “You must be born again” (John 3:1-15). In 1979 in Thogoto, the number of the delegates rose to an overwhelmingly high number. They were 50,000 brethren listening to the theme “Follow Me” (John 21:15-25) (Kuria, 1980:4). During the State of Emergency “conventions could only be organized at the district or local levels” (Barrett, 1973:113). Paradoxically or otherwise, in all these conventions, there was no theme on the Doctrine of the Holy Spirit.

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2.2 The Doctrine of the Holy Spirit

2.2.1 The Personality of the Holy Spirit

The Holy Spirit is defined not as a person in the common English definition. The Greek hypostasis and the Latin persons meant a distinct person as implied from the common English word (Inch, 1985:86). According to Berkhof the Hebrew and Greek word translated spirit are ruah and pneuma respectively. They are used to refer to "the unseen reality of the living beings, especially God". The two terms are like "the Latin Spiritus", meaning "breathe, wind" (Berkhof, 1979:95). Tenney uses the Greek definition "pneuma hagion" for the Holy Spirit; the Third Person of the Triune God-head (Tenney, 1967:358).The researcher uses them interchangeably in this research.

2.2.2 The Holy Spirit Divinity

Berkhof says that the characteristics of a person are ascribed to the Holy Spirit and gives the example of "intelligence, will and affections" (Berkhof, 1979:96). The personhood of the Holy Spirit is shown through emotions, awareness, speech and knowledge. He is portrayed as grieving (Isaiah63:10), loving (Romans15:30), speaking (2Samuel 23:2), and as having the mind (Romans8:27). The Holy Spirit is called the spirit of Christ, the spirit of truth, the spirit of Jesus, and the Spirit of God. Jesus Christ said He would send the Holy Spirit (John15: 26KJV). Barth says the Holy Spirit is the "controlling theme of everything that Christianity believes and must confess'' (Barth, 1956:645). According to him the Holy Spirit is God, and must be worshipped as such. He is not the "spirit of man, the spirit world, of community or individual, but He is the Spirit of God, God Himself, as He eternally proceeds from the Father and the Son" (Barth, 1956:646). He "unites the Father and the Son in eternal love and is worshipped and glorified together with the other Members of the Trinity" (Barth, 1956: 646).

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To Barth, the Holy Spirit is God, who intervenes and acts for man, so that he has an opportunity to "respond to God's biding and beckoning" (Barth, 1956:646). The Holy Spirit creates the spiritual relationship between Him and the Christian community with "a supreme reality and certainty" (Barth, 1956:647). The Holy Spirit "accomplishes and reveals the will of the Father" to man (Barth, 1956:648), awakening him to the "knowledge of God, and being holy, makes man holy" (Barth, 1956:649). Barth artistically portrays the Holy Spirit as the power that gives essence to the Church as the believers have received the verdict of the resurrection by His "quickening and awakening power" (Barth, 1956:651). However it is observable that Barth was not addressing himself to the personality of the Holy Spirit. He did not foresee a problem arising from the distinctions of personality and power. To him, the spirit is both the person of God and the power of God. To the researcher, the two are distinct. The power is derived from the Spirit, while the Holy Spirit being Sovereign exercises power over situations as He deems appropriate.

2.2.3 Denial of personality

Unlike the personality of Christ being clearly and vastly expounded in the scholarly world, that of the Holy Spirit was actually denied in the Early Church by "the Monarchians and Pneumatomachians (Spirit fighters who insisted that the Holy Spirit was not Divine), followed by the Socinians in the days of Reformation" (Berkhof,1979:96). In the observation of Berkhoff "Schleiermacher, Ritschl, Unitarians, Modernists and modern Sabellian" are among those who rejected the personality of the Holy Spirit (Berkhof, 1979:96). The Holy Spirit was seen as "the quickening power" with which Christ built His Church, "the earthly historical form of His own existence", causing it to grow, sustaining it as a communion of the Saints, and thus, "filling it to give a provisional representation of the sanctification of all humanity and human life as it has taken place in Him" (Barth, 1958:614).

The Holy Spirit was seen as functional, whose being and importance are to be judged exclusively in terms of what it (He) does. He is seen as the most powerful of all "existing spirits capable of healing and providing fortune" and ensuring "victory over malignant enemies and evil spirits" (Mbiti, 1986:142). The Holy Spirit is seen as a Comforter, Counselor and Advocate, but according to Mbiti, He is just the power of God that "emits a physical and spiritual '"odudu" (power, strength and energy) for the diversified activities in the Church signifying an inward strength for the security and protection of the believer'' (Mbiti, 1958:143).

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2.2.4 Metaphors and terminologies

Some of the figurative terms defining the Holy Spirit set the pace for debatable titles. These metaphorical terms used by Jones and Lakeland is sound, but need farther scrutiny and clarity. Jones and Lakeland talked of the Holy Spirit as both "God and a power". They saw the Holy Spirit as a "femininity; as God's helping, nurturing, inspiring, and birthing presence in creation" (Jones and Lakeland, 2004:241). Jones says the Holy Spirit was "the Mother Spirit-Bird in the opening creation song of Genesis, like a Giant Hen on her cosmic nest egg, broods over the earth and brings all things into life and fruition" (Jones and Lakeland,2004:241). According to Jones and Lakeland the spirit was "the Maternal aviary of Genesis, and the Gospel's nursing Mother of creation" who protects and sustains the well being of all things in "the cosmic web of life" (Jones and Lakeland, 2004:241).

The view of the two theologians is that , the Early Christian communities in the Middle East have been feminizing the Holy Spirit, by consistently speaking of the Spirit as ''Motherly, regenerative Breath and Power of God within the creation" (Jones and Lakeland, 2004:241).They believed that "the Hebrew feminine grammatical name of the Spirit 'ruach' was a 'linguistic clue to certain woman-specific characteristics of God as Spirit" (Jones and Lakeland, 2004:241). They say the Spirit is "performative" adding that "it acts, and enacts" (Jones and Lakeland, 2004:241-242). The use of 'it' in reference to the Holy Spirit, shows the disregard of the Spirit's personhood. Jones and Lakeland say that the Spirit is "particular". It always pours or lights upon a particular situation, in a particular time and a particular place" (Jones and Lakeland, 2004:244). The authors said the Spirit is "processual" meaning that "the Spirit of scripture is said to flow, to pour, to burn, to breathe, to bear its wings and to blow wherever it desires" (Jones and Lakeland, 2004:244).

The authors stated that the Spirit is "paradoxical", meaning that the He operates paradoxically. ''Caught in the Jaws of Life and death, the theology makes a type of contrapuntal music'' (Jones and Lakeland, 2004:241-244). "The Holy Spirit comes forth as both the Spirit of God and the many spirits of human beings" according to the writers (Jones and Lakeland, 2004:241-244). Jones and Lakeland seem to be in agreement with those who think of the Holy Spirit as impersonal, but ''primordial", meaning earliest formed; and primitive.

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Jones and Lakeland, 2004:248 say the Spirit is “God’s power for health and renewal within the primitive elements that make up physical life on this planet” (Jones and Lakeland, 2004:244). Jones and Lakeland saw the Holy Spirit as “the shiver that shakes kings “into quaking, raving glossolalics, or those who speak in tongues” (Jones and Lakeland, 2004:248). They saw the Holy Spirit as “a power that is stronger than a hurricane even in its vaguest murmur. The two asserted that the Spirit is “active and hyperbolic” (Jones and Lakeland, 2004:248). The Holy Spirit was seen in the eyes of these theologians as “a Deep Cry that Paul saw undergirding all life in cosmic suffering (Roman8:18-27).” (Jones and Lakeland, 2004:246). Jones and Lakeland on the same breath see the “Spirit as Divine and as human, following the Pauline “trichotomy” of “spirit, soul, and body” (Jones and Lakeland, 2004:248). They say the Holy Spirit is the “Third person of the Trinity”. They saw the Holy Spirit as “an Eagle on the hunt for prey” (Psalm.139:7-12; Isaiah.40:31); and as a ‘’bare fire” (1Kings.18:38; Acts 2:2-3) (Jones and Lakeland, 2004:248).

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2.3 The work of the Holy Spirit

The Holy Spirit is functionally distinguished from the other members of the Trinity. The three Persons of the Trinity are associated in their work. The three are associated with the same office. Barth says that the Holy Spirit though invisible is the One who "controls the Church without in any sense being controlled by It" (Barth, 1956:658).He says that the gathering of the church and its continued maintenance "is in the hands of God" (Barth, 1956:658) through the Holy Spirit. Martin Luther is recorded to have been "called by the Holy Spirit, enlightened by the Holy Spirit with His gifts, and sanctified and maintained in the right faith "(Barth, 1956:645). The researcher is in agreement with Berkhof who says the work of the Holy Spirit follows the work of Jesus Christ, just as the work of Christ follows the work of God the Father. The Holy Spirit's work is **"**the completion of the Father's contact with His creatures and the consummation of the work of God in every other sphere**"**, and brings "things to completion" (Berkhof, 1979:98).

2.3.1 The Holy Spirit and creation

The work of the Holy Spirit includes the generation of life. By His Spirit, God effected His purposes in creation and, redemption. It is by His Spirit that He gave His people a new heart and a new spirit "to enable them live by His will" (NIV Study Bible, 2002:843).The Holy Spirit "puts a finishing touch to the work of creation" (Berkhof1979:98). Accordingly, the ability to work skillfully was "a spiritual gift, equipping a person for the special service to God" (NIV. Study Bible2002:133).More importantly, the work of the Holy Spirit is seen in the sphere of "redemption where He prepared Christ for the sacrificial duty" (Berkhof, 1979:98).

2.3.2 The Holy Spirit and the inspiration of the scripture

Berkhof says the Holy Spirit "inspires and qualifies men and women for their tasks in arts and science" (Berkhof, 1979:98). He inspired holy men of God to write the Holy Scripture, "over a period of 1500 years before the birth of Christ to about 100 years after His death"(The Complete Christian Dictionary, 1997:317), and brought the special revelation of God, which is "the knowledge of the work of redemption which is in Christ Jesus" (Berkhof, 1979:98).

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2.3.3 The Holy Spirit and the Trinity

Together and simultaneously with the Father and with the Son, the Holy Spirit is recognized as God. He has the personal characteristics like intellect and sensibilities. Attributes of Deity are attributed to Him. The Psalmist asks "Where can I go from your spirit? Where can I flee from your presence? (Psalms139:7). The omnipresence of God thereby is applicable though not expressly. The words and the works of the Holy Spirit are considered that of God the Father and that of the Son. He is expressly called God. St. Peter told Ananias."You have lied to the Holy Spirit; you have not lied to men but to God" (Acts5:3-4).These references show that the Holy Spirit is equally God, just as the Father and the Son are.

The Holy Spirit is the Third distinct being within the Trinity, but the 'third' does not mean progressive positional, and neither does it imply level of importance, because the Holy Spirit is mentioned on equal level with God, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost"(Matthew28:19).In his benediction, Paul includes the Holy Spirit (2Corinthians13:14KJV), teaching his followers about His preeminence saying there is "one body, and one Spirit, even as ye are called in one hope of your calling" (Ephesians 4:4-6,). He is said to be the Spirit of God (Romans8:9), the Spirit of Christ (Romans 8:9, the Spirit of the Father (Matthew 10:20, the Spirit of truth (John14:17), and the Spirit of the Lord (Acts 8:39).

There was an insistence of proper treatment of the subject of the Holy Spirit with maintenance of the "appropriateness of traditional Trinitarian belief in the Holy Spirit as a distinct mode of being or person within the Trinity", equal in character with the Father and the Son (The Doctrine commission, 1991:5). The Holy Spirit is as True God as the Father and as the Son, the Third person of the Most Holy Trinity, "consubstantial and coeternal with the Father and the Son, Omnipotent and Creator of all things" (Dillenberger, 1975:294). The Three, Father, Son and The Holy Spirit, are "equally worthy of worship and praise. All are equally eternal, without beginning or end. All took part in creation of the heaven and earth and of all things" (the Complete Christian Dictionary, 1997:317).

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As Christians place their confidence in God the Father and, God the Son, so should they place their confidence in God the Holy Spirit, since He is God, "one with the Father and with the Son" (Dillenberger, 1975:294). The Deity of the Holy Spirit is seen in the sense that even the names given to Him are the eternal characteristics of God. The Divine attributes and perfections are ascribed to the Holy Spirit. According to Berkhof, the Holy Spirit is "omnipresent, omnipotent, omniscience and eternal' (Berkhof, 1979:98). There is equally no other Leader or Guide to the Father except the Holy Spirit, in the same manner there is no other Way to the Father except through Jesus Christ. The Holy Spirit enlightens the believers with His light by which they may learn and plainly recognize that they possess in Christ the immense riches of the Divine goodness.

According to Dillenberger, 1975:295, the Holy Spirit "inflames the hearts of the believers with the fire of the love of God and neighbors, and daily more and more burns and refines the imperfections of our concupiscence so that if there are any good works in the believers, they are the fruits and virtues of His grace" (Dillenberger, 1975:295). The characteristic attributes of God agree wholly in the person of the Holy Spirit as they do in the person of the Father and the Son respectively. Grudem 2006:635 sees the indication that the Holy Spirit's work is "to complete and sustain what God the Father has planned and what God the Son has began" As God the Father set on the work of creation, His Spirit was "moving over the face of the waters" (Genesis 1:2). At Pentecost, with the beginning of the New Creation in Christ, the Holy Spirit was at the centre. He granted and still grants the power to the Church. The Holy Spirit is the Person of the Trinity through whom God particularly "manifests His presence in the New Covenant Age" as Grudem, 2006:635 puts it.

The essence of the Holy Spirit is to bring "abundance of God's blessings to the Church of Christ and to give life, power, purity, revelation and unity, while giving stronger evidence of the presence and blessings of God according to the members' responses to Him" (Grudem, 2006:635).When God pours His Holy Spirit upon all flesh, regeneration takes place. Regeneration is a secret act of God in which the Holy Spirit imparts new spiritual life to the believers. Regeneration is defined as the "change by which the will and natural enmity of man to God and His law are subdued and a principle of supreme love to God and His law are implanted in the heart" (The complete Christian dictionary, 1997: 572).

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Grudem insists that the believers are "passive in terms of regeneration, arguing that just as man did not choose to be physically made, the same way also he does not choose to be regenerated. He says that "it is the Holy Spirit who produces regeneration" (Grudem, 2006:700). In the Gospel dispensation, Christ was the express manifestation of the presence of God; "God of God, the Light of Light and Very God from Very God", according to the Nicene Creed. Grudem says after the ascension of Christ into heaven and continuing through the entire Church Age, the Holy Spirit is now the "primary manifestation of the presence of the Trinity" (Grudem, 2006:635).The work He was sent to do was based on His unity with the Father and the Son (Berkhof, 1979:97).The Holy Spirit stands in the closest possible relation with the other two persons of the Trinity (Berkhof, 1979:97).

According to Berkof 1979:96, the "Early Trinitarian controversies led to the conclusion that the Holy Spirit as well as the Son is of the same essence as the Father and is therefore "consubstantial with Him" (Berkof, 1979:96). In respect to the generation and aspirations, there is no subordination of the Holy Spirit to the Son, but there is a communication of the whole of the Divine essence so that the Holy Spirit is on "an equality with the Father and the Son" (Berkhof, 1979:97). There are some observations that are necessary for the proper understanding of the Doctrine of the Holy Spirit in relation to the Trinity. This Doctrine is not in any way conflicting with the unity of God because there are three persons in one essence. Those distinctions are eternal. Christ existed with the Father from the beginning according to John, who says that Christ was with God in the beginning as "the Word" (John1:1). The writers of the books of Genesis and Hebrews respectively talk of the eternality of the Spirit of God. "In the beginning God created the heaven and the earth, and the Spirit of God moved upon the face of the waters" (Genesis1:1-2). Hebrews 9:14 says "How much shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? (). Barth says the Holy Spirit of God is "God enough to receive worship. He is not the "spirit of man, world, community or individual but He is the Spirit of God", He is "God Himself, as He eternally proceeds from the Father and the Son", uniting the Father and the Son in eternal love and must be "worshipped and glorified together with them'' (Barth, 1956: 646). The emphasis here is on the 'eternality' of the Holy Spirit.

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2.3.4 The Holy Spirit's sovereignty and personality

The Holy Spirit's sovereignty "determines which gift or gifts each believer should have" (NIV Study Bible, 2002:1791).The Prophet Isaiah shows how the Holy Spirit's affections were so definitely but negatively affected that "He Himself fought" the rebellious people (NIV Study Bible,2002:1126).The Holy Spirit is represented as standing in such relations to others as to imply His own personality, being placed in "juxtaposition with the Apostles, with Christ and with the Father and the Son", The Holy Spirit performs proper to personality. He "searches, speaks, testifies, commands, reveals, strives and intercedes" (Berkhof, 1979:96).

2.3.5 The Holy Spirit and Christ

There is interconnectivity between the Holy Spirit and Jesus Christ. The Spirit gives Christ to the Church and Christ gives the Church the gift of the Holy Spirit (John 7:37-38). Each one of them gives each other to the Church and that is a mystery. The same Spirit is present throughout the life of Christ from conception (Matthew 1:18-25), Baptism (Luke 3:21-22), Temptation (Luke 4, Matthew 4 and Mark 1:12, public life and ministry. It showed that in deed the Holy Spirit was present in the life of Christ. According to Tenney, "having the Spirit of God is the same as having the Spirit of Christ, and all who are actuated by the Spirit of God as their rule are conformable to the Holy Spirit as their pattern" (Henry, 1961:1771).

2.3.6 The Holy Spirit and the Church Apostolic Age

The exploration of the relationship of the Holy Spirit and the Church shows the "importance and richness in the life of Christ, and as He needed and received the Spirit, so must the Church. The Holy Spirit gives life love and sweetness, makes the Church powerful and fills her with holiness of Jesus. It was the conviction of Kuria, that "unless the Holy Spirit gave him wisdom, knowledge and strength', there would be no success (A pastoral letter: June 1980). The Holy Spirit formed and increases the Church, "the mystical Body of Christ Jesus by regeneration and sanctification and dwells in it as the Principle of the new life" (Berkhof19790:98).

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Berkhof says Holy Spirit who "testifies to Christ and leads the church in all truth**"(** Berkhof1979:98), and by teaching the church the truth, the Holy Spirit **"**manifests the glory of God and of Christ, increases knowledge of the Savior, keeps the church from error, and prepares her for her eternal destiny" (Berkhof,1979:98). Barth says that there is no "antithesis between the visible Church and the Church of the spirit and love''. He says the "visible-earthly-historical fellowship and the supra-naturally spiritual fellowship are one and the same church'' (Barth, 1956:669).The one is the form and the other is the mystery of the two phases, and can be understood as the mystery which is unfolded by the ''awakening power of the Holy Spirit'' (Barth, 1956:669). The view that "the Church is as it was, and as it shall be", and was founded by one Lord (Jesus Christ) for all "in obedience to His Spirit" (Barth, 1956:672) is admittedly agreeable.

2.3.7 The Holy Spirit and the Apostles

Paul views the Holy Spirit rightly as "a personal being" (Keener, 1993:431), and according to Henry, the Holy Spirit "dwells in the lives of the sanctified" (Henry, 1961:1771). He sees the Church as debtors to Christ and to the Holy Spirit. According Henry 1961:1772, the Christians cannot be said to be "spiritually alive without the Spirit working in them and the Spirit cannot work in them without them doing their endeavor". Paul's teaching is that to live a life that pleases God, the Christian must embrace the Holy Spirit (1st Corinthians6:19-20).

According to Paul, the Holy Spirit teaches the believer to come to God as a Father crying 'Abba Father!' and as the children who do not know how to pray, the Holy spirit interprets the crying on their behalf (Romans 8:26). The Holy Spirit helps the believer's infirmities and weakness, yet the believer must utter the words and let the Holy Spirit help in the words and in the heart, because "for this end the Holy Spirit was poured out" (Henry, 1961:1773). The Holy Spirit joins the heart of the believer to Christ upon salvation. The notion of a temple is sacred and a place where God dwells. Paul shows that the 'Occupier' of the temple, God's temple is God the Holy Spirit. To Paul, the Holy Spirit makes intercession on behalf of the Christian believers and this intervention Henry says "evermore melts our will into the will of God" (Henry, 1961:1773). If Paul includes himself this far and in this way, it only shows how important the Holy Spirit is, and how no one is exempted, for none is better without the spirit of God; not the brilliant strong youth, and not the elderly members of the EARF.

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Everyone is in need of the Holy Spirit for salvation and maturity in faith. God has been reconciling humanity to Him and has "entrusted that ministry of reconciliation to the Church" (Knox, 1957:62). Christians are given the task of reconciling people back to God (2nd Corinthians 5:20), and this is enabled by the "influential power of the Holy Spirit" (Keener, 1993:303). Peter's ministry is rooted in the occurrences of the Spirit in various circumstances of his life. The most conspicuous experience was at the upper room on the Day of Pentecost. The purpose of the coming of the Holy Spirit was to enable the believers witness to the Jews in particular, and to the world ultimately. It was a fulfillment of prophecy, the birth of the Christian church and a "preparation of the end time" (Adeyemo, 2006:1303).

2.3.8 The Holy Spirit and the Early Church Fathers

2.3.8.1 Ireneaeus

Green puts Irenaeus first in his analysis of the key Church Fathers who had an impact in the teaching of the Holy Spirit. He was a firm believer in the supremacy of the Holy Spirit. He said that ''the Holy Spirit was involved in the application of redemption and that those who rejected the Spirit rejected prophecy'' (Green, 2012:43). According to Green, the Spirit gives order and form to the diversity of powers being referred to as "the Wisdom of God" (Green2012:43). Irenaeus okayed the two and according to him this was believed "to be divine" (Green, 2012:43). The one creator God worked with His 'Two Hands' without the intermediary angels or any other heavenly being "for always with Him are His Word and His Wisdom, the Son and the Spirit through whom and in whom He made everything freely and independently"(Green,2012:44). Green says the Spirit continues the work of Christ through dwelling among the people of God, and therefore "where the church is, the Spirit is and where the Spirit of God is, there the Church is and the Spirit of grace and the Spirit of Truth" (Green, 2012:46).

2.3.8.2 Tertullian

According to Jones1985:276, Tertullian was one of the "greatest intellects and brains" of the whole history of the church who entered the Montanism, which seemed to be "the only solution to the formal dead church". Tertullian makes references of the Holy Spirit, using the term "Paraclete"; one who walks side by side. This term has a Montanist association which is drawn from John 16:14. He supports the inclusion of the Holy Spirit as he spoke in the unity of the spirit of Truth. (Green, 2012:82), saying the Three are one in essence (Green, 2012:88).

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2.3.8.3 Origen

Origen, according to Green, was a "theologian instructor, philosopher, preacher, a Bible scholar, and an exegete". He was described as a ''multifaceted and beautiful diamond''. He believed he could not "know the spiritual God" above unless he "purged himself of unworthy attraction to the things below and worldly vanities" (Green, 2012:114). According to Jerome, "Origen understood the scripture by heart and labored day and night to explain their meaning" (Green, 2012: 117). The platonic influence overwhelmed Origen making him to literally ''work out his salvation with fear and trembling''.(Green,2012: 117).His understanding of the role of the Holy Spirit in the execution of salvation grace was less than understood in the life of Origen.

Origen had a "wrong understanding of the "grace of God in the effecting of salvation" (Green2012: 117). His spiritual discipline included "fasting, limiting his sleep to short periods on hard floor, minimizing his personal possessions'' (Green, 2012:114) to bare necessities like food. He believed that God is loved with the whole soul. Origen's honest and sincere desire to please God made him subject himself to severe discipline which included physical inhuman act of "castration'', but later on he said this was a way that would "subject one to reproach'' (Green, 2012:115). Origen taught and wrote that "the Spirit who was in the men of old was the same Spirit who inspired the believers to faith at the coming of Christ" (Green, 2012: 132).His teaching on the Holy Spirit after the first and the second lesson of God and Christ respectively "turns the formula into a Trinitarian one'' (Green, 2012:133).

Origen suggested that the Holy Spirit ranked lower level in the Godhead. He believed the Spirit was a created being, though 'the most honored of all things made by the Father through Christ' (Green, 2012: 137). On the issue of the inerrancy of the scripture Origen was in error. He believed that the Holy Spirit inserted intentionally errors or impossibilities into the literal texts of scripture so the interpreters would be prompted to look for a hidden Christological meaning (Green, 2012:146).

However, the Holy Spirit cannot be a contradictory. He inspired the writing of the scripture and cannot intentionally err. What happens if or when the reader fails to see the "hidden Christological meaning'? Would he or she not land in real error? That would be a real possibility that must be addressed immediately and specifically.

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2.3.9 The Holy Spirit and Reformation

The reformation was seen as the work of the Holy Spirit, where certain key believers cooperated with God to usher in the revival. According to Jones, the Church absorbed Greek philosophy and thereby became ‘‘lifeless and lost her power” (Jones, 1985: 276). Certain people were aware of this and they began to seek the face of God and God answered. Jones mentions Tertullian as one of the “greatest intellects and brains of the whole history of the church who entered the Montanism, which seemed to be the only solution to the formal dead church” (Jones, 1985: 276). He also mentions ‘‘the Donatist Movement which rebelled against formality’’ that had come in when ‘‘Constantine and Roman Empire came into Christianity’’ and according to Jones “the Church always denounces every revival” (Jones, 1985:276).

The Methodists were condemned “two hundred years ago as just people who are filled with the Holy Spirit”. Jones observed that people who were filled with the Holy Spirit were almost invariably condemned by what he called “a dead formal Church” (Jones, 1985: 276). According to Jones 1985:276, prior to reformation, there were “revivals in the South France in connection with Waldesians Church of North Italy”. He singles out among others, “Hugh Latimer who preached at St. Paul’s Cross as having been filled with the Holy Spirit” as well. McGrath posits that the cry for reform was caused by the “deterioration of morality and laxity in the Church in the Reformation period” (McGrath, 1984:3). He describes how the priests had abandoned the cause of the cross for their own selfish ends.

The church legal system was badly in need of overhaul, and ecclesiastical bureaucracy had become notoriously inefficient and corrupt. Morals of the clergy were often lax, and a source of scandal to their congregations. Clergy even at the highest levels were frequently unapologetically absent from their parishes. McGrath gives a stunning episode of one German Arch Bishop who turned up for only “one service at his cathedral”, which was unfortunately for “his own funeral’’ (McGrath, 1984:3).The desire for the reformation was in the heart of the minority. The cry for the reformation was in the minds of the remnant. There was a need for the proper education of the clergy and simplification of the administration of the church. McGrath talked of the spiritual purity of the church being “urgent” (McGrath, 1984:3).

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According to McGrath, 1984:3, the need to capture the "vitality and freshness of the Christian faith, the simplicity and excitement of the apostolic Christianity" is paramount (McGrath, 1984:3). He says that the "golden age of the Christian faith is the goal of all adherents of the true faith in all generations' (McGrath, 1984:4). However the presumed 'Golden Age of Christianity' or the Apostolic Age, which according to Mbiti is the "model of Christianity", had its challenges, which can be equated to today's challenges of divisions pitting the Church diversely. It shows the Church as being divided denominationally. It has been postulated that the Church was one spiritually and administratively, but this was not the case. To highlight it does not cast aspersion on the ''Model'' Church but shows the diversity and uniqueness of each dispensation. What Kranvig notes is that "religion is an attempt to solve not only a religious problem" but involves "a holistic regulation of attitudes and behavior concerning every aspect of life; spiritual, emotional, social and political involvements" (Kranvig, 2009:92).

2.3.9.1 Wesley

Wesley saw the involvement of the Holy Spirit inferred in the Lord's Prayer. By Jesus saying the Church calls God "Our Father who art in heaven", Wesley equates it to "new creation" which has been effected by the "Spirit of His Son into the hearts of the believers". This leads the Church to "pray without ceasing" (Wesley, 1981:112). Wesley advocates "unity in the Trinity and Trinity in the unity" (Wesley, 1981:113), with God the Father, God the Son and God the Holy Spirit being united in purpose and in essence. This is the model Wesley anticipates in the Body of Christ, which he calls "true Christianity" (Wesley, 1981:113). Wesley thought that the term Christian "has gone lower than nothing", becoming "just a cloak for the vilest hypocrisy for the grossest abominations and immoralities of every kind". He felt that it is the high time it was rescued out of the hands of wretches that are a reproach to human nature," to show determinately what manner of a person a Christian is "to whom this name of right belongs" (Wesley, 1981:121). According to him, and the researcher agrees, one is not a Christian by the name of baptism, which is not "the baptism of the heart" (Wesley, 1981:121). A true Christian is "a man of universal benevolence which does not interfere with a peculiar regard for his relations, friends and benefactors, a fervent love for the country and the most endeared affection to all men of integrity, of clear and generous virtue". Wesley proposes tremendous effort on the part of the human, which can only be attained when the heart embraces the Holy Spirit (Wesley, 1981: 124).

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2.3.9.2 Calvin

Calvin sees three distinct persons in one essence who needs to be ‘’adored rather than discussed, because they cannot be reckoned according to the standard languages’’ (Dillenberger, 1975:294). According to him, the grace of God is the power and action of the Spirit by which the Father works in the Son whatever is in any way good. By grace, God works, “sustains, animated and vivifies all things. By grace He justifies us, cleanses us, calls us and draws us to Himself that we might attain salvation” (Dillenberger,1975:295).And according to Calvin, “no particle of grace from God may come to us except through the Holy Spirit” (Dillenberger,1975:295). The possession of the heavenly treasures and the gifts of the Holy Spirit which lead the believer to salvation are never attained “except by the true and living faith” (Dillenberger, 1975:272). Calvin looking at the Apostles Creed sees the Holy Spirit as ‘True God with the Father and the Son’. He sees, the Third Person of the Most Holy Trinity as consubstantial and co-eternal’ (Dillenberger, 1975:294) with the Father and The Son. Calvin was convinced that the same confidence placed upon God the Father and God the Son should be the same confidence placed upon the Holy spirit who is God, one and only with the Father and with the Son (Dillenberger,1975:294).

Calvin says just as ‘there is no other leader or guide to the Father than the Holy spirit, in the same manner, there is no other Way other than Christ ,and no particle of grace from God may come to the believer except through the Holy spirit’(Dillenberger,1975:295). The Holy Spirit, Calvin says, ‘sustains, animates and vivifies the believer and draws him unto salvation’ (Dillenberger, 1975:295). The Holy Spirit inflames the believers “hearts ‘with the fire of the love of God and neighbors and daily He more and more burns and refines the imperfections of their concupiscence so that if there are any good works in them they are the fruits and virtues of His grace”(Dillenberger,1975:295). The Holy Spirit is recognized as the one God, together with the Father and the Son whose work and power has been heard, received by faith and makes the believer “able to stand in the faith by His power” (Dillenberger, 1975:296). Calvin says that since all things happen alike to all the faithful, then the faith in the Holy Spirit ought to be the faith for all. On holiness, Calvin says that “God the Holy Spirit cleanses the believer from corruption of the flesh and regenerates” them to newness of life until they appear in His presence “entirely holy and immaculate” (Dillenberger, 1975:296). However, Calvin does not show the part the believer plays in the process of sanctification which presents a ‘Divine-only’ scenario.

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2.3.10. The Holy Spirit and the Contemporary Believer

It is confusing to speak of the Spirit baptizing people who are already having the Spirit. The Holy Spirit is the one who "brings men into the family of God" (Green, 1989:173). This baptism is not "a second experience" (Green, 1989:174). Bennet says that because one has received Jesus in his life, they have "received the Holy Spirit" together with "all he needs at the time to be able to live godly and holy life" (Bennet, 1973:56). According to Bennet, baptism with the Holy Spirit is a deep experience of God which involves "speaking in tongues" which is an essential part of the baptism" (Bennet, 1973: 175). Jones 1985:267says the baptism of the Holy Spirit is "urgent, vital and crucial matter for the Christian Church at the present time". He adds that the Doctrine of the Holy Spirit "has become a point of division with respect to the "manifestation of the spiritual gifts" **(**Jones, 1985:267). The Evangelicals are agreed on the operation of the Holy Spirit during the operation on certain people on different occasions. They are agreed on the gifts and the work of the Holy Spirit in the life of the prophets, and of priests. They agree on the role and involvement of the Holy Spirit in the life, death and resurrection of Jesus Christ. They agree in all these, but whenever it comes to the baptism with the Holy Spirit "there is divergence and disagreement" (Jones, 1985:268). Jones says that "ever since it happened on the Pentecost Day, the baptism with the Holy Spirit is an event which is synchronous with and practically identical with regeneration" **(**Jones, 1985:269). The regenerated person is the one who has "received the Holy Spirit and has received all that it is possible for a Christian to receive. All he has to do was to "go on living and walking in the spirit" (Jones, 1985: 269).

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2.3.11. The Holy Spirit and sin

According to Jones 1985:270, in the books written about the Holy Spirit in the 20th Century, "there is no emphasis on revival. Not a section, chapter or part of the chapter has any subject of revival". According to him the exclusion is deliberate. "There is no possibility; there is no room for it. It cannot happen'', he asserts. There is a concern with this seeming exclusion of the participation of the Holy Spirit as man wholly and by himself works his salvation with 'fear and trembling'(Jones, 1985: 270). Once the people are saved, they are taught to yield truly to the Holy Spirit, to continue in obedience, allowing the Holy Spirit who has come into them in His fullness to posses them wholly and this is the sum of the evangelical teaching, because, according to Galgalo, when the Church sees Christianity as the work of man alone, then it will carry the mission from man's perspective resulting to a "missio homo (Mission of man) mentality" as opposed to "Missio-Dei"(mission of God) (Galgalo,2012:37). Berkhof holds that the inability to make the right decision is "self-imposed, has a moral origin and is not due to any limitation which God has put upon man's being". The sinner who is enlightened by the Holy Spirit ceases to work for his or her righteousness and cooperates with God to attain the desired end. Upon the entry of the Holy Spirit in the life of such a believer he has no reason to accuse or excuse him or herself (Berkhof 1979:250).

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CHAPTER 3: METHODOLOGY: A CONVERSATIONAL MODEL

3.0 Introduction

The methodology is permissibly borrowed from what Galgalo introduced as a way of solving the paradox in the African Christianity today. The paradox reveals the discrepancy in the vibrancy and fast growth of African Christianity and its lack of depth. Galgalo's argument is that the Church has a large following in terms of numbers, but lacks in commitment to the dictates of faith. He proposes the solution to that paradox to be "mission and God centered theological teaching" (Galgalo2012:103).

Galgalo urges that the African Christian appreciates Christ as the subject of the Gospel and make Him "the norm against which all other standards" are judged. He says all other aspects must engage in a balanced conversation. This will be achieved by bringing the text and context into conversation with one another in order to fill the hermeneutical gap existing between the aged and the young, and between the learned and the unlearned Christians. The conversational model helps the interpreters interpret scripture with the Christian in their contexts or in their own ways as informed by their particular cultural settings and situation in life". In the model, mission, theology and scripture are brought into a conversion where the end goal is the realization of a credible long life project of contextual Bible reading. Galgalo proposes this as a model of studying theology, and the researcher recommends it for adoption as a Methodology for the study and interaction in all spheres of life.

Galgalo presents a critical analysis of Christianity in Africa from a historical, theological and sociological perspective" and introduces Missiological and theological angles in trying to solve the problem of the "stranger within". He also introduces a conversational model which he calls the connecting thread. His position is that theology should be taught and learnt in a conversational mode, but should be centered on God for it to bear fruit for living and spiritual growth" (Galgalo, 2012: 9). Galgalo compares different groups of Christian organizations in his work. He points out the Pentecostal and charismatic groups, and says that though they lack theological training, this brand of Christianity attracts the masses to the puzzlement of the mainline churches, which have great theological knowledge and ecclesiastical structures. He shows the dilemma of any of the two fronts of the Body of Christ.

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Galgalo says "the different members of the church" need each other to realize maximum potentiality (Galgalo, 2012:103). He introduces a model that he calls "a connecting thread". This is a model, the researcher adopted as the methodology which he proposes stands a chance of being useful in other different theological disciplines. At a symposium held at St. Paul's University on 22nd May 2014, Galgalo proposed a definition of theological method as being: a set of comparisons, contrasts and correlations involving plenty of analogous language and at certain stages of judgment regarding four sources of theological content as: scripture, reason, tradition and experience." Quoting Lonergan, he called the theological method "a framework of collaborative creativity" and a "normative pattern of recurrent and related operations yielding cumulative and progressive results" (Galgalo, 2012:103).

3.1 Critique of the Methodology

The presupposition of the author is that Africa's Christianity is paradoxical. He sadly sees the African Christianity as vibrant and vastly growing but weak and as lacking depth. Galgalo seems to doubt the "authenticity" of the African Christianity, calling it a "Theology of patronage, paternalism and condemnation and its dominant reality such as education, civilization, and social configuration as ones being "laced with 'Christian touch,' resulting in most Africans embracing 'to belong' without necessarily abandoning their 'spiritual homes', and preferring 'social conversion' to religious conversion" (Galgalo, 2012:24-25).

This method was critiqued by some theologians including Kiboi and Heleen. They differently saw the method as ignoring and showing no significance to other models such as enculturation, liberation or construction theology, which Galgalo saw as being "too Western". Heleen wondered whether 'the disconnect' between academic theology and the faith of the people at the grassroots should be solved first for Christianity to really make any impact in Africa" (Symposium at St. Paul's University on the 22nd May 2014). She wondered whether this theology which "naturally arises" out of the context of oral theology, spoken, discussed and debated, could also be lived out in the daily lives of men and women.

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Heleen wondered farther whether "contextually relevant theology" should naturally arise from the pews and not from "the academy" (Symposium at St. Paul's University on the 22nd May 2014). In response, Galgalo stated that theology should not start or be limited to academic reflection, but should incorporate both. Dr. Kiboi questioned the author's stand on the two models, namely: inculturation and liberation. He wondered whether the author was contrasting or comparing his methodology with the two models or whether in fact he was not restating the two in his methodology. Galgalo's response was that "the conversational model was not meant to replace, contradict or compete with other models" (Symposium at St. Paul's University on the 22nd May 2014).

3.2 How Theologians use the Method

In an interview with the researcher, Galgalo stated that Conversational Model was tentatively posted for farther growth, and if structured and accommodated, it will shape theology in the 21st Century. He proposed its use in issues affecting the society that the Church intends to touch with the Gospel of Christ. Galgalo sees it as the proper model of learning theology in a conversational way, with "an eye on the text and the other on the context" (Galgalo, 2012:100). He sees the need for the teachers of Theology to have a conversation with their students on the issues at hand saying that "God takes residence in a particular human culture and reveals Himself within the host culture" (Galgalo, 2012:100). While appreciating the different methods previously used to evangelize Africa, Galgalo found out that there was disconnect between the proposals by scholars and the actual application of the proposed models like "adaptation inculturation, liberation, and indigenization" (Galgalo,2012:101), by the grass-root communities of faith. Galgalo proposed the conversational model as a proposed remedy to fill this hermeneutical gap, wisely suggesting that where this method was being practiced for example as the believers interacted in the formal "Theological Education by Extension (TEE), the method becomes very relevant and very applicable"(Galgalo,2012:102). The researcher agrees with the author's reasoning that this interactive approach is necessary because the Gospel of Christ must of necessity stand face to face with "the experiences, beliefs, nuances practices, stories and contextual situations of the hearers" (Galgalo,2012:100). The researcher sees the conversational model as an appropriate method to be used in bringing to the table, Theology, the scripture and the experience as expressed by the different generations of believers.

3.3 Justification for Conversational Methodology

In the introduction it was stated that the members of the East African Revival Movement are majorly elderly but un-accommodative to the younger Christians because of their different views on the person and the work of the Holy Spirit. The researcher sees a good opportunity presented by the model to have the two antagonistic groups adopt the method and share their opinions in a dialogue of equals because neither of them is unimportant. Mwendwa Njoka proposed that the Kenyans needed to start a tough conversation about amending the Constitution to give "courts teeth and flexibility", saying that ignoring conversation would be like "fetching water with a sieve" (Daily Nation Wednesday June25, 2014).This shows that conversation is not only important in the church and the family, but also in the top leadership of any nation. Philip Ochieng stated that for the nation to be "materially" and "spiritually satisfied, united and homogenous", it "must enter into a permanent dialogue with one another" (Daily Nation 29th June, 2014 pg13). He described the need to converse with one another as desperately as "a desert sapling needs rainwater. "It is needful to engage dialogue on real issues, "spearheaded by knowledgeable and level minds".

Citing a British publishing magnate, Ochieng' said that "a free newspaper is a nation talking to itself" (Daily Nation 29th June, 2014 pg 13).This method therefore seeks to bring whatever text and its context into conversation with each other. It seeks to bring whatever discipline into conversation with others. The method can be described as a process in progress and a progressive process, which is worthy of consideration. With profound appreciation, the researcher wishes to borrow this model and use it as a tool for the purpose of his research. He finds the importance of this model as the realization of a working relationship between the Biblical teaching and its corresponding audiences. He sees the target of this method as the church, and the society to whom the Revival is directed.

As the Conversational method unfolds, it will be looked in three dimensions. The first one is the content. The main content that must be prioritized is the scripture, with Christ as the vocal point. The missioner's context has to be considered as well. The third one is the Culture. The missionary has his or her culture which affects his or her perspectives as he or she derivers the message of the cross.

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The recipient's culture and experience need to be considered in the discussion. The missionaries must of necessity address themselves to the cultural norms of the society to which they put their camp. These three forces, the content, the context and the culture, must converge, converse and find consensus over the parameters of each other's involvement. This calls for a need for dialogue. The conversational approach affords the atmosphere whereby the scriptures will be explained, and experiences clarified in a way which will incorporate the wisdom of the aged and the energy of the youths in synergistically fulfilling the Great Commission of Christ. The views on the Holy Spirit by the Early Fathers and the young Christians today, from the Doctrines to the contemporary preacher's hermeneutics, must be engaged in daily conversation so that all the sides can be complimentary as opposed to competition and treating each other controversially and suspiciously. The conversational method in such a context will help in creating the synergy born by the team work.

The subject of the Gospel, Jesus Christ, whom the elders so love and serve, and who the youths so adore and serve, is "the norm against which all other standards are judged" (Galgalo2012:102). Christ stands out profoundly in the interactions. It is a proposition that must sink into the hearts and minds of the participants in any arena of faith. The Bible is the standard measure for all other spheres of life. This means that anything offensive from either the missionary's or from the recipient's cultures can be condemned, not by the missionary, nor tolerated by the recipient, but by the word of God. The Conversational method is useful in making different disciplines and specializations talk with each other in a healthy manner. If members of the EARF therefore, embrace the method in their dealings with other members of the Body of Christ, they will positively influence the younger believers and people of different cultures and customs. The researcher uses the terms conversation and dialogue interchangeably.

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CHAPTER 4: DATA PRESENTATION AND ANALYSIS

4.0 Introduction: Review of the Literature

This chapter presents the finding of the data, got from the interactions with key East African Revival Fellowship members and a review of the suggested literature. The aim of the study was to establish the opinions of the different theologians and the distinguished members of the EARF Movement. From the literature, the researcher found that much of what Christians believe about the Holy Spirit is based less on the sound theological teachings but more on personal assumptions and assertions, either first from the early writers, or the present preachers. Many of the authors have given their positions based on subjective propositions and not on objective conclusions.

4.1 The EARF History

It was established that the East African Revival Fellowship started as early as 1928 after the 1927 Revivals under John Church in Ruanda. Barret, 1973:117 says that from its origins the EARF has always been non-denominational in its outlook "although it mainly covers the Anglican membership", with Barrett estimating that "over 90% of all the clergy in the Anglican, Presbyterian and Methodist churches, together with prominent laymen in various churches" including the whole of their national leadership "belong to the Revival Fellowship", (Barrett, 1973:117). According to Ward 2012:8, the East African Revival is a living tradition, "shaping and defining what it means to be Christian for a wider society'' (Ward and Wood, 2012:8). The birth of this Movement was informed by the attitude disposed by the Church in Eastern Africa and the Missionary Church state of affairs. Ward says the Evangelicals in the 18th Century in Europe and America were critical of the idea that people were "Christians on the basis of birth into a Christian family or baptism in a church institution" (Ward and Wood, 2012:187). Quoting Taiwo, Ward says it was "the cardinal objectives of the missionaries' activities in Africa that implemented modernity and civilization" which attitude led to "Luke-warmness" in the mainline churches" (Ward and Wood, 2012:188).

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According Barrett 1973:37, this nominal Christianity was abruptly called to question by the East African Revival, whose members had "re-interpreted the faith" and produced their own: "unique Theology, Hymnody, Evangelism and Organization". Notably, repentance was the keynote of the EARF members. It involved "public confession of sin and the call for restitution as it had in the earlier Holy Spirit Revival of 1927" (Barrett,1973:37). Repentance from sin, faith in Christ and His death on the cross, and conversion to a new life "through the transforming work of the Holy Spirit'' was emphasized (Ward and Wood, 2012:187).The transformation of an individual led to the transformation of the society. This emphasis on transformation was ''an important tool in the missionary project of modernization and inculcation of civilized values'' (Ward and Wood, 2012:188).

Ward and Wood 2012:189 say that, the East African Revival clearly fits into the category of, and can be claimed to be a part of, "the Evangelical Revival going back to Wesley, Monrovians, Jonathan Edwards and Charles Finney" (ward and wood, 2012:189). According to Ward and Wood 2012:190, there was an acknowledgement of the work of the Holy Spirit in the lives of the EARF members, who were previously "absolutely ignorant and utterly degraded Heathens with no religious ideas beyond the superstitions of gee gee or fetishes", but could understand "who Christ is", what sin is, and how it "can be put away". They understood "how Christ can be trusted and served" (Ward and Wood, 2012:190). They did not merely understand these truths and give play to the emotions kindled by them, but exhibited "before the eyes of all around them, transformed lives, honesty, purity and love in the place of pilfering incessant quarrels" (Ward and Wood, 2012:190).

Ward reports one Eugene asking what could have brought to paper such change, and said that "no missionary, or army of missionaries" could, but "the Holy Ghost alone" (Ward and Wood, 2012:190). Ward and Wood, 2012:194 says one becomes a member of the Fellowship by "accepting Jesus Christ as personal Savior" (Barrett 1973:110). The EARF members place their emphasis on "the Blood of Jesus shed on the cross making possible the certainty of God's forgiveness (Barrett, 1973:110). According to Barrett 1973:111, "the Holy Spirit was at work to a unique degree" in the lives of such Christians and that was "the setting of the break of the Ruanda Revival, possibly influenced by the Oxford Movement and the Keswick Convention of England' (Barrett, 1973:111).

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In addition, Karanja 1999:3, one of the reasons for the growth of the Revival Movement was that it made power available to all "irrespective of their social, economical, and gender status". He saw a two-way Christianity where 'athomi' (Common believers) were contrasted with the members of the EARF in conversion and confession experiences. However, these confessions were repetitive, monopolistic and seem to be well rehearsed. According to Ward and Wood 2012:190, "Revival is a reassertion of the core values of evangelization and a means by which converts can personally identify with those values in new and powerful ways with the ability of the Gospel to convert all, whether they are born in a Christian culture or one from the Christian values of civilization''.

The Balokole Revival was strongly "influenced by Pentecostalism focusing on the Holy Spirit and the gifts of the Holy Spirit, with the Cross at their hearts". The 'athomi' (Readers) were the baptized members who had attended baptism classes only. The missionaries concentrated their efforts on trying to win their adherents from their "non-Christian environment", emphasizing more on teaching than "direct evangelism" (Karanja, 1999:74), but the EARF members were Christians who claimed to be "truly born from above" (Karanja, 1999:75). Barrett 1973:113 says that "unlike the churches to which virtually all the followers belong, the fellowship is informal, unstructured, and spontaneous, and group-led" (Barrett, 1973:113). It had "no officials, no executives, no salaried workers, no headquarters, and no offices: no bureaucracy, no paperwork, or any minutes: no budgets, no membership lists, and no annual subscription fees" (Barrett, 1973:113).

The Fellowship held small group meetings in private, under trees, and in church buildings primarily for devotion, providing opportunity for testimony and mutual encouragement, prayer and Bible reading, and including frequent singing of the Revival chorus, 'Tukutendereza Yesu' which means we praise Thee Jesus" (Barrett, 1973:113). The enigmatic stance of the brethren in the area of study (Weithaga) in the face of the persecution during and after the state of Emergency (1952 and 1969 oaths respectively, showed that these heroes and heroine would not subject their faith in Christ to any exchange, even for dear life.

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The study showed the East African Fellowship circle emphasizing on the Lordship of Christ, but little on the doctrine of the Holy Spirit. This was observed in their major conferences. In a report given by the late Archbishop Manasseh Kuria, the researcher observed that from 1947 to 1980, the East African Revival Movement has held conferences annually, but there was no topic on the Holy Spirit at all. This absence showed that the subject of the Holy Spirit was not enlisted for discussion. It is then likely that the genesis of the challenges experienced by the Brethren is their summary "rejection of the gifts of the Holy Spirit" as Barrett indicated (Barrett, 1973:12). The Brethren became elusive and adamantly unapproachable by the vast majority of the younger generation in the society so that instead of the elderly members becoming mentors to the young Christians, they resulted in castigating and negating the efforts of the youngsters who are the potential leaders both in the Church in particular, and the society in general. This has resulted in the rise of half-baked leadership, where the youths are groping in the dark looking for role models to no avail. Conversely, the elderly leaders are operating in the absence of assured heir-ship. Without a sure replacement, it will be obviously a challenge to the elders when the eventuality happens. In the meantime, the accusation and counter accusation continue from both sides of the divide. Interestingly, though the Team is referred to as a dying Movement because of the lack of the youths, it remains relevant in matters of faith.

The elders who are in control of the leadership positions in the Fellowship shape the theology of the Movement and influence those who set the liturgy in the Body of Christ in the locality. There is a deterioration of the Christian faith in the present times because of the dogmatic stance exhibited by these senior elders. For example according to Green 2012:88, there is an elevation of the baptism as a prerequisite for the coming of the Holy Spirit upon the believer. It will be misleading to say that one can be "filled with the Holy Spirit" whether or not he or she was baptized, for in effect it would mean that those who are baptized in water have already received the Holy Spirit as well (Green, 2012:88), or that none would be filled by the Holy Spirit without baptism, which would be contrary to the scripture. Such an assertion is a dangerous assumption that would bring laxity in the issues of spirituality, since it is easier to baptize than to experience holiness, which is the domain of the East African Revivalists. The enigmatic stance of the brethren in the area of study (Weithaga) in the face of the persecution during and after the state of Emergency (1952 and 1969 oaths respectively, showed that these heroes and heroine would not subject their faith in Christ to any exchange, even for dear life.

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The study on the Holy Spirit in the East African Revival Fellowship circle shows the members emphasizing on the Lordship of Christ and little on the doctrine of the Holy Spirit. This was observed in their major conferences. According to the report given by the late Archbishop Manasseh Kuria, the researcher observed that from 1947 to 1980, the East African Revival Movement has held conferences annually, but there was no topic on the Holy Spirit at all. Such absence of the topic of the Holy Spirit showed that the subject has not been on their list of priority. It is then likely that the genesis of the challenges experienced by the Brethren is their summary "rejection of the gifts of the Holy Spirit" as Barrett indicated (Barrett, 1973:12)They became elusive as they hid their deficiencies, yet their influence and opinions shape the Church, which becomes adamantly unapproachable by the vast majority of the younger generation in the community.

Instead of the elderly members of the Fellowship becoming mentors to the young Christians, they result in castigating and negating the efforts of the youngsters who are the potential leaders both in the Church in particular, and the society in general. This has resulted in the rise of half-baked leadership, where the youths are groping in the dark looking for role models to no avail. In contrast, the elderly leaders are operating in the absence of assured heir-ship, without which a sure replacement will be challenging to the elders when the eventuality happens. In the meantime, the accusation and counter accusation continue from both sides of the divide. However, though the Team is referred to as a dying Movement because of the lack of the youths, yet it remains relevant in matters of faith by shaping the theology of the Movement and influencing the liturgy in the local church. Unfortunately, these leaders hold the parishioners at ransom as they cannot express different opinions from that of the leaders. There is a deterioration of the Christian faith in the present times because of the dogmatic stance exhibited by these elders. Green 2012:88 observed that, there was an elevation of the baptism as a prerequisite for the coming of the Holy Spirit upon the believer. It will be misleading to say that one can be "filled with the Holy Spirit" whether or not he or she was baptized, for in effect it would mean that those who are baptized in water have already received the Holy Spirit as well (Green, 2012:88), or that none would be filled by the Holy Spirit without baptism, which would be contrary to the scripture. Such an assertion is a dangerous assumption that would bring laxity in the issues of spirituality, since it easier to baptize than to experience holiness, which is the domain of the East African Revivalists.

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4.2 EARF Members Encounter with the Holy Spirit

The role of Holy Spirit is not properly recognized by the members of the EARF in general and Kuhama in particular today. This subject has become contentious because of two different approaches. One is from the East African Revival Fellowship members and the other is from the young Christians from the churches within the Weithaga, who claim to have encountered the Holy Spirit. The two groups present themselves in different ways because of different attitudes on the manifestations, and the demonstration of the gifts of the Holy Spirit.

It is important to note that each of the members claim to be "filled with the Holy Spirit", yet, the Team members do not accord any significant emphasis, nor encourage anyone to express their experiences of the infilling, or baptism in the Holy Spirit. The only mention of the Holy Spirit is when the EARF teaching is praying briefly "I believe in the Holy Spirit". What the members recite every Sunday of the year from the Apostles' Creed is not sufficient. The other time they more elaborately say they do, is when they are taking the Eucharist. The believers recite the Nicene Creed. "And I believe in the Holy Spirit, the Lord, and Giver of life who proceeds from the Father and from the Son, who with the Father and the Son is worshipped and glorified, who spoke by the prophets" (Complete Christian Dictionary:148).

The members of the Tukutendereza team, who proclaim the Christian faith, are the Balokole (the saved ones). They claim to be filled with the Holy Spirit and have ''the gift of either glossolalia or xenolalia, referred to as xenoglossia'' by Galgalo (Galgalo, 2012:80). Galgalo says "Glossolalia is the gift of speaking in unknown tongues, and Xenolalia and xenoglossia is the gift or ability to speak in one or many identifiable foreign languages without prior exposure to such languages."(Galgalo, 2012, 80-81). Unfortunately the Kuhama Balokole does not tolerate other believers who hold different theological positions. Because of such hard-line, the image of Holy Spirit has been dented. These differences are not indicators of rightness or wrongness, and are of no benefit to the Body of Christ, but only aggravate the divisions in the Body of Christ.

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4.3 A Review of the Methodology

The researcher did not agree with Galgalo's position regarding "the genuineness of African Christianity" (Galgalo 2012:28). He proposes that no "Christianity" group would claim to be more "genuine" than the others, whether it is "the African Christianity" or the "other Christianity"? The question would be: How would "conversational model make the "African Christianity genuine" and authentic? The same attitude as that presented by the white missionaries was sensed in the reading of the Book African Christianity a stranger within especially on the issue of African Christianity. The position taken by the Missionaries is that even with its "huge Christian influence and content, African Christianity is "unchristian" and this seemed to be the author's position. (Galgalo 2012:28). The views expressed about the "unchristian" Africans must be interrogated to be understood contextually as Thairu has argued. (Thairu 1975:66) The criteria used to "determine" the true, genuine and honest Christianity must be rechecked to avoid overgeneralization or sweeping statements in regard to Africans and African Christian Church. The review of the attitude will help in avoiding repetition of such episodes as happened to "Joan of Arc, the French woman who was captured by the English" (Thairu 1975:66).

It is said that Joan of Arc was asked by the British Bishops from whence she had derived her inspiration for making war against the English. She said she had heard "holy voices" The Bishops enquired which language she had heard God speaking in. She said she heard God speaking in French, the Bishops told her "God could not have spoken in French, if the voices were God's, they should have been in English" (Thairu 1975:66). It would be unimaginable therefore to imagine that God could not save Africans before they first became white men. After all, all men are equal before God.Romans3:23 say "All have sinned and have come short of the glory of God, before whom there is no partiality. Jesus saves "Whosoever believes in Him" (John 3:16), and "Every knee shall bow before Him, whether they be black or "pink" (Thairu, 2006:153).

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4.4 Discussion on the Holy Spirit

The researcher found that the Doctrine of the Holy Spirit has been sketchy and subjective. These different positions have led the church to assume a hands-off approach on the topic of the Holy Spirit. The researcher noted that the work of the Holy Spirit features prominently in the Bible. From the days of the Prophets and the Apostles, the Holy Spirit showed intention of preeminence. The progressive movement of both the Israelites and the Church was indicative of the trend the Holy Spirit had chosen., The cycle of the Israelites in the Book of Judges showed a people who were forced to return to God by persecution from Gentile enemies.

The Church too underwent circumstantial persecutions to realize their need for the Holy Spirit in the propagation of the Gospel. This is a wake-up call for the Body of Christ in general, and East African Revival Movement in particular, that the Holy Spirit has not changed His method, and unless the church moves with speed to embrace and obey Him, she must be ready for the consequences. From the study of the Holy Spirit the research found out that the scripture takes the preeminence as the foundation and the basis of belief, but the missionaries have ignored the witness of the individual believers. The researcher thought some of the scriptures used when dealing with the Doctrine of the Holy Spirit were not properly interpreted. If such scriptures are properly interpreted, their application would be helpful to the church's fight against abuse from the mushrooming cults of the 21st Century.

The Holy Spirit must impress on the hearts and minds of the believers if they will appreciate what the will of the God is in the 21st Century Church. With better understanding of the workings of the Holy Spirit, the East African Revival Fellowship members will not miss the impressions of the Spirit of God in their day to day running of their faith pilgrim. The impressions however are subjective, and therefore cannot be the standard of faith for all. Age must not be used by any group of people to muzzle the faith of the others. It will be beneficial if the members of the Fellowship allowed the process to take its full course: experience, understand, judge and make the decision. The younger members of the church must be allowed to thrive in their spiritual walk. With the advancement with the digitization and the Globalization, the business cannot be as usual. As the world changes, the Gospel of Christ remains the same.

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People change, but the Spirit of God does not change. The elderly members of the EARF must accept these facts. They need the youths for the sustenance of the Mission. Because of the subjectivity of faith, each person regardless of his or her age must be accorded an opportunity to grow in the faith. Mueller has shown that freedom is very necessary in any relationship, and to oppose it results in a curtailment of the "fullness of human meaning and offers insufficient and erroneous conclusions" (Mueller, 1984:18). Mueller gave a stunning example of fundamentalists who allow no questions to be asked and rely only and exclusively upon faith in the words of the scripture and "truncate the responsibility of a human being to think" (Mueller, 1984:18). This is a principle that the members of the EARF engage in their running of their affairs.

The researcher agrees with Lonergan who sees theology tempered with reason in an amicable conversation as the core of authentic living. He says "Theology, if it is to serve people today, should not dehumanize one by taking away reason". God endows people with the ability to reason. The purpose for this gift is to draw people "closer to God by living authentically" (Mueller, 1984:18).

4.5 Conclusion

The research shows that theologians are divided on the major aspects of the Holy Spirit, especially His personality, procession and works. The authors have not agreed on whether the Holy Spirit is a person or merely a force or power. Theologians are not agreed on whether the Holy Spirit is God or just an agent of God. Questioning His personality is a serious theological issue because it touches on the centrality of the Christian Doctrines, and in effect, questions the Trinity itself. The theologians are not in one accord when it comes to the Deity or gender of the Holy Spirit. Though theologians are aware that the Holy Spirit has no gender, He is still being described in feministic terms, which bring more confusion than the unity of belief and faith. Based on such arguments the EARF members decide to play safe and not be engaged in such enigmatic doctrinal issues. They leave it to theologians and concentrate on preaching about holiness based on self debasing. It is therefore imperative for the theologians to keep researching to offer a conclusive solution to this dilemma.

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The convergence of ideas based on the scriptural teaching is needful. The Bible, Theology and experience must converge and harmoniously coexist. The Agikuyu traditional 'riiko' (fire place) has three stones none of which can be exempted at any time. Conversely, the three principals; the Bible, Theology and practice must converse and synergize for the salvaging of the ailing Church. Conversational model as introduced by Galgalo seems to be the useful method applicable in solving the problem experienced in the East African Revival Fellowship. This method can be seen in the activities of the Holy Spirit in the Old Testament as He engaged in dialogue (Isaiah 1:18). The Bible shows that God engaged in a conversation with Adam in the Garden of Eden (Genesis 1 and Genesis 3). He engaged Abraham in a discussion that brought about a covenant to be inherited by faith (Genesis 12).

God talked to Moses in the Wilderness (Exodus3). After Moses, with whom He would communicate "Face to face" (Exodus 33:11), God called Joshua and promised to walk with him as He had done with Moses (Joshua 1:5). After Joshua, the Holy Spirit interacted with the Judges and gave them victory in their encounters with their enemies. God communicated with Samuel from his youthful days in the Temple (1 Samuel 3:10).

It was in the interest of every king in Israel to heed to the leading of the Spirit of God to maintain the anointing and kingship. This was a lesson that king Saul learnt very late, when the Spirit of the Lord left him and anointed David (1 Samuel16:13 and 14). In the New Testament Jesus Christ is seen engaging in the conversational method in His dealing with His followers. From the Beatitudes to the Revelation, what is seen is the sharing of information by God through His servants the Apostles. It is in this line that the researcher sees the need for the conversation between the members of the East African Revival Movement and the "other" members (outside the EARF) of the Body of Christ so that each one of them is not only heard, but also that his or her views are put into consideration, while appreciating that the scripture was the basis of faith, and that Christ is the central focus of all times.

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CHAPTER FIVE: FINDINGS AND RECOMMENDATIONS

5.0 Introduction

In this chapter the findings, recommendations and conclusion are presented

5.1 Observations from the Theology of the Holy Spirit

The researcher observed that the Holy Spirit is relevant to the lives of the believers, but the believers themselves are not in agreement on the personality and procession of the Holy Spirit. The study found out that the Christian believers' understanding of the role of the Holy Spirit in their lives goes with the teachings they have received from Early Church Fathers' teachings, and modern spiritual leaders who include the priests and the lay readers. Two views on the Personality of the Holy Spirit have been fronted in this study. There are those who hold the view that the Holy Spirit is a power, influence, and agent that enables God to interact with his creation. Those who hold this view elevate the daily encounters with the anointing and empowerment of the Holy Spirit. They view the Holy Spirit as the driving force in the life of a believer. The Holy Spirit is seen as a mystery that cannot be understood. These people hold the Holy Spirit as a past entity who stopped operating after the Apostolic Age. They say His work was the establishment of the Church on the Pentecost day. The others are rightly of the view that the Holy Spirit is God who is active and necessary today as He was in the Apostolic Age. They hold that the Holy Spirit is divine, and a rightful member of the Holy Trinity.

5. 2 Observation from the East African Revival Fellowship

Through the interaction with some of the key leaders of the East African Revival Fellowship, it was observed that they have a serious challenge in pursuing the youths through evangelism which is at the heart of the ministry of the Holy Spirit. These youths paradoxically, but rightly, claim experiences that make them know God in a personal way. Such experiences can be used as a basis of their liturgy, as they are checked by correct hermeneutics.

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5. 2.1 Proactive Adjustment

The researcher has observed that the membership of the Fellowship lack proactive adjustments. It has not adjusted to the fact that people are now more informed and more socially, politically and economically developed than during the 1920s and 1930s when the Revival broke out.

5. 2.2 Theology

It is interesting to note that new information technology has opened the flood gates of knowledge. Theology has been open to the masses so that while at the beginning being 'saved' meant self denial, so that people were not supposed to be contextualized to their environment, now spiritual development is seen in terms of God's blessings in the body and spirit rather than in separatist absenteeism from social economic activities which is so explicitly advocated by the Kuhama group.

5.3 Recommendations

The researcher proposes three items as a way forward in addressing the problem earlier stated.

5.3.1 Concerning Theological solution

The first is incorporation of Pneumatology at Higher learning Institutions. The Doctrine of the Holy Spirit needs to be treated as a core examinable course at the Master's level and beyond to provide a wider range of knowledge about the Holy Spirit. There seem to be a decline in the concentration of spiritual values as Theological colleges embrace the secularization in their quest for accreditation by the Higher Education Board. It is necessary to treat the Doctrine of the Holy Spirit as a core course in these institutions because He is at the centre of the institution's core values.

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5. 3.2 Concerning the EARF

The researcher recommends farther research focusing several areas which include but not exclusive to: adjustment to social life, political and economical life of the targeted group of people. Proper interpretation concerning salvation, prosperity and spirituality is now more expounded and needs to be incorporated in the Church liturgies. The Doctrine of the Holy Spirit should be seconded as a major meeting point by the EARF and the youthful members. The researcher recommends a reintegration talk between the two units of the Church for synergistic benefit of the whole Church. On Economical development, the excessive restriction by the Revivalists denied the Christians youth's economical development and empowerment. According to the less conservatives, the crash between the Western-cultured missionaries and the African culture especially on women, led to the prohibition of the beautification of the women in the Brethren Fellowship. These elements have no spiritual relationship to salvation, yet the members of the Kuhama group are still dogmatic about, and treat them as doctrines within their membership. It is possible to be flexible without compromising faith, and therefore, important to discuss between the parties to build consensus before losing it.

5.3.3 The Practical

After realizing the contributions, dedication and bravely of the believers who died for their faith in Weithaga region, the researcher recommends that these believers now buried in Njumbi's and Murang'a's St James and All-Martyrs ACK Church compounds respectively, be studied further with a view of declaring them Martyrs. The researcher recommends that Galgalo's Conversational Model be structured and adopted as a Methodology for the study in Systematic Theology.

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5.4 Summary

Different perspectives about the Holy Spirit are sourced from different writers and understood differently by different believers over different dispensations and generations. Different authors have presented the Holy Spirit differently where some teachings bring about distorted and unreliable conclusions among lay believers.

The Holy Spirit is seen just as a power, or an influence of the power of God. There are those who state that the Spirit of God is His "indwelling corporeal presence within the created order", and who identify the Holy Spirit with femininity (Jones and Lakeland, 2004:242). Though these theologians acknowledge that God transcends sex and gender, they argue that the Spirit should be referred in ''the feminine" (Jones and Lakeland, 2004:242), and therefore, refer to the Holy Spirit as "She" in order to capture something of the biblical understanding of God as "feminine Spirit within the created order'' (Jones and Lakeland, 2004:242). Others portray the Holy Spirit as merely "the awakening power of God" (Barth, 1958:614). This opens a window of misunderstanding which comes from such misrepresentations. However, true believers like Calvin, see the Holy Spirit as the Spirit of God and the Spirit of Jesus Christ, and in turn, affirm the place of the Holy Spirit in the holy Trinity. They see the Holy Spirit as "God Himself, proceeding from the Father and the Son", as is taught by Barth (Barth, 1956:646). Calvin rightly sees the Holy Spirit as "The True God with the Father and the Son, the Third Person of the Most Holy God" (Dillinberger, 1984:294).

There are several observations and deductions made from the study of the Holy Spirit. One, scripture takes the preeminence as the foundation and the basis of belief, without ignoring the empirical evidence witnessed by the individual believers. As such, recommendation for more explorative study has been proposed especially and particularly on the scriptures that have become handy when dealing with the Doctrine of the Holy Spirit. Such scriptures, and any other related scripture need to be subjected to "sound exegesis" as Berkhof suggested (Berkhof1979:96). Thereafter they should be subjected to a proper hermeneutics, to determine whether they are sufficiently prompt, and can candidly be applied in the study of the Doctrine of the Holy Spirit.

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Secondly, charismatic encounters with the Holy Spirit and their experiences in the course of the ministry should be interrogated and critically evaluated. It should no longer be ignored or assumed by the Church in general or the EARF in particular, as Galgalo puts it (Galgalo, 2012:103). Thirdly, experiences that make a people to know God and understand His nature should be considered favorably for discussion among the brethren before they are summarily dismissed or accepted as divine. Personal experiences that expose the believers to the knowledge and conscientiousness of God may be cautiously incorporated and considered as a base for faith in the Body of Christ.

The researcher recommends that conscientious experiences be subjected to farther research because of its subjective nature. Equally important, the analogy of the Gikuyu "riiiko" (fire place) is given to emphasize the interrelation between the forces that determine the balance in the Church of Christ. The fire place is made of three stones that hold the cooking pot. One stone cannot be sufficient for maximum potentiality to be realized. The pot will not balance sitting on one or two of the stones. The researcher considers the Scripture, the preacher's experiences, and the respondent's personal and cultural contexts, as the three persons necessary to complete the "Kitchen" of God today.

The researcher holds the finality and completeness of the canon of the scripture in as far as the revelation of God is concerned, but is in agreement with Galgalo's proposal that there be a conversation between the three "stones"(The Scripture, the Missioner, and the Recipient) involved in the evangelistic "kitchen". For the Gospel to make sense in the life of the recipient, his or her context must be considered and not outwardly condemned. The missionary or the preacher must do his or her best in considering the different contexts to realize balanced and harmonious conclusion. The children and youth groups in the Church should be a central focus in the teaching about the Holy Spirit, while the elderly believers are encouraged to be more accommodative of the groups' views. About half of the nation's population is composed of children under the age of fourteen years. They should be exposed to the leadership of the Holy Spirit that early. There should be some debate on the topic of the Holy Spirit from as early as the kindergarten Sunday Schools in the Churches. The youth groups in the Church should be a central focus, while the elderly believers are encouraged to be more accommodative of other's views**.**

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5.5 Conclusion

Different opinions in regard to the person, procession and roles of the Holy Spirit as presented by different authors present discrepancies that bring misrepresentation of this Doctrine. It calls for a conscientious engagement and dialog amongst different stake holders to get to amicable conclusions that harmonize the different positions and align it to the canonical and scriptural standard. This can be addressed as the highest levels of learning consciously and deliberately take the Doctrine of the Holy Spirit as core in their curriculum in the future. The church will also benefit immensely when the East African Revival Fellowship members interrogate the diverse views from other believers positively.

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