EVIDENCE OF THE HOLY SPIRIT IN PENTECOSTALISM AND THE ANXIETY IT ELICITS AMONG ANGLICAN FAITHFUL: TOWARDS A PNEUMATOLOGICAL TRANSCENDENCE

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DECLARATION

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

NAME OF STUDENT: ----------STUDENT NUMBER:----------

SIGNATURE OF STUDENT:---------- DATE:----------

I confirm that the work reported in this dissertation was carried out by the student under my supervision.

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DEDICATION

This thesis is dedicated to my husband Sam Thandi, our lovely daughter Maggie Thandi, and my parents in love Mr. & Mrs. Robertson Nderitu, of which this research would not have been completed without them.

ABSTRACT

The Pentecostal's teaching on the doctrine of the Holy Spirit is based on easily observed phenomenon (i.e. speaking in tongues) as opposed to more nuanced and careful theological thinking. This makes them proud, hence looking down on the other Christians from the main stream churches especially the Anglican Church; who according to them do not have the Holy Spirit because they do not speak in tongues. This causes anxiety in the Christian community, because some of the Christians who do not speak in tongues would doubt whether the Holy Spirit is at work in them. Is speaking in tongues the only authentic proof of the presence of the Holy Spirit in the Church, absence of which is a sign of false Church? This Thesis is an explanation of the proper understanding of the doctrine of the Holy Spirit as it is in the Scripture and in the Church tradition. It is a demonstration that God is one in three persons, i.e. the Father, Son and the Holy Spirit, and He is omnipresent. Therefore God the Holy Spirit is omnipresent and cannot be limited by space and time. The research is based on a theological argument, rather than the phenomenological evidence of the Holy Spirit. It was obtained through library material and a case study done in A.C.K Diocese of Kirinyaga to demonstrate the anxiety caused by the interaction of Pentecostals teaching on the presence of the Holy Spirit and the Anglican theological teaching on the same.

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ABBREVIATIONS AND ACRONYMS

A.C.K	Anglican Church of Kenya
A.G	Assemblies of God
CITAM	Christ is the Answer Ministry
D.B.M	Divine Bread Ministry
D.E.M	Divine Evangelist Ministry
Dr.	Doctor
E.g.	For Example
I.e.	That is
KJV	King James Version
O.M.S	Our Modern Services
P.E.F.A	Pentecostal Evangelistic Fellowship of Africa
P.P.I	Pastoral Programme Instruction
REV.	Reverend
S.C.G	Summa Contra Gentiles
U.P.C.I	United Pentecostal Church International

TABLE OF CONTENTS

DECLARATION i
DEDICATION ii
ABSTRACT iii
ACKNOWLEDGMENT iv
ABBREVIATIONS AND ACRONYMS v
CHAPTER ONE: INTRODUCTION 1
1.1 Background to the study 1
1.2 Statement of the problem 2
1.3 Hypothesis 3
1.4 Objectives 3
1.5 Research questions 3
1.6 Rationale/ justification 3
1.7 Methodology 4
1:8 Structure of the thesis 6
1:9 Scope 7
CHAPTER TWO: PENTECOSTAL PNEUMATOLOGY 8
Introduction 8
2.1 Background of the Pentecostal movement 8
2.2 The doctrine of the Holy Spirit 10
2.2.1 Baptism in the Spirit 11
2.2.2 The work of the Holy Spirit 15
2.3 Anglican Pneumatology 17
2.3.1 The Personhood and Divinity of the Holy Spirit 17
2.3.2 The Work of the Holy Spirit 18
2.3.3 Speaking in other tongues 19
2.4 Anxiety Demonstrated 21
Conclusion 24
CHAPTER THREE: PNEUMATOLOGY 25
Introduction 25
3.1 The Holy Spirit in the Scripture 25
3.1.1 Personhood of the Holy Spirit 25

3.1.2 Divinity of the Holy Spirit 28
3.2 Church Tradition 36
3.2.1 Divinity of the Holy Spirit 36
Conclusion 47
CHAPTER FOUR: PNEUMATOLOGICAL TRANSCENDENCE 48
Introduction 48
4.1 Transcendence 48
4.1.1 Transcendental Methodology 48
4.1.2 Justification 50
4.1.3 Critique 51
4.2 The Holy Spirit's Presence in the Church 52
Conclusion 55
CHAPTER FIVE: CONCLUSION 57
Introduction 57
5.1 Inference 57
5.2 Pastoral implications 58
5.3 Observation and Recommendations 58
BIBLIOGRAPHY 60
Bibles 60
Books 60
Journals 63
Website Sources 64

CHAPTER ONE: INTRODUCTION

1.1 Background to the study

I completed my secondary school education as a young and energetic youth, full of passion and zeal to serve God and His church. Somewhere along the way, I went to live with my sister in a small town away from home and for some reason, I found myself attending the Pentecostal Evangelistic Fellowship of Africa (P.E.F.A) church that was not very far away from our house. With the help of God, I mobilized a lot of young people and within no time, the church was packed to the capacity. I used to lead the praise and worship and also trained other young people on the same. As a result, the church became very lively and attracted many people from around and beyond.

The church leadership was very impressed by my hard work and energy in the Lord's service, and they intended to maintain me in the church as both the youth and worship leader. A ministry I appreciated and enjoyed. What followed, the pastor in-charge called me to his office and informed me that they were planning with the bishop to come and lay hands on me so that I could receive the Holy Spirit. On enquiry, he told me that, the main stream churches including the Anglican Church which I had come from did not have the Holy Spirit. According to them, the major marks of being truly converted is holiness, a baptism with the Holy Spirit, speaking in tongues and faith healing, an idea that challenged my understanding on conversion.

According to the pastor in-charge, in the Anglican Church, there are no miracles and speaking in tongues, of which these are the true evidence of the presence of the Holy Spirit. This absence of the manifestation of the Holy Spirit in the form of miracles, speaking in tongues and church growth can only mean one thing: the Holy Spirit is not at work in this church. A church that uses

an old written liturgy and hymns that are sung while standing has not experienced the presence of the Holy Spirit. Our dialogue with the pastor left me confused. I wondered, how comes I did all that I did in the ministry without the Holy Spirit being at work within me?

Both the Old and the New Testament presents the Holy Spirit as a third person of the Holy Trinity and therefore, God Himself. Just to mention but a few; Psalms 193: 7, the presence of the Holy Spirit is the same as the presence of God. In the 2 Corinthians 3:17 "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom." If the Holy Spirit is God, how then can He be found in one church and not the other? What about His Omnipresence? Does it mean He is limited by time and space?

The P.E.F.A church's claim that the Holy Spirit was absent in some churches presents difficulty in reconciling this claim with the teaching that wherever two or three meet in Jesus' name there Jesus (God) shall be. It also presents the problem of true church and false church.

1.2 Statement of the problem

The PEFA church teaching on the doctrine of the Holy Spirit is based on easily observed phenomenon as opposed to more nuanced and careful theological thinking. This makes them proud, looking down on the other Christians from the Anglican Church; who according to them do not have the Holy Spirit. This causes anxiety in the Christian community. If the only proof that the Holy Spirit is present in an individual is speaking in tongues, what about those who do not speak in tongues and are born again? Is speaking in tongues, the only authentic sign of the presence of the Holy Spirit in the church, absence of which is a sign of false church? This perspective causes anxiety among Anglican faithful, hence the need to understand who the Holy Spirit is and His operative limits if any.

1.3 Hypothesis

The researcher holds that, if the doctrine of the Holy Spirit is explained from a Pneumatological Transcendence point of view, the Anglican faithful and any other believer will understand who the Holy Spirit is and the anxiety that has always developed from the misconception of the doctrine will be assuaged.

1.4 Objectives

The objective of this research is to:-

a) Examine the Pentecostals' understanding of the doctrine of Pneumatology
b) Explain the correct understanding of the doctrine of the Holy Spirit
c) Show the transcendence of the Holy Spirit

1.5 Research questions

a) What is the Pentecostals understanding of the doctrine of Pneumatology?
b) What is the correct understanding of the doctrine of the Holy Spirit?
c) What does the transcendence of the Holy Spirit mean?

1.6 Rationale/ justification

The Pentecostal argument on the evidence of the presence of the Holy Spirit, based on phenomenological evidence is easily abused by creating the pressure that people must experience these things. Such pressure may lead to hypocrisy. Therefore, there is need of conducting this research in order to bring a proper understanding of the doctrine of the Holy Spirit. It will focus on the theological argument and not the phenomenological evidence of the presence of the Holy Spirit.

1.7 Methodology

The researcher will use transcendental method that has been proposed by Karl Rahner and Bernard Lonergan. Transcendental method is an approach of doing theology, which concerns itself with the fundamental question of God-human relationship. These theologians concern themselves with the fundamental relationship between God and human. They express this relationship with the following question; "Can the human person encounter God today?" (Mueller, 1984:5). Rahner and Lonergan focus upon the human person as radically open to God. For Rahner, we go beyond ourselves through knowledge and freedom, while for Lonergan; we go beyond ourselves through understanding and conversion. For the sake of this research, Rahner's theology, which he refers to as "theological anthropology" will be used.

For Rahner, the starting point of doing theology from a transcendental approach is the human experience taken as a whole. The human persons experience themselves in the limitation of time and place, and therefore can only ask questions from within this limitation. Yet, the human persons have the ability to "go beyond time and place to grasp the meaning of life itself" (Mueller, 1984:7). This is possible when human persons ask questions. Therefore, Rahner argues that, "in such a basic activity as asking questions the human being, through knowledge, goes beyond himself or herself to the meaning of life itself as grasped within my particular history. Our radical openness tells us something about what our humanness is and why we are the way we are" (Mueller, 1984:7). Hence, Rahner continues that, "the answer of human living is not satisfied on the biological level but it reaches out so that our spirits seek spiritual fulfillment. We are open to the mystery which grounds all meaning. This mystery is God" (1984:7).

Now that God has revealed Himself to us, He wants us to know Him. In this case, Rahner points out that,

> Since this mystery (God) spoke to us about who He is we are dealing with what we call revelation. Only God Himself can tell us truthfully who He is. By initiating the conversation, God would have to speak freely, we could not force Him. Through revelation we find that He wants to speak to us, that is, He converses for our sake, and that He cares if we listen or not. But He will not force us to respond to Him against our freedom. Nevertheless, our freedom finds its true meaning only by freely responding to Him (1984: 8).

According to Rahner, humanity is the arena where the encounter with God takes place. This is based in the sense that one, Jesus Christ is the unique meeting place of the God-man relationship, and two, anthropology is deficient Christology. This means that, Christology completes anthropology. Humanity finds its meaning in Christ.

In doing theological anthropology, Rahner outlines four steps that are examined to show how transcendental method works. The first step is the problem, task or concern that arises when we have a question. The problem could be in form of a question arising from life experiences. This is what Rahner calls anthropological approach. That is, it all begins from human experience. Whatever concerns human being thus becomes subject matter for theology.

The second step is asking the question. That is radical openness to God. "By asking what are the conditions for the possibility of understanding this question for us as human beings (i.e., transcendentally), particularly through knowledge and freedom, he presents our radical openness to God" (1984:10). At this point, Rahner argues, we are allowed to know God and His involvement with us through the revelation of Jesus (1984: 11).

The third step is the theological interpretation. That is revelation. The revelation is as result of our radical openness to God. "Jesus Christ reveals God and how we should respond. Both in history and through His Spirit, Jesus continues to reveal the Father and our response. The

revelation is mediated through the believing community, scripture, dogma, doctrine devotions, prayer and religious experiences" (1984: 11).

The fourth and the last step is the application. That is, "putting together anthropological question and the theological interpretation to explain how the result can be understood today and thus help us live our lives of faith. In a mutually informing relationship of human experience and divine revelation understood theologically, the question has an answer for today" (1984: 11).

Finally, Rahner concludes that, humanity as the arena where encounter with God takes place, they are free beings who must respond freely. Therefore, "as historical people, we are the arenas where the encounter takes place and the ones who must respond. In this sense, all theology is anthropology" (1984: 12).

1:8 Structure of the thesis

Chapter one gives the background of the study, statement of the problem, the hypothesis and describes the methodology. It also states the justification and objectives of the study. Chapter two explicates the doctrine of Pneumatology in the understanding of the Pentecostals and in the Anglican tradition and the anxiety the two traditions create in the believer. Chapter three explains the doctrine of Pneumatology from Scripture and Church tradition. Chapter four explains the methodology (Theological Transcendence) which is applied in resolving the anxiety. Chapter five which is the conclusion, wraps up the argument of the entire thesis, making observations and recommendations.

1:9 Scope

The concern of this thesis is the evidence of the presence of the Holy Spirit among the Pentecostal faithful and how it elicits anxiety among the Anglican faithful and not the ministry of the Holy Spirit in the two denominations. It explains the doctrine from the Scripture and Church tradition perspectives in order to show the transcendence of the Holy Spirit as God and therefore correct the misconception of understanding the Holy Spirit as a mere force that can be manipulated.

CHAPTER TWO: PENTECOSTAL PNEUMATOLOGY

Introduction

In this thesis the term PEFA is used synonymously with Pentecostalism. Therefore, in this chapter we discuss the doctrine of Pneumatology as presented by Pentecostal Churches. The Pentecostal Churches hold that, speaking in tongues is the only way to show that the Holy Spirit is present in the church. This teaching creates anxiety among other denominations, Anglicans in specific, whose members do not exhibit this phenomenon even after getting "saved". This chapter investigates the Pentecostal claims of the evidence of the Holy Spirit and also presents specifically the Anglican perspectives.

In order to achieve this, the chapter is divided into three parts: Part I investigates the Pentecostals' understanding of the doctrine of the Holy Spirit. Part II explains the doctrine from an Anglican perspective. Part III demonstrates the tension created when the two doctrines interact.

The data on anxiety among the Anglican faithful was carried out in the Anglican diocese of Kirinyaga through interviews and biased/non-probability sampling. In particular purposive sampling, targeting the people who have been in the Anglican church of Kirinyaga for a long period of time and have had an encounter with the Pentecostals, because they have the information needed to answer the questions of this study.

2.1 Background of the Pentecostal movement

The term Pentecostal is a description of all churches and movements that emphasize the workings of the gifts of the Holy Spirit, both on Pneumatological grounds and on theological grounds. The Pentecostals celebrate the direct intervention of God in their lives. According to

Purves “For them the presence and power of God the Holy Spirit can be directly experienced by them and they ground their theology in the sharing of this narrative story. They lay great stress on the importance and value of sharing experience of God’s direct intervention in the ordinary affairs of living” (2011: 2)

According to Anderson in *Historical overview of Pentecostalism in Kenya*, the Pentecostal movement in Kenya can be traced back to around 1912 and since then, it has spread to almost every corner of this country. “They hold the doctrines of inspiration of the scriptures, the Trinity, deity of Christ, His virgin birth, the vicarious atonement, regeneration, sanctification and the resurrection of the dead” (Anderson, 2004:111-2). He continues to observe that, the characteristics that distinguish them from the other Evangelicals are their insistence on holiness, a baptism with the Holy Spirit, the evidence of speaking in other tongues and faith healing.

At the beginning, the Pentecostals did not isolate themselves from the church. They only considered themselves as “spiritual members of the already existing church bodies.” They wrote periodical advancing their views. They employed skillfulness in their revival, mobilizing large crowds to their tent crusades, although they founded no permanent churches. There was a great sense of inspiration/ stimulation in their services, hence providing people with a frequency to release their dormant energies. One characteristic that magnetized people was their practice of faith healing, and talking in foreign tongues (Anderson, 2004:111-2). Afterwards, the Pentecostals started to found permanent churches which brought a great opposition from the church. Although they initially resisted leadership and organization, with time, organization became inevitable. From the influence of their backgrounds, coming from the protestant churches and more so the holiness movement, they brought a variety of doctrines and practices, such as faith healing, baptism in the Spirit as well as speaking in tongues; which often clashed

so severely as to bring about a difference. "As a result, there has never been a united Pentecostal Church, but a large number of independent smaller Pentecostal groups in various areas" (Anderson, 2004:111-2).

2.2 The doctrine of the Holy Spirit

The comprehension of the doctrine of the Holy Spirit is that of power or force, that can be gotten only through baptism in the Spirit and laying of hands, with a physical affirmation of speaking in tongues. Their knowledge of the doctrine of the Holy Spirit starts with baptism in the Holy Spirit. For them, as exemplified by the Christ Is The Answer Ministry (CITAM), "a Christian is bound-up and soaked in the environment, influence, power and presence of the Holy Spirit" (CITAM, 2007: 163). This is the understanding of the Holy Spirit coming upon a believer, feeling the being and owning the yielding life. He comes to take over the life of the believer, occupying every past that he/she may show the nature of Christ in his/her life.

The Pentecostals assert that speaking in other tongues is not the baptism in the Holy Spirit, but the outward physical symbol of having received the baptism. According to CITAM, "the speaking with foreign tongues was the supernatural sign and complete proof that people had been born again. Speaking in tongue is therefore the miraculous physical and original confirmation of a person having been baptized in the Holy Spirit" (CITAM, 2007: 163).

This approach is credited by the researcher's dialogue with the pastor In-Charge of P.E.F.A, as earlier mentioned in the background of the study in chapter one. The pastor maintained that for me to be filled with the Holy Spirit, the bishop had to lay his hands on me. This interprets that there are times when a Christian is without the Holy Spirit until the laying of the hands and

speaking in tongues, even if the person is saved. For the Pentecostals, "speaking in other tongues is the only evidence that a person has the Holy Spirit" (CITAM, 2007: 163).

2.2.1 Baptism in the Spirit

Pentecostals are distinguished by the belief that after the Holy Spirit applies Christ's salvation to the sinner, there is another experience available to the believer where the Holy Spirit fills them, which many believe is evidenced by speaking in tongues. Most Pentecostals believe this experience should be the norm for all Christians, whatever their denomination.

According to Marlk L. the Assemblies of God (A.G), (one of the biggest Pentecostal Churches in the world), in their 16 fundamental truths, teaches that, all believers are "entitled to and should ardently expect and earnestly seek the promise of the father, the baptism in the Holy Spirit and Fire, according to the command of our Lord Jesus Christ" (Marlk, 2017:18). For them, this was the normal experience of all in the early Christian church.

The A.G church maintains that, "the baptism of believers in the Holy Spirit is witnessed by the initial sign of speaking with other tongues as the Spirit gives them utterances (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use" (Marlk, 2017: 18). For the A.G church, "the baptism in the Holy Spirit is a vital experience of the Christian life. It is a special work of the Spirit beyond salvation" (Marlk, 2017: 19).

They maintain that, "in the day of Pentecost the disciples who had already made a decision to follow Jesus "were filled with the Holy Spirit and began to speak in other tongues" (Acts 2:4). Paul asked the Ephesians disciples if they had received the Holy Spirit, after which "the Holy Spirit came on them, and they spoke in tongues (Acts 19:2)" (Marlk, 2017: 21). They also argue

that, in the New Testament the believers were constantly challenged to be filled with the Holy Spirit. For them, many non-Pentecostals teach a baptism in the Holy Spirit without speaking in tongues, but their position is declared in section 8 of their statement of fundamental truths that; "The baptism of believers in the Holy Spirit is witnessed by the initial sign of speaking with other tongues as the Spirit of God gives the utterances (Acts 2:4). This means that, the evidence always occurred (and still does today) at the time believers were baptized in the Holy spirit, not at some other indeterminate future time" (Marlk, 2017: 23).

According to John Piper, the Pentecostals teaching on Spirit baptism "is derived from Acts of Apostles. For them, in the five passages in Acts, the groups mentioned were believers who before they were baptized in the Holy Spirit had experienced regeneration" (Piper, 2007:86).

As Piper continues, for the Pentecostal churches, when the Scriptures talk of Spirit baptism, speaking in tongues always appears. In Acts 2, 10, 19, the Pentecostals finds speaking in tongues mentioned every time the believers received baptism in the Spirit. Again, for them, in Acts 10, tongues is presented as the evidence that the Holy Spirit has come upon all, including the Gentiles for they could be heard speaking in tongues. Hence Piper observes that for the Pentecostals it is "hard to ignore the relationship between the out pouring of the Holy Spirit and speaking in tongues" (Piper, 2007: 87).

The A.G Church on the other hand argues as pointed out by Piper, even in instances in the book of Acts that tongues are not mentioned after baptism in the Spirit, the circumstances therein shows that the people involved spoke in tongues (Marlk , 2017: 23). The A.G Church, maintain that, even though Paul in Acts 9 received the Holy Spirit and did not speak in tongues, 1 Corinthians 14:18 indicate that Paul spoke in tongues more that all the Christians in the Church.

Therefore, for them, it must be that Paul spoke in tongues after being baptized in the Spirit. They also believe that the "baptism in the Holy Spirit with the initial physical evidence of speaking in tongues is the promise of the Father to every Christian who desires the experience" (Marlk, 2017: 23).

According to Barnett C. and Jensen R.

> The fact that on three occasions in the book of Acts (2:4-Jerusalem, 10:44-46 -Caesarea, and 19:6-Ephesus) the reception of the Holy Spirit was marked by men speaking in tongues, has been adduced by some Pentecostal as evidence that such speech is the sign of the baptism in the Holy Spirit. Some of them suggest that the Spirit-baptized believer should speak in tongues, and if he does not, then there is prejudice or lack of faith in him (1973: 83).

The United Pentecostal Church International (UPCI) according to Robinson, teaches that, a sincere repentance of sin brings salvation and later or at the same time, the person will receive baptism in the Holy Spirit and definitely speak in tongues. For them, there are two reasons why God chose speaking in tongues as proof of the presence of the Holy Spirit. "First, tongues is a physical sign that the person receiving and the audience can be certain of. Secondly, it is a uniform proof that goes beyond race, culture or language" (Robinson, 2002: 64).

They continue to argue that "speaking in tongues is the common proof that differentiates between those that are born again and those who are not. E.g. in Caesarea all those present received the Holy Spirit and spoke in tongues" (Robinson, 2002: 64).

The stand of UPCI is that the gift of tongues is considered proof that a person has been saved, and that the Holy Spirit is dwelling within them. They conclude that "if a person does not speak in tongues, may be the person retained some sins without confessing or maybe he/she did not trust in Christ with the whole heart. Hence he/she was not born again, and as a result he/she

together with others who are not born again will perish eternally in hell. This implies that, in the opinion of the UPCI, the vast majority of Christians and the vast majority of saved Christians will spend eternity in Hell" (Robinson, 2002: 64).

A universal tenet held by the Pentecostals stipulates that all believers must undergo a new birth after which baptism with the Holy Spirit is experienced. The baptism in the Holy Spirit is confirmed and evidenced by a physical manifestation of speaking in foreign tongues.

According to Bruner, Pneumatology in Pentecostalism is anchored on the quagmire of the reception of the Holy Spirit. This dogma lays more emphasis on the baptism of the Holy Spirit as opposed to the doctrine of the Holy Spirit. "It does not emphasize so much on the biblical doctrine of the Spirit i.e. Pauline teaching on the walk in or fruits of the spirit (Rom 8; Gal 5) or the Johnniane Holy Spirit paraclete (John 14-16) that the Pentecostalism associate its name or its special doctrine of the spirit. The primary concern of Pentecostal Pheumatology is the experience, reception and filling of the Holy Spirit as depicted by Luke in Act 8" (Bruner, 2000: 64).

According to Riggs (2013:8), the place of prayer is the first precipice on the preparation for receiving the baptism in the Holy Spirit, as maintained by the Pentecostals. In order to receive God's fuller blessing, living a life of prayer increasingly prepares the soul. Prayer focuses on the gifts of the Holy Spirit hoped for. Pentecostal Evangel's (largest circulating publication in Northern America) Creedal statements mention that prayer is a condition for receiving the Holy Spirit. Believers who insist and persistently ask for it are given the baptism of the Holy Spirit as in Acts 2:4 (Bruner, 2000: 64).

Riggs (2013:9) secondly mentions "yielding as an aspect of preparation to receive the baptism in the Holy Spirit. In the baptism in the Holy Spirit, Jesus is the officiating minister, in whom the whole being; body, soul and spirit must yield." On doing this believers are taken into His wonderful charge and put into the spiritual experience which approximates the baptism in the Holy Spirit. Perfect yielding of the entire being to Christ enables one to reach complete baptism in the Holy Spirit (Bruner, 2000: 64).

Riggs further states that "some Pentecostals equate yielding to 'emptying' where candidates for spiritual baptism let go all barriers (i.e. security, reputation, pride, just to mention but a few) and the Spirit fills the void, and consequently God gets His complete way (Riggs, 2013:9).

Heart purification is the third pillar of preparation for Spirit baptism. Classical Pentecostalism rooted in the Holiness movement spoke of sanctification as the first runners up work of grace preparatory to baptism in the Spirit. "Without separation from sin and cleansing of heart, classical Pentecostalism insists that the Holy Spirit cannot be received. The new birth in the blood of Christ is equated to sanctification while baptism with the Holy Spirit is equated to purification of heart" (Bruner, 2000: 65).

2.2.2 The work of the Holy Spirit

A believer coming to know Christ in a more intimate way and receiving power to witness as well as growing spiritually are some of the benefits of baptism in the Holy Spirit as explained by Bruner. To seek the baptism in the Holy Spirit as commanded by our Lord Jesus Christ, the Pentecostals believe is the only way that the intimacy can be received (Bruner, 2000: 67).

"Anointing" and "sealing" are terms used by the Pentecostals as they go beyond the book of Acts in expressing the experience of receiving the intimacy. For them, "the Holy Spirit brings about

conviction of sin, contrition of heart and unification of the believer to Jesus Christ. Most Pentecostals say that the Holy Spirit dwells within the believer and acts upon his life. Thus, the Holy Spirit comes to abide within the believer during the Spirit baptism and becomes the indwelling spirit" (Bruner, 2000: 67).

Bruner further observes that, the Spirit baptism is seen as a new sense of reality in faith by some of the Pentecostals. Through the Holy Spirit, God, Christ who seemed distance or indistinct comes closer to the people. According to Horton, all our experiences of salvation, Sonship, forgiveness, divine favor and hope in heaven are given great assurance through Spirit baptism. The assurances that we had previously, before the Spirit Baptism are intensified unspeakably (Bruner, 2000: 68).

The Christian life is said to take on new reality a living sense of God's presence, a rejoicing in Him, freshness in prayer and worship. Power, or empowering, is the main word used to express the character of the experience. It is evident that from the beginning of the Pentecostal movement, the endowment of power is emphasized (Bruner, 2000: 68).

The baptism in Spirit brings two things according to the A.G church teaching. First the endowment of power for life and service, i.e. the bestowment of gifts and their uses in the ministry. Secondly, the experience of overflowing fullness of the Spirit, deepened reverence for God, and intensified consecration to God and dedication to His work. A more active love for Christ and His word and for the lost is also included (Marlk, 2017: 19).

2.3 Anglican Pneumatology

2.3.1 The Personhood and Divinity of the Holy Spirit

The teaching of the Anglican Church on the doctrine of the Holy Spirit is in line with the scriptures and the universal church traditions. The Anglican resources used herein are; the revised Anglican catechism, the Anglican liturgy and the *39 articles of religion*.

According to Griffith Thomas, article V of the 39 articles of religion teaches that, "the Holy Spirit is a person because He works by personal activities on persons, and the fact of scripture requires this belief" (Thomas, 1930; 95). Further, Thomas says, "the consciousness of the Church has always borne witness in the same direction. Personal working needs continuity of action, and a clear conception of the personality of the Holy Spirit is essential to His vital relation to the individual Christian and to the Church" (Thomas, 1930: 95).

On the divinity of the Holy Spirit in article V as argued by Thomas, the belief that the Holy Spirit shares in the divinity of God "is based on the facts and implications of scripture, for the allusions to the Holy Spirit cannot be predicated of anyone but God Himself" (Thomas, 1930: 95). Thomas observes that, "the Holy Spirit is at once the personal life of God and the 'executive of the Godhead' in relation to man, and however difficult may be the conception of the Holy Spirit within the Godhead it can never be disregarded without spiritual loss" (Thomas, 1930: 96). For Thomas, "as Christ is within the Godhead, it is impossible for the Spirit to be without, since this would imply inferiority of the Spirit which is contradicted by the facts of scripture and spiritual experience" (Thomas, 1930: 97).

According to Bicknell E. J. in his book *'A Theological introduction to the Thirty-Nine Articles of the Church of England*, the language of scripture speaks of the Holy Spirit as a person. He observes that,

> Christ can designate Him 'another Advocate' comparable but not identical with Himself (John 14:26). He is to perform personal actions, to 'teach' and 'bear witness'. So in St. Paul's writing He 'maketh intercession with groaning that cannot be uttered' (Rm 8:26-27). He divides gifts severally as He will' (1 Cor 12:11). He can lead men (Gal 5:18) and be grieved (Eph 4:30). Further, in baptismal formula (Mat 28:19) and Trinitarian passages (2Cor 13:14), He is placed on a level with the Father and the Son, in a way that would be impossible, if He were no more than a divine influence. We could not speak of 'the Father, the Son and the Wisdom' or 'the power'. The substitution of any such divine attribute shows at once the personality of the Spirit (Bicknell, 1963: 119-20).

2.3.2 The Work of the Holy Spirit

The Anglican catechism as it is in the 'Our Modern Services' teaches that, the work of the Holy Spirit is to set apart. In the ministry of the church, "the church is termed as Holy because it is set apart by God for Himself through the Holy Spirit" (OMS, 2002: 185)

The catechism also teaches that, "the Bible was given to us by the Holy Spirit who first inspired and guided the writers and then led the church to accept their writing as Holy Scriptures. It is also through the Holy Spirit that as we read the Bible with the desire and prayer, God speaks to us by His Holy Spirit and enable us to know Him and do His will" (OMS, 2002: 185).

On the duty of a Christian towards the neighbor, the catechism teaches that "it is to be clean in thought, word and deed, controlling bodily desires through the power of the Holy Spirit who indwells us" (OMS, 2002: 185)

In the confirmation and commissioning for service and witness, the liturgy presents the Holy Spirit as one whose power gives us God's faithful people new life in the water of baptism, commissions them to serve God in faith and love and grow in to the full stature of Jesus Christ who is alive and reigns with God and the Holy Spirit, one God, now and forever (OMS, 2002: 202).

According to Wilson G., in his book *'The faith of an Anglican'*, the work of the Holy Spirit is inspiration. He observes that,

> at the beginning of every Holy Communion service, we pray that God will cleanse the thoughts of our hearts by the inspiration of thy holy Spirit; conscious of our own unworthiness to receive the sacrament, we open ourselves to the 'in-breathing' of the holy Spirit, that He may enable us to 'perfectly love' God and 'worthily magnify his only name' (Wilson, 1980: 89).

2.3.3 Speaking in other tongues

In the Anglican doctrines, (according to Arthur Chitty Bishop and dean of the Episcopal theological seminary of the South west Texas), there have been no specific doctrine which have been formulated. That is, there is no definitive statement about speaking in tongues. According to Chitty, "the Anglican doctrines are concerned with the central truths of the Christian faith relating especially to faith and salvation. However, on the doctrine of speaking in tongues, the Anglican doctrine holds the teaching of the bible and everything that the bible says about speaking in tongues has always been an implicit part of the Anglican doctrine" (Chitty,1963: 12).

In his book, *Theological and practical aspects of 'speaking in tongues' for Episcopalians*, Chitty discusses the Anglican perspective on the theological concerns and practical aspects of speaking in tongues. On the Theological aspect of speaking in tongues, according to Chitty the bible

teaches that speaking in tongues is a gift of the Holy Spirit. According to the bible, speaking in tongues is a manifestation or gift of the Holy Spirit (Acts 2:4, 10:46, 19:6; 1 Corinthians 12:10). Chitty continues to argue that,

> Jesus spoke of it as a 'sign' which would follow those who believe in Him (Mark 16:17). After Jesus' ascension it appeared as an evidence or sign that a person had been filled or baptized with the Holy Spirit (Acts 2:4, 10:46, 11:16, 19:6). Paul describes it as one of the nine gifts of the Holy Spirit (Acts 2:4), received by new converts (Acts 10:46, 19:6) and by Paul (1 Corinthians 14:18) (1963: 12).

According to Chitty speaking in tongues is essentially an act of prayer (1 Corinthians 14:2). He goes further to state that it is an act of worship and adoration and not an act of teaching and instruction which followed afterward in the sermon of Peter (1963: 12). Again for Chitty, speaking in tongues edifies the speaker. Speaking in tongues can be a valuable way of praying, for Paul says that he used it a great deal (1 Corinthians 14:18). "One who speaks in tongues does not understand what he/she is saying; his/her mind is 'unfruitful' (1 Corinthians 14:14), but it is nevertheless edifying to pray in tongues. It edifies or 'builds up' other aspects of the person than the understanding" (1963: 13).

Chitty continues to say that,

> Speaking in tongues is primarily for private worship. Paul suggests in (1Corinthians 14:15a), that he would like everyone to speak in tongues but that it has limited value in a public meeting. The person who prays in a tongue would be edified, but the others would get nothing (1Corinthians 14:4). Unless there is someone to interpret the tongues, the speaker is admonished to pray silently in tongues (1Corinthians 14:28) (1963: 14).

Chitty observes that, "the implication of these two counter-emphases is that praying in tongues is primarily personal prayer, that is, for one's private devotions" (1963: 14).

Finally for Chitty, "speaking in tongues is not a requirement for salvation. In his argument, Chitty, asks "now, where in scripture is it suggested that any manifestation of the Holy Spirit is required for salvation? The formula for salvation is very simple 'believe in the Lord Jesus Christ, and you will be saved' (Acts 16:31)" (1963: 14).

On the practical aspects of speaking in tongues Chitty argues that, there is need for understanding of historical abuses. For him, it is clear from (1 Corinthians 12-14), that the gift of speaking in tongues had been abused in the Corinthian congregation. There was apparently far more of it than was necessary, and therefore Paul set down strict rules and limits for its use in the public meeting. Chitty observes that, for the past fifty years, speaking in tongues has been chiefly associated with the so-called Pentecostal movement. Here to, there have been abuses, which many Pentecostal leaders will readily admit. In his interview with the former General Secretary of the Pentecostal world conference (David du plessis); Chitty learnt that, according to David du plessis, it is clear that, it is also disturbing in the Pentecostal Churches how the Christians express the power of the Holy Spirit. Some act in pretense as they shake and tremble, some fall on the ground, others dance, clap their hands. Such reactions according to Chitty, hinder genuine manifestations of the Holy Spirit (1963:14).

2.4 Anxiety Demonstrated

During a parish council committee meeting, the topic of speaking in tongues as evidence of the presence of the Holy Spirit among the worshipers was raised. Mr. Nderitu the parish treasurer folding his face that demonstrated confusion answered; "I have always wondered whether I have the Holy Spirit, and I even doubt whether I have been born again. Does it mean because I do not speak in tongues I do not have the Holy Spirit?" On the same, Mrs. Ndirangu the Mothers' union

chairlady asked questions in dissatisfaction; is the Pentecostals' teaching true? What about us who do not speak in other tongues? Is the Spirit in us? Does it mean we will not go to heaven? Why is the Holy Spirit only present in the Pentecostal churches? Do we worship the same God? The Youth representative responded very harshly; the Pentecostal churches think that they own God like He belongs to them alone. They should know that God is for us all not for a group of people and concerning speaking in other tongues, the Holy Spirit shares His gifts differently to different people!

At a burial service, the tension between the Pentecostal churches and the mainstream churches was evident. The first born son of the late *Mzee* John Kambo could not attend the burial service of his late father because the service was being conducted by a church without the Holy Spirit. At a later interview with the widow of the late *Mzee* Kambo during a pastoral visit in her home, she narrated in tears that; "my family is divided along denominational lines, and my sons do not even speak to one another. *"Ni Ngai uriku matungatagira"* (what kind of a God do they serve?)" she retorted.

In an open air meeting organized by the Divine Evangelistic Ministry (D.E.M), at Mururi the researcher's witnessed the Anglican Christians being prayed for in order to receive the Holy Spirit. Mrs. Ann Munene fell on the ground and started speaking in tongues. At a later interview with her she responded hurriedly with an excuse that she was leaving for a meeting. "I am happy that I have been filled with the Holy Spirit, I will never go back to those dry prayers of people without the Holy Spirit." She left the pastoral team in her own compound and went away.

In a pastoral visit to the sick in Mt. Kenya Hospital, Mr. Edward Kiura was among the patients who were admitted in the male ward. His face brightened on seeing the pastor in a clerical collar

and asked; “which church do you preach in?” “Anglican”, the pastor answered. In the researcher’s amazement, the man covered his head with the blanket, and on asking him why, he answered; I do not think I need your prayers. Those churches do not have the anointing of the Holy Spirit to pray. The researcher had to pray anyway, for the other Christians who did not have any problem with the prayers.

The tradition in the Anglican sponsored school has been that, the neighboring sponsor church goes for the Pastoral Programme Instruction (P.P.I). As the researcher went for her pastoral visit in Giconjo-ini parish, she met with some parents in the head teacher’s office. On her arrival, one of the parents turned to her and said; so you are the Vicar of Giconjo-ini parish? We come from the Divine Bread Ministry (D.B.M); we also want our Bishop and Pastors to be given a chance to preach to our children in the pastoral programme. We do not want them to be influenced by Anglicanism, because they are full of the Holy Spirit and can even speak in tongues. This forced the head teacher who is an Anglican to chase them out of the office and advised them to transfer their children.

In a youth conference organized by the Kirinyaga Diocese Youth department at Thumaita East Girls High School, in which the pastor was one of the facilitators, the topic concerning speaking in tongues as taught by the Pentecostals arose. I have always pretended speaking in other tongues, confessed Joy Mwangi in tears. I know I have been lying to God but I pray for forgiveness. Ever since a Pentecostal pastor came to our school and laid his hands on the born again students to receive the Holy Spirit, I realized everybody was speaking in tongues except me, so I had to fake it. It has been difficult for me but I did not want to look the odd one out. Ammon Gichobi trembling at the microphone confessed; I saw my mother who moved from the

Anglican Church to one of the Pentecostal churches being literally coached by the pastor on how to speak in other tongues, and from that time, I hated those churches.

During door to door evangelism in the mission week in Giconjo-ini parish, Mr. and Mrs. Mugane chased away the missioners who went to evangelize in their home. We have already moved away from your church and found a Spirit filled church. They answered the pastor who went to visit them after the mission week. We have been baptized again in the river, the pastor has laid his hands on us and we have received the Holy Spirit. We are not intending to come back to that church, where people sing old hymns and pray written prayers.

Conclusion

This chapter has dealt with the demonstration of the anxiety caused by the Pentecostal's understanding of the doctrine of the Holy Spirit to the Anglican community that without speaking in other tongues, one does not have the Holy Spirit. The areas investigated are the general Pentecostal's notion of the Holy Spirit, the baptism in the Spirit and speaking in other tongues, as well as the work of the Holy Spirit. On the other hand, the Anglican teaching on the same doctrine has explained. That is, the Personhood and Divinity of the Holy Spirit, the work of the Holy Spirit as well as the Anglican stand on speaking in tongues. Part three is a survey conducted in Kirinyaga Diocese among different groups of people and individuals. To show that there is a tension that is always reflected whenever the Anglican faithful are subjected to the teaching of the Pentecostals', that without speaking in other tongues the Holy Spirit lacks in an individual Christian's life.

CHAPTER THREE: PNEUMATOLOGY

Introduction

Since the doctrine of the third person of the Trinity has always been mistaken for an impersonal rather than personal, it is imperative that we explain this doctrine in its proper sense. Therefore, this chapter aims at bringing to light the true teaching of the doctrine of the Holy Spirit, i.e., the Personhood and Divinity of the Holy Spirit as it is in the bible and the church tradition. This will enlighten and correct any misconception of the doctrine. In that case, this chapter investigates the doctrine of Pneumatology in two major areas; the Scripture (Old and New Testament) and the church Tradition. Under the church tradition, Pneumatology will be covered in three major periods; that is the early Church, the Medieval period and the reformation period. In order to be able to understand the teaching and the stand of the church at these particular periods, the researcher has looked into the writings of the early church fathers as well as the reformers. Due to the limited space and time of doing this study, three church fathers i.e. Augustine of Hippo, Thomas Aquinas and Athanasius have been studied, as well as two reformers i.e. Martin Luther and John Calvin. The methodology applied in this chapter in acquiring material was purely library based.

3.1 The Holy Spirit in the Scripture

3.1.1 Personhood of the Holy Spirit

The Old Testament notion of the Holy Spirit is that of wind, in the sense of power or force. The word translated as ‘Spirit’ is *Ruach*, which originally meant ‘wind’ or ‘breath’. According to John Mcintyre, there are many occurrences in which the word *Ruach* is used with its varied meanings. First,

> It is used as wind like in the Red Sea to cause the sea to open up and secure a dry passage for the children of Israel, or when He sent a wind which brought quails from the sea and let them fall by the camp of the Israelites. Secondly, the word is used as breath, actually the 'breath of God', like the case of Job where he says that 'the breath of the Almighty gives me life'. The word is also found in the book of Isaiah where it is stated that 'God's breath is like an overflowing stream that reaches up to the neck" (1997: 30).

Consequently, Carl Braaten & Robert Jenson have it that, "the Spirit is experienced as moving transcendent force, to create or throw down, whether in nature or society. The Spirit is also the *Ruach* of judgment, especially in the Prophets like the one referred to by Isaiah as 'a Spirit of judgment and a Spirit of burning" (1984: 110).

According to Mcintyre, this notion that presents the Holy Spirit as impersonal develops in the later writings from being wind and breath to being personal as the Holy Spirit of God. From the Old Testament reading the Spirit is described in a language which suggests that He is a person closely related to God, and is capable of speaking to men, of driving them to action and prophesy, and of feeling emotions. The Spirit is also expressed in the same connection "the Spirit with the word, that also wisdom is understood as Spirit-worked, in both early and late texts. For example, Joseph's wisdom is that the Spirit of God was in him. In some occasions, the Spirit of God is shown as one who "empowers warriors of great renown in the history of Israel and commissions them with gifts of leadership. Like the case of Gideon" (1997: 31). According to Braaten & Jenson, for the Israelites,

> The Spirit is above all, God's power on and through the charismatic leadership of Israel: Moses, the judges, the early kings and the prophets appear around these. Their activity belongs to God's creating here of Israel, to God's throwing down what is and bringing forth what is to be. Thus, in the stories of the judges, both the call to leadership and the release of particular actions are described with 'and the Spirit of Yawheh fell upon….' (1984: 110).

Braaten & Jenson, further write that,

> The Spirit is also seen as evoking political action with the coming of the Spirit to evoke prophecy. The correlation is especially striking in the stories of Moses, who is made the arche-type of both political leadership and prophecy, and of Saul, the last judge and first king. It was the Spirit that was on Moses that enabled him to fulfill his public role. But when he was forced to share his responsibilities so that 'some of' his Spirit had to be given to others, the immediate result was that they prophesied (1984: 111).

They go on to state that, even in post-exilic prophecy, "not only does the conception of prophetic inspiration, as the agent of all revelation in Israel, all the laws and the writings were sent by this Spirit through the former prophets"(1984: 111).

In the New Testament, Arthur W. Wainwright observes that,

> there is abundant evidence that the Spirit is regarded as a personal being, who is capable of experiences of grief and approval, who could forbid and be lied to, who could guide and inspire. For example, when Jesus warned his disciples about the tribulation which awaited them, he said: 'but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit' (Mark 13:11). It was not a mere mindless force which He promised would direct them (1962: 200).

He goes on to state that,

> In the book of Acts, there are sixty two references to the Spirit, in which eighteen of them describe the Holy Spirit in terms which suggest that He is a person who speaks, forbids, thinks good, appoint, sends, bears witness, snatches, prevents, is deceived, tempted and resisted. Although the other references do not of themselves imply that the Spirit is a person, they do not contradict the impression given by the other passages but rather describe how men are filled with the Spirit and act through or in the Spirit (1962: 201).

For Wainwright, "Paul also speaks of the Spirit as if he were a person. The Spirit is grieved, bears witness, cries, leads and makes intercession. He goes on to state that "in Johannine writings

the Spirit bears witness, speaks, teaches, and conducts as a guide. He is described as "comforter" or "advocate", both of which are personal titles. The gospel of John gives the title advocate to Jesus as well as the Spirit and there is no reason to doubt that both Paracletes were regarded as personal" (1962: 201).

3.1.2 Divinity of the Holy Spirit

Regarding the Divinity of the Holy Spirit, Edward H. Bickersteth, observes that, there are divine attributes that are ascribed to the Holy Spirit, which depicts that the Holy Spirit is a person in the Godhead. Such attributes are; One, He is Eternal. "This is the same word which is used of the self- existence from everlasting to everlasting of Jehovah. That is 'Christ through the eternal Spirit offered himself' (Hebrew 9:14)" (1959:128).

According to the doctrine of Trinity, in the immanent Trinity, God in His transcendence exists in three persons; that is the Father, Son and the Holy Spirit, in the union known as *Perichoresis* also called in Latin *Circuminscesion*. *Perichoresis* is a term used by John of Damascus, to describe the relationship that exists in the Godhead. It means mutual indwelling and containment among the persons of the Holy Trinity. It describes their co-inherence, immanence and interpenetration. This means the entering into and remaining therein, in a manner that cannot be separated. According to Angus Stewart, John of Damascus taught that;

> God is one in His Being; all three persons possess all of the divine Being therefore all three persons indwell each other fully. The Father (as Father with His personal properties as not begotten nor proceeding) abides in the Son and in the Spirit. The Son (as Son with His personal properties as begotten and not proceeding) abides in the Father and in the Spirit. The Spirit (as Spirit with His personal properties as not begotten but proceeding) abides in the Father and in the Son (2014:15).

God is Spirit and the three persons as Spirit enter each other, so that they remain one though in three persons. This means that the eternity of God is also the eternity of the Son and of the Holy Spirit. It cannot be argued that there was a time when the Holy Spirit was not in existence bearing the above argument that, God is one in three persons who are co-eternal and have entered into each other perfectly and cannot be separated. Again the Nicene Creed states that "with the Father and the Son He [the Holy Spirit] is worshiped and glorified." He who is worshipped and glorified with the Father and the Son must also be eternal just as the Father and the Son are.

In the description of the triune relationship between each person of the Godhead (*Perichoresis*), Hampton J. Keathley notes that, "it allows the individuality of the persons to be maintained, while insisting that each person shares in the life of the other two" (2004:34). The doctrine of Trinity teaches that, there is one God who is one in essence (substance) but three in personality. This does not mean that there are three independent Gods who exists as one, "but three persons who are co-equal, co-eternal, inseparable, interdependent, and eternally united in one absolute Divine Essence and Being" (2004:35). The scriptures stress on the unity of God, as one Divine Being and of one Essence; as well as diversity of God in unity, the Father, the Son and the Holy Spirit. It is spoken of the three persons in such a way that absolute undiminished deity and personality of each is ascribed while stress is made on one God in divine substance. The three persons are the same in substance, that is, in their essential nature but distinct in subsistence which ascribes God's mode of existence. Mode of existence used here to mean one Divine Being existing in three distinct persons within one divine substance.

According to the *Filiogue* clause (*and the Son*), that was added in the modified Niceno-Constantinopolian Creed adopted by the western Church in the 10th Century, the Holy Spirit

proceeds from the Father and the Son. In explaining the Church's understanding of this addition, John Kiboi in his book, *The Tripartite office of Christ in the light of Worgoondet: Towards a Sabaot Christology of Inculturation;* regarding the nature of union in the Godhead, explains that; in the *Perichoresis* relationship in the Godhead, when the Father sees the Son, He sighs and when the Son sees the Father, He sighs too. In this, the Holy Spirit is spirated. He goes further to argue that, if in sighing by the Father and the Son the Spirit is spirated then it means the Holy Spirit existed with the Father and the Son in eternity because, that which is eternal cannot spirate that which is not eternal. If the Father is eternal and from eternity He could not have existed without His own Spirit, we can therefore argue that the Spirit is eternal with God. Since the Son is generated by the Father, we can say whatever is generated is of the same essence as that which generates. Therefore, the Son is of the same essence with the Father. For that reason, there is no time when the Father existed without the Son, for He could not have existed without His full essence. This is why the Anglican liturgy states, about the Holy Spirit, that together with the Father and the Son He is worshipped and glorified (2017: 162).

Again, the Holy Spirit is of the same essence/substance with the Father. God is Spirit, for it is said of Him that God is Spirit and whoever worships Him must worship Him in Spirit and truth (John 4:24f). According to Kiboi, in the *Perichoresis* union, when God the Son empties Himself (Philippians 2:6f), He empties Himself as full God i.e., God in the three persons. That is the Father, the Son and the Holy Spirit. And because God is Spirit even in the three persons, they are able to enter each other, hence, that which is in God must be God. As in the analogy of three burning candles, when they burn together, the three flames enter each other and burn as one, unless the candles are separated. The three persons are one united God and not three gods. However, each person of the Godhead is distinct from the Father. Using the analogy of the three

candles burning together, they do not burn as one but each one burn on its own, though it appears to be one. Each person of the Holy Trinity is distinct from each other, but one God (2017: 162).

And as Augustine in The *Trinity* edited and translated by Bettenson puts it, The Father is not the Son nor the Holy Spirit; the Son is not the Father nor the Holy Spirit; the Holy Spirit is not the Father nor the Son: but the Father is only Father, the Son is only Son, and the Holy Spirit is only Holy Spirit (Bettenson, 1970:68).

Bickersteth goes on to explain that, the Holy Spirit is Omnipresent that is; God is present at every point of space in His totality and not divided. As in the book of (Psalms 139:7) 'whither shall I go from thy Spirit or whither shall I flee from thy presence?' In this Psalm, God and the Holy Spirit are identified together, as it is also in (Isaiah 63:10, Jeremiah 31:33, and Ezekiel 36:27). According to James Orr,

> The Holy Spirit was God in action, particularly when the action was specific, with a view to accomplishing some particular end or purposes. The Spirit came upon individuals for special purposes. The Spirit was thus God immanent in man and in the world. As the Angel of the Lord, or Angel of the covenant in certain passages, represents both Yawheh Himself and one sent by Yawheh, so in like manner the Spirit of Yawheh was both Yawheh within or upon man and at the same time one sent by Yawheh to man (2013: 56).

For Bickersteth the Holy Spirit is Omniscient. He observes that,

> In Psalm 145:3, David talks of the greatness of God that cannot be searched and in Psalm 147:5, David talks of the understanding of God that is beyond measure. Again, in Psalms 139:6, David talks of the knowledge of God that cannot be attained. Yet, it is indicated in scripture that the Holy Spirit alone, with the infinite son, comprehends the incomprehensible Jehovah. 'God hath revealed them to us by His spirit: for the Spirit searches all things, even the deep things of God, even so the things of God knows no one but the Spirit of God' (1 Corinthians 2:10-11) (Bickersteth, 1959: 128)

Now, omniscient is one of the incommunicable attributes of God, that He is all knowing. Only God is able to know all things at the same time and nothing is hidden from His knowledge. If no one comprehends the things of God and the Holy Spirit searches and knows the things of God, then the Holy Spirit is God. He who knows the things of God is God, for that which is not God cannot be able to search the things of God.

Bickersteth continues state that,

> in the Holy Spirit's hands are the issues of life and death. In (Job 39:4) Job says that it is the Spirit of God that has made him to live and in (Psalms 103:15) David says that, the grass withers, and the flowers fade because the Spirit of the Lord blows upon it. In the creation story, (Genesis 2:7) God created man and breathed unto him so that he lived. Again in 1Samuel 2:6, it says that it is the Lord who kills and brings to live. Therefore, if Job says that it is the Spirit of God that has made him to live, then it means it is God who has made him to live. That is, by His breath, and His power to bring to life. Again, when David says that the grass withers and flowers fade because the Spirit of God blows upon it, it means that God uses His power to kill to make them wither and fade. If the Holy Spirit has the same power to kill as in the grass and flowers, and also the power to bring to live as in the case of Job, then He must be God. (1959: 129)

The work of the Holy Spirit shows that He is also a person in the Godhead. According to CFD Moule,

> The Holy Spirit within us puts into action and sometimes, into words, what it means to be a Christian. The Spirit, that is to say, reproduces in Christian the relation of Christ to God as Son to father. That means that the Spirit is a revolutionary force. The character of Christ is the character of renewed humanity. Humanity turned away from self and back to God and to be under the power of His Spirit causes just such a turning or revolution in each Christian's character (1978: 27).

Michael Green in regard to (Romans 8:15; Galatians 4:6) says that, it is the Spirit that enables Christians to address God with the word 'Abba'. He adds that,

> It is the Spirit who adopts us alongside Christ into His sonship with God and who enables us to cry 'Abba' of little children in the family of God. Paul exalts, 'you have received the Spirit which makes you sons' and 'when we cry Abba'! Father, it is the Spirit Himself bearing witness with our spirit that we are children of God and if children then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him (Romans 8:15ff) (1975:55).

Moule observes that, the Spirit brings Christians into confession of faith and prayer.

> If the Spirit enables us to be reborn into God's family and to address him with Christ's own 'Abba', it is by the Spirit too, and that we can recognize Christ as Lord. The Son of God who does His Father's will even to the length of death on the cross is rightly acclaimed as Lord (Philippians 2:11) and it is the Spirit in us that makes the acclamation for us: the Spirit cries 'Jesus is Lord' (1 Corinthians 12:3). Thus, the Holy Spirit is the source of the basic, distinctively Christ perception (Ephesians 1:17) and confession; and it is because of the bestowal of the Spirit by Jesus (John 20:22) with His commissioning of them, that the apostles became the norm of Christianity (1978: 30).

It is the Spirit of God who convinces the sinner of his/her sins and leads him/her in to confession of the same. Without the Holy Spirit, no one would be regarded as a Christian. Hence, as stated above by Moule, the Spirit cries in us that Jesus is Lord. Therefore, it is right to argue that, He who enables us to be reborn into God's family and to address God as Abba must be God himself.

In relation to this Green makes it clear that, at every point the Holy Spirit is involved in the process of humankind becoming a Christian. He states that, "it is the Holy Spirit who acts as prosecuting counsel and convicts a man of sin. No man can do that to another" (1975: 72). For Green, "the Christians are left with no doubt that this is a gift of God brought about by the Holy Spirit. No man can make a Christian confess "Jesus is Lord" without the Holy Spirit enabling him to do so" (1975:73).

Two things are clear here on the work of the Holy Spirit. One, He adopts us into Sonship, hence becoming co-heirs of the kingdom of God with Jesus Christ. Two, He convicts us of our sins and make us confess that Jesus is Lord. Now, if a child is to be adopted in a certain family, only the members of that family can be able to do so, and not any other person from another family. If the Holy Spirit adopts us into the family of God and gives us the privilege to address God as Abba! the words of Jesus the only Son, then He must be God, for who is not God cannot adopt Christians into the family of God. Secondly, the Holy Spirit reveals Christ to us and convicts us of our sins so that we confess that Jesus is Lord. According to the Doctrine of Trinity, Jesus is the second person in the Godhead, and only that which is God can reveal God. So, if the Holy Spirit reveals Christ to us and makes us confess that He is Lord, then He cannot be anything else but God.

According to Moule, the Spirit is also an advocate. In the farewell discourses of St. John's gospel, the Spirit is seen as destined to champion the cause of Christ in the apostles and through them in the world. There are five references to Him in the discourses. They are John 14:15-18; 14:25-27; 26-27; 16:11; 16:13-15. Here, Jesus is seen as the Paraclete. He is the one who represents us before His heavenly Father. Hence, Moule notes that "the Spirit, then is, 'another paraclete' (John 14:16)" (1978:37). According to Green "the word paraclete, has been understood as "comforter" "intercessor", "interpreter", "preacher" and either "prosecutor" or "defense counsel." The basic meaning of the word is "one called alongside to help". Jesus is the one called to the father's side to help us and the Spirit as well is called from the father's side to help us," (1975:43). If the word used by the gospel of John is taken to mean advocate or prosecutor, the one who stands in defense for us before God, then it means that the Holy Spirit is

God, because that which is not God cannot be able to stand before God to offer defense for us. He who stands before God and negotiates with God cannot be anybody else but God Himself.

The Spirit is the Spirit of mission. According to Green, "it was in the power of the Spirit that Jesus carried out his work of proclaiming the good news of God's kingly rule (Luke 4:18) and it was in the power of the same Spirit that the disciples got to work after the resurrection" (1975: 57). Similarly Moule explains that,

> The withdrawal of Christ from his disciples' sight represents the Spirit as implementing among Christians the mission and message of Jesus. In the book of Acts, it is by the Spirit that the church's expansion through Evangelism is inspired, directed and confirmed at every stage, just as in (John 20:21). The sending out of the apostles by the risen Christ is coupled with their endowment with the Spirit. So it is in the epistles also that; the Spirit accompanies and empowers and authenticates evangelism (Romans 15:19; 1 Corinthians 2:4; 1 Thessalonians 1:5, Hebrew 2:4; 1 Peter 1:12) (1978:37).

Based on the foregoing arguments, we can therefore conclude that, the ministry of Jesus in the world was that of redemption of humanity from sin. As fully God, He brought God down to humanity, and as fully human, He lifted up humanity to God, so that He becomes the meeting point of God and humanity. It is recorded that He did this by the power of the Holy Spirit, the same Spirit that He gave to the disciples to enable them continue with the gospel. Bearing the fact that Jesus is God, and God is all powerful, He does not need any power from anywhere to perform His works. Therefore if the power that Jesus used was from the Holy Spirit, then the Holy Spirit must be God because, He who is not God cannot empower Him who is God. Again, he who is not God cannot help in propagating the gospel of who is God; hence if the Holy Spirit helps the disciples to continue with the mission of Christ who is God, then He too must be God.

3.2 Church Tradition

3.2.1 Divinity of the Holy Spirit

During the fourth Century AD, the Church was concerned with the Christological controversy. Arius a deacon in Alexandria had taught that, Christ was not of the same essence as the Father (*homoiousios)*. His Bishop Alexander held that Christ was of the same essence with the Father. That is "Jesus was of the substance (Greek-*homo-ousios*) 'same in essential being' with the Father and that there never was a time in which He did not exist" (Thompson, 1965: 73). Arius taught that, in order to preserve the unity of the Godhead it must be taught that, "the son had come into being through a creative act of God (the first of created beings), and that He was not of the same substance as the father. He was therefore a secondary deity, thus pointing to the Holy Spirit as a god of still lower rank, subordinate to the Son as the Son was to the father" (1965: 73)

According to Mark Edwards, Arius taught that, "the Son was created 'out of nothing' by the Father's will; and that the Holy Spirit like the Son was a creature but not as one of the creatures, a perfect ectype of the wisdom and goodness which inhere primordially in the Father as the one true God" (2009: 107). In connection, Norbert Brox, observes that, one of the most provocative formulation of Arius was; "He (the son) was not before he was begotten and that there was a time when he was not" (1994: 155). According to Edwards, Arius had maintained that, "the son was the first and greatest of all that God had created; He was closer to God than all other, and the rest of creation related to God through the son. For example, God had created everything else through Christ" (Edwards, 2009: 107). This controversy, known as Arianism depicted Christ and the Spirit as subordinate to the Father.

The Christological controversy led to the calling of a council in Nicaea in (325AD) by the emperor Constantine which came up with the Nicaea creed that confirmed the divinity of Jesus

Christ. The council "affirmed the deity and eternity of Jesus Christ and defined the relationship between the father and the son as 'of one substance'. It also affirmed the Trinity as co-equal and co-eternal persons" (Edwards, 2009: 108). The main issue at hand at the council of Nicaea was the divinity of Christ but later it was added in the creed the confirmation of the divinity of the Holy Spirit and His procession. The addition was the *Filiogue* Clause, which in Latin means and 'the son'. "This clause stated that the Holy Spirit proceeded from both the Father and the Son. This stand led to the split between the Roman Catholic and the Eastern Orthodox churches in 1054 AD and they are still not in agreement on the same" (Edwards, 2009: 108).

During the medieval period, the Macedonians who were referred to as semi-Arians because they agreed in part with Arian, that the Holy Spirit and the Son were creatures, continued the controversy. According to Thomas Aquinas, the semi-Arians argued that, "the Holy Spirit is not a subsistent person but rather, the divinity of the Father and the Son; or even an accidental perfection of the mind bestowed on us by God-wisdom, for instance or charity or something of this sort" (SCG 4.17.1).

In response Aquinas taught that, one must on the contrary show that the Holy Spirit is nothing of this kind. For accidental forms have no proper operations; instead, one has them in accord with the decision of his will, for the wise man uses wisdom when he wills. But the Holy Spirit operates in accord with the decision of His will. "One must not, therefore, think of the Holy Spirit as an accidental perfection of the mind" (SCG 4.17.1).

The Holy Scripture manifestly speaks of the Holy Spirit as of a subsisting divine person, for it says, 'as they were ministering to the Lord and fasting, the Holy Ghost said to them; 'separate me Saul and Barnabas, for the work where unto I have taken them and later; 'so they, being sent

by the Holy Ghost went (Acts 13:2). And in (Acts 15:28) the Apostles say; 'it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you' and so forth; these things would not be said of the Holy Spirit if he were not a subsistent person. Therefore the Holy Spirit is a subsistent person" (SCG 4.18.2).

During the reformation period, the Holy Spirit was identified as the third person in the God head, who cannot be separated from the Father and the Son. Martin Luther taught that the Holy Spirit is God the comforter and sanctifier. In his work as edited and translated by Blayney W.Y., Luther taught on the divinity of the Holy Spirit that,

> The third person of the trinity, the Holy Ghost, cannot be separated from the father and the son, for the triune God has but one work to accomplish, unified and one in the unity of the one true God. In His oneness, God creates, redeems and sanctifies. The Holy Spirit draws man, body and soul into this God's eternal purpose. For one with the father and the son in divine majesty, omnipotence and might the Holy Spirit is one with the eternal and unceasing act of creation and redemption in His work of sanctification (1957: 349).

The study of Luther's large catechism, depicts the following on the work of the Holy Spirit,

> The Spirit of God alone is called Holy Ghost, that is, He who has sanctified and still sanctifies us. For as the father is called creator, the son redeemer, so the Holy Ghost, by His work, must be called sanctifier, or one that makes Holy. But how is such sanctifying done? Answer: just as the Son obtains dominion whereby he wins us, through His birth, death, resurrection, so also does the Holy Ghost effect our sanctification by the following parts namely, by the communion of saints or the Christian church, the forgiveness of sins, the resurrection of the body and the life everlasting" (1957:350).

According to Aquinas the Holy Spirit is seen to

> instruct us as to God's will for us; to enlighten us in the true knowledge of God and to impart ability and discernment in spiritual matters. Unless He dwells within we cannot have the right understanding, nor can we think properly either of God or man. By the gift of the living Christ he

> awakens faith in the redeemer; by infusing grace and love He grants forgiveness of sin and dwells within to sustain us in faith. In His own being, He presents Himself a living name of faith. He is the eternal thanksgiving in the believer's heart, He makes the salvation won by the Son an actuality in us (SCG 4.18.7). This he does by the means of the miracle He performs within us.

Further, Aquinas states, that the Holy Spirit,

> raises him who is dead in sin from death and creates a new life in him. He also descends into the despair of the unregenerate, which He himself has wrought, that he may contend in the battle between God and Satan. He construes the law spiritually, that is, He presents the wrath of God as His righteousness. This righteousness pronounces eternal damnation upon the sinner, to be sure, but it also conducts to grace and salvation in Christ. For there can be no mercy without judgment, no succor without judgment, no succor without demand for it, created by the Holy Ghost in him wholly unworthy of such mercy and succor mediated by the Holy Ghost, the humble and glorified Christ is offered as a gift to the trespasser (SCG 4.19.4).

For Aquinas, "the work of the Holy Spirit parallels the passion of Christ in the struggle between law and gospel in the lost sinner. In this struggle the Holy spirit intercedes with unutterable groaning directed to Christ and presents the redeeming reality of the risen Christ in grace, faith and love" (SCG 4.19.5).

In totality, according to Aquinas, the Holy Spirit makes the life of a Christian worthy pleasing of the Lord, for "Outside the sphere of the Holy Spirit all piety is simply the activity of man himself, is of the flesh and bound to legalism" (SCG 4.19.6). This means that for Aquinas,

> outward obedience to the "thou shalt" of the law is but a "proud attempt to self-justification before God. Lacking the Holy Spirit, the law is understood empirically, devoid of its inherent Holiness and justice. And the conscience is compelled to rely upon its own presumed righteousness and good works. Hence, such work is of no avail, even though they might appear to be pious indeed, such piety may be called the fruit of the spirit, but it is of the human spirit (SCG 4.19.10).

Augustine of Hippo, in his work, *The Trinity* edited and translated by Bettenson taught that,

> The Holy Spirit is a unity with the Father and the Son, for those three, are 'one thing'. As the son's 'begetting' in his derivation from the Father, so his 'sending' is the recognition of him as thus derived; and as the Holy Spirit's character as the 'gift of God' means his proceeding from the father, so his 'sending' is the recognition of him as thus proceeding. It cannot be said that the Holy Spirit does not also proceed from the son, for then the statement that He is the spirit of the Father and of the Son is meaningless. Nor can I see what else the Son meant when He breathed on the face of His disciples and said, 'receive the Holy Spirit'. This was a demonstration, by a fitting symbol, that the Holy Spirit proceeds not only from the Father but from the Son (The Trinity 4.29)

Augustine further observes that,

> … the Son is from the father, the Holy Spirit is from the father: but the former is begotten, the latter proceeds. So the former is the Son of the Father, of whom He is begotten; the latter is the Spirit of both, since He proceeds from both. But the Son speaks of the Spirit as 'proceeding from the Father because the Father is the source of His procession in that He begot such a Son, and in begetting Him granted Him also to be the source from which the Holy Spirit should proceed and as the Father has in Himself the possibility of the Holy Spirit procession, so He has granted to the Son that the same Holy Spirit should proceed from Him, and in both cases timelessly. It is also important to note that, the Holy Spirit does not proceed from the Father into the Son, and proceed from the Son to sanctify created beings; He proceeds simultaneously from both; although it is by the Father's gift that He proceeds from the Son also, as from the Father Himself (The Trinity 15.47).

Consequently, for Augustine,

> The Holy Spirit has his existence in the same unity of substance and equality of Father and Son. Whether He is the unity of the two, or the holiness, it is plain that, the two persons are joined together by a bond other than themselves. Therefore, the Holy Spirit is something which is common to both Father and Son, whatever it is. But their communion is in itself consubstantial and co-eternal; if it can fittingly be called 'friendship' that name will serve; but a more appropriate term is 'love'. And this is a 'substance' because God is a 'substance' and 'God is Love (The Trinity 6.7).

The Holy Spirit as love is then the gift of God only so far as He is given to those to whom He is given. Augustine observes that, "in Himself He is God, existing even if He is given to no one, for He was God, co-eternal with the Father and Son, before He was given to anyone. Nor is He inferior to them in that they give and He is given. For as the gift of God He is given, but at the same time He, as God, gives Himself" (The Trinity, 15.36).

According to Augustine, "it cannot be said that the Holy Spirit is not free, for it is said of Him that 'the Spirit blows where He wills' and again 'all these things are due to the activity of one and the same Spirit, dividing to each their own gifts as He wills. Here there is no constraint on what is given, no control by the givers, but a concord of given and givers" (The Trinity, 15.36). Again, it cannot be said that the Holy Spirit is not God, for He proceeds from the Father and the Son. That which is not God cannot precede from that which is God, and that which is God cannot produce that which is not God.

To demonstrate that the Father is fountain-head of the whole divinity, Augustine argues that, this is why Jesus once said "the Spirit whom I will send you from the Father"…. And not, "whom the Father will send from me." Therefore, "He who proceeds from the Father and the Son is referred to Him from whom the Son has his generation." (The Trinity 15.36)

Basing his argument on the Gospel of St. John, John Burnaby observes "speaking of the substance of the divine being, in which all three persons are equal. We may conceive the Spirit as the unity as the holiness, as the mutual love of the first two persons; but this 'communion', this love is 'consubstantial'. It belongs to the essential nature of Father and Son and it is not that which makes the Spirit a 'person" (1938: 174). The Holy Spirit is the gift of God to all Christians. The gift of the Spirit is the Spirit Himself, that it has no other content, and there is no

distinction between "the love of God which the Spirit 'spreads abroad in our hearts' and the love which is in God Himself both the principle of communion or unity between the persons and the principle of creative and redemptive activity." For Burnaby, "through that which is common to the Father and the Son, they have willed that we should have communion with one another and with them. That we should be brought together into one through that one gift which is of them both- the Holy Spirit, God and God's Gift. By that gift are we reconciled to the Divine and made to delight therein" (1938: 177). And because "sin is the separation of men from God and their division from one another, the forgiveness of sins in which Satan's 'kingdom of division' is overthrown and the fellowship of the church's unity, within which alone the forgiveness of sins is assured, are alike the special work of the Holy Spirit who is, as it were, the fellowship of the Father and the Son" (1938:177).

According to Mark Edwards, Augustine taught that,

> … the father and the son and the Holy Spirit, each of these by Himself, is God and at the same time they are all one God; and each of them by Himself is a complete substance, and yet they are all one substance. The Father is not the son nor the Holy Spirit; the son is not the father nor the Holy Spirit; the Holy Spirit is not the father nor the son: but the father is only father, the son is only son, and the Holy Spirit is only Holy Spirit. To all three belong the same eternity, the same unchangeableness, the same majesty, the same power. In the father is unity, in the son equality, in the Holy Spirit the harmony of unity and equality; and these three attributes are all one because of the son, and all harmonious because of the Holy Spirit (Edwards, 2009: 107).

Again, Augustine in *The Trinity* book 1 chapter 2, edited by John E. Rotelle O.S.A, and translated by Edmund Hill, O.P states that,

> … the scripture teaches that, the father and son and Holy Spirit in the inseparable equality of one substance present a divine unity; and therefore three are not three gods but one God; although indeed the father has begotten the son; and therefore he who is the father is not the son; and the

> son is begotten by the father, and therefore he who is the son is not the father; and the Holy Spirit is neither the father nor the son, but only the Spirit of the father and of the son, himself coequal to the father and the son, and belonging to the three fold unity (The Trinity 1.2)

He however also observes that,

> … it was not all three that was born of the virgin Mary, crucified and buried under Pontius Pilate, rose again on the third day and ascended into heaven, but the son alone. Nor was it all three that came down upon Jesus in the form of a dove at his baptism, or came down on the day of Pentecost after the Lord's ascension, with a roaring sound from heaven as though a violent gust were rushing down, and in divided tongues as of fire, but the Holy Spirit alone. Nor was it all three that spoke from heaven, *you are my son*, either at baptism by John (Mark 1:11), or on the mountain when the three disciples were with him (Matthew 17:5), nor when the resounding voice was heard, *I have glorified my name and will glorify it again* (John 12:28) but it was the father's voice alone addressing the son; although just as father and son and Holy Spirit are inseparable, so do they work inseparably (The Trinity 1.2).

The early church father Athanasius on the issue of procession taught that, "the Holy Spirit is from the Father and the Son- not made, not created not begotten, but proceeding" (SCG 4). Cyril, too in his epistle received by the council of Chalcedon maintained that, the Holy Spirit is called "the Spirit of truth, and Christ is the truth: and He is poured out from the son, just as, to be sure, He is poured out from God the Father. Inasmuch as the Son is God and from God, by nature, since He has been truly generated from God the Father, the Spirit is His own, and is in Him and from Him" (Bettenson, 1970: 265-266).

After the council of Nicaea, there came another council of Constantinople in (381AD) which affirmed the Nicaea creed almost word for word, but notably extended it in an anti-Arian direction. According to Brox, "the new element consists in the statements about the *homoousia* of the Spirit. The formulation is now extensive and precise as stated below;

> We believe in the Holy Spirit, the Lord, the Giver of life, proceeding from the Father, who with the Father and the Son is worshipped and glorified, who spoke by the prophets (1994: 162).

Both individual and together these statements contain a statement of the divinity of the Holy Spirit. For who is worshiped with the Father and the Son can only be one who shares in their divinity, for it is said that God does not share His glory with anyone.

During the medieval period, Thomas Aquinas answered those who make this mistake about the procession of the Holy Spirit. They claim that, the Holy Spirit does not proceed from the Son yet, "it is manifest in sacred scripture that the Holy Spirit is the Spirit of the Son, for Paul in Romans 8:9 says, 'if any man have not the Spirit of Christ, he is none of Holy Spirit" (SCG 4.20.5). In this Aquinas points out that, "but that one might not be able to say that the Spirit that proceeds from the father is one, and the Son's Spirit another. It is shown from the words of the same Apostle that the Holy Spirit of the Father and of the Son is identified" (SCG 4.20.7). Consequently, Aquinas continues to say that the divine scripture authority, "not only tells us about the Father and the Son in divinity, but together with these two also numbers the Holy Spirit. For our Lord says; "Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt 28:19), (SCG 4.12.2). He also quotes the gospel of John (5:7) "there are three who give testimony in heaven, the Father, the Word and the Holy Ghost."

Aquinas notes that, it is obvious by clear testimonies from scripture that the Holy Spirit is true God. He gives this evidence through various quotations from the bible.

> For to none but God is a temple consecrated and so the psalmist speaks of 'God in His holy temple (Psalm 10:5). Yet there is a temple assigned to the Holy Spirit, for the Apostle says; 'or know you not that your members are the temple of the Holy Ghost?" The Holy Spirit therefore is God. This is especially clear since our members, which the

> apostle calls the temple of the Holy Spirit, are the members of Christ. For just above he has set down: 'know you not that your bodies are the members of Christ?" (1 Cor. 6:19, 15). It obviously would be awkward to have the members of Christ a temple of the Holy Spirit if the Holy Spirit were not God (SCG 4.25.8).

Aquinas, quoting John's gospel (15:26) "when the Paraclete cometh, whom I will send you from the father" concludes that the Holy Spirit is sent by the son for whoever sends has authority over the one sent. Nevertheless, he notes that "one must then, say that the son has an authority in regard to the Holy Spirit; not, of course, that of being master or being greater, but in accord with origin only" (SCG 4.26.3).

On the works of the Holy Spirit, Aquinas observes that, "to sanctify men is the proper work of God, for Lev. (22:32) says: 'I am the Lord who sanctify you'. It is of course, the Holy Spirit who sanctifies, as the apostle says: 'you are washed, you are sanctified, and you are justified in the name of our Lord Jesus Christ and the Spirit of our God (1 Cor 6:11). And in (2 Thessa 2:12) one reads: 'God hath chosen you first fruits unto salvation in sanctification of the Spirit and faith of the truth; necessarily therefore, the Holy Spirit is God" (SCG 4.26.6).

The Holy Spirit makes us lovers of God; we are in consequence established by the Holy Spirit as contemplators of God. He looks at St. Paul the Apostle in the book of Corinthians who taught that, "but we all beholding the glory of the Lord with open face, are transformed into the same image form glory to glory, as by the Spirit of the Lord (2 Cor. 3: 18)" (SCG 4.26.7).

Similarly, too, for Aquinas, through the Holy Spirit, we enter into a relationship with God, and this relationship helps us to obey the commandment of God. This is because the will of God is set forth for us by His precepts. Aquinas continues to say,

> Therefore it belongs to the love by which we love God that we fulfill His commandments, as the word in (John 14:15) says 'if you love me, keep my commandments'. Hence, since we are established as God's lovers by the Holy Spirit, by Him, too, we are in a way driven to fulfill the precepts of God, as the Apostle's Paul word goes: 'whosoever are led by the Spirit of God, they are the sons of God" (SCG 4.26.7).

According to Jack Cottrell, on the divinity of the Holy Spirit, John Calvin during the Reformation period taught that, in (Isaiah 48:16), it says, "And now the Lord God and His Spirit has sent me", thus ascribing a share in the sovereign power of sending the prophets to the Holy Spirit. Calvin argued that,

> If regeneration to incorruptible life is higher, and much more excellent than any present quickening, what must be thought of him by whose energy it is produced? Now many passages of scripture show that he is the author of regeneration, not by a borrowed, but by an intrinsic energy; and not only so, but that he is also the author of future immortality. In short, all the peculiar attributes of the godhead are ascribed to him in the same way as to the Son. He searches the deep things of God (1 Corinthians 2:10) (2001:45).

Again, according to Cottrell, Calvin argues that, in the scripture, (1Corinthians 3:16; 6:19 and 2Corinthians 6:16), Paul says that we are the temples of God by the virtue that the Holy Spirit dwells in us. Also, for Calvin, it is unforgivable to blaspheme the Holy Spirit either in this life or the life after. While one can be forgiven for coming blasphemy against the Son, blasphemy against the Holy Spirit cannot be pardoned. This proofs that the Holy Spirit must be God (2001: 52).

Conclusion

In this chapter, the doctrine of Pneumatology has been under investigation to establish its correct understanding from the scripture and church tradition. The investigation has been able to show that, the Holy Spirit is a person and not just a thing or just a power from God. He is the third person in the Godhead, who shares the divinity with the Father and the Son, and who with the Father and the Son is worshipped and glorified.

CHAPTER FOUR: PNEUMATOLOGICAL TRANSCENDENCE

Introduction

We have observed in chapter two of this thesis how the Anglican faithful experience anxiety whenever they come into contact with Pentecostal teaching about the evidence of the presence of the Holy Spirit. This chapter uses Karl Rahner's theological transcendence approach as a method to understanding the third person of the Trinity as God to correct the misconception of the doctrine among Pentecostals, and assuage the anxiety created among the Anglican faithful.

4.1 Transcendence

4.1.1 Transcendental Methodology

The Transcendental method was proposed by Karl Rahner and Bernard Lonergan. These theologians are concerned with the fundamental relationship between God and human. They ask; "Can the human person encounter God today?" (Mueller, 1984: 5). Through this transcendental method, Rahner and Lonergan focus upon the human person as radically open to God. For Rahner, we go beyond ourselves through knowledge and freedom, while for Lonergan; we go beyond ourselves through understanding and conversion. For the sake of this research, Rahner's theology, which he refers to as "theological anthropology" will be applied.

For Rahner, the starting point of doing theology from a transcendental approach is the human experience taken as a whole. The human persons experience themselves in the limitation of time and place, and therefore can only ask questions from within this limitation. Yet, the human persons have the ability to "go beyond time and place to grasp the meaning of life itself" (Mueller, 1984: 7). This is possible when human persons ask questions. Therefore, Rahner argues that, "in such a basic activity as asking questions the human being, through knowledge,

goes beyond himself or herself to the meaning of life itself as grasped within my particular history. Our radical openness tells us something about what our humanness is and why we are the way we are" (1984: 7).

Hence, Rahner continues that, "the answer of human living is not satisfied on the biological level but it reaches out so that our spirits seek spiritual fulfillment. We are open to the mystery which grounds all meaning. This mystery is God" (1984: 7).

Now that God has revealed Himself to us, He wants us to know Him. In this case, Rahner points out that,

> Since this mystery (God) spoke to us about who He is, we are dealing with what we call revelation. Only God Himself can tell us truthfully who He is. By initiating the conversation, God wound have to speak freely, we could not force Him. Through revelation we find that He wants to speak to us, that is, He converses for our sake, and that He cares if we listen or not. But He will not force us to respond to Him against our freedom. Nevertheless, our freedom finds its true meaning only by freely responding to Him (1984: 8).

Now, at this point, there is need to ask ourselves a question. How is humanity the arena where the encounter with God takes place? One, according to Mueller, Jesus Christ is the unique meeting place of the God-man relationship, and two, Anthropology is deficient Christology. This means that, Christology completes anthropology. Humanity finds its meaning in Christ.

In doing theological Anthropology, Rahner outlines four steps that are examined to show how transcendental method works. The first step is the problem, task or concern that arises when we have a question. The problem could be in form of a question arising from life experiences. This is what Rahner calls anthropological approach. That is, it all begins from human experience. Whatever concerns human being thus becomes subject matter for theology.

The second step is asking the question. That is radical openness to God. "By asking what are the conditions for the possibility of understanding this question for us as human beings (i.e. transcendentally), particularly through knowledge and freedom, he presents our radical openness to God" (1984: 10). At this point, Mueller argues, "the revelation of Jesus becomes a factor and allows us to know God's involvement with us in the relationship" (1984: 11).

The third step is the Theological interpretation. That is revelation. The revelation is as result of our radical openness to God. "Jesus Christ reveals God and how we should respond. Both in history and through His Spirit, Jesus continues to reveal the Father and our response. The revelation is mediated through the believing community, scripture, dogma, doctrine devotions, prayer and religious experiences" (1984: 11).

The fourth and the last step is the application. That is, "putting together anthropological question and the theological interpretation to explain how the result can be understood today and thus help us live our lives of faith. In a mutually informing relationship of human experience and divine revelation understood theologically, the question has an answer for today" (1984:11).

Finally, Mueller concludes that, humanity as the arena where encounter with God takes place; they are free beings who must respond freely. Therefore, "as historical people, we are the arenas where the encounter takes place and the ones who must respond. In this sense, all theology is anthropology," (1984: 12).

4.1.2 Justification

Since God wants us to know Him, he must have revealed Himself to us. According to Karl Rahner the transcendent God has condescended into humanity through the incarnation of God the Son. Therefore, if the Transcendent God has condescended to reach the anthropology, the

anthropos (Human) is raised to encounter God. This justifies the use of this methodology to argue that all humanity has been raised in Christ's action of incarnation, hence the ability to know God without exemptions.

This method has been successfully used by Karl Rahner and Bernard Lonergan. For Lonergan, we go beyond ourselves through understanding and conversion while for Karl Rahner whose method has been used for the purposes of this study maintains that, we go beyond ourselves through knowledge and freedom. The starting point of doing theology according to Rahner is the human experience taken as a whole. Through our radical openness, Rahner continues, we are able to encounter God who is a mystery and since God spoke to us about who He is, we are dealing with what we call revelation. It is clear from Rahner that, whether our perspective is from the divine above or from the human below, Jesus Christ is the unique meeting place of the God-human relationship. Human person is the arena where the encounter of God and humanity takes place, hence human person must respond.

4.1.3 Critique

In as much as Rahner's transcendental method has been used in theology today, it is not without criticism. It has been criticized by his former student Johann Baptist Metz, who argues that, Rahner's method "did not give sufficient importance to the societal dimension of the Christian message. The message becomes "privatized" and the practice of faith is reduced to the timeless decision of the person" (Marmion, 2005: 3). Metz also sees in Rahner the attempt to undermine history. An out and out transcendental theology, Metz claimed "runs the risk of not having to enter the field of history since the human person is 'always ready' whether he or she wants to be with God" (2005: 3).

In its justification Marmion maintains that, "rather than claiming that Rahner exclusively purses a transcendental method, which then leads to an insensitivity to social problems, it would be more accurate to claim that he follows a two-fold theological method, or rather, a method that incorporates both transcendental and historical reflection" (2005: 4). It is on the basis of Marmion's defense I find this methodology still suitable for my use, because it will help me to show that through the incarnation of Jesus Christ, all humanity has been able to encounter the Holy Spirit who is God.

4.2 The Holy Spirit's Presence in the Church

In the incarnation of the second person in the Godhead (Jesus Christ) the entire Godhead has incarnated. Hence the transcendent God (The Father, the Son, and the Holy Spirit) comes down to be *anthropos* (Godman), in whom the *anthropos* experience God. In other words, the transcendent God comes down and becomes human and through His humanity, all human beings have been able to experience God.

Jesus as fully God became fully human in order to redeem humanity from sin and death. Because our bodies were liable to death He surrendered His body to death in place of all humanity, and offered it to the Father. St. Athanasius on the Incarnation argues that, it was by surrendering to death the body which Jesus had taken, as an offering and sacrifice free from every stain,

> That He forthwith abolished death for His human brethren by the offering of the equivalent. For, naturally since the word of God was above all, when He offered His own temple and bodily instrument as a substitute for the life of all, He fulfilled in death all that was required. Naturally also, through this union of the immortal Son of God with our human nature, all men were clothed with incorruption in the promise of the resurrection. For the solidarity of mankind is such that, by

> virtue of the word's indwelling in a single human body, the corruption which goes with death has lost its power over all (*De Incarnatione* 2.9).

In elaboration of his argument, Athanasius gives an analogy of a king visiting a city. In that, when some great king enters a large city and dwells in one of its houses; because of his dwelling in that single house, the whole city is honored, and enemies and robbers cease to molest it. Hence he concludes that;

> Even so is it with the King of all; He has come into our country and dwelt in one body amidst the many, and in consequence the designs of the enemy against mankind have been foiled, and the corruption of death, which formerly held them in its power, has simply ceased to be. For the human race would have perished utterly had not the Lord and Saviour of all, the Son of God, come among us to put an end to death. (*De Incarnatione* 2.9).

For Athanasius therefore, by the fact that Jesus Christ became human, and in His becoming human brought God to encounter humanity in the human that Jesus became, all humanity in this sense has encountered God through Jesus Christ. This is the essence of the transcendent condescending to meet with the human.

According to Moltmann,

> in incarnation, the Son becomes the first born among many brethren. Through this He throws open to His brothers and sisters His relationship of Sonship to the Father, gathering them into His divine liberty and into his rule over God's world. In fellowship with the only begotten Son, people become co-opted sons and daughters of the Father," (1981: 121).

This is the essence of the human being lifted up as the transcendent God condescends to meet them. This is what we are saying; the infinite makes Himself known to the finite.

In this therefore, "the Father of the Son becomes the Father of the new, free and united human race. Through the brotherhood of the Son God's children enter into the Trinitarian relation of the

Son, the Father and the Spirit. As people in the world, they simultaneously exist in God and God in them" (Moltmann, 1981:121). Thus as God brings Himself to the level of human, humans become His children and therefore the anthropos becomes the arena of God's revelation.

According to Plato, the state is a bigger form of individual. "Man writ large." We can use this concept to apply on the Church as human writ large. When the Church is said to be human writ large, it implies that, the Church is similar to human. That is, we can think of the Church as human being.

God has revealed Himself to humanity through the second person in the Trinity (Jesus Christ), and by the incarnation of God in the person of Jesus Christ, God has entered humanity. By the virtue of God entering humanity through incarnation in the person of Jesus Christ, He has consequently entered the church.

The church is not a purely human organization, for it is built by Christ as in (Matthew 16:18) "You are Peter, and on this rock I will build my church." The church is the body of Christ; it belongs to Him and is an intimate part of Him. It is this church that the Old Testament refers to as the People of God or the gathering of God. The church in this sense is both local and universal. The local church also called the visible church as defined in (Matthew18:19-20), It is also made of Christians who regularly meet together and are devoted to one another like in the early church (Acts 2:42)

The Universal church/Catholic/Invisible Church, is a spiritual organism with Christ as its head and all believers as its members of all ages distinct from local churches. In this sense, the church belongs to Christ as in (Matthew 16:18). The Universal Church is thus both visible and invisible, traversing all ages, places and nations. For this reason as a body of Christ, indwelled by the Holy

Spirit, every local congregation as well as the universal invisible church is indwelled by the Holy Spirit. The Holy Spirit binds this universal church together in its universal head and Saviour Jesus Christ. The church as invisible is made up of many local churches (1Corinthians 12:12, 14), for the body does not consist of one member but of many'; and it transcends time and space. It is in the whole world and it has been there in all centuries. It is the church in the past, today and is the church anticipated in future. It is in this church that the Triune God, incarnate in the person of Jesus Christ is present.

Therefore, it is right to argue that God, who is one in three persons (Father, Son and the Holy Spirit), and has come down in the person of Jesus Christ has entered the church, and is present in all church denominations since they form the bigger body of Christ, in the sense of the invisible church, both in the Pentecostal churches and the other mainstream churches.

Conclusion

This chapter has been trying to correct the Pentecostals' theology in chapter two, which implies that the Holy Spirit is an impersonal Spirit of God or just a power given to the Pentecostal Christians by God, and the evidence of His presence is speaking in other tongues. The chapter has also been trying to bring the Anglican Christians and in extension the Christian community at large, to the understanding of the transcendence of the Holy Spirit in order to assuage the anxiety created in them by the improper Pentecostals' accusation that do not have the Holy Spirit. This has been done using the four steps given by Karl Rahner in his theological anthropology method of doing theology, and the end result has been that the Holy Spirit is God. He shares in the eternity of the Father, and with the Father and the Son He is worshipped and glorified; hence as God He is Omnipresent. Thus, the Holy Spirit as omnipresent God indwells

the entire universal church. This is because, if Christ is the head and foundation of the Church, then it cannot be possible that there are congregations that do not possess the Holy Spirit.

CHAPTER FIVE: CONCLUSION

Introduction

We observed in chapter two that, according to the Pentecostals' the Holy Spirit is only present in the Pentecostal churches and the evidence is that they speak in other tongues. We also observed that, this teaching causes anxiety to the Christian community in the main stream churches especially in the Anglican Church. The task of this study has been to investigate the true understanding of the doctrine of the Holy Spirit in order to enlighten the entire Christian community regarding the true teaching of the bible and the church tradition on the doctrine of the Holy Spirit. This aims at assuaging the anxiety emanating from wrong teachings.

5.1 Inference

God who wants His creation to worship Him must have necessarily provided assistance of the Holy Spirit in the way He promised in Jesus Christ that He would send a helper who would continue revealing him to his disciples even after he had left. This same God who wants His creation (humankind) to worship Him in truth has thus revealed Himself in the person of the Holy Spirit as the third person of the Holy Trinity in the incarnation of Jesus Christ the Son of God, the true image of the Father. Thus, God has revealed Himself to us through the incarnation of Jesus Christ. In this way, humankind has become the arena in which the transcendent (Father, Son and Holy Spirit) has revealed the self. God in Jesus Christ (God/man) has actualized the church and therefore it is in the church that God has revealed Himself in the trinity.

If God in His tri-unity is three persons, Father, Son and Holy Spirit and the three have entered each other in a union known as *Perichoresis* sharing same essence; then we can say although the Father is not the Son and the Son is not the Father, they are both God. In the similar manner,

although the Father is not the Holy Spirit nor is the Holy Spirit the Father, they are both God. The same can be said of the relationship between the Son and the Holy Spirit that the Spirit is not the Son nor the Son is the Holy Spirit but since they share the same essence they are both God. Therefore, the Father is God, the Son is God and the Holy Spirit is God.

Now if the Holy Spirit is God and God is Omnipresent, we can say the Holy Spirit is Omnipresent and cannot be contained in a specific place. (Psalm 139:7), confirms that the Holy Spirit is everywhere present 'Whither shall I go from thy Spirit? Or whither shall I flee from thy present?' For this reason no church or any individual can claim that the Holy Spirit is missing here or there.

5.2 Pastoral implications

Through the in-depth study of the doctrine of the Holy Spirit, this thesis has revealed that God the Holy Spirit in Jesus Christ is present in the Universal Church which includes both the Pentecostal as well as the Anglicans for He (Holy Spirit) is the unifier of the Church and as such indwells the entire Church. This revelation alleviates the fears of those who are condemned as lacking the Holy Spirit in their Churches.

5.3 Observation and Recommendations

The researcher observes that it is risky to rely on our knowledge and freedom as ways in which we can encounter God. Taking the human experience as the starting point of doing theology implies that the human person is able to meet God on his/her own without the help of God Himself. Our experiences, knowledge and freedom are all limited and hence cannot lead us to knowing God in His Transcendence. Hence, the researcher recommends that care be taken in

using this methodology, so that human experiences, knowledge and freedom are not over emphasized as the only means to lead the human person to God. We must emphasize God's initiative of calling us unto Him through the incarnation of His Son Jesus Christ, and our response to Him through the help of the Holy Spirit, who convinces us of our sins and leads to confession.

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