

**RADICAL CHRISTIANITY IN KENYA A CASE
STUDY OF DELIVERANCE CHURCH IN NAKURU
DISTRICT**

By

DAMARIS SELEINA PARSIKAU

**A Thesis submitted to the Department of Religious Studies, University of
Nairobi in Partial fulfillment of the Requirements for a Masters Degree in
Religious Studies.**

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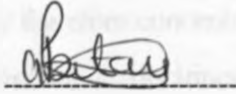
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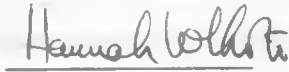
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DAMARIS SELEINA PARSITAU

DATE

DECLARATION BY THE SUPERVISORS

This thesis has been submitted for examination with our approval as University Supervisors.



24/6/97

DR. HANNAH W. KINOTI

DATE



DR. DOUGLAS WARUTA

DATE

This research work evaluates the meaning of Christian Radicalism with special reference to Deliverance Church Nakuru. It identifies the radical elements of this church and examines the reasons behind its fast growth in the last twelve years. The study therefore concentrates on the historical growth and developments of the church highlighting its doctrines and teaching, leadership structures, church finances and their response to evangelism and the need for salvation.

The research methodology employed in this study involve the use of secondary and primary data. Secondary data was obtained through reading of existing literature, magazines, church records, newsletters, church chronicles and newspapers. Primary data was obtained through the use of questionnaires, interviews and participant observation method. The data was then analyzed, quantified and qualified to produce this thesis.

A number of inferences were drawn from the interpretation of the data. It was found out that Deliverance Church Nakuru, is a truly radical Christian church. It is Radical in its worship, praise, prayers, doctrines and teachings, preachings and even in their claims. The findings further revealed that this church besides growing very fast seems to attract many people especially the youth. The findings also reveal that this church is a truly indigenous church which is self-supporting, self-propagating and self-governing. Finally in concluding remarks the research work has thrown light on some areas and has helped clear out some of the misunderstandings that surround Christian radicalism.

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ABBREVIATIONS

C.M.C. CHURCH MISSIONARY SOCIETY

D.C. DELIVERANCE CHURCH

D.C.N. DELIVERANCE CHURCH NAKURU

D.C.M.C. DELIVERANCE CHURCH MINISTERS COUNCIL

D.C.C. DELIVERANCE CHURCH COUNCIL

K.J.V. KING JAMES VERSION

L.C.C. LOCAL CHURCH COUNCIL

L.C.C. LIFE CELEBRATION CENTER

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DEDICATION

To Benjamin Mutai my beloved husband and friend, and our beloved daughter
Grace Chepkemoi

CHAPTER I

1.0 INTRODUCTION

The subject of this study is the Deliverance Church Nakuru an aspect of religious phenomena commonly referred to as Radical Christianity. Radical church movements are currently on the ascendancy. In churches, social halls or public stadiums the flames of the movement grow in our African cities and towns and even significantly in our rural areas.¹

The Collins Cobuild English language dictionary defines a radical person as one who believes that there should be very great or extreme changes in society. The word Radical can therefore be used of people, organizations, newspapers, books and even Churches. Radicalism can also be applied to beliefs, ideas, attitudes or behavior that tries to produce extreme changes or create an impact in society.² The word radical can also have a derogatory connotation. In terms of primitivity, it is not developed. Radical Christianity is also used to refer to those who are liberals especially those who are questioning the cardinal teachings of the church for example the virgin birth of Jesus and the resurrection. There are also those who want to change the language of the Bible to be gender sensitive. The word Radical also has a lot of political connotations. Ever since it was first associated with the wigs, then later with liberalism and socialism, it has become very difficult to disassociate it from politics of a reformist or revolutionary kind.³ The use of the word radical in the Christian circles becomes particularly problematic and confusing to many Christians because of this political connotation. It is however important to point out that when using the word "Radical Christianity", the researcher is not invoking any political or derogatory meaning. The word radical has its origins from the Latin radix or roots. Arthur Wallis, in his book The Radical Christian, sees the Radical Christian as one who turns to the origins, roots or sources of the beginnings of Christianity. The Radical Christian then,

is not one who returns away from the traditions but is one who returns to the origins of this tradition.⁴

What constitutes radical Christianity? Radical church movements are mushrooming in big numbers. These churches are characterized by distinctive traits that distinguish them from the established churches, namely a very strong sense of mission, a radical response to evangelism and their belief in spontaneous salvation, powerful preachings that are characterized by the use of loud instruments. These churches also place great emphasis on Baptism of the Holy spirit and speaking in tongues, divine healing and the deliverance of people from the possessive and oppressive power of demons. They encourage more active and spontaneous forms of worship, are generally reactionary, mainly against what they see as the decay and worldliness of the dominant or mainline churches.⁵

They abhor ritualism of any kind. Where as they believe their radicalism springs from their zealous concern with truth and purity and their effort to restore the church to Christianity of the New Testament, the established churches view them with skepticism because of their clear deviation from what the established churches believe to be the right type of Christianity.

Churches that exhibit these characteristics qualify to be termed radical. In Kenya the churches that fall under the radical church classifications are the Deliverance Churches, Christian revival fellowship, Happy church, the Pentecostal Assemblies of God and the Apostolic churches. The choice of Deliverance Church Nakuru as an example of a radical Christianity in Kenya was influenced by several factors. Firstly, it would not have been possible to carry out a research covering all the radical churches in Kenya which are now mushrooming in large numbers. Secondly, Deliverance Church Nakuru besides being one of the fastest growing churches in Kenya today, is a Mother to many Deliverance Church congregations within and outside the Rift Valley province. Thirdly, this church has never experienced any splits due to leadership wrangles. It is therefore logical as well as timely to study it, Since it has not received any systematic study.

The study examines the reasons behind the fast growth of the church in the last twelve years, its doctrines, beliefs and teachings, leadership aspects, church finances and its response to evangelism.

Nakuru town being a commercial town has of late experienced the mushrooming of not only radical church types but many other Christian denominations. It is therefore an appropriate area to carry out an intensive research whose results and findings may perhaps have something worth emulating by other Christian denominations. At the end of this research work, it is hoped that the reader will have a deeper insight about the historical background of this church, its organizational structure and establish if this church is truly Radical or not.

1.1 STATEMENT OF PROBLEM

The emergence of radical church types has created a lot of concern among other religious organizations especially those of the established traditions. They are the most misunderstood churches in Christian circles today, probably due to the fact that not much has been written about them. Deliverance Church Nakuru which is an example of radical church movements is a Church that seems to be growing very fast. Besides its fast growth the church also attracts many followers while the established churches are loosing them in large numbers. The youth especially are attracted to this church.

This study therefore seeks to establish the reasons as to why this church is attracting many followers while the established ones are loosing them in large numbers. What attracts the youth to this church? What are the reasons behind its fast growth?, could there be something lacking in the established churches but is found in this church?

1.2 RESEARCH OBJECTIVES

This study will seek to achieve the following objectives:

1. To find out the historical background of Deliverance Church Nakuru and to establish the reasons behind its tremendous growth and expansion in the last twelve years.
2. To study the Church's doctrines, beliefs, and teachings.
3. To study leadership aspects and structures of Deliverance Church Nakuru.
4. To establish the theological justification for evangelism and to find out how the church derives its finances.
5. To find out if Deliverance Church Nakuru is truly an indigenous church or it has links with the American revival churches and their ideologies.

1.3 JUSTIFICATION FOR THE STUDY

A review of the existing literature has revealed that there is a gap that needs to be filled as far as radical Christianity in Kenya and particularly Deliverance Church Nakuru is concerned. It is therefore important to study Deliverance Church Nakuru as an example of Radical Christianity in Kenya in order to fill this gap.

A major justification for concentrating on Deliverance Church Nakuru is that it is a Church that is growing very fast. It is a large and very significant church body with its own distinct doctrines and teachings that deserves scholarly attention. It is hoped that this study will shed light on some theological insights and practices yet unknown to some outsiders for example their understanding and response to evangelism and their expression of their spirituality through prayers and dedication to the Christian faith.

The Deliverance Church movements have come under attacks severally from the mainline Christians while the national press has been sniffing around hoping for a sensational expose. A number of established church leaders have expressed their concern over the emergence of radical church movements. Many of these attacks and criticisms have not been based on objective studies. For example some Christians of the established traditions have viewed the Radical Christians as poachers of believing

Christians out of the established churches. The Catholics for example see these churches as an effort to frustrate ecumenism, for the renewal of the local churches is a call to the unity of the church. God the Holy Spirit they feel wishes to revive existing structures and prevent the creation of new sectarian enclaves. It is however, worth noting that this reformism is what precisely Radical Christians reject. There is therefore need to carry out an objective research that could help clear out some of these misunderstanding.

Deliverance Church Nakuru like any other Radical Christian movement is becoming a subject of major concern to many people today, therefore it is becoming newsworthy. It is therefore necessary to give it an objective approach that will be helpful to future researchers, and clear many misunderstandings that surround Christian radicalism.

1.4 LITERATURE REVIEW

Deliverance Church Nakuru has not been seriously studied, however some authors have classified it under popular, spiritual, evangelistic, Pentecostal and radical church types. It is worthwhile to point out that there is no absolute distinction among the above classifications. In fact the differences between these classifications is a matter of emphasis determined to a large extent by the interests and dispositions of the authors, therefore the researcher is going to analyze the views of each author in the light of the distinctive features of the church in question i.e. Deliverance Church Nakuru. According to Waruta⁶, popular church types are characterized by incredible enthusiasm and a very strong sense of mission. They tend to reject the formalism and centralization of the established churches and encourage more spontaneous and participatory forms of worship. Waruta adds that popular church types are generally reactionary, mainly against what they see as the decay and worldliness of the dominant or mainline church types.

Waruta further observes that these churches besides having a strong group identity also capitalize on charismatic individual leaders as their prime movers. He further claims that the popular church types tend to win many followers who are

enduring emotional or physical crisis particularly in urban areas where persons uprooted from the security of their rural group are starving for a meaningful identity otherwise lacking in the established churches and the general society. Waruta's work is very important for giving the general characteristic of the radical or popular church types even though it does not deal specifically on any one of them. His claims are also equally true, for example the claim that these churches tend to win followers who are enduring emotional and physical crisis. Many of these churches are known to take advantage of today's problems to win as many followers as they can. Their preachings revolve around the name of Jesus whom they claim is the only answer to problems. Traumatized beings tend to look beyond the natural to the supernatural in search for a meaning and an identity and these they find in churches that tend to give them the identity they are looking for. Radical churches are also known to strive to identify themselves with their members. In return the members feel accepted and appreciated and would therefore want to be identified with these Churches. Naturally one would find that many people would want to be identified with these Churches. Nevertheless, there appears to be more that these churches are offering to their members other than for the mere fact that the followers are enduring a lot of problems, i.e. economic, social, political, psychological and emotional problems. Waruta does not seem to give other reasons.

Quebedeux describes these movements in this way:

The fledging believer tends to get prepackaged and usually part answers, to all his questions in order to gain standing in his church, the new convert is required to accept not only a set pattern of behaviors but also certain mandatory or fundamentalist doctrines, one method of Biblical interpretation and very definitely an approved eschatology. As long as he submits without qualifications to his church's authority and conforms to its standards then he continues to enjoy fellowship.⁷

Quebedeux description of these churches is true. The believers in these churches tend to get almost all the answers to his questions yet at the same time they have to conform to certain norms of behaviour and conduct. As long as they submit to these

then they can enjoy good fellowship but if they don't then they risk excommunication. Radical churches are fond of excommunicating some members if they do not conform to their beliefs. The leaders of these churches also appear to be authoritarian in some ways even though they claim that the type of government is congregational and power lies within the local councils and the congregation. Sometimes the members do not even have a say in terms of church policies and activities. However in spite of his critical observations, Quebedeux work does not give reasons behind the fast growth of these churches despite their shortcomings.

Another observer of the Radical church types is V. Ground. Ground identifies their common characteristics as an overriding social and political conservatism (they like to boast of being non political) a distinct other worldliness that nevertheless allows for material success, a strong individualism and bourgeois mentality and an unprophetic acquiescence to prevailing social norms.

Grounds claims about political and social conservatism of these churches are true. Radical churches are very silent about political issues and sometimes even social ills. They do not come out clearly and condemn social evils such as corruption, rape, mismanagement of state finances and many other social problems in our society. This is perhaps a major reason as to why these churches do not produce vocal church leaders like Desmond Tutu and Martin Luther King. Radical church movements also have a very materialistic mentality that allows for material success. This has been used by many leaders of these churches to acquire immense wealth for themselves at the expense of the poor. However, Ground tends to over emphasize these social political conservatism and the bourgeois mentality as their distinctive characteristics at the expense of other traits.

Writing on the Revival Fellowship (Brethren) in Kenya, G. Mambo identifies a number of traits which distinguishes these churches from the established churches. He contends that the members of this church claim that they have received a deeper insight into the meaning of several New Testament passages because of their experience of Jesus as personal Lord and Saviour. The church emphasizes the

necessity of being born again spiritually. Stress is also placed on the hope of new life after death and the forgiveness of sins. They particularly emphasize daily spiritual deliverance, cleansing and power for Christian living through the blood of Jesus that was shed on the cross. All these they believe take place through a deep Christian experience.⁸

The above authors despite their immense contributions on radical Christianity tend to only lay emphasis on the distinctive traits and characteristics of these churches but do not seem to answer the question, why are these churches growing very fast and why are they attracting many followers while the established ones are losing them in large numbers? What are the reasons behind their growth and mushrooming in large numbers? This research work seeks to fill this gap.

The work that can be credited for giving a true picture of Radical Christianity in general is that authored by A. Wallis, especially his book The Radical Christian.⁹ The book portrays the Radical Christian as he truly is. Wallis points out that the word "Radical" for example is particularly problematic. He says that ever since the word became associated firstly with the wings, then later with liberalism and socialism, it has become very difficult to disassociate it from politics of a reformist or revolutionary kind. But he points out very clearly that when using the term "Radical Christianity, he is invoking no political meaning. Arthur Wallis points out that the word radical has its origins in the Latin radix or roots. He sees the radical Christian as one who returns to the origins, roots or sources of the beginnings of Christianity. The Radical Christian then, is not one who turns away from the tradition but is one who returns to the pure tradition. This tradition he sees as totally committed Christianity both in personal and corporate terms. For Wallis, the true christian is by definition one who stands absolutely for truth and eschews compromise; or to put it differently when it comes to important issues he refuses to sit on the fence or adopt a wait-and-see policy. It is right or wrong. It's true or it's false, it's light or it's darkness. He cannot go along with those who, for personal considerations, are content to live in the twilight. In the

kingdom of God, Wallis claims, radicalism means unswerving righteousness. This return to pure Biblical Christianity in Wallis understanding, is radical in a twin sense

Firstly, it is radical because it is a turning around and going back to a Christianity that precedes denominationalism that is prior to Gentile Christianity. Secondly, it is radical because the true disciples of Jesus of the New Testament are seen to treat the root problem of all social and political ills, as stemming from the wickedness of the human heart. Put together this twin notion of radicality leads us to see a Christian who is committed to eradicating sin, error, apostasy and compromise

Wallis definition of radicalism and his attempts to depict their beliefs and practices is the model of the study in question. Deliverance church Nakuru members see themselves in the light of Wallis definition and are proud to be called radical Christians because they believe they teach and practice the true New Testament Christianity. Although Wallis was writing at a different time and to a different audience, his work is perfectly applicable to the study in question.

Another piece of work that is of importance to this study is that of A Walker who has the following to say about the Radical Christianity of the House Church Movements. They believe that one becomes a Christian by the regeneration of the new birth. Christian life cannot begin until Christ has been accepted as savior. This acceptance, based on the belief in the vicarious death and resurrection of Christ is the passport to the church which consists of born again believers. Walker maintains that radical Christians abhor ritualism and sacramentalism of any kind. Great emphasis is placed on the baptism of the Holy Spirit, divine healing and the Deliverance of people from the possessive and oppressive power of demons. Eschatology is a burning topic among Radical Christians.¹⁰

Although Walker confines himself to the Radical Christianity of the House churches, his work is very comprehensive and applicable to other radical church movements. The above descriptions of walker comply to those of Deliverance Church Nakuru which abhors ritualism and sacramentalism of any kind. Much emphasis is placed on divine healing, the general Deliverance of people from demonic possessions

of any kind. Radical Christians also claim that the Christianity which they practice is to be seen as the New Testament norm both in terms of church government and individual commitment.

In Deliverance Church Nakuru for example the church leaders call themselves the apostolic government which consists of three pastors. By contemporary denominational standards, their beliefs and practices clearly deviate from the normative behaviour of most mainline Christians. In this sense they are indisputably radical. They are radical in their worship, singing, prayer and in their faith. Its beliefs are radical in its claims, and its organization is radical in the effect it has on believers lives. Whether it can also be said to be radical in its effects upon Christendom and society as a whole, is a question best left to the end of our study of its beliefs and practices.

Radical Christianity is characterized by a strong sense of mission and fervent evangelism. To them evangelism is the core of the gospel. It would therefore be most appropriate to discuss radical Christianity in the light of evangelism. To understand this study well, it is wise to trace the routes of evangelism from the early church which started immediately after the day of Pentecost.

McGavan M. notes that it all started with a small group of eleven men who Jesus commissioned to carry out his work and bring the gospel to the whole world. These small band of disciples came from the lowest class and were not recognized by society. He adds that these men faced many obstacles in their work even though they were convinced that Jesus Christ was alive and his Spirit went with them. By the second century, Christians were becoming more reflective and self conscious about the background unto which the church was launched and began to argue that it was divine providence which had prepared the world for the advent of Christianity.¹¹

Green M. notes that in the first or so centuries of the church's existence despite many obstacles there was also an evangelistic zeal and effort exerted in the whole broad spectrum of Christian community to bring people to the feet of their ascended Lord. This was a permanent reminder of the church's first priority. Evangelism was

the very life blood of the early Christians and so one find that, that day the Lord added to their numbers.¹²

Writing on Understanding church growth, McGavan points out that communicating the faith, disciplining the nations and propagating the gospel is a chief and irreplaceable task of the church, biblically, and pragmatically sound.¹³

Graham says that Christ has commanded his disciples to tell others of his saving and transforming power. Thus evangelists may not agree on some matters of doctrine and practice but commitment to evangelism becomes their converging point. He maintains that when evangelism has been neglected in the history of the church, then the church loses its spiritual vitality and influence. However, when evangelism has been given priority the church has grown both statistically and spiritually. It's vision has been lifted, individual believers have been revitalized and regenerated.

People outside of Christ have come to know him in a personal way. He quotes St. Paul, "How can they believe in one whom they have not heard? And how can they hear without someone preaching to them."¹⁴

These words of St. Paul and the exhortations by McGavan and Graham may have been used by Deliverance Church Nakuru and other radical churches as justification for their strong involvement in evangelism to win the world for Christ. This Church believes that it's main task in this world is to bring millions to Christ and therefore help in the growth of the church. The motto of this church is "knowing Jesus and making Him known world wide." In response to this mission, Deliverance Church Nakuru has not only planted new churches locally but also in South Africa and in Namibia as well.

Writing a report on the International Congress on World Evangelism, Graham comments, that from the biblical perspective evangelism must therefore be understood as the outgrowth of the normal body life of the church. Evangelism must therefore be church centered or church based. It centers in and is based in the life of the witnessing community. It was then understood that church structure which is most resistant to

change is often most deadening to the church's life.¹⁵ Deliverance Church Nakuru is quite impatient with the rigid structures of the established churches.

Graham says that twentieth century evangelists live in a period of moral decay that is leading many to self destruction. Thus the great commission becomes an even greater responsibility in the face of such massive moral issues.¹⁶ Deliverance Church believes that sin has become so rampant in the world today and must be totally destroyed. They believe that Christ has not changed his great plan of redeeming mankind and the church must spearhead this task of redemption.

1.5 THEORETICAL FRAMEWORK

A theological - Biblical framework will be employed on the current study. This framework will show us how the Deliverance Church has responded to the Great Commission of our Lord Jesus Christ (Matthew 28:18-20). It is said that Jesus commissioned his disciples to go into all the world to preach the gospel.

The New Testament portrays Jesus as a wandering charismatic who wandered about preaching the gospel in the cities, synagogues, towns and villages. Jesus is here portrayed as a true evangelist who preached the word of God and attracted such huge crowds. The New Testament also portrays Jesus as a very radical preacher who constantly found himself in trouble with the religious authorities of his time because of his radicalism.¹⁷ Matthew 16:12

It is due to this commitment of the Great Commission of our Lord that Deliverance Church Nakuru has embarked on a fervent evangelistic mission to win the world for Christ. The Church is very radical when it comes to the preaching of the gospel and a banner in the church hall which encourages the congregation to tell the whole world about Jesus as a witness to this fact.

Deliverance Church Nakuru can also be seen here as a struggling community that is groaning for something that is probably missing in the established churches. It is a movement that is tired of the rigidity in the mainline churches with a feeling that the "old wine skins should be replaced with new wine skins."¹⁸ It is within this

framework of radical Christianity expressing a strong desire of evangelism and it's impatience with mainline Christianity that makes the present study to find its focus.

1.6 RESEARCH HYPOTHESES

The following hypotheses will be tested during the course of this study:

1. That Deliverance Church mainly appeals to people with spiritual, material, financial and psychological needs.
2. That Deliverance Church mainly appeals to the youth.
3. That Deliverance Church has links with Western Churches and that its ideologies are greatly influenced by foreign missions or churches especially the American revival churches.
4. That the fast growth of Deliverance Church is due to the stresses of modern life such as unemployment, deadly diseases like AIDS, criminology and urban tensions.

1.7 RESEARCH METHODOLOGY

The research methodology employed in this study involved the use of both secondary and primary data.

1.8 SECONDARY DATA

Secondary data was obtained through intense reading of existing literature, journals, magazines, Church records, Newsletters and Church chronicles and Newspapers. These literature and information were obtained from Nairobi University Library, Egerton University Library, St Paul's United Theological College Library and Deliverance Church King's Library.

1.9 PRIMARY DATA

Since this research work is a case study the collection of data was mainly confined to the Deliverance church Nakuru , except on few cases where

supplementary information was required, then the researcher had to go out to other Deliverance Church congregations in and out of the Rift Valley province.

1.10 SAMPLING PROCEDURES

Deliverance Church Nakuru has an average attendance of five thousand people but the registered members are three thousand. In order to get a representative sample size the population was stratified into different strata or groups as follows

1. The first stratum are those members who have been in the church for the last ten years and who can read, write and understand English. Using a list of members obtained from the church, it was found that there are eighty members. A proportion of fifty percent of this number was obtained on random sampling, hence in essence a total number of 40 members were interviewed.
2. Second group is the home churches which total up to seventy groups. Systematic sampling method used. Fifty percent of this was used and this gave a total of thirty five groups. had an average attendance of six members in total 210 members were interviewed.
3. The third group is the home makers who are 101 registered members. This group meets weekly at the church premises 57 that is 56 percent people were interviewed.
4. The other group is the men's fellowship which constitutes 60 registered members. 16(27%) members were interviewed.
5. The holy spirit class was another group with 90 members. 41(45%) were interviewed.
6. The intercessors group was also conducted. There are 110 registered members. Thus 44 (40%) were interviewed.
7. New converts class, are 55 people 23(42%) were interviewed. A total number of 431 members were interviewed. This is the sample size.

1.11 METHODS OF COLLECTING PRIMARY DATA

QUESTIONNAIRE

After selecting the sample, an open ended questionnaire was structured for the purpose of collecting data and then administered to the respondents. The questions among others covered on church doctrines and teachings, evangelism and church growth in general (Vide Appendix I).

Another questionnaire was structured and administered to the church leaders. The questions were much detailed and covered several issues such as the historical development of the church. Church doctrines and teachings, leadership structures, evangelism, church finances and church growth (Vide Appendix II).

1.12 INTERVIEWS

In-depth interviews were conducted among church pioneers and other church leaders such as the Deliverance Church General Overseer Pastor William Tuimising, Pastor Kuria of Deliverance Church Limuru, Pastors Mark Kariuki, Moses Mwangi and Paul Mwakio of Deliverance Church Nakuru. Leaders of different church ministries for example the cell group leaders were also interviewed (Vide Appendix V).

Group interviews were also conducted among the church group meetings such as the Home makers, Men's fellowship, the Evangelistic teams, the Intercessors, the New Convert classes and the Holy Spirit classes. All the respondents totaled to four hundred and thirty one. Many of the interviews were in the context of discussions and dialogue and were done with the help of interview guides (Vide Appendix III)

1.13 PARTICIPANT OBSERVATION

Participant observation was another method used. The church's programme was obtained and it was found out that most of the church activities take place weekly, others monthly and others once a year. Activities like Baptism take longer period i.e. they do not take place quite often, with a few exception such as Baptism, most of the other activities are common occurrences. The researcher therefore participated and

attended many of these activities for example marriage ceremonies, child dedication Baptism, prayer meetings, crusades, seminars, rallies, Holy Spirit classes, evangelistic meetings and bible study classes. The research instrument used in the participant observation method was the use of observation record forms (vide appendix iv)

1.14 METHODS OF DATA ANALYSIS

After the collection of sufficient data, major categories were determined then the data was quantified and qualified. The quantified data was put in the forms of tables. This data was then analyzed and interpreted in the form of diagrams. Percentages have been used to make the data easily comprehensible so that inferences could be drawn out without much difficulties. Qualified data was analyzed and put down in a descriptive form. Inferences were drawn from the interpretation of the data.

1.15 PROBLEMS AND LIMITATIONS

This research work was conducted under a number of problems and constraints. One of the biggest obstacles was lack of sufficient funds. The work proved to be more costly than had been expected. Typing, printing, and traveling expenses were particularly very costly and this led to a lot of frustrations and disappointments.

There was also family pressure coupled with intensive reading and writing which was not very easy. Finding relevant literature was also very difficult. Many of the respondents were not easily available. This led to a number of interview schedules canceled and refined severally. This resulted in the delay of the collection of data.

This research is confined only to Deliverance Church Nakuru and its sister churches.

1.16 SCOPE AND DELIMITATION

This study restricts itself mainly to the Deliverance Church Nakuru and its sister churches in the district. Deliverance Church Nakuru is an example of the Radical church types. However it may not be possible to study all aspects of Radical Christianity in Kenya and it is therefore hoped that the inferences drawn from the end of this study may apply to other churches of this type. Deliverance Church congregations are almost homogeneous although one may find out that church affairs, programmes and services are not necessarily conducted in the same manner with those of the mother church. The study is therefore confined to the historical background of the church. Its doctrines, evangelism and church projects that have helped the society around it.

1.17 DEFINITIONS

ESTABLISHED CHURCHES

These are churches which are state registered and which have doctrines and canonical laws. The Catholics, Anglicans, Presbyterians and Lutherans are examples. They are characterized by centralism, formalism and a commitment to influence civil order.¹⁹ The opposite of established churches in this study are the radical church movements.

RADICAL CHRISTIANITY

Here the definition by Arthur Wallis in the Radical Christian will be adopted. Arthur points out that the word Radical has its origins in the Latin radix or root. He sees the Radical Christian as one who returns to the origins, roots or sources of original christianity. The radical christian then, is not one who turns away from the tradition, but is one who returns to the origins of this tradition. This tradition he sees as totally committed Christianity both in personal and corporate terms. For Arthur, the true christian is by definition one who stands absolutely for truth and eschews compromise. In the Kingdom of God, Wallis claims "radical means

unswerving righteousness."²⁰ In this study Radicalism will be understood in the above perspective.

EVANGELISM

In this study, evangelism will be understood from the biblical perspective as the outgrowth of the normal body life of the church. The Christian believes that it is his ardent duty or responsibility to spread his faith or evangelize, basing his belief on the scriptures which declares that evangelizing is God's plan for enlarging his Kingdom.²¹ "You will always be my witnesses." Acts 1:8

EVANGELIST

The New Compact Bible Dictionary defines an evangelist as one who announces the good news.²² It is generally used to refer to anyone who proclaims the gospel of Jesus Christ. In this study, the word evangelist will be understood in the above light.

SALVATION

Cruden's Complete Concordance defines salvation as a preservation from trouble or danger.²³ It is also defined as a deliverance from sin and its consequences. The word salvation comes from the Latin "salus" which means health or wholeness. It suggests the need for a healthy or wholesome approach to life. Salvation means spiritual values in his life, love, joy, peace, patience, kindness, goodness and self control Galatians 5:22. Salvation also means a healing from demonic possession, from servitude to sin and to the ultimate power of death.²⁴

In this study a biblical definition shall be adopted. Jesus lived and taught salvation both as deliverance from sin and as enjoyment of a relationship with God. The heart of the Church's message is salvation. The gospel is God's saving power. Salvation is being made effective in the church in the lives of believers and the company of the disciples is being made increasingly by the addition of the saved.

Salvation is therefore realized in the power of God in the lives of those who submit themselves trustfully to Christ²⁵

Eklego - Greek word for chose.

Kanon - Greek word for fellowship.

Kahal - A Hebrew word which is translated in the Old Testament as assembly.

Parousia - Means the second coming of Christ.

Region - A term used in the Deliverance Church for a certain geographical area

25. Robert Christy, "The Young Deliverance Church - How and Why", p. 25.

26. "The Church of the Living God", p. 10.

27. "The Church of the Living God", p. 10.

28. "The Church of the Living God", p. 10.

29. "The Church of the Living God", p. 10.

30. "The Church of the Living God", p. 10.

31. "The Church of the Living God", p. 10.

32. "The Church of the Living God", p. 10.

33. "The Church of the Living God", p. 10.

34. "The Church of the Living God", p. 10.

35. "The Church of the Living God", p. 10.

36. "The Church of the Living God", p. 10.

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1.11 ENDNOTES

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2.0 THE HISTORICAL BACKGROUND OF DELIVERANCE CHURCH

The name "Deliverance" is derived from the scripture Luke 4:18 which says, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives and recovering of sight to the blind to set at liberty them that are bruised. (K.J.V.)

However, the Church did not start as "Deliverance Church" but it started as a fellowship known as Young Ambassadors Christian Fellowship (Y.A.C.F.) in 1969 with their scripture theme from 2 Corinthians 5:20. The fellowship was first led by Joseph Kayo who came to Kenya from Uganda to speak in a K.S.C.F.(Kenya Students Christian Fellowship) convention. When the Fellowship started, it was registered with officials as follows.

Director - Bro. Joseph Kayo(1969 - 77)

Ass. Director - Bro. Wilson Mamboleo

Secretary - Bro. Samuel Gakuo

Treasurer - Bro. Fred Williams

Members were meeting on Mondays, Wednesdays and Saturdays. On Sundays members would go to their various Churches.

Deliverance Church was born on 22nd November 1970. The church was turned by chance. There was no plan to begin the church but the members were chased away by their mainline churches. The first Sunday Service was at Kariakor Social Hall, Nairobi and was attended by fifty-six people.

The name "Deliverance" was derived from scriptures. Thus the fellowship Young Ambassadors Christian Fellowship (Y.A.C.F.) turned into a Church. The name reflects the dynamic Ministry and vision of its founder, Joe Kayo who say:

Deliverance means setting a man or woman free from wrong thinking and habits, funny imaginations, sickness demon possession and

poverty. Jesus Christ instituted the Ministry of Deliverance in many of the places he visited¹

The name of the Church and its meaning reflects the primary task of the Church and exemplifies its life. Deliverance Church in Kenya owes its success and growth to its founder Pastor Joseph Kayo and the men who stood behind him. About the Church, Pastor Kayo used to say:

Deliverance Church is a Ministry on time, where the power of God is seen working with tangible manifestations to bring back the glory of God back to the Church in these last days.²

2.1 ABOUT THE FOUNDER

Joseph Kayo Nyakango best known as Joe Kayo was born on 5th May 1937. He comes from North Mugirango Bochira Village, presently in the new district of Nyamira. His parents were non Christians who worshipped ancestral spirits according to Gusii traditions. They were six children in the family. His mother died in 1949 when Joe Kayo was only twelve. He went to school and managed to go up to standard six but could not continue his education due to lack of school fees.

At sixteen he traveled to Kisumu to hunt for a job. Failing to find one, he went to Mombasa by train where he got a job as a laborer with a building contractor. During his free moments, he read any piece of literature that he came across, which accounts for his fluent English today. In 1953, he left Mombasa for Moshi where he found a clerical job with a petrol station owner. At this time, he was a chain smoker and a drunkard. He also went in for prostitutes as he entertained guests in local night clubs. He was a talented guitarist.

Three months later he traveled back to Mombasa. This time he found a job at Kwale as a laborer in Ramisi Sugar Company. Life was not easy here either and he therefore left for Nakuru where he found a job at Hughes Company as a spanner boy. He was later on arrested by police when they discovered that he had absconded his

duties at Ramisi sugar company at Kwale. This claim is doubtful since this is too high a penalty. There must have been more to his arrest which his fellow colleagues do not want to reveal. He was taken back to Kwale, charged and jailed for eight months in Kwale.

The prisons conditions were appalling and Kayo's health deteriorated badly that he thought he would die there. It was while in prison that he begun yearning for God. He promised God that he would serve him if he got out of prison alive. After his release from jail in 1955, he went back to Mombasa where he got a clerical job at the Port Authority. He begun attending church meetings. He tried many churches including S.D.A, Anglican, Roman Catholic Church and Pentecostal Church. However, he found no spiritual satisfaction in any of these churches. He longed to be set free from the bad habits that were ruining his life.

In February 1957, Kayo attended T.L. Osborn Crusade in Mombasa which attracted hundreds of thousands of people. Kayo was greatly impressed by the American evangelist and the miracles that took place. He gave his life to Christ and believed that he experienced total freedom and was set free from sin, evil habits and was healed miraculously from chronic malaria and a large spleen. He experienced the Baptism of the Holy spirit and begun speaking in tongues. This marked a turning point in Kayo's life. He quit his clerical job and begun witnessing about the power of Jesus Christ in the streets of Mombasa. He also begun singing gospel music as he was a talented guitarist.

After wandering for a while from one church to another, he finally joined Elim Church at Mombasa. He claims that Life became meaningful to him and he felt a deep satisfaction. Many people who knew him especially because of his entertainment in local night clubs were amazed at the radical change in his life. Through his interactions with missionaries, Kayo improved his English language and Bible knowledge tremendously.

In 1961 he left for Uganda where he met a young Baganda lady fell in love and married her. Rose worked as a Secretary in Kampala. He preached around

Kampala, the theme of his preaching being, "The whole Christ for the whole man" or in other words: "Complete Deliverance in Christ" In his own words, "man must be saved, healed, filled with the Holy Ghost, and prosper." So radical was his preaching that he attracted huge crowds. He challenged his hearers to try God on anything because nothing is impossible with him. He taught the word of God with vigor and seriousness. He challenged people to believe God for healing, miracles, and deliverance from demonic possession. He suffered a lot of criticisms and accusations from mainline church leaders who accused him of manipulating his audience and stealing members from their churches. Some called him a spiritual fanatic. Yet Kayo was not moved by this allegations. He believed that God had called him to restore life in the Lord's church which was becoming lukewarm speedily.

By late sixties, Kayo had established himself in Uganda, Kampala and was a regular speaker in schools, colleges and East African universities. He also preached in youth camps, rallies, conventions and fellowships. Soon he became a peoples favorite and received so many invitations that he was unable to meet. Some of these invitations came from Kenya, Tanzania and Rwanda.

The political climate of the time favored him. All these African countries had just gained independence. The political changes from colonialism to independence favored anything that reflected African originality especially on religious circles. This was strengthened by the fact that during the colonial time, there was no difference between the colonial administrator and the white missionaries. Kayo resented the missionary type of Christianity which instead of expressing God's revelation, reflected the white man's culture. Most of the mainline churches even some upto today reflects a lot of foreigners. Their liturgies are modeled after those of the mother churches.³

2.2 YOUNG AMBASSADORS CHRISTIAN FELLOWSHIP (Y.A.C.F.)

Joseph Kayo came to Kenya from Uganda in December 1969 at an invitation to attend a K.S.C.F. Camp at Kericho. Thereafter he received several invitations to preach in other parts of the country. This mission became a turning point in his ministry. It was then that he saw the need and hunger for the Gospel of Deliverance in the country. He transferred his operations base from Kampala to Nairobi. His wife and three children stayed in Uganda. Once again, he began preaching on the streets of Nairobi and on bus stops. Within a short time he formed a band of men who began preaching and praying with him for revival. Open air meetings were started at Jevanjee Gardens. Many people got saved here who subsequently became prominent members of the fellowship.

At the same time the manager of Garden Hotel, which is adjacent to the Jevanjee Gardens was approached with a request to allow the people to use one of the hotel rooms. He agreed to the request on condition that all who attended the meetings took soft drinks like tea, coffee, sodas and milk.

The meetings at the hotel were held on Saturdays in order to allow people to attend their churches on Sundays. Within a short time the hall was jam-packed and people had to stand outside. Because of the overflow, Kayo and his associates began looking for a bigger place. They approached the manager of Y.M.C.A. Central near University of Nairobi halls of residence who agreed to rent the hall.

By this time many followers and the general public were wondering where all this was leading to. Was this another church or what? After some consultation with his followers Kayo formed the Young Ambassadors Christian Fellowship (Y.A.C.F) whose goal was to preach the gospel of Jesus Christ throughout the city and its suburbs. Y.A.C.F. was registered in 1970 with the officials as follows:

Director - Pastor Joseph Kayo

Assistant Director - Wilson Mamboleo

Secretary - Samuel Gakuo

Treasurer - Fred Williams

The group focused much of its attention to the youth in schools and colleges and universities. The meetings at Y.M.C.A. hall became very popular, and soon the hall became too small to accommodate all the attendants. Kayo and his associate began hunting for an even larger hall. They approached the person in charge of Kariakor City Council Social Hall who kindly offered them the hall on rental basis. Meetings took place in this hall on Mondays for prayer and Saturdays for Holy spirit revival. People began to wonder whether it was not futile to have revival only on weekdays but to suppress the working of the Holy spirit on Sundays as the followers attended their churches. The critical turning point came when a decision was reached that they begin to meet as a New Testament Church every Sunday. Many people were not bold enough for this development fearing the reaction of the mainline churches. Nonetheless, without fear the decision was effected and the church met for the first Sunday on 22nd November 1970 in the games room and was attended by 56 people. This was a transition period in the church history. Many people claim they joined the church at this time. They say that there was more freedom in the service, nice singing without hymn books, choruses and choir were another major attraction. A church had been founded. Joe Kayo had always had a vision of seeing a truly indigenous church being founded in East Africa which had no western strings; a church that was established on the Biblical principle of the Apostolic period where the presence of God is real. He wanted to see a church with an African base which does not ape the western cultures. A church in which the Christian faith is contextualized, with its own distinct doctrines, liturgy and organizational structure.

The name "Deliverance Church" was preferred, derived from Luke 4:18. Necessary formalities were finalized with the government thereby formalizing the establishment of Deliverance Church in Kenya. The first officials were Joseph Kayo, Paul Bruton, Benjamin Kikvi, Samuel Gakuo and John Kamau. Deliverance Church adopted the 1970 constitution and the church was managed by one church board made up of the officials and other brethren.

A few days later, after the registration of Deliverance Church in Kenya a sister church was started in Kampala, Uganda under the name and ministry of Joe Kayo. Over the years Uganda Deliverance Church has operated autonomously but has maintained sisterhood and fellowship with that in Kenya.⁴

From its inception, the church both in Kenya and Uganda, has adopted and cherished the indigenous principles of self-supporting, self-governing and self-propagating. However, the church enjoyed close fellowship with many Christians around the world, and has members of foreign nationalities.⁵

Kayo left Deliverance Church in 1977 because of various reasons : first, he was accused of adultery and therefore his morality was at stake. He was also accused of lack of accountability as regards to church finances and church administration in general. The church members could not stand this behaviour so Kayo had to leave the church. After his departure the church underwent various re-organizational and structural changes. The church expanded spiritually ,numerically and geographically all over the country. Deliverance Church work nationally was coordinated and supervised from Nairobi by one church board. It was a very difficult task particularly due to the rapid growth of the branches and the planting of more churches.

A very important meeting was convened at Brackenhurst Baptist Conference Centre Limuru for three days in October 1980 to discuss the Deliverance Ministry in general. The question of the work country wide being entrusted to the church board based in Nairobi was the main agenda. It was agreed that in order to take care of the branch churches effectively every local church must have a governing body, the Local Church Council (L.C.C.).

This council would be responsible for the day to day running of a local church and the Pastor would be its Chairman. Any matter which is beyond the L.C.C.'s ability and power would be referred to a more powerful body, the Regional Church Council (R.C.C.) to be composed of members from all churches in a region. If a matter was finalized in the Region Church Council due to its magnitude or if appeal was desired,

the matter would be referred to the highest body, the Deliverance Church Council (D.C.C.). Thus work became manageable at the branch level, this accelerated growth.

The D.C.C. consists of four members from Eastleigh Church, the Local Church Council and two representatives from each region. The Council meets at least twice a year to discuss matters from the regions and other important national matters. The Council's responsibility is to run the Deliverance Church Ministry in Kenya or country wide.⁶

In July 1982 the constitution was reviewed and this became the blue print of all the operations of the Church from the local level to national level. The first office bearers of the new Church government structure were as follows.

1. General Overseer - Rev. William K. Tuimising
2. General Secretary - Rev. Samuel Gakuo
3. National Treasurer - Mr. Michael Muturi
4. Ass. General Secretary - Rev. J.B. Masinde
5. Ass. National Treasurer - Mr. Peter Waweru
6. National Evangelist - Rev. George Gichana

The 1982 constitution review made some land marks in the history of Deliverance Church in Kenya by establishing the departments of National Evangelism, Trustees and Auditing. The Church was divided into five regions for easier administration. Due to the rapid growth experienced from the early eighties, further organizational and structural changes have been necessitated. The number of congregations doubled between 1985-1990.

In 1990 from 29th November to 2nd December the first National Pastors Conference was held at N.C.C.K. Community Centre in Nakuru. The Conference looked into the general life of the Church and carried out a number of changes. The Church was further redivided regionally, adding four more regions, raising the number of regions to nine namely; Nairobi, Eastern, Central Rift Valley South Rift Valley, Coast and Nyanza and Western. Besides establishing new regions the Conference

proposed further review of the constitution. In 1991, another National Pastor's Conference was held at Saint Mary pastoral Centre in Nakuru. The conference studied the 1991 July Constitutional review recommendation and evaluated the whole work of the Church nationally. It also dealt with the issue of the State and Church relationship in the emerging era of Multi-party politics.

The Conference formed Deliverance Church Ministers Council of seven members which became the new supreme body above Deliverance Church Council. The officials were:

1. Mark Kariuki - Chairman
2. William Tuimising - General Overseer
3. John Brown Masinde - General Secretary
4. Kimani Mungai - Ass. General Secretary
5. William Githinji - Member
6. Samuel Gakuo - Member
7. George Gichana - Member

Annual elections were scraped and instead the term of office for Local Church Council and Regional Council was increased from one year to two. The local Church Council was given option to appoint members to their Local Church Councils.⁷

The Executive Committees of the D.C.C. handles matters of the D.C.C. meeting.

The Executive committee comprises the office bearers of the D.C.C. and four other members elected by the D.C.C. The Minister's Council is also a sub-committee of the D.C.C. made up of older ministers in the Ministry charged with the care of spiritual matters of the Church and make recommendations to the D.C.C.⁸

It is however, worthwhile to note that the church lacks proper policies. It appears that the present and even the previous constitutions of this church was not comprehensive enough and has left a lot of issues undefined. A good example is the

ministers terms of service which is ambiguous and the Minister Council and the DC Council which seems to overlap in their functions.

Deliverance church in Kenya cannot expect to be taken as a credible institution if it is not prepared to acknowledge its failure and problems. The church should urgently address issues like the investment policies, national strategic development plan, the role of lay Pastors and women Ministry. Church Constitutions should therefore be well structured because they are very important.

Pastor William Tuimising was appointed general overseer of all Deliverance Churches right from the time of Kayo's departure till today. It was registered with the Kenyan Government under the Societies Act and has its own fundamental doctrines and liturgy. The current church doctrines could be divided into ten major ones namely scriptures, trinity, deity of Christ, Parousia, church, salvation, sacraments, divine healing, existence of devil and demons and the final judgement.⁹

Thus from that humble beginning the Ministry of Deliverance Church has grown and developed in diverse ways. The church has many objectives and a vision. One of them being "to preach the gospel of the Lord Jesus Christ as he commanded in the Great Commission" Matthew 28:18-20 and to establish indigenous Deliverance Church congregations in Kenya.

According to Bishop William Tuimising membership of Deliverance Church in Kenya by December 1994 stood just slightly above one hundred thousand people exclusive of all children below twelve years old. There were about three hundred congregations and one hundred and fifty full-time pastors. The church according to the overseer is experiencing rapid growth. The rate of growth is such that every existing branch of the church opens up a new sister branch between a period of two to three years.¹¹

One such church that is growing very fast is Deliverance Church Nakuru led by Pastor Mark Kariuki and his associates, Pastor Moses Mwangi and Pastor Paul Mwakio. It is the major concern of this research work to establish the historical

background of the Nakuru Deliverance Church and to find out the reasons behind its tremendous growth and expansion in the last twelve years.

2.3 THE GENESIS OF DELIVERANCE CHURCH NAKURU

The Deliverance church Nakuru was founded in October 1983 by Pastor Mark Kariuki. He claims that God called him to preach the gospel and he therefore resigned from his job as a school teacher. He claims to have gotten saved and baptized with the Holy Spirit in a teacher training college in South Nyanza. In 1973, He got married to Joyce Nduta in 1978 and they have three children.

After resigning from his job in 1983 he began to preach vehemently around the town and used every opportunity he got to win people for christ. When the fellowship of Deliverance Church Nakuru was started, it had a membership of six people. The meetings were first held at the old town hall. Gradually the original six members increased to fifty. Pastor Kariuki continued preaching vehemently, holding crusades and going to schools and colleges. By the end of 1985 the church membership had reached seven hundred. In 1987 the church membership increased especially after the Reinhard Bonke crusade in Nakuru that it became necessary to have three services. In 1991 the Deliverance Church Nakuru acquired its own piece of land and construction work begun. By 1992, the church membership had increased to two thousand. The pastoral and administrative workload of a fast growing church became too much for one pastor. Pastor Paul Mwakio joined the Deliverance Church Nakuru in 1990. Paul and Mark had met in a teachers training college and became good friends. These two were later on joined by Moses Mwangi a qualified builder by profession. He too claims that God called him to the ministry and he therefore resigned from his job.

The three pastors provide the apostolic Government of the Deliverance Church which aims to "prepare God's people for works of service, so that the body of christ may be built up" "Ephesians 4:12.

Mark's philosophy of Ministry is that every Christian is called to participate. There are supposed to be no spectators. The church therefore encourages the congregation to participate through evangelistic activities for example the lunch park meetings, home church fellowships missions, outreaches, usherings, counselling, intercession, home-makers fellowships, youth activities, choir ministry and Sunday school teachings.

Pastor Mark has started other Deliverance church congregations in the Rift valley and even outside the province. There are presently 25 congregations in the central Rift valley. The church is also sensitive to the needs of the community and has built a nursery school to cater for the education needs of its environs and a clinic to meet the health needs of the people while the "we care" department provides clothing, food, and other items for people in need.

2.4 REASONS BEHIND THE FAST GROWTH OF DELIVERANCE CHURCH NAKURU

The Kenya church growth Bulletin has rated the Deliverance Church Nakuru as one of the fastest growing churches in Kenya.¹² There are many factors to be considered in church growth. These factors determine the rate and type of growth that a church will experience. There are generally three levels of church growth namely quantitative, qualitative and organic. It is an indisputable fact that a church will rise or fall on its leadership, good leadership therefore enhances growth. Poor leadership not only suppress growth but also destroys whatever little growth there is.¹³

2.5 QUANTITATIVE GROWTH

This means the numerical growth of the church in numbers. This has two dimensions that is increase in numbers of the congregation and increase in church branches. These two dimensions are evident in the Deliverance Church Nakuru. The church works seriously at adding people by conversion. Every member of the church is encouraged to share the gospel with someone else. It is this method of witnessing that has helped to a certain extent in the numerical growth of the church.

The members of this church are an integral part of its evangelism programme. There are also cell groups which have proved to be a powerful strategy for evangelism. Boo Yoo in his book *Dynamics of the church growth*, argues that evangelism is the heart of any healthy church growth¹⁴. The church also has been very aggressive in planting new Churches. In its twelve year history, the church has planted twenty five new churches. Most of these Churches are in towns around Nakuru but others have been started as far as Nanyuki and Kisii. Other elements that have accelerated quantitative growth as cited by the respondents are the preaching and prayer life of the church. This is however doubtful in the sense that you cannot prove this. These are matters of belief and are not sufficient in themselves to accelerate the growth of any church.

2.6 QUALITATIVE GROWTH

The pastor of Deliverance church Nakuru contents that qualitative growth in any church reflects the progressive development of its members spiritually. Spiritual growth is also very difficult to measure. One cannot verify this. This too is a matter of belief. The prayer life of the church members and the teaching of the word of God by themselves cannot facilitate much growth. These are matters that touch only on the spiritual and not the physical lives of the church members. The spiritual growth of the church members in itself is not enough to lead to the progressive development of the members. Other dimensions of life other than the spiritual are equally important and this appears to be overlooked by the members of the Deliverance Church Nakuru. Qualitative growth must involve wholistic growth, spiritual as well as physical. It must touch on the physical aspects of life.

2.7 ORGANIC GROWTH

Organic growth is reflected in the organizational and structural development of the church. Leaders must be sensitive to structure the church to meet the spiritual and physical needs of the people. Good leadership enhances growth while poor leadership suppress growth. Other factors of growth as highlighted by the

respondents are the fact that they claim that, this church is sensitive to the needs of the community. It has met the needs of society by building a nursery school for area children. A clinic has also been opened with an equipped laboratory and qualified staff. The church's "We Care" department provides clothing, food and other items for people in need following the biblical pattern for caring for those in need. It is this very same department that has been responsible for the rehabilitation of street children, many of whom have been sent to school and polytechnics. These are tangible aspects of life that can indeed attract people to the church, since they touch on the basic needs.

TABLE 1

REASONS BEHIND THE TREMENDOUS GROWTH OF D.C.N.

RESPONSE	FREQUENCY	PERCENTAGE
1. Teaching of sound doctrine	23	23
2. Commendable work of the holy spirit	20	20
3. Commendable church leadership	30	30
4. Prayers and commitment of the congregation	15	15
5. "We care" Ministry	6	6
6. Non-participants	6	6
TOTAL	100	100

The largest proportion of the respondents which constitutes about 30 percent are of the opinion that the church has grown so fast because of the commendable church leadership. To ascertain extent this could be true since the growth, success or failure of any church growth depends on its leadership 23 percent of the respondents attribute the church's growth to the teaching of sound doctrine. This claim is rather less

convincing since doctrines are not universal. However this seems to be the belief of the church members. The teaching of the what they call sound doctrines are not tangible and realistic aspects of any church growth, since they touch only on the spiritual aspects of the people. 20 percent attribute the growth of the church to the work of the holy spirit, while 15 percent cite the prayer and the commitment of the congregation as factors causing growth. These aspects cannot be verified or proved in any way. They are not realistic aspects of growth.

DIAGRAM 3

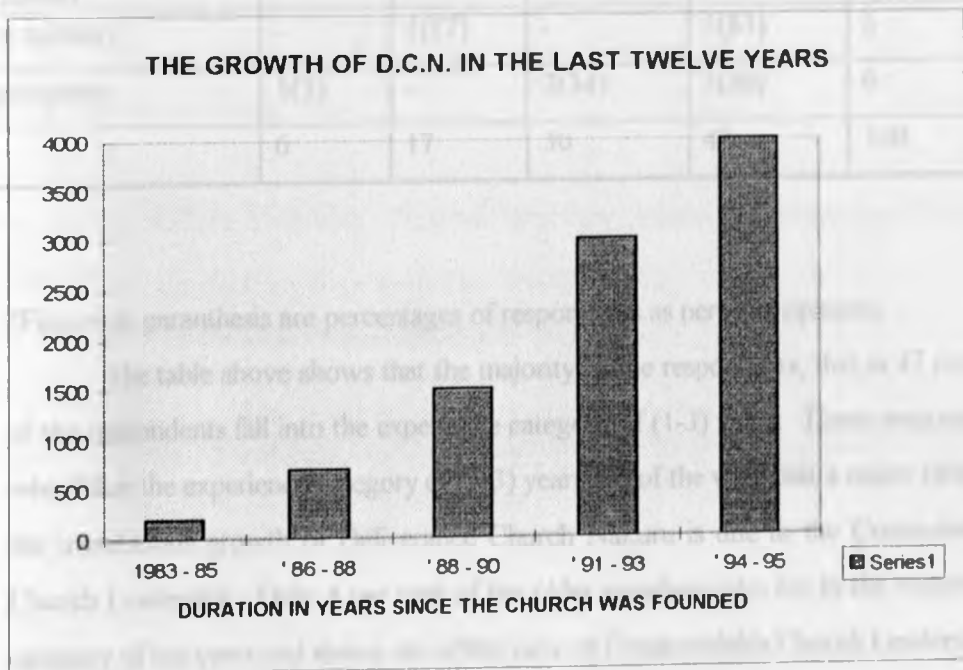


TABLE 2
RESPONSES ACCORDING TO EXPERIENCE

Response	+10	7-9 years	4-6 years	1-3 years	TOTAL	PER
1. Teaching of sound doctrine	2(9)	6(26)	2(9)	13(15)	23	23
2. The work of holy spirit	2(10)	14(70)	4(20)	20	20	20
3. Commendable church leadership	1(4)	7(23)	7(23)	15(50)	30	30
4. Prayers & commitment of congregation	-	3(20)	5(33)	7(47)	15	15
5. The care ministry	-	1(17)	-	5(83)	6	6
6. Non-participants	1(7)	-	2(34)	3(50)	6	6
TOTAL	6	17	30	47	100	100

(Figures in paranthesis are percentages of respondents as per each opinion).

The table above shows that the majority of the respondents, that is 47 percent of the respondents fall into the experience category of (1-3) years. These respondents who fall in the experience category of (1-3) years are of the view that a major factor in the tremendous growth of Deliverance Church Nakuru is due to the Commendable Church Leadership. Only 4 per cent of the older members who are in the experience category of ten years and above are of the view of Commendable Church Leadership.

It is however interesting to note that the majority of the new members in the experience category of (1-3) year attribute the growth of Deliverance Church Nakuru to the "We care Ministry." But this ministry was begun in 1994. The "we care ministry" could be a factor of growth since it touches on the physical aspects of life. Spiritual aspect in itself is not sufficient to facilitate any church's growth.

ENDNOTES

1. Joe Kayo as interviewed by Pastor James Kuria on 15th December 1994.
2. Mary Kinuthia, "Deliverance Church, An Africa Independent Church" (1994)
3. W.B. Anderson, Christianity in Contemporary Africa (1997)
4. Samuel Gakuo, Deliverance Church Handbook P.6.
5. Ibid, page 7.
6. "Deliverance Church first National Pastors" advance, December 1990, Nakuru PP.3-5.
7. Ibid, P.5.
8. Ibid, P.6.
9. Samuel Gakuo, loc cit P.5.
10. Ibid, P.6.
11. Bishop William Tuimising, Personal Interview, Eastleigh Deliverance Church, April 1995.
12. Deliverance Church growth Bulletin, 1991 P.1.
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14. Boo Woong Yoo, Dynamics of Church Growth, Seoul, South Korea, 1972 PP.70

THE COMMUNITY

Deliverance Church, playing a role in the community...

CHAPTER 3

3.0 THE DOCTRINES AND TEACHING OF DELIVERANCE CHURCH NAKURU.

3.1 INTRODUCTION

The question of Church doctrine and teachings of the Deliverance Church did not arise from the very beginning. All that was necessary was a public and personal testimony of salvation. However, the question of church doctrine became inevitable as the church continued to grow and expand. It was not until July 1982, when the constitution was first reviewed that the Church formulated its first doctrinal beliefs, practices and teachings.

This chapter is therefore going to deal with the doctrines beliefs and teachings of this Church. These doctrines and teachings are namely, the Godhead: that is the deity of God the Father, the son and the Holy Spirit; the scriptures, the Church, divine healing, the existence of the devil, Parousia, and the final judgement. There are also those practices that are best described as Church ordinances or sacraments and these include prayer and the holy communion, baptism, child dedication marriage ceremonies and ordination of church ministers. These doctrines are going to be dealt with in view of the wide theological perceptions supported with scripture and also in view of what the church itself believes and teaches. With regard to the doctrine of the Godhead or Trinity, each person of the Godhead shall be dealt with individually and thereafter the relationship that exists amongst the three shall be reviewed.

3.2 THE GODHEAD/TRINITY

Deliverance Church Nakuru believes that God is a triune being: that is, God the Father, the Son and the Holy Spirit or the three persons in one referred to as the Godhead. The one true God has revealed himself as the eternally self-existent, "THE I AM", the creator of heaven and earth and the Redeemer of mankind. He has further

revealed himself as embodying the principles of relationship and association as father, son and the Holy Spirit. (Deuteronomy 6:4, Isaiah 43:10-11, Matthew 28:19). This Biblical revelation of God's three in oneness is understood on the basis of their functions though still intrinsically inter-related (1 Corinthians 3:16). The truth that in the Unity of God there is a trinity of persons can be known only by revelation. God has revealed himself as eternally self-existent through creation, Jesus Christ and the Holy Spirit.¹

3.3 GOD THE FATHER

Ward A.M. defines God as one, holy and transcendent and that to worship anything else is idolatry.²

Pastor Mark Kariuki and his Co-Pastors Paul Mwakio and Moses Mwangi define God as the Father of our Lord Jesus Christ. He is also described as the loving Father to human beings. This is because we are sons and daughters of God through the blood of Jesus Christ his son. (Romans 8:14-17).

They also define God as the creator of heaven and earth and of all things visible and invisible. This concurs with Ward's definition of God as the creator of the universe and all that exists in it. To call God the Creator means that the universe in its entirety is not self-existent or self-explanatory, but dependent on the creative action of the Eternal God.

Ward continues to say that God did not only create the universe alone, but He created man in His own image. This means that God is able personally to communicate with man, to speak to him and to be answered by him. It means also that God endows man with a share in his freedom and calls him to co-operate in the work of creation, in the unfolding of the possibilities of manifesting the divine glory that are latent in God's creative purpose. Man is therefore free to respond to God and to co-operate with God but he can also refuse.³

Pastor Kariuki says that the relationship that exists between God and the human race is that of love, concern and goodwill. This means that God is so personally

related to men that he can and does make Himself known to them. God was in Christ. He has spoken to us in His son. (John 3:16). Commenting on God's attributes Pastor Kariuki had the following to say: "God is infinite, (Psalms 139:7-12), 90 2. God is everywhere and God is eternal, with no beginning and no ending."

God is all wise and he gave the following scriptures to support this: Psalms 104:24, Proverbs 3:9, Romans 11:33. To say that God is all wise means that there is no problem that He cannot solve. He who sees the end from the beginning (Acts 15:18) has promised to guide us step by step. Pastor Kariuki therefore contends that God's decisions are always right for He can see the final outcome. God is all Powerful or Omnipotent (Genesis 1:1, Exodus 15:7) He is everywhere present (Omnipresent) (Genesis 28:15-16). God is perfect in knowledge (Psalms 147:4). This means that He knows everything generally and minutely, says Pastor Kariuki. He has perfect knowledge of all that transpires in human experience. He sees everything, (past, present and future right now).

This is a great inspiration to the faith of a born again christian. God is holy, faithful and completely trustworthy. His words will not fall. God is merciful. Psalms 103. God is love. 1 John 3:1-2.

Ward contends that God's glory is his splendour, majesty, character and power. The divine nature is shown forth in the birth and mission of Jesus and is manifested in the signs which he performs and the teachings which he gives. Jesus does not glorify himself but glorifies the Father and in turn the Father glorifies him. For the glory which Jesus reveals is the eternal glory of self giving, love wherein the Father glorifies the son and the son glorifies the Father. As Jesus glorified the Father in his mission on earth, so the Spirit will glorify Jesus in the lives of those who believe.⁴

* GOD THE SON

3.4 THE DEITY OF JESUS CHRIST

The Deliverance Church Nakuru believes in the deity of Jesus Christ that He is God. Jesus Christ is the eternal Son of God, eternal Word of God which became flesh (John 1:14). The Church upholds the Scriptural declaration of Jesus Christ uniqueness like the virgin birth (Matthew 1:23), his sinless life (Hebrews 7:26), his miracles (Acts 2:22), his divinity, his earthly ministry, his death and resurrection from the dead, (Matthew 28:6), (Luke 24:39), (1 Corinthians 15:4). His substitutory work on the cross (1 Corinthians 15:3). His exaltation to the right hand of God⁵ (Acts 1:9-11, 2:33, Philippians 2:9-11) Jesus was a man. Ward says that the fact which confronts us in the New Testament in all the wonder of its perfection is an actual human life which was at the same time true human life. He was no phantom, archangel or deem-god playing a human role on the world's stage, for verily he took not on him the nature of angels but the seed of Abraham. Hebrews 2:16.

He not only ate and drank, he knew hunger, thirst and weariness. Behold the man: poor, born in an outhouse, working journeying, praying tempted. We cannot conceive that Christ in the wilderness was truly pure unless we also conceive that he was able to sin but did not. Behold him teaching and healing the pathetic multitudes, touched with the feeling of men's infirmities, himself a man of sorrows and acquainted with grief. He was human enough to weep over the woes of those whom he was not ashamed to call his brethren. He was the vigorous debtor, ruthlessly exposing and fiercely denouncing the shame of much conventional religion. He was the highest holiest manhood which this world has seen or can see.⁶

This brings us to the second distinct fact about Jesus Christ to which the New Testament witnesses from beginning to end. Here in this human life we meet the living God. It is God himself personally present and redeemingly active, who comes to meet men in this man of Nazareth.

Jesus Christ is nothing less than God's redeeming gift of himself to sinful men. God was in Christ reconciling the world unto himself. It is the unshakable testimony of the Gospels.⁷

Pastor Karachi says that Jesus Christ is God's own son, the way to the Father, the Truth and the Life. He is the only mediator between God and man and he gives the following scriptures to support his arguments (John 14:6, 1 Timothy 2:5). In many parables Jesus illustrated His relationship to the Father as that of Love as is shown in (Matthew 21:33-46, John 15:1-8)

According to Pastor Kariuki, Jesus did not come to do His own will, but that of the Father who sent Him as we see in John 5:30. His doctrine was therefore not his but the Father's John 7:16-17, 8:28. Jesus did not please Himself but the Father. The relationship of Jesus Christ to human beings is that of a Savior according to Pastor Kariuki. Acts 4:12.

3.5 GOD THE HOLY SPIRIT

The Holy Spirit is the Third Person of the Godhead as is shown in John 14:16-18. The Latin word "Spirit" etymologically denotes a breathing and so it means "breath" or "air". It thus goes back to the Greek "Pneuma" and the Hebrew "ruach" which share the same meaning though with characteristic difference and extensions. In the fundamental Hebrew usage, it denoted a wind-like energy and then the special appropriation of this energy as the activity or the Spirit of God. Through the idea of His creative activity, it came to denote the vital principle in man, his whole physical life.⁸

Ramsey says that the New Testament personalized the idea of the divine energy which might still flow into human life by closely associating the idea of the Spirit of God with the person of Jesus Christ⁹

Pastor Mark Kariuki says that the Holy Spirit is not a mere impersonal force. He is not a mere power that we can get hold of and use. He is not a mere influence

that we feel. He is a person who seeks to get hold of us and use us. This concurs with Ramsey's arguments that the Holy Spirit is a person.

Personal pronouns such as (He, Him and I) are used of the Holy Spirit. He speaks, He knows. He can be grieved and lied to. Pastor Kariuki says that a person is anyone who can think, feel, act, speak and be spoken to, anyone capable of self-consciousness, personal decision and will. From the personal names, attributes, acts and offices of the Holy Spirit, we know he is a person.

Pastor Kariuki continues to say that the Holy Spirit is a divine personality whom we must Honour, love, worship, fellowship with and listen to. He has divine names and titles as we see in the following scriptures: 2 Corinthians 13:14, Luke 11:13, Hebrews 9:14, 1 Corinthians 3:16. He is called the Holy Ghost, the Holy Spirit, the Spirit of God, the Spirit of the Living God, the Spirit of Christ, the Spirit of Holiness, the Spirit of Truth, the Spirit of life, the Spirit of wisdom, the Spirit of your Father, the Comforter and the Eternal Spirit.

Pastor Kariuki also says that the Holy Spirit has divine attributes and he gives the following scriptures to support his assertions: Hebrews 9:14, Psalms 139:7-10, Acts 10:38, Matthew 12:28, Luke 11:20-22. He is eternally self-existent, Omnipresent, Omnipotent, Omniscient, Immutable and Holy. He is the direct executive of God, the inspirer of the Holy Scriptures, the General Overseer of the Militant Church, the Great teacher, Comforter, the Character builder of all members of the body of Christ.

Pastor Kariuki asserts that the Holy Spirit has a ministry and a mission to sinners, to all believers and to the whole church. The Holy Spirit searches all hearts John 16:8-11, convicts of sin Acts 2:37, regenerates Titus 3:5, bears witness with us Romans 8:14-16, adopts into God's family Romans 8:15, helps and gives victory in temptation.

Romans 8:2, Ephesians 6:17, helps in prayer, fills believers with joy, peace, boldness, Romans 4:13, 2 Timothy 1:7, sanctifies, Romans 1:4 2, Thessalonians 2:13, quickens and heals our body. Romans 8:11, comforts, counsels and commands 15 - 11:1-2,

John 14:26, intercedes for saints, illuminates and inspires 2 Peter 1:21, teaches Matthew 10:19-20, guides into all truth John 14:26, creates Psalms 104:30, empowers Acts 1:8, direct gospel work Acts 8:26-29 and confirms the gospel as we see in Hebrews 2:3-4.

3.6 THE GODHEAD

What is the relationship among the three? The Bible speaks of one God only. It speaks of Him in three distinct ways which are normative for Christian thinking. The Father is called God, the Son Jesus Christ is called God (Isaiah 9:6-7) and the Holy Spirit is called God (Acts 5:3-4). It is clear that the Father, the Son and the Holy Spirit are three distinct persons and each is clearly referred to throughout the Bible. The word "God" in Genesis 1:1 is Elohim and in the Hebrew language this is plural. Even without studying Hebrew this plurality is seen in "Let us make man in our image, after our likeness," "Behold the Man is become as one of Us." The Lord said Let us go down and so on Genesis 1:26,3:22,11:6-7.

In almost every book of the New Testament this plurality is always referred to. Pastor Kariuki contends that the relationship that exists among the three is that of oneness. God is the Father, through his son Jesus, God purchased back to himself man and through the Spirit, he empowers humankind. God has spoken unto us in his son: The Word became flesh. This is the cornerstone of all Christian faith and life¹⁰. Pastor Kariuki calls this the very substance of the Gospel.

Ramsey says that God is Spirit, immanent in the whole creation as the Hebrew has known Him to be but now newly experienced and understood as the Holy Spirit of God and Father of the Lord Jesus Christ. At Pentecost, this revelation had become a creative continuous and life giving experience for all believers.¹¹

This most high God, though transcending his creation and abiding in his Holy heaven is nevertheless nigh unto men. He comes upon them "from a distance" as it were through his power or spirit. For Christians, this life-giving energy of God could

be described only in terms of the living and exalted Christ, the same Christ who had redeemed men on the cross.

The Transcendent God of Israel, who had revealed himself in Christ as the God of infinite grace was now and always the life giving spirit of his church.

Through his Holy Spirit he perpetuates this redeeming and sanctifying activity. The spirit takes of the things of Christ and shows them unto us.¹²

To sum up, the Bible speaks of God revealing himself in such threefold manner. God is made known in the visible mission of Christ and in the response of the Spirit to him from within human lives. The church formulated a unitary conception of the Godhead not in terms of tritheism but of Trinity. This are not three individuals but a personal unity existing eternally. But the Godhead of the Father of the son and of the Holy Spirit is all one. The word "Trinity" is a uni-plural word - Trinity or three in Unity.¹³

3.7 THE SCRIPTURES: THE BIBLE, THE WORD OF GOD

Deliverance Church Nakuru believe in the Holy scriptures both Old and New Testament made of sixty six books as the authoritative inspired Word of God. The Bible is believed to be inert and as the infallible Word of God. It contains God's revelation to man. (1 Thessalonians 2:13, 1 Timothy 3:15-17, 2 Peter).

In this regard, the scriptures are viewed as the expression and mediative authority of God which is to be believed and obeyed. Hence the scripture is the "Kanon" a rule or a measure or standard of the Christian life. Deliverance Church Nakuru like the protestant Churches holds to the list of sixty six books found in Athanasius Festival letter of 367 AD, which was adopted by the provincial council of Carthage in 397 A.D.¹⁴ The Word of God is the expression of the will of God. In as much as His Will is sovereign, his word is sovereign too. It is Powerful and irresistible.

Lewis Drummond observes that in the account of creation God spoke at each successive stage and in a seemingly effortless manner the Universe came into being

(Genesis 1). Thus was creation understood and thus was it described in the language of the psalms employed in the liturgy of Israel. God spoke and it was done.¹⁵

Because God's Words are so purposeful and because they cannot fail, they came to be treasured. The Historical books of the Bible bore testimony to what God had done and what He had said. The prophetic books recognized his hand at work in present history and confidently prophesied concerning the outworking of His plans in the future.¹⁶

The Scriptures came to be the test of truth Jesus appealed to the Scriptures as a source of truth setting an example to His followers and showing them the manner in which they were to defend themselves against the assaults of the devil. To each successive temptation, He quoted the words of Scripture Matthew 4:4,7,10. These were sufficient to send the tempter away. Paul exhorted Christian soldiers to take the word of God as part of his armory (Ephesians 6:17). He was confident that it would give complete protection and prove powerful in battle. Jesus took the scriptures to be the guide of His conduct. When his actions were questioned (Matthew 12:3) it was to the scriptures that he appealed and by means of which He made His defense. In his teaching, He used them to give support. For example, in facing the question of divorce, He referred to the teaching of God's word concerning the relationship of marriage.

To Jesus, every word of scripture was important. He asserted that not the slightest detail of it could go unfulfilled (Matthew 5:18). The scriptures were also of considerable importance when it came to wider propagation of the Christian faith through preaching of the gospel, so the scriptures provided the most appropriate preparation. Paul appealed to the scriptures to make good the claim that his was the authentic message of the Christian church.¹⁷ (1 Corinthians 15:3).

The special inspired nature of the scriptures led to the recognition of a special relationship in which those men stood and set them down. They were men holy in character and moved by the Spirit of God, 2 Peter 1:20. Drummond observes that,

indeed so close was the liaison between the human instrument and the divine Spirit who was behind their utterance, that the two could be set down in the closest proximity to each other. Actually, what part was human and what part divine could no longer be determined¹⁸ (Acts 4:24 New English Bible). The scriptures therefore became part of the God-given resources of the church. They became not only indispensable in the propagation of the faith but profitable in all manner of ways to those who made them the rule of their lives (2 Timothy 3:15-16). Thus they stand as the ruling guide and the pattern of conduct and Spirit of the church in all its ways (Hebrews 4:12).

The scripture is the providence of God. It is the church's resource of strength, wisdom, power and faith. It must be safeguarded and it must be proclaimed.¹⁹

3.8 THE CHURCH

In the Bible, the church is not presented as a material building, a clerical order or a denomination. It is not man-made, earthly, national or sectarian. Rather, it is eternal, spiritual and universal. It is the product of God's saving work in Christ.²⁰

The Word "Church" in the New Testament is the Greek Word *ekklesia*. It refers in Greek usage, to a body of people called or brought together by means of summons or proclamation. The Hebrew word is *Kahal*, and is translated in the Old Testament as "assembly." Again it is derived from an ancient root meaning to summon a concourse of people together for a specific purpose. Exodus 12:6, Numbers 10:2-3, Acts 19:32,39,41.

In Matthew 16:18 the word church is used of the whole assembly of the New Israel in every place and age to be built on the rock of Christ's messiahship and deity. The imagery given in John 10 is Pastoral. Christ the Good Shepherd calls His own sheep out of many folds into the one flock over which He is the one Shepherd. Those who hear His voice and respond, receive eternal life. So arises the concept of the church as the "flock of God", over whom Christ is the great and chief shepherd, under whose oversight local pastors are appointed to tend the flock of God.

The word ekklesia is used in two senses. Firstly, the universal; all believers "called" in every age and place (Ephesians 5:23-25). Secondly, the local, believers "called" together into fellowship in one place (1 Corinthians 1:2). The local is an expression or "outcropping" of the Universal.²¹

Entrance into the church is by the new birth. It is called the 'Church of the firstborn, whose names are written in heaven,' the 'household of God', or 'family of God.' The Jew was born naturally into the family of Israel, sealed with the covenant of circumcision. The Christian is born spiritually into the family of the spiritual seed, by the second birth. This comes through faith in Christ and the regenerating action of the Holy Spirit in the heart. It creates a new relationship with God as Father and with other believers as brothers in the same family. The promise of our Lord was that the Holy Spirit would indwell believers. Strictly speaking, the church came into being on the Day of Pentecost when the Spirit came to indwell the 120 assembled believers. At once there was created "the fellowship" and the Lord then "added to the Church" those being saved. John 14:17, Acts 2:4,38-42,47, Romans 8:9. The coming of the Spirit realized the presence of Christ in believers and their union with Him. The unity thus created at Pentecost was a body of which the risen Christ was the head. This headship involved authority and Lordship over the body, communication of life and nourishment to the body. Christ and church are seen as one organism. Believers are incorporated into the body of Christ by "baptism by the Spirit" i.e. the reception of the Spirit as at Pentecost, thus bringing into the believer the life of Christ and so also bringing them into the shared life of Christ, which is the life of the body (Romans 8:9).

Every believer is a "Shrine of the Spirit" (1 Corinthians 6:19). He is made holy by the indwelling of the Spirit. Hence he cannot be joined to that which is unclean. The whole fellowship of believers is created to be a "temple of the Spirit" on earth. God dwells not in material buildings but in and among His people. This "temple" is built on Christ, the foundation Rock.

The pattern in the New Testament is that of separate local churches led by their own elders, yet all built on one foundation, called and chosen by the one God,

owning the one Lord Jesus, indwelt by the one Spirit, bought with the one price of the blood of Christ, having the same regeneration and baptism in the Triune Name. It partakes everywhere of the one loaf and cup in the communion and is thus itself "one loaf". It pursues one mission, engages in one conflict and anticipates one hope as it awaits God's Son from heaven. This is the secret of the oneness of the church. The church is thus seen as indivisible, Universal and continuing until the advent of Christ. The New Testament speaks of both the church and the churches, the local church being the expression or "outcropping" of the Universal Church in any given place. To belong to the Universal church involves belonging to the local church, since one is part of the other. In our local fellowship our membership in the whole Body of Christ is realized, developed, disciplined and expressed.

Christ is Lord of the Church and Head of the Body. Whilst this has Universal reference, it has local implication.

It is within the local fellowship that this Lordship is to be realized and expressed by:

- (1) The confession of the church that Jesus is Lord.
- (2) The gathering of the local church in the Name or authority of Christ.
- (3) The administration of the church by the Holy Spirit on behalf of Christ.
- (4) The government of the Local Church by elders in Christ's meetings.
- (5) The administration of Christ's law and will in church meetings.
- (6) The obedience of the church under scriptures.
- (7) The proclamation of the church that Christ is Lord. The Local Church is therefore a focal point of Christ's universal Lordship. And the presence of the Spirit in the church makes effective the Headship of Christ.²²

Deliverance Church recognizes and believes in the universal church and the local church as the body of Jesus Christ. The Church is the habitation of God through the Holy Spirit (Ephesians 2:22). It upholds the doctrine of divine appointments of the five fold apostolic ministries as stated in Ephesians 4:11 "And he gave some, apostles and some prophets, and some evangelists and some pastors and teachers, for the edification of the body (Church) and accomplishment of the great commission." The

church emphasizes the importance of "KOINONIA" or fellowship in which individual members of the local church must come together for fellowship and worship.²³ (Hebrews 10:25)

3.9 DIVINE HEALING

Divine healing or miraculous healing is a spiritual phenomenon that takes place by faith. It does not involve the use of any kind of medicine or magic. It takes place solely by faith. Divine healing encompasses both spiritual and physical aspects of the human life. It is wholistic and should not only involve the healing of physical ailments but also the spiritual as well.

Deliverance Church Nakuru, believes in divine healing and it teaches that the healing can be received by faith. The church believes that divine healing is an integral part of salvation. The church practices divine healing through prayers, laying of hands and anointing with oil. It sees itself as continuing Christ ministry (Mathew 9:35)

The practice of divine healing or miraculous healing is very common in radical church movements. It is therefore a question that can no longer be ignored. Pastor B. Adoyo, an associate pastor of the Nairobi Pentecostal church explains that divine healing or miraculous healing is a spiritual phenomenon that no science or humanity can rationalize. A catholic priest agrees that, the gift of healing, casting out demons or miracles are God given and are proclaimed in the Bible. He says that God gives them to his disciples as he pleases²⁴

Banana hill based evangelist Margaret Wangare, says that faith healing is an "absolute reality". Quoting from the bible, the evangelist says that only those with a strong belief in God can heal through faith. On the other hand she says that those who seek faith healing must be strong believers especially after the healing.²⁵

Dr Douglas Waruta observes that the topic of miracles is as intriguing as it is controversial. He says that scientists will even try to disapprove the primary miracle, that of God being believed to be involved in the whole process of life. That he initiates and sustains life. He argues that the sudden surge of supernatural forces or power in

human affairs is indeed a phenomenon hard to verify. Proving that miracles do happen or they did not happen is not easy because proper and independent evidence is hard to come by. Waruta does not deny the existence of the divine intervention in human affairs but on the contrary he points out that God probably uses some people to help reduce the afflictions of others.²⁶

The sudden surge of divine healing in many radical churches is indeed a phenomenon hard to verify. Faith healing is the number one agenda in many Radical Churches. However, healing is matter of faith between the sick individual and the faithful healer. While one cannot deny the reality of divine healing in the radical church movements, the truth is that this has been abused by many greedy preachers who have moved into do business with the name of Jesus Christ as the big commodity in the trade. Waruta says that these religious racketeers are doing booming business by exploiting traumatized human beings for economic and personal glory.²⁷ While the traditional Mainline churches say that God will cooperate with one suddenly or systematically, the radicals insist on instant results. Faith healing is automatic to them. This is what makes their beliefs radical.

Even though Deliverance Church Nakuru believes in divine healing and miracles and claims that many have taken place in this church, the church also recognizes and upholds the medical services. The church does not render hospitals and other medical institutions useless but on the contrary they do recognize the fact that whether you are saved or not one can be sick, hospitalized and given an injection.

3.10 THE EXISTENCE OF THE DEVIL AND DEMONS

Deliverance Church Nakuru believes in the existence of the devil and demons or evil spirits. From Genesis Chapter one to Revelation Chapter twenty one, the Bible describes a continuing conflict between the powers of evil headed by the Devil and the powers of good controlled by God. The devil is the great enemy of God and man. He

is the one who, assisted by his evil associates, promotes all that is evil and sinful in the world. He actively opposes all that is good and holy.

The Devil is called by many names in the Bible. In the Gospels he is introduced to us as Satan (Matthew 16:23, Luke 22:31), where he is called also the prince of the devils (Matthew 9:34, 12:24). While both Matthew and Luke refer to him as Beelzebub, it is John who introduces him as "the prince of this world" (John 14:30). The apostles had their own favorite names for him. John refers to him mostly as the "wicked one." (1 John 2:13). While Paul has a variety of terms, from the 'Prince of the power of the air' in Ephesians 2:2, to 'the God of this world' in 2 Corinthians 4:4. When we turn to the book of Revelation the names become more dramatic and forceful. For instance, we find the Devil called both "the dragon" and "the old Serpent" in Chapter 12. But probably the name most familiar to the reader is used both in the Gospels and the Epistles when the Devil is called the "tempter."²⁸ Matthew 4:3.

The Bible seems to state quite clearly that the Devil was one of those powerful, heavenly princes who grossly abused his authority and was cast out of heaven (Luke 10:18). Ever since that time the Devil has been in opposition to God on the earth. With hosts of evil spirits at his command he has set himself up as a mighty prince of evil with his Kingdom on earth (Matthew 12:14).

The Devil is above all else "wicked" (John 17:15) and very proud (1 Timothy 3:6) because of his appearance of power. The New Testament paints a vivid picture of his fierceness and cruelty which no Christian should ever under-estimate (Luke 8:29). As Paul warned the Ephesians, he is a constant danger to the believer (Ephesians 6). Even so, he is basically a coward for James says, if we resist him in the power of Christ he will flee from us (James 4:7). The Devil is able to be many sided in his character because he is a liar and the father of lies (John 8:44). He is wholly wicked, deceit is natural to him. The book of Job has much to say about the way the devil seeks to spoil relationships between men and between man and God by making malicious accusations and false charges. One of the important practical themes of

Paul's letters is that Christians should constantly be on their guard as the Devil attacks every aspect of life, spiritual, moral and physical. One of the most dangerous characteristics of the devil is that he is so clever. Beware, says Paul, of the wiles of the Devil. He is a creature of vastly superior intelligence to man, a mighty and gifted spirit of amazing resourcefulness. His reasoning is brilliant, his plans ingenious, his logic almost irrefutable. This is all part of his mighty craft and cunning²⁹ (Ephesians 6:11).

The Devil has power over all naturally born men and women. Since the fall, we are all by nature children of the Devil (1 John 3:10). The result of his power over us before conversion is that we are held by him in spiritual darkness, for he has rendered us spiritually blind. The terrifying truth is that every person who is not born again through a personal faith in the Lord Jesus Christ is under the power and authority of the devil and belongs to him (1 Corinthians 5:5, Ephesians 6:12). The ultimate penalty of the devil's power over unregenerated men and women is that he controls their eternal destiny - hell itself.³⁰

Jesus never underestimated the devil's power. We read of Him praying for his disciples that God would protect them and keep them from falling into the power of the evil one (John 17:15). In Ephesians 6, Paul takes up this theme of Jesus and warns the Christians that they need to put on the whole armour of God in order to withstand the wiles of the devil and defeat his power and subtle attacks. As he tried to bring about the ruin of Jesus' life and ministry by tempting Him, so this is still his powerful weapon against the believer. By every means possible he tries one temptation after another never giving up the struggle to regain full control of a redeemed human soul.

However, the devil does not have unlimited power. This is especially true now that he has been defeated openly by the Lord Jesus Christ on the cross of Calvary.

Every Christian should realize that the devil is not almighty in his power. Jesus triumphed over him on Calvary and there is coming a time, at the last day, when the devil's final defeat will take place and his ultimate condemnation and punishment will be sealed for ever. (Revelation 20:10).

Then he is totally crushed and at the final judgement will receive his reward together with his angels, and this reward is eternal fire.

Demons are evil spirits. When Satan fell, he took a host of fallen spirits with him. A demon is another description in the Bible for an evil spirit i.e. those spirits who fell with the devil. They are best described by seeing what they do. They assist the Devil in his programme of opposition to the word and the will of God. They do this by entering into men and controlling them in demon possession. Mark 5:1-21. Jesus spent much of his healing ministry casting out demons.³¹ Luke 7:21.

Deliverance Church believes in the existence of these evil powers but recognizes that although the devil is powerful, he does not possess the attributes of God. God is almighty and restrains the devil. The Church believes and practices casting of demons or evil spirits. The founder of the church once said that the root cause of the human suffering is the devil, although man is equally to blame for submitting himself to the devil. This practice of casting out demons is not limited to the pastors or other leaders of the church. Anyone who believes has the power of Christ does it. The Church teaches that Jesus Christ has given the local church and every individual believer authority over the devil and all his demons. Luke 10:19, Mark 16:17.

3.11 PAROUSIA - SECOND COMING OF CHRIST

Deliverance Church Nakuru believes in eschatology or the end of all times and the second coming of Jesus Christ in person. They also believe in the blessed hope which is the resurrection of those who have died in Christ and their translation together with those who are alive and remain unto the coming of the Lord. (1 Thessalonians 4:16-17). They believe that the second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on earth for 1,000 years Zechariah 14:15, Matthew 24:27-30. This is what is called the millennial reign of Christ which will bring about the salvation

of the nation of Israel Ezekiel 37:21-22 and will mark the establishment of universal peace Isaiah 11:6-9, Psalms 72:3-8.

The church believes and looks forward to a new heaven and earth in which there will be a new order of life discontinuous from the present course of history

3.12 FINAL JUDGEMENT

Deliverance Church Nakuru believes and teaches that there will be a final judgement to be consummated in heaven. During this final judgement, the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of life, together with Satan and his angels, the beast and the false prophet, will be confined to everlasting punishment in the lake of fire which burns with fire and brimstone, which is the second death. Matthew 25:46, Mark 9:43-48, Revelation 19:20, Revelation 20:11-15.

The faithful Christians (believers) will eternally live with God and the devil and all sinners will be eternally separated from God. The final judgement will take place after the second coming of Jesus Christ at the end of times.

3.13 CHURCH ORDINANCES AND SACRAMENTS

3.14 PRAYER

Prayer can be defined as the distinctive human response to God. Prayer must be seen in the light of the fact that God is man's creator and Redeemer. As his creator man is made in the image and likeness of God (Genesis 1:26). Thus he is capable of responding to him. Prayer lies at the heart of this response. Prayer featured greatly in the Old Testament. The gospels also reveal that prayer occupied a supremely important place in the life of Jesus. (Mark 1:35, Luke 3:21). His prayer were marked with a reverent intimacy in attitude to God especially when he referred to God as Abba, father³² (Mark 14:36)

Deliverance Church Nakuru believes in prayers. It defines prayer as communication with God. This tallies with the camody's definition of prayer as being

basically communicating with God. He says that by reaching out to God one not only confess the significance of a God that transcends all else but also affirms that this God is worthy and deserves our petition, our worship and adoration³³.

Pastor Kariuki believes that prayer is not something that the person does alone. Prayer can be done with the help of the Holy Spirit. One of the tasks of the Holy Spirit is that he helps us in prayer as we see in Romans 8:26-27. He teaches the Christian how to pray. Pastor Kariuki asserts that prayer is at the heart of the Christian life. A prayerless Christian is a powerless Christian is a famous phrase of his. God becomes very real through prayers and the Christian is able to have dialogue with God. God and the Christian are able to communicate on a more personal level.

Deliverance Church Nakuru believes in the Lord's prayer but not as a recital, rather as a part of prayer. Prayer is more flexible and free and does not involve the use of prayer books. There are many elements of Christian prayer. For example adoration, thanksgiving, confession, intercession and petitions, fasting, binding and loosing and prayer of agreement. All these elements of prayer are evident in the Deliverance Church Nakuru.

3.15 THE HOLY COMMUNION

The Lord's supper consisting of the elements of ordinary bread and the fruit of the vine are taken as symbols representing the body and blood of Jesus Christ. The Lord's supper celebration is usually done as a commemorative service of Jesus Christ's suffering, death and resurrection and proclamation of his second coming and is enjoined to all believers till he comes (2 Peter 1:4, 1 Corinthians 11:26).

It is worth while to note that Deliverance Church Nakuru does not use wine for the celebration of the Lord's supper. Wine is considered to be alcoholic, therefore, instead they use fruit juices such as Ribena or orange juice. However this is not a practice special to the, Deliverance Church Nakuru alone, for there are other churches of other Christian traditions which have the same practices. Nevertheless, Deliverance Church Nakuru takes this ordinance seriously. The church does not just observe this

ordinance as a mere magic rite or symbol but just an act in which believers show forth the truths of redemption and in which Christ is dynamically present by His Spirit to make true the meaning of His incarnation, death, resurrection and the second coming and our union with Him through faith. Deliverance Church does not observe this rite on weekly or even monthly basis. It could even be observed twice a year. However when they do this, several things are said to take place. For example during the celebrations of the last supper, it is believed that the people get healed of various ailments they experience many other miracles, the infilling of the Holy Spirit takes place and people experience an inner joy that they say they can't explain. This is probably the only thing that makes Deliverance Church Nakuru different from other churches in regard to the celebration of the last supper, especially those of the established tradition.

3.16 WATER BAPTISM

The word Baptism meant originally a "dipping or soaking." It is used in religion to mean a ceremonial washing. Such washing has a long history especially among the Jews and they were of special importance in regard to Gentiles converted in Judaism. Proselytes were baptized into Judaism, thus baptism is not a rite unique to Christianity alone³⁴.

The Gospels present John the Baptist as the forerunner of Jesus. He called men to repent and gave them a Baptism unto the remission of sins. Those who repented would be totally immersed in the river Jordan, and symbolically, their sins would be washed away by the waters of the river Jordan. They would abandon their old life and begin to live a new life. John the Baptist contrasted his Baptism in water with that which was to come in the Holy Spirit and fire (Matthew 3:11). In other words his Baptism was in complete and preparatory.³⁵

What really is the significance of water baptism? Water baptism is metaphoric or symbolic in the New Testament. It is a symbol or sign of believers' death, burial and resurrection together with Christ. In Baptism, the "born-again" Christian shares

spiritually in death, burial and resurrection of Christ. As he goes down into the water, he dies with him, as he emerges, he rises with Him. Romans 6:1-4

Apart from the authority of Jesus, the Christian church evidently regard baptism by immersion as an appropriate symbol of the cleansing power of the Holy Spirit following confession. The whole story from Pentecost onwards shows that Baptism in the name of Jesus was the rite of entering the church on the condition of repentance and faith. The use of Jesus' name had great significance. It was a name of power and goodness as we see in Acts 3:6, 4:30. The baptized person was henceforth a marked man. He belonged to Jesus, having thus been made one with Him. Burial with Him meant death to the sinful past and rising again to walk as a child of God in the new life of the Spirit.

All who confessed faith in Jesus as Lord and Christ were received into the fellowship of the redeemed by the rite of baptism into his name. It symbolized the washing away of the past and initiation into the new age where believers came into the sphere of the power of the risen Lord.³⁶

The Apostle Paul wherever he refers to baptism in his Epistles stresses that the baptized Christian must lead a new life in Christ. He is literally incorporated by baptism into Christ so as to be a limb of his body 1 Corinthians 12:27. To have been baptized into Christ, to belong no more to the Jewish or Gentile worlds but to the new Israel, to be already a partaker of the old covenant. Circumcision, the seal of the Old Covenant or testament is replaced by Baptism in the New Covenant. It is the means of entrance to the church - 1 Corinthians 12:12; 8 and is thereby the symbol of the Christian unity.

By Baptism, Christians become sons of God. Thus baptism is a sacrament of the Gospel proclaiming that Christ died and rose again and Christians in Him.³⁷

3.17 BAPTISM IN DELIVERANCE CHURCH NAKURU

Deliverance Church Nakuru believes that baptism is a necessary Christian ritual that every believer must undergo. They baptize in name of the father, the son, the Holy Spirit. They also believe that the only scriptural mode of water baptism is by immersion not sprinkling or pouring of water on the forehead and they support this by quoting John 3:22-33, Acts 8:36-39, Romans 6:3-4. To them the significance of water baptism representing burial and resurrection has no meaning unless the method employed is immersion. The Deliverance Church Nakuru therefore views churches that practice baptism through sprinkling water or pouring of water with a skeptical eye saying that it is not scriptural. While it is true that the New Testament account of baptism is by immersion, there is no doubt that baptism by pouring or sprinkling is a legitimate development in church doctrine and cannot be termed as unacceptable as long as the recipient of this rite is comfortable with the way he or she is baptized. For this reason therefore the Deliverance Church Nakuru rebaptises those members who had earlier on undergone the rite of baptism by sprinkling or pouring of water on the forehead. They also rebaptize adults who had been baptized as infants in their original churches because Deliverance Church Nakuru does not recognize the baptism of infants.

According to Pastor Kariuki, only those who have fully repented of all their sins and believed on the Lord Jesus Christ as Lord and savior of their lives can be baptized. He says that Christian baptism is very important because Christ commanded in Matthew 28:19. The servants of the Lord are commanded to baptize believers and the believers are commanded to be baptized in water. Baptism in Deliverance Church Nakuru is therefore administered by the Church Pastors or church elders and is administered as often as there are new converts in the church. Baptism takes place in the church pool although they also go to the near rivers to baptize. The believers are totally immersed in water and baptized in the name of the father, the son and the Holy Spirit.

New names are not essential during baptism for the church does not believe that the rite of baptism is a name giving ceremony. Actually the stress is on the new life that the believer undergoes after the rite of baptism. It signifies anew life, anew birth in christ. The baptized person is therefore expected to lead a totally different life in which the old self dies and the person embraces anew nature altogether. Deliverance Church Nakuru believes that several miracles take place during baptism, for example they believe that the sick get healed. One can also experience the infilling of the holy spirit during baptism or receive many other miracles according to their needs. These are claims that cannot be denied or proved for they deal with matters of faith which cannot be verified.

3.18 BAPTISM IN THE HOLY SPIRIT

Deliverance church Nakuru believes in baptism of the Holy Spirit. The church believes that the mighty outpouring of the holy spirit was promised to all people. The Bible states that the Holy Spirit is given to fill believers. The prophecy of John the Baptist was that Jesus will baptize in spirit as distinct from baptizing in water. Baptism in spirit is the dramatic initiatory action in which at conversion, the believer receives the spirit from and ascended lord as is baptized into the body of christ the church. This includes every believer in every age who receives the spirit by faith (1 Corinthians 12:13). The effect of being initially baptized in the spirit was initially felt by all present believers in Jesus (Acts 2:4). But subsequent fillings occurred again and again (Acts 4:8; 8:31, 13:9, 52). It is also seen to be the experience of chosen people for special work (Acts 9:17). The pattern of Acts appears to be that of baptism at conversion but many fillings of the spirit throughout the Christian life.³⁹

In Deliverance church Nakuru baptism in the spirit must not necessarily take place during water baptism although its not an exception. Baptism in the Holy Spirit is distinct from baptism by water, in the latter water is used. Baptism in the spirit involves reception of power. However, baptism produces a new person, a new life and a new birth. The new birth gives the believer a new life in which the believer is

recreated in the image of God. Thus the Holy Spirit has a prominent role to play not only in the conversion of an individual and thereafter infilling and Baptizing the believer with the initial evidence of speaking in other tongues but also in manifesting itself thereof. The Holy Spirit, being a divine power has impact upon the life of the believer whom He baptizes and indwells producing certain effects. The filling of the spirit results in these qualities of life Powers, joy, love, praise and worship, fearlessness, victory in Christian living. There are also spiritual gifts to the believers in the church. The gifts of spirit are those abilities and activities by which the spirit works and shows himself through believers. They are defined as manifestations, operations and administrations- the working of God. There are nine "charismatic" gifts enumerated in I Corinthians 12. They are not natural capacity but special endowments given by the holy spirit ranging from wisdom to interpretation of tongues.

There are four (or five) other gifts stated in ephesians, 4:11 which are leadership or office gifts.⁴⁰

Gifts of spirit are essential for the wholesome working of the body of christ. The Biblical principles of scriptural gifts are:

1. Every christian may have some gifts
2. all christians do not have all the gifts (I Corinthians 12:29)
3. Gifts are for building up the church not for dividing it (I Corinthians 12:25)
4. Gifts must be held in humanity and not in rivalry (Romans 12:3)
5. Gifts differ in importance and value (Romans 12:6)
6. Gifts must be used under spiritual discipline and only if of value to the church or individual (I Corinthians 14)
7. All gifts must be subordinate to the overriding factor of love

All these manifestations of the Holy Spirit are manifest in Deliverance Church Nakuru. However, for the last two years the church has been experiencing a strange spiritual but mysterious manifestation which it claims to be from the spirit of God. On several occasions people are swept over by bouts of laughter and they laugh for hours

uncontrollably. Some members have claimed that they experience an inner joy in their lives that is beyond any expression. Others have called it the direct manifestation of the holy spirit. The pastors explain it by saying that Christians are living in exceptional times where anything can happen. Still others have dismissed it as sheer emotionalism.

This "Holy Laughter" as it is called today by many is really fascinating. A Christian leader has attributed this and other ecstatic feelings to modern society's quest for new experiences from marijuana and other drugs, some said that religion is the opium of the masses. This quest is expanding into the spiritual realm with an increasing desire for sensual contact with the supernatural¹¹. Whereas one would not deny the movement of the Holy Spirit in the lives of the believers the truth is that this can be reduced into abuse of the power of God. The Bible warns against power, "let all things be done decently and in order" (1 corinthians 14:40). Supernatural powers may be from God but there are some which may be subtle counterfeits from Satan. Christians should not regard every visual manifestation as experience from God. Thus the Deliverance church Nakuru should be careful about some of these manifestations. The pastor seems to agree with this by asserting that even though the manifestations of the gifts of the Holy Spirit is allowed, everything should be done decently and in order. There are several occasions in the church when some people fall down, shake and foam in the mouth and claim that they are being filled with the Holy Spirit. The pastor observes that in ministering to the people, the Holy Spirit may make people to fall down but does not seem to approve of some things of physical indecency, such as shaking and foaming in the mouth for the Holy Spirit is not a spirit of confusion and indecency but he is the Holy Spirit of God. Reverend Tuimising of Deliverance church Eastleigh also observes that true christians have been given the power to discern between the spirit of God and the spirit of the devil which he believes does exist and even possess some people.

3.19 CHILD DEDICATION

The Collins Cobalt English language dictionary defines dedication as a ceremony during which a church or other public building is dedicated to someone.⁴¹ When people dedicate a church or other public building to a particular person or group of people, they have a formal ceremony to show that the building will always be associated with that person or group. Thus when children are dedicated unto the Lord, they are essentially associated with Him.

Dedication of children, things, money, and buildings was a common practice in the Old Testament times. King David for example dedicated presents made of gold, silver and bronze that he took from the nations he had conquered; Edom, Moab, Ammon, Philistia and Amalek for use in worship (2 Samuel 8:11). He equally build a house for God and dedicated it to Him (2 Chronicles 2:4). Hannah dedicated her son Samuel to the Lord all the days of his life. (1 Samuel 1:19-29). Dedication of children, houses, items and other buildings is therefore biblical or scriptural.

Deliverance Church Nakuru does not baptize children but instead they dedicate them unto the Lord according to scriptures (Matthew 19:13-15). Deliverance Church Nakuru believes that infant baptism is not scriptural and is therefore a serious departure from the New Testament Christianity. They argue that since baptism under John was based on a person's own confession of sins, infant baptism does not seem to have been practiced either by John or by Jesus. However people did bring their children to Jesus for Him to place His hands on them and to pray for them (Matthew 19:13-15).

Children upto the age of twelve are dedicated unto the Lord in Deliverance Church Nakuru. When they become of age and decide to accept Jesus as Lord and Savior, then they can receive baptism. Pastor Kariuki believes that the parent is responsible for the training of a child in the christian faith, therefore, only children of believers are dedicated unto the Lord. The parents bring their children to the sanctuary on Sunday morning where the Pastors pray for them by holding them close and placing their hands on them just like Jesus did. The rest of the church leaders would

surround them and their parents in prayer as the congregation stood up stretching their hands towards the children that are being dedicated. When the ceremony ends the church celebrates by clapping their hands and praising the Lord with shouts of joy.

Names are not necessary during child dedication ceremonies except the names given by parents at the birth of their children. The main difference between dedication and baptism is that in dedication water is not used while in baptism water is used. Baptism also involves adults while dedication is mainly for children and infants.

But how did the practice of infant baptism begin? The baptism of John the Baptist was baptism of adults. Infant baptism does not seem to have been practiced by John. However, it is certain that from very early days though we do not know exactly when, baptism was given to children. By the fifth century, it was the usual practice and was regarded as a natural development from the adult norm where the parents were christians.⁴²

Most churches value and practice infant baptism. They have their own theological reasons as to why they practice it. While it is true that the New Testament account of Baptism presupposes that of adults, it is not impossible that infants were baptized. Infant baptism cannot be deduced from any word of Jesus but from early times, it was seen to be in harmony with his attitude to children. (Mark 10:14)

The baptism of households was a later development in the missionary activity of the apostles. This is implied in Act 11:13-14. Later in Acts 16, it is reported that Lydia and her household were baptized (Acts 16:15) and also the jailer with all his family (Acts 16:25-34). It is not likely that all were childless. These churches also argue that there is no example in the New Testament of a child of a christian family being baptized on reaching manhood. Churches that advocate, value and practice infant baptism are of the opinion that the practice is not contrary to New Testament practice, and although they cannot apply to it the full body of New Testament teaching regarding baptism, they argue that it is wholly congruous with the gospel for one or more of the following reasons:

(i) It proclaims the love of God in Christ which precedes all human response. The whole act is in harmony with the gospel of grace which declares that God's love comes to us apart from our deserving it.

(ii) It welcomes children to and incorporates them in the family of God. It is true that the membership of the church into which the child has been admitted needs to be enlarged as the child grows, but already he stands in the succession of the promises of God as an inheritor of the Kingdom. The prayers of the congregation are offered that the Holy Spirit may come into the life of the child and of his parents that he may grow up in the faith, knowledge and obedience of Christ. Where else shall he grow better than in the family of God? They argue.

(iii) The child cannot be separated from the faith of the parents who bring him nor they from the local congregation, nor it from the whole family of God. In Baptism the child becomes a member of that family and comes into the sphere of personal relations with God, wherein he receives his loving care. As he grows up he takes to himself in faith the divine grace with which he has been surrounded from the very beginning. When he is old enough, he is able personally to endorse what was done on his behalf in infancy.

Those are the arguments that are advocated by those churches that practice infant baptism. Some of these churches also have forms of adult baptism for converts and tend to give room for the conscience of parents who prefer to defer baptism till their children are older.⁴³

Since the Reformation however, there is a considerable body of Christians which rejects the baptism of children as a serious departure from the New Testament Christianity. Instead they dedicate their children unto the Lord. They hold that the rite is meaningless or magical because the infant cannot respond in faith. They press for the administration of baptism only to believers and in the New Testament manner, that is immersion.

These churches number many millions all over the world and their arguments that are barked by scriptures are equally true. Yet there can be no doubt also that infant baptism is a legitimate development in church doctrines. The controversy that surrounds this doctrine of infant baptism and child dedication ceremonies is beyond the scope of this study and is therefore opened for further research.

3.20 MARRIAGE

Marriage is the union of man and woman as husband and wife as instituted by God in Genesis 1:18-24. This means that the Almighty God is the author of the institution of marriage and is therefore holy and sacred.

The uniform teaching of God's word is that marriage is a life time contract. A marriage therefore functions best when it is understood as a life-long commitment to nurturing each others physical, psychological and social needs, actively seeking ways of loving each other and giving a sense of belonging, making oneself available as friend and sexual partner, and ensuring the best conditions for the promotion of the life, children and spouses. Marriage involves; a recognition of emotional needs; a commitment to meeting needs through caring action; an effective communication system, a capacity to adjust to changing needs and to nurture each other and the relationship during the various stages of the marital life circle.⁴⁵

Marriage has also been defined as the covenant commitment of two people to each other's total welfare. Marriage is not just the sharing of one or two aspects of life together but the sharing of all of oneself.

Marriage provides needed fellowship, comfort, love, companionship and partnership. Dr. Henry Wilson described marriage as "a sanctified friendship." He believes that in the daily living together of a husband and wife what matters most is the quality of their friendship. He says that while the need for love and companionship can be met outside marriage, it provides the God-designed ideal context for fulfilling basic, social and emotional needs and while all of one's needs cannot be met in marriage, the marriage relationship was intended by God to be a place where the individual would find a fulfillment unparalleled anywhere else.⁴⁶

There are several reasons as to why people marry. Many couples marry for the strangest reasons. What keeps them married is when basic, emotional and physical needs are met willingly and unconditionally. When these needs are not met, then the rewards of marriage are outweighed by frustration, neglect, rejection and conflict. The result is eroded trust and loss of intimacy. Others marry for love and companionship. In a recent survey of women, it was found that companionship ranked just behind love as the main reason for marrying.¹⁷

The biblical teaching for marriage is that marriage is a union of man and woman as instituted by God and the Bible gives different reasons for marriage.

Firstly, marriage is God's plan, purpose and provision at the beginning as we find it in Genesis 2:18-20, Matthew 19:4-5.

Secondly, marriage is a divinely ordained necessity as is found in Genesis 2:18, Ephesians 5:22. Thirdly, marriage is a way of preservation of purity and holiness in the church community. 1 Corinthians 7:2, - 9-11. 1 Timothy 5:9-15. Marriage is one of God's methods to keep men and women free from fornication and immorality. God makes no provision in His Word for young people to have friends for fleshly pleasure.

Fourthly, marriage brings about completeness and fulfillment of true living, Ephesians 5:23. Our likeness and differences complements and assist one another in the marriage relationship. Fifthly, marriage complements God's work of procreation. Genesis 1:27, 9:1.

Pastor Kariuki says that marriage is honorable for all, however, with very few exceptions most should marry. These few exceptions should be guided by God (Matthew 19:10-12) and must not be the product of childish decision, misguided imitations, faithless conclusion or religious compulsion.

Pastor Kariuki gives some hints on methods of God's guidance in marriage. Firstly the christian should be led by God's word. He asserts that the place of God's word in our discovering the will of God on marriage cannot be overemphasized. Israel was guided by a pillar of fire and cloud, believers are guided by the word and the spirit of God. God also leads through counseling from faithful ministers of the word.

God also guides through direct revelation. God still guides through dreams, visions and revelations today. He believes that the promise of Joel 2:28-29 is for the days in which we live in. God used this method of guidance after Pentecost and His dealings with the church from Pentecost until now has not changed. Pastor Kariuki is however quick to point out that christians must diligently compare whatever is revealed to them with the scriptures. If any revelation (to the christian or to anyone he knows) contradicts the scriptures in any way, then he must reject the revelation, vision or dream as false.

Commenting on the christian wedding, Pastor Kariuki feels that it is necessary and reasonable for the couple to go to the marriage registry for the filling up of notice before the wedding.

A notice will be on the notice board for the public to inform the magistrate should there be any reason why these two should not be married. The notice will be there for about three weeks. After this they will receive a certificate from the magistrate which they will present to the Pastor for the church wedding. The church announces the banns about three times and then the marriage can then take place. Pastor Kariuki says that a godly character should be reflected on the couples personality, dress and expenditure during the wedding day. He takes issues with the costly traditions that are tied to christian weddings today saying that they are unnecessarily expensive and ungodly. He longs for a time when this traditions will come to an end.

Commenting on the domestic life in christian families, he says that the husband is the head of the home. However, the headship of the husband over the wife is not because of man's superiority, talent, wealth or education. This is God's ordained order just as the parents are over the children. The wife too submits to her husband lovingly. Pastor Kariuki says that God expects the wife to recognize and joyfully accept the God ordained headship of the husband, not because the husband is good and merits her obedience but because she is a christian who accepts God's plan for the home as the best. Pastor Kariuki does not hesitate to point out that there is a limit and scope of

wife's submission. The husband's head is Christ as we see it in 1 Corinthians 11:3. However, obedience to the husband depends on his submission to Christ. If the husband is sinful and demands the wife to leave off the things that save the soul, she cannot obey (Acts 5:27-29). Ephesians 5 has been used by christian husbands to justify their violence on women.

Beyond the general call to all believers to submit to one another, the descriptions of the particular duties of husbands to their wives also suggest that the responsibilities of headship should be carried out in a spirit of submission. Paul tells husbands to love their wives in a self-sacrificial way, looking after them as tenderly as they would their own bodies, nourishing and cherishing them. Ephesians 5:25-29. Peter tells husbands to "Honour" their wives and treat them with understanding. 1 Peter 3:7. Neither apostle tells husbands to dominate or control their wives but rather to follow Christ's example of self giving love. Christ gave Himself to redeem the church to cause her to grow to become beautiful and strong and to lead her into everlasting life.

There is certainly no room for masculine oppression within this formula. The husband is charged with loving leadership within the family but he must recognize his wife's feelings and needs.

Simply stated, the family was designed by God to have a specific purpose and function. When it operates as intended, the emotional and physical needs of husbands, wives and children are met in a beautiful relationship of symbiotic love.⁴⁸

Pastor Kariuki says that God hates divorce and therefore Deliverance Church does not allow divorce for it is not God's will. However, a marriage to which God is a partner and which is fed day by day by prayer and Bible study is a union that will last. Against such a marriage - the gates of hell shall not prevail.

3.21 ORDINATION OF MINISTERS

Deliverance Church in Kenya attaches a lot of weight to ordination rite which should not be done hastily. For one to be ordained he must have the following qualifications:

1. Must be born again
2. Called of God
3. Interviewed by panel
4. Has proof of call
5. Knowledgeable of Deliverance Church doctrines
6. Of basic biblical knowledge and literacy should be negligibly appreciable
7. Accountable
8. Age minimum should be an adult over 18 years old

The qualifications lay emphasis on character not so much on the gifts. It is a serious matter to be a minister of the Gospel, thus ordination should be treated seriously especially on character. The procedure for ordination of church ministers are namely (i) Prayer and fasting

(ii) Appointment

(iii) Prayers

(iv) Laying on of hands

(v) Prophecy

(vi) Commissioning

The ordination of church ministers is performed by an ordination committee which is both regional and national and this is done in the local church of the licensed minister to be ordained. This committee comprises of the:

(i) Chairman (General overseer)

(ii) General Secretary

(iii) An external minister as witness in the local church of candidate

(iv) A referee or one who knows the candidate well and can give appraisal of the candidate. The referee may not necessarily be from Deliverance Church

When a minister is licensed and ordained he can baptize believers, dedicate children, bury the dead and marrying couples. Although the church recognizes theological training as a necessity for any minister, it is not the primary qualification for ordination.⁴⁹

In the New Testament, especially the early practices and traditions of the christian church, we find no evidence of the technical ecclesiastical usage of the word ordination in reference to christian pastoral ministry. There are three words used which although they have been interpreted or associated with the post-canonical rites of ordination, their meaning is different.⁵⁰

1. Cheirotoneo is used of the institution of elders by Paul in certain Galatian churches

(Acts 14:22, 2 Corinthians 8:19). In both cases the word means or "appointed "

2. Poico - Mark used this word in reference to the twelve disciples of Jesus Christ. The word here means "made" and we find no ecclesiastical

3. Eklego - Luke uses it in reference to the twelve disciples' call to office by Jesus. The word means "chose."

Even when Mathias took the place of Judas or during the appointment of the seven to the deaconate office there was no rite or ceremony performed of ordination as we see today.⁵¹

The church therefore appear to be following the Christian church tradition developed over the centuries. His post canonical ecclesiastical rite of appointment or installation or consecration in an office is solely practiced differently by each particular denomination.⁵¹

Deliverance Church Nakuru however views the training of ministers as a very essential tool for the ministry. The ministers should have some pastoral or theological training. They must have some knowledge concerning counseling, communication, teaching, youth and development. Training should not be viewed as only bible school or education. It should be complete and balanced as academic, practical and spiritual for training without the practical aspect of it will be meaningless. Short term seminars for example for new ministers on the mode of services for Deliverance Church Nakuru should be viewed as training too.⁵²

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THE CONCEPTS OF NAVY AND THE CONCEPT OF THE

NAVY

The concept of a navy is a complex one. It is not simply a collection of ships and sailors, but a system of organization and command. The navy is a branch of the armed forces, and its primary function is to protect the country's maritime interests. It is a highly organized and disciplined force, and its operations are often conducted in the most difficult and dangerous environments. The navy is a vital part of the national defense, and its strength is a measure of a country's power and prestige.

The concept of a navy is also closely related to the concept of the sea. The sea is a vast and open space, and it is a natural highway for trade and communication. The navy is responsible for protecting this highway, and for ensuring the free flow of goods and services. The navy is also responsible for maintaining order and stability on the sea, and for preventing piracy and other forms of maritime crime.

The concept of a navy is also closely related to the concept of the state. The state is a political entity, and it is responsible for the protection of its citizens and its territory. The navy is a key part of the state's defense, and it is responsible for protecting the state's maritime interests. The navy is also responsible for maintaining the state's maritime power, and for projecting its influence on the sea.

The concept of a navy is also closely related to the concept of the world. The world is a global community, and it is a source of both opportunity and challenge. The navy is a key part of the world's security, and it is responsible for maintaining peace and stability. The navy is also responsible for promoting international cooperation and understanding, and for ensuring the free flow of goods and services.

THE CONCEPT OF NAVY IN DEMOCRACY

The concept of a navy in a democracy is a complex one. It is not simply a matter of maintaining a strong navy, but of ensuring that the navy is accountable to the people. In a democracy, the navy is a part of the national government, and its operations are subject to the oversight of the elected representatives of the people. The navy is also responsible for promoting the interests of the people, and for ensuring that the navy's actions are in the best interests of the nation.

The concept of a navy in a democracy is also closely related to the concept of the rule of law. The rule of law is a principle of governance, and it is a cornerstone of a democracy. The navy is a key part of the rule of law, and it is responsible for enforcing the law on the sea. The navy is also responsible for promoting the rule of law, and for ensuring that the navy's actions are in accordance with the law.

4.0 THE CONCEPTS OF SALVATION AND DELIVERANCE IN THE CHURCH

4.1 INTRODUCTION

The word salvation comes from the latin word "Salus" which means health or wholeness and can be applied to any act of healing. The word also suggests the need for a healthy or wholesome approach to life. It presupposes the abnormality of a situation, the need to rectify that which may not help itself unless someone else does it. In religious themes, it means more than a mere healing from dehumanizing conditions. It means spiritual health which is evident in the person who cultivates spiritual values in his life: love, joy, peace, patience, kindness, goodness and self control (Galatians 5:22). Salvation also means a healing from demonic possession and from servitude to sin and to the ultimate power of death. It is a transformation of experience, a process that goes on in time and a space and within a human community and in the individual life.²

The world we live in is seriously disrupted by wars, class struggles, crimes of violence, deceit and racial injustices.

Men cannot redeem themselves from these frustrations. They cannot redeem themselves from these because their human resources are shaped and limited by what society has given them. Salvation or redemption must come from a greater source of being and of healing power.³

4.2 THE CONCEPT OF SALVATION IN JUDAISM

Salvation had its historic roots or origins in the experience of a group of tribes which entered Palestine from the desert and occupied it in the name of Yahweh their God. Thus salvation which was an experience in Israel originated in the act of God. The God of the Bible was first known as a saving God. The stories of God saving the Israelites from danger, from slavery in Egypt to the obstacles they encountered in the

desert on their way to the promised land occupies numerous pages in the Bible. The children of Israel relied on Yahweh to save them at any moment of their needs. They waited upon Jehovah "who himself saves you out of all your distress." In fact the creed of Israel is "Yahweh saves" and their creed is the immediate deliverance of an experience too great and too real to be susceptible of any other explanation than this, that is the direct operation of God himself.⁴

Thus salvation in Israel and indeed in the whole Bible is deliverance. The Israelites were delivered from the Red sea without boats or canoes and delivered from numerous enemies without army. It was upon the deliverance from Egypt that the salvation of Israel is established. Salvation in Israel is also redemption. God redeemed them from their sins. Sin is falling short of God's expectations. It is a transgression. Sin estranges us from God. It breaks our fellowship with him and earns us the wrath of God. It is only God who can restore this lost fellowship. Man cannot move nearer to God on his own effort. The initiative comes from God. Thus salvation in Israel is an act of God. It was undertaken on his own initiative. It becomes the goal of his action. The history of Israel is the history of salvation. Israel is called to mediate salvation to nations that do not know God, to be the instrument of a salvation which shall include the whole of humanity.⁵

4.3 THE CONCEPT OF SALVATION IN THE NEW TESTAMENT

In the New Testament, Jesus Christ is called the savior of mankind. God who became man lived a perfect sinless life rendered a perfect and acceptable sacrifice to God by his death so as to bring rebellious man back to God. From the Christian point of view, salvation is found within the event of Christ. Salvation has been won for us by the whole death and resurrection of Christ.⁶

Jesus lived and taught salvation both as deliverance from sin and as enjoyment of a relationship with God. Man is wretched and sinful. He is essentially evil and all that he does is sinful or evil. Man cannot save himself from his own effort, but he is not

however saved as a passive being. To merit salvation, to make it a gift of his own that is to accept it, he has to make it a commitment of faith.

Jesus was aware that power was operating in his ministry. The healing of diseases, the expulsion of demons, the forgiveness of sin, the unfailing providence of the heavenly father meant for him the presence of the Kingdom and for those who partook such benefits they meant aspects and proofs of the great salvation.⁷

The heart of the church's message is redemption. Jesus Christ is the redeeming power of God. The gospel is God's saving power. Salvation is being made effective in the church in the lives of believers and the company of the disciples is being made increasingly by the addition of the saved. Jesus Christ, the only Savior and redeemer of mankind offers to all men that redemption and reconciliation with God their father. The atonement as God's redeeming act for man's salvation now becomes the center and starting point in christianity.⁸ The concepts of salvation both in the old and New Testament are interrelated because they basically mean the same thing. In the Old Testament God is referred to as a saving God because he saved his people from oppression and from their enemies. In the New Testament Jesus is called the savior of mankind. Salvation in the New Testament is found in the act of christ. Jesus is therefore God's saving act for humanity. God became incarnate in Jesus in order to save mankind. Jesus becomes the only redeemer who brings reconciliation between God and man. Man cannot move nearer to God on his own nor can he redeem himself from the pangs of pain, death, corruption, sin and doom. The initiative comes from God through his son Jesus christ.⁹

4.4 THE VIEWS AND MEANING OF SALVATION IN DELIVERANCE CHURCH NAKURU

Pastor Mark Kariuki defines salvation as a gift of God to mankind through Jesus Christ as is found in Ephesians 2:8-9. Salvation also means a deliverance from and a preservation from evil, sin and the consequences of the fall. He believes that

christians need to be delivered from their enemies, slavery, pain, suffering, infirmity as well as death. Matthew 24:12, Philippians 2:12.

He believes that people need salvation and deliverance from the above conditions because they are bound, and yet Jesus paid the price for them to be set free.

Pastor Kariuki points out that man needs to be saved from darkness. He says that there is darkness all around men when they do not know Christ. Sin produces a state of spiritual darkness in the individual that mars the relationship between this individual and his creator.

He points out that to accept Jesus preached as Christ is to pass out of the shadow of darkness into his marvelous light. The darkness passes away and true light shines.

Pastor Kariuki also points out that man needs to be saved from sin and its consequences. He defines sin as a transgression of the law Psalms 51:1. It is failing to do what is right and falling short of God's standard. This tallies with Graham's definition of sin as missing the target or a failure to live upto God's standard. Graham says that only one person ever fully lived upto the standard of God, and that is the Lord Jesus. The scripture says that "all have sinned and fallen short of the glory of God." This means that all men are condemned because of their sin.¹⁰

Pastor Kariuki points out that sin has grave consequences for human beings and are therefore in dire need of salvation whether they are aware of this fact or not. He says that man lost fellowship with God through sin, he is separated from God and needs to be restored back to God. Then there is the impending death. Thus man is desperately in need of a savior.

Pastor Kariuki points out that every aspect of man's life is affected by sin. Man's mind, will and affections are all tainted by his rebellion against God. During one of the weekly Bible Studies in the church, the pastor gave some teaching on every aspect of man's life and how each of these aspects are affected by sin

(i) Man's mind is corrupted.

He says that man is incapable because of sin, of thinking in the right way about himself and about God. He points out that the mind of the man who is separated from God through sin may deny the very existence of God Psalms 10:4. It can be set on iniquity Isaiah 59:7 and harbor evil thoughts Jeremiah 4:14.

He quotes the Apostle Paul who has some serious things to say about the thoughts of the unredeemed man. The unredeemed mind is dark (Romans 1:21), unable to grasp spiritual truth (1 Corinthians 2:14) hostile (Colosians 1:21), sensuous (Colosians 2:18), corrupt (2 Timothy 3:8), set on the flesh (Romans 8:7) and set on earthly things (Philippians 3:19). Pastor Kariuki therefore strongly believes that man desperately needs renewal of his mind.

(ii) Man's will is fettered.

Man's will is also subject to sin's tyranny.

(iii) Man's affections are perverted.

Pastor Kariuki explains that because of sin, man loves the wrong things instead of loving God (Deuteronomy 6:5), he loves evil more than good, (Psalms 52:3) darkness rather than light John 3:19. His affections are turned inward towards himself rather than outward as they ought to be towards God and his fellow men.

Because of all these, man is in a tragic condition. Out of his rebellion against God, man is lost, blind, he is robbed of spiritual insight, he walks in darkness and is incapable of seeing or understanding spiritual truth.

Pastor Kariuki believes that man needs to be called out of this condition to be saved and until this happens, he is under the dominion of darkness. Man is also estranged from God. God's face is hidden from men because of their sins, men need to be pulled out of this estrangement through preaching and brought into reconciliation with God.

Pastor Kariuki also explains that sinful man is a dead man. He gives portions of scripture where the Bible describe a sinful person as a spiritually dead person. Ephesians 2:5.

He says that the Bible does not only teach that man is dead spiritually but that he is subject to death physically. The Pastor points out that this is not the end of the road for man. He believes that there is a message of hope for the man who repents of his sins. For through him there is life and hope for he is the resurrection and the life. Man, despite of his sins is still very unique and worthy before God. He is worth redeeming, is capable of being redeemed. Jesus came to save men and redeem them from all their sins and estrangements. Jesus also described his mission as seeking, and saving the lost (Luke 19:10). This is all because of his love for mankind. John 3:16. Salvation therefore declares God's love for mankind. This love is expressed in a message of forgiveness.

Pastor Moses Mwangi believes that the object of salvation is grace. The Bible teaches that the salvation of sinners is wholly by grace, that people have no righteousness or goodness of their own to merit this gift and divine favour and acceptance of God. Salvation according to him is not obtained by the keeping of the law of Moses (Ephesians 2:8-9). Grace is solely a provision of God for man kind who are so fallen that they cannot help themselves, so blind that they cannot see Him and so dead that he himself must open their graves and bring them to life.

Pastor Paul Mwakio believes that the goal of salvation is to build up a fellowship centered on Christ. He points out that the church is part of the plan of salvation as the divinely appointed means by which the individual receives salvation. This is perhaps one of the reasons as to why Deliverance Church Nakuru is very radical when it comes to soul winning. Every Sunday service and indeed any kind of preaching is followed by the altar call where the sinners are given an opportunity to accept Christ as Lord and Savior. This is a very important moment in the church and people celebrate with shouts of joy and clapping of hands when sinners give their lives to Jesus.

In the views of the three pastors, each one of them overstates the need for salvation ignoring the fact that salvation is not an easy task as they would want to put it. To get saved in itself is not enough. There are many questions that need to be

addressed. Is it enough to accept Christ as one's personal savior? Will the new convert be able to stand and remain saved after the temptations and trials that come on his or her way? Radical Christians are known to be very fiery at the beginning but this fire dies off after a short time. Radical churches are not known to sustain their new converts for a long time after conversion. Therefore Salvation is not just a mere confession as the pastors of Deliverance Church Nakuru are trying to put it.

How does one get saved? Pastor Kariuki says that one gets saved by believing in their hearts and confessing with their mouths that Jesus is the saviour and lord. Romans 10:9-10. This is followed by the denunciation of all sin, the devil and world and confessing Christ as saviour. This is when one says that the sinner has repented.

Repentance according to Pastor Mwakio signifies and implies a turning from all known sin, change of one's writing on the revival fellowship (Brethren) in Kenya. G Mambo identifies a number of traits which distinguishes these churches from the established churches. He contends that the members of this church claim that they have received a deeper insight into the meaning of several New Testament passages because of their experience of Jesus as personal Lord and Savior. The church emphasizes the necessity of being born again spiritually. Stress is also placed on the hope of new life after death and the forgiveness of sins. They particularly emphasize daily spiritual deliverance, cleansing and power for Christian living through the blood of Jesus that was shed on the cross. All these they believe take place through a deep Christian experience.⁸ mind and change of purpose and action. He says that sorrow for sin is always associated with repentance but it is such sorrow which causes an abhorrence or hatred for sin. It leads the sinner to turn away from sin with all his heart. He says that the word "repent", was a key word for Christ's preaching and the substance of the evangelistic apostolic age. Jesus stressed the need for repentance. The apostles' message was that for repentance. The heart of Christ's parting commission was that of repentance and remission of sins should be preached

throughout all the nations. This is why Deliverance Church Nakuru stresses the need of repentance of sinners at every church gathering.

When a sinner repents of his sins, Pastor Mwakio says that three things happen: (i) Pardon and remission of sin, the blotting out of sins as is found in Isaiah 55:7.

(ii) Reconciliation of sinners and backsliders and therefore a restoration of the broken fellowship with God 2 Corinthians 6:14-18.

(iii) There is joy in heaven and therefore joy in earth Luke 15:7,10:11-24.

When a sinner gets saved and repents of his sin, he becomes a new creature, he discards his old sinful nature and is set free, washed by the blood of Jesus Christ and is therefore born again. To be born again is to be made alive in the spirit John 3:1. It is a spiritual rebirth. It is accepting the leadership of Jesus Christ in ones life. It is a deliverance from darkness and the power of satan. It is a total transformation of ones life from sin to the light of God. To be saved and to be born again basically mean the same thing.

Deliverance Church Nakuru believes in the power in the blood of Jesus Christ. The application of the blood of Jesus by faith transforms the most vile and sinful person into a clean child of God when that person represents of all his sins and claims the saving grace of God. Pastor Moses Mwangi asserts that it is through the atonement of christ, the shedding of the innocent blood of Jesus. That we receive every blessing, healing, sanctification, victory, and every answer to prayer that comes from God.

Deliverance Church Nakuru is radical in its desire to bring many men and women into accepting the Lordship of Jesus Christ. Actually the name Deliverance was derived from the scripture Luke 4:18 which says

“The Spirit of the Lord is upon me, because he had anointed me to preach the gospel to the poor, he that sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised. (KJV)”

Deliverance means being set free from bondage of demonic powers. It does not only mean the healing from demonic powers or possessions but it means healing from all kinds of oppressions. Radicals seem to over-emphasize the deliverance from the demonic powers and ignore the fact that people need to be delivered from oppressive conditions. When Jesus talks of "Deliverance to the captives" he meant this kind of situation. This has to do with the whole understanding of Christianity. Does Christianity just give partial liberation or total liberation? Both spiritual and physical liberation are essential for a healthy human life. This is perhaps a major point of departure between the mainline, and the radical ones regarding their views and meaning of salvation. Radicals really produce people like Martin Luther and Desmond Tutu because of their over-emphasis of deliverance from demonic possession. Some confusion regarding the concept of salvation among the Catholics and other mainline Christians and the radical churches has risen and this has led to some misunderstandings amongst these groups. A brief look at the different views of salvation in these churches would ease these confusions and shed some light on this concept.

In many radical or Pentecostal churches the Christian faith boils down to one simple issue. You are either saved or you are not. Many of the preachings in churches today are geared towards winning the lost souls and therefore deliverance of sinners from the grip of Satan becomes a central theme in their preachings. People are constantly urged to accept Christ as lord and savior, sometimes with a lot of pressure. Radical Christians believe in automatic salvation, that is it can happen here and then.

The Catholic Church has always taught that salvation has been won for all by the suffering, death and resurrection of Christ. The Church also teaches that those who would follow Christ and would wish to be saved must continually work out their salvation day by day. Salvation to the Catholics is not automatic. This is the main difference between the two sides. Indeed, salvation is a process that has to be worked out step by step day by day in other words it's not just enough to accept Jesus Christ as your personal savior, one has to work it out so as to remain in the saving grace of God. Radical Christians view the Catholic view with a skeptical eye and they wonder if

there is salvation in the mainline churches. The Radical Christians are not being fair in their believes of automatic salivation. There is no way salvation can be spontaneous since it does not stop after mere confession of the leadership of Christ. The catholic view is quite realistic. They believe that a correct understanding of salvation recognizes the tiny steps taken each day in life salvation to them is not an easy thing. For them salvation for the Jewish people was no easy journey. It was certainly a bumpy narrow road that Jesus followed. The salvation of mankind will not be an easy ride either. The Catholic also recognize the powerful forces of evil. The Radical Christians overlook these forces.

The two churches are stressing two different ends of the same process. The two views therefore complement one another for they essentially mean the same thing. The language used by the two groups needs to be understood. The Radical Christian like using being saved or being born again. The Catholics would use the phrase, developing a personal relationship with Jesus Christ. The language used by Radical Christians also tends to produce some kind of demarcation among the Christians. These are the saved ones and the unsaved or sinners for that matter. This language has produced two kinds of people. The excluded and the included whereby the two groups cannot have good dialogue. This was very common with the Revival movements of East Africa when they came into being. Almost immediately after its establishment, it became very exclusive and excluded those who did not conform to their norms and beliefs. The authenticity of any religious movement is observed with time and it was not long before the revival movements began to split due to the kind of language used. The Radical Christian movements begin with a lot of excitement which die off very fast. The momentum is lost because of the theology of exclusion. Any community that excludes people cannot create communities because communities are a mixture of people that cannot be uprooted. This seemed to have been Jesus stand. Jesus didn't uproot anyone or exclude anyone but he instead tried to understand them and their needs.

Another phenomenon that is characteristic of the Radical is the fact that they cannot sustain their followers for a longer time. They are very good at the beginning but loose momentum with time. This is the opposite of the mainline churches who seem to hold their members for a long time and this explains perhaps the kind of skepticism held by mainline Christian on their radical counterparts.

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5.0 THE LEADERSHIP STRUCTURE OF DELIVERANCE CHURCH NAKURU

Deliverance Church Nakuru like the church of the New Testament bases its organizational structures on the ecclesiology of Ephesians Chapter 4. The church ministries are modeled on those found in this chapter which comprises of apostles, prophets, evangelists, pastors and teachers. These are the gifts given unto men by Christ and are for the administration of the body of Christ. They insist that the pattern for church order can be and must be discerned from scripture alone. For them, the foundational scriptures for church order are to be found in this epistle of Ephesians 4:8-12. The key verses are 11 and 12.

“And these were his gifts some to be apostles, some prophets, some evangelists, some pastors, to equip people for work in his service, to the building up of the body of Christ.”¹

The Deliverance Church Nakuru is convinced that this is the only correct New Testament pattern for church leadership. Strictly speaking, they do not like the idea of a priestly order because they do not want much distinction between clergy and laity. They prefer the idea of function in the body of Christ stressing the priesthood of all believers. In this sense they deviate from the mainline Christians.

There are also charisma's in the church. According to Pastor Kariuki, Charismas are given by the Holy Spirit. These charismas are found in 1 Corinthians 12:1 ff. These charismas are prophecy, ministry, teaching, exhortations, giving, ruling and mercy. By receiving the Holy Spirit, the charisma in the believer gets stirred up and becomes capable of manifesting the various charismas. Pastor Kariuki, believes that when christians discover their charismas, they operate efficiently, teach the body of Christ well and they will know how to participate in the body in their charismas. He says that when one with the charisma of giving is given the task of ruling, then the operation will be frustrated. He is of the view that the pastors should be on the alert

to note the stir of charismas in the church and allow for room to have exercise of charismas and participation by members.

Charismas are manifestations of the Holy Spirit. The men with gifts are given to the church and are supposed to equip the church to be active in the charismas. I Corinthians 13 and 14 are instructions of how the charismas should operate under the supervision of the gifts.²

God uses multiple charismatic ministries however. Evangelists are needed to challenge people with the gospel. Apostles ensure that the Kingdom is being properly constructed since apostles are "master builders." Teachers are needed to teach. Pastors and elders are men who will care or shepherd the flock of Christ. Prophets bring the inspired word of God to the whole church. The New Testament clearly reveals that apostles are men who missioned, traveled and founded new churches. Their responsibility in the church therefore was trans-local. These leaders of the New Testament were anointed and sent by God. To be leaders, men should be able to run their households, and be full of the fruits of the spirit. The man who exercises proper authority over his family is obviously fit with God's anointing to oversee the church.³ I Timothy 2:8:11

The apostles did not initiate a set of rules for the early church, they established relationships within the Christian community based on mutual submission and a voluntary denial of selfhood for the sake of the brethren. In short, they made disciples. To be a disciple, then from the ultimate authority of Christ's own lips is to love God above all else. This is the radical heart of the gospel for every believer. Jesus demands nothing less than that a follower becomes like Him not only in his glory but in His suffering and sacrifice. "Take up the cross." This radical sense of following this discipleship is designed not to manipulate people but to mature them spiritually.⁴

Upto now Deliverance Church has had pastors and evangelists but has not had prophets who are to warn and encourage the church. Indeed there are a great many prophecies and interpretations of tongues in this church but no constituted prophets or informally recognized prophets for that matter. In other words, the teachings

concerning prophets, teachers, evangelists and pastors is clear, but in practice these ministries of Ephesians 4 have not yet emerged fully in the church in great numbers and especially those of prophets. The office of Apostles has not been in recognition in the Deliverance Church. The title "General Overseer" is actually Apostolic in character, duties, functions and calling.⁵

The leadership structure of the Deliverance Church Nakuru is composed of the Apostolic team, the Local Church Council, Home Church Leaders or Cell Group Leaders, and Church Ministries such as the Evangelistic Team, Choir, Home makers and Family Church members.

5.1 THE APOSTOLIC TEAM

Pastor Mark Kariuki, Moses Mwangi and Paul Mwakio provide the Apostolic Government or team of the Deliverance Church Nakuru which aims to "Prepare God's people for works of service so that the body of Christ may be built up" Ephesians 4:12. Apart from the pastoral duties that they perform together in love and unity, each one of them has been assigned different duties, roles and responsibilities in the church. Pastor Kariuki performs most of the pastoral and administrative duties. However, Paul Mwakio is involved with administrative duties of the Kings Academy the church staff, the clinic and he chairs the church boards. He is also in charge of the "We Care" department that provides clothing, food and other items for people in need and especially the street children, the orphans and widows.

Pastor Moses Mwangi, being a qualified builder by profession handles issues that have to do with the technical, design, construction and the maintenance of the church structures. He holds a national higher diploma in building and civil engineering. He serves in the building committee and also serves in other church boards. The church library that was begun a few weeks ago is under his care. Being a licensed Pastor, Moses performs most of the licensed duties such as marriage and ordination of pastors. He also performs a number of pastoral duties and counselling.

The three of them work together as a team consisting a cohesive work force and creating a condusive climate for church administration.

5.2 THE LOCAL CHURCH COUNCIL

The Local Church Council is chaired by Pastor Mark Kariuki. It is composed of seven members with the three pastors as members of the board. The local church council is the main decision making body of the church. They make decisions that touch on every aspect of the church's life, ministries, and departments.

5.3 HOME CHURCH LEADERS OR CELL GROUP LEADERS

Home Churches or Cell Groups are small groups of people that meet together and have fellowship one with another in the town estates. In the smaller home church groups, the believers can be family together, sharing and meeting needs, praying and praising and having a unique strategy for evangelizing their neighborhood. These cell groups have proved to be a very effective way of winning souls for Christ. Home Church leaders hold seminars every Monday of every week at about 5.30 p.m. at the Life Celebration Center.

5.4 CHURCH MINISTRIES

These comprises of the evangelistic teams and mission outreaches. These are mainly involved in the preaching of the gospel. The Church's Motto is "To Know Jesus and Make Him Known." A banner in the church hall encourages the congregation to "Reach the Unreached - Tell the Untold World Wide."

Thus during the lunch hour from 1 - 2 p.m. on weekdays, one team is teaching in the Eros Cinema in the Center of the town while the evangelistic team under Simon Rumba is preaching in the Central Park. The Evangelistic teams hold crusades, rallies and seminars and regularly go out on missions to schools and colleges.

Every Church member can be an active participant in one of many other church activities such as ushering, counseling, intercession, teaching the children in Sunday School and Worship, either as a choir member or as an instrumentalist.

There is also a youth programme, the Home Makers fellowship, for married women and an active men's fellowship which gets involved in such activities as excavating a large pit for an underground water storage tank.

The Trinity Teens are a small group of teenage girls that present poems and short dramas to illustrate what the Holy Spirit is showing the church. There is also an active drama group called the One Accord Theater who presents the good news of the Kingdom to schools, colleges and churches. The three Deliverance Church choirs, the one accord singers, celebrants and voices lead the congregation in praise and worship. Indeed no one in the church can have an excuse not to be involved in one of these extensive and varied ministries.

5.5 EVANGELISM

The Greek word "Evangelism" actually means Good News. "It is Good News from a loving God to a lost world John 3:16-17. Evangelism therefore means the sharing of the Good News with others.

5.6 BIBLICAL OR THEOLOGICAL BASIS FOR EVANGELISM

Evangelism has a very strong biblical basis. It is the doctrine of Christ because he commanded it, taught it and practiced it as is found in Matthew 28:18-20 and Mark 16:15-16. Evangelism is therefore the responsibility of every christian.⁷

Acceptance of this Good News means that those who become committed to the Christian Faith feel a strong urge, obligation and compulsion to share the Good News with others.⁸ In view of this fact, it is therefore not a surprise that the Deliverance Church Nakuru has embarked on a fervent evangelistic endeavor.

The New Testament portrays Jesus as a great evangelist who wandered about preaching the Gospel in the villages, cities, synagogues and mountain tops.⁹ Jesus commissioned his disciples to spread the Gospel to all parts of the world. Matthew 28:19. But what does it mean to be a follower or disciple of Christ? Mugambi says that to become a follower or disciple means sharing the Good News with others. The

first four disciples of Jesus were fishermen, fishing along the shores of Lake Galilee was their occupation. Jesus called them from that occupation and challenged them to become "Fishers of men." Discipleship among the first followers of Jesus meant proclaiming that a new era had been inaugurated. A study of the first generation of disciples is very relevant today in illuminating our understanding of the Biblical basis for evangelization. The disciples were called to be sent and their mission was to proclaim the Good News. Discipleship meant furthering this Good News in its totality. Therefore, the task of evangelization cannot correctly be regarded as a specialized profession of only a few selected Christians. Every Christian by virtue of his faith must be involved in evangelization.¹⁰

Graham asserts that the preaching of the Gospel is not charity but a debt. Romans 1:14 For the active evangelist is not one who has heard or known the need and the call. He is one who has received the responsibility. He has received Christ's commission. A deep burning Christ like compassion compels a true evangelist to sacrifice all that is necessary for the salvation of others. Matthew 9:36, Romans 9:1-3. However Graham adds that Evangelism is a very costly ministry. It is costly in terms of sacrifice, self denial, conversion, sound convictions, divine commission and a deep burning compassion are indispensable necessities for anyone who wants to be truly used of God in reaching the lost with the Gospel of Jesus Christ.¹¹

5.7 BIBLICAL PATTERN FOR EVANGELISM

There are mainly two types of evangelism in the New Testament: Personal evangelism and Mass evangelism. Personal evangelism is the person to person sharing of the good news of salvation with the aim of soul winning; that is leading the sinner to repent wholly to God through Jesus Christ the Saviour (John 1:40 -42, Acts 8:26-37). The purpose of personal witnessing is to bring individuals into a personal experimental knowledge of Jesus Christ as their lord and Saviour. Mass evangelism on the other hand is a kind of mass preaching for example holding crusades and other mass meetings. The

purpose of mass evangelism is to win as many people to the Lord as possible. This is not a very effective method of evangelism.

5.8 TOOLS FOR EVANGELISM IN DELIVERANCE CHURCH NAKURU

The Deliverance Church Nakuru uses every opportunity and tool it finds to spread the gospel of Christ. Among the tools used are tracts and literature. This includes postcards, artistic works, for example wall hangings with Christian messages, magazines and newsletters. In 1996, the church launched Celebration Times magazine which is now being sold in the streets of Nakuru and other towns.

Another effective tool the church uses are the films and video tapes. Films of popular preachers are often shown in the church and around estates and these have proved to be an effective method of evangelism. The church has also been preaching on the national television since the beginning of 1996. The tapes that are recorded in the church be it audio tapes or video tapes are sold in the church video tape booth and the church library which is very well stocked with Christian literature. This library is opened on a daily basis for those who would want to borrow or buy the tapes and books.

Satellite preachings for example for those of renowned preachers such as Billy Graham and Morris Cerullo are often shown in the church. These preachings attract huge crowds of people to the church. Church records reveal that many people get saved in such meetings. The church also holds crusades in the stadiums and suburbs of the town. These crusades are aimed at winning as many people as possible to Christ.

Drama and skits are another major tool of evangelism used by the Deliverance Church Nakuru. These are accompanied by music in the forms of praise and worship. Music and singing has been a major attraction of young people to this church. They say that the music in this church is so modern because of the way they can dance, clap and even combine it with the use of modern equipments. The youth say that

this kind of music is not found in the established churches which are very rigid and use hymn books only. This is possibly one major factor that has attracted the youth to this church. The research findings reveal that the majority of attendants are young people, that is between ages of 18 to 40 years.

Deliverance Church Nakuru, faces a number of problems in its task of evangelisation. The biggest obstacle faced by this church is the lack of finances. The tools that they use in evangelism are very expensive, some of which cannot even be used without money take for example, television ministry, to pay for just half an hour for that message to be shown on T.V costs the church over one hundred thousands Kenya shillings. Although much of the church finances come from tithes, this in itself is not enough to support this programme and especially if the church has no where else to derive its financial resources. The church administration claims that this money comes from tithes and offerings and from a few well wishers but this is very doubtful especially if the church has to preach every Sunday like they do and pay for every recording. However money appears to be the biggest obstacle to evangelism. The purchasing of equipment that can be used as tools of evangelism such as computers, musical instruments and typewriters for tracts and other pieces of literature are also very costly.

Transport is also another major problem the church faces in its effort to evangelize. There is not sufficient means of transport to crusades, ministry to schools and colleges. At times, the pastors would like to travel far to preach but are failed due to the transport problems.

Another problem that is faced by the church is lack of enough manpower. For example the pastors would like to send as many people as possible to go out and preach the gospel but sometimes many people are not willing or available to be used to evangelise. The youth and new converts are especially used to evangelize but at times they are not readily available in most cases due to lack of sufficient funds to use or lack of transportation. Deliverance church Nakuru sometimes ago started a church in Johannesburg South Africa but almost closed down due to a combination of many

problems, for example lack of money, and pastors to go take care of the church. Not many people were willing to take such a risk going to evangelize the South Africans. However, in spite of all these obstacles, Deliverance church Nakuru has been very serious about evangelism.

The Deliverance Church Nakuru has also been cooperating with other churches around Nakuru such as the Nakuru Happy Church, Baptist Church and the P.C.E.A in the work of evangelism around Nakuru town. They have jointly on several occasions held crusades and seminars aimed at winning people to Christ. The church has also worked together with the other Deliverance Church congregations in Kenya to evangelize. For example the pastor in charge of the Deliverance Church South Africa is jointly supported by all Deliverance Church congregations in Kenya. The work of propagating the gospel locally is also done jointly by the Deliverance Church congregations in general.

Deliverance Churches in Kenya claims to be indigenous, self governing, self-propagating and self-supporting church bodies. These principles were established by the founder of the church from its formative days Y.A.C.F. These principles were aimed at making the African church independent of the missionaries manpower, financial support and indiginization of christianity.¹³

However, even though Deliverance Church as well as many other Radical churches do profess that they have no financial links with the churches in the West, there is still a lot of doubt as regards this claim. There is no doubt that these churches have a lot of partnership with the churches in the west even though they would not admit it. These churches claim that most of the finances are derived from the tithes and offerings. But sometimes this money is not very well accounted for. There has been a lot of mention of misappropriation and mismanagement of church finances among the radical Christians as well as the mainline ones. Mismanagement of church finances has been a major factor in splinter groups in many churches and lack of accountability in this area has been a source of church squabbles in the leadership. However, even though there has not been any major splits in the Deliverance Church

Nakuru due to leadership wrangles, one would not rule out mismanagement and misappropriation of church funds in this particular church. In most cases the church congregations are not involved in church financial affairs and may not be aware of such mismanagements.

A brief evaluation on the three governing principles of Deliverance Church, that is self supporting, self propagating and self governing would throw light on what they essentially stand for.

5.8 SELF - SUPPORTING

Joe Kayo from his early days of Christianity and preaching had always dreamt of establishing a church locally independent of missionary funding. It is alleged that Deliverance Church has from the very beginning been maintained by its local church members who have learned to give generously. Kayo taught his followers the importance of tithing and offerings to church ministries. It is therefore claimed that Deliverance Church Nakuru mainly derives its funds and resources from tithes and offerings and also from special gifts from friends both locally and abroad. This special gift could be something more than a mere gift. They might be good packages from their Christian friends a broad even though the church administration would not accept it. Several radical church leaders known to own many sleek cars, own good houses and even dress very expensively. In view of this fact, it would be difficult to claim that most of their finances come from tithes and offerings. It is not a wonder therefore that radical Christians have been accused of using church finances to make themselves rich. This does not however render the practice of tithe giving useless. Infact it is very important that Christians learn to give their tithes and offerings for the work of spreading the gospel. Pastor Kariuki believes that, Christians everywhere stand in need of clear scriptural teaching on the principles that govern the proper use of money because there is a serious neglect of this Christian virtue among the majority of Christians. The scriptural doctrine of stewardship or (Christian giving) is as vital a spiritual ministry as witnessing, reading and studying the Bible. Pastor Kariuki

believes that Christians should support the places where they receive spiritual help and nourishment. He argues that only sacrificial giving will make possible the continuance of fruitful evangelistic and missionary work

The doctrine and principle of tithing is timeless. Tithing was not only an Old Testament principle and practice. It is for everyone in every age and dispensation. It was neither instituted by the dispensation of the law nor terminated by the dispensation of grace. It was neither given by Moses nor abrogated by Jesus Christ.¹⁴

The first mention of tithing in the Bible is in Genesis 14:18-20, Jacob vowed giving tithes to God when there was no levitical order. All Israelites were commanded by God to bring their tithes into the place which "the Lord your God shall chose, even unto his habitation," Leviticus 27:30-33, Numbers 18:21-24. This means that the Levites who were God's ministers were thereby provided for. Under the Judaic Law, Derek prince points out, tithing was the means for supporting the priestly order.¹⁵ Tithing was also practiced during the period of Kings and prophets. Whenever good Kings who kept Israel in the true worship of God, reigned in Israel, the practice of tithing was upheld and the priests and levites were provided for.¹⁶

Tithing was also practiced during Jesus time. According to ancient authorities such as origin, Jerome and chrysostom, the early church both taught and practiced tithing. Students of church history tell us that tithing has been practiced widely in the church since New Testament days.¹⁷

St. Paul taught that shepherds were entitled to material support from their flocks (1 Corinthians 9:7). Tithing then is the means for supporting full time ministries and part time leaders.¹⁸

Deliverance Church Nakuru lays a lot of emphasis on the tithes. No one should have an excuse as not to pay tithe and this seems to be the main message preached almost every Sunday. Some preachers have constantly reminded their congregations that the only way to gain prosperity and progress is through the of tithes. Some have managed to convince their congregations to give out all they have. This is very unreasonable considering there are many poor people in the church who

cannot afford a descent meal leave alone tithes. There are those who are in dire need of the church's help because they cannot even afford the basic necessities of life. Such people cannot afford to give tithes and offerings and it would be very illogical to persuade them to give what they do not have. Deliverance Church Nakuru, should also examine the possibility of the tent - making ministry as is taught in the New Testament. Church leaders ought to work and earn their own living besides doing the work of the ministry. In this case they will not overburden their congregations. Sometimes church leaders just expect too much from their members to an extent that the members feel oppressed.

Nevertheless, Deliverance Church is convinced that the indigenous principles are practical and would accelerate church growth in Africa. They do not close their eyes to the problems the missionary churches would face if they too adopted this principles. For example transfer of power to the nationals and cutting off financial help from abroad. It is important to note that, these self governing principles have their own advantages and disadvantages. Churches in Africa, are still not in a position to support themselves considering social, political and economic problems faced by the continent. Thus churches in the continent today still need a lot of financial resources from western countries if they have to carryout the work of spreading the gospel effectively. At the same time, dependence on the western world financially means less burdening to the church congregations who will not be expected to do so much for their churches.

On the other hand, having churches that are independent of the missionary help has its own advantages and disadvantages, for example, the nationals would have a chance to lead their own churches and therefore strip the church of so much foreignness. This could go a long way in the indiginization of Christianity in Africa. The nationals could also have more say as regards to the way their churches could be led

5.9 SELF GOVERNING

Since its inception, Deliverance Church in Kenya has operated as an autonomous Church, governing itself locally. Every congregation of the Deliverance Church is governed by a local Church Council which is chaired by the local church pastor. The size of the council is determined by the size of the congregation and its demands. The decisions of the Local Church Council are often final because every council determines the daily activities or projections of the local church. The Pastor is assisted by the members of the Local Church Council to plan, direct and control the affairs of the Local Church. This helps in faster implementation of decisions since the local councils decisions are often final. There is no long bureaucracy in decision making and at the same time the interests of the congregation is partially represented although not always

5.10 SELF - PROPAGATION

The founder of the Deliverance Church wanted to establish a Church that is wholly managed by Africans and yet established on the Biblical foundation. Deliverance Church is patterned like the early Apostolic Church which although simple in its organizational structure exemplified a dynamic Characteristic of life and growth as it witnessed the power of the risen Christ. The Deliverance Church like the Apostolic Church bases its organizational structures on the ecclesiology of Ephesians 4. The full list of ministries outlined in Ephesians Chapter four comprises of Apostles, Prophets, Evangelists, Pastors and Teachers. Pastors and Church elders are fairly common in Deliverance Church. In practice eldership has become the combined role of Pastor and teacher.

The teachings concerning prophets, evangelists and teachers is clear, but in practice these ministries of Ephesians four have not yet fully developed in the Deliverance Church although there are many people in these Churches with special gifts and charisma of this nature.

Deliverance Church Nakuru believes that there is a relationship between propagation and evangelism. Through evangelism the church propagates itself and therefore grows. Evangelism has been a major factor of church growth in that new members are added to the church and new churches are planted.

Deliverance Church from the very beginning discovered that reproduction is a principle of the natural life. Rev. Samuel Gakuo believes that a Church which does not reproduce continually with new members will die a natural death¹⁹. The Church has realized this and therefore mobilized people into vigorous personal witnessing all the days of the week. The church has been very aggressive in church growth through evangelism and church planting.

In the Deliverance Church Ministry the pattern of the bible has been followed in planting new churches. The church does not believe in beginning churches when people differ because it is not biblical. It is also not proper to start a new church congregation close to an existing one of the Deliverance church ministry. However the church believes that a new church can start out of an agreed split, for good and essential reasons. For any parties wishing to start a new church in the name of Deliverance Church, there should be a certificate of affiliation. The certificate will provide checks on splinter groups.

5.11 ENDNOTES

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CHAPTER 6**6.0 CONCLUSIONS CHALLENGES AND RECOMMENDATIONS****6.1 CONCLUSION**

This study has attempted to evaluate the meaning of Christian radicalism in the light of the Deliverance Church Nakuru members and to show if this particular church falls under the radical church types. The study has also addressed itself to the historical developments of the church and established the factors behind its fast growth and expansion, church doctrines, beliefs and teachings, leadership aspects, church finances, the church's response and meaning of salvation and being born again, the relationship of this church with the western churches and the contributions of this church to society.

From the foregoing work therefore the following conclusions have been drawn based on the research findings and inferences. Firstly that Deliverance Church Nakuru falls under the broad classification of Radical Church types. Radical church movements are churches that try to go back to the roots of christianity. These churches are characterized by loud preaching, singing and worship, fervant evangelistic endeavours and encourage more spontaneous and participatory forms of worship. Deliverance Church Nakuru is not a radical political movement as the word "radical" would connote but is essentially radical in the sense that they try to go back to the roots of the christianity of the New Testament. It is radical in its worship, praise, prayer, leadership, doctrines and teachings, preachings and even in their claims. This radicality stems from their ardent belief that they are restoring the gospel to its original purity.

Secondly, that the church has undergone several phases of change since its inception in 1969 and how it has grown both numerically and geographically. The findings have shown that the Deliverance Church Nakuru has grown tremendously in the last twelve years because of a number of factors. Among the factors of growth as highlighted by the findings were commendable church leadership, the teachings of the word of God, the prayers and commitment of the church members and their desire to

grow, a hunger of spiritual vitality in the church, the "We Care" ministry. These factors have led to the qualitative, quantitative and organic growth of the church and its geographical expansion. These factors have been the major attractions of many people to this church and not for the mere reason that the church has been growing because of the stresses of modern life such as unemployment, deadly diseases like Aids, criminology and urban tensions that people are enduring today. The work further reveals that this church is attracting many people across all social, political, economic, and religious boundaries.

The majority of the members of the church are come out from the established churches and other churches of Christendom in Kenya. The findings also reveal that the church seem to attract mainly the youth, that is between the ages of fifteen to forty years. The church doesn't seem to attract older members. Definitely, this church seems to offer more that is not found in the established traditions.

Thirdly, that the Deliverance Church Nakuru is not a sect or just another new denomination but is a large and doctrinally distinct Christian body with its own fundamental doctrines, beliefs and teachings. These doctrines and teachings are namely the Godhead that is the deity of God the Father, the Son, and the Holy Spirit, the scriptures; the church; divine healing, the existence of the devil, parousia and the final judgement and church ordinances or sacraments such as prayer and the Holy Communion; baptism, child dedication, marriage and ordination of church ministers. However, even though the findings reveal that the church deviates from other Christian churches especially those of the established traditions in some of its doctrines such as the celebration of the Lord's supper where they do not use normal wine but use fruit juices such as "Ribena" instead: their rejections of infant baptism as a serious departure from the New Testament Christianity and their upholding of child dedication, the findings reveal that the church is an authentic Christian body just like the established churches and other Christian denominations.

Fourthly, the findings reveal that the leadership structures of the church are based and patterned on those of the early church as is found in Ephesians 4. The

church is led and governed by a team of three personalities whose dynamic leadership qualities and vision has led to the tremendous growth of the church in the last twelve years and the local church council and other church ministries. The church's type of government is congregational and does not like the idea of a priestly order or a bureaucratic system because they do not want much distinction between the leaders and the laity. They encourage the idea of function as the body of Christ. Thus, the church's leadership is not an authoritarian leadership but a congregational one and this factor has been very crucial in the growth of the church. The church has never experienced any splits due to leadership wrangles.

Fifthly the research findings have revealed that the Deliverance Church congregations are indigenous self-supporting, self-propagating and self-governing church bodies that have no financial links or otherwise with the churches in the west. These governing principles of the church were first formulated by the founder, Joe Kayo which made the church independent of outside help. This original and indigenous self governing principles of the church are worth emulating by other churches and could go along way towards the indigenization of Christianity and self reliance in the African Churches today. Kenyan churches should depend on themselves instead of relying on western aid.

Sixthly, the findings of the study have also revealed that although the church is independent of any western links, it has maintained a good and friendly relationship with these churches. There have been several visitors, preachers and evangelists from the west coming to preach in the Deliverance Churches in Kenya and vice versa. Pastor Kariuki of the Nakuru Deliverance Church has established strong bonds of relationship not only in other parts of the continent but also in Europe and America as well and has helped establish churches there. The visitors of this church have been of great help to the church both in the work of ministry and even in kind in the form of special gifts. But this does not mean that the church depends on the western churches for their financial support nor does it imply that the church doctrines and ideologies are modeled and influenced by those of the west. The church is indigenous and

authentic and its doctrines, beliefs and teachings are patterned like those of the early church of the New Testament.

Lastly the research findings have revealed that the Deliverance Church Nakuru has contributed greatly to the development of the community within its environment and from without it. Churches should perhaps be judged by their contributions to society for the church while taking care of one's soul and life thereafter, should also strive to make the world a better place to live in. The church has met this need in various ways. Firstly the church has embarked on a rehabilitation of street children around the town. Some of these children have been absorbed into the church and have been rehabilitated into a meaningful and godly way of life. The church has undertaken to feed, cloth and even educate these children. Plans are underway to build a rehabilitation center with a dormitory and modern kitchen. The department that takes care of these children is called the "We Care" department following the biblical pattern of caring for those in needs especially orphans and widows. The church has also build a nursery school the King's School for area children to meet the educational needs of the people around while the King's Medical Center is trying to meet the health needs of the society around it. The church has also embarked on a fervent evangelistic mission to preach the gospel of Christ not only here in the country but also in other parts of the African Continent as well as Europe and the U.S.A. This they do in response to the Great Commission of our Lord Jesus Christ in Matthew 28:19. The church is therefore collaborating with other Christian denominations in the work of spreading the gospel of Christ and evangelizing the world. The church has also established co-operations with other Christian organizations operating in the continent such as Bible Society, Scripture Union, Life Ministry, World Vision International, Morris Cerullo World Evangelism and Christ For All Nations. This could be a pointer towards Christian Ecumenism.

Finally, in concluding remarks, the research work has thrown light on many areas and has helped clear out some of the misunderstandings that surrounds Christian radicalism. During the field research, the writer learned a lot about the way people

view and understand the Deliverance Church in Kenya both from within it and from without. It is unfortunate that many of its members do not even know about the history of the church. The research findings are hoped to help those within and without it to have some knowledge about its history in the right perspective. The research work has also opened up a number of issues for further research where students of religious studies could find a basis for further research. Upcoming pastors and evangelists could find this work useful in their struggles of starting new churches and the secrets behind church growth.

6.2 CHALLENGES AND SUGGESTIONS

Deliverance Church congregations in Kenya today like all other indigenous churches are faced with a lot of challenges due to the rapid social, political, economic and religious changes sweeping across the continent today. These changes have serious implications on the life and work of the church and this forces the church to redefine its theological structures and adopt new strategies.

Deliverance Church has a moral obligation to the society. The church is supposed to be the moral conscience of the society. There are a lot of complex social and moral issues that the church has to address itself to. Deliverance Church in Kenya like the rest of the churches has to deal with social issues like the modern birth control, rape, drug abuse, child abuse, prostitution, abortion, murder and gender discrimination. All these issues call for the church's response in order to give the society proper moral standards and spiritual guidance. It is an indisputable fact that no church can divorce itself from the context of its community. This calls for the church to redefine its theology and strategies in the light of these social evils. Unless the church comes out clearly and condemn such evils, it will appear to be deviating from its moral and social responsibility and obligation.

The church also has to address itself to the rapid political changes facing the continent as a whole. In the continent there is the current sweep of democratization and the issue of human rights that is championed by the western world. The situation

in Kenyan politics has changed since the introduction of multiparty politics which means that people are even more aware of their rights in society. But this has been greatly abused by the tribal clashes that have resulted in the loss of many lives and properties. There is the chronic issue of refugees, famine and starvation. This is worsened by state corruption and many other political ills. What does the church say about this? Will it adopt a wait - and - see policy or will it come out and condemn these malpractices in the strongest possible words as the conscience of society? The church is faced with this challenge which it has to address itself to Kenya as well as the whole continent is not spared of economic turmoils. This has been largely due to the mismanagement of financial resources. The Western World is putting pressure on African governments to liberalize their economies and aid is being attached to structural adjustment programmes and democratization process. The Deliverance Church in Kenya like all other Christian congregations faces the economic challenges caused by injustices, misery and poverty and disease like Aids. Millions of people live below the minimum economic survival level lacking even the basic necessities of life, food, housing, healthcare facilities, proper sanitation and education. What is the relevance of the message of the Christian church of abundant life in such contexts?

Modernization and technological advancement in all human life has resulted into a lot of moral decay in society. It has born the most prevalent elements of secularization, individualism and exploitation in which moral standards are no longer based on religious values but on world standards. Churches in Kenya especially in urban places face the challenges of the New Age Movements. These are inclusive, syncretic movements, which is tolerant of all religions except the exclusive claims of Christianity and Judaism. These embrace among others Cults, Occult, Animism, Hinduism, Freemasons, theosophy, Astrology and Transcendental Meditation. This poses a great challenge to the Kenyan Churches because these movements are a threat to Christianity. They seem to offer quick solutions to the problems facing humanity and are therefore making an appeal on society.

There is also the burning problems on demons and devil worship that has caused a lot of worries to many Kenyans today. What is the Christian church doing about these disturbing issues? The world is baffled by insights which are mysterious in phenomena about the spirit world. In Kenya the churches face the challenges of self-proclaimed prophets who are claiming that they have mystical powers. What can the church do about these issues? These and many other issues have to be addressed to and it is the responsibility of the church to do so. The issue on contextualization, indigenization and inculturation of the Bible poses a great challenge to the preachers in making Christianity relevant. Deliverance Church in Kenya needs to join hands with other churches in attempting to construct and interpret Christian concepts of mission and evangelism, wholeness and destiny from the perspective of the community. Like the rest of the Kenyan Churches, the Deliverance Church should bear the responsibility of transforming the continent's image of oppression, poverty, refugees, heathenism and devil worship into a better place by getting more involved. The church also faces internal problems and challenges that need to be addressed.

A major area of concern that the researcher observed among some leaders was lack of proper policies. Many complained that the present and even the previous constitution of this church was not comprehensive enough and has left a lot of issues undefined. A good example is the ministers' terms of service which is ambiguous or the role of the Deliverance Church Ministers Council which seems to overlap in their functions. Like many other indigenous churches, Deliverance Church in Kenya faces the challenge of trying to cope up with the rapidly changing social, political, economic and religious changes worldwide. The church should therefore develop comprehensive policies or guidelines which will meet these present changing demands and still remain biblical. Deliverance Church in Kenya cannot expect to be taken as a credible institution if it is not prepared to acknowledge its failures and difficulties inherent in its theology issues like a national strategic development plan, the role of lay pastors, leaders and women ministry should be urgently addressed to.

6.3 RECOMMENDATIONS

In this research work many areas have been opened up and suggested for further research for example the controversies surrounding infant baptism. Deliverance Church does not acknowledge nor practice infant baptism because they believe that it is not biblical and is therefore a serious departure from the Christianity of the New Testament.

Instead, they practice what is called child dedication. They dedicate children unto the Lord according to scriptures. The majority of Christian churches especially those of the established traditions do practice and value infant baptism. There is no doubt that this practice of infant baptism is a legitimate development in church doctrines. However, this issue is beyond the scope of this study and is therefore left for future researchers. The thorny issue of baptism as a name giving ceremony is another issue that is opened up for further research. Water baptism is very significant in the New Testament. It is a symbol or sign of believers death, burial and resurrection together with Christ. The rite symbolized the washing away of the past and initiation into the new age where believers came into the sphere of the power of the risen Lord. Baptism is therefore a sacrament of the gospel proclaiming that Christ died and rose again. Baptism is not a name giving ceremony but a sacrament and there is no biblical justification for baptism as a name giving ceremony. However, to most ordinary Christians in contemporary Africa, baptism is a Christian ritual in which converts to the faith acquire new names. This aspect of the rite of baptism has been so emphasized in Africa that the sacramental significance of baptism has been obscured in the theological understanding of most African Christians. This is a serious theological issue that needs to be addressed to. This issue too is beyond the scope of this study and is therefore opened up for further research.

Several other issues that are just mentioned in passing are also left for further research because they are beyond the scope of the study. These are namely the issue of church and politics, single mothers and the church and family planning.

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APPENDIX I

LIST OF INFORMANTS

NAME	STATUS	DATE	PLACE
1.KARIUKI	PASTOR D.C.N	13.3.95	NAKURU
2.MOSES MWANGI	PASTOR D.C.N	14.3.95	NAKURU
3.PAUL MWAKIO	PASTOR D.C.N	14.3.95	NAKURU
4.JAMES KURIA	PASTOR LIMURU	19.3.95	NAKURU
5.WILLIAM TUIMISING	GENERAL OVERSEER	13.12.94	NAIROBI
	D.C.M.C.		
6.EUNICE WAIRIMU	BUSINESSWOMAN	3.4.95	NAKURU
7.MRS ANNE KAMAU	BUSINESSWOMAN	4.4.95	NAKURU
8.FRANCIS MWANGI	GENERAL OPERATIVE	5.4.95	NAKURU
9.ANNE KAMAU	NURSE	10.4.95	NAKURU
10.J. WAWERU	MEMBER D.C.N	11.4.95	NAKURU
11.DR. STEVEN NGETHE	DOCTOR	4.5.95	NAKURU
12.CATHERINE KIRIGO	CHURCH SECRETARY	2.5.95	NAKURU
13.MRS. ROTICH	BANKER	6.5.95	NAKURU
14.EDITH NJAU	ACCOUNTANT	7.5.95	NAKURU
15.SAMUEL KAROKI	HOME CELL LEADER	4.5.95	NAKURU
16.WILLIAM SIGEI	PASTOR D.C. BARUT	6.5.95	NAKURU
17.KENNEDY ANDAYI	HOME CELL LEADER	6.5.95	NAKURU
18.JOSEPHINE WANJIRU	STUDENT	7.5.95	NAKURU
19.GRACE WAITHERA	CHURCH MEMBER	5.4.95	NAKURU
20.PETER NDERITU	BUSINESSMAN	4.4.95	NAKURU
21.DAN LANGA	STUDENT	3.3.95	NAKURU
22.MUHORIA MUNYIRI	VALUER USHER	3.3.95	NAKURU
23.JANE NJERI	BUSINESS LADY	2.3.95	NAKURU
24.EMILY SAMBA	SECRETARY	2.2.95	NAKURU
25.JOHN NDUNGU	SALES EXECUTIVE	1.2.95	NAKURU

26. PERIS MUNGAI STUDENT 1.2.95 NAKURU
27. DANIEL MWANGI SHOP ASSISTANT 10.1.95 NAKURU
28. MOSES OMONDI CLERK 12.1.95 NAKURU
29. EUNICE NYAGA STUDENT 13.1.95 NAKURU
30. JECINTA WANJIRU CATERESS 14.1.95 NAKURU
31. ROBERT KAVOYA BUSINESSMAN 13.12.94 NAKURU
32. MARGRET NDUTA PHARMACIST 13.12.94 NAKURU
33. MRS. RAE BII BANKER 14.12.94 NAKURU
34. JULIET NGUNJIRI HAIR DRESSER 15.12.94 NAKURU
35. ELIZABETH KAMAU CLERICAL OFFICER 16.12.94 NAKURU
36. SARAH NDUNGU SECRETARY 17.12.94 NAKURU
37. ESTHER NGETHE VETERINARY 18.12.94 NAKURU
- SURGEON
38. SAMWEL KOIGI BARBER 19.12.94 NAKURU
39. SARAH GACHAU BUSINESS LADY 20.12.94 NAKURU
40. SARAH MACHARI HOUSE WIFE 21.12.94 NAKURU.

APPENDIX II

QUESTIONNAIRE FOR CHURCH MEMBERS

1. GENERAL INFORMATION

Name.....

Sex.....

Age.....

Date of Birth.....

Place of Birth.....

Marital Status.....

Occupation.....

Current Residence.....

Name of Church.....

Name of Cell group.....

1.0 SPECIFIC INFORMATION

1.1 When did you join Deliverance Church?

.....

1.2 Which was your original Church?

.....

1.2.1 Why did you leave your original Church to join Deliverance?

.....

1.2.2 Do you feel any change ever since you started attending Deliverance Church Services? Yes/No.

1.2.3 If Yes, say in what ways you feel a change.

.....

2.1 SALVATION

2.1 When did you get saved?

.....

.....

2.2 Did you receive salvation in Deliverance Church? Yes/No

2.2.1. If Yes, in what ways has your life been transformed ever since you received salvation?

.....
.....

2.3 What are your views about salvation?

.....

2.4 What does it mean to be born again?

.....
.....

2.5 Can one be saved and be born again at the same time?

.....
.....

3.0 HOLY SPIRIT

3.1 Are you spirit filled? Yes/No.

3.1.1 If Yes, when did it take place?

.....
.....

3.2 How did you experience the infilling of the Holy Spirit?.....

.....

3.3 Have you experienced any change in your life ever since you got spirit filled?

.....
.....

3.4 Do you speak in tongues? Yes/No

3.4.1 If Yes, when did it happen?

.....
.....

3.5 What do you understand by speaking in tongues?

.....

4.0 **BAPTISM**

4.1 Are you baptized? Yes/No

4.1.1 If Yes, say when

4.2 Were you baptized in Deliverance Church? Yes/No

4.2.1 If No, where were you baptized?.....

4.3 Did you receive the Holy Spirit after baptism or before?

4.4 What do you understand by cell group?

.....
.....

4.5 How do cell groups help you in your

a) Spiritual Life?

.....
.....

b) Social Life?

.....
.....

c) Family Life?

.....
.....

4.6 How often do you attend cell group meetings?

.....

4.7 What role do you play in the cell group meeting?

.....

4.8 What are the functions of a cell group?

.....
.....

4.9 Do you participate in any other church activities besides cell groups? Yes/No

.....

4.9.1. If Yes, name them

.....
.....

5.0 MARRIAGE

5.1 What do you understand by marriage?

.....
.....

5.2 What do you understand by family?

.....
.....

5.3 What are the expectations of a Christian family?

.....
.....

5.4 What are the responsibilities of a Christian family towards:

a) Children

.....
.....

b) Church

.....
.....

c) Society

.....
.....

5.5 Do you believe in family planning? Yes/No

5.5.1 If No, give reasons

.....
.....

5.5.2 If Yes, give reasons

.....
.....

6.0 EVANGELISM

6.1 What do you understand by evangelism?

.....

6.2 Do you carry out any evangelical works for your Church? Yes/No

6.2.1 If Yes list them

.....

.....

.....

6.3 How often do you go out preaching the gospel

.....

.....

.....

6.4 Do you believe in prophesy? Yes/No

6.4.1 If Yes, do you at times receive words of prophecy and visions? Yes/No

6.5 If Yes, state under what circumstance you do receive them for example during

a) Prayers

.....

.....

b) Singing

.....

.....

c) Dreams

.....

d) Sleeping

.....

.....

7.0 TITHE

7.1 What is tithing

.....
.....

7.2 Do you give tithes? Yes/No

7.2.1 If Yes, how often?

.....
.....

7.3 How else do you help your church financially?

.....
.....
.....

7.4 If Yes, state how you are involved in financing church projects

.....
.....
.....

7.5 What do you like most about Deliverance Church?

.....
.....
.....

7.6 What would you attribute to the rapid and tremendous growth of Deliverance Church in the last two decades?

.....
.....

1. QUESTIONNAIRE FOR CHURCH LEADER

Name.....

Sex.....

Age.....

Date of Birth.....

Marital Status.....

Occupation

Current Residence.....

Name of Church

1.0 HISTORICAL BACKGROUND OF DELIVERANCE CHURCH

1.1 When was Deliverance Church founded?

1.2 Who was the founder?

1.3 Do you have any idea as to which church the founder originally belonged? Yes/No

1.3.1 If Yes name it.....

1.4 What were the possible reasons that made him break away from the original church?

i.

ii.

iii.

1.5 Is there any relationship between Deliverance and the mother church?

1.5.1 If Yes state the areas of relationship.

i.

ii.

iii.

iv.

1.6 What was the founder doing before he began Deliverance Church?

i.

ii.

1.7 Do you have any idea concerning his educational and pastoral background?

Yes/No

1.7.1 If Yes, state them

i.

ii.

iii.

1.8 Is the founder still the leader of Deliverance in Kenya today?

1.8.1 If No, give reasons

i.

ii.

iii.

1.9 Give a brief historical background of the church since its inception.

1.9.1 What do you attribute to the rapid growth of your church?

2.0 How many services do you hold per each Sunday?

2.1 What is the approximate number of attendance per each service?

2.2 What is the total number of permanent or registered member?

2.3 Do you have other functions or activities during the weekdays? Yes/No

If Yes, name them.

i.

ii.

iii.

2.4 What is the attendance of these weekly meetings?

i.

ii.

2.5 Have you ever experienced any splits or misunderstandings in Nakuru Deliverance Church since its inception? Yes/No

2.5.1 If Yes, what could have been the reasons behind the splits?

- i.
- ii.
- iii.

If No, what has been holding the congregation together?

- i.
- ii.
- iii.

2.6. Are there cases of backsliders in your church? Yes/No.

2.6.1 If Yes, what actions do you take as a leader?

- i.
- ii.
- iii.

2.7 What makes Deliverance church different from other denominations?

- i.
- ii.
- iii.

3.0 **CHURCH DOCTRINES**

3.1 What are the main doctrines of the Deliverance Church?

- i.
- ii.
- iii.

4.0 **THE GODHEAD**

4.2 How do you define God?

.....

.....

4.3 What is his relationship with the human race?

i.

ii.

4.4 What is your understanding of the Kingdom of God?

i.

ii.

iii.

4.5 Who is eligible to enter the Kingdom of God?

i.

ii.

4.6 Do you believe in the Trinity? Yes/No

4.6.1 If Yes, give reasons

.....
.....
.....

4.7 Who is Jesus Christ?

i.

ii.

4.8 What is His relationship with humanity?

i.

ii.

4.9 Who is the Holy Spirit?

i.

ii.

4.10 How does a person experience the presence of the Holy Spirit?

i.

ii.

.....
.....

4.11 In what ways does the Holy Spirit help you in your daily life?

i.

ii.

iii.

4.12 What relationship exist among God, Jesus and the Holy Spirit?

i.

ii.

iii.

4.13 **PRAYER**

What is prayer?

i.

ii.

4.14 What are the different types of prayers that take place in your church?

i.

ii.

iii.

iv.

4.15 What is meant by praying in tongues?

i.

ii.

4.16 Even after getting saved, some people still do not pray in tongues. Is there any relationship between praying in tongues and faith?

i.

ii.

iii.

4.17 Does your church believe in the Lord's prayer and the apostles creed? Yes/No

If Yes, how many times do you recite in your church?

i.

ii.

4.18 People often complain that spiritual churches are very noisy when praying. What are your comments about this?

- i.
- ii.
- iii.

4.19 Is it true that people receive visions and words of prophecy during prayers? Yes/No

4.20 If Yes, how do you tell that it is truly God speaking and giving visions?

.....
.....

4.21 You place a lot of emphasis on praying for the leadership of the nation yet many of those in places of authority are corrupt and the church does not condone corruption. What are your comments about

.....
.....

4.22 Is it necessary for the church to pray for national unity? Yes/No

4.23.1 If Yes, give reasons

- i.
- ii.

4.24 Do you pray for the sick in your church? Yes/No

4.24.1 If Yes, Why?

- i.
- ii.

4.25 Are there any rituals you perform while conducting prayers for the sick, say for example anointing them with oil? Yes/No

4.25.1 If Yes, list them.

.....
.....

6.0 **BAPTISM**

6.1 What is Baptism?

i.

ii.

6.2 Who qualifies for Baptism?

i.

ii.

6.3 Who administers Baptism?

i.

ii.

6.4 How do you administer Baptism and why is it so vital in the life of the church?

i.

ii.

6.5 If after one has been baptized he backslides do you re-baptize him/her after repenting? Yes/No

6.5.1 If Yes, give reasons.

i.

ii.

6.6 Some people defect from other denominations and join your church, do you baptize them even after they had undergone the same in their original churches? Yes/No

6.6.1 If Yes, Why?

i.

ii.

6.7 Do you give baptismal names during baptism? Yes/No

6.7.1 If Yes, give reasons.

i.

ii.

6.7.2 If No, give reasons.

i.

ii.

6.8 Do you baptize infants? Yes/No

6.8.1 If No, give reasons.

i.

ii.

7.0 CHILD DEDICATION

7.1 What is child dedication and why do you dedicate children?

i.

ii.

7.1.2 At what age do you dedicate children?

i.

ii.

7.2 Are names necessary during dedications? Yes/No

6.2.1 If Yes, give reasons.

i.

ii.

7.3 Do you dedicate children of non-believers? Yes/No

If No, give reasons.

.....
.....

7.3.2 How about children from parents of different denominations?

i.

ii.

7.4 Do you dedicate children of single parents? Yes/No, give reasons.

i.

ii.

7.5 What are the main differences between dedication and Baptism?

- i.
- ii.
- iii.
- iv.

8.0 MARRIAGE

8.1 What is marriage?

- i.
- ii.

8.1 When is it performed and how is it performed?

- i.
- ii.

8.2 Who qualifies for marriage?

- i.
- ii.

8.3 Do you administer the marriage ceremony? Yes/No

8.4 Do you allow marriage renewal or do you allow weddings to take place when the couples are advanced in age? Yes/No

8.5 If No, give reasons

8.6 Do you wed couples who have gotten children out of wedlock? Yes/No

8.7.1 If No, give reasons.

- i.
- ii.

8.8 What is the church's stand on sex before marriage?

- i.
- ii.

8.9 What is the church's stand on family planning and family life education especially to the youth?

- i.
- ii.
- iii.
- iv.
- v.

8.10 Do you allow divorce in your church? Yes/No

If No, give reasons.

- i.
- ii.
- iii.

8.11 Do you remarry widows/widowers? Yes/No. If Yes, give reasons.

- i.
- ii.

8.12.1 If No, give reasons

- i.
- ii.

8.13 Do you wed couples of different denominations? Yes/No

8.13.1 If No, give reasons

- i.
- ii.

8.14 What is the church's stand on single parents?

- i.
- ii.

8.15 What happens to the singles and saved yet they want to have children?

- i.
- ii.

QUESTIONNAIRE FOR LEADER/PASTOR**9.0 LEADER**

9.1 What is the leadership structure in your church as a whole?

- i.
- ii.

8.2 What is the leadership structure of the Deliverance Church Nakuru?

- i.
- ii.
- iii.
- iv.

9.3 What are the main qualities of the church leader?

- i.
- ii.
- iii.

9.4 Who appoints church leaders and what is the main criteria for choosing them?

- i.
- ii.

9.5 What training does a church leader undergo?

- i.
- ii.
- iii.

9.6 Are you a full-time church leader or part-time? Yes/No

9.7 What is the source of your financial support?

- i.
- ii.

9.8 From what resources do you get funds to run your church and crusade meetings in social halls and other places?

- i.
- ii.

9.9 Do you pay your leaders salaries and do you keep on increasing their pay?

Yes/No.

9.9.1 If Yes, are they personable? Yes/No

9.10 How many salaried employees do you have in your church?

9.11 Is the church engaged in any other projects besides gospel work? Yes/No

If Yes, name them

i.

ii.

9.12 Do you receive any foreign funds in your church? Yes/No

If Yes, then from where?

i.

ii.

9.13 How often do you invite foreign evangelists to preach the gospel here in the church?

9.13.1 If you do, who meets their expense?

9.14 Who appoints ushers in your church?

9.14.1 What are the functions of the pastor?

i.

ii.

iii.

iv.

v.

9.15 What are the functions of an assistant pastor?

i.

ii.

iii.

9.16 What are the functions of the interpreter?

i.

ii.

9.17 Do you have women leaders in your church? Yes/No

9.17.1 If No, give reasons

i.

ii.

9.18 If Yes, give reasons

i.

ii.

9.19 What difficulties do you encounter as a pastor?

i.

ii.

iii.

iv.

v.

10.0 SALVATION

What is salvation?

i.

ii.

10.1 How does one get saved?

i.

ii.

10.2 What is to be "born again?"

i.

10.3 How is one born again?

i.

10.4 Can a person be saved without being born again? Yes/No

10.4.1 If Yes, give reasons

i.

ii.

10.4.2 If No, give reasons.

i.

ii.

10.5 What is deliverance?

i.

ii.

10.6 Why do people need deliverance?

i.

ii.

10.7 How does deliverance come about?

i.

ii.

10.8 Does deliverance church have any links with the American Revival churches?

Yes/No

10.9 If Yes, give reasons.

i.

ii.

- 1. What is the experience of deliverance?
- 2. How is it experienced?
- 3. How is it experienced?
- 4. How is it experienced?
- 5. How is it experienced?
- 6. How is it experienced?
- 7. How is it experienced?
- 8. How is it experienced?
- 9. How is it experienced?
- 10. How is it experienced?
- 11. How is it experienced?
- 12. How is it experienced?
- 13. How is it experienced?
- 14. How is it experienced?
- 15. How is it experienced?
- 16. How is it experienced?
- 17. How is it experienced?
- 18. How is it experienced?
- 19. How is it experienced?
- 20. How is it experienced?

INTERVIEW GUIDE

The interview guide was used to solicit information from different groups such as Cell leaders, Home makers, Men's fellowship, Intercessors, Evangelistic team, New Convert class and the Holy Spirit class.

One of the distinguishing features of this method is that the participants discuss ideas, issues, insights and experience freely. Each member is free to criticize or elaborate on the views experienced by previous speakers.

The work of the interviewer during the interview included.

1. Introductory remarks.
2. Probing and pacing of questions.
3. Controlling discussions.
4. Controlling group pressure.
5. Recording discussions.

The questions covered the following areas.

1.0 Salvation

- 1.1 What is salvation?
- 1.2 What is the expected conduct or behaviour of a saved person.
- 1.3 How does a person get saved?

2.0 The Holy Spirit

- 2.1 Who is the Holy Spirit?
- 2.2 How does one experience the Baptism of the Holy Spirit?
- 2.3 What is the relationship between the infixing of the Holy Spirit and speaking in tongues?
- 2.4 How do you distinguish the Holy Spirit from other spirits?

3.0 Baptism

- 3.1 What is Baptism?
- 3.2 Who qualifies for baptism?
- 3.3 What is the mode of baptism?

3.4 What is your opinion concerning infant Baptism?

4.0 **Tithes and Offerings**

4.1 What is tithing?

4.2 Is it necessary to tithe?

4.3 How should church finances be used and who should make decisions concerning their uses?

4.4 Should tithe be based on gross or net incomes?

4.5 How often should tithes be given to the church?

5.0 **Evangelism**

5.1 What is evangelism?

5.2 Who should evangelize?

5.3 How do you distinguish between a pastor and an evangelist?

5.4 Who should sponsor evangelists?

6.0 **Excommunication**

6.1 What is your opinion about excommunication of church members from the church?

6.2 What is the criteria for excommunication?

6.3 what are the major reasons that make Christians be excommunicated?

7.0 **Family Planning**

7.1 What do you understand by family planning?

7.2 What are your views concerning some churches advocating natural family planning and denouncing the modern methods?

7.3 What is the church's stand about family planning?

8.0 Church And Politics

- 8.1 What is your stand about the relationship between church and politics as a Christian?
- 8.2 Should Christians and church leaders be involved in politics?
- 8.3 Should Christians support one political party against another?
- 8.4 Should Christians vote in general elections?
- 8.5 Should a Church leader hold his pastoral duties together with a political post?
- 8.6 What is the Church's stand against corruption in the state?

9.0 Faith Healing

- 9.1 What is faith healing?
- 9.2 Do you believe in faith healing and miracles?
- 9.3 How can you prove that a person has actually been healed from any sickness?
- 9.4 What do you think about Aids?
- 9.5 Can Aids be healed through faith healing?

APPENDIX V

GENERAL OBSERVATION RECORD FORM FOR VARIOUS FUNCTIONS IN THE CHURCH

Seating arrangements

-What were the seating arrangements in the function?

How were the seats arranged?

-Were women sitting separately from men?

Attendance

-What was the attendance?

-How many and what proportion of members attended the function?

Conducting the meeting

-Who conducted the function?

-What format was used?

Agenda

-What were the items on the agenda?

-Were all of them covered?

Discussion

-Were there free and frank discussion?

-Which issues were discussed extensively?

Participation

-Did the majority of those present participate in discussion?

-Did a few individuals dominate the meeting?

- Did women/youth participate in deliberations?

Interest

-Was there keen interest in the proceedings?

-Were some members bored or indifferent?

Decision Making

-Was the decision unanimous?

-Were roles taken on some items, if so which?

Factions

-Did members appear to be divided into various clique and factions?

Record Keeping

-Did anyone take minutes of the meeting?

Other items

-Additional items which struck the observer as relevant?