

AFRICA INTERNATIONAL UNIVERSITY

THE RELEVANCE OF SPECIAL REVELATION IN AFRICAN INDEPENDENT
CHURCHES: A CASE STUDY OF THE AKURINU CHURCH
IN NYANDARUA COUNTY – KENYA

BY
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A Thesis submitted to the University in partial fulfillment
of the requirements for the degree of Master
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July, 2019

DECLARATION

**THE RELEVANCE OF SPECIAL REVELATION IN AFRICAN INDEPENDENT
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I declare that this research project is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of Africa International University or the examiners.

(Sign): _____
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ABSTRACT

The African Independent Churches (AICs) phenomenon also known as ‘independency’ appeared in the African continent in the late 19th century and early in the twentieth century. It occurred as a result of the Africans being dissatisfied with the way Christianity was introduced by the western missionaries. The missionaries did not understand the African worldview and assumed that Africans were irreligious. They therefore disregarded anything African. They required the African believers to discard all their cultural practices not knowing that the African religion was embedded in their culture. The missionaries who were leaders in these churches were also seen to collaborate with the European colonizers, something that did not please the African Christians. Some of them also misinterpreted the bible. These and other factors resulted in the Africans initiating their own churches where they would feel free to express Christianity the African way and also to champion the liberation movement which was the major political issue at the time. The interesting thing is that the independency did not end with the political independence of African nations from their western colonial masters. The independency is a common reality up to today. However, the orthodoxy of these churches was put to question from the onset and these churches were criticized for practising syncretism by the missionary churches from which they had separated and also by some theologians. This criticism necessitated that a sympathetic study be carried out to establish the relevance of the Bible in African Independent Churches with a view to determining whether these criticisms were justified. It is in this spirit that this research study was conceived and carried out. A case study of the Akurinu Church in Kenya was carried out toward this end. Nyandarua County of the Republic of Kenya was selected as the location of the study. A total of 100 respondents were sampled from five sub-counties out of the seven in Nyandarua County. 71 out of the 100 questionnaires were returned which translated to a questionnaire return rate of 71%. The data from the questionnaires was analyzed using SPSS computer software. The findings were presented in frequency distribution tables, bar graphs and pie charts. The findings from this study have revealed that the criticisms leveled against the African independent churches are not always justified. Recommendations for the reforms of the Akurinu Church and further research have also been made.

DEDICATION

To my parents, Mirriam Kagure and Peter Gitahi for sponsoring my education, my dear wife Rosemary Wanjiru for her support, members of The Revealed Gospel Church -Ol'kalou Town where I minister and to the Almighty God for His sufficient grace throughout the project.

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Introduction

The Christian Bible begins by telling us that there is God and not only that, but that this God created the heavens and the earth as stated in Genesis 1:1, “*In the beginning God created the heavens and the earth*”. The Bible also demands faith in God, “But without faith it is impossible to please Him, for whoever comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (Hebrews 11:6 NKJV). But one may ask who this God is. Theology which is the study of God and His works aims at a clear understanding of who God is.¹ In the quest for the knowledge of God, people ask various questions such as, Does God exist? If He does; how can we know Him? Who is the true God? And what is the nature of God? These and many other questions that may be asked about God find their answer in this one word, ‘Revelation’. Why revelation? Because God has revealed Himself.²

Moses told the children of Israel in the land of Moab, “The secret things belong to the Lord our God, but those things which are revealed belong to us and our children forever, that we may do all the words of this law” (Deuteronomy 29:29 NKJV). The apostle Paul attributed the gospel he was preaching to revelation, “But I make known to you, brethren, that the gospel which was preached by me is not according to man, for I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ” (Galatians 1:11-12). The Bible has a whole

¹Millard Erickson, *Christian Theology* (Grand Rapids: Baker Academic, 2013), 8.

²Sammuel Kunhiyop, *African Christian Theology* (Nairobi: Hippo Books, 2012), 13.

book on revelation known as the Revelation of Jesus Christ. It is the last book of the bible. Before the fall of mankind in the Garden of Eden, God used to speak to Adam and Eve (Genesis 1:27-30; 2:16-17). Therefore, the existence of God, His will and true nature were not an issue because the presence of God was with mankind. However, after the fall, things changed. The human mind became depraved.³

The idea of God became remote and mankind lost the ability to perceive God. His presence cannot be verified through laboratory tests as is the case in the natural sciences.⁴ Out of His great love for mankind, God made the first initiative to make Himself known to mankind through various means in what is referred to as self-disclosure or self-revelation.⁵ Therefore, mankind can only know God through what He has revealed about Himself. God has revealed Himself to us through His Creation, word and deed.⁶ The psalmist has said; “the heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech and night unto night reveals knowledge” (Psalms 19:1-2NKJV).

This means that God has revealed Himself to all the people of the world through what He has created. The apostle Paul in his letter to the Romans said,

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world, His invisible attributes are clearly seen being understood by the things that are made even his eternal power and Godhead, so that they are without excuse’ (Romans 1:18-20).

³ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrines* (Leicester LEI 7GP: Intervarsity Press, 1994), 497.

⁴ Gyang Pam, *A Compendium of Theology* (Ango-Jos Jos: Sele Printing and Publishing House, 2012), 1.

⁵ J. Douglas and Merrill Tenney, *New International Bible Dictionary* (Grand Rapids: Zondervan, 1987) 858-859.

⁶ Ferguson, Wright and Packer, *New Dictionary of Theology* (Nottingham: Intervarsity Press, 1988), 585.

These two portions of scriptures indicate to us that God has sufficiently revealed himself to mankind through his creation. This means that it is possible to know God through the created order. This type of revelation is referred to as general revelation.⁷ This revelation though helpful in knowing God in a general way does not lead to the conviction of sin and salvation. This is the type of revelation that is with most people today. God has also revealed himself specifically to certain people, His servants the prophets (Amos 3:7 NKJV), to whom he revealed certain truths concerning Himself, mankind and His creation. This is what is referred to as special revelation.⁸ God ensured that this special revelation to His servants the prophets was written down and preserved in the form of a book, what we have today as the Bible (Revelation 1:11). Therefore the Bible contains the special revelation of God to mankind. This special revelation reached its climax in the incarnation of Jesus Christ who took the human flesh to reveal God to mankind. That is why Jesus told Philip, “He who has seen me has seen the Father” (John 14:9). This is also what the author to the book of Hebrew meant when He said,

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His son, whom He appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they (Hebrews 1:1-4 NKJV).

The concern of this study is in the special revelation of God in the Bible. The Church of Jesus Christ has this special revelation as its guide in all matters of faith and practice.⁹ Any other new revelation purporting to come from God should be tested

⁷Ibid.

⁸ Millard Erickson, *Christian Theology* (Grand Rapids: Backer Academic, 2013), 144.

⁹Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 326.

and measured against this already established truth about God. Yet this is where some of the churches go totally wrong by allowing other revelations that go counter to the scriptures to influence their faith and traditions. These other revelations and prophecies should be scrutinized using the word of God so as to guard against the spirit of error that makes people to depart from the faith. This is what Paul was saying when he wrote to the Thessalonians, “Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good” (1 Thessalonians 5:19-21). In this portion of scripture, Paul is not ruling out the possibility of having prophecies in the church but he is insisting that they should be tested. These revelations and prophecies are to be tested using the scriptures as a standard. If they contradict the word of God, the already existing revelation of God, they should be discarded and by so doing guard against heresy and therefore maintain the orthodoxy of the church.

There is nothing new under the sun and this is what the wisest man who ever lived on earth, Solomon had to say, “that which has been is what will be, that which is done is what will be done, and there is nothing new under the sun. Is there anything of which it may be said, ‘See, this is new’? It has already been in ancient times before us” (Ecclesiastes 1:9-10).

What one might consider a new revelation is not new; God had already revealed it to others before him or her. The revelations the church receives after the revelation of Jesus Christ are confirmatory (Ephesians 1:15-23).

In the contemporary church, any revelation that contradicts the revelation of Jesus Christ should be discarded, it does not come from him, “For the testimony of Jesus is the spirit of prophecy” (Revelation 19: 10b). In a nutshell, the bible should validate any new revelations and prophecies and not the other way round. This was

the whole essence of establishing the Bible Canon.¹⁰ Since the Bible plays a very important role in the life of the Church, it must therefore be properly interpreted using the appropriated methods of Biblical interpretation and correctly applied in the lives of the members of the church.¹¹

1.1 Background to the Study

As early as 1968, this researcher started noticing the presence of members of the Akurinu Church in his village in Wanjohi location of Kipipiri Division Nyandarua County. At the time, the researcher and his parents were living in a concentration village known as Gatondo village in Wanjohi sub-location. Their immediate neighbor was a Mukorino (A member of the Akurinu Church). Members of the Akurinu Church would occasionally hold prayers in this neighbor's home over the weekend from Friday evening through Saturday to Sunday, when they would conclude their meeting. Some members would leave that same day, while others would leave on Monday morning. During the meetings, members of this Church showed enthusiasm in their worship and especially in their singing. They also practiced speaking in tongues, a phenomenon known as 'glossolalia' in Greek.¹²

During his days in primary school, this researcher observes that there were many children from the Akurinu families. It was easy to notice them as they wore the white turbans in school. However, after transitioning to the ordinary level (O-level) and advanced level (A-level) education in the same county, the number of Akurinu members in school continued to diminish. When he joined the Nairobi University in the mid-80s, this researcher recalls that there was not a single Akurinu student at his

¹⁰ J.D. Douglas and Merrill C. Tenney, *New International Bible Dictionary* (Grand Rapids: Zondervan, 1987), 191.

¹¹ Samuel Kunhiyop, *Africa Christian Theology* (Nairobi; Hippo Books, 2012), 33-38.

¹² Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 233.

Kabete campus. Today, members of the Akurinu community can be found in almost every sector of the economy in Kenya. It is in this context that the researcher decided to conduct a study of the Akurinu community as a case study of the African Independent Churches.

The issues that raised curiosity to this researcher include the African responses to the Christianity introduced by the Western missionaries, the factors that led to the development of African Christian Theology and the sources of African Christian Theology. One of the responses of the African Christians was the establishment of African Independent Churches.¹³ Through the AICs, the Africans were able to express Christianity the African way. However, this researcher learned that these churches were also criticized by some theologians for lacking in Biblical orthodoxy and practicing syncretism. John Baur, for example, criticizes the leadership of some of these churches, especially the prophet churches for overshadowing Christ.¹⁴

The researcher decided to conduct a study in the area of African Independent Churches to find out whether the criticisms leveled against them are true. The very early African Independent Churches known to this researcher in Nyandarua County were the African Independent Pentecostal Church of Africa (AIPCA) and the Akurinu Church. These two churches were started long before Kenya became independent from the British colonial rule. Of these two AICs, the researcher settled on the Akurinu church for study, being among the first indigenous Pentecostal Churches in Kenya and especially in Nyandarua County.¹⁵ Hymns produced by members of this

¹³Abraham Macharia, *In Search of Identity: The Akurino Community Demystified* (Nairobi: Print view Publications, 2012), 25-26.

¹⁴John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline Publications, 2013), 409-410.

¹⁵Abraham Macharia, *In Search of Identity: The Akurino Community Demystified* (Nairobi: Print view Publications, 2012), 131.

church have influenced worship in many non-Akurinu churches in Nyandarua County and the whole of Central Kenya.¹⁶

1.2 Problem of the Study

The African Independent churches phenomenon has been in Africa for over 100 years now. The number of African Independent churches and their membership has continued to increase.¹⁷ A lot of research work has been done in the area of African independent churches and especially the factors that led to the establishment of the African Independent churches. However, nothing has been done to establish the relevance of the Bible to the African Independent Churches. The issue of relevance arises due to the criticisms leveled against the African independent churches especially those touching on the lack of biblical orthodoxy and practicing syncretism. This study aimed at establishing the truth concerning this criticism as John Parratt observes, “Each independent church demands a sympathetic study not only of its theology but also of its Christian practice”.¹⁸ Towards this end, this researcher selected the Akurinu church for a case study of the African independent churches, being one of the oldest of the African Independent churches in Kenya.¹⁹ Cornelius Olowola, a theologian said this in reference to AIC’s, “Because these churches are growing fast and have great influence upon the people of Africa, it is necessary to investigate their beliefs. It will then be necessary to briefly discuss what these churches are, why they grow and what part of their theological beliefs make them acceptable to

¹⁶ Ibid., 16.

¹⁷ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 247-250.

¹⁸ John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 148.

¹⁹ Abraham, Macharia, *In search of Identity: The Akurinu Community Demystified* (Nairobi: Print view Publishers, 2012), 131.

people”.²⁰ This research study sought to address this concern. It aimed at examining the faith and tradition of the Akurinu church as a case study, with a view to establishing its fidelity to the Bible.

1.3 Purpose of the Study

The study aimed at establishing the relevance of the Bible to the Akurinu Church, as a case study of the African Independent Churches. This will help in addressing the stigma associated with some of the African Independent Churches, which are at times viewed as heretics. The findings from the study will help members of the society in making informed decisions while joining these churches. Finally, the study aimed at making recommendations where necessary for the reforms of the African Independent Churches so as to align their traditions to the Bible.

1.4 Significance of the Study

The importance of this study is to establish the relevance of the Bible in the Akurinu church. This is in an attempt to address the criticism leveled against AIC's, especially those touching on lack of biblical orthodoxy and practicing syncretism. This study will help to establish the authenticity of the theology of these churches and address the stigma associated with African Independent Churches, some of which are now operating as authentic Christian churches.²¹ The findings from this study will also be used by AICs to carry out internal church reforms or to justify their traditions.

²⁰ Samuel Ngewa, Mark Shaw and Tite Tienou, *Issues in African Theology* (Nairobi: East African Publishers, 1998), 286.

²¹ Ferguson, Wright and Packer, *New Dictionary of Theology* (Nottingham, Intervarsity, Press, 1988), 853.

1.5 Limitation and Delimitations of the Study

1.5.1 Limitations

The fact that the researcher was not a member of the Akurinu Church made it difficult to know how the Bible is read and interpreted in the church. It was also not possible to distinguish between a leader and a member. The researcher also did not know the locations of the churches.

1.5.2 Delimitations

The researcher made use of the National County and Sub county leaders to make clarifications on matters of doctrine and to identify leaders of various ranks within the Akurinu church and ordinary members. The leaders were also instrumental in locating churches in the interior areas of Nyandarua County.

1.6 Research Objectives

The objectives of the study were as follows

- i. To establish the level of adherence of the Akurinu church to the Bible.
- ii. To find out the extra-biblical sources of the Akurinu church theology if any.

1.7 Scope of the Study

The concern of this study is in the African Independent churches in Kenya. However, the Akurinu church was selected as a case study of the AIC's. The study only covered the Akurinu churches in Nyandarua county of Kenya. In particular, the study looked at the level of adherence of the Akurinu church to the Bible and the extra-biblical sources of the Akurinu theology.

1.8 Methodology of the Study

This study is a blend of both library and field studies. Research instruments were prepared for data collection in the field. The research instruments here refer to interview schedules and questionnaires. “An interview schedule is a set of questions that the interviewer asks when interviewing.”²² A questionnaire on the other hand, is a research instrument with a set of questions that helps in gathering information or data from people over a large sample.²³ Use of questionnaires was preferred in this research since; information can be collected from a large sample and diverse regions, confidentiality can be upheld, it saves on time, there is no opportunity for interviewer bias and questionnaires can be stored and re-used later.²⁴ The challenges of using questionnaires were addressed during data analysis. Consultation with the county leadership of the Akurinu church was done in areas that required clarity. The county has seven sub-counties. A representative sample of five sub-counties were used in the study. These sub-Counties were; Nyandarua Central, Mirangine, Ndaragwa, Kipipiri and Kinangop. A minimum of twenty members were involved in the study for each of the sub-county sampled giving a total of 100 members.

1.9 Assumptions of the Study

This study assumed that the Akurinu church is a true Christian church and also a true representative of the African Independent churches. It assumed that the Akurinu Church is a homogenous community. The study also assumed that the special revelation of God is synonymous to the Bible. Confession of a saving faith in Jesus Christ was used as an indicator of having faith in Christ.

²²Olive Mugenda and Abel Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003), 86.

²³ Donald Kombo and Delno Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Pauline Publications Africa, 2014), 89.

²⁴ Ibid

1.10 Definition of Key Terms Used in the Study

1.10.1 Revelation

According to the Collins dictionary and Thesaurus, the term revelation refers to the disclosure of something.²⁵ It is translated into English from the Greek word, ‘apokaluyi or apokalypsis’ which means to unveil or uncover.²⁶ For the purpose of this study, the term revelation will be used to refer to the self-disclosure of God to mankind. The word special means specific or particular.²⁷ Special revelation refers to God’s self-disclosure through words and deeds and also through His personal incarnation in Jesus Christ.²⁸ Special revelation is God’s words addressed to specific people.²⁹ This special revelation is what is recorded in the Bible. In other words, the 66 books of the Christian Bible constitute God’s special revelation to mankind. God revealed Himself so that mankind may know, love, trust, worship, and serve Him as God.³⁰ God has revealed Himself as a triune God, of God the Father, Son and the Holy Spirit. Although the word ‘Triune’ is not used in the Bible, it is implied in various verses of the Christian Bible such as, Mathew 28:19 and 2 Corinthians 13:14.

1.10.2 Church

The Collins English Dictionary and Thesaurus defines the word church as a building for public Christian worship; particular church denomination, or Christians collectively.³¹ The word church comes from the Greek verb “ekkaleo” which means

²⁵ Collins, *English Dictionary & Thesaurus* (Glasgow: HarperCollins Publishers, 2005), 229.

²⁶ J. Douglas and Merrill Tenney, *New International Bible Dictionary* (Grand Rapids: Zondervan, 1987), 859.

²⁷ Collins, *English Dictionary & Thesaurus* (Glasgow: HarperCollins Publishers, 2005), 116.

²⁸ Ferguson, Wright and Packer, *New Dictionary of Theology* (Nottingham, Intervarsity Press, 1988), 587.

²⁹ Wayne, Grudem. *Systematic Theology: An Introduction to Biblical Doctrines* (Leicester LEI 7GP: Intervarsity Press, 1994), 123.

³⁰ J. D. Douglas and Merrill Tenney, *New International Bible Dictionary* (Grand Rapids: Zondervan, 1987), 89.

³¹ Collins, *English Dictionary & Thesaurus* (Glasgow: HarperCollins Publishers, 2005), 47.

“to call out”.³² Therefore, the word church means” the called out ones”.³³It refers to the assembly or gathering of the people of God who have been called out of the world to serve him (Exodus 8:1, NKJV).

For the purpose of this study, the term church will be used to refer to the community of all believers for all time.³⁴The word church is used to refer to the assemblies of the people of God both in the Old Testament and the New Testament.³⁵ However, for the purpose of this study, the word church will be used to exclusively refer to the New Testament church except where it is indicated otherwise.

The establishment of the Christian Church was envisaged by Jesus Christ himself when he said, “...and I also say to you that you are Peter and on this rock I will build my church, and the gates of Hades shall not prevail against it” (Mathew 16:18 NKJV). Therefore, the church first and foremost belongs to Jesus Christ. He builds it by bringing in new members into the church (Acts 2:47). He is its architect and that is the reason why it is referred to as the church of Christ or the church of God (Romans 16:16; 1 Timothy 3:15). He bought it with his own blood (Acts 20:28). Christ is also the head of the church and the chief shepherd (1 Peter 5:1-4). The apostle Paul called the church “The body of Christ” (1 Corinthians 12:27), “The bride of Christ” (Ephesians 2:19-22), “The house of God” (1 Timothy 3:15) and “The household of faith” (Galatians 6:10).

The sixteenth century church reformers identified certain criteria for the church of Jesus Christ. Martin Luther, one of the 16th century reformers defined the church as “the congregation of saints in which the gospel is rightly taught and

³² Gyang Pam., *A Compendium of Theology* (Anglo. Jos Jos: Sele Printing and Publishing House, 2012), 392.

³³ Ibid.

³⁴ Wayne, Grudem. *Systematic Theology: An Introduction to Biblical Doctrines* (Leicester LEI 7GP: Intersarsity Press, 1994), 853.

³⁵ Ibid.

sacraments correctly administered.³⁶ Another 16th century reformer John Calvin in an attempt to describe the church said that “Wherever the word of God is purely preached and heard and the sacraments administered according to Christ’s institution, there it should not be doubted, the church of God exists.”³⁷ Here we see that both Martin Luther and John Calvin are in agreement on the following criteria for church,

- i. The gospel must be correctly preached and heard. The gospel is the heart of the ministry of the church.³⁸
- ii. The sacrament must be correctly administered.

It can therefore be argued that where the gospel is not correctly preached and heard and the sacraments are not correctly administered, there is no church.³⁹ The preaching of the gospel produces faith in the individual hearer, “faith comes by hearing and hearing by the word of God” (Romans 10:17). These individuals (believers) are then admitted to the community of God, the church through water baptism.

1.10.3 African Independent Churches

The Collins English and Thesaurus Dictionary defines the word “independent” as being “free from the control or influence of others; Separate; financially self-reliant or capable of acting for oneself or one’s own”.⁴⁰ African Independent Churches are those churches that are initiated by Africans and have African leadership.⁴¹ The

³⁶ Wayne Grudem, *Systematic Theology. An Introduction to Biblical Doctrines* (Leicester LEI 7GP: Intersivity Press 1994), 865.

³⁷Ibid., 865.

³⁸ Millard Erickson, *Christian Theology* (Grand Rapids: Baker Academic, 2013), 980.

³⁹ Wayne Grudem, *Systematic Theology. An introduction to Biblical Doctrines* (Leicester LEI 7GP: Intersivity Press 1994), 865.

⁴⁰ Collins, *English Dictionary & Thesaurus* (Glasgow: Herpe Collins Publishers, 2005), 141.

⁴¹ Samuel Ngewa, Mark Shaw and Title Tienou, *Issues in Africa Christian Theology* (Nairobi: East African Educational Publishers, 1998), 286.

African Independent Churches phenomenon also known as independency in this study appeared in Africa in the late 19th century and early 20th century.⁴²It was a response to the western missionary work in Africa. The missionaries introduced Christianity to the African continent especially Africa South of the Sahara from the 15th century.⁴³However, the manner in which it was introduced left a lot to be desired. As a result, Africans were dissatisfied with it. They considered it a foreign religion.⁴⁴Even those Africans who had accepted the Christian faith were not at home with it. They were torn between the new faith and their African-ness.⁴⁵ They suffered a condition described by Archbishop Desmond Tutu as “religious schizophrenia”.⁴⁶The western Christianity was packaged in a Western culture. The missionaries failed to understand the African world view, a prerequisite in successful introduction of the Christian faith in Africa.⁴⁷ The African worldview is embedded in the African culture since, culture and religion to the African are inseparable.⁴⁸The western missionaries were also accused of racial discrimination. Some collaborated with the colonizers in the furtherance of the gospel and therefore it was not possible for the Africans to draw a boundary between the colonial masters and the missionaries.⁴⁹The missionaries considered the Africans as heathens or pagans.⁵⁰They used derogatory terms to describe the Africans and totally disregarded the African

⁴² Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 236.

⁴³ John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 1.

⁴⁴ Gyang Pam, *A Compendium of Theology* (Ango-Jos Jos: Sele Printing and Publishing House, 2012),6.

⁴⁵John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997),4.

⁴⁶ Ibid.

⁴⁷Samuel Ngewa, Mark Shaw and Title Tienou, *Issues in Africa Christian Theology* (Nairobi: East Africa Publishers, 1998), 287.

⁴⁸Gyang Pam. *A Compendium of Theology* (Ango-JosJos:Sele Printing and Publishing House, 2012),252.

⁴⁹John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 3.

⁵⁰ Ibid., 3-4.

way of life.⁵¹ Anything African had to be discarded. Worship in the missionary churches was said to be cold and lacked the spirit.⁵² It did not meet the African spiritual needs. The response to this was that the Africans initiated their own churches which were led by fellow African leaders who communicated to them in African idioms.⁵³ Therefore the African Independent Churches phenomenon was an expression of African Christianity i.e. the way the African understood the Christianity in the African context.⁵⁴ It was contextualization of the Christian faith at its best and was meant to make Christianity relevant to the Africans. In the African Independent Churches, the African Christian felt at home with the Christian faith which was also in consonance with the African world view.⁵⁵ The use of the African languages in preaching and worship together with the use of the African musical instruments such as drum made the African Christians feel comfortable in these churches.⁵⁶ As a result, many African believers were attracted to them.⁵⁷

During this period, Africans were also agitating for independence from the white colonial rule. Therefore the Africans combined liberation with their religious activities.⁵⁸ They had to be sympathetic to the sufferings of the African people and therefore there was need to withdraw from the missionary churches to establish their own.⁵⁹ Therefore besides catering for the spiritual welfare of the members, African

⁵¹ Ibid., 4.

⁵² Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 66.

⁵³ John Parratt, *A Reader in the African Christian Theology* (London: SPCK, 1997), 10.

⁵⁴ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 236.

⁵⁵ Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 66.

⁵⁶ Gyang Pam. *A Compendium of Theology* (Ango-JosJos: Sele Printing and Publishing House, 2012), 253

⁵⁷ Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 64-66.

⁵⁸ Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012), 25-26.

⁵⁹ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 237-238.

Independent Churches preached liberation from the colonial rule. After the independence of African countries, African Independent Churches have continued to be a common phenomenon.⁶⁰

Types of African Independent Churches:

There are many types of African Independent churches which have varying degrees of biblical orthodoxy.⁶¹ The type of the independent churches depends to a large extent on the reasons for their establishment and locality in the African continent. The African Independent churches therefore manifest different theologies but with some common denominators such as the use of the Bible and an expression of the African culture.⁶² The Bible is used as a primary source of their theologies, but this is sometimes combined with some elements of the African culture, albeit with the danger of syncretism.⁶³ The many types of African Independent churches may be classified into three broad categories.⁶⁴ These are; the Ethiopian churches, the prophet churches and the revivalist or new – Pentecostal churches.

1.10.4 Ethiopian Churches

The Ethiopian churches are those that separated from western missionaries due to white domination in the church and state.⁶⁵ They maintained the traditions from their mother churches but added the word “African” to their names for example;

⁶⁰Ferguson, Wright and Packer, *New Dictionary of Theology* (Nottingham: Intervarsity Press, 1988), 10.

⁶¹ John Parratt, *A Reader in Africa Christian Theology* (London: SPCK, 1997), 2.

⁶² Gyang Pam, *A Compendium of Theology* (Anglo JosJos: Sele Printing and Publishing House, 2012), 280.

⁶³ *Ibid.*, 263.

⁶⁴ Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 68.

⁶⁵ *Ibid.*

African Presbyterian Church, African Reformed Church, Native Baptist Church and African Orthodox Church.⁶⁶

1.10.5 Prophet Churches

The prophet churches formed around a charismatic figure, the prophet who claimed a calling to be a prophet or a cluster of prophets of God.⁶⁷The teachings of the prophet or a cluster of prophets shape the faith and traditions other churches. These churches which are also known as Zionist churches stress the spiritual power that come through the empowerment of the Holy spirit.⁶⁸They also manifest certain elements of tradition African religion that is embedded in the culture of the people.⁶⁹They practice speaking in tongues and faith- healing of the physical body through various methods such as prayers with laying of hands on the sick person together with anointing the sick person with oil.⁷⁰ They rely heavily on visions and revelations besides the bible for their doctrines.⁷¹Examples include; Church of Lord (Aladura) in Nigeria, Zion Apostolic church of South Africa, Kimbanguist church in present day Democratic Republic of Congo and Angola, Spirit churches and Africa Israel Nineveh church in Kenya.⁷²The Akurinu church of Kenya which is the subject of this study is in this category.

⁶⁶ Ibid., 68-69.

⁶⁷Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 238-239.

⁶⁸Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 69.

⁶⁹ Ibid, 70.

⁷⁰Gyang Pam, *A Compendium of Theology* (Anglo JosJos: Sele Printing and Publishing House, 2012), 278.

⁷¹Samuel Ngewa, Mark Shaw and title Tienou, *Issues in Africa Christian Theology* (Nairobi: East Africa Educational Publishers, 1998), 290.

⁷²Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 70.

1.11.6 Revivalist or New- Pentecostal Churches

The Revivalist or New- Pentecostal Churches emphasize the spiritual renewal and awakening of the individual believer.⁷³ They abhorred the coldness and dryness (nominalism) in the mission churches.⁷⁴ They practice faith- healing and manifest speaking in tongues just like the prophet churches. However, unlike the prophet churches, they reject some aspects of the African traditional practices and beliefs.⁷⁵ Examples of the new Pentecostal churches include; The Balokole or the East Africa rival in Uganda, The Deliverance Church, The Redeemed Gospel Church, Neno Evangelism Church, Maximum Miracle Church (Kuna Nuru Gizani), all in Kenya.⁷⁶

The African Independence Churches are criticized by some theologians for lacking Biblical Orthodoxy and practicing syncretism.⁷⁷ However, some of these churches have over the years evolved to become authentic Christian churches.⁷⁸ This they have done by emphasizing on the authority of the Bible and empowering their leaders through theological training. To that end some African Independent Churches have established their own theological schools to equip their leaders with knowledge , skills and attitudes in Christian Ministry.⁷⁹

This study aims at examining the Akurinu church theology with a view to establishing its fidelity to the special revelation contained in the bible, as an example and representative of the African independent churches.

⁷³Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 244-245.

⁷⁴ Ibid, 244.

⁷⁵Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14 – 30 in the Africa Context* (Eldoret: Zapf Chancery, 2008), 71.

⁷⁶ Ibid, 71.

⁷⁷ John Parratt, *A Reader in Africa Christian Theology* (London: SPCK, 1997), 14-16.

⁷⁸Ferguson, Wright and Packer, *New Dictionary of Theological* (Nottingham: Intervarsity Press, 1988),11.

⁷⁹ Ibid.

The Akurinu church

The Akurinu church emerged in the mid-1920s, soon after Kenya became a colony of the British. The history of the Akurinu church can be traced to the calling of its founding prophet Joseph Ng'ang'a of Ng'enda village of Mang'u, Gatundu in Kiambu District.⁸⁰Ng'ang'a who had received some elementary education at Gospel Mission in Kambui, Kiambu District, lived an ordinary life and earned his living from dressing stones and masonry before his calling.⁸¹Ng'ang'a received his calling in a dream while by the road-side drunk and asleep.⁸²In his dream, God called him to leave his drunkenness, receive salvation, be baptized and then pray for his people that they may be liberated from their rulers.⁸³ Ng'ang'a obeyed the divine calling and together with others who had received the same experience started the "Arathi" movement which is the precursor of the Akurinu church.⁸⁴People called them "Arathi" due to their emphasis on prophecies, otherwise they called themselves "Andu a Mwathani" in Kikuyu, meaning "the Lord's people in English".⁸⁵"Arathi" is the kikuyu word for "prophets". The Arathi movement comprised of believers who had experienced baptism of the Holy spirit just as in the day of Pentecost in Acts chapter 2. These believers were drawn from the unevangelized populace and the mission churches.⁸⁶Those who were chased away from the mission churches for speaking in tongues found a solace in the Arathi movement. Ng'ang'a and the other believers preached a gospel of repentance of

⁸⁰ Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012),12.

⁸¹ Ibid.

⁸² Ibid, 12-13.

⁸³ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 238.

⁸⁴ Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012), 3.

⁸⁵ Ibid., 14.

⁸⁶ Ibid., 42-43.

sins for all people so that God could deliver them from the yoke of colonialism.⁸⁷The Arathi movement did not have church structures; instead they retreated in caves and mountains to pray.⁸⁸

During their prayer retreats, it is said that they received numerous revelations, instructions and promises that form the basis of the Akurinu faith and practice to-date.⁸⁹One of such retreats is the famous 1927 retreat to Mount Kenya which was considered ‘The mountain of God’ among the kikuyu that time.⁹⁰It is said that during the retreat, a cluster of seven Arathi movement prophets had an encounter with what is referred to as “the presence of God” just like Moses had and received revelations from God. These revelations have shaped the Akurinu faith ever since and are a point of reference.⁹¹In the subsequent years the Arathi movement spread with great speed from its birth place in Gatundu, first to Lari in Kiambu District and then to the rest of central Kenya and soon to other regions in Kenya.⁹²The Akurinu church was introduced to Nyandarua County, the centre of this research by one Joshua Ng’ang’a Kimani.⁹³ “Nyandarua District is a leading constituency in Akurinu members today”.⁹⁴

Having been born, the next thing was a struggle for recognition and registration by the colonial government. The first group was registered in 1959 as Holy Ghost church of Kenya (HGCK) and later on changed name to Holy Ghost church of East Africa (HGCEA)the name it is known to-date.⁹⁵

⁸⁷ Ibid, 15.

⁸⁸Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012), 16.

⁸⁹ Ibid., 17.

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Ibid., 16.

⁹³ Ibid., 50.

⁹⁴ Ibid.

⁹⁵ Ibid., 71.

From the aforesaid, it is evident that the Akurinu church is a prophet church having been founded by a prophet, Joseph Ng'ang'a. The name Arathi (prophets) tells it all.⁹⁶The Akurinu church has all the characteristics of a prophet church such as practicing faith healing and speaking in tongues. The Akurinu faith has been an enigma and a puzzle to many. "Fundamental questions have been raised concerning who the Akurinu are, what are their beliefs? Where did they come from? What the word mukurinu means? Why do they cover their heads? Can a mukurinu do this or that? And many such questions."⁹⁷ This study aims to unravel the truth about Akurinu faith and establish the relevance of the special revelation contained in the bible to the Akurinu church.

1.11 Geographical Overview of the Location of the Research

This study was carried out in Nyandarua County. Nyandarua County is one of the forty seven (47) Counties of the Republic of Kenya. It neighbors Laikipia County to the North, Nyeri and Murang'a Counties to the East, Nakuru County to the west and Kiambu County to the South. The headquarters of Nyandarua County are in Ol'kalou Town along Gilgil-Nyahururu Highway. The County covers an area of 3, 245.2 square kilometer.⁹⁸The County has seven administrative units known as Sub-counties. These are; Ndaragwa, Nyandarua North, Nyandarua West, Nyandarua Central, Mirangine, Kipipiri and Nyandarua South.⁹⁹The county is mainly occupied by the kikuyu community. However, being settlement area, there are members of

⁹⁶ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker Pub Group, 1997), 238.

⁹⁷ Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012), 8.

⁹⁸ County Commissioner, Nyandarua, *County Profile* (Unpublished Material, 2017), 2.

⁹⁹Ibid.

other communities such as Kalenjins, Kisii, Meru and Kamba. Its main economic activity is farming.

From the observations of the researcher, people in this county are very religious. Nyandarua County is home to many Christian denominations ranging from the missionary churches to the independent ones. Among the missionary churches found in this county include; The Roman Catholic, Anglican, Presbyterian church of East Africa (P.C.E.A), Africa Inland Church (A.I.C), Pentecostal Evangelism Fellowship of Africa (P.E.F.A) and The Full Gospel church. The Africa independent churches in the country include; The Independent Pentecostal church of Africa (I.P.C.A), The Redeemed Gospel church, Kenya Assemblies of God (K.A.G), Neno Evangelism church, Holiness and Repentance church, Jesus Exaltation church (JEC), The Revealed Gospel church where this researcher worships and serves God and the Akurinu Church which was the subject of this study.

1.12 Theoretical Framework and Conceptual Framework

1.12.1 Theoretical Framework

A theoretical framework is a statement that explains the underlying theory within which a research study was carried out.¹⁰⁰ Research is a diligent search for knowledge.¹⁰¹ Theology deals with the revealed knowledge of God. For that reason, theological scholars deal with what God has already revealed concerning issues in life and their interpretation in a particular context or situation. This is what Gyang meant by his statement “Theology has to do with God’s self-disclosure of Himself to mankind through the power of the Holy Spirit as seen in His word. If God has not

¹⁰⁰ Olive Mugenda and Abel Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003), 214.

¹⁰¹ Ibid, 197.

revealed Himself, the theologian is already jobless”.¹⁰² This is the theoretical framework within which theologians operate. Therefore, any theological study must of necessity start with the revelation of God contained in the Bible and then proceed to the particular context. This study has followed that path in the study of the relevance of the special revelation contained in the Bible to the Akurinu Church tradition as a case study of the African Independent Churches (AICs).

1.12.2 Conceptual Framework

A conceptual framework is the diagrammatical or graphical representation of the relationship between variables in a research study.¹⁰³ The conceptual framework for this study is the representation of the relationship between the Bible (the independent variable) and the Akurinu Church tradition/Theology (the dependent variable). This relationship is one of influence. The concern of this study was to look at how the Bible influences the Akurinu Church tradition as illustrated in figure 1.1.

¹⁰² Gyang Pam, *A compendium of Theology* (Anglo-JosJos: Sele Printing and Publishing House, 2012), 1.

¹⁰³ John Orodho, *Techniques of Writing Research Proposals and Report in Education and Social Science* (Nairobi: Kenezja Hp Enterprises, (2010), 29.

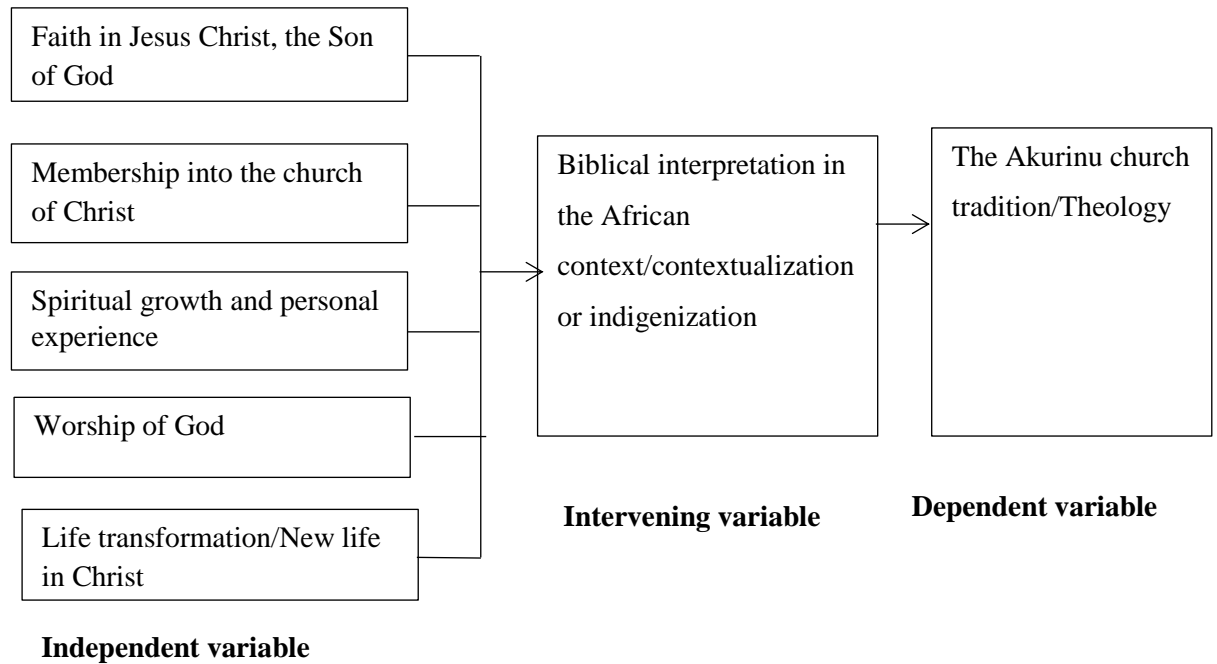


Figure 1.1: A conceptual framework showing how the Bible influences or affects the Akurinu church tradition/theology

Source: Adopted from Donald Kombo and Delno Tromp (2014)

The conceptual framework in Figure 1.1 shows the relationship between the Bible and the Akurinu church tradition. The right preaching of the Gospel of Christ produces faith in an individual (Romans 10:17). The believer is then baptized as an indicator of admission into the community of God, the church. Water baptism is the first Christian church ordinance.¹⁰⁴ The individual believer continues to take Holy Communion throughout the Christian life as an indicator of continued membership in the community of believers, also known as the church or the body of Christ.¹⁰⁵ The individual believer is also baptized with the Holy Spirit upon believing Christ. This process results in life transformation. Accepting Christ should lead into a transformed life as Apostle Paul put it,

What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized

¹⁰⁴ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrines* (Leicester LEI 7 GP: Intersity Press, 1994), 865-866.

¹⁰⁵ Ibid.

into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the father, even so we also should walk in the newness of life (Romans 6:1-4 NKJV).

And again, “therefore, if anyone is in Christ, he is anew creation, old things have passed away, behold all things have become new” (2 Corinthians 5:17 NKJV).

When this reality is interpreted in the particular context, it leads to the formation of a given church tradition for example, the Akurinu church tradition. For that reason, the relevance (influence) of the Bible to the Akurinu church depends to a large extent on its interpretation to their own context, i.e. how the Bible is understood in the Akurinu church. In this conceptual framework, the independent variable and the dependent variable are linked together through another variable known as the intervening variable.¹⁰⁶ In this case, the intervening variable is contextualization or indigenization of the Christian faith. The Akurinu church is a product of contextualization or indigenization of the Christian faith to the African context and that is why it is categorized among the African independent churches (AICs). The lives of the adherents of the Akurinu church should testify to a transformed life from the time one accepted Christ. This is the ultimate purpose of the gospel of God in Christ. Individual members should be in position to testify to this change in life upon accepting Christ. The transformed lives then become the salt and light of the earth (Mathew 5:13-16). Transformation of lives through faith in Christ is the mission of God in the world (2 Corinthians 5:17-21).

¹⁰⁶ Olive Mugenda and Abel Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003), 61-62.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter, the researcher has dwelt on the review of the existing information related to the topic under investigation which enabled him to lay a foundation for the study. Related literature was reviewed on the historical perspective of African Independent Churches (AICs), Contemporary issues in the AICs. The Theology of AICs, Criticisms leveled against the AICs, the Special revelation of God and its relevance to the church and literature related to methodology. The Chapter begins by examining the rise of the Independent Churches phenomenon and its contribution to the spread of Christianity in Africa.

2.1 The Historical Perspective of African Independent Churches

According to Mark Shaw, *The African Independent Churches Phenomenon*, also known as “Independency” occurred in three waves between 1890 and 1950.¹⁰⁷ The first wave occurred between 1890 and 1910, which were the earliest years of colonialism and it was characterized by Ethiopianism.¹⁰⁸ John Baur records that the first Ethiopian church was founded in 1892 in South Africa and this resulted

¹⁰⁷ Mark Shaw, *The Kingdom Of God in Africa: A Short-History of African Christianity* (Katunayake: New Life Literature Ltd, 2006), 286.

¹⁰⁸ Ibid.

in the establishment of other Independent Churches in the Continent.¹⁰⁹ John Pobee and Gabriel Ositelu II observes that in 1890, some 600 worshipers of St. Paul's Breadfruit Church (CMS) in Lagos broke away to establish the African Church, Lagos.¹¹⁰ Philip Jenkins also dates the emergence of the Independency around this time, "Independent denominations sprang up in many parts of Africa from the late 1880s onward as racial segregation in European founded churches drove many activists to defect."¹¹¹ Joseph Koech attributes the emergence of the African Independent Churches to the Pentecostal movement that arose in the early 1900 in the United States of America.¹¹² Therefore, the African Independent Churches phenomenon has been in the African Continent for a period of over 100 years. The independency was one of the African responses to the Christianity introduced by Western Missionaries in Africa from the 15th Century.¹¹³ After the introduction of Christianity to the Continent of Africa, Africans responded in various ways. Some rejected it altogether and condemned it as the White Man's religion and therefore foreign to them.¹¹⁴ Others embraced it albeit with some challenges as they struggled to reconcile this new faith with their africaness.¹¹⁵

Some African Christians responded to these challenges by initiating churches that were independent from Missionary churches and hence the emergence of the

¹⁰⁹John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline Publication African 2013), 405.

¹¹⁰ John Pobee and Gabriel Ositelu II, *African Initiatives in Christianity: The Growth, Gifts and Diversities of Indigenous African Churches. A Challenge to the Ecumenical Movement* (General: WCC Publications, 1998), 29-30.

¹¹¹ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 52.

¹¹²Joseph Koech, *The Holy Spirit As Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zapt Chancery, 2008), 60.

¹¹³John Parratt, *A Reader In African Christian Theology* (London: SPCK, 1997), 1.

¹¹⁴Ibid., 3.

¹¹⁵Ibid., 4.

early African Independent Churches.¹¹⁶ In these churches, the African Christians felt comfortable as they had African leadership and were therefore free to express Christianity the African way.¹¹⁷

2.1.1 Factors that Contributed to the Rise of AIC's

Theologians have identified quite a number of factors that led to the establishment of African Independent Churches. The factors depend on the local context.¹¹⁸ Mark Shaw observes that the white domination in the church and state contributed to the establishment of Ethiopian Churches as separatists from the missionaries' churches.¹¹⁹ These churches attracted African Christians who were not satisfied with the white colonial rule. An example is the Ethiopian Church of South Africa which was founded by Mangena Makone, a former Wesleyan (Methodist) Minister in 1892.¹²⁰ Joseph Koech identifies a number of factors ranging from spiritual, social, physical and psychological factors.¹²¹ K. Appiah-Kubi observes that the missionary churches could not meet the spiritual hunger among Africans.¹²² The Africans needed practical solutions to their physical problems which the Mission churches could not meet and therefore they lost faith in them. Another factor identified by Joseph Koech is the rigidity in the mission churches to adopt the

¹¹⁶ John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline Publications Africa, 2013), 405-406.

¹¹⁷ J. David Barret, *Schism & Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (Nairobi: Oxford University Press, 1968), 154-157.

¹¹⁸ Joseph Koech, *The Holy Spirit As Liberator: A Study of Luke 4:14-30 In The African Context* (Eldoret: ZapfChancery, 2008), 65.

¹¹⁹ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Katunayake: New Life Literature Ltd, 2006), 286.

¹²⁰ Ibid., 287.

¹²¹ Joseph Koech, *The Holy Spirit As Liberator: A Study of Luke 4:14 In The African Context* (Eldoret; Zapf chancery, 2008), 66

¹²² K. Appiah – Kubi and S Torrees eds (as Cited In Joseph Koech, *The Holy Spirit As A Liberator: A Study of Luke 4:14-30 In The African Context* (Eldoret: Zapf Chancery, 2008), 65.

African culture in worship.¹²³ Their services were said to be stiff and formal with no room for spontaneity, a common feature in African Independent Churches.¹²⁴

Leadership is another factor cited by Koech. He observes that leaders who founded the AIC were empowered by the Holy Spirit to preach powerfully and heal, thus attracting a large following.¹²⁵

David Barrett observes that the translation of scriptures into vernacular is another factor that caused the establishment of AICs.¹²⁶ Africans are able to understand the scriptures in their own native languages and therefore make informed decisions. David Barret observes that the independency emerged as a reaction by the African Christians when they discovered a discrepancy between what the missionaries were preaching and the position of the bible concerning certain practices especially in the case of polygamy.¹²⁷ Jomo Kenyatta concurs with David Barrett on the role the issue of polygamy played in the emergence of independency. He observes that the African Christian disputed with the missionaries on the case of polygamy since many of the respected characters in the Bible practiced polygamy.¹²⁸ Of course, they failed to note that this was practiced in the Old Testament, long before the advent of Christ. Gyang Pam on his part has identified several factors that led to the establishment of AICs. First he observes that church discipline on some members of the existing churches might have led to the formation of AIC.¹²⁹ Secondly, he observes that Missionaries failed to appreciate the African point of view which is deeply rooted in

¹²³ Joseph Koech, *The Holy Spirit As Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zapf Chancery, 2008), 66.

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ David Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (Nairobi: Oxford University Press, 1968), 127-129.

¹²⁷ Ibid, 128.

¹²⁸ Jomo Kenyatta, *Facing Mount Kenya: The Tribal Life of the Gikuyu* (Nairobi: Heinemann Kenya, 1989), 271-273.

¹²⁹ Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 275.

culture.¹³⁰ This resulted in African Christians being dissatisfied with the Missionary Churches. The desire of strong personalities to be independent and direct their groups without undue influence by their mother churches was another cause for the formation of AICs according to Gyang Pam.¹³¹ Other factors cited by Gyang Pam include the translation of the scriptures into the native languages, lack of love in the Missionary Churches and deviation from the spirit of renewal ship.¹³² John Pobee and Gabriel Ositoh II have cited arrogance and racism on the part of the missionaries as factors that caused the emergence of independency.¹³³ However, these might have only been perceptions by African Christians. Philip Jenkins concurs with John Pobee that racism was a major factor for the emergence of the African Independent Churches.¹³⁴ Samuel Ngewa et al agrees with the other theologians on the reasons for independency. They observe that apartheid especially in South Africa and Central Africa were sociological factors that contributed to the emergence of independency. To them the independency was a reaction to these social injustices by the white settlers.¹³⁵ John Baur identified two major causes of independency. These are colonialisation and Protestantism.¹³⁶ Colonialism according to him caused ant-European feelings among Africans Christians while Protestantism caused secessions from the mother churches.¹³⁷ The second conference of organization of African

¹³⁰Ibid.

¹³¹Ibid., 276.

¹³²Ibid.

¹³³ John Pobee and Gabriel Ositelu II, *African Initiatives n Christianity: The Growth, Gifts and Diversities of Indigenous African Churches. A Challenge to the Ecumenical Movement* (Geneva: Wcc Publications, 1998), 29-30.

¹³⁴ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 52.

¹³⁵ Samuel Ngewa, Mark Shaw and Tite Tienou, *Issues in African Christian Theology* (Nairobi: East African Educational Publishers, 1998), 288.

¹³⁶ John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline Publications Africa 2013), 407.

¹³⁷Ibid.

Independent Churches (AIC) concurred with the above theologians on the causes for the emergence of AICs.¹³⁸

2.1.2 Types of African Independent Churches

Bishop A. Matthew Ajuoge in his paper addressed to the second conference of the Organization of African Independent Churches (OAIC) identified two categories of the AICs. These are; the Northern churches such as the Egyptian and Ethiopian Churches which have their history right back from the first century of Christianity and those which are directly or indirectly the product of the missionary churches which were established in the last century.¹³⁹ This type of classification is based on time and therefore may not give detailed information on the characteristics of the particular African Independent Churches. Mark Shaw identified three categories based on their mode of establishment and characteristics. He identifies the Ethiopian churches which were separatists from the missionary churches, the prophetic churches which were established by individuals who claimed a calling of God and Revivalists which were established after a period of spiritual awakening in the other churches.¹⁴⁰ Joseph Koech agrees with Mark Shaw on the three categories of AICs namely; Ethiopians, Prophets and revivalists.¹⁴¹ Other theologians for example John Baur, Gyang Pam, John Pobee, Phillip Jenkins and David Barret concur with Mark Shaw and Joseph Koech on the three categories of AICs.

¹³⁸Sam. Babs Mala ed, *African Independent Churches in the 80's* (Nairobi: Organization of African Initiated Churches, 1983), 28-29.

¹³⁹*Ibid.*, 19.

¹⁴⁰Mark Shaw, *The Kingdom of God In Africa: A Short History of African Christianity* (Katunayake: New Life Literature Ltd, 2006) 286-296.

¹⁴¹Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zapf Chancery, 2008), 69-70.

2.1.3 Aspects of AICs that Attracted the African Christians

Theologians have identified several characteristics of AICs that make them attractive to the African Christians. John Baur identified the Social status of the church members. He observes that most members of the AICs and especially the Ethiopian Churches were drawn from the lower middle class members of the society.¹⁴² People feel comfortable when they are in the company of people of the same social class. This trend appears to be the case even in church. Baur also identifies the Theology of the AICs as another characteristic that makes them attractive. He observes that in AICs, “The authority of the bible is approached from the traditional African worldview which focuses on the world of the Old Testament, accepting the patriarchal polygamy and legal taboos as divine dispensations.”¹⁴³ However they fail to understand that the Old Testament has been superseded by the New Testament.¹⁴⁴ Abraham Macharia concurs with Baur in this area of African Independent churches theology. He observes that among the Akurinu members, both the Law of Moses and Jesus are relevant in a Christian life.¹⁴⁵ The leadership in these churches is another characteristic that makes the AICs attractive. Joseph Koech observes that while membership may be opened to all, the leadership in these churches is composed of indigenous Africans.¹⁴⁶ This is a major factor in the phenomenal growth of all the three categories of the AIC and especially in the Ethiopian churches. The centrality of the Holy Spirit in these churches is another aspect that makes these churches attractive. Joseph Koech observes that the leaders

¹⁴² John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline Publications Africa, 2013), 408-409.

¹⁴³ *Ibid.*, 409.

¹⁴⁴ *Ibid.*, 409.

¹⁴⁵ Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012), 2012,127.

¹⁴⁶ Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zapf Chancery, 2008), 76.

who founded the AICs were empowered by the Holy Spirit to preach powerfully and to heal thus attracting a large following.¹⁴⁷ This is the case mainly in the prophet and revivalist churches. The ability to solve the members physical problems is another reason for the movement of members towards the AICs. Mark Shaw observes that “the healing role of the prophet is paramount.”¹⁴⁸ Other theologians for example Joseph Koech and Gyang Pam concur with Mark Shaw on this. Koech observes that “What makes these new AICs popular is their practice of healing and belief in the supernatural manifestations of the Holy Spirit.”¹⁴⁹ Gyang Pam observes that faith – healing is practiced in relation to the needs of the people.¹⁵⁰ The mode of worship in AICS is another aspect that set them apart from the missionary churches and makes them attractive to the African Christians. The adoption of African musical instruments and dance in church worship is another point of attraction in AIC.¹⁵¹ Women also are allowed to play an active role in the African Independent Churches. Gyang Pam observes that, “The Independent Churches gate is widely and clearly opened to women in all of their practices.”¹⁵²

2.2 Contemporary Issues in African Independent Churches

Mark Shaw observes that contrary to the expectation of some theologians that independency would fizzle out with the political independence of the African nations, the independency has continued to be a common phenomenon resulting in the

¹⁴⁷Ibid., 66.

¹⁴⁸Mark Shaw, *The Kingdom of God in Africa: A Shore History of African Christianity* (Katunayake: New Life Literature Ltd, 2006), 289.

¹⁴⁹Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zapf Chancery, 2008), 71.

¹⁵⁰Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 278.

¹⁵¹Samuel Ngewa, Mark Shaw and Tite Tienou, *Issues in African Christian Theology* (Nairobi: East African Education Printers, 1998), 298-299.

¹⁵²Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 278-279.

establishment of more AICs¹⁵³. John Baur observes that the death of the Independent Churches is nowhere registered noting that, “The future lies open with the re-evaluation of African cultural and religious heritage.”¹⁵⁴ John Parratt notes that, “African Independent Churches are becoming more and more accepted as legitimate examples of African Christian Spirituality.”¹⁵⁵ He observes that some AICs for example, the Kimbanguist and the Church of the Lord (Aladura) have joined the World Council of Churches (WCC).¹⁵⁶ This is a sign that these churches are becoming recognized and accepted as authentic churches. Attempts have been made to foster unity among AICs. To this end, the organization of the African Independent Churches (OAIC) was founded in Cairo in 1978.¹⁵⁷ This organization provides a forum where AIC leaders share experiences and ideas on how to tackle the challenges they face in their various ministries. The OAIC second conference which was held in Nairobi-Kenya in November, 1982 was attended by leaders drawn from 22 countries with a following of about 26 million members at the time.¹⁵⁸ These figures have since increased. Allan Anderson narrates that the third conference of the OAIC was held in 1997 in Lagos Nigeria.¹⁵⁹ The AIC are now associated with the rapid spread of Christianity in the African continent. The African Independent Churches phenomenon is considered by theologians to be the African reformation comparable to the sixteenth century radical church reformation in Western Europe that was pioneered by Martin

¹⁵³Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Katonayake: New Life Literature Ltd, 2006), 303.

¹⁵⁴ John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline’s Publications Africa, 2013), 406.

¹⁵⁵ John Parratt, *A Reader in African Christian Theology* (London: Spck, 1997), 147.

¹⁵⁶Ibid, 148.

¹⁵⁷ Sam. Babs Mala ed, *African Independent Churches in the 80s* (Nairobi: Organization of African Initiated Churches, 2983), 3.

¹⁵⁸Ibid, 3-5.

¹⁵⁹ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 163.

Luther.¹⁶⁰ Joseph Koech notes that, “AICs are being seen as a product of the reaction against European protestation, a type of reformation.”¹⁶¹ In fact, Allan Anderson concurs that the independency can truly be called the African Reformation.¹⁶² AICs have also contributed to the development of African Christian Theology.¹⁶³

2.3 The Theology of African Independent Churches

Millard Erickson defines theology as, “the study or science of God.”¹⁶⁴ Any study brings about knowledge and understanding of something. Therefore, it can be correctly argued that theology is a people’s understanding about God. The theology of the AICs depends to a large extent on the particular category of the AIC and locality. However, there are common denominators between them. Gyang Pam observes that, “the theology of the African Independent Churches is hanged on the indigenization of the Christian faith.”¹⁶⁵

In other words, it is aimed at contextualizing the Christian faith to the African context. Gyang further observes that, “the overriding goal of contextualization is that of making theology relevant and meaningful in its application within a context.”¹⁶⁶

Theologians agree that there are different categories of AICs. Therefore, the tendency is to have different theologies. John Pobee notes that due to the diverse cultures in Africa, there are bound to be diverse theologies.¹⁶⁷ Theologians also

¹⁶⁰ Ferguson, Wright and Packer, *New Dictionary of Theology* (Nottingham: Intervarsity Press, 1988), 1.

¹⁶¹ Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14-30 in the African Context* (Edlret Zapf Chancery, 2008), 62.

¹⁶² Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 4-5: 120.

¹⁶³ Ferguson, Wright and Packer, *New Dictionary of Theology* (Nottingham: Intervarsity Press, 1988), 11.

¹⁶⁴ Millard Erickson, *Christian Theology* (Grand Rapids: Bakers Academic, 2013), 8.

¹⁶⁵ Gyang Pam, *A Compendium of Theology* (Anglo – Jos Jos: Sele Printing and Publishing House, 2012), 280.

¹⁶⁶ Ibid, 253.

¹⁶⁷ John Pobee (In Parratt, *A Reader in African Christian Theology*, (London: SPCK, (1997), 24.

generally agree on three main categories of AICs the Ethiopians, the Prophets and the revivalists.¹⁶⁸ The Ethiopian churches being separatists from the European missionary churches tend to lean towards their mother churches in terms of teachings and practices. Therefore their theology is influenced by their mother churches.¹⁶⁹ Gyang notes that their theology draws heavily from the Bible.¹⁷⁰ They do not claim to be prophetic or to have special manifestations of the Holy Spirit according to Anderson.¹⁷¹

The life of the prophet churches revolves around the founding prophet. Koech observes that these churches stress the spiritual power that comes through the empowerment of the Holy Spirit.¹⁷² The centrality of the Holy Spirit is key in all matters of faith and practice in these churches. Their theology is based on the scriptures. However, theologians observe dependence on dreams, visions and revelations through the charismatic leader or the prophet.¹⁷³

The revivalist churches theology tends to lean towards the Pentecostal theology with an emphasis on the gifts of the Holy Spirit.¹⁷⁴ These churches emphasize faith – healing and speaking in tongues which are common features in Pentecostal churches.

¹⁶⁸ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 15-20.

¹⁶⁹ Daneel Marthimus ed, *African Christian Outreach vol 1: African Christian Initiatives* (Mendo Poark: Southern Missionary Society, 2010), viii.

¹⁷⁰ Gyang Pam, *A Compendium of Theology* (Anglo- Jos Jos: Sele Printing and Publishing House, 2012), 277.

¹⁷¹ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 15.

¹⁷² Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zaph Chancery, 2008), 68-69.

¹⁷³ Samuel Ngewa, Mark Shaw and Tite Tienou, *Issues in African Christian Theology* (Nairobi: East African Education Printers, 1998), 290-291.

¹⁷⁴ Joseph Koech, *The Holy Spirit as Liberator: A Study of Luke 4:14-30 in the African Context* (Eldoret: Zaph Chancery, 2008), 70-71.

2.3.1 The Akurinu Church Theology

Allan Anderson identifies the Akurinu Church as a prophet – healing movement among the Gikuyu of Central Kenya that selectively rejects western dress, medicine and education and uses the bible together with some elements of the Gikuyu tradition.¹⁷⁵ This descriptive statement of the Akurinu faithful appears to be a summary of the theology of the Akurinu Church. By this description, Anderson places the Akurinu Church among the prophet church category of AICs, having been started by its founder prophet, Joseph Nganga. Therefore the theology of the Akurinu church in all aspects is similar to that of the prophet churches. Jomo Kenyatta who witnessed the inception of the church in his Gatundu Village observes that “their prayers are a mixture of Gikuyu religion and Christianity, noting that in doing that, they add something entirely new to both religions.”¹⁷⁶ This means that Jomo Kenyatta had observed elements of enculturation in their church practice. In particular, Jomo Kenyatta observed that the sect members believed in communion with the ancestors arguing that the church recognizes the sacredness of the Saints.¹⁷⁷ Anderson notes that the Akurinu church do not baptize with water but practice a baptism of the Holy Spirit by a threefold shaking hands and laying on hands.¹⁷⁸

A contemporary Akurinu member and author, Abraham Macharia has given a detailed description of the Akurinu church theology in his book, *“In search of Identity: The Akorinu Community Demystified.”* Macharia observes that the bible has been central to Akurinu theology and final authority, noting that dreams, visions,

¹⁷⁵ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 158.

¹⁷⁶Jomo Kenyatta, *Facing Mount Kenya: The Tribal Life of the Gikuyu* (Nairobi: Heinemann Kenya, 1989), 274.

¹⁷⁷ Ibid, 276-277.

¹⁷⁸Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 159.

auditions and all prophecies are verified and scrutinized by scriptures and must be in line with bible teachings.¹⁷⁹ He further observes that the Bible is regarded as one whole unified text from Genesis to Revelation.¹⁸⁰ According to Macharia, the Akurinu believes in a triune God of God the father, the son and the Holy Spirit. They draw their concept of God directly from the scriptures.¹⁸¹ However, Macharia observes that they believe that the God of the scripture, Jehovah is the same God, 'Ngai' worshiped by the Agikuyu.¹⁸² So for them, they do not worship a different God from that worshiped by the Israelites.

Macharia narrates that Christ is the central figure in the Akurinu faith and is venerated as God the son while the Holy Spirit having inspired the founder members is the abiding Centre of authority in all matters of faith and doctrine.¹⁸³ In its initial stages, the Akurinu faith had elements of liberation theology but later on concentrated on the spiritual life of the believer after the political independence of the Nation of Kenya according to Jomo Kenyatta.¹⁸⁴ Of late the Akurinu church has laid off retrogressions and has started participating in national issues.¹⁸⁵

2.4 Criticisms Leveled Against the African Independent Churches

The Independency has been compared to the 16th Century reformation in Western Europe that was pioneered by Martin Luther.¹⁸⁶ The sixteen century reformation also known as the Protestant reformation was a reaction against the

¹⁷⁹ Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi: Printview Publishers, 2012), 126.

¹⁸⁰ Ibid.

¹⁸¹ Ibid, 128

¹⁸² Ibid, 129

¹⁸³ Ibid, 130-131.

¹⁸⁴ Jomo Kenyatta, *Facing Mount Kenya: The Tribal Life of the Gikuyu* (Nairobi: Heinemann Kenya, 1989), 273.

¹⁸⁵ The Daily Nation, *There is a wind of change blowing through Akurinu* (Nairobi: Monday, August, 2016), 30-31.

¹⁸⁶ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 4-5.

Roman Catholic excesses at the time.¹⁸⁷ It received a wide acceptance and resulted in the five main biblical principles of “Scripture alone,” “by faith alone,” “through grace alone”, “By Christ alone” and “for the glory of God alone.”¹⁸⁸ The Western reformation was therefore received as a return to Biblical Orthodoxy. The sixteenth century reformers also came up with certain criteria for church also known as “the marks of the church.”¹⁸⁹ However, unlike the 16th Century reformation which made a great impact to the Christendom, the African Independent Churches phenomenon was met with skepticism and criticism by theologians. They are accused for lacking an explicit theology.¹⁹⁰ Most of this criticism revolves around their understanding of the doctrine of the Trinity. Ferguson et al observes that since in these churches Christian faith is validated more in demonstration of power than in rational articulation of belief, some of them also tend to be imprecise on a doctrine such as the Trinity.¹⁹¹ They further note that a sense of the absolute Lordship of Jesus Christ may in one of them overshadow the father, whereas in others, the intense awareness of the spirit of power may appear to obscure the person of Christ.¹⁹² This means there is an imbalance in the emphasis of the three persons of the Holy trinity. Harlod Turner for example claims that, the Aladura Churches lack a sound Christian point of view on the ideas associated with God, Jesus Christ and the Holy Spirit. He accuses them of failing to grasp the notion that God is not only one and universal, mighty, yet loving

¹⁸⁷Wayne Gruden, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester LE17GP: Intersivity Press, 1994), 772.

¹⁸⁸ Ferguson, Wright and Packer Eds, *New Dictionary of Theology* (Nottingham: Intersivity Press 1998), 566.

¹⁸⁹ Wayne Gruden, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester LE17GP: Intersivity Press, 1994), 864-865.

¹⁹⁰ Ferguson, Wright and Packer Eds, *New Dictionary of Theology* (Nottingham: Intersivity Press 1998), 11.

¹⁹¹Ibid.

¹⁹²Ibid.

and merciful, He is also holy and righteous.¹⁹³ According to Turner, Jesus Christ is more of a symbol of power through his rising from the dead.¹⁹⁴ The Holy Spirit is thought of as the spirit of God, as a way in which God is present in Power in the Church and not as a person.¹⁹⁵ This imbalanced emphasis on any one of the Trinity results in error. When this becomes evident, it becomes a source of criticism against these churches.¹⁹⁶ This implies that biblical orthodoxy lies in the proper emphasis of the three persons of the Trinity i.e. God the Father, son and the Holy Spirit, John Baur observes that the founder prophet may become a powerful representation of Christ himself, a “black Messiah” and this results in replacing Christ with the prophet.¹⁹⁷ More dangerous according to Baur is when the members identify the prophet’s dream and visions as revelations of the Holy Spirit.¹⁹⁸ The dreams and visions for that reason are not scrutinized by the help of scriptures. According to Turner, prayer for the Aladura is viewed as sacrifice due to the failure to understand the implication of the death of Jesus on the cross.¹⁹⁹ He further observes that sin is blamed on the evil forces surrounding man and therefore the human being is absolved from personal responsibility for their own sin.²⁰⁰ Due to these flaws, Harry Sawyerr argues that the advocates of African Christian theology cannot truly use the Independent churches as yardsticks.²⁰¹ Turner claims that the Aladura is devoid of theological or historical

¹⁹³ Harold Turner (as Cited in John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 15.

¹⁹⁴ Ibid.

¹⁹⁵ Ibid, 15-16.

¹⁹⁶ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2011), 240.

¹⁹⁷ John Baur, *2000 Years of Christianity in Africa: An African Church History* (Nairobi: Pauline Publications Africa 2013), 409.

¹⁹⁸ Ibid

¹⁹⁹ Harold Turner (as Cited in John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 16.

²⁰⁰ Ibid

²⁰¹ John Parratt, *A Reader in African Christian Theology* (London: SPCK 1997), 13;20.

understanding.²⁰² Commenting on Turner's work on the Aladura churches, John Parratt notes that Turner's formula of 'Africanisms and Africanisation' abounding in the Aladura church is true of all the other independent churches.²⁰³ Gyang Pam observes that AICs are sometimes criticized for being controlled by emotions instead of intellect.²⁰⁴ Anderson observes that, "if there is criticism often justifiably leveled at Pentecostals and Charismatic's, it is that they have sometimes expounded a theology of success and power at the expense of a theology of the cross."²⁰⁵ However, not every criticism leveled against AICs is justifiable. Some theologians may be biased in their assessment and judgment of the AICs. John Pobee and Gabriel Ositelu observes that, "Anyone who dares to write about another denomination or religion must bear in mind the simple truth that it is a believer or a participant of a tradition who is best able to understand and articulate that tradition."²⁰⁶ This is the rationale behind this study. The people themselves should be allowed to explain their faith and practices. Theologians who are inclined to the historic or missionary churches may not present a neutral and balanced assessment of the AICs because of their biases.²⁰⁷ Millard Erickson observes that repeating words exactly the way they are in the Bible may end up being unbiblical.²⁰⁸ In saying this, Millard is suggesting that a bit of contextualization may be involved in interpreting the bible in a given situation or context. AICs emerged as efforts to contextualize Christianity to the

²⁰²Harold Turner (as Cited in John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 16.

²⁰³John Parratt, *A Reader in African Christian Theology* (London: SPCK 1997), 13.

²⁰⁴ Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 278.

²⁰⁵ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2011), 240.

²⁰⁶ John Pobee and Gabriel Ositellu II, *African Initiative in Christianity: The Growth, Gift and Diversities of Indigenous African Churches. A Challenge to the Ecumenical Movement* (Geneva: Wcc Publications, 1998), 3.

²⁰⁷ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 5-6.

²⁰⁸ Millard Erickson, *Christian Theology* (Grand Rapids: Baker Academic, 2013), 22.

African situation.²⁰⁹ Therefore, Parratt concludes by saying that AICs require a sympathetic study in order to understand them before passing judgment on them.²¹⁰

2.5 The Special Revelation of God and its Relevance to the Church of Christ

Samuel Waje refers to special revelation as the unique and personal unveiling of God through words, acts and events and ultimately through his personal incarnation in Jesus Christ.²¹¹ He observed that this revelation is faithfully and accurately recorded in the scriptures, the sixty-six books of the Bible.²¹² This means that the sixty-six books of the Bible constitutes the special revelation of God. The Bible begins by telling us that there is God and that this God created the heavens and the earth (Genesis 1:1). It defines who God is and describes his nature and attributes.

Millard Erickson observes that God has revealed Himself as a triune God, of God the father, son and the Holy Spirit and this is the way He should be understood and approached.²¹³ A clear understanding of this spiritual reality is healthy for our Christian life. When we worship, pray or give thanks to God, we address ourselves to the triune God. It therefore means that emphasizing anyone of the three persons of the trinity may result in error. Allan Anderson observes that most AIC's are criticized for their over-emphasis on the doctrine of the Holy Spirit and therefore had a weak Christology.²¹⁴ Other systematic theologians agree with this revelation of God. Grudem concurs with Millard Erickson on the revelation of God as a triune God.²¹⁵ The Bible does not have an explicit teaching on the triune nature of God but it

²⁰⁹ John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 147

²¹⁰ *Ibid.*, 148.

²¹¹ Samuel Waje, *African Christian Theology* (Nairobi: Hippo Books, 2012), 22.

²¹² *Ibid.*

²¹³ Millard Erickson, *Christian Theology* (Grand Rapids: Baker Academic, 2013), 292-293.

²¹⁴ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa World Press, 2001), 230.

²¹⁵ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester LE17GP: Intervarsity Press, 1994), 226.

is implied in many parts of the bible. In the Matthew 28:18-20 NKJV, the disciples were commissioned by Jesus to make disciples of all nations, baptizing them in the name of the father, the son and the Holy Spirit. In this passage of scripture, the nature of God as a triune God is implied. In the doxology of the second letter to the church at Corinth, Paul alludes to this reality of the Trinity when he said, “the Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen” (2 Corinthians 13:14).

Therefore a proper biblical hermeneutics on the revelation of God should be understood in the context of a triune God. God revealed himself that mankind may know, love, trust, obey, worship and serve him as God.²¹⁶The church of Jesus Christ as the community of God has this revelation as a guide in all its functions. The bible therefore is the final authority in all matters of Faith and conduct.²¹⁷This implies that this revelation of God ought to influence the Christian ethics. This study aims at establishing the relevance of the special revelation contained in the bible in the African Independent churches and in particular the Akurinu church as a case study.

2.6 Literature Related to Methodology

The methodology to be employed in a research study is determined by the research design adopted. John Orodho defines a research design as the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in the procedure.²¹⁸ He further buttress on the same by saying that a research design is the conceptual structure

²¹⁶ J. D. Douglas and Merrill C. Tenney Eds, *New International Bible Dictionary* (Grand Rapids: Zonderuan, 1987), 859.

²¹⁷ Gyang Pam, *A Compendium of Theology* (Anglo-Jos Jos: Sele Printing and Publishing House, 2012), 326.

²¹⁸ John Orodho, *Techniques of Writing Research Proposals and Reports in Education and Social Sciences* (Nairobi: Kanezja Hp Enterprises, 210), 36.

within which research is conducted.²¹⁹Contributing on the same, Donald Kombo and Delno Tromp concurs with John Orodho by saying that “a research design can be thought of as the structure of a research noting that it is the ‘glue’ that holds all the elements in a research projects together.”²²⁰This study has adopted the case study design. According to Donald Kombo and Delno Tromp, a case study is one that describes a unit in detail, in context in and holistically.²²¹They continue to argue that in a case study, a great deal can be learned from few examples of the phenomenon under study.²²²In this study, the Theology of the Akurinu church is being analyzed as a case study of the African independence churches. For that reason, the case study design suits the study very well. John Orodho places the case study design under the broad descriptive survey design as it involves describing a certain phenomenon in detail. He looks at a case study as a diagnostic study within the broad descriptive survey approach.²²³This study has described the Akurinu phenomenon and by extension the African Independent Churches phenomenon also referred to as the independency. In describing the African Independent churches phenomenon, the phenomenological approach to research has been employed.²²⁴

2.7 Summary of the Literature Review

From the volume of the literature reviewed, it is evident that a lot of study has been carried out in the area of African independent churches (AICS). Scholars are in agreement that the independency has been in the African continent for over 100 years,

²¹⁹ Ibid.

²²⁰ Donald Kombo and Delno Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2014), 70.

²²¹ Ibid., 72.

²²² Ibid.

²²³ John Orodho, *Techniques of Writing Research Proposals and Reports in Education and Social Sciences* (Nairobi: Kanezja Hp Enterprises, 2010), 36

²²⁴ John Parratt, *A Reader in African Christian Theology* (London: SPCK, 1997), 26 -27.

now having started in the late 19th century.²²⁵ Reviewed literature indicates that scholars are in agreement that the emergence of the independency was the African response to the Christianity introduced by the Western Missionaries. It was an expression of the African Christianity. It was observed that the western missionaries assumed that the Africans were irreligious and therefore did not have a belief system, what scholars refer to as religious *Tabula rasa*.²²⁶ The Africans were considered to be pagans and heathens and therefore anything African was to be discarded and a new religion, Christianity introduced to them. The Africans responded to the evangelistic approach of the missionaries by rejecting Christianity altogether as a foreign religion or initiating their own churches which were led by Africans and hence the name African independent or initiated churches (AICS).

On the factors that contributed to the emergence of the independency, scholars generally agree on domination by the whites both in the state and churches, racism, nominalism and lack of love in the mission churches and the translation of the Bible into the native languages as major factors. Other factors identified by the scholars include; discipline in the mission churches and strong personalities wanting to be independent.

Scholars generally agree on three main categories of African Independent Churches; the Ethiopian, prophet and revivalists.²²⁷ It was observed that Ethiopians churches were separatists from the missionaries' churches and safe for the introduction of the word, 'African' in their names, they maintained the missionary churches traditions. The prophets churches were founded by people who claimed a

²²⁵ Mark Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Katunayake: New Life Literature Ltd, 2006), 286.

²²⁶ John Baur, *2000 Years of Christianity In Africa: An African Church History* (Nairobi, Pauline Publications Africa, 2003), 93.

²²⁷ Allan Anderson, *Africa Reformation: African Initiated Christianity in the 20th Century* (Asmara: Africa Word Press, 2001), 15-20.

calling and emphasized the centrality of the Holy Spirit in their churches. The revivalists were started as breakaways from these other churches after a period of spiritual awakening or renewal.

Scholars agree that Aspects which attracted the African believers to the independent churches include the African leadership in these churches, adoption of African musical instrument and dance in worship, increased involvement of women in church functions and the use of vernacular languages in the churches.

Scholars observe that while the independency was expected to die with the political independence of the African nations, the phenomenon continued to increase, demanding a study on the causes for their increase. It was observed that the churches have even become organized embracing ecumenism.²²⁸ Membership to the organization of African independent churches (OAIICS) and the world council churches (WCC) was cited as examples. Leaders in these churches have also embraced theological training and some of these churches have established theological colleges and seminaries.²²⁹ The AICS are also contributing to the development of African Christian theology.

On the theology of the African Independence churches, scholars are in agreement that it revolves around the indigenization of Christianity so that African believers may feel at home with the Christian faith and with their Africanness.²³⁰ This it was observed involves enculturation of the Christian faith into the particular African context. The Akurinu church theology which is the subject of this study was seen to generally agree with the theology of the other African independent churches. The

²²⁸Ibid, 161.

²²⁹ Ferguson, Wright and Packer Eds, *New Dictionary of Theology* (Nottingham: Intervarsity Press 1988), 11.

²³⁰ Gyang Pam, *A Compendium of Theology* (Anglo-Jos: Sele Printing and Publishing House, 2012), 280.

theology of the Akurinu Church particularly agrees with that of the prophet churches in which category it belongs having been founded by a prophet, Joseph Ng'ang'a.²³¹

On the criticisms leveled against the AICs, scholars agree that it centers on the AICS understanding of the Trinity. Scholars observed that there is an imbalanced emphasis on the three persons of the Holy Trinity that is, God the father, Son and the Holy Spirit. According to the scholars some churches and especially the Pentecostal ones emphasize the Holy Spirit more than the other persons of Trinity resulting in a weak Christology.²³² Others emphasize Christ more than the other persons of the Trinity. Another criticism against the AICs according to scholars, is the misunderstanding of the concept of sin and its origin. Forces of evil surrounding mankind are seen as the causes of sin and therefore mankind is absolved of any responsibility of sin. This leads to people having an excuse for sinning and not realizing the wrath of God towards sin. The leadership of these churches is seen to usurp the power of Christ to save and heal. They appear as agents of salvation and seem to replace Christ as the 'black messiahs.'²³³ However, reviewed literature shows that little work has been done to establish the truth about these criticisms upon which this study focuses its attention.

On the special revelation of God and its relevance to the church, systematic theologians for examples Samuel Waje, Grudem and Millarad observe that God has revealed himself specifically in scripture and his incarnation in Christ. They agree that God has revealed Himself as a triune God, of God the father, Son and the Holy Spirit. He should therefore be approached and worshipped as such. It was observed that God

²³¹Abraham Macharia, *In Search of Identity: The Akurinu Community Demystified* (Nairobi, Printview Publishers, 2012), 12.

²³² Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Asmara, Africa Word Press, 2001), 230.

²³³ John Baur, *2000 Years of Christianity In Africa: An African Church History* (Nairobi, Printview Publishers, 2013), 409.

revealed Himself so that mankind may know, worship and serve him as God. This revelation therefore helps mankind not to worship idols (Exodus 20). The church should therefore take the Bible as the final authority in all matters of faith and conduct.²³⁴ The Bible should therefore influence the Christian ethics and church traditions.

²³⁴Gyang Pam, *A Compendium of Theology* (Anglo-Jos: Sele Printing and Publishing House, 2012), 326

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

In this chapter, the researcher has described the methods that were used in carrying out the research study. In particular, the researcher has described the research design adopted in the study, the location of the study, the population, sampling techniques used and the sample size, research instruments used, data collection procedures and the method of data analysis used and ethical considerations in the study.

3.1 Research Design

A case study design was adopted in this study. A case study seeks to describe a unit in detail, in context and holistically,²³⁵

In this case, the case study design suited very well the topic under investigation in that detailed information about the faith and tradition of the Akurinu Church in Nyandarua County was collected as a case study of the African independent churches in Kenya. In a research study of this nature, it was not possible to carry out a large scale data collection on a wide field as time and costs could not allow. This therefore justified the use of case study design. The descriptive survey approach was used in the course of the case study as it involved the description of the level of adherence to the Bible in the Akurinu Church theology.

²³⁵ Donald Kombo and Delno Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi, Printview Publishers, 2014), 72.

3.1.1 Variables

Olive Mugenda and Abel Mugenda define a variable as, “A measurable characteristic that assumes different values among the subjects”.²³⁶ This study focused on the special revelation contained in the Bible as an independent variable and the Akurinu church theology as the dependent variable. In particular, the study looked at how the Bible influences or affects the Akurinu Church tradition. The indicators of the special revelation variable used in this study included doctrinal issues such as; faith in Jesus Christ which is the product of the right preaching of the Gospel of Christ(Romans 10:17), membership into the church of Christ, spiritual growth and personal experiences, worship of God and the transformation of the life of the believer. The indicators of the dependent variable are the various Akurinu Church beliefs and practices which were the subject of this study. The researcher also observed the lives of adherents of the Akurinu faith to make inferences. Extra-biblical sources of the Akurinu theology were also explored.

3.1.2 Research Methodology

This study is a qualitative research and therefore qualitative methods of data collection and analysis were used. In particular, this study mainly used questionnaires and especially the open-ended types. An observation checklist was also used by the researcher in data collection.

3.1.3 Location of the Study

This study was carried out in Nyandarua County. According to the new Kenyan constitution of 2010, Nyandarua County is one of the forty-seven (47)

²³⁶Olive Mugenda and Abel Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003) 11

counties that make up the republic of Kenya.²³⁷ Nyandarua County neighbours Laikipia County to the north, Nyeri and Murang'a Counties to the East, Nakuru County and Kiambu County to the south. The county has seven administrative units known as sub-counties. These are; Nyandarua North, Ndaragwa, Nyandarua West, Nyandarua Central, Mirangine, Kipipiri and Nyandarua South.²³⁸ The county is mainly occupied by the Kikuyu Community. However, members of other communities are also found in the county, either as residents or employees in the numerous Agricultural farms in the county. The study was about the relevance of the Bible to the Akurinu church which is wide spread in the county, the home country of the researcher.

3.2 The Population

According to Olive Mugenda and Abel Mugenda, population refers to an entire group of individuals, events or objects having a common observable characteristic.²³⁹ The Akurinu churches in Nyandarua County constitutes the population from which a sample was drawn. In order to determine the relevance of the special revelation contained in the Bible to the Akurinu church, two categories of respondents in the Akurinu church were selected. First, the leaders of the churches and secondly, the members of the church. A leader in this case was anyone who held an office in the church from a church elder/ deacon onwards.

²³⁷ Gok, *Kenya Gazette Supplement: The Constitution of Kenya* (Nairobi: Government Printers, 2010), 176-177

²³⁸ County Commissioner, Nyandarua, *County Profile* (Unpublished Material, 2017), 2.

²³⁹ Olive Mugenda and Abel Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003), 9.

3.3 Sampling Techniques and Sample Size

Sampling is the procedure a researcher uses to gather people, places or things to study.²⁴⁰The sampling procedure and sample size used were as follows;

3.3.1 Sampling Techniques

Purposive and simple random sampling techniques was used. According to Olive Mugenda and Abel Mugenda, purposive sampling is a sampling technique that allows researchers to use cases that have the required information with respect to the objectives of their study.²⁴¹ Simple random sampling on the other hand is a sampling technique where each and every item in the population is given an equal chance of inclusion in the sample.²⁴² The purposive sampling technique was used to select the sub counties with a higher concentration of the Akurinu churches or members while simple random sampling was used in selecting churches and individual members of the churches in the sampled sub-counties. The sub-counties selected through the purposive sampling include, Mirangine, Ndaragwa, Nyandarua central, Kipipiri and Nyandarua South. In each case, 4 church leaders and 16 church Members were selected from each sub-county, giving a total of 20 respondents per sub-county. This simply meant one church leader and four members from the randomly sampled four churches per sub-county. The five sub-counties were coded as follows:

SUB-COUNTY	CODE
Nyandarua Central	A
Mirangine	B
Ndaragwa	C
Kipipiri	D
Nyandarua South	E

²⁴⁰Donald Kombo and Delno Tromp, *Proposal And Thesis Writing: An Introduction* (Nairobi, Pauline Publications Africa, 2014), 77.

²⁴¹Olive Mugenda and Abel Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003), 50.

²⁴²John Orodho, *Techniques of Writing Research Proposals and Reports in Education and Social Sciences* (Nairobi: Kamezja Hp Enterprises, 2010), 37.

3.3.2 Sample Size

The Collins English Dictionary and Thesaurus defines a sample as the part taken as representatives of a whole.²⁴³ A total of 20 Church leaders and 80 church members were sampled from the total population as shown in table 3.1.

Table 3.1: An analysis of the sample

Target group	Sub-county	No. of respondents	Total population
Church leader	A	4	7
	B	4	5
	C	4	4
	D	4	7
	E	4	7
Church members	A	16	10,000
	B	16	2,000
	C	16	1,000
	D	16	5,000
	E	16	7,000
Total		100	25,030

Source: Co-ordinator of the Akurinu churches in Nyandarua County

KEY

1. Nyandarua central
2. Mirangine
3. Ndaragwa
4. Kipipiri
5. Nyandarua South

3.4 Research Instruments

In this research study, two categories of instruments were prepared; Questionnaires and an observation checklist. A questionnaire is a research instrument with a set of questions that helps in gathering data or information from people over a large sample.²⁴⁴ The researcher mainly relied on questionnaires to collect data from the

²⁴³Collins, English Dictionary and Thesaurus (Glasgow: Harper Collins Publishers, 2005), 239.

²⁴⁴ Donald Kombo and Delno Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Pauline Publications Africa, 2014), 89.

sample due to their merit over the interview schedule as indicated in section 1.7 of this report (methodology of the study). The questionnaires were prepared and discussed with some leaders of the church for validation and necessary correction before being used in the main field. The researcher also used an observation checklist beside the questionnaire for collecting any other information which was not anticipated while preparing the questionnaires.

3.5 Data Collection Procedures

Research authorization was sought from African International University before embarking in data collection. When this was granted, the leaders of the five sampled sub-counties together with some county and national leaders were visited. It was during these visits that the consent to administer the questionnaires was sought. The piloting of the questionnaires was also done at this stage. The leaders in particular asked the researcher to change the spelling of the word 'Akorino' to 'Akurinu', their official name and the name adopted in this study. The leaders also accepted to distribute the questionnaires to their respective churches. The questionnaires were returned through the same channel.

3.6 Data Analysis Procedures

The data collected through the questionnaires was analyzed qualitatively in line with the research objectives of this study. The responses given by various respondents occurring in different forms were organized, sorted out, classified and coded. Data analysis was carried out using Statistical Package for Social Sciences (SPSS) computer software. Findings were then presented using the various statistical frequency distribution tables, bar graphs and pie charts as necessary. Brief discussions were also done for the observations made.

3.7 Ethical Considerations

In conducting data collection confidentiality of information collected from the participants was ensured. The information was properly handled and not disclosed to unauthorized persons. The participants were asked not to indicate their names in the research instruments and in this case the questionnaires. Participants were not coerced in any way to give the information they did not like to divulge.

The researcher conducted the research adhering to the necessary ethical limits of confidentiality, giving full information to the respondents and ensuring that they participated in the research voluntarily. The questionnaires were properly stored after the study

CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents the findings, interpretations and discussion of the study on The Relevance of Special Revelation in African Independent Churches: A case study of the Akurinu church, based on the objectives of the study. The questionnaire return rate, demographic and background information of the respondents, data analysis of the information collected and observations made are included. SPSS was used to analyze data collected. The qualitative findings of the research are presented verbatim and thematically using tables, bar graphs and pie charts. The objectives of the study were:

- I. To establish the level of adherence of the Akurinu church to the Bible.
- II. To find out the extra-biblical sources of the Akurinu theology, if any.

4.1.1 Questionnaire Return Rate

Out of the one hundred questionnaires administered to the respondents, seventy one questionnaires were returned and used for the analysis. This gave a 71% questionnaire return rate for this study.

Table 4.1: Questionnaire return rate

Number administered	Number returned	Return rate
100	71	71%

4.2 Demographic and Background Information of the Respondents

The demographic profile of respondents namely gender, age, level of education and position in church were analyzed to determine the general classification of the respondents. Among the 71 respondents population sampled, 76.1% were male while 23.9% were female respondents. These respondents were mainly in the age bracket, 35 - 54 years (47.9%). Twenty four of them (33.8%) were younger and were in the age bracket, 18-34 years. The older respondents, 55 years and above were 18.3%. Majority of the respondents (43.7%) had tertiary level of education. 36.8% of the respondents had secondary level of education whereas 19.7% of them had primary education level. Both leaders (43.7%) and members (56.3%) in Akurinu church were sampled.

4.2.1 Distribution of Respondent's by Gender

The respondents were asked to indicate their gender in the questionnaire. The findings are presented in table 4.2.

Table 4.2: Distribution of the respondents by gender

Respondents by gender	Frequency	Percent
Male	54	76.1
Female	17	23.9
Total	71	100

Table 4.2 shows that more males than females were involved in the study

4.2.2 Distribution of the Respondents by Age

The respondents were asked to indicate their age in the questionnaire and the findings are as indicated in table 4.3.

Table 4.3: Distribution of the respondents by age

Respondents by Age (years)	Frequency	Percent
18– 34	24	33.8
35 – 54	34	47.9
55 and above	13	18.3
Total	71	100

Table 4.3 shows that majority of the respondents were in the age bracket of 35-54 years which in this study may be referred to as the middle age. It appears that majority of the church members are in this age bracket.

4.2.3 Distribution of the Respondents by Level of Education

The respondents were asked to indicate the level of education in the questionnaire.

The findings are presented in table 4.4.

Table 4.4: Distribution of the respondents by level of education

Respondents by Level of education	Frequency	Percent
Primary level	14	19.7
Secondary level	26	36.6
Tertiary	31	43.7
Total	71	100

Table 4.4 shows that most of the members of the Akurinu church are educated contrary to a wide perception among outsiders. 80.3% of the respondents had secondary education and above. Their high level of education enabled them to

respond well to the questions in the questionnaires. The low levels of education is mainly in the elderly people who in this study constituted only 18.3%.

4.2.4 Distribution of the Respondents by Position in Church

The respondents were asked to indicate their position in church. The findings are presented in table 4.5.

Table 4.5: Distribution of the respondents by position in church

Respondents by Position in church	Frequency	Percent
Leader	31	43.7
Members	40	56.3
Total	71	100

Table 4.5 shows that majority of the respondents were ordinary members in the church. This was expected based on the ratio of 1:4 per every church selected for the study.

4.3 The Level of Adherence of the Akurinu Church to the Bible

4.3.1 Relationship with Christ

The respondents had been asked to state their relationship with Christ. The findings areas presented in table 4.6.

Table 4.6: Respondents' relationship with Christ Relationship with Christ

1. **Am born again in Christ (savior)**
2. I am a Christian
3. Beyond parental love because he can do everything in me
4. Christ help me in everything I do
5. Christ is my personal savior
6. Christ is the head of our church
7. Christ Jesus is my savior
8. Christ joined up with me when I was in search to know more about Christ
9. Christ strengthen my believe in his sincerity
10. God himself chose me to have Him
11. Good relationship
12. He died for me to save my soul
13. He is my gateway to heaven
14. He is my lord and my personal savior
15. I am a Christian
16. I am a follower of Christ
17. I am born again Christian
18. I am his follower
19. I stand firm in this to be prayerful to be faithful to be a good example
20. Lord saviour and giver of eternal life
21. My relationship with Christ is better for what he has done to me
22. Relationship with Christ is doing all the duties to Christ and when I pray he forgive my sins
23. This is being built in Christ physically and mentally by guide of holy spirit
24. This is being built in Christ physically and mentally by holy spirit

25. To be built in Christ and turn many to know about Christ
 26. To be true friend for ever
 27. Worship and having strong faith upon Christ
-

From the various responses by the respondents in table 4.6, it is evident that members of the Akurinu church have faith in Christ (the saving work of Christ). They appear to have a clear understanding of the salvation that is in Christ Jesus.

On how they came to know Christ, the findings are presented in table 4.7.

Table 4.7: Knowledge of Christ

How respondent came to know Christ	
1.	Admiring the Akurinu people
2.	After a feeling, of confusion and believe which I chose myself to have Christianity in me
3.	After being born again
4.	After testing the life of born again Christian
5.	Born in Akurinu family
6.	Born in the family of Christians
7.	By being born again and brought up in Christian family
8.	By believing his word in the holy bible and confessing him as my savior
9.	First I become saved
10.	Holy spirit join my hearts and so my body chose to have Christ
11.	I come to know Jesus through a preacher
12.	I was directed by the holy spirit
13.	I was guided by parents and growing up and holy spirit took over
14.	I was summoned by my preachers and so I believe in Christ
15.	My heart needs to have him, that's when I chose to have him
16.	Reading the bible
17.	Teaching at church, through parents and at school
18.	This happened after the power and guide of holy spirits held my heart and chose to have Christ
19.	Through a call from God through the holy spirit
20.	Through his good doings he had done to me
21.	Through listening to preachers and reading the bible
22.	Through preaching from archbishop
23.	Through reading the bible and listening to the preaching of the gospel
24.	Through reading the bible, singing, through praying and going to church
25.	Through Sunday school and bible study
26.	When I attended crusade and heard that God knows that I must be born again
27.	when I was a young man

Table 4.7 shows that majority of the respondents came to know Christ mainly through the preaching of the gospel by preachers. Other means include; when they

attended a crusade, after being born again, through the parents and through reading the Bible. This implies that the gospel is correctly preached in the Akurinu church. Parents also appear to play a key role in leading their children to Christ. Bible study is also conducted or encouraged in the Akurinu church. The Akurinu faith is therefore founded in scripture.

On maintaining their relationship within Christ, the findings are as indicated in table 4.8.

Table 4.8: How respondent maintain relationship with Christ

Table 4.8: How respondents maintain relationship with Christ

1. Attending church services
2. Attending fellowship
3. Bible reading prayers and sharing in fellowship
4. By accepting and fulfilling his commandments
5. By confessing Christ as savior, reading the word of God and prayers to God through Christ
6. By doing things that are good to Christ
7. By following his teachings
8. By fulfilling his commandments
9. By having a good relationship with other Christian leaders
10. By living according to his commandments
11. By not doing evil deeds e.g. sin against him
12. By obeying God's commandment and praying always
13. By obeying, respecting and fulfilling his commandments
14. By praying and gaining spiritual support from elders
15. By praying and getting support from other religious leaders
16. By praying every day and doing his will
17. By praying for forgiveness and obeying his command
18. by reading the word of God which guides me and gives me hope
19. Fellowship with others, praying and reading Christ word
20. Fulfilling God commandments and loving our savior
21. Having guidance from other church members
22. I maintain my relationship with Christ by faith and prayers
23. I maintain my relationship with Christ through prayer and repentance
24. Observing his commandments and attending church to learn about his will
25. praying, reading bible, singing hymns etc

26. taking care of given commandments and Christian ways
 27. Through getting guidance from leaders and word of God
-

Table 4.8 shows that, to maintain their relationship with Christ, most of the respondents turn to prayers, reading the bible regularly, obeying God's commandments and fellowshiping with others.

Findings on the respondents hope in Christ are presented in table 4.9.

 Table 4.9: Respondents hope in Christ Respondents hope in Christ

1. Christ cannot leave someone with problems
2. Eternal life in new Jerusalem
3. God never leave his people even when they are in problems
4. He will give me eternal life
5. I do pray for the Christ to help me day by day as a Christian
6. It is just to stay in him always
7. Life everlasting and its righteous kingdom
8. Living a Christian life and getting rewards from him and finally eternal life
9. Everlasting and his kingdom righteousness
10. One day he will come back and he will reward those who believe in him
11. Resurrection and eternal life
12. That I shall get eternal life after death
13. That one day he will reward me with eternal life
14. That the word of God reach and spread to many people so that they can have Christ
15. To acquire the eternal life
16. To be able to maintain Christ to the end and turn many to have Christ
17. To be with Christ afterwards in heaven
18. To dwell in his kingdom that is everlasting life
19. To follow Christ and term many to know him
20. To get eternal life and inherit the kingdom of God
21. To give me external life after victory in heaven
22. To have everlasting life
23. To help many people know more about Christ
24. To inherit the everlasting kingdom

25. To live with me here on earth and eternal life after death
 26. To turn many to know Christ and spread the word of God
 27. Will always be on my side and will give me eternal life
-

Table 4.9 shows that the respondents have hope in Christ that; he will give them eternal life, they will have Life everlasting in His righteous kingdom. They hope to help as many people as possible to come to the knowledge of Christ, live a happy Christian life and get rewards from Christ and finally eternal life.

4.3.2 Membership into the Akurinu Church

The respondents had been asked to indicate the point at which they joined the Akurinu church. The findings are presented in table 4.10.

Table 4.10: The point at which the respondents joined the Akurinu church

Point in Christian life the respondents joined the Akurinu church	
1.	After I came to realize what God did to his people
2.	As early as childhood
3.	At 20 years old
4.	At birth
5.	At my teenage
6.	At my youthful age
7.	At tender age
8.	At the age of nine years
9.	At young age since I was brought up in the Akurinu family
10.	Eight years
11.	I was in great distress and had no hope in this life
12.	In the early 2010
13.	Joined when I was still young
14.	Through spiritual
15.	When I realized the Akorinu church is filled with revelation
16.	When I received Jesus to be my shepherd
17.	When I was a member
18.	Young age and later baptized at 20 years

Table 4.10 shows most of the respondents joined the Akurinu church at an early age. Some became Akurinu members at the time they realized that the Akurinu church was full of revelations.

On the factors that attracted the respondents to the Akurinu church. The findings are presented in table 4.11.

 Table 4.11: Attraction to the Akurinu church

Factors that attracted respondents to the Akurinu church

1. At the age of 16-20, I decided to stand on my own and believe in the church
2. Full commitment in serving God by singing spiritual songs
3. Good leadership and church strength
4. Good relationship between church members due to word of God
5. Holy spirit
6. How they talk to God by holy spirit
7. I followed my parent later I became known to Christ
8. I observed their behavior, they were Godly and moral
9. I was directed by the holy spirit of God
10. My parents and songs
11. My parents and the church member
12. Nice membership and spread of word of God to the people
13. Oneness between church and how they spread the word of God
14. Order in church and good character
15. Since I joined at my tender age, I liked their behavior
16. Songs in the book of "Roho Mutheru" and true prophets in this church
17. The dressing, rules of church and their way of praising and worshipping God
18. The mode of preaching and teaching
19. The way of worship and prayer
20. Their belief about God
21. Their seriousness towards the salvation of Christ
22. Their strong belief and faith in God
23. Their way of praising and bible interpretation

24. Their way of worship and their unshakeable faith
 25. Their worship and preaching
 26. Through prophecies, their faithfulness to God
 27. Through their faith and worshipping true God
-

Table 4.11 shows that respondents were attracted to the Akurinu church by various factors such as; parental influence, Akurinu dressing, teaching by the pastors, presence of prophets in the church and strong faith in God by members.

On how one becomes a member of the Akurinu church, various responses were given as indicated in table 4.12.

Table 4.12: Becoming a member of the Akurinu church

Condition for becoming a member of the Akurinu church	
1.	one has to repent, then be crowned with a white turban
2.	one has to accept Christ as personal saviour and then wear turban on their heads
3.	One becomes a member after choosing yourself to join the church and praying to hold Christianity
4.	Good relationship between church members due to word of God
5.	by accepting Jesus as one's savior
6.	after declaring yourself that you choose to join the church and also accepting Christ and putting on Akurinu symbol 'Kilemba'
7.	To become a member of Akurinu church, it may be by the call of Holy Spirit in dreams and visions
8.	by having a turban on your head and passing through baptism process and wearing a robe
9.	One must accept to follow their doctrines and mode of wearing of Turban
10.	Some people become members by being brought up in the Akurinu church

Table 4.12 shows that one becomes a member of the Akurinu church by accepting Christ, followed by baptism and then observing the Akurinu dressing code for example putting on a turban for all members.

On how one can cease to become a member of Akurinu church, the respondents gave various responses as shown in table 4.13.

Table 4.13: Circumstance under which one can cease to be a member of the Akurinu church

Circumstance under which one can cease from being a member of the Akurinu church	
1.	when one breaks God's commandments and become a sinner
2.	breaking church rules and commandments
3.	disobeying Akurinu culture
4.	failure to adhere to the Akurinu philosophies by removing turban
5.	rebelling to God and sinning as indicated in Hebrews 10:26-30
6.	committing adultery
7.	if one destroy the church rule like dressing wrongly
8.	if one is only involved in bad behaviours
9.	through sin and behaving in a way that contravene word of God and church

Table 4.13 shows that one can be excommunicated from the church by breaking the commandments of God and violating church rules such as observing the proper dressing code for members.

On administration of ordinances, respondents gave various responses as indicated in table 4.14.

Table 4.14: Ordinances/sacraments administered in the Akurinu church

Ordinance/sacrament	Frequency (N = 71)	Percent
Baptism	13	18.3
Consecrations	5	7.0
Marriage ceremonies	8	11.3
Blessing of babies	2	2.8
Weddings	2	2.8
Ordination only done through prayers	5	7.0
No ordination	36	50.7

Table 4.14 shows that some of the sacrament/ordinance administered in the Akurinu church includes; baptism, marriage ceremony, consecration ceremony and ordination ceremony when a leader is consecrated to become a pastor or an Evangelist. Majority of the respondents (50.7%), indicated that there is no ordination administered in the Akurinu church. No respondent indicated that Holy Communion is administered in the Akurinu church. However, it is justified to conclude that there are various ordinances administered in the Akurinu church. The sacraments are administered by; the Arch Bishops, Bishop, Reverends and pastors who are commissioned to do so as shown in figure 4.1.

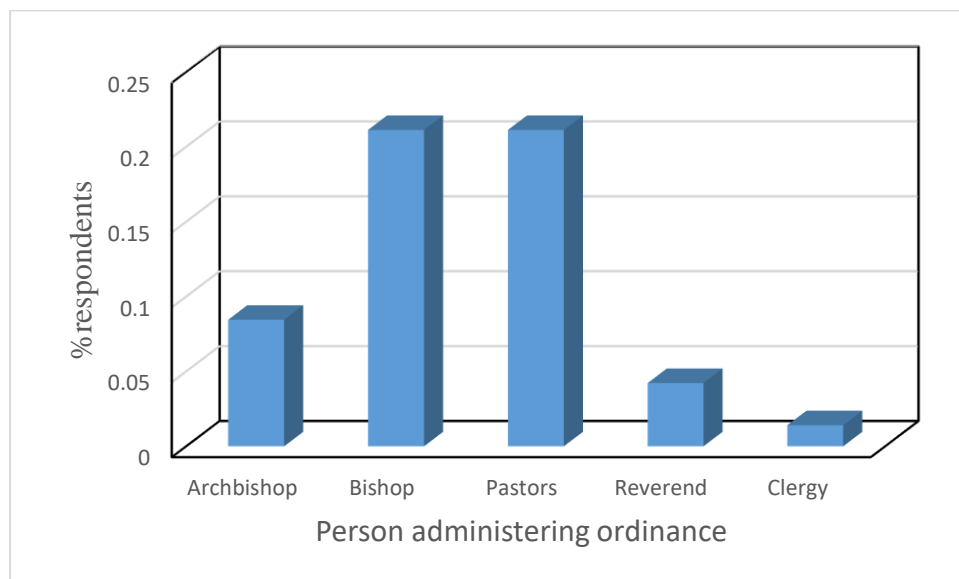


Figure 4.1: Personnel who administered the ordinances

From figure 4.1, most of the ordinances are administered by bishops and pastors of the church. Archbishops, Reverends and Clergy in general administer the ordinances but on a small scale.

4.3.3 Spiritual Growth in the Akurinu Church

The respondents had been asked to indicate how a member grows spiritually. The findings are presented in table 4.15.

Table 4.15: How one grows spiritually in the Akurinu church

How one grows spiritually in the Akurinu church	
1.	After being tempted and defeat the temptation
2.	Being preached to and reading the bible
3.	Bible teaching and prayers
4.	Attending church services and praying
5.	By changing his/ or her way of living
6.	By changing the way of his/her living
7.	By getting good examples from spiritual leaders who bring word of God
8.	By maintaining the law of Akurinu and spread the gospel to others
9.	By not falling into temptation
10.	By persistence prayers and spiritual guidance
11.	Prayers, reading the bible, attending church fellowship and services, singing hymns and telling others the love of Christ to mankind
12.	By praying, worshiping and doing according to his will
13.	By praying, reading the bible and worship
14.	By reading the word of God and getting guidance from church leaders
15.	By receiving the word of God and attending church fellowship
16.	By sharing the word of God and reading the bible
17.	Good examples from spiritual leader who bring the word of God
18.	Getting advice and teaching from church leaders
19.	Mostly by guidance and through the holy spirit
20.	Praying always and reading the scriptures and participating in spiritual matters
21.	Reading the bible always and praying
22.	Through church services, youth camps, Sabbath school and men and women conference
23.	Understanding more about Jesus Christ
24.	When Christ changes one's life and if one had been following the commandments and listening to the old
25.	You attend classes in focuses known as (gaaru) where you are taught

Table 4.15 shows that one grows spiritually (in faith) mainly through prayers, reading the Bible, singing hymns and counseling from church leaders. One also grows by attending church fellowship and services, telling others the love of Christ to mankind especially Christ changing one's life and by following the commandments of God and listening to the elders.

On whether there are opportunities for Bible study in the church, the findings were as shown in figure 4.2.

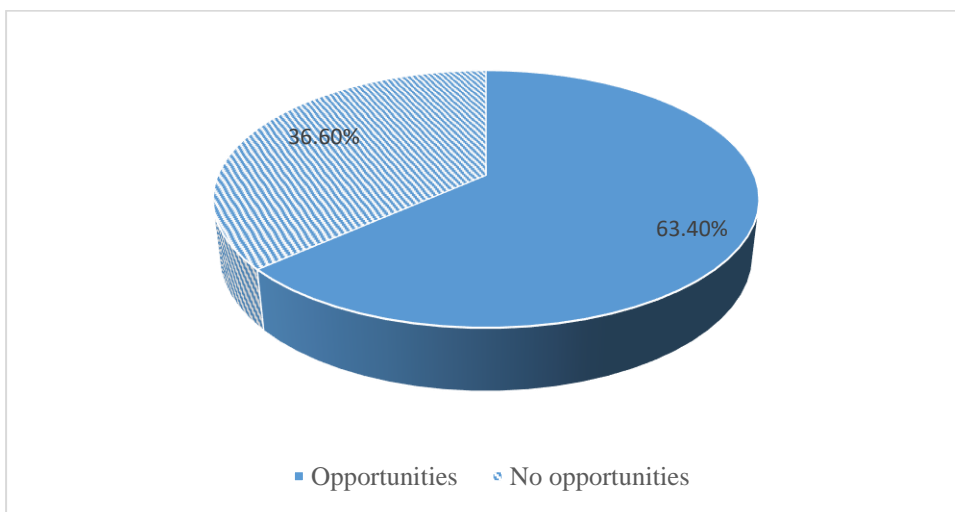


Figure 4.2: Opportunities for Bible study in the Akurinu church

Figure 4.2 shows that out of the 71 respondents, 63.4% noted that there are opportunities of Bible study in their church. The rest, 36.6% did not indicate there were opportunities for Bible study in the Akurinu Church. Majority indicated there are opportunities for Bible study.

On how the Bible study is conducted in the Akurinu church, the findings are as shown in table 4.16.

Table 4.16: How the Bible study is conducted in the Akurinu church

How the Bible study is conducted in the Akurinu church

- Joining bible study institutions
 - Having a selected person goes through a certain section of the bible verses,
 - Discussing among ourselves
 - Having leaders in church to teach about Christ
 - Joining bible study institutions to those elected
 - By joining bible school like other churches
 - Having class lessons set by church and mainly on Sunday
 - During youth camps, attending bible school by the members and leaders
 - Studying the bible during morning services
 - Is done by theologians on various topics through the preacher
 - In groups with group leaders lead by pastors on particular topic on weekly basis
 - Sometimes in the youth camps
-

Majority of the respondents in Table 4.16 show that there is Bible study in the Akurinu church. It is conducted in the church by leaders mainly on Sunday.

Individual members are also encouraged to do bible study at home or in groups.

The respondents had also been asked to indicate how one advances to become a leader in the Akurinu church. The findings are presented in table 4.17.

Table 4.17: How one advances to become a leader in the Akurinu church

How one advances to become a leader in the Akurinu church

- after studies of various church leadership levels, passing all the stage after one repent
 - by anointment (being mature Christian), this is through the holy spirit and God's anointing
 - by being consistent in the teachings of their doctrines
 - undergone marriage and become good example and be ordained
 - passing all the levels of the church and learn more about leadership and how to rule
 - if he or she has been in church and follows the rules of the church
 - by having been proved that he/she has the quality of leadership and good in Akurinu church doctrine
 - by reading the Bible and believing in the Akurinu culture, learning about the Akurinu to be leader with skills and knowledge
 - participate in church development and being responsible in all matters pertaining to church
 - through prayers, those who are upright with Christ are anointed, chosen as leaders
-

Table 4.17 shows that one becomes a leader in the Akurinu church by going through the various levels of leadership after accepting Christ. Individuals are expected to study the Akurinu doctrines besides reading the Bible. Participation in church activities is also key in becoming a leader. Those with the desired qualities are then anointed/ordained by those senior to them. The respondents, however noted that,

men are the only ones who are anointed to be leaders and must have gone through all the rituals of passage such as Baptisms, wedding and must be clean spiritually, having not involved in any immoral behavior such as adultery.

On the levels of leadership in the Akurinu church, the findings are presented in table 4.18.

Table 4.18: Levels of church leadership and their responsibilities

Level of church leadership	Responsibilities
Arch Bishop	<ul style="list-style-type: none"> - a leader of many churches - chairperson in the country, - coordinating marriages, - ordaining bishops - in charge of the entire church - the church overseer and organize branches in the country - to head the Akurinu church - anointing leaders
Bishop	<ul style="list-style-type: none"> - ordaining pastors - conducting wedding and baptizing - facilitate and mediates church ceremonies e.g. weddings - in charge of diocese (at least three parishes) - leader of ten and above churches - oversee priests or ministers - organizing pastor meetings and educating them
Reverend	<ul style="list-style-type: none"> - assistant bishop but with a parish - a leader of one church - administer sacraments - conduct wedding and baptizing - conduct ceremonies - conduct marriage - helper of a bishop in parishes - dedicating preaching - direct other church members - conduct religious worship - government matters - in charge of parish, at least three churches
Pastors	<ul style="list-style-type: none"> - to inspire members - a leader of particular church, preaching - baptizing and preaching - conduct burial and blessing of children - conduct religious worship - help Reverend in local churches - inspire church members - pray for the sick and pray for the offering - preaching the gospel
Church elders	<ul style="list-style-type: none"> - assist the pastor in church administration - praying and conduct church services - follow church activities - help pastors in church - conduct Sunday services - organize church programmes - follow up church activities - praying for people - running church affairs

Table 4.18 shows that the levels of church leadership in the Akurinu church are; Arch Bishop, Bishop, Reverend, Pastors and Church elders. These leaders have

specific responsibilities in the church. It is clear that leadership in the Akurinu church is hierarchical and power is vested in the leadership. This structure of church leadership may be placed within the broad Episcopalian system of church government, where the Bishop has oversight role over several churches.²⁴⁵

4.3.4 Personal Experiences

The respondents had been asked to indicate their major personal experience since they joined the Akurinu church. The findings are presented in table 4.19.

²⁴⁵Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrines*(Leicester LEI 7GP: Intersarsity Press, 1994), 923-925.

 Table 4.19: Major personal experience since joining Akurinu church

Major personal (spiritual) experiences since joining Akurinu church

1. Am living a moral life lead by holy spirit
 2. Am qualified preacher, hymn conductor
 3. Being built in Christ and knowing how to relate with other people out there
 4. Being led and guided by the holy spirit
 5. By learning the commandment through Bible and obeying the preachers
 6. Freeness of life in the word of God and fully obeying God
 7. God's word (bible) and knowing spiritual hymns
 8. Humbleness and listening to other people
 9. Humbleness , obedience and repentance
 10. I have benefited from the personal relationship with Christ in many ways
 11. I have gained a lot of knowledge in the word of God
 12. I have known the truth of spiritual growth
 13. Importance of holy spirit, prayers and preaching word of God
 14. It is one of the best church, whereby you are led by the Holy Spirit
 15. It is one of the best religion
 16. Living my life in Jesus Christ
 17. My experience since I joined church is that God is very close to man and is always with him
 18. Since I joined the church God is very close to man
 19. My problems were being solved by the holy spirit
 20. Overcoming temptation and knowing talk to God talk, visions and dreams
 21. Praying for others and helping others
 22. Singing ,reading the bible and praying
 23. The holy spirit controls his people
 24. They live a Godly life
 25. To attract many people to have the word to fulfill the promise of Christ
 26. To depend everything in God and have faith in Christ
-

Table 4.19 shows that, being filled and led by the Holy Spirit, leading a moral life, humility and ability to overcome temptations were the major personal experiences among members. The leadership of the Holy Spirit was prominent among the respondents.

On how the personal experience helps in their Christian life, the findings are presented in table 4.20.

 Table 4.20: How the experience helps members of the Akurinu church

How the personal experience helps members of the Akurinu church	
1.	All things are possible through Jesus Christ
2.	Am living a positive life
3.	By avoiding or overcoming temptations
4.	He reveals what is ahead of us and warn us
5.	Help me to be principled person
6.	Help me to know the bible verses and interpretation of parables
7.	Help us to foresee what will happen in future
8.	I am able to overcome every situation in life
9.	It give hope and strength to continue serving God
10.	It has helped me to know I carry my own spiritual destiny
11.	It has helped me to know that carry my own spiritual destiny
12.	It help me to be righteous and repent always
13.	It help to solve temptation of satan that overcome Akurinu
14.	It helps me to grow in the word of God
15.	It helps me to understand God is righteous and loves mankind
16.	Make me to strengthen in faith about life after death
17.	My life is so positive
18.	Socialize with others
19.	The holy spirit reveals to us what is forthcoming danger and warn us
20.	To be deeper in Christ and getting victory over my enemy
21.	To grow more strong in faith
22.	To have strong faith
23.	To know my current and future matters concerning my welfare in relation to my life in Christ
24.	To make me free and stand firm in my faith
25.	To remain in denomination
26.	To socialize with other people

Table 4.20 shows that the personal experiences of the respondents and especially that of being filled with the Holy Spirit bring about self-awareness among members. The Holy Spirit in particular reveals things to them. He makes them know that all things are possible through Jesus Christ, Holy Spirit reveals what is ahead of them and also warn them, He has also helped them to know that they carry their own spiritual destiny and should stand firm in faith. With these experiences, members avoid or overcome temptations, know the Bible verses well and interpretation of parables. They make them free and be responsible people able to socialize with others.

4.3.5 Worship of God in the Akurinu Church

The respondents had been asked to state what constitutes worship in the Akurinu church. The respondents indicated that church worship in Akurinu church constitutes; wearing of robes, turban, reading the bible, beating the drums and “*karingaringa*” and clapping of hands while singing praises.

The respondents gave the following instruments used in church worship; drums, *karingaringa*, round metal bars which produce good sounds and tubulin. Other instruments include electric instruments like piano, quitter, loud speakers, keyboards and amplifiers.

According to the respondents, the main language used in conducting worship in the church is Kikuyu language. This is followed by Kiswahili and English when there is a need to use them and has been requested.

When asked about the materials used to guide church worship, the respondents gave the following materials; Bible, Hymn books, “Nyimbo cia roho mutheru (Hymns of the Holy Spirit)”, golden bells, Turban, *kanju* (white robe), church flag hosted during church service and worship garments.

The respondents had also been asked to state ways in which worship in the Akurinu church differs from that in the mainstream churches. The findings are presented in table 4.21.

Table 4.21: Difference in worship between the Akurinu church and other mainstream churches

Differences in worship between the Akurinu church and other churches	
1.	All members of Akurinu wear worship garments even the children are supposed to wear but some churches only leaders and some others do not have any worship garments
2.	Characterized by traditional worship. beating of drums and a strong belief in the holy spirit
3.	Covering our heads with turban, using white robe
4.	Crusade, open air and “keshas”
5.	How they dress and praise
6.	How they praise and worship and dressing code
7.	In Akurinu church men, women worship while they are supported.
8.	It is good because of our fellowship
9.	Lead by holy spirit, covering our heads
10.	Mode of dressing, conducting prayers, singing etc
11.	Mostly we need to worship like David but other churches mostly are like choir (holy spirit hymn)
12.	Our lord’s prayer is repeated three times consecutively repeated two to three times a day
13.	Our programmes can be altered by the holy spirit, speaking in tongue being signs of presence of the holy spirit
14.	The leadership of Akurinu church does not follow up like as compared to other churches
15.	There are no fixed guidelines for worshipping. spirit led programmes
16.	We all wear robes while other mainstream only pastor wear
17.	We do not use the same hymn book and we use drums instead of instruments
18.	We do wear turbans, we repeat the lords prayers three times
19.	We use different hymn books and instruments to worship God
20.	we wear turbans, we repeat the lord’s prayer three times
21.	we wear turbans, we repeat the lord’s prayer three times when praying
22.	Wearing of special clothing in the church for every member. removal of shoes on entering the holy place (church)

Table 4.21 shows that Akurinu church differs from other mainstream churches in several ways. These are; their mode of dressing and how to praise God, they all wear turbans and robes when in church. In Akurinu church, all members wear worship garments. Children are also supposed to wear the garments, but in some churches only leaders do. Other churches do not put on any worship garments at all. In Akurinu church, Our Lord's Prayer is recited three times consecutively and this is done two to three times a day.

4.3.6 Life Transformation

The respondents had been asked to indicate some of their major changes in their life since they accepted Christ. The findings are presented in table 4.22.

Table 4.22: Major life changes since accepting Christ

Major changes in life since accepting Christ

-
- Have abandoned the secular way of doing things and behavior
 - after having Christ in their life, has support them in everything in prayer
 - due to Christianity life, they can associate well with fellow human beings
 - Are now able to depend on themselves but not depend on their parents
 - have gained courage to preach the gospel and state their spiritual standing
 - Good relation with God and good relationship with others
 - financial life and marital life changed to God
 - be controlled by the holy spirit and have been able to overcome temptation
 - have managed to live holy life and to preach to others who do not know Christ about them. Also being able to confess Christ publicly
 - live a modest life and have avoided many pitfalls into which many fall
 - Life has grown spiritually and enable them to turn many to from evil
 - this life have helped them to live spiritually and enabled them to turn many from evil
 - spiritually strong and fully hoping to have eternal life
 - spiritually stable nothing can make them out of Jesus Christ
 - due to prayer and being bonded in word of God and bring changes in their family
 - relationship has grown with Christ
 - do understand more deeply about God and good relationship with other people
 - have gained carriage to preach the gospel and state their spiritual standing
 - spiritual growth to their family and church as well
 - have peace of mind in Jesus Christ and love to all through the holy spirit
 - Christian throughout their life since when was young
 - bad life changed and started living good life
 - have peace of mind in Jesus and love to all through the holy spirit
-

Table 4.22 shows that, there are a lot of changes in the life of respondents since accepting Christ. These changes range from spiritual and financial breakthroughs, change in morality and ability to relate well with other human beings. Faith in Christ should result in transformed lives, “whoever be in Christ is a new creation, old is gone and the new has come” (2 Corinthians 5:17).

4.4 Extra-Biblical Sources of the Akurinu Theology all Culture

4.4.1 Relationship with Other Christian Churches

The respondents had been asked to indicate the differences and similarities between Akurinu church and the mainstream churches. The findings are presented in table 4.23 and 4.24 respectively.

Table 4.23: Differences of the Akurinu church from the mainstream churches

Differences from other mainstream churches	
1.	Wearing of turban, removing of shoes when in church
2.	Akurino tie turbans and wears garbs
3.	Akurinu church members have turban on their head, while missionary churches are not
4.	Akurinu churches wear turbans while missionary churches are not
5.	Akurinu wear turban both men and women, practice in fulfilling of the holy spirit and speaks in tongue
6.	Avery well pronounced belief in holy spirit and speaking in tongues unlike many Christian churches
7.	Dressing, and how they worship
8.	In Akurinu both male and female cover their heads while other churches only women
9.	In Akurinu church it is separated into two between men and women according to sitting positions
10.	In Akurinu church there is difference in sitting patterns since there is side of men and women
11.	It originated in Kenya and more so central province
12.	Members wear turban for men and head and head squares for women
13.	Most churches follow timetable a lot, if today we are reading Mathew 8: and Song No 76, 100, 150 all churches will be the same
14.	No sacrament in Akurinu church
15.	Some other churches just go to church the way they want while Akurinu churches they have the way they follow
16.	They are independent from mainstream churches and all of them wear worship garment regardless of their age

Table 4.22 shows that the major differences of the Akurinu church from the mainstream churches were; wearing turbans and garbs, in Akurinu both male and female cover their heads while other churches only women, their mode of dressing

and their praising style. They are independent from mainstream churches and all of them wear worship garments regardless of their age.

Table 4.24: Similarities of the Akurinu church with the mainstream churches

Similarities of the Akurinu church and other churches	
1.	Use the same scriptures
2.	All accept Jesus as personal savior
3.	All are churches, worship on the same day, Sundays, belief in one God
4.	Believe in eternal life after death, being guided by the holy bible
5.	Believing in Jesus Christ
6.	Both worship God and conduct similar songs
7.	Every Christian believe in trinity of God which is the father, the son and the holy spirit and also life after death which is resurrection
8.	Fellowship on Sundays, study the same bible
9.	One God, one scripture
10.	Ordinances is one of the church activity
11.	Preaching method
12.	Reading the bible, singing in the church
13.	They mix up as all church members
14.	there is difference between church members

Table 4.24 shows that there are similarities between the Akurinu church with other mainstream churches. These similarities include; they believe in eternal life after death, being guided by the holy bible; Every Christian believe in the trinity of God which is God the father, the Son and the Holy Spirit and also life after death; communal worship on Sundays and use the same bible. Interesting to note is that there are differences among members in both the Akurinu and mainstream churches.

On whether the respondents were aware of any criticism leveled against the Akurinu church from other quarters, the findings are presented in figure 4.3.

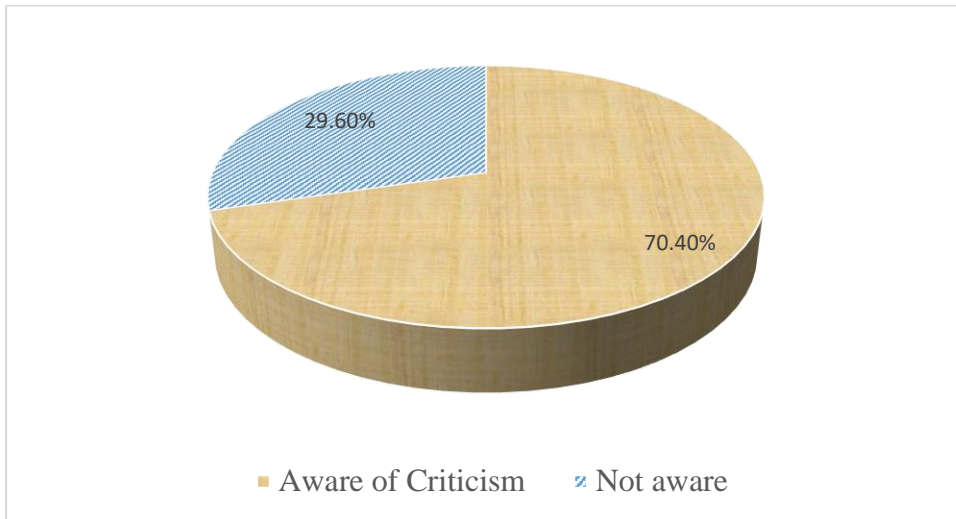


Figure 4.3: Respondents awareness on criticism leveled against the Akurinu church

Figure 4.3 shows that out of the 71 respondents, 70.4 % of the respondents were aware of the criticism from other quarters while 29.60% indicated they were not aware. Criticisms leveled against Akurinu by other churches are as presented in the table 4.25.

Table 4.25: Criticisms leveled against the Akurinu church

Criticism against the Akurinu church	
1.	Akurinu are being criticized by others due to their belief and faith about their God
2.	Akurinu do not go to hospital, they bear many children, they are poor financially
3.	As a sect of none educated uncivilized members
4.	As people who are not educated
5.	Being filled with holy spirit no matter who you are
6.	Due to their faith about God
7.	How they pray
8.	How they worship and praise
9.	Mode of dressing, methods of preaching and singing
10.	Not greeting people, being selective in some food eaten
11.	Refusing to greet others with hand saying that they will defile them
12.	Selective on some food e.g. pork
13.	Some churches criticize Akurinu for covering their head and some because of believing in divine healing
14.	Some claim that they hide drugs under the turban
15.	Stereotyping the Akurinu
16.	That Akurinu do not take their children to school, they do not go to hospital
17.	The mode of our wearing of clothes and turbans
18.	Their way of dressing
19.	Their way of strong faith about God
20.	We do not greet people with hands, we are poor people, walk for long distance

Table 4.25 shows that there are various types of criticism leveled against the Akurinu church and members are aware of them. The criticism range from the

dressing code, the food they eat to their faith in God and how they socialize with those outside their faith.

Members had also been asked to indicate how the church leadership responds to the criticism leveled against the church. The findings are presented in table 4.26.

Table 4.26: Church leadership response to criticisms

Response to criticisms	
1.	Advising their members to take their children to church
2.	Ask God to forgive them
3.	By asking members to participate and follow about it
4.	By encouraging the members to pray for them to be saved
5.	By encouraging the members to pray for them to be saved
6.	By leaving them to Christ
7.	By praying and guiding to those criticizing
8.	By stating various gifts of the holy spirit
9.	Encouraging the members to assure the critic's and move on
10.	Going for treatment in hospital
11.	Holding open air crusade to enlighten the people on the lifestyle and beliefs of the Akurinu
12.	Leaders accept that it is not necessary to great people with hands, declares that holy spirit refuse them
13.	Leaders have worked hard in making sure that all children are taken to all levels of education
14.	Members are encouraged to educate their children, members have been taught to understand the importance of going to hospital when sick and encouraged to do so
15.	Plea to them to come to Jesus
16.	Pray for them to believe in God
17.	Stating the various gifts of the holy spirit
18.	The church does not respond to such things
19.	The leadership encourage members and teach them the truth of the word of God and to hold faith and to love and forgive the critics.
20.	The member do not participate in all the above after the leaders encourage members to do so
21.	The members do participate in all of the above after the leaders encourage members to do so
22.	they agree with it
23.	We a firm our members and teach them to be patient, and to forgive those who criticize us

Table 4.26 shows that the Akurinu church leadership work hard in making sure that all their members children are taken to all levels of education; encourage the members to pray for them to be saved; holding open air crusade to enlighten the people on the beliefs and practices of the Akurinu church. Members have also been taught to understand the importance of going to hospital when sick and are encouraged to do so;

4.4.2 Reaching out to the Rest of the Society

The respondents had been asked to indicate how the church reaches out to the rest of the society. The findings are presented in table 4.27.

 Table 4.27: The Akurinu church strategies in reaching out to the society

Strategies in reaching out to the society	
1.	By conducting door to door sessions and seminars as a means of spreading the word
2.	By conducting various seminars and door to door worship
3.	Evangelizing the word of God, by interaction in education institution, business and socializing with others in their daily lives
4.	By holding camps, crusades, keshas
5.	Inviting them in various ceremonies
6.	By holding door to door fellowship
7.	By preaching the gospel to all
8.	Doing good deeds to the community
9.	Spreading the good news to everyone, by doing good deeds to the community
10.	Crusade, fellowship with others
11.	Employing pastoral programme
12.	Having Christian followers which attract many people believe and unbelievers and have the word
13.	Holding seminars which join people together
14.	It is through friendship with them so that we may preach to them and give them their hope of life
15.	Spread the gospel through preaching to the society
16.	The church reach the rest of the society through our evangelists, prophets and open air crusades
17.	Through media, radio or TV
18.	Through introducing meetings to the society
19.	Through open air conference
20.	Through the media, through church gatherings and seminars
21.	When they attend in the city or in the society, they spread the gospel

Table 4.27 shows that the Akurinu church reaches out to the rest of the society by conducting open air crusades. They invite members of the society to their open air meetings. The church conducts door to door evangelism and seminars as a means of spreading the word and preaching the gospel to all.

4.5 Analysis from the Observation Checklist

During the interaction with the members of the Akurinu church, the researcher observed that members wear turbans/head covering. Leaders wear robes while conducting church ceremonies and functions. The robes are of different designs and colours depending on the rank of leadership where one operates. Some leaders wore long beards depending on the particular division within the Akurinu community. Whenever there is a church ceremony, three flags of the particular church division are hoisted and held in position by three members of the church who hold certain ranks within the church. Rhythmic drum beating is carried out during worship. Songs are drawn from common hymn books and especially “Nyimbo cia Roho Mutheru” which were composed by members of the church. Members remove shoes when entering church which is considered a holy place. There is a lot of respect among leaders of different ranks.

The various churches of the Akurinu community have also come together under their umbrella body known as; ‘General Conference of Akurinu Churches Assembly’ (GeCACA) to foster unity among themselves and to champion the interests of the Akurinu community.²⁴⁶ This is a major development within the Akurinu community. Through this umbrella body, the Akurinu community intends to form a formidable voice that will be heard both socially and politically.

²⁴⁶ General Conference of Akurinu Churches Assembly (GeCACA): Strategic vision (2017), 3.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter presents the summary of the study, conclusions based on the findings of the research objectives and recommendations.

5.2 Summary

The study aimed at investigating the relevance of the Bible in the Akurinu church, as a case study of the African Independent Churches. The broad aim of the study was to address the criticisms leveled against African Independent Churches by what is referred in this study as the mainstream or mission churches and some theologians. The findings from the research were to form the basis for establishing a theological position on the level of adherence of the African Independent Churches to the Bible, making recommendations for their reforms and for further research. The objectives of the study were:

- I. To establish the level of adherence of the Akurinu church to the Bible.
- II. To find out the extra-biblical sources of the Akurinu Theology, if any

The literature reviewed in chapter two of this report focused on the Historical perspectives of the African Independent Churches, contemporary issues in African Independent Churches, The Theology of the African independent churches, criticisms leveled against the African Independent Churches, The Special Revelation of God in

the Bible and its relevance to the church and lastly the literature related to methodology.

In chapter three, the descriptive survey design for a case study was adopted for the study. A target group comprising of 20 Akurinu church leaders and 80 members distributed in five sub-counties of Nyandarua County of the Republic of Kenya was used. Both purposive and simple random sampling techniques were used for the study. The instruments used to collect data were questionnaires and an observation checklist. The questionnaires were administered to both leaders and members of the church.

Part one of the questionnaires obtained demographic and background information of the respondents. Part two of the questionnaire gathered data on the beliefs and practices of the Akurinu church while part three gathered data on the relationship of the Akurinu church with other Christian churches and the rest of the society. The observation checklist was meant to collect any other data that could not be gathered through the questionnaire. A pilot study for the project was done where the questionnaires were first administered to a few people and the necessary adjustments made before the questionnaires were distributed to the target group. Authorization to conduct the research was sought from the African International University (AIU) and National Commission for Science, Technology and Innovations (NACOSTI). The consent to administer the questionnaires was sought from the leadership of the Akurinu church in Nyandarua County, the location of the research. Data collected was processed using SPSS computer software. Research findings were presented using frequency distribution tables, bar graphs and pie charts as necessary. Brief discussion was also done for the observations made through the checklist. After the analysis of data from the respondents, the following were the findings:

5.2.1 The Level of Adherence of the Akurinu Church to the Bible

The study found out that to a large extent, the Akurinu church adheres to the special revelation contained in the Bible. The special revelation contained in the Bible is therefore very relevant in the Akurinu church. From the data collected, the Bible guides their faith and practices. The data in Table 4.6 suggests that the gospel is correctly preached as evidenced by members having a clear understanding of salvation. All the respondents indicated that they had a saving faith in Christ who is the embodiment of the Special Revelation contained in the Bible (Colossians 2:9-10). Most of them came to know Christ through the preaching of the word (gospel) according to data in table 4.7.

There is also indication that baptism is conducted to admit people in the church as shown in table 4.14. However, the method of conducting the baptism needs to be interrogated. Water baptism seem not to be carried out. Instead baptism is carried out by greeting of the new member three times by the authorized member of the clergy. This may require clarification from the church leaders. Water baptism is recommended in the Bible. The administration of the Holy Communion or the Lord's Supper as an ordinance/sacrament seem not to be practiced in the Akurinu church as the respondents did not mention it in their responses. This also may need clarification from the church leadership. Members believe in the baptism of the Holy Spirit and most of the respondents affirmed to the infilling of the Holy Spirit who guides the life of the individual and that of the church in general according to Table 4.19.

The structure of the church leadership is within that which is recommended in the Bible. The church leadership is making every effort to reach-out to the rest of the society in an attempt to improve public relations. This is being done through organizing open forums and crusades and allowing non-members to participate in

their activities such as weddings ordination, fundraising and burial ceremonies. They also attend functions organized by non-Akurinu churches. By so doing the leadership aims to demystify the Akurinu faith and practices according to data in Table 4.27.

5.2.2 Extra Biblical Sources of the Akurinu Church Theology or Culture

The research did not reveal any other source of the Akurinu theology a part from the Bible. However, the church has managed to a large extent to contextualize Christianity, being an indigenous church in Kenya. Contextualization makes the Christian faith relevant to the Africans. Evidence for this was seen in the use of drums and other African instruments such as *Karingaringa* in worship.

5.3 Conclusions

The study resulted in two main conclusions. First, based on the findings, the level of adherence of the Akurinu church to the Special Revelation contained in the Bible is high. This is contrary to the criticism leveled against them and other African Independent Churches in general. This was evidenced from the responses given on their relationship with Christ. Majority of the respondents indicated they had a saving faith in Christ which came through the preaching of the gospel by their leaders in church and open air crusades. Therefore, the special revelation contained in the Bible is relevant to the Akurinu church and the main source of the Akurinu church theology/culture.

Richard Genhman observes that; “A relevant and authentic African Christian Theology should include the following themes: The Trinity, the deity of Christ, the substitutionary death of Christ as an atonement for the sins of His people, Christ bodily resurrection from the grave, His ascension into heaven, His personal and visible return, the resurrection and judgment of all men, the final state of all men and

women either in heaven or in hell”.²⁴⁷The Akurinu faith subscribes to all these themes and therefore the church has an authentic theology. Breaking of the commandments of God in the bible is given as a reason for ex-communication of a member from the church (Table 4.13), further attesting to the relevance of the Bible in the Akurinu church. Most of the respondents indicated there are opportunities for Bible study in the church (Figure 4.2) which is conducted by their leaders. This is an effort to conform to the word of God.

Secondly, the Akurinu practices are influenced by the culture of the people as evidenced by the use of African musical instruments such as drums and *karingaringa*.

5.4 Recommendations

Based on the findings and conclusions of the study, the following recommendations were made:

5.4.1 Recommendations for the Akurinu Church

1. The Akurinu church leadership should consider adapting water baptism in their churches as this is the mode of baptism commonly used in the Bible. It was used by Jesus Christ and His disciples to admit people into the church in keeping with the Christian faith. Jesus Christ himself was baptized by John the Baptist in River Jordan. When John the Baptist hesitated to baptize Him, Jesus retorted, “permit it to be so now: for thus it is fitting for us to fulfill all righteousness” (Mathew 3:15 NKJV)
2. The Akurinu church leadership should consider administering Holy Communion to their members as an evidence for continuing membership

²⁴⁷Richard Genhman, *Doing African Christian Theology: An Evangelical perspective* (Nairobi: Evangel, 1987),1

in the church of Christ. This practice was ordained by Christ himself during the last supper (Mathew 26:26-29; Luke 22:14-20 NKJV).

Water baptism and Holy Communion are the two key ordinances/sacraments recommended in the Bible.²⁴⁸ Baptism is administered for admission of a believer into the church and the Holy Communion as an evidence of continuing in the faith. While baptism is carried out once in one's Christian life, Holy Communion is administered regularly depending on the particular church tradition. It commemorates the death of Christ on the cross, the epicenter of the Christian faith (1 Corinthians 11:23-26).

5.4.2 Recommendations for Further Research

1. Similar studies should be carried out for other African Independent Churches (AIC) in keeping with the words of John Parrat, "Each independent church demands a sympathetic study not only of its theology but also of its Christian practice".²⁴⁹
2. A comparative study between African Independent Churches and the mainstream churches should be carried out to determine the level of variance between these two categories of churches especially in the area of: the centrality of the bible in worship, prayers, administration of ordinances, the role of the Holy Spirit in the life of an individual and the church in general, the role of women in church leadership, faith healing, speaking in tongues among others.

²⁴⁸Wayne Grudem, *Systematic Theology. An Introduction to Biblical Doctrines* (Leicester LEI 7GP: Intervarsity Press 1994

²⁴⁹John Parratt, *A Reader in Africa Christian Theology* (London: SPCK, 1997),148

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APPENDIX I

LETTER OF INTRODUCTION TO RESPONDENTS

Dear Sir/Madam,

I am a student in the Master of Arts in Theology program at the Nairobi Evangelical Graduate School of Africa International University. Am carrying out a study on the topic: “The Relevance of Special Revelation in African Independent Churches: A Case Study of the Akurinu Church in Nyandarua County-Kenya”. You have been selected to participate in this study. I would like to assure you that the information you will provide will be treated with utmost confidentiality and is only for academic purposes. Thanks in advance.

Yours faithfully

Daniel Njagi Gitahi

APPENDIX II

QUESTIONNAIRE FOR CHURCH LEADERS AND MEMBERS OF THE AKURINU CHURCH

Part I: Demographic and Background Information

Please indicate by a tick (✓) on the appropriate response in the box provided for each of the following:

1. Gender:

Male Female

2. Age (in years)

18 – 34 35- 54 55 and Above

3. Level of education

Primary level Secondary level Tertiary level

4. Position in church

Leader Member

Part II: The level of adherence of the Akurinu church to the Bible

Fill in your responses in the spaces provided

A. Relationship with Christ

1. What is your relationship with Christ? _____

2. How did you come to know Christ? _____

3. How do you maintain your relationship with Christ?_____

4. What is your hope in Christ?_____

B. Membership into the Akurinu Church

5. At what point in your Christian life did you join the Akurinu church?_____

6. What attracted you to the Akurinu Church?_____

7. How does one become a member of the Akurinu Church?_____

8. Under what circumstances can one cease to be a member of Akurinu Church?_

9. Name the ordinances/sacraments administered in the Akurinu Church. _____

10. Who administers the ordinances/sacraments named in (9) above?_____

C. Spiritual Growth

11. How does one grows spiritually (in faith) in the Akurinu Church?_____

12. Are there opportunities for Bible study in your church? Yes No

If yes, explain how it is conducted. _____

13. How does one advance to become a leader in the Akurinu Church? _____

14. What are the levels of church leadership in the Akurinu Church? Give the responsibilities of each level of church leadership mentioned.

Level of church leadership	Responsibilities
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

D. Personal Experiences

15. What do you consider to be your major personal (spiritual) experience(s) since you joined the Akurinu Church? _____

16. How does this personal experience help you in your Christian life? _____

E. Worship of God

17. What constitutes worship in the Akurinu church? _____

18. What instruments do you use for church worship? _____

19. Which language is used in conducting worship in your church? _____

20. Are there materials that guide church worship? Yes No

If yes, name them. _____

21. In which way does your church worship differ from other (mainstream) churches?

F. Life transformation

22. In your own view, what are some of the major changes that have occurred in your life since you accepted Christ? _____

Part III: Extra-biblical sources of the Akurinu theology or culture

Fill in the responses in the spaces provided

23. In which ways do the Akurinu church differ from the mainstream (missionary) churches? In which ways are they similar?

Differences

Similarities

24. Are you aware of any criticism(s) leveled against the Akurinu Church from any quarter? Yes No

If yes, state them _____

25. How does the Church leadership respond to the criticism(s) stated in (24) above?

26. How does the church reach out to the rest of the society?

END

APPENDIX III

APPROVAL LETTER BY AIU-IERB



*Committed to His mission
Connected to His world*

May 22, 2019

DANIEL NJAGI GITAH
Africa International University,

RE: APPROVAL OF RESEARCH: THE RELEVANCE OF SPECIAL REVELATION IN AFRICAN INDEPENDENT CHURCHES: A CASE STUDY OF THE AKURINU CHURCH IN NYANDARUA COUNTY-KENYA. #AIU/IERB/039/2019

Thank you for submitting your research proposal to the Institutional Ethical Review Board (IERB) at AIU, your proposal has been approved. The approval period is from May 22, 2019 to May 22, 2020 and is subject to compliance with the following requirements:

- i. Only approved documents (informed consents, study instruments, advertising materials etc) will be used.
- ii. All changes (amendments, deviations, etc) will be submitted for review and approval by the IERB before implementation.
- iii. Death and life threatening problems and severe adverse events or unexpected adverse events whether related or unrelated to the study must be reported to the IERB Committee immediately by telephone, followed by email within twenty four (24) hours after the PI becomes aware of the event.
- iv. Any changes anticipated or otherwise that may increase the risk or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to the IERB committee immediately.
- v. Request for renewal must be submitted to the IERB at least 60 days prior to the expiry of the approval period. A comprehensive progress report must be submitted with renewal request.
- vi. An executive summary report must be submitted to IERB within 90 days upon completion of the study. This information will form part of the database that will be consulted in future when processing related research studies so as to minimize chances of study duplication and/ or plagiarism.
- vii. The IERB shall have the authority to suspend or terminate ethical approval for Student, Faculty or Staff research where it is the IERB's findings that the research is not being, or can no longer be conducted in accordance with provisions of the approved protocol.

Please do not hesitate to contact the undersigned for any queries or clarification.

Yours faithfully

Dr. Joash Mutua
Chair, AIU-IERB Committee

APPENDIX IV

INTRODUCTORY LETTER BY AIU



AFRICA
INTERNATIONAL
UNIVERSITY

*Committed to His mission
Connected to His world*

23rd May, 2019

National Commission for Science, Technology and Innovation
P.O Box 30623-00100
Nairobi

Dear Sir/Madam,

**RE: INTRODUCTION DANIEL NJAGI GITAHU - ADMISSION NO:
151228MATHEO**

The above named person is a Master of Theology student under the School of Nairobi Evangelical Graduate School of Theology of the Africa International University (AIU).

He seeks to collect data for his research:

His research topic is: *APPROVAL OF RESEARCH: THE RELEVANCE OF SPECIAL REVELATION IN AFRICAN INDEPENDENT CHURCHES: A CASE STUDY OF THE AKURINU CHURCH IN NYANDARUA COUNTY-KENYA*

Kindly accord him any help he may need to do his research. Please, feel free to contact the university (see the details below) if you have any questions.

Thank you for your kind assistance.

Yours faithfully,

Samuel Ngewa, Prof.
Dean of Graduate School
E-mail: Samuel.Ngewa@africainternational.edu
Phone: 0724442070

APPENDIX V

AUTHORIZATION LETTER FROM NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/19/63109/30770**

Date: **26th June, 2019.**

Daniel Njagi Gitahi
Africa International University
P.O Box 24686-00502,
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*The relevance of special revelation in African Independent Churches: A case study of the Akurinu church in Nyandarua County Kenya.*" I am pleased to inform you that you have been authorized to undertake research in **Nyandarua County** for the period ending **24th June, 2020.**

You are advised to report to **the County Commissioner, and the County Director of Education, Nyandarua County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


DR. ROY B. MUGHRA, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nyandarua County.

The County Director of Education
Nyandarua County.

APPENDIX VI

RESEARCH PERMIT FROM NACOSTI

THIS IS TO CERTIFY THAT:

MR. DANIEL NJAGI GITAHU
of AFRICA INTERNATIONAL UNIVERSITY,
0-20303 OL KALOU, has been permitted
to conduct research in Nyandarua
County
on the topic: THE RELEVANCE OF
SPECIAL REVELATION IN AFRICAN
INDEPENDENT CHURCHES: A CASE
STUDY OF THE AKURINU CHURCH IN
NYANDARUA COUNTY - KENYA
for the period ending:
24th June, 2020

Permit No : NACOSTI/P/19/63109/30770
Date Of Issue : 26th June, 2019
Fee Received :Ksh 1000


Applicant's Signature


Director General
National Commission for Science,
Technology & Innovation

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.

CONDITIONS

1. The License is valid for the proposed research, location and specified period.
2. The License and any rights thereunder are non-transferable.
3. The Licensee shall inform the County Governor before commencement of the research.
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
5. The License does not give authority to transfer research materials.
6. NACOSTI may monitor and evaluate the licensed research project.
7. The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.

National Commission for Science, Technology and innovation
P.O. Box 30623 - 00100, Nairobi, Kenya
TEL: 020 400 7000, 0713 788787, 0735 404245
Email: dg@nacosti.go.ke, registry@nacosti.go.ke
Website: www.nacosti.go.ke


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Technology and Innovation
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CONDITIONS: see back page