

**AN INVESTIGATION OF THE IMPACT OF PROPHECY ON THE UNITY
OF CHRISTIANS IN EVANGELICAL CHURCHES IN KEIYO NORTH
CONSTITUENCY, KENYA**

BY

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**ATHESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR
THE DEGREE OF MASTER OF ARTS IN RELIGIOUS STUDIES**

SCHOOL OF ARTS AND SOCIAL SCIENCES,

MOI UNIVERSITY

2018

DECLARATION

Declaration by Student

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DEDICATION

I dedicate this thesis to my dear children and the entire family for their support during the course of the study.

ACKNOWLEDGEMENT

I'm first and foremost indebted to Almighty God His abundant grace. I acknowledge Moi University for granting me permission to undertake a Master of Arts Degree in Religious Studies. My sincere gratitude to my supervisors Prof. Joseph Koech and Prof. Emily Choge whose valuable inputs, understanding and constructive advice were a great source of support to me. I also thank all lecturers in the School of Arts and Social Sciences. My gratitude goes to the course instructors; Prof. Eunice Kamaara and Prof. Masinde whose assistance was of great use in relation to proposal writing. Prof. Mary Wahome and Prof. Cletus Chukwu for giving intellectual input and advice. Much thanks to the staff in the Department of Philosophy and Religious Studies Catherine, Linda and Sally for their support and to all my friends and course mates. Finally I'm most indebted to my family my beloved children brothers and sisters for their encouragement and emotional support.

ABSTRACT

Prophecy is one of the gifts of the Holy Spirit which was bestowed among the disciples on the day of Pentecost. It has been shown that prophecy played an important role in establishment of the early church. The advent of Pentecostalism resulted in straining of unity among Christians due to divergent views over the belief and practice of the gifts of the Holy spirit especially the practice of prophecy. Prophecy has been embraced by Pentecostal and Evangelical churches at present. However the extent to which the impact of prophecy has had on the unity of Christians in evangelical churches is not well understood thus the need to investigate its impact on the unity of Christians in evangelical churches in Keiyo North Constituency. This study was guided by the following objectives; to find out the nature and purpose of prophecy in Evangelical Churches, to examine Christians' views regarding belief and practice of prophecy and to evaluate the impact of prophecy on the unity of Christians in evangelical churches in Keiyo North Constituency. The study was guided by structural functionalism theory. This study employed survey research design. Qualitative and quantitative methods were used in addressing the objectives. The unit of analysis was Christians from the four selected evangelical churches. Simple random sampling was used to select 120 Respondents from the 4 selected Evangelical churches and Self administered questionnaire was carried out on sample size of 120 respondents. Interview schedule was used on 8 elders and 4 pastors who were the key informants. Focus group Discussion was purposely sampled from representative groups of each selected church. The total number of respondents was 140 out of the accessible population of 200 Christians. The data was analyzed with the help of SPSS Version 20 and presented using descriptive statistics such as; Bar charts, percentages, tables and pie charts. The findings showed that prophecy is practiced in evangelical churches and Christians had different views regarding the practice of prophecy. It was evident that prophecy had caused disunity among Christians. The study is useful to government policy makers, religious institutions, Christian leaders and generally Christians in various churches today. It is recommended that the Church leadership take a swift move to curb problems in the church such as false prophecy and Christians to take critical approach regarding the practice of prophecy.

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DEFINITION OF TERMS

Prophet: Prophet is a person sent by God to teach the people and give the messages (God's spokesman)

Prophecy: Prophecy is the art of delivering the truth as revealed by God. It is an utterance which is inspired by direct revelation from the Holy Spirit. Prophecy includes prediction of future events. Prophecy is recognized in the New Testament as a gift of the Holy Spirit (1 Corinthians 12:10).

Spiritual Gifts: Spiritual gifts are special blessings or abilities that are given to a believer. They are manifestations of the Holy Spirit in a believer. These gifts are ; wisdom, knowledge, faith, healing, prophecy, distinguishing between spirits, speaking in tongues, interpretations of tongues and love.

Charismatic Movement: Charismatic Movement is an international trend of historically mainstream congregation adopting beliefs and practices similar to Pentecostals. Fundamental to the Movement is the use of Spiritual Gifts. Among Protestants the Movement began in 1960s.

Glossolalia: Glossolalia is a term derived from the Greek word 'Glosso' for 'tongue' 'lalia' for talk. It is an act of speaking in tongues.

Evangelical Church: Evangelical Church is a Christian group that emphasizes the authority of the Bible and the importance of people being through faith.

LIST OF ABBREVIATIONS AND ACRONYMS

AICs	- African Independent Churches
APACA	- Africa Progressive Association Christian Army
CM	- Charismatic Movement
DRC	- Democratic Republic of Congo
NCM	- New Charismatic Movement
PAC	- Pentecostal Assemblies of Canada
PAG	- Pentecostal Assemblies of God
PCC	- Pentecostal Charismatic Congregation
PCG	- Pentecostal Prosperity Churches

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the study

Prophecy traces its foundation in the Old Testament where God revealed Himself to prophets through direct revelation and visions. Prophets were classified into pre-literary and literary prophets. Pre-literary prophets were the patriarchs like Abraham, Isaac and Jacob. Others included Moses and Miriam the prophetess. The prophets during the period of judges were Deborah, sons of the prophets and the prophet judge Samuel. During the time of kings of Israel there were prophets like Nathan, Ahijah, Shemaiah and the unnamed prophet. Other prophets during the division of the kingdom were Jehu Eliezer and Micaiah. Literary prophets were of different categories, early Old Testament, professional, canonical, prophetesses and false prophets. The early Old Testament Prophets included, Moses, Samuel, Nathan, Elijah and Elisha. Their activities were of leadership mediation between God and the people of Israel and advisors of the kings. Professional prophets were charismatic and charisma was a special gift that distinguished them from ordinary people. Canonical prophets were those whose prophecies were recorded and preserved in books. They were further categorized into major and minor prophets. Examples of these prophets were, Ezekiel, Jeremiah, Hosea, Micah among others. They were messengers of God acting on His will as mediators and were involved in prediction of future events, calling for repentance and giving messages of hope. The prophets expressed their prophecies by the power of the Holy Spirit. The authority of the

genuine prophets rested in God as the source of the prophecy and not in the prophet himself (Guyali, et al, 2010).

Alongside true prophets were false prophets who pretended to speak in the name of Yahweh but were not called by Him. False prophets were identified through the way they carried out their work. For example they challenged the work true prophets and gave messages coated with untruths to please rulers and kings. They cheated people and made them believe that they were working for God. They led people to worship of other gods and to immorality. They promised peace without requiring obedience to God's law. They were not guided by Yahweh but by their own wisdom. They offered shallow optimism which was devoid of moral conduct (Gichaga et al, 2007).

In the New Testament, prophetic gift spread out among larger group of believers than in the Old Testament. Upon receiving the Holy Spirit (Acts 2), the disciples were bestowed with different gifts which enabled them to perform duties in establishing the Church. During the day of Pentecost Peter defended the apostles by making a point that they were witnessing what was foretold by Prophet Joel in connection with the coming of the Messiah. Prophet Joel prophesied that with the approaching day when God will judge Israel a great excitement would take hold of the people. God would pour out His Spirit and the excitement would affect everyone even male and female slaves would come under the influence of the Holy Spirit. Everyone will prophesy, Gods message will come to them through visions and dreams (Dickson, 1976).

The coming of the Holy Spirit was the fulfillment of Joel's prophecy. The Holy Spirit would enable people to prophesy, to see visions, to dream dreams and manifest God's

wonders. God pouring His spirit on all flesh implied His universal plan to save the whole human race. Peter explained that the outpouring of the Holy Spirit was a positive proof that the Messianic era had arrived through the person of Jesus to everyone as a fulfillment he had promised to his disciples. The disciples were given spiritual gifts which were used for the service of others and not for personal benefit or glorification. They should be used for the building of the church. These gifts are; wisdom, knowledge, faith, healing, performing miracles, prophecy, distinguishing spirits, speaking in tongues and interpretation of tongues. Paul clarified some points regarding the gifts of the Holy Spirit in (1 Corinthians 12, 13, 14). Paul further explained that all gifts of the Holy Spirit are to be demonstrated with love. He stressed that love as the fruit of the Holy Spirit is supreme over other spiritual gifts possessed by Christians. After demonstrating the supremacy of love over other spiritual gifts, Paul discussed in detail two of the lesser gifts which the Corinthians desired so earnestly. These are the gifts of prophecy and speaking in tongues. He advised that if love remained their principal goal, they may strive for other spiritual gifts but should realize prophecy is more desirable than tongues. Tongues are used for addressing God and the person who speaks in tongues only benefits himself. Prophecy on the contrary is intelligible preaching which benefits other Christians by strengthening and encouraging them in their lives (Gichaga et al, 2007).

Prophecy being one of the gifts of the Holy Spirit was meant for edification and encouragement. Prophets in the New Testament included; Agabus, Judas, Silas and Barnabas. They had the vital role of declaring the will of God alongside the Apostles. Although prophecy is possibly for every Christian, it is primarily identified with certain leaders who exercised it. A prophet is the Lord's instrument upon which one among

several means Jesus leads His church. Prophecy makes known meaning of the scriptures, exhorts strengthens the congregation and instructs the Christian community by revelation of the future. Prophets manifested in the power of the Holy Spirit the character of the Lord who is the prophet of the end time (Grudem, 1996).

The history of the church shows a long line of people who were opened to spirit alive to his inspiration and active in carrying out his designs. Outstanding in this area of charismatic vocation were the founders of religious orders and congregations. Prophets of the new covenant Augustine Benedict, Francis Dominic, Ignatius and others were men of vision. Each in his own way attracted a group of followers and established a movement. As each group expanded in every nature of things and by design of the founder himself, it gradually develops into an institution. And once it was institutionalized a group became a prey to hazards of every institution (Grandy, 1970).

According to John and Paula (1977), there was no special college of the modern day prophets. Seminaries and bible colleges trained pastors, priests, teachers and missionaries. There was no school for discipline and training of end time prophets. Prophets of today are trained primarily by the Lord Jesus Christ through the Holy Spirit which is like a master or a teacher raising his prophets. The church needs to recognize its prophets and provide the milieu in which they may mature. The people who are dreamers and visionaries upon receiving the Holy Spirit should be watched for among them may be a prophet. Burden bearers or those who take in their own beings emphatically the burden of others may be fledging prophets.

The Pentecostal movement grew out of the holiness revival of the second half of the Nineteenth century. The holiness revival produced the hunger for the baptism of the Holy Spirit a divine empowerment of a believer and other spiritual gifts promised to the New Testament church such as healing and prophecy. The first Pentecostal movement in the modern sense appeared in 1901 in the city of Topeka Kansas in Bible School conducted by Charles Parham teacher and former Methodist Pastor. In January 1901 Parham asked his student of the Bible school to study the Bible to find out the scriptural evidence for receiving the baptism of the Holy Spirit. Using Pentecostal account of Acts chapter two, concluded that speaking in tongues was a confirmation of receiving the Holy Spirit. Thus the Pentecostal movement began on first days of twentieth century. Pentecostalism achieved worldwide attention through the Azusa Street revival in Los Angeles led by Joseph Symour. He learned about the baptism of the Holy Spirit at Bible school that Parham conducted in Houston, Texas in 1905. The early twentieth century Pentecostals were radical adherents of the holiness movement and were energized by the prophecy of revivalism expectations for the imminent second coming of Christ believing they were living in end times. These evangelicals expected God to renew the Christian church thereby bringing to pass the restoration of spiritual gifts and the evangelization of the world. The eschatological predictions stimulated evangelistic and missionary endeavors. Pentecostals are futurists who expect the major fulfillment of Biblical prophecy to occur in the millennium future ([wwwpidnet.com](http://www.pidnet.com))

Evangelization of Africa began on the eve of the imposition of colonial rule on the Africans. Christianity was introduced by missionaries through Missionary Education. The introduction of Education and Literacy by Christian missionaries made great contribution

to the rapid spread of Christianity. It was through the innumerable schools established by missionaries that many Africans came into contact with Christianity and the schools were the Churches. There was direct evangelization in schools and there were many converts to Christianity. The late 19th Century was marked by success of Christian missions.

The spread of Christianity during colonial period was not exclusively to European missionary initiative. Africans Converts Catechists and Ministers played an active role. Among the most famous were; Canon Apolo, Kivebulaya who worked in Belgian Congo, Samuel Ajayi Crowther in Nigeria and Prophet William Wade in Cote d' Ivoire (Ghana).

The rise of Separist Churches was as a result of African resistance to colonial oppression. These churches were of two main types, namely those which broke away from already existing Independent Churches and those which sprang up independently. In the early years of the First World War Prophet Simon Kibangu founded a church in Belgian Congo in 1921. Similar movements were founded in Uganda by ex- service man in Kings African Rifles, Rueben Spartas Mukasa who dedicated his work to redemption of Africans from colonial oppression through his APACA. In Nyasa land Jordan Nguma's Last Church of God and His Christ was of the same stamp as that of Mukasa in Uganda.

Other churches in the spirit of Reformation emphasized certain aspects of Theology which the Mission Churches had neglected. The Zionist Church of South Africa emphasized possession of the Holy Spirit, healing, and prophecy. It spread widely in Southern and Eastern Africa." The Dini ya Roho.' (Holy Ghost Church) grew among the Abaluyia of Kenya and was founded by Jacob Buluku and Daniel Sande in 1927 regarded baptism of the Holy Spirit, speaking in tongues and free confession of sins as necessary

prerequisite for full membership of the church. The same emphasis with the Holy Spirit also led by Alfayo Odongo established his Holy Ghost Church among the Luo of Kenya. Churches forms of worship were provided to satisfy spiritual and emotional needs of their members (Boahen, 1990).

Kevin,W (2012) adds that the East African Revival was an important Renewal Movement within Evangelical Churches during the late 1920s and 1930s. It contributed to the growth of the Church in the region during 1940s to 1970s.

Beginning in 1960s, many members of denominations began to receive baptism of the Holy Spirit and yet did not leave their respective denominations. The individuals began what was deemed as charismatic associations within the Catholic, Lutheran, Anglican and Calvinists churches and the movement spread to encompass almost every denomination within Christendom. Pentecostals and Charismatic movements are identifiable by the prophecy of the later day outpouring of the Holy Spirit much like the day of Pentecost. Many of the members experience what is deemed to be baptism of the Holy Spirit which is evidenced by the act of speaking in tongues and a great deal of emotionalism and activity of their services. Charismatic movements teaches that the baptism of the Holy Spirit is a second blessing and experience in which is simultaneous with conversion. It is in the Pentecostal and charismatic movements that we have a large number of self proclaimed prophets. The call for repentance is prevalent in many charismatic denominations. Messages of God' revelation visions are emphasized and believers are called to prepare for the second coming of the Messiah. Performance of miracles healing people of predictions have been part of preaching.

Charismatic movements and their activities have been subjected to criticism by theologians. Share Montgomery says that charismatic movement is characterized by floating experiences authority, emotions and dreams are quoted as justification for certain non Biblical actions and beliefs. The first believers in the gift of the Holy Spirit were not accepted by their denominations and many began their own pledging groups. This is an indication of disunity among Christian since this pledging groups will eventually form their own denomination. Pentecostalism led to and new churches and denominations emerged alongside the charismatic movements from late 1950s. Charismatic Christianity emphasize on spiritual gifts and modern day miracles (www.christianissue.com)

Grudem (1996), gives views about miracles comprising of; Cessationists who argue that there are no miraculous gifts of the Holy Spirit today that gifts such as; prophecy, tongues and healing were confined to the first century when the apostles were establishing the church. Those of open and but cautious view, are open to the possibility of miraculous gifts today but they are concerned about the possibility of the abuses that they have seen in groups that practice the gifts. They do not think the spiritual gifts which prophecy is part of is ruled out by scriptures but they see many modern examples as not conforming to scriptural guidelines. Some also are concerned that it often leads to divisions and negative results in churches today. They think churches should emphasize evangelism Bible study and faithful obedience as key to personal and church growth rather than miraculous charismatic

Third wave view, encourage the equipping of believers to use spiritual gifts today and they say that the proclamation of the gospel should ordinarily be accompanied by signs wonders and miracles according to the New Testament pattern. They teach however that

the Baptism in the Holy Spirit happens to all Christians at conversion and subsequent experiences are better called fillings or empowering with the Holy Spirit. Though they believe in spiritual gifts they do not emphasize to the extent the Pentecostal and the charismatic do.

Pentecostal/charismatic refers to any denomination that trace its historical origin back to Pentecostal revival that begun in U.S.A in 1901. All gifts of the Holy Spirit mentioned in the New Testament is meant for today. Baptism of Holy Spirit is an empowering experience and should be sought by Christians. They seek practice of the spiritual gifts mentioned in the New Testament including healing, prophecy, miracles and tongues. They see themselves as force for renewal within existing Protestant and Catholic churches

Charismatic renewal of 1970s was experienced in various parts of Africa. Emphasis was on the Holy Spirit experience and exercise of the spiritual gifts, devotion to prayer and renewal of evangelistic zeal. The primary emphasis was the role of the Holy Spirit and the necessity of experiencing the baptism of the Holy Spirit. Equally stressed were spiritual gifts of tongues and prophecy which were commonly practiced. Prophecies could occur any time during corporate prayer and while others kept quiet, the person with prophecy spoke aloud. The content of prophecy was always a word believed to have come from God and worship become livelier and focused on the holiness of God. There was definite outpouring of the Holy Spirit on many students that led to the birth and growth of charismatic renewal across Africa, from Lagos Nigeria to Lubumbashi (DRC) Congo, from Cape Coast Ghana to Cape Town South Africa. Fresh wind of renewal was blowing from Nairobi to the coastal churches. Churches with deep roots conservative

evangelical tradition were renewed with favor of the Gospel as they became open to what was considered the new movement of the Holy Spirit. Their worship was renewed with the exercise of the spiritual gifts (Adeleye, 2011).

Ogbu (2008), says that the emergence of charismatic movement in Nigeria in 1970s is attributed remarkable religious phenomenon. Their rapid growth and success could be attributed to many factors; the central factor which clearly emerges is that the movement has been presented in an acceptable manner. The charismatic movement in Nigeria took their origin from the widespread of Pentecostal and charismatic movements from Britain in 1960s. That over years the Church has been regarded as conscience of the society. In becoming the conscience of the society there is an expectation within the Church disposition. The prophetic arm is highly bequeathed with onerous task of being the conscience of the society. He adds that there is an unimaginable growth of prophecy in the society today yet the impact of its conscience role is quite dim and unnoticed. The most important cause of religious conflict in Nigeria is unsatisfied prophetic voice of the Church.

According to Okwueze and Joshua (2014), prophecies are meant to guide Christians on living their best and avoid being victims of negative aspects of prophecies. Christians should stay steadfast in faith despite the challenges that would arise. All human want to know the unknown. They are wired by God to want to know what tomorrow holds. That is why many are fascinated by those who claim to possess the gift of prophecy.

Charismatic movement swept through South Africa in 1970s. Despite the fact that Pentecostals shared more common with evangelicals than other Roman Catholic or

mainline Protestants the charismatic movement was not initially influential within evangelism to around 1985. This is termed as the 3rd wave of the Holy Spirit. The 3rd wave expressed itself through the formation of separate churches and denominations like organizations. These groups are referred to as neo-charismatic organizations. Charismatic Christians believe that the gifts of the Holy Spirit are available to contemporary Christians through the infilling or baptism of the Holy Spirit. The denominations affected are the Anglican Communion, Lutherans, Eastern Orthodox, Reformed churches.

The Pentecostal/Charismatic movement in Kenya was felt in 1912 when the first Pentecostal missionary arrived from Finland. In the same year a charismatic movement known as “Roho” (spirit) emerges in various Anglican churches. In 1918 North Americans a mission later affiliated with Pentecostal Assemblies of Canada (PAC). Churches resulting from this mission became independent. In 1965 they were renamed Pentecostal Assemblies of God (PAG). Between 1972 and 1986 Pentecostal churches in Nairobi doubled.

New Charismatic Movements (NCM) began to appear in Kenya in 1980s and 1990s and since then they have flourished. Today in every city in Kenya and town there are several NCMS. These movements have led to the rise of open prayer meetings and rise of self-proclaimed prophets. What led to this to this rapid movement is change and dynamism. They give on having new forms and identifying themselves with new names. As these movements changed and adopted new names and leadership, divisions were experienced hence disunity among Christians. Paul in his letter to Corinthians (1Cor1:10-17) appeals to the apostles who were leaders of the church to agree so that they may be united in mind and thought. The causes of Charismatic Movements are; need for hope in life, need

for community belonging quest for answers in life since the modern society is confronted by confusion and complexity that make people deeply in search of solutions and ultimate meaning for various occurrence. Other causes include psychological torture, need for vision, need for signs of hope, search for recognition, quest for spiritual orientation and money making (Global journal 2014)

There are many Evangelical churches widespread in all divisions and locations of Keiyo North Constituency in Kenya. Evangelical churches believe in the baptism of the Holy Spirit and the spiritual gifts which empower the believer to proclaim the gospel. Prophecy being one of the gifts of the Holy Spirit is being believed strongly by some Evangelical church members. Belief in prophecy is evidenced by formation of new Denominations which are inclined to belief and practice of prophecy and prophets. Members of these churches have portrayed much loyalty to prophets and some have assisted them in their missions. Some have been seen too often attend crusades organized by prophets in various parts of the country. Thus this study sought to investigate the impact of prophecy on the unity of Christians in various Evangelical Churches in Keiyo North Constituency.

1.2 The Statement of the Problem

Pentecostal Movement began in the city of Topeka Kansas in 1901. It achieved worldwide attention through Azusa Street Revival in Los Angeles U.S.A by Joseph Seymour in 1905. The primary emphasis was the role of Spiritual gifts (Adeleye 2011). Prophecy being one of the Spiritual gifts has been embraced by various churches especially Evangelical churches (Mbewe, 2003). However the belief and practice of prophecy has been surrounded by controversy due to divergent views of various scholars.

Date (2011), condemns the practice of prophecy as that which derails Christians from the scripture. Likewise Dyre in his work states that some Prophets in the church today prophesy for self- gain and even quote the scriptures which are out of context to suit their teachings (Dyre 2010). Further Warnock in his (2009, June) sermon on dangers associated with prophecy warned Christians to avoid being victims of negative aspects of prophecy. Warnock said that sometimes prophecy was a wishful thinking that one wished God would do. That some prophets prophesy without developing relationship with God (Smith 2013). On the other hand there are other scholars like Bill Graham who support the role of prophecy and said that prophecy is meant for edification of the church (Graham, 2003). Despite the fact that prophecy has been criticized and even being condemned by some scholars, Christians in Evangelical churches in Keiyo North Constituency are still strong and loyal followers of certain prophets. Thus the main concern of this study was to investigate the impact of the belief and practice of prophecy on the unity of Christians in Evangelical churches in Keiyo North Constituency.

1.3 Objectives of the Study

1.3.1 The main Objective

The broad objective of this study was to investigate the impact of belief and practice of prophecy on the unity of Christians in Evangelical Church in Keiyo North Constituency.

1.3.2 .Specific Objectives of the of the Study

- i. To establish the teachings on the nature and purpose of prophecy in Evangelical churches in Keiyo North Constituency.

- ii. To examine the views regarding the nature and practice of prophecy among Christians in the four selected Evangelical Churches in Keiyo North Constituency.
- iii. To evaluate the impact of prophecy on the unity of Christians in Evangelical churches in Keiyo North Constituency.

1.4 Research Questions

The study was guided by the following research questions:

- i. What is the nature and purpose of prophecy in various Evangelical Churches in Keiyo North Constituency?
- ii. What are the Christians views on the belief regarding the nature and practice of prophecy in Evangelical Churches in Keiyo North?
- iii. To what extent has the belief and practice of prophecy affected the unity of Christians in Evangelical churches in Keiyo North Constituency?

1.5 Research Assumptions

The assumptions of the study were that;

- i. There are different views concerning prophecy by Christians in various Evangelical Churches in Keiyo North Constituency.
- ii. The practice of prophecy is prevailing in evangelical churches in Keiyo North Constituency.
- iii. The belief and practice of prophecy has brought about disunity among Christians of Evangelical churches in Keiyo North Constituency.

1.6 Significance of the study

This study will be significant in that, the in-depth study of prophecy will enable the believers in Evangelical churches to have clear understanding of prophecy as per biblical teaching.

Secondly, this study will aid in showing the extent in which belief and practice of prophecy has affected the unity of Christians in various Evangelical churches in Keiyo North Constituency.

Thirdly, by highlighting pitfalls in practice of prophecy the believers will have a critical approach to the aspect of prophecy today.

Fourthly this study may also provoke further research in areas not fully covered in this study.

Finally the findings of this study will contribute to existing knowledge on the practice and impact of prophecy among Christians..

1.7 Scope and the Limitation of the Study

This study was conducted in Keiyo North Constituency in Elkeyo Marakwet County. The study was carried in this constituency because the study of this kind had never been conducted in this area. There are 11 Evangelical churches in the Constituency. This study specifically selected four Evangelical churches which were represented in all the divisions of the constituency. These churches included; The African Inland Church,

Outreach, Full Gospel, the Christian Outreach and Kings Outreach. Again the selected churches had large congregations which provided accessible population.

This study specifically dealt with the impact of belief and practice of prophecy on the unity of Christians in Evangelical Churches in Keiyo North constituency. However the findings and recommendations can be used on the impact of prophecy on the unity of Christians in other areas. There was a problem of reluctance in filling the questionnaire but this was overcome when they were assured that their information would be handled with full confidentiality. Also there was a problem when the respondents delayed in submitting questionnaires, but this was overcome when I made a follow up. Another limitation of religious affiliation where some church leaders enquired of my denomination. This was overcome when I informed them that I was born again Christian and belonging to one of the Evangelical churches in the constituency.

1.8 Literature Review

Below is literature review obtained from various publications including Journals, books other published articles and academic literature. The literature was reviewed under the following headings; scholarly views on nature and purpose of prophecy in the Old Testament, in the New Testament and in the church views under Pentecostal/Charismatic movements.

1.8.1 Nature and Purpose of prophecy

Steady (1967) points out that the gifts of the Holy Spirit are still in existence today as they were in the early church. Further he asserts that the purpose of the gifts of the Holy

Spirit as they were in the early church are for building up the church in an exceptional way. But he warns that the gifts of the Holy Spirit might be misused due to self-centeredness. Therefore Christians are urged to be vigilant as per Jesus' warning regarding falsehood of the last days. (Luke 21:8-10)

“Watch out that you are not deceived for many will come in my name”

John and Paula (1977) posited that the nature in the church does not entail any formal training as there are no special training colleges for them. Seminaries and bible colleges train pastors, priests, teachers and missionaries. Prophets are primarily trained by the Lord Jesus Christ himself through the Holy Spirit. The nature of prophecy today is that which comes through the Holy Spirit is regarded as the master teacher raising His prophets. The church has the role of recognizing its prophets and provides the milieu in which they may mature. That the characteristics of those who might be prophets are; people who are dreamers, visionaries and burden bearers. They added that the Holy Spirit that called and spoke through every prophet of the Old Testament remained the same in the New Testament so to the present church. The purpose of prophecy as posited by John and Paulo is to maintain integrity in the church throughout all ages. The ancient prophets were given messages of warning and proof as well as visions of past and future events to keep people of God in track. Just as the human body is highly organized and many parts working in unity to the people of God form a unit with different components and among the gifts of the Holy spirit that have been given to the church today prophecy has features prominently ([www king watch com/prophetic ministry](http://www.kingwatch.com/prophetic_ministry))

Prophecy in the New Testament church entails reporting in human words something that God spontaneously bring to the mind of the believer. The New Testament apostles and the Old Testament prophets are counter parts sharing the same status and authority. These two inspired groups spoke the very words of and provide us with scriptures (Grudem, 2009).

In the Old Testament those who claim to have the prophetic gift were evaluated by the people of Israel to determine whether they and their prophecies were legitimate. The Old Testament gives important principles for distinguishing between the acceptable and unacceptable prophets and prophecies. (Deut 13:1-13, 18:20-22).The critical need for evaluating the New Testament prophets should also be understood in the light of Jesus warning in (Mathew 24:11).The marked increase in the number of the prophets made the early the early church to exercise cautious attitude in accepting the prophecies of those claiming the prophetic gift. Apparently false prophets had preached that Jesus is accursed (Corinthians 12:13) even though they professed to be true prophets. The general rule is that any potential prophet has to be scrutinized by other prophets.(1corinthians 11:13-15).Paul also laid down the guidelines that genuine prophecy must be in agreement with the apostolic doctrine since both have new sources in God.

According to Farnel, the prophets in association with apostles held important status of helping lay of the foundation of the church. Paul urged his readers to desire prophecy above other gifts (1Cor 14:1).The New Testament prophets also received revelation and gave immediate and temporal advice to the local congregation (Farnel, 1988).

Vallatton (2006), points out that the gift of prophecy should be known by its fruits (Math 7:16:18-20) and it must agree with the scripture (1Cor 2:2, John 14:1-20), the prophecies should be fulfilled, should not be disjointed and confused; it should provide liberty and not bondage. He presents the importance of prophecy as that which brings life, gives spiritual vision, edifies the church and brings restoration.(Acts 16:18). Prophecy is used by God to direct one where he should go, see biblical truth, causing repentance and to warn of God's judgment. This study sought to investigate the nature and purpose of prophecy in evangelical churches in Keiyo North Constituency.

Paul in (1Corinthians 12) expounds on the meaning and importance of the gifts of the Holy Spirit. Each one of the manifestation of the spirit is given for the common good. There is a difference between prophecy and speaking in tongues (1Cor 14:5).Tongues is inspired utterance in "unknown" tongue while prophecy is inspired utterance in "known" tongue (Vallatton, 2006).

Cook (2003), gives the purpose of prophecy and says that prophecy has a potential for encouraging vision and stimulating faith bringing revival and renewal into the heart of the church and in the wrong hand it can suffer misuse and abuse that can lead to strife and confusion. Graham concurs with the purpose of prophecy in the New Testament where prophecy according to Paul was meant for edification.

Hamon (2007), posits that prophecy alone is not sufficient in edifying the church. The church needs both the prophets and pastors for God uses them both to strengthen the church. The gift of prophecy was not limited to apostles only (Acts9:6 21:9-10) and it was available to both men and women. Possession of the gift of prophecy does not

signify leadership position and it is not a requirement for leadership. Both unbelievers and false prophets might possess it as well (John 11:51). The genuineness of the prophet rests in the fruit of its ministry (Math 7:15:20) ([www truth magazine.com](http://www.truthmagazine.com)).

According to Paula (1997), Jesus was the greatest prophet of all prophets both in the Old Testament and New Testament and He performed many miracles and His miracles showed him as the promised bringer of joy. Miracle according to scripture is something in which man sees God at work. They occurred in the New Testament in connection with God's goodness. Jesus refused to perform miracles for his own benefit or to put own spectacle. He avoided anything that would turn into a show piece. The fact that Jesus miracles were signs of his mission did not mean that human beings were objects on which he exercised his power. Unlike Jesus ministry are prophets in the church today who prophesy for self-gain. The false prophet is always ambitious, greedy and accepts money for his prophecies (Majawa 2007)

Jesus worked his miracles out of compassion and not for punitive purpose. This may be contrasted with the Old Testament where stories of how God's judgment worked in miraculous manner. Jesus miracles were of cures and exorcisms. His miracles were mostly bodily cures as a struggle against sickness and death. Jesus work was to bring about healing which would endure through death as a struggle against evil. Jesus sometimes could meet men who were possessed by the devil (Mathew 17:15) is a story of a boy who was tormented by the demon which made him epileptic. Jesus saw something of adversary in the deformed backbone and the lonely cries among the tombs (Lk13:16). Jesus confronted evil more directly and showed his majesty clearly by freeing the sadly tormented victim.

Steady (1967), adds that people sought for Jesus because he was able to perform miracles but moved to other towns to preach and teach about God's kingdom. Sometimes Jesus calls for strong faith but this does not mean that miracles are worked by faith but it is a preliminary requirement since God is the healer. The miracle is the work of God which points to a deeper deliverance and acceptance. Jesus is the perfect example to prophets in the church today. But unlike Jesus, prophets today give their messages for self gain and even quote the scripture to suit their messages (Dyer 2010).

Grudem (1996), gives four views concerning miraculous gifts; Cessations' view, Open but cautious view, Third wave view and Pentecostal/charismatic view. The cessations' position argues that there are no miraculous gifts of the Holy Spirit today. Gifts such as prophecy speaking in tongues and healing were confined to the first century and were used at that time. The apostles were establishing the churches and the New Testament was not complete.

The open and cautious are open to the possibility of miraculous gifts today but they are concerned about the possibility of abuses that they have seen in groups that practice the gifts. They do not think the speaking in tongues is ruled out of the scriptures but they see many modern churches as not conforming to scriptural guideline. Some also are concerned that it often leads to divisiveness and negative results in the churches today. They think churches should emphasize evangelism, bible study and faithful obedience as keys to personal and church growth rather than miraculous charismatic.

Third wave people encourage the equipping of all believers to use the spiritual gifts today. They say that the proclamation of the gospel should be accompanied by signs

wonders and miracles. They teach that baptism of Holy Spirit happens to every Christian at conversion. Pentecostals and Charismatic's believe in the baptism of the Holy Spirit that empowers Christians to perform miracles. They are of the view that every Christian should endeavor to seek the baptism of the Holy Spirit.

1.8.2 Prophecy under Pentecostal/ Charismatic Movement

Pentecostal refers to any denomination that trace his historical origin back to Pentecostal revival that began in U.S.A. in 1901. They say that all gifts of the Holy Spirit mentioned in the New Testament is meant for today. They accept that the baptism of the Holy Spirit is an empowering power that should be sought by every Christian.

Amerding and Gasque (1992), states that prophetic preaching has become a method by which one relate the bible to current events. He says that prophetic teaching that is too detailed and leads to date-setting can harm the very cause of prophecy. Although the examples of history and the statements of scripture warn against date-setting and dogmatic interpretation of current events in regard to eschatology the Christian is constantly exhorted to vigilance. The word of God still commands "And what I say to you say to all watch" (Mark 13:37). Date setting has been the order of the day by self proclaimed prophets and this calls upon Christians to be aware of the end time false prophets as per the warning by Jesus. Thus this study sought to investigate the belief in prophecy and how it has affected the unity of Christians in various Evangelical churches in Keiyo North constituency.

Geisler (1998), states that many amazing healings are accomplished and these include restoration of sight by purely psychological means but those who believe in the bible this

is a big problem since the characteristics of God's super natural acts are that they are always successful. When Jesus undertook the task of healing an individual no illness was too severe. Prophets in the church today claim to perform miracle by the power of God and they are accepted as the agents of supernatural power and whether one is healed through psychological or super natural power means is a challenge to Christian faith.

Gunyali et al (2010), say that the gift of prophecy involves the communication of God's word to a believer. A person with this gift is able to foresee and foretell future happenings with accuracy. They add that apostle Paul preferred the gift of prophecy to the gift of speaking in tongues and adds that one who speaks in tongues edifies oneself while the gift of prophecy has a positive effect on the unbeliever (1Corinthians 14:5). Although prophecy has been preferred to the gift of speaking in tongues there is still danger of misuse for there are many false prophets in the church today as study findings indicate.

Alberto (2013) says that the God of scripture is still involved in history and His speaking did not end in the first century. His voice can still be heard today in the fulfillment of apocalyptic prophecies. He says that the fulfillment of prophecy in 1844 has made the Christian world to awake and proclaim a message that will prepare the world for the second coming of Jesus. On the other hand, Peter Date (2012) says that the modern day prophets are involved in calling people to follow them because they will show the way to happiness and truth. He warns Christians that the more they listened to them because they cause confusion to the believers and that the wise will seek the help of God (1Thessalonians5:21).

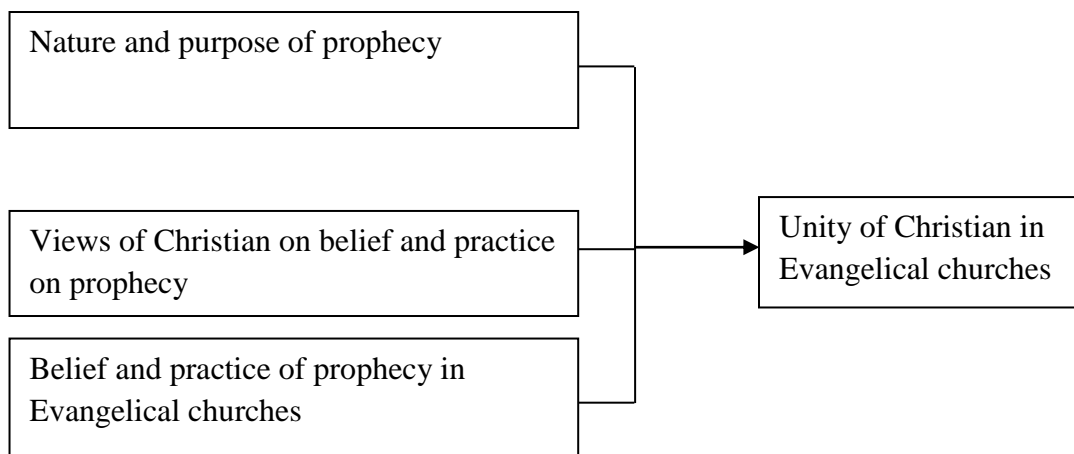
Owuor (2009 June), emphasizes in his teaching the day of rapture and calls upon Christians to repent in preparation for this glorious day. His prophecy entails miraculous healings and predictions of future events. He teaches that several biblical scriptures have clearly documented the day of rapture has the main event within prophetic time-line towards the second coming of Jesus Christ.

Jesus promised to return to take away the holy church so that she will be with him forever. Likewise the bible further promise the day of “rapture” is hidden day that can only be synonymous with a thief that comes in the middle of the night (Rev 16:15).

This study sought to evaluate the impact of prophecy on the unity of Christians in evangelical churches in Keiyo North Constituency.

1.9 Conceptual Framework.

Figure 1.1 Conceptual Framework



From the above conceptual frame work, the dependable variable is the unity of Christians in Evangelical Churches while the independent variables are the views of Christians regarding the belief and practice of prophecy in various Evangelical churches in the Constituency. The independent variables affect the unity of Christians in various Evangelical churches. The conceptual framework illustrates various variables which are to be investigated to find out whether there is a relationship between them. The views of Christians on the impact of prophecy on the unity of Christians in Evangelical Churches determine whether Christians in various Evangelical churches will unite or not.

1.10 Summary

The literature above is relevant in that it has highlighted issues on the role of prophecy in the Church in the past and in the present. The impact of prophecy on the unity of Christians in Evangelical Churches in Keiyo North Constituency represents other Evangelical churches in different parts of Kenya. Little has been done in this area. Thus the study is intended to generate knowledge on the impact of belief and practice of prophecy on the unity of Christians in Evangelical churches in Keiyo North Constituency

1.11 Research Design and methodology

The following explains how the research was carried out. It includes subsections such as research design, study area, target populations, sample size, sampling procedures, data collection instruments, data analysis and presentations, reliability and validity of research instruments and ethical consideration

1.12 Research Design

The study employed descriptive survey design because it sought to get views of Evangelical Church Christians on the impact of belief and practice of prophecy on the unity of Christians in various Evangelical Churches. This method was appropriate since it involves gathering information by interviewing and administering questionnaires to a sample of individuals from a large population in their natural setting. This method also enables the researcher to systematically collect and analyze data from members of a given population without alteration (Mugenda, 1999).

1.13 Study Area

The study was carried out in Keiyo North Constituency in Elkeiyo/Marakwet County. Keiyo North Constituency is bordered by Keiyo South, Moiben and Marakwet West. It has a population of 73,715 according to 2009 census. Female, 37,276 and Male, 36,439 (Source, county statistics office Iten). The major economic activities are mixed farming, Dairy and wheat planting. Mixed ethnic groups occupy the area although the majority is the Keiyos and the Marakwets. There are many denominations in the area mainly of two categories; Protestants and Catholics. Evangelical churches fall into the category of Protestant church. There are 11 Evangelical churches in the area (source, pilot study in the church regional office Iten). This area is semi-cosmopolitan thus had varied types of respondents.

1.14 Target Population

The target population was Christians in Evangelical churches in Keiyo North Constituency. Respondents were sampled from the four selected Evangelical churches which included; A.I.C, Full Gospel, Christian Outreach and Kings Outreach. The choice of these four churches was because they embraced the practice of spiritual gifts, had large congregations and were represented in various parts of the constituency. The study population was Christians from the four selected churches with an estimated population of 25,000. (Source, pilot study in church regional office, Iten). Further, each representative church in the four divisions with a population of 220 Christians were purposively selected so that the four selected churches could be represented in the data collected.

1.15 Sampling Procedures

The study employed both purposive and simple random sampling techniques to have the sample size. There are a total of 11 Evangelical Churches in the Constituency. (Source, pilot study in church regional office, Iten). Out of the 11 Evangelical Churches in the Constituency the study purposively selected four Evangelical churches which included; A.I.C, Full Gospel, Christian Outreach and Kings Outreach. After selecting the four churches, each church representing the selected churches was purposively selected for study. The selected churches formed a population of 220 where 140 respondents were sampled from. Then, 120 Christians who were involved in the study were randomly selected where 30 respondents were selected from each church. Key informants included 8 elders 4 pastors and 1 bishop were purposively selected. Focus group

discussion of 7 respondents was purposively selected in order to ensure gender balance. The four Evangelical churches in Keiyo North were purposively selected since they were known for the practice of the Spiritual gifts, represented in all sections of the Constituency and had large congregations that would provide the population for the study.

1.16 Sampling Frame

All Evangelical Churches in Keiyo North formed the target population and the sampling frame came from the four selected churches. After obtaining the list of the sampled churches which were; African Inland Church, Kings Outreach Full Gospel and Christian Outreach, Christians were randomly selected in order to give each believer equal chance to participate in the study.

1.17 Sample Size

The sample size was determined from Krejcie & Morgan (1970) table for sample size formula for finite population. According to Krejcie and Morgan a target population of 220 would give a sample size of 140 respondents. The study chose the sample size of 140 Christians from each representative church of the four selected Evangelical churches which was the study population.

1.18 Sources of Data Collection

Diverse sources of data collection were employed at various stages of the study. These were within the confines of appropriate sampling techniques. The main sources of data collection were;

1.18.1 Primary Data

Primary data was collected by using both quantitative and qualitative techniques so as to obtain the necessary data. This was done using questionnaires and interview schedule where 120 Christians were to fill questionnaires and 13 key informants were interviewed regarding their views on the belief and practice of prophecy. Focus Group Discussion had 7 respondents who were involved discussion on issues affecting the practice of prophecy among Christians in various Evangelical Churches. The detail sought included; demographic characteristics of respondents, nature and purpose of prophecy, Christians views regarding the practice of prophecy and the impact of prophecy on the unity of Christians in Evangelical churches in Keiyo North Constituency.

1.18.2 Secondary Data

Secondary data was used to supplement the primary data. This included documented information from textbooks, information offices at the county level and internet service. It also involved going through books, journals, dissertations, thesis reports and other articles in order to gather relevant data. This provided factual and authoritative information on what other studies had done on prophecy.

1.19 Data Collection Instruments

1.19.1 Questionnaires

The questionnaires were prepared and administered to sampled Christians in respective selected churches. The questionnaires contained both open and closed ended questions which allowed the respondents to freely give their views. This data gathering tool was

preferred because it would enable the researcher to collect data from a large number of Christians within a limited time when the research was conducted.

1.19.2 Interview Schedule

The interview schedule was used to gather information from the key informants since it allowed deep probing of respondents to get more information to add value on data collected through questionnaires.

1.19.3 Discussion Questions

Discussion questions were used on Focus Group discussion to allow respondents to openly give their views on strengths and weaknesses on the topic of discussion. This further would add value on data collected through Questionnaires and interview schedule.

1.20 Validity and Reliability of the Instruments

1.20.1 Validity

Content validity was made sure by the researcher that the questions were arising from the variables in objectives, the theoretical framework and reviewed literature. The instruments were checked to enhance the validity of the questionnaire. The piloting of the study was done in an area not forming the sample (Mugenda,1999).

1.20.2 Reliability

Reliability is the measure of degree to which research instrument yields consistent results or data after repeated trials (Kothari, 2004). In this study to test the reliability of the instrument the test retest method was used where by four pastors and ten Christians were

asked to fill the questionnaires and interviewed respectively. This ensured that the data collection instruments were reliable to collect data. The researcher administered the questionnaires within a period of four weeks in Keiyo North Constituency. Reliability of the research instrument in meeting the objectives was sought by conducting a pilot study in a location not forming the sample. The questionnaires administered were analyzed and tests carried out so as to measure their reliability in meeting the objectives. To establish the reliability of research instruments the Cronbach's coefficient alpha model was used which states that the higher the count of items in the instrument, the higher the chances of obtaining a consistent estimate of the reliability of the data (Kothari, 2004). Reliability analysis was done for all 20 items measuring various variables in the questionnaire. The reliability measure used was Cronbach's alpha whose value was 0.68. This was a fairly good measure, since it is close to the recommended alpha value of 0.7.

1.21 Data Analysis and Presentation

Data was coded by using numerical values to each response and entered into the computer. Statistical package for social Sciences (SPSS) and Ms. Excel were used to aid the analysis. The questionnaires were close-ended was rated on 5-point Linkert scale ranging from strongly agree (5) to strongly disagree (1). Data from both the questionnaire and the interview schedule was analyzed using descriptive statistics bar charts, pie charts and percentage tables.

1.22 Ethical Consideration

In preparation for data collection the researcher obtained research permit from the office of National Council for Science and Technology and also from and other authorities in

the county which included Education and District Commissioners' office. Permission was also sought from Bishops and Pastors who's Churches were involved in the study. Confidentiality of the information collected from individual respondents was observed and the respondents were informed through the letter included in the questionnaire

CHAPTER TWO

2.0 NATURE AND PURPOSE OF PROPHECY

2.1 Introduction

The main concern in chapter is to show scholarly and Christians views on nature and purpose of prophecy. The scholarly views cover prophecy in the Old Testament, the New Testament and prophecy in the church today. It highlights the nature and purpose of prophecy as it existed in the Old Testament, in the New Testament and in the church at the present. The aspect of false prophecy and the misuse of the spiritual gifts are also highlighted in this chapter.

2.2 Prophecy in the Bible

Guyali, et al (2012), give the importance of Prophets in the Old Testament and that God used prophets to bring the people of Israel back to the Covenant way of life. He used to warn the Israelites of the consequences of deviating from the covenant way of life. The following are some of the ways in which the prophets were important in Israel.

- i. Prophets communicated God's will to the people. They were messengers that God used to reach His people. For instance Amos was sent by God to go and prophesy in the Northern Kingdom (Amos 7:15).
- ii. They guided and counseled people whenever they did not live according to the covenant way of life whenever they did not live according to the covenant way of life. When the Israelites were in the wilderness, Moses gave them the Ten Commandments to guide them in their covenant relationship with God (Exodus 20:1-17).

- iii. They condemned the evil deeds committed by different people such as political leaders, traders, religious teachers and the rich among others. Amos condemned corruption, bribery, injustice, idolatry, dishonesty and oppression.
- iv. They foretold future events especially those which affected the history of the people. Such events included wars, destruction of cities, going into exile and the coming of the Messiah among others. Prophet Jeremiah foretold the new covenant (Jeremiah 31:31-34) and prophet Amos predicted the coming judgment on the Israelites (Amos 2:13-16, 3; 11-15).
- v. Prophets warned people of God's impending judgment especially if they did not change their evil ways. Prophet Jeremiah warned the people of Jerusalem that the town would be besieged by the Babylonians because they had refused to abandon their evil ways (Jeremiah 21:3-11).
- vi. Despite God's judgment, the prophets assured the people of their salvation. Israel had worshipped other gods but God still loved them (Hosea1:2-3:5). Prophet Amos talked of the faithful remnant whom God.
- vii. The prophets revealed God's nature to the people. Prophets Amos, Isaiah, Jeremiah and Hosea showed that God is loving, kind, holy and merciful. He is holy and he does not approve of insincere and worship.
- viii. God will continue using prophecy to fulfill His promises to humankind (Amos 9:8-10).

Guyali et al (2012), further gives the characteristics of prophets in the Old Testament. The Old Testament prophets received revelation, responded to divine call, communicated

Gods' messages, spoke with authority, acknowledged only one God and they understood the nature of their prophecies.

They received revelation

The prophets received God's revelations in various ways as follows: They heard God's voice directing them to do His work in a very powerful and commanding voice. For example both Jeremiah and Amos received irresistible divine call (Jeremiah 1:4-10, Amos 7:15). An attempt by prophets to resist God's calling was not possible. God communicated to His prophets through visions. These visions were messages which God wanted His prophets to pass to the people (Isaiah 6; Ezekiel 1, 2, 8; Daniel 1:8-12). Some prophets received revelations through familiar objects within their environment, such as branch of an almond tree (Jeremiah 24). Other times, they received messages occasioned by ordinary circumstances such as Jeremiahs visit to the potter's workshop. Other prophets received God's revelation through dreams and a good example is Prophet Daniel who experienced several dreams (Daniel 7:1-28).

They responded to God's call

The prophets were obedient to God's call. Though most of them resisted they were eventually compelled to undertake the task. When prophet Isaiah was called he felt he was so sinful for God's work (Isaiah 6). Prophet Jeremiah hesitated to take up God's task as he felt he was too young and inexperienced to do so (Jeremiah 1:6).

They faced opposition

Most of the Old Testament prophets were rejected by their own people because of their harsh messages and uncompromising attitude. Prophet Jeremiah was rejected and persecuted by his own people. They even tried to kill him.

They communicated God's message

The prophets of God delivered messages in the following ways: The prophets used lyrics, prose narratives, poems, satire, sermons, songs and funeral laments, among other methods to communicate God's messages to the people (Amos 5:2-5). Prophets also used symbolic actions to communicate God's messages to the people. Prophet Hosea for example gave extraordinary names to his children to show that the meaning of those names will definitely take place (Hosea 1:3-9). Another symbolic action was by prophet Jeremiah when he broke the clay pot to show the elders of Jerusalem that the city would be destroyed. Some prophets wrote down what God had revealed to them. Prophet Jeremiah dictated some of his prophecies to his secretary Baruch concerning the future destruction of Jerusalem by Babylon.(Jeremiah 51:59-64). Further, the prophets communicated God's messages through their lifestyles. God's prophets performed miracles as a sign that God was working through them. During the Exodus, God through Moses made the Red Sea give way for the Israelites who were pursued by the Egyptians (Exodus 14:10-18). Elijah raised the dead widow's son Zeraphath back to life (1Kings17:17-27).

They spoke with authority

The prophets of God spoke with vigor, authority and fearlessness. Having been commissioned by God to speak to the people, the prophets approached whoever they sent

to without fear. Prophet Elijah confronted King Ahab without fear (1Kings 21:1-24). The prophets did not worry what might happen to their lives if they condemned prominent people in the society. Prophet Jeremiah was once put in a pit and was ready to die because God was speaking through him.

They acknowledged only one God.

All prophets acknowledged that Yahweh is God for all nations. Prophet Amos stated that Yahweh was not only God of Israel but also of other nations such as Tyre, Sidon Syria and Edom (Amos 1:3; 2:1-16). There was only true God who was universal. The living true God had been revealed to the Israelites in a special way through a covenant.

They understood the nature of their prophecies.

The prophets preached both judgment for sin and hope for restoration. Though the judgment was coming upon the sinful people not all of them were going to be destroyed. Those who survived the destruction and those in exile were referred to as the remnant. Prophet Jeremiah prophesied the destruction of Judah by the Babylonians. However, he foresaw a new covenant that God would make with the faithful Jews who would return from exile (Jeremiah 5:1-5). The messages of God's prophets were all fulfilled. Though some were not immediate, they were later fulfilled and recorded. For instance prophet Isaiah predicted the coming of the Messiah (Isaiah 61). This was later fulfilled in the coming of Jesus Christ. Through certain national events, the prophets understood God's will and work. For example when Judah was captured by Babylonians (2Kings 24:8-17) prophet Jeremiah knew that God was punishing her for her sins. The prophetic message was based on their understanding of the nature of God.

False Prophecy

Gichaga et al (2007), states that the most vigorous period of Israel's prophecy, the problem of false prophecy continually cropped up and was never finally resolved. It first emerged in various episodes from the period of the judges and the early monarchy. Abimelech and the men of Shechem (Judges 9:23) Saul and his consultation of mediums (1sam 18:10-11), Jeremiah and the encounter with false prophet Hannaiah in the reign of Zedekiah, Ahab and Micaiah and the false prophets of Jezebel (1Kings 5:22).

Prophecy in the New Testament

It is evident that the early Christians were well aware of the danger of false prophecy (Math 7:15) "Beware of false prophets who come to you in sheep clothing but inwardly are ravening wolves". Mark and Mathew have Jesus warning against false prophecy. Luke attributes a saying to Jesus which warns disciples against seeking popularity like that enjoyed by false prophets (Mark 13:22, Math 24:24, Luke 16:26).

Paul clarified some points regarding the gifts of the Holy Spirit. He stated that there is only one Holy Spirit. However the same Spirit manifests His presence by conferring a great variety of spiritual gifts to believers. Paul concluded his teaching on spiritual gifts by providing practical regulations for their use; the gifts must be exercised in an orderly manner in order to contribute to the common good. On prophecy only two or three prophets should speak at the same assembly. The other members should listen and assess what the other prophets are saying. However if any other person in the congregation receives a revelation, he/she should be given a chance to speak.

Further Paul gave some guidelines on how one would be able to discern the source of Spiritual gifts. He stated that the person who is under the influence of the Holy Spirit will be able to recognize Jesus as Lord and savior. The Holy Spirit can never inspire anyone to curse Jesus. On the other hand Jesus said that, a true prophet would be known by his way of life. A true prophet speaks the truth including God's judgment to the sinner with view of calling them to repentance so as to escape God's punishment. False prophets pretend to be righteous while pursuing their selfish ends (Gichaga et al, 2007).

The first major missionary event which took place in Jerusalem encountered false inspiration of Simon of Samaria (Acts 8:10), just as the major outreach from Antioch ran afoul of false prophet of Elymas in Cyprus. Paul specific instruction to the Corinthians was that if two prophets spoke in an assembly others should evaluate what was said. Further Apostle Paul encourages that the prophetic spirit should be welcomed but must be tested (Thess5:19-22). Christians today are warned to be aware of false prophecy to avoid falling into their trap. Paul continues to give criteria for discerning testing and evaluating prophetic utterances.

- i. The character of the prophet. It is by their fruits that a false and a true prophet are known (1John2:7-11, 3:11-18, 4:7-12). The false prophet is ambitious, greedy for honor bold, shameless, lives in luxury and accepts money for his prophecies.
- ii. Norm of earlier revelation and discernment (1Cor 12-14) "No one who speaks by the Spirit of God says Jesus is cursed and no one can say Jesus is Lord except by the Holy Spirit.
- iii. Another criteria used by Paul is that of edification. He says that prophecy is superior to speaking in tongues. Glossolalia is purely private personal affair

between an individual and God whereas through prophecy God speaks to whole congregation by opening more and more to God (1Cor 14:1-5, 17:24-25).

- iv. Discernment of the Spirit in Christian Community. The Holy Spirit sanctifies the people of God only by the light of faith and meditation on the word of God.

In the Old Testament the Holy Spirit was attributed to the anointing of Kings and to the teachings and visions of prophets of God. For instance the Spirit of God acted through the Old Testament prophets to communicate God's message to the people. In the New Testament the Holy Spirit is involved in day to day life of God's people. The Spirit of God introduced Christ as the son of God at Jordan during his baptism. Jesus taught his followers many things concerning the Holy Spirit. He prepared his disciples for the coming of the Holy Spirit who will replace Jesus physical presents on earth

Gichaga, et al (2004) explain what took place during Pentecost when the disciples received the Holy Spirit. The coming of the Holy Spirit was a fulfillment of the promise made by Jesus to his disciples. The Holy Spirit came in a form of a strong wind and tongues of fire which rested on the heads of each of the disciples. Wind and fire are some of the Old Testament symbols of God's presence. John the Baptist had foretold of the Messiah who would baptize people with fire and the Holy Spirit. Filled with the Holy Spirit the disciples began to speak in different tongues as the Holy Spirit enabled each one of them to proclaim.

The coming of the Holy Spirit was Joel's' prophecy. The prophecy states that the Holy Spirit would enable people to prophesy see visions dream dreams and manifest God's wonders. God pouring His Spirit to all flesh implied His universal plan to save whole

human race. Peter explained that the outpouring of the Holy Spirit was a positive proof that the Messianic era had arrived through the person of Jesus Christ. The Holy Spirit was a gift from Jesus to everyone as fulfillment to what he had promised His disciples. The person who receives the Holy Spirit should look forward to the Day of the Lord. Prophecy being one of the gifts of the Holy Spirit is widely practiced in the church today based on Joel's prophecy. Thus the first objective of this study was to find out nature and purpose of prophecy among Christians in Evangelical churches in Keiyo North constituency.

Gregorio (2005), cites the Church in Antioch to have had prophets and teachers such as Barnabas, Simon called Niger of Cyrene, Manaen and Saul. While they were worshipping the Lord while fasting, the Holy Spirit came upon them. The New Testament warns about the presence of false prophets. Barnabas and Saul encountered false prophecy during their mission (Act 13:6-7). They travelled through the whole island until they came to a place called Paphos. There they met a Jewish sorcerer and a false prophet known as Bar-Jesus, who was attendant of proconsul Sergius Paulus. Jesus had warned his disciples about the true and false prophets (Mathew 7:15-20). False prophets pretend to be righteous while pursuing their own selfish ends. Those who are guided by the Holy Spirit are known by the fruit of the Spirit. The fruit of the Spirit manifests God's presence in a believer. Dyer states that false prophecy exists in many churches today. There are many self proclaimed prophets who have uttered prophecies that have never been fulfilled (Dyre 2010). The concern of this study is to find out the views of Evangelical Church Christians regarding prophecy in their churches.

Peter further warns that false prophets bring in destructive heresies and that many will follow their sensuality and because of them the way of truth will be blasphemed. Because of their greed they will exploit people with their false words (2Peter 2:1-3). First John adds that one should not believe every spirit but test the spirits to see whether they are from God for there are many false prophets, that every spirit that confesses Jesus Christ as having come from God is the true Spirit of God (1John 4:1). Christians are advised not to despise prophecies but they should test everything and hold fast what is good and abstain from any form of evil (1Thessalonians 5:19-21). As part of the signs of the end times Jesus says that many will turn away from faith and many false prophets will appear and deceive many people. The false prophets will appear and perform great miracles to deceive even the elect (Mathew 12:34-37). Prophets, pastors and even evangelists at present preach much concerning the end times urging the believers to remain steadfast in their faith.

Farnel (1996), points out those prophets in association with apostles held important status of helping in the foundation of the early Church. Paul urged his leaders to desire prophecy above other gifts. The New Testament also received revelation and gave immediate and temporal advice to the local congregations. They gave oral rather than canonical revelation.

In the New Testament the prophets spoke the truth concerning the word of God and the writings about the New Testament prophets carried the same authority as that of prophets of the Old Testament. Prophets were among the distinct leaders of the new era as Scripture speaks about a group of people known as prophets (Revelation 22:9). They spoke the truth and they were leaders in the church (Ephesians 4:11). The gifts given to

them were that some were to be Prophets, Evangelists and teachers. Prophets spoke for edification, exhortation and comfort but for those who speak in tongues speak to God for nobody understands them. On the other hand those who prophesy speak to other people for up building, encouragement and consolation (1Corinthians 14:2). The church was build upon the foundations of apostles and prophets (Ephesians2:20).

There is an important distinction between the prophets and the role of the church. The church did not bestow apostolic and prophetic authority upon people. It was the Holy Spirit who chose certain people to receive and deliver the truth of God ([www bible/1Cor14a /2015](http://www.bible/1Cor14a/)). Today in the church there are many pastors and evangelists who call themselves prophets of God. This study will discuss the Evangelical church Christian's perspective of biblical prophecy. Early Christians in Corinth were fascinated by spiritual gifts. Paul told Corinthians to follow the way of love and eagerly desire gifts of the Holy Spirit especially prophecy because prophecy edifies, strengthens comforts, encourages and builds up faith. There were certain prophets in the church at Antioch. There were apostles, evangelists, prophets and teachers such as Barnabas, Simeon, Lucias, Minain and Saul. The Holy Spirit directed the activities of the early church. When Paul wrote to Timothy he told him not to neglect the gift of the Holy Spirit "Neglect not the gift that is in thee which was given thee by prophecy with the laying of hands of the presbytery/elders." When Timothy came before the elders, they laid hands on him and there was word of prophecy that indicated the gift that the Lord was giving to Timothy in order to fulfill his ministry. Therefore prophecy played an important role in the direction of the early church. This study was concerned with examining the believers'

views concerning the practice of prophecy in their churches and the impact it might have had on the unity of believers in their various churches.

In the New Testament there were rules regarding exercise of prophecy. There was a rule that seemed to apply only to women when they prayed or prophesied. Philip had four daughters who prophesied which confirmed the promise in the last days which said; your sons and daughters shall prophesy and shall speak forth the word of God (Joel2:28). Therefore there is no prohibition for women to exercising the gift of prophecy and speaking forth the word of God. The only prohibition was at the Corinthian church where Paul said that when a woman is praying or prophesying with her head uncovered dishonors her husband. Thus he suggests that women should cover their heads. This only dealt with a local situation in Corinth. Another rule for prophecy is that the service was to be conducted decently and in order. God is not author of confusion and the service should be conducted towards the responses or reaction of an unbeliever present. That if everyone got up and spoke in tongues the unbeliever would say they were crazy. But if everyone could prophesy then the secrets of the hearts would be revealed and the unbeliever will go away saying God is with them. The gift of prophecy was not something new to the New Testament but the gift of prophecy had been exercised throughout the entire biblical history. Prophecy was when men spoke forth the word of God through the outpouring of the Holy Spirit.

For prophecy came not in old times by the will of man but by the holy men of God spoke as they were moved by the Holy Spirit(2peter1:21).

Prophecy being one of the gifts of the Holy Spirit derives its anointing from Him (wwwbluette.bible.org) In finding out views on prophecy among the believers in Evangelical

Churches in Keiyo North Constituency was important in that it would show whether believers in Evangelical churches base their practice of prophecy on the Old Testament or in New Testament perspective.

Piper (1990), asserted that New Testament prophecy is the third category gift of prophecy is regulated and reported in human words made to gathered believers based on spontaneous personal revelation from the Holy Spirit for the purpose of edification, encouragement, consolation, conviction or guidance, but not necessary free from mixture of human error.

Prophecy in the Church Today

Prophecy in the church today had its foundation in the first Pentecostal /Charismatic movement that began in the city of Topeka Kansas in 1901. It achieved worldwide attention through Azusa Street Revival in Los Angeles led by Joseph Seymour in 1905. The primary emphasis was the role of the Holy Spirit and spiritual gifts. Equally stressed were the gift of speaking in tongues and prophecy. Worship was renewed with exercise of spiritual gifts devotion to prayer and renewal in evangelical zeal. There was commitment to personal vocal witnessing about the Gospel to others and willingness to suffer for Christ. Thus the hallmark of Pentecostal and charismatic movement is the power of the Holy Spirit depicted in the act of speaking in tongues, prophecy and healing (Koech, 2015).

According to prophetic ministry today there is a wide range of practice of prophecy. Some Christians and churches believe that the gift of prophecy stopped centuries back while some churches believe that

God speaks through people who are gifted with prophetic utterances. However prophecies are not God's authoritative words but rather to be judged by community in which they are delivered. Every exercise of spiritual gift must stand under authority of the scripture and guided by leadership of the church. 1Corinthians14 limits prophetic utterances to those who are ordained preachers. The main effort should be to love others and build up the truth (<http://www.angelfire.com> 2014).

Prophecy in the church today is seen in terms of fulfillment of Joel's prophecy. Prophet Joel prophesied that in the last days there would be outpouring of the Holy Spirit upon men and women old and youth and they will prophesy. The prophecies in the church today are those of the last days (Heb 1:2). Those who believe and repent will receive the Holy Spirit. Today's prophecies are prompted and sustained by the Holy Spirit. Personal prophecy is also practiced in the church today as was encouraged by Apostle Paul "pursue love and desire spiritual gifts especially that you may prophesy" (1Cor 14:1). God speaks to His people through prophecy but prophecy must not displace preaching because God has also given to the church teachers, pastors and evangelists ([http //www cbn.com/spiritual life/](http://www.cbn.com/spiritual%20life/) 2015).

Most of the prophecies today entail call for repentance considering this era as the time when eschatological events are taking course. Wars, natural calamities such as floods and Earthquakes are considered signs of the last days. Message of repentance is a common feature in the teachings of prophets and other church leaders. The purpose of prophecy in the church today is to keep the people safe from deception, warns the lost, strengthens faith and reveals truth from God ([http: //www amazingfacts.org/news /](http://www.amazingfacts.org/news/)2014).

Gichaga, et al (2004), give the purpose of prophecy as that which is used by pastors and priests to condemn evil in the society. They also foretell God's plan for his people. Prophecy also assists pastors and priests to win converts for Christ through interpretation of the Gospel.

Wambari and Karanja (2005), discuss the work of the Holy Spirit as that which convicts people of sin and leads them to righteousness, guide people into the truth and tell of all things to come in future (John16:8). However false prophecy is rampant in the church today and Christians are warned to be vigilant. The spirit must be tested to see whether it has come from God for there are many false prophets (Luke 4:28). True prophets are not always popular and the false prophets prophesy pleasant things (Fewerda 2008), asserts that Christians in the church today should judge the gift of prophecy by its fruits. It is by their conduct that a false and a true prophet can be distinguished,

(1John2:7-11, 3:11-8, 4:7-12).

Majawa supports this by stating that;

The false prophet is ambitious and greedy for honor, he is bold and shameless, talks too much, lives in luxury and accepts money for his prophecies (Majawa, 2007: 262).

Peter Date (2012) adds that the modern day prophets are involved in calling people to follow them so that they would show them the way to happiness and truth. He warns Christians that the more they listen to them they will become confused and says that the wise should seek God's help (Thessalonians 5:21). Beaumont (1992), supports the fact that the quality of prophetic ministry is scarce on earth.

Stanley gives his point of view on the characteristics of leaders and prophets who have false spirit as those who are manipulative and exploit others for self gain. They seek to destroy the individuality of their followers often requiring them to dress and act in highly prescribed ways. They exhibit personal materialism and greed as they always surround themselves with great wealth. They display lawlessness and hold themselves above the laws that govern people. They have little regard for order and justice. They rule according to their own whims and dictates. They claim special powers of wisdom and knowledge about God that has not been revealed to others. At times they claim to be under God but at par with Jesus. False prophets claim that Jesus was only a son of God but not the son. That people today can have authority and dominion as Jesus. They do not live in isolation they recruit followers and build powers structures and long to manipulate control and rule people's places and things. Their desire for power is insatiable although the outward demeanor is that of false humility and gentleness. They may appear to be one ruling and teaching but ultimately he is the pawn in the hands of Satan who gives a form of power as described in (Stanley1997). The scholarly views on the nature and purpose of prophecy relates with the first objective of this study was concerned with investigating the teachings on the nature and purpose of prophecy in Evangelical churches.

Summary

The literature review above was relevant to this study in that it highlighted scholarly views on prophecy in both Old and New Testament and in the church today. The Old Testament nature and the purpose of prophecy have been highlighted. The purpose of prophecy in the Old Testament was for passing God's Will to the people, messages of warning about impending judgment calling for repentance among others. The New

Testament prophecy has highlighted the practice of prophecy among the apostles who were involved in establishing the early church. The aspect of prophecy in the New Testament had its origin on the day of Pentecost where the disciples were bestowed with the gifts of the Holy Spirit which enabled the spread the Gospel. Peter confirmed this by quoting the prophecy of Joel that in the last days God would pour His Spirit to all flesh. (Acts 2:17, Rsv Bible). This chapter has also shown the practice of false prophecy in the Old Testament, New Testament and in the Church today. False prophecy has been shown to oppose God's prophets throughout history of the people of Israel down to the New Testament to the church today. By investigating the teachings on the nature and purpose of prophecy, examining the views regarding the practice of prophecy and evaluating the impact of prophecy on the unity of Christians would show the extent to which prophecy is approached and embraced by evangelical churches today.

CHAPTER THREE

3.0 THE NATURE AND PRACTICE OF PROPHECY AMONG CHRISTIANS

3.1 Introduction

This chapter deals with historical development of prophecy under Pentecostal and charismatic movements. This chapter will also highlight the causes of the movement. This chapter further deals with nature of prophecy in the Church at present which covers the role of prophecy among Christians in various Churches. It also points out the shortcomings of prophecy due to manipulation of those who have taken to the stage calling themselves Gods' prophets.

3.2 Pentecostal/ Charismatic Movement

Schwarz (1998), states that the most significant religious movement in the last hundred years is Pentecostalism which originated in U.S.A at the turn of the 20th century. Pentecostal movement grew out of holiness revival of the second half of the 19th century. The holiness revival produced the hunger for baptism of the Holy Spirit a divine empowerment of the believer and other spiritual gifts promised in the New Testament such as healing and prophecy.

The first Pentecostal movement in the modern sense appeared in the scene in 1901 in the city of Topeka Kansas in a bible school conducted by Charles Parham teacher and former Methodist Pastor. In January 1901 Parham asked his students of the Bible school to study the bible to find out the scriptural evidence for receiving the gift of the Holy Spirit. Using Pentecostal account of acts chapter two they concluded that speaking in tongues was a

confirmation of the receiving of the Holy Spirit. Therefore the Pentecostal movement began on the first days of the 20th century.

Pentecostalism achieved worldwide attention through Azusa street revival in Los Angeles led by Joseph Seymour. He learned about the baptism of the Holy Spirit at the Bible school that Parham conducted in Houston Texas in 1905. The early 20th Pentecostals were radical adherents of holiness movement and they were energized by the revivalism expectations for the imminent second coming of Christ. These evangelicals expected God to renew the Christian church thereby bringing to pass the restoration of the spiritual gifts and the evangelization of the world. The eschatological predictions stimulated evangelistic missionary endeavors. Pentecostals are futurists who expect the major fulfillment of prophecy to occur in the millennium future (www.rapidnet.com/ 2015).

The principle Pentecostal distinction was speaking in tongues known a language only known to the speaker. The language is known as “glossolalia” which Pentecostals believe is the evidence of being baptized in spirit. Pentecostals derive the name from Pentecost when the Holy Spirit came upon the disciples of Jesus. In the Pentecostalism religious experience tends to be more important than creedal confessions and theology. The Assemblies of God which was the largest Pentecostal denomination was founded in 1914. Closely aligned with Pentecostal are Charismatic Movements which comes from the Greek word “charisma” meaning gifts. They believe in the gifts of the Holy Spirit but they are not insistent on speaking in tongues as the only evidence of the spirit.

The Charismatic Movement traces its beginning in 1960 when Dennis Bennet rector of St Mark Episcopal in Van Nuys California announced to his congregation that he had

experienced the baptism of the Holy Spirit which led to his forced resignation. Beginning in 1960s, members of many denominations began to receive baptism of the Holy Spirit and yet did not leave their denominations (Adeleye 2011).

The individuals began what was deemed as charismatic associations within the Catholic Lutheran Anglican and Calvinists Churches. The movement spread to encompass almost every denomination within Christendom. The major reason for growth of Pentecostalism and Charismatic movements is the desire for more experiential faith one that goes beyond church tradition doctrine and Liturgy. Another reason is belief that gifts of the Holy Spirit are available today as they were in the 1st century. A further reason is the desire for many for the Holy Spirit to deepen and enliven their faith and give them words of knowledge (www.christianissue.com/2014).

Koech, adds that;

The hallmark of the Pentecostal and Charismatic movements is the power of the Holy Spirit depicted in the practice of speaking in tongues, prophecy and healing (Koech, 2015: 25-33)

Adeleye (2011), states that in innermost parts of Africa renewal movement broke out in 1970s in addition to the emphasis on the role of the Holy Spirit in believers life. There was a strong emphasis on repentance as the first step to salvation. Spontaneous revival broke out in fellowship groups and meetings were longer characterized by tearful confessions, open repentance and reconciliations. Intercessory prayers focused on the unsaved. Without holiness no one was able to see the Lord. Worship became livelier than before and focused on the holiness of God. There was definite outpouring the Holy Spirit on many believers. Praise always led to prayers in spirit accompanied by speaking in tongues. Such was the birth and growth of charismatic movement across Africa. From

Lagos in Nigeria to Lubumbashi in DR Congo and from Cape Coast in Ghana to Cape Town South Africa. From Nairobi to coast churches with deep roots in conservative evangelical tradition were renewed. Their worship was renewed with exercise of spiritual gifts. Further, Adeleye says that charismatic renewal of 1970s emphasized in Holy Spirit experience, exercise of spiritual gifts, devotion to prayer and renewal evangelical zeal.

The primary emphasis was the role of the Holy Spirit and the necessity of experiencing the baptism of the Holy Spirit. Equally stressed were the gifts of speaking in tongues and prophecy. Prophecies could occur at any time during corporate prayer. While others remain quiet the person with prophecy spoke aloud. The content of prophecy was always a word believed to have been given by God. The reality of the supernatural events was the common teaching and spirits and demons were held responsible for some of the evils and they were bound and cast out. Fasting and prayers were encouraged at all times. There was strong awareness of signs and wonders as the works of God. Miracles were emphasized including healing of the sick and raising of the dead. The themes restoration, renewal and divine intervention became very common. There was also emphasis on the impending end of the world and with much teaching about the rapture.

There was commitment to personal vocal witnessing about the Gospel to others and willingness to suffer for Christ if need be. Self-promotion crept in and people began to claim for themselves the glory that was meant only for God. The recipients of the gifts began to be more important than the giver Also there was more focus on more visible gifts tongues and preaching. Prayers begun to be sessions of uncontrolled prophecy, others would say things which were veiled quotations from scripture rather than specific word of prophecy. This literature is relevant in that the main objective of this study was

to investigate the impact of prophecy on the unity of Christians in evangelical churches in Keiyo North Constituency.

Adeleye continues by saying that the trend was more common in the latter part of the seventies when younger generations who had experienced more exuberant expressions of Christianity. Lively worship and teaching became discontented with more conservative life of older churches. Some shifted to open churches and some established their own prayer groups or house fellowships. These graduated into international ministries and subsequent churches. Today many strange beliefs and practices abound make it difficult to differentiate between churches and cults.

Koec (2015), quoted from Berrett (1968), notes that spiritual gifts such as speaking in tongues, prophecy, and healing has been fueled by the rise of African Independent Churches AICs. Most of these churches came into existence due to the need to domesticate Christian message in African context. Africans need religion that meets their needs spiritually, psychologically and socially. Spiritual gifts found their way through Pentecostal/charismatic movement to Kenya and were embraced by (AICs).

In 1912 the first Pentecostal missionary arrived from Finland and in the same year charismatic movement known as “Roho” (spirit) emerges in various Anglican Churches. In 1918 North America established a mission later affiliated with Pentecostal Assemblies of Canada (PAC). The churches resulting from this mission became independent in 1965 and they were renamed Pentecostal Assemblies of God (PAG). Between 1972 and 1986 the number of Pentecostal churches in Nairobi doubled. New charismatic movement (NCM) began to appear in Kenya in 1980s and 1990s and since then they have flourished

on the Kenyan soil. In every town and city in Kenya there are several (NCMS). The main cause of the rapid movement is change and dynamism. They keep on having new forms and identifying themselves with new names. The causes of NCM are; Need for hope in life; Christians today are faced with challenges of life that have made their future unbearable, quest for answers in life since the modern society is confronted through confusion and complexity and make people to search for solutions, psychological torture, need for vision, Search for recognition, Quest for spiritual orientation and Source of employment.

Spiritual gifts find expression in charismatic movements and this is relevant to this study because the main concern of this study was to establish the impact of prophecy which is one of the spiritual gifts on the unity of Christians in Keiyo north Constituency. This would help in adding knowledge to already existing knowledge in Religious studies.

Keener (1996), points out that modern Christians have converted the spirit role in conversion and empowering believer for inspired speech (prophecy) and speaking in tongues. In the question whether biblical spiritual gifts are meant for today, Keener quotes Apostle Paul who said that every believer had a special relationship with God and a special assignment. Therefore all Christians are charismatic endowed with special gifts to build up others. He adds that spiritual gifts are important for the present day generation which he says is in desperate shape and in needs Gods' protection. He continues to say that some secular intellectuals have become disillusioned with their anti-supernaturalism. He further warns that spiritual gifts should be sought with right motives. God may use his

people for various gifts such as, healing, evangelism, prayer and prophecy but Gods' guidance is needed. The spiritual gifts are for building up the body of Christ and love must coordinate expression of all gifts (1Corinthians12).

Thus prophecy a gift that builds up others is more useful publicly than interpreted tongues. Gifts including prophecy are not a guarantee of spiritual commitment and one may prophesy falsely or even submit to the spirit of inspiration without being committed. Keener gives the importance of prophecy and further warns that despite prophecy being significant in building the body of Christ it is subjected to testing based on biblical teaching. The main concern of this study was to investigate the impact of prophecy on the unity of believers in evangelical churches in Keiyo North Constituency.

Scott John (1971) stressed that the fullness of the Holy Spirit is not only distinctive blessing of the new age but a universal blessing. The emphasis of Joel's prophecy that the Spirit which Peter quoted on the day of Pentecost that the spirit would be poured out upon all flesh meant all irrespective of age, sex or race (Acts 2:39).He addresses those who have received the Holy Spirit that it would not be wise to judge others but "test everything" and particularly test the spirits (1Thessaolians 5:21 1John4:1).The fruits of experience should benefit the believer and edify the church. He further warns that Christians be careful and sensitive not to blaspheme the Holy Spirit by attributing His work to the devil and traditional patterns.

Gichaga, et al (2004), give the importance of the gift of prophecy as that which is used by Pastors and Priests to condemn evil in society. They also foretell God's plan for His and also assists Pastors and Priests to win converts for Christ through interpretation of the

Gospel. Keener Craig (1997) further explains the importance gifts to Christians today. According to Apostle Paul all the gifts would continue until the return of Jesus Christ. The spiritual gifts are necessary for the health of the body of Christ (Church). He mentions three representative gifts of special importance, prophecy, tongues and knowledge (1Corinthians 13:9). However he warns that people today stereotypical phrases and proof texts out of context. That some prophesy without first developing relationship with God of scripture. He urges that all prophecy must be tested by scripture or mature and bible centered prophets should be involved.

Beaumont (1992), Points out that there is a great interest in the ministry of prophets at present. He adds that the quality of true prophetic ministry is currently scarce on earth.

Because what comes forth is tainted by vessels own doctrinal prejudices tinged within natural sentiments or marred by earthliness of less than crucified self life. Believers of such gift are always placed by prophesying about anything and everything virtually every time there is a gathering of believers (Beaumont 1992: 88).

He continues to say that prophecy of this kind tend to make the prophet a man pleaser and normally bring shallowness to what is expressed. That in some situations prophets and those associated with them have limited understanding of their calling. And at other times they become involved in routine activities of human system to the detriment of their call of God upon them. He says that this happens when eyes are turned towards the development of their ministry or success of their group rather than towards the Lord and His Glory. Thus this literature is relevant in this study main concern is to investigate the impact of prophecy on the unity of believers in evangelical churches in Keiyo North Constituency.

Mckenzie (2012), gives the difference between pastors and prophets that every Church needs both prophets and pastors because the two complement but they are not fitted together. Pastors tend to be warm loving people. They love to see people grow and see the Church united. Prophets would act as balance of tendency. Prophets have zeal of holiness and truth. Their main concern is to see the Church function according to the word of God. Their zeal for truth and Purity make them appear to be hard and harsh. The Church needs both Pastors and Prophets to fully represent Christ. It must exhibit both love and holiness of God.

Wambaria & Karanja (2005) discuss the work of the Holy Spirit among Christians today. That the Holy Spirit convicts the people of their sins and leads them to righteousness (John 16:8). The Holy Spirit would guide people into the truth. He would tell all the things to come in future .He gives glory to Christ and teach about Him. The gifts of the Holy Spirit are; wisdom, knowledge, faith, healing, miracles, prophecy, distinguishing between spirits speaking in tongues and interpretation of tongues. Prophecy being one of the gifts involves communicating God's message to the people, provides an insight, warning, correction and encouragement hope and even fate that may befall us.

Mbengu (2010), points out that when people find themselves in a situation of desperation they seek various means of guidance and survival. Some go to church others seek alternative consolatory ways. Those who depend on the church seek God's mouth piece. Prophetic witness is therefore God's representative by word of mouth. It has the authority to reproach and rebuke without fear or favor. That many people despise prophetic witness for various reasons; some focus on prophetic weakness others consider them disturbers of public peace. Such people ignore the fact that before, biblical prophets played divine role.

He adds that even though prophetic witness may seem irrelevant for some people it remain relevant because Jesus is an evident example. That prophetic witness uses variety of ways to address the public; oral utterances, symbolic acts, preaching, crusades and publications. Currently the crusades have become the most popular way of attracting public attention. This observation is relevant to the study since the second objective of this study is concerned with examining the views of believers concerning practice of prophecy in evangelical churches in Keiyo North Constituency.

Mbengu, continues to explain that a prophet is primarily a teacher of conscience and counselor. That Africa is in moral crisis and a prophetic witness has the responsibility of revolutionizing moral ethics within the society through the institution of religious studies. As a mode of public discourse prophetic witness has a prophetic task of defining and maintaining societal standards in accordance with prescription of the Kingdom principles preached by Jesus. God's process of liberation is participatory process which begins with transformation which involves self- deliverance from injustice, hatred and apathy .Prophetic witness should therefore provide message for moralizing the public. It is also about empowering people to be creative and to take initiative worthy living.

Lavera (2004), points out that there was a distinction between prophecy as a manifestation of the Holy Spirit in (1Corinthians 12:10) and prophecy as a ministry gift of the church in (Ephesians 4:11). As a ministry gift, He is given to believers who must function as prophets within the church. As a spiritual manifestation prophecy is essentially available to every spiritual filled Christians (Acts 2:17-18). He adds that prophecy is a special gift that enables a believer to bring the word of God or revelation

directly from under the impulse of the Holy Spirit and conveys intended message to the people.

Charles Stanley (1997) gives the characteristic of those who have false spirit that;

- They are manipulative false teachers who exploit others and use them for their own gain. If they are allowed power they will seek to drain all of finance those who follow them. They seek to destroy the individuality of their followers often requiring them to dress and act in highly prescribed ways.
- They exhibit personal materialism and greed. False teachers always surround themselves with great wealth.
- They display lawlessness and hold themselves above the laws that govern people. They have little regard for order and justice. They rule according to their own whims and dictates.
- They claim special powers of wisdom. They claim to have knowledge about God that has not been revealed to others. At times they claim to be under God but on par with Jesus. The mindset is usually that Jesus was just a good man.
- False prophets claim that Jesus was only a son of God not the son and that people today can have that authority and dominion as Jesus.
- They do not live in isolation but they recruit followers and build power structures. They long to manipulate control and rule people's places and things. Their desire for power over people is insatiable although their outward demeanor may one of false humanity and gentleness.

- They may appear to be one doing the ruling and the teaching but ultimately he is pawn in the hands of Satan who gives a form of power to his followers but it is the power described in (Revelation 9:3).

Kirubi and Adem (2011) points out that the society of our time is still guilty of very things that took place in the Old Testament times and in our traditional African societies. These are evils such as immorality, murder of the innocent, presence of cults among others. Christians should assume the role of prophets to correct these deviations. Today God is still calling Christians to this vocation through dreams, visions, prayer and other extra ordinary events so that they can help the present society. There are few Christians who have revelatory ability. They alert others of the intentions of God and they give warning so that wayward people can turn back to God from their evil ways. These people deepen the religious heritage among believers.

Hamon (1987), states that God is raising up multitude of prophets who are anointed and appointed, honest and true, trained and experientially mature and adds that mixed among them would be found prophets who were ignorant, immature and even false but there would be no place to hide in the presence of mass media reaching everywhere.

As Christians devote to serving others in God's name and open to spiritual power spiritual gifts will be given to them so God's work would be done in His way. On the other hand, Wilson (2013), says that prophecy has largely been despised by the Church and has been surrounded by misunderstanding, confusion, and fear. Yet from the standpoint of scripture the gift of prophecy is the most important spiritual gift vital for building of the Church. The desire for the renewal of the church and the expectation of

the universality of prophecy among God's people fills people with hope which has made prophecy indispensable to the church. Further advice concerning prophecy is that in most Pentecostal circles prophecies or utterances are made ostensibly in the name of the Lord. Prophecy in the church must be judged and should be in order because if everyone in the church prophesies it will be mass confusion. The gift of prophecy is important because it can be used for instruction and comfort in the church.. This literature shows that the main purpose of prophecy is edification thus this literature is relevant to this study because the main objective was to establish the impact of prophecy on the unity of Christians in evangelical churches.

Kerre, et al (2003), posit that the gifts of the Holy Spirit are among others causes of disunity in the church today.

Although all Christians believe in the power of the Holy Spirit they differ in the way spiritual gifts manifest themselves. There are those who feel that they are more inspired than others, which might create misunderstanding. (Kerre, et al, 2003: 70).

Date (2012), says that there are many voices crying calling people to follow them as they claim to show the way to happiness and truth. He warns that when people when people listen to them the more confused they become. The wise will seek God's help (1Thessalonians 5:21). Alberto (2013), further states that the God of scripture is still involved in history. God speaking did not end in the first century His voice is still heard today in the fulfillment of apocalyptic prophecies. The fulfillment of prophecy in 1844 alerted the world to awake from its spiritual lethargy to proclaim a message that will prepare the world for Christ second coming. That demonic deception and God's judgment will increase towards the end of cosmic conflict. Many prophets today preach

about the second coming of Jesus Christ, therefore the second objective of this study will examine the views of Christians concerning belief and practice of prophecy in Evangelical churches in Keiyo North Constituency.

Armerding and Gasque (1992) give their views that Christians do not know the time of the end of age but there has been date setting by various scholars. These scholars have made calculations based on mystic numbers in Daniel and Revelation and have selected a date approximate time for the Second Advent. These attempts have always led to dismal failure and consequent discrediting of prophetic preaching. Although the examples of history and the statement of scripture warn the believer against date setting and dogmatic interpretation of current events in regard to eschatology the Christian is exhorted to be vigilant (Mark 13:37). Date setting by prophets has affected their followers in different ways, thus the main concern of this study is to investigate the impact of prophecy on the unity of Christians in evangelical churches in Keiyo North Constituency.

Ferwerda (2008), points out that prophets promise prosperity, healing and blessings and there is no mention of sin and repentance. She warns basing on the scripture that people must take caution when demonstrating or receiving from others. That the spirit must be tested to see whether it has come from God for there are many false prophets in the world. She continues to say that true prophets are not always popular and the false prophets tell pleasant things (Luke 4:28, Acts 7:51-52, 1Timothy 4:3). She further comments that the gift of prophecy is not one size that fit all neither its origin has been the will of man but the Holy Spirit. This is a warning to those who believe and follow self proclaimed prophets, thus the need to examine the views of Christians concerning prophecy in various evangelical churches in Keiyo North Constituency. Joshua (2004),

states that prophecies are meant to guide Christians on their living and avoiding being victims of negative aspects of prophecies. That Christians should stay steadfast in faith despite the challenges that would arise. He continues to say that all human would want to know the unknown. Humans are wired by God to want to know what tomorrow holds and that is why they are fascinated by those who claim to possess the gift of prophecy. Robin. B (2003) gives his views concerning prophecy and says that a group of prophets are found within positive confessions in Prosperity Gospel Churches (PGC) and Pentecostal Charismatic Congregations (PCC). That these prophets have been involved in failed prophecies. He continues to assert that the time of Old Testament prophets like Isaiah, Jeremiah and Ezekiel is long gone. Therefore the first objective of this study is to discuss the biblical perspective of prophecy among Christians of evangelical churches in Keiyo North Constituency.

According to prophetic ministry today, there is a wide range of understanding and practice of prophecy in the church today. Some Christians and churches believe that the gift of prophecy stopped functioning centuries back while some churches believe that God speaks through people gifted with prophetic utterances. However prophecies are not God's authoritative words but rather to be judged by community in which they are delivered. Every exercise of spiritual gift must stand under authority of the scripture and guided by leadership of the church. (1Corinthians) limits prophetic utterances to those who are ordained preachers. The main effort should have been to love others and build up the truth (<http://www.angelfire.com>). The main objective of this study was to investigate the impact of prophecy on the unity of Christians in various evangelical churches in Keiyo North Constituency.

Koech (2015), says that the church is facing a challenge today from those who have exalted speaking in tongues (glossolalia) above all other spiritual gifts. George, W. Marston (1983) cited in Koech (2015) gives apostle Paul's position, that there are other equally more edifying spiritual gifts. Paul mentions prophecy and interpretation of tongues to be more superior especially in public worship. Pauline position is there are diversities of spiritual gifts including speaking in tongues, healing among others. The advice that Paul gave to the Corinthians can still be heeded by the church today. The church is advised to seek the most edifying gifts and practice of love. Prophecy being one of the edifying gifts and the fact that prophecy is still prevalent in the church today and impact of prophecy on the unity of Christians in Evangelical is relevant to this study. This is important in filling the gap in knowledge since the main objective of this study was to investigate the impact of prophecy on the unity of Christians in Evangelical churches. Dyre (2010), gives his views on false prophecy and focuses what Jesus said concerning falsehood on the last days. That today there are false prophets and they are recognized by what they preach. False prophets preach things that people want to hear;

They always say smooth and concerning words to make those who hear them feel more positive, hopeful and better about themselves. They choose texts and verses to prove what they say and what they hope to be true (Dyre, 2010: 152-154).

Dyre, further warns Christians that there is no communion between false prophets and God. False prophets speak visions out of their own hearts and not from the mouth of the Lord. That every false prophet has a motive he desires to be seen and heard. Thus a false prophet modifies his words to appeal to those who hear him. He continues to say that they are among today's' popular preachers who carefully craft their messages to attract followers. They tout prosperity healing and success to attract those who long for such

things. They omit suffering self-denial and perseverance.. Thus this study sought to examine the views of Christians on the belief and practice of prophecy in evangelical churches in Keiyo North Constituency.

Summary

This chapter has explained the historical development of Pentecostal/Charismatic movement. It is in this movement that the gifts of the Holy Spirit are embraced. The gifts of the Holy Spirit include; discernment of spirits, healing, knowledge, wisdom, speaking in tongues, interpretation of tongues, prophecy and performance of miracles. Prophecy as one of the gifts of the Holy Spirit was the main focus in this chapter. Scholars have given their views regarding the practice and purpose of prophecy in Pentecostal/Charismatic movements. The nature of prophecy in Pentecostal or charismatic churches are based on personal claims of divine intervention. Scholars have given their remarks regarding the practice of prophecy in the church today whereby others have remarked positively and others negatively. The scholars who remarked positively said that prophets today play an important role in the church such as; strengthening faith giving, hope to the discouraged and bringing awareness of God's message to the people. While those who remarked negatively criticized prophets by saying that their messages are false and entail manipulations of the self-professed prophets. Characteristics of true and false leaders and prophets have been highlighted in this chapter to enable Christians to take a critical approach on the issue of prophecy in the church today.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

4.0 Introduction

This chapter presents the findings of the research as obtained from the collected data.

Discussion of the results is based on the following objectives;

- i) To investigate the teachings on the nature and purpose of prophecy by evangelical churches in Keiyo North Constituency.
- ii) To examine the views on the belief regarding the nature and practice of prophecy among Christians in evangelical churches in Keiyo North Constituency.
- iii) To evaluate the impact of prophecy on the unity of Christians in evangelical churches in Keiyo North Constituency.

4.1 Demographic Information of the Respondents

The study was carried out in Keiyo North Constituency in Elkeyo/Marakwet County. It is an area whose population is predominantly Christians. Since the study was carried out in Keiyo North Constituency most of the respondents hailed from the Constituency except those who migrated to other areas for work related purposes. Iten town is the head quarters of the County and that is where various evangelical churches are operated. The research indicated that (77%) of the respondents hail from the town. Those who hail from smaller towns in the county comprised of the remaining percentage. The remaining percentage of less than (2%) comes from neighboring counties such as Baringo and Nakuru.

Table 4.1 Respondents place of Residence

Place of Residence	Frequency	Percentage
Iten	77	64.2%
Tambach	14	11.7%
Katalel	2	1.7%
Koisungur	2	1.7%
Baringo	1	.8%
Kiptingo	2	1.7%
Kaptilit	1	.8%
Mindilwo	1	.8%
Kapchepkoima	1	.8%
Singore	1	.8%
Nakuru Town	2	1.7%
Kessup	1	.8%
Total	105	87.5%
Systems	15	12.5%
Total	120	100

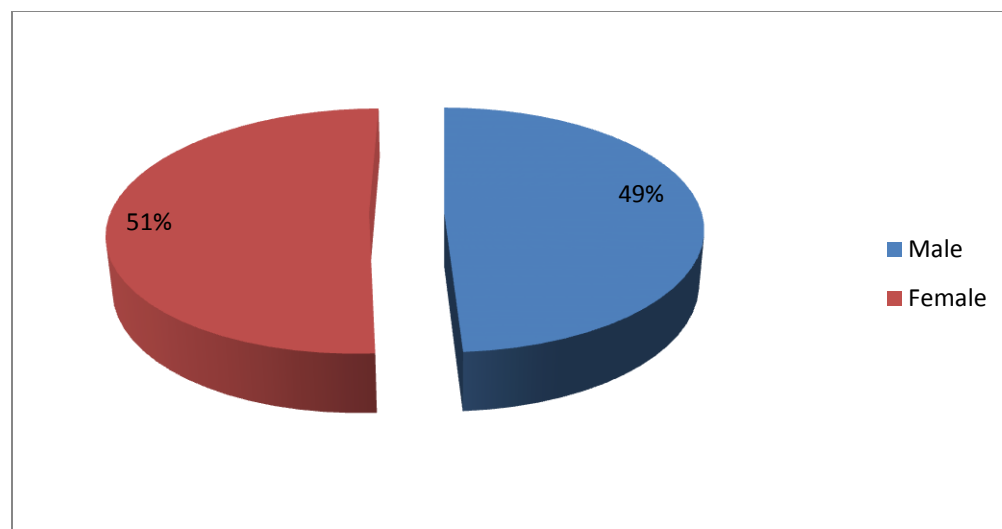


Figure 4.1 Genders of the Christians

Source; Field Data 2015

The results from the figure above showed that there is insignificant difference in proportion between the number of male and female Christians who participated in the study 51% and 49 % female and male respectively. This meant that the distribution was evenly distributed implying that there was almost equal and effective representation and participation in filling of questionnaire by all selected Christians.

Table 4.2 Religious Denominations.

Denomination	Frequency	percentage
EC001	25	31.25%
EC002	15	18.75%
EC003	18	22.5%
EC004	22	27.5%
Total	80	100
Total	80	100%

Source Data 2015

In terms denomination distribution the leading Denomination is African Inland Church (AIC) Comprising of 31.25% followed by Christian Outreach with 27.5% Full Gospel

with 22.5% and Kings Outreach 18.75%. This implies that evangelical churches are distributed across the constituency. The population of Christians in all the evangelical churches in Keiyo North Constituency provided the accessible population. The target population came from the four selected evangelical churches. The sample size was taken from the target population of the four churches. The churches showed that they had established structures across the county and regional offices where located in Iten town which is the headquarters of Elgeyo/Marakwet County.

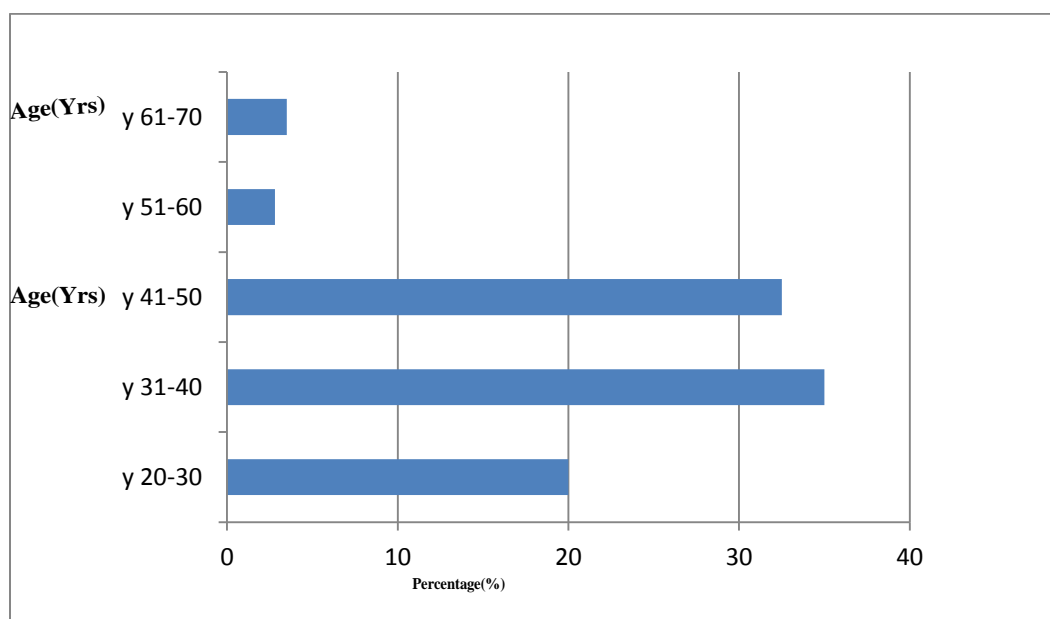


Figure 4.2 Ages of the Christians.
Source data 2015

The respondents to the study mainly comprise of adults with majority (67%) of persons aged 31- 50 years combined (20%) comprise of adults below 30 years and even smaller percentage (3.3%) of the old persons. The majority of the respondents were aged between 31-40years and 41- 50years respectively. The findings therefore indicated that the majority of the church goers in evangelical churches were of prime age.

4.3 Study findings According to the objectives

The first objective of this study was to investigate the teachings on the nature and purpose of prophecy by evangelical churches in Keiyo North Constituency. To begin with the study attempted to find out if prophecy was practiced in the churches. Thus the respondents were asked to indicate whether prophecy was practiced in their churches and the results were as indicated in figure 4.3 below;

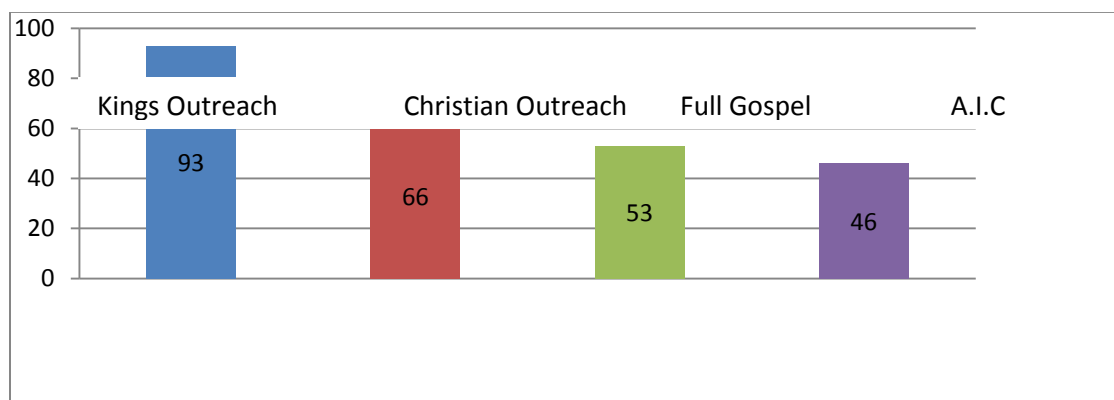


Figure 4.3 Practice of Prophecy in the church.

Kings Outreach 28/30 Christian Outreach 20/30 Full Gospel 16/30 AIC 14/30

Source Data 2015

The results of the finds indicated that prophecy is indeed practiced in the church. The majority of the respondents who indicated that prophecy was practiced in their church were from Kings Outreach church. It is in this church that pastors were referred to as Gods' prophets. As Gods' prophets they were believed to have received divine revelation. Further the respondents from the same church indicated that they quite often attended crusades held in different parts of the country. In addition to that they prefer calling and encouraging people to attend teaching of prophets. A significant majority 40% from

Christian Outreach indicated that they attend crusades and teachings of prophets, Full Gospel 35% and African Inland Church comprised the minority of less than 20% who indicated that prophecy is practiced by their pastors. This may be attributed to the fact African Inland Church (AIC) Christians don't quite very much embrace the belief in the baptism of the Holy Spirit and open air evangelism as derived from the interviewed Pastors and church elders. Their argument being that prophecy today is practiced for selfish gains that many prophets today quote verses to suit their objective. This concurs with what David Dyre says;

False prophets preach things that people want to hear. They always smooth and convincing words to make those who hear them feel more positive hopeful and better about themselves. They choose texts and verses to prove what they want to say (Dyre, 2010: 153).

Further key informants added that those who practice prophecy in the church ask for payments from those who needed their services. That some Prophets in the church take advantage of the prevailing challenges facing Christians. Such prophets claim to possess mysterious powers that can overcome difficult situations facing people today.

4.4 Perception on the nature and purpose of prophecy

Further on the first objective of this study the respondents were asked to give the nature and the purpose of prophecy practiced by their churches. The nature and purpose of prophecy would show who practices prophecy and for what purpose. Thus Christians were asked based on their understanding of prophecy to give the nature of prophecy practiced in their churches. The findings from those who were interviewed showed that prophecy was practiced by church leaders who claimed divine intervention and they relayed revelations they had received to Christians. These church leaders are also

believed to have been inspired by the Holy Spirit and they held prayer meetings where those who had various challenges were prayed for with the belief that their requests would be met. As a result some Christians testify that they had received miraculous healing which put the church leader into the position of God's prophet. Another type of prophecy was that which was practiced by the believers in their churches with the belief that every believer would receive God's revelation and would prophesy. It came out from the elders that that kind of prophecy could make other Christians uncomfortable and that others even left the church as a result. As for the purpose of prophecy in the church it came out from the respondents that it was meant for strengthening faith, encouragement, and promoting awareness of scriptural teachings. However it came out from the findings that prophecy has been affected by falsehood due to greed and selfishness of those who practice it. Thus the respondents were asked basing on their understanding of prophecy to indicate whether prophets in the church today meet the qualification of God's prophets. The responses were as indicated in (table 4.3) below;

Table 4.3 Qualification of prophets

Responses	Frequency	Percentage
Yes	64	53.4%
No	56	46.6%

Source data 2015

The results indicated that where as Christians are faithful of Evangelical Church they don't unanimously accept the fact that prophets today meet qualifications as God's prophets. The results showed that the majority of the respondents accounting to 53.4% indicated that prophets in the church today meet qualifications as God's prophets. A

significant majority of 46.6% indicated that prophets today do not qualify to be called God's prophets. Some pastors added that prophets today had shallow knowledge of the scripture and that they select verses which suit or favor them. The results have shown that Christians differed in their opinion on the qualifications of prophets as God's servants. Due to the fact that Christians do not have the same point of view regarding the aspect of prophecy in the church at present implies that there is disunity among Christians in Evangelical Church as far as the belief and practice of prophecy is concerned. Those who indicated that prophets in the church today are God's true servants may imply that they were followers of certain prophets and they were united in their view on prophecy while those indicated that prophets are not God's servants are also united in their view on the opposing hence forming camps within the church of those who support prophecy and on the other side those who do not.

4.5 Views on the Importance of Prophecy in the Church Today

The second objective of the study was to examine views on importance of practice of prophecy. In order to achieve the objectives the respondents were required to indicate whether they agreed with the statements in the Table 4.5 below;

Table 4.4 Views on importance of prophecy

N O	Items	SA F (%)	A F (%)	N F (%)	D F (%)	SD F(%)	Total
1	Prophecies of prophets today come true	36 30%	18 15%	4 3.3%	34 28.3%	27 21.6%	F %
2	Prophecies are good because they bring Gods' word to the people.	32 26.6%	19 16.5%	3 2.5%	35 29.1%	21 17.5%	
3	Prophecies confirms and strengthens faith	38 31.6%	14 11.6%	5 4.1%	27 21.6%	22 18.3%	
4	Restores lost sheep and promotes unity	27 24.1%	14 11.6%	5 4.1%	27 21.6%	22 18.3%	

Source data 2015

The results from the table 4.5 above revealed that that majority of Christians accounting to 52.9% agreed that prophecies today come true. According to respondents views 28.3%disagreed and 24.6% strongly disagreed, 3.3% were undecided, 30% strongly agreed and 15% agreed. The fact that the majority indicated that prophecies today do not come true can be attributed to the fact that prophets in the church at present prophesy for self gain as opposed to divine intervention.

The results further indicated a difference between those who agreed and those who disagreed that prophecy brings God's word to the people, 43.1% and 46.6% respectively. The little difference in their views indicates a division in agreement on the role of prophecy in the church today. This therefore may be pointing at the impact that prophecy has had on the unity of Christians in evangelical churches in Keiyo North Constituency.

Whether prophecy confirms and strengthens faith the results were as follows; 31.6% strongly agreed, 11.6% agreed, 4.1%, were undecided, 24.2% disagreed, and 18.3% strongly disagreed. Again there is a division in their views in that 42.5% disagreed and 43.2% agreed. The insignificant difference between those who agreed and those who disagreed also shows division in their point of view. Those who agreed that prophecy confirms and strengthens faith are united in their view old on their views while those who disagreed. This again points at the disunity among Christians in the Church. This can be attributed to the fact that prophecy is prevalent phenomenon in evangelical churches and therefore are free to choose where they worship based on their perception of prophecy.

Further the results showed that the majority of Christians disagreed that prophecy restores lost sheep (Christians) and promotes unity. The results were as follows; 24.2% disagreed,

20% strongly disagreed, 24.1% agreed 11.6% strongly agreed and 7.6 were undecided. This may be attributed to the fact that prophecy today does not serve the purpose of edification it is meant to serve. This is due to the misuse of the gift of prophecy in the church at present as was revealed by some pastors and elders who were interviewed. They argued that prophets today utter prophecies one after another to bring confusion in case the first one fails to be fulfilled.

In general the Christians gave their views on the importance of prophecy in the church. It came out clearly that prophecy is an important gift of the Holy Spirit which was meant for edification of the church. Prophecy though meant to play a big role in the church has been subjected to abuse due to greed and selfishness of some church leaders. However there were those who defended that prophecy had never been misused and played an important role in edification of the church today.

Table 4.5 Reception of Gods' intervention by prophets

Response	Frequency	percent
Yes	64	53.4%
No	56	46.6%
Total	120	100%

The study finding in table 4.5 above indicate that the majority of respondents accounting to 53.4% believe that prophets in the church today receive Gods' intervention while a significant majority accounting to 46.6% do not agree to the fact that prophets in the church today receive Gods' intervention. This may imply that Christians are not of one accord regarding prophets having come from God. This therefore points towards division

that may be existing among Christians in Evangelical churches regarding the belief and practice of prophecy.

4.6 Prophecy and Biblical teaching

Table 4.6 Prophecy and Biblical Teaching

Statement	Frequency	Percent
Today's prophecy is in line with Biblical Teaching	36	30%
Today's prophecy is NOT in line with Biblical Teaching	84	70%
Total	120	100%

Source data 2015

The findings in Table 4.6 above show that the majority of Christians indicated that prophecies in the church are not in line with Biblical teaching while a significant majority of 30% indicated that prophecies are in line with Biblical Teaching. This implies that those who support prophecy to be in line with Biblical teaching may be loyal followers of certain prophets.

4.7 Practice of prophecy in the church at present

Further in the second objective, the respondents were asked to give their views on prophets and their prophecies in the church at present. In order to achieve this objective the Christians were required to indicate whether the statements in the questionnaire were in relation to the aspect of prophecy.

Table 4.7 Responses on prophecies in the church at present.

NO	Item	SA F (%)	A F (%)	N F (%)	D F (%)	SD F (%)
1	Preaching and false prophecy is a business	34 28.3%	26 21.6%	4 3.3%	24 20%	32 26.6%
2	Prophets are poor role models	31 25.8%	23 19.1%	8 6.7%	30 25%	28 23.3%
3	Prophets preach the bible subjectively to meet their objectives	32 26.6%	24 20%	7 5.8%	35 29.1%	22 18.3%
4	Prophets lure people to their churches	36 30%	22 18.3%	11 9.1%	28 20%	23 19.1%

Source data 2015

The results from Table (4.7) above revealed that the majority of 49.9% agreed that preaching and false prophecy has become a business. The respondents reacted as follows; 28.3% strongly agreed 21.6% agreed, 3.3% were undecided, 20% disagreed and 26.6% strongly disagreed. These responses showed a difference between those who agreed and those who disagreed that prophecy had become a business. Again these results point out to the division that exists among Christians in evangelical churches. This can be attributed to the fact that preachers and prophets in the church display their teachings through mass media which requires money in order to be broadcasted. There had been an open call upon Christians to pay for their prayers and even to send money through modern means to the concerned churches, Pastors and Prophets. The payment being made was meant for blessings upon the sender and this had become the order of the day in radios and televisions. On the other hand there were those who had disagreed accounting to 46.6% that prophecy is a business. This can be attributed to the fact that prophetic ministries today have attracted a large following. On the issue of prophets not

living as role models, the results were as follows; 25.8% strongly agreed 19.1% agreed 6.7% were undecided, 25% disagreed and 20% strongly disagreed. It came out clearly that there were those who supported prophets as their role models and others declined. The views cut across the middle of Christians which implies that prophecy had caused disunity among Christians in evangelical churches in Keiyo North Constituency.

Further the results showed that Christians were divided on the view that prophets preach the bible subjectively. There was significant difference between those who agreed 46.6% to the fact and those who disagreed 47.4%. The results were as follows; 26.6% strongly agreed, 20% agreed, 5.8% were undecided 29.1% disagreed 18.3% strongly disagreed. It earlier came clearly from the scholars' views that prophets today preached the bible subjectively (Dyre 2010).

Similarly the responses in (Table 4.6) above show that prophecies are aimed at attracting people to their churches. The results showed that 30% strongly agreed, 18.3% agreed 9.1% were undecided, 20% disagreed and 19.1% strongly disagreed. Earlier episodes showed that when a prophet comes to the limelight he or she attracted large following but after some time the congregation disintegrated as the prophet lost popularity. Those who agreed that today's prophet lure people to their churches might have had knowledge or experience of the past episodes. Wilson (1980) in his work on prophecy in the society supports the fact that people seek for prophets as intermediaries because supernatural powers are not always accessible to every individual therefore there should be intermediaries who are the agents of supernatural power.

According to Wilson;

Intermediaries (prophets) are part of the society and cannot exist without societal guidance and the support need not come from the whole society. Just as the society supports intermediaries and provide conditions necessary for them to function so societies can also withdraw their support. This sometimes happens because the intermediaries involved can no longer function adequately. When the intermediaries information about the future is incorrect on too many occasions people begin to lose faith in the intermediary (Wilson 1980).

In general prophecy which is prevailing in the church today has had controversies.

Whereas there are those who support prophecy as being important in the church there are those who criticize it. The criticism may have emanated from the greater extend of the misuse of the gift in the church today.

4.8. Respondents view on Prophecy

Table 4.8 Respondents view on Prophecy

Respondents views on prophecy	Frequency	Percent
Prophets must be ordained by God	12	10%
Only good if it comes from God and their prophecies come to pass	36	28.5%
Today's church practice false prophecy	55	50%
Brings Good News to the people	10	8.0%
Total	120	96.5%

Source data 2015

From the results in table (4.9) above revealed that 50% indicated that prophecy in the church today is false while 28.5% indicated that prophecy would have been good if it came from God. This implies that prophecy in the church today has not been welcomed by the majority of Christians in Evangelical church. A significant majority of 10% indicated that prophecy brings Good News, while 12% indicated that prophets must be

ordained of God. The results showed that the majority of Christians do not agree that prophets in the church today come from God.

4.9 Impact of prophecy on the unity of Christians

The third objective of this study sought to assess the impact of prophecy on the unity of Christians. To achieve this objective the respondent were asked to indicate on the order of the gifts of the Holy Spirit which promote unity and harmony. The responses are indicated in Table 4.7 below;

Table 4.9 .The impact if prophecy on the unity of Christians.

1	Item	Frequency	Percentage
2	Prophecy has caused factions in the church.	49	40.83%
3	Prophecy has made others to leave the church	41	34.16%
4	Prophecy has promoted unity of all Christians.	20	16.66%
5	None of the above	10	8.33%

Source data 2015

In the above Table (4.9), the results showed that the majority of the respondents accounting to 40.83% indicated that prophecy has caused factions in the church, 34.16% indicated that prophecy caused some Christians to leave the church, 16.66% Indicated that prophecy has promoted unity while 8.33% indicated none of the above.

The results showed that prophecy has had an impact on the unity of Christians in evangelical churches in Keiyo North Constituency as shown by the indicators. When there are factions in the church and others leaving the church to form their own churches opposed to prophecy is a clear indication that disunity existed among Christians in evangelical churches. Other factors that have caused disunity regarding the practice and

purpose of prophecy that came forth from interviewed church leaders were that; prophecy was practiced for self gain, that those who practice prophecy had shallow knowledge on the scriptural teaching regarding prophecy, false witnesses on fulfilled prophecies, manipulations by the self-professed prophets and lack of judgment of those called themselves God's prophets.

Table 4.10 Attendance of crusades and unity of Christians

Item	Frequency	Percentage
Often	30	25%
Rarely	57	47%
Not at all	23	19%
Not indicated	10	8.3%

Source data 2015

In the (Table 4.10) above the results indicated that the majority of respondents 47.5% rarely attended crusades presided over by a prophet 25% often attended, 19.2% did not attend at all. The fact that the majority of Christians rarely attended crusades organized by a prophet can be attributed to issues attached to prophecy like; false prophecies, greed and lack of love among by prophets. Due to fact that some attended accounting to 25% and 19.2% not at all shows that there is existed of disunity among Christians in the church. Further a clear indication that not all Christians in evangelical churches in the Constituency heed to the call of prophets. Thus the prophetic messages, miraculous healings and predictions have failed to be a pulling force on the side of Christians.

Table 4.11 Order of the gifts of the Holy spirit that promote unity

Gifts of the Holy Spirit	Frequency	Percentage
Love, Faith, Wisdom, Prophecy.	69	57.5%
Faith, Wisdom, Prophecy, Love.	19	15.8%
Wisdom, Love, Faith, Prophecy.	22	18.3%
None response	10	8.3%
Total	120	100%

Source data 2015

From the findings in Table (4.11) show that Love is paramount in bringing unity in the Church, followed by wisdom and faith. Prophecy does not feature prominently thus this implies that prophecy does little in promoting unity in Evangelical Church

Table 4.12 Belief in prophesying of Pastors in the Church

Response	Frequency	Percentage
Yes	72	60%
No	48	40%
Total	120	100%

Source, data 2015.

In addition the results in table (4.12) the majority accounting to 60% were in support of prophesying of pastors in the Church. This implies that some Christians in Evangelical Church believe in their pastors as true servants of God and had received Gods' intervention. While on the other hand 40% of the respondents declined to the fact that pastors should prophesy in the Church. The fact that Christians are not in agreement regarding the issue of prophesying implies that Christians are divided in the Church.

4.13 Summary

This chapter has given an evaluation of the impact of prophecy on the unity of Christians in evangelical churches in Keiyo North Constituency. The areas covered included respondents place of residence, gender of Christians who participated in the study, Religious denominations which provided the target population, Ages of the respondents and the response rate of the Christians according to the objectives of the study. The study findings indicated that prophecy was practiced by both church leaders and the Christians. However Christians differed in their views regarding the practice and purpose of prophecy in the church. There were those of the view that prophecy should be guided by the principle of love. That those who claim the gift of prophesy should display other the fruits of the Holy Spirit such as; Kindness patience, self-control, peace, generosity and hope.

Others said that prophecy comes spontaneously to a believer basing their arguments on what Joel said concerning the last days. “God will pour His Spirit to all flesh and sons and daughters would prophesy, old and young shall see visions and old men shall dream dreams.” (RSV Acts 2:17). It also came out from the findings that false prophecy exists in the church today and gift of prophecy has been misused by prophets due their greed for money and lack of scriptural knowledge regarding prophecy. It came out that prophecy had affected the unity of Christians in evangelical churches in Keiyo North Constituency. Christians were divided by their views on prophecy because there were those who indicated that prophecy had an important role to play in the church while others said that prophecy had been marred by falsehood and shallow scriptural knowledge. In general

therefore the results reveal that prophecy has been made a business as opposed to it being a free gift from God and prophets have failed to be role models.

From the Focus Group Discussions on how prophecy has affected Evangelical church in Keiyo North Constituency, the following came out from the respondents; Prophecy had affected the unity of in that some Christians were loyal followers of certain prophets and others were not. That some of the church goers attended teachings of prophets in seminars and crusades in various parts of the country. When they came back from such meetings they isolated themselves from the rest of the church members. That some totally stayed away from church services but frequented seminars and crusades and only listened to messages their prophet. The discussion also revealed that prophecy had affected the dressing styles of the adherents which identified as staunch followers of the prophet. The loyal followers were perceived by other Christians as messengers of their prophet propagating his teachings.

As regarding prophecy and edification of the church it came out from the discussion that greed, selfishness and falsehood dominated the practice. It came out again that prophets today demand for payment for their services. The respondents reiterated that how prophets received their divine call was not clear and they were doubted whether they were true servants of God. Due to such shortcomings of prophecy was shown to have not fully played the role of edifying the church. However some respondents said that some Christians had benefitted from prophecy through prayers over various diseases which as a result given them hope. Also it came out that prophecy had strengthened faith of some Christians since visions received by prophets were strongly expressed as having come from God.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter contains a summary of findings, conclusions, Recommendations and suggestions for further research based on the analysis of the data. The study sought to investigate the impact of the belief and practice of prophecy on the unity of Christians in evangelical churches in Keiyo North constituency. This broad objective was guided by the following objectives;

- i. To find out the nature and the purpose of prophecy in various evangelical churches in Keiyo North Constituency.
- ii. To examine Christians belief regarding the nature and the practice of prophecy in evangelical churches in Keiyo North Constituency.
- iii. To evaluate the impact of prophecy on the unity of Christians in evangelical Churches in Keiyo North Constituency.

Primary data was collected using structured questionnaire and interview schedules in which the key informants allowed deep probing of respondents to get more information to add value on data collected using questionnaire.

5.1 Background information

The study was carried out in Keiyo North Constituency in Elkeiyo/Marakwet County with an estimate population of over 73,715 and are predominantly Christians. Majority of the respondents' place of residence is Elkeiyo Marakwet County. However there were those who migrated to other places for work related purposes. A small percentage of the

respondents hailed from county and the remaining percentage of (less than 2%), came from neighboring counties such as Baringo and Nakuru. The males and females participated equally in the study and the majority comprised of adults and was able to give informed issues concerning prophecy.

5.2 Summary of the findings

Based on the study objectives and data analysis the following is the summary of the research findings. The findings are discussed under the following subheadings; Nature and purpose of prophecy, Christian views on practice of prophecy and the impact of prophecy on the unity of Christians.

5.2.1 Nature and purpose of Prophecy

The first objective of this study was to investigate the nature and purpose of prophecy among Christians. The findings revealed that prophecy is practiced by church leaders and Christians. The results showed that many Christians have knowledge of Old Testament prophecy and little about the nature of prophecy in the New Testament. The findings further indicated that prophecy that is practiced in the church today is predictive revelatory and involves performance of miracles by those who claim the gift. The prophets in the church today are involved in predictions of events yet to come such as wars or natural events. Again prophets in the church as was established by those who were interviewed claimed divine intervention through revelation of visions which are regarded as divine messages sent to Christians in the church today. Some Christians argued that visions or direct revelations which prophets claimed to have received are quite subjective in that only the prophet understood the meaning of the visions. This was

said by some Christians to have raised misunderstanding because there were those who accepted visions as divine messages sent to the prophet while others considered them as mere dreams. Further some Christians agreed that prophets today are involved in performance of miracles which were associated with healing of diseases. As for the purpose of prophecy in the findings indicated that some Christians support the fact that prophecy aids in strengthening Christian faith, gives hope, and encouragement. While there were those Christians who indicated that prophecy has been marred by falsehood. That prophecy has been made business since those who practice prophecy asked for money for their services. This was in contrast with qualification of true prophets of God who rendered free services to all. Those who did not support prophecy further argued that predictions of some prophets have not been fulfilled. Some pastors added that prophets in the church today possess shallow knowledge about the scripture and they only select verses from the bible that suit their messages. In addition the results indicated that 84% of the respondents showed that prophecy today is not in line with Biblical teaching. On the other hand 36% indicated that prophecy today was in line with Biblical teaching. Further some Christians added that prophecy brings Good News to the church and strengthens Christian faith. However there were those who said that prophecies took long to be fulfilled rendering Christians impatient and may lose faith in the prophet's message. Again it came out that some Christians practice prophecy because they were loyal followers of certain prophets which had caused uncontrolled prophecy in the church. Some respondents added their voice by saying that prophets should be seen to have received God's revelation through fulfillment of their prophecies and effectiveness of their of their miracles whenever they were called upon.

5.2.2 Christians Belief regarding the Nature and practice of prophecy

The second objective was to analyze Christian's views on belief and practice prophecy. The study findings showed that that were divided in their views concerning prophecy in the church at present. There were those of the view that prophets today bring Gods' word to the people, strengthening faith and restoring lost sheep (believers). The results revealed that Christians were divided in this view because there were those did not agree with the statements above and this is a clear indication of disunity among Christians as far as the aspect of prophecy is concerned. Further in the second objective the majority of the Christians responded that false prophecy is prevalent in the church today. They added that prophets are poor role models and that they preached the Bible subjectively. On the other hand there were those who supported prophecy as being important to Christians. The fact that there are those who support prophecy and those who do not implies that there is disunity among the Christians in evangelical churches. Those who supported prophecies were united in their view on one side and those who do not are united on the other side hence an indication of disunity among Christians. In an event where a prophet visits the church for a mission there was likelihood that those who do not support prophecy would not attend his teaching. However there were those who said that prophecy in the church would be of great use if it was practiced according to biblical teachings. That prophecy in the real sense was meant for edification of the church but had failed to accomplish its intended role due to greed and selfishness among others of those who practice it. That bishops and pastors who call themselves God's prophets had never been questioned due to the mere fact that they were God's servants and are never questioned. Christians believe that God is the supreme and He alone has the power to

judge his servants. From the church leaders who were interviewed agreed to this fact but lamented that this had led to increase in false prophecy. Further from the findings some Christians argued that prophecy should not dominate church sessions but if need be there were to be consultations with church leaders before prophecy was made. From the order of the gifts of the Holy Spirit, prophecy did not feature prominently. Other gifts of the Holy Spirit like wisdom, knowledge and faith preceded the order. This may imply that as much as Christian believe and practice prophecy, other gifts of the Holy Spirit are regarded more important than the gift of prophecy. From church leaders who were interviewed regarding the believe and practice of prophecy their reaction differed in that there were those who said they would not mind being called a prophet by the members of the church since God's servants had the power to prophesy. While there were those who said that prophecy would not be taken for granted since it is a phenomenon that needed critical approach. That God uses prophecy for a special cause in the church. They added that those who practice and call themselves prophets should be watched keenly for among them may be wolves in sheep's skin. Further some church leaders interviewed said that they would advise their church leaders to embrace prophecy based on their understanding. While other church leaders said that the Bible is a guide to every aspect that touches Christian's life. Although seemed to be important for the edification of the church it came out from the respondents that prophecy has not fulfilled its' proper role in the Church due to effects of greed for material gain.

5.2.3 Impact of prophecy on the Unity of Christians

The third objective of this study was to evaluate the impact of prophecy on the unity of Christians. The study findings revealed that prophecy had caused disunity among

Christians as evidenced by the existence of factions in the church. Christians were followers of certain prophets and often attended crusades and supported missions of their prophet. Further from the leaders who were interviewed it came out that there were some Christians who had left the church due to the practice of prophecy. On the other hand there were those who indicated that prophecy is good and promoted unity among Christians. The results also showed that there were Christians who were more inclined to prophecy as was evidenced by formation of new churches bearing new names and by newly appointed leaders. Different camps of Christians existed and others leaving the church were clear indicators that prophecy had affected unity of Christians in evangelical churches. This implies prophecy alone has little in bringing about unity among Christians in the church. On the issue of crusades there were those who quite often attend crusades organized by prophets while others indicated that they rarely attend. Again this implies that not all Christians were attracted to crusades which otherwise could be a pulling force to all Christians. From the church leaders who were interviewed, one pastor cited an incident whereby one of the members of the church claimed to have received a revelation about misconduct of one of the leaders of the church. This resulted into unpleasant situation in the church whereby some members walked out in protest while others remained and paid attention to the prophecy. It again came out from the findings that as much as the practice of prophecy is prevalent in the church at present little had it done in promoting unity among Christians in various evangelical churches. Prophecy had been shown to have been practiced without embracing the virtue of love which remains a guiding principle to all gifts of the Holy Spirit. Therefore belief and practice of prophecy has been shown to have caused disunity among Christians in various evangelical

churches because of the following reasons; Uncontrolled prophecy had caused unpleasant situations in the church whereby those who were affected walked out of the church in protest, predictions of the prophets and performance of miracles have been taken as mere manipulations of those who claimed the gift of prophecy, crusades organized by prophets have failed to be a pulling force towards unity of all Christians in evangelical church and prophecy has been practiced for self-gain whereby prophets require money for their services as opposed to true prophets of God who rendered free service to all. Thus these factors have made prophecy unpopular among some Christians who have taken critical approach to the aspect of prophecy. While on the other hand others have embraced either due to manipulations by the prophets or their belief in prophecy based on their perceptions.

5.3 Conclusion

The first objective of this study was to find out the nature and purpose of prophecy among Christians in Evangelical Churches in Keiyo North Constituency. From the study findings it can be concluded that prophecy was practiced by the church leaders and Christians. The nature of prophecy varied according to the messages of those who claimed the gift. Prophecy as practiced by prophets had the purpose of encouragement, giving hope and strengthening faith among others but has been confronted by shortcomings such as; falsehood, greed, lack of scriptural knowledge, manipulations and selfishness.

The second objective of this study was to examine Christian's views on the belief and practice of prophecy. It can be concluded that prophecy is practiced in Evangelical churches and Christians had varied views regarding the belief and practice of prophecy.

There were those who were of the view that prophecy had been mishandled by those who practice it, others said that prophesy was good to the church and others declined to the fact that prophecy was important to Christians today. This may be attributed to the fact that when a prophet came to the limelight there had been a large following which diminished when prophecies were unfulfilled and miracles failed to take place. When this occurs then prophecy is seen to have failed to restore lost sheep (believers) to the church.

The third objective of this study was to evaluate the impact of prophecy on the unity of Christians. It can be concluded that prophecy had caused disunity among Christians in evangelical churches. The findings showed that prophecy had divided Christians since there were those who practiced it and they were united in their front while those who did not were also united on the other side. Further it can be concluded that prophecy has been misused in the church today and has failed to unite Christians. From the responses in the order of preferences of the gifts of the Holy Spirit, prophecy was least preferred to other gifts. The attendance of crusades did not attract positive responses from all Christians because there were those who indicated that prophecies and performance of miracles during crusades had failed to be a pulling force to all Christians in Evangelical churches. In general therefore prophecy has brought about division in Evangelical churches in that those who support prophecy attend crusades organized by prophets in various parts of the country and they also support missions of the prophets of their choice. On the other hand there were those who rarely or not at all attended crusades of prophets and did not support their missions and therefore they were united on their side against the belief and practice of prophecy. Generally prophecy practiced in Evangelical Churches in Keiyo North Constituency came up as result of prominent prophets who had attracted large a

following of Christians from various churches. Consequently those who were attracted by the teachings such prophets came back and propagated the messages of the prophets also claiming to possess power to predict, teach and even perform miracles through prayers. On the other hand there were those who were not attracted to prophets and had opposing views regarding the belief and practice of prophecy this again had caused factions in the church creating opposing camps in the Church. It also came out from the respondents that the practice of prophecy in some situations had caused ugly incidences where by some Christians in the church walked out on those who claimed the gift of prophecy. Therefore disunity existed among Christians in Evangelical Churches since there were those who were more inclined to prophecy than others and this implies that their way of worship may have differed from those who were not inclined to prophecy. This therefore requires the effort of the stakeholders and the government to prevent disorder that may arise from evidenced disunity among Christians.

5.4 Recommendations

In the view of the above conclusions the study makes the following recommendations regarding prophecy.

- i) The study revealed that there was uncontrolled prophecy among some Christians in Evangelical churches. Thus the church and its leadership should look into wrong doings in the church regarding the practice of prophecy and move to correct them.
- ii) The study indicated that false prophecy is prevalent in the church today. Therefore there is need to legislate the church in order to streamline operations in within church.
- iii) That the church open governance and engage in dialogue in issues pertaining to prophecy and unity of the church with the view of embracing biblical teaching on prophecy.

5.6 Further Research

This subject of prophecy and unity of the church has attracted limited attention for the simple reason that church leaders are rarely questioned on their deeds and the belief that God's servants were not to be questioned on the issues of the church. Therefore the study proposes further research on how the practice of prophecy has affected the economic wellbeing of Christians who embrace this gift.

Furthermore there is need to study how the lifestyle of prophets influences the attitude of Christians towards the practice of prophecy.

Another area that might need further research is to have studies involving other Constituencies outside the county and probably using a different research design (Case study) for in-depth and wider scope of information.

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APPENDICES

APPENDIX I: Questionnaire for Christians

Dear Respondent,

My name is Agnes Kiplagat, a masters student at Moi University, Department of Philosophy and Religious Studies conducting Research on “The Impact of Prophecy on The Unity of Christians in Evangelical churches in Keiyo North Constituency. I therefore request for your assistance in filling this questionnaire. Your information will be treated confidential and will only be used for the purpose of study. Your participation is highly appreciated.

Yours Faithfully,

Agnes Kiplagat.

SECTION: A. Personal Information.

(a) Give your place of residence

(b) Give your sex.

Male []

Female []

(c) How old are you?

20-30yrs [] 31-40yrs [] 41-50yrs [] 51-60yrs [] 61-70yrs []

(d) Give your Denomination -----

SECTION: B Christian’s perception of prophecy.

1. From the biblical teaching what are the qualification of God’s prophet?

2. Do prophets in the church today meet the qualification of God’s prophets?

 3. What would you say concerning the practice of prophecy in the church today?

 4. Many pastors and bishops call themselves Gods' prophets what do you say about this?

5. Do you support prophetic missions in the church today?

6. What would you say if your pastor uses church sessions to prophesy?

7. Do you think prophecy today help in edification of the church?

8. Do your pastors call himself as God's prophet?

Yes [] No []

9. What role has prophecy played in the church today?

10. How often do you attend crusades organized by prophets?

Quite often [] Rarely [] Not at all []

11. There are gifts of the Holy Spirit such as 1. Love, 2. Wisdom and 3. Faith and 4. Prophecy among others. Which of the following order do you think promotes unity and harmony among Christians today?

a). 1 2 3 4

b). 2 3 4 1

c). 4 3 1 2

d). 3 1 2 4

12. Please mark appropriately to show level to which you agree with each of the statements given below to your views on practice of prophecy in the church
5-Strongly Agree 4-Agree 3-Neither 2-Disagree 1-Strongly Disagree.

Statement	SA	A	N	SD	D	Total
Prophecies today have come true.						
Prophecies today bring God’s word to the people.						
Prophecy confirms and strengthens faith.						
Promotes unity.						

13. Please mark appropriately to show the level to which you agree with each of the statements give below in relation to the practice of prophecy in the church;
5-Strongly Agree 4-Agree 3-N 2-Stronly Disagree 1-Disagree.

Statement	SA	A	N	SD	D	Total
Prophecy is a business.						
Prophets do not live to their expectations.						
Prophets preach bible subjectively						
Prophets and their prophecies are meant to woe people to their churches						



APPENDIX II: Interview Schedule for Pastors Bishops and Elders.

1. Do you believe in the baptism of the Holy Spirit?
2. As a pastor or a bishop do you are God's prophet?
3. What would you do if your church members call you God's prophet?
4. What is your view concerning the belief and practice of prophecy in the church today
5. Do you think prophecy plays the same role as it did in the early church?
6. Has there been a conflict in your church between Christians who belief in prophecy with those who do not?
7. What advice would you give your church members concerning prophecy?

APPENDIX III: Questions for Focus Group Discussion.

1. To what extent has prophecy has affected the unity of Christians in your church?
2. Do you think prophecy plays the role of edification it did in the in the Early Church?
3. What would you say generally regarding prophecy in the Church today?
4. What are some of the merits and demerits of prophecy in the church today?

**APPENDIX: V RESEARCH PERMIT FROM DISTRICT COMMISSIONER
OFFICE**

 THE PRESIDENCY MINISTRY OF INTERIOR & COORDINATION OF NATIONAL GOVERNMENT	
Telegrams: "DISTRICTER" Iken Telephone: (053) 42207 Fax: (053) 42289 E-mail: st.elgeyomarakwet@yahoo.com When replying please quote	COUNTY COMMISSIONER'S OFFICE ELGEYO MARAKWET COUNTY P.O. BOX 200-30700 ILEN
PUB/CC/24/2/41	8th August, 2014
The Deputy County Commissioner Keiyo North Sub County P.O. Box 200 ITEN	
<u>RE: RESEARCH AUTHORIZATION</u> <u>AGNES JEPKEMOI KIPLAGAT</u>	
The above named student has been authorized to carry out research on <i>"An investigation of the impact of prophecy on the unity of Evangelical church Christians in Keiyo North Constituency, Kenya"</i> for the period ending 31 st August, 2014.	
Please accord her necessary assistance.	
<div style="display: flex; align-items: center;">  <div> KENNETH IJIMBA For: COUNTY COMMISSIONER <u>ELGEYO MARAKWET COUNTY</u> </div> </div>	

APPENDIX VI: Research Permit from the District Education Office

REPUBLIC OF KENYA



MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
STATE DEPARTMENT OF EDUCATION

TELEGRAM:.....
TELEPHONE NO: 053-4142207
WHEN REPLYING PLEASE QUOTE OUR REFERENCE
EMAIL: cdeelgeyomarakwet@gmail.com

COUNTY DIRECTOR OF EDUCATION,
ELGEYO MARAKWET COUNTY,
P.O. BOX 214-30700,
ITEN.

DATE: 1st August, 2014

REF No.: CDE/EMC/R/26/VOL.I/53

The Sub-County Director of Education,
Keiyo Sub-County,
P.O. Box 214-30700,
ITEN.

RE: RESEARCH AUTHORIZATION: AGNES JEPKEMOI KIPLAGAT

The above referred person from **Moi University** has been authorized by the National Commission for Science, Technology and Innovation (NACOSTI) vide letter Ref: No.NACOSTI/P/14/5596/2376 dated 9th July, 2014 to carry out a research in **Elgeyo Marakwet County** for a period ending 31st August, 2014.

She will research on the topic: *"An investigation of the impact of prophecy on the unity of Evangelical Church Christians in Keiyo North Constituency, Kenya,"*

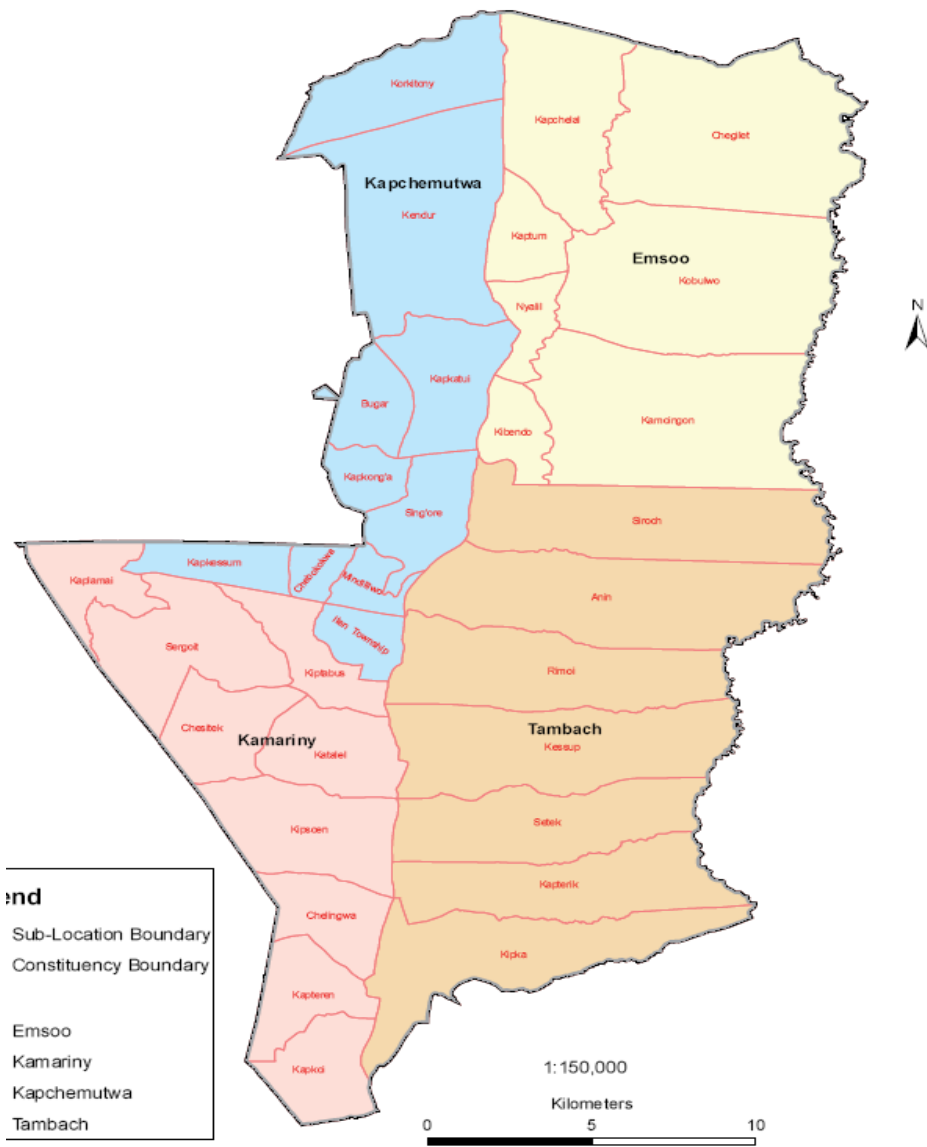
Accord her the necessary assistance.


Gladys Kamithi,
For: County Director of Education,
ELGEYO MARAKWET.

Copy to:

1. The National Commission for Science, Technology & Innovation
2. Agnes Jepkemoi Kiplagat





APPENIX VII: A Map of Elgeyo Marakwet County

