

THE RELATIONSHIP BETWEEN RITUAL PRACTICES AND SPIRITUAL GIFTS:
A CRITICAL STUDY ON PASTORS AND CONGREGATIONS IN SELECTED
CHARISMATIC CHURCHES IN NAIROBI COUNTY, KENYA

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other University.

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DEDICATION

This research is dedicated to both the Church in Africa (especially the leaders of African Instituted Churches) and to my family for their support throughout my academic journey.

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ABSTRACT

In recent past, Pentecostal churches have gone through a lot of evolution to a new brand of Pentecostalism called Charismatic Pentecostalism (Parsitau, 2014). However, this brand has endured a lot of criticism with claims of people being coached on what to do during live services for the display of miracles. Mwaura (2005) however notes that this has not stopped people from joining these churches because they seem to be providing solutions to the problems people are facing as compared to the mainline churches. The purpose of this study was to establish the role of ritual practices in the appropriation of spiritual gifts in the growth of Charismatic Pentecostals, to determine ritual practices carried out by charismatic Pentecostal pastors and lastly to discuss the role of pastoral ministry in re Spiritual gifts. The study sample size was 400 members from the churches, these were; 10 Pastors and 390 congregants across selected charismatic churches in Nairobi County. Sampling was conducted through purposive and systematic sampling. The study used questionnaires, group-focused interviews, semi-structured interviews, participant observation and available written records in qualitative research methods. The research plan, structure and strategy of investigation were designed to obtain answers to research questions and controlled variance by answering the questions objectively and accurately. The data was analysed using Nvivo qualitative data analysis method. The study revealed that ritual practices and spiritual gifts have positive implications on the growth of charismatic Pentecostalism and the spread of the gospel of Jesus Christ. However, application of ritual practices and Spiritual gifts has in certain instances been appropriated by charismatic pastors for selfish gain rather than for the growth of the body of Christ. On believers' side, the ritual symbols have been ritualized thus turn out to be a religiosity affair.

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ABBREVIATIONS

AIC	Africa Instituted Churches
RCCG	Redeemed Christian Church of God
BC	Before Christ
NPCC	Neo-Pentecostal Charismatic Churches
CBD	Central Business District
APC	Africa Pentecostal Churches
NACOSTI	National Commission for Science, Technology and Innovation
NIV	New International Version

DEFINITION OF TERMS

Africa Pentecostal Churches: An umbrella name for Pentecostal churches founded by Africans that gave birth to a new brand of Pentecostal churches referred to as Charismatic Pentecostal churches discussed in this study (Parsitau, 2014).

Appropriation: Dishonest act of taking objects or elements of one culture and using them in a way that does not respect their original intended meaning (Marsh, 2020). In this study the objects or elements that are dishonestly used are ritual symbols and their original use is as depicted in the Bible.

Application: An act of placing something into action in this case the ritual practices and Spiritual gifts are placed into an action through prayers to believers for a manifestation and impact (Marsh, 2020).

Manifestation: A public display of a feeling where something spiritual becomes real in one's life (Marsh, 2020). In this study, healing of diseases or deliverance from bondages is the manifestation of Spiritual gifts and ritual practises.

Mainline Churches: Churches which contrast in history and practice with evangelical, fundamentalist, and charismatic Protestant denominations (Mwaura, 2005).

Charismatic Pentecostal Churches: A Pentecostal movement that gained prominence in the 1990s and 2000s out of Africa Pentecostal churches. This brand is characterized by her emphasis on deliverance, miracles and healing ministry, prosperity gospel of name it and receive among other features (Parsitau, 2014).

Pentecostalism: A global movement that emphasizes on the experience of Spirit Baptism and manifestation of Spiritual gifts as recorded in the book of Acts of Apostles 2:1-4 (Mwaura, 2005).

Ritual Practices: Symbols or items that facilitate believers' closeness to higher divine power who is God by faith and application and the results are the manifestation of healing or deliverance from the problem the believer is suffering or struggling with. They include; anointing oil, water. (Idler, 2013).

Ritualization: A consistent habit or process in which the form of an action comes to play a role.

Pastoral Ministry: Spiritual responsibility given to a person to spearhead the work of God among His people. In this study, Pastors' roles are discussed as: Priests, Sage, King and as a Prophet (Johnson, 2007).

Spiritual gifts: Spiritual endowment given to man by God. In this study their manifestation is influenced by use of ritual symbols by the believers. They include: Power gifts, Vocal gifts and Deed gifts (Wagner, 1978).

CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

Introduction

The use of ritual symbols during deliverance and miracle sessions in churches is a common feature of charismatic Pentecostal churches that needs investigation. Thus there is the need for a study that can ascertain the relationship between ritual practices and Spiritual gifts in charismatic Pentecostal churches. Spiritual gifts, as used in the Bible, are ways in which God showed himself strong in the eyes of both his people the Israelites and their enemies through his appointed people, mostly the prophets.

In this chapter, the following sections are presented: the background of the study, the statement of the problem, the research objectives, research questions, the methodology, assumptions of the study, justification of the study, significance of the study, limitations of the study, delimitations of the study and the scope of the study.

Background to the Study

Charismatic Pentecostalism has sprung up and grown rapidly because of their emphasis on the application of Spiritual gifts during their services (Ter Harr, 1994; Gyadu, 2000; Anderson, 2000). Even though, they have been accused of appropriating ritual symbols in relation to Spiritual gifts for their own personal gain rather than using them to build the body of Christ. Yet despite of all the misappropriation claims, the charismatic churches continue to expand rapidly.

On the one hand, Kgatla (2017) reveals that with societal problems such as poverty, various ailments, belief in witchcraft and evil spirit bondages, Charismatic Pentecostal churches' venture in deliverance services respond to their needs. On the other hand, the mainline churches practice a 'powerless' Christianity of just dispensing

“Sunday pills” to their adherents without emphasizing on manifestation of Spiritual gifts (Kalu, 2000; Mwaura, 2005).

However, Mwaura (2005) argues that Pastoral style in the mainline churches is not designed in a way that meets the needs of the people; hence, the charismatic Pentecostal churches have come up with such ways. One of these ways is through exercise of Spiritual gifts which in most cases manifest through ritual symbols such as, anointing oil, water among others which are used as means to connect with the divine power of God during prayers for healing as led by the Pastor.

Quantz (1994) argues that a number of Christians are in bondage because of Satan and his evil spirits. This view is supported by Opuka (2018) who notes that a number of people have attributed their lack of wealth or joblessness or sickness to witchcraft. The two arguments form a background on why the charismatic Pentecostals, have had to put the use of ritual practises and spiritual gifts for deliverance during their prayers. Nyabwari & Kagema (2014) observes that it is Charismatic Pentecostal churches with their protest approach that have been able to tackle these issues.

Burrow et al. (2018), for instance, observes the use of water and notes that symbolically in Charismatic Pentecostalism, water is used for cleansing the sinner and restoring the fallen. In most cases, natural water is mostly preferred as opposed to tap water which is considered contaminated. Salt is added to the water for purification and making it holy. Sea water is equally viewed as powerful hence a number of religious leaders travel in places such as Israel to get the water. In keeping with their interpretation of scriptures, they cite John 5:1-15, a story of a paralytic man being healed at the pool of Bethesda. Apart from water, another ritual symbol used is oil. The sick is often anointed with the anointing oil which results in healing. Equally, the anointing oil is used to break

satanic bondage in a life of a believer. James 5:14-15 is the scripture that talks about the use of oil to anoint and heal the sick.

Though to one end some of these ritual practices have been either ritualized, misappropriated and in certain instances overstepped in the course of their applications. Some people, for example, believe that they are suffering from different types of demons which can only be dealt with by the charismatic Pentecostal churches (Nwaomoah 2009). Through their search for breakthroughs from such demonic forces, often times they fall prey to the unusual practices done by some pastors and by some of these churches all in the name of deliverance. The deliverance will involve the use of these “anointed symbols” such as water, oil, among others (Kgatla, 2017).

Rio et al. (2017) argues that the ritualization of these ritual symbols has attracted more questions than answers in charismatic Pentecostals. Some people, for example believe that, in order for the manifestation of the “power of God” to be visible, Ansah (2011) observes that some members in charismatic churches have had to smear their whole bodies with anointing oil or even drink it for divine breakthroughs. In the case of water, the special bottle of “holy water” is often kept well by the believer and a small portion of it applied in food, or in bath water. It is because of such manner of application of some of these ritual symbols that members of the public have referred to them as idols.

Nevertheless, Kgatla (2017) observes that, to the adherents of charismatic Pentecostals, the use of these symbols in such manner, is because they are infused with spiritual power to heal and protect. However, he goes ahead to justify that the misappropriation of their use should be a concern and not something to be ignored in

religious and academia world in order to create an awareness on their proper application within the biblical contexts.

Pastoral ministry is a ministry in the body of Christ where one is called to lead God's people. Hughes (2015) argues that Pastoral ministry is about taking responsibility for the spiritual well-being of a group. This means pastors are called to take up the challenge of leading their ministry from the front. Hence before the pastors ensures that their churches are healthy, it is important for them also to desire the Spiritual gifts in their ministries. MacArthur (2005) notes that God expects anyone called into Pastoral ministry to feed His flock spiritually. The sheep cannot actually feed themselves, nor water themselves because they must be directed to where the water and the pastures are. The same is with the Pastor.

Bariu (2020) observes that Jesus's ministry did not have a specific place for healing diseases and afflictions, but rather, Jesus performed his miracles in the synagogues, in people's homes, along streets, during meals or from a distance. Based on this example of Christ, pastors are called to lead their followers, ensuring that members of their congregations are not led to ritualising the symbols.

The story in the book of Acts (8:9-25) tells us that we have Pastors who are leading people to Christ our Lord using their spiritual gifts but also there are others who are leading people astray because of appropriating ritual practices and spiritual gifts for their own personal gain. From the story, Peter rebukes Simon the sorcerer who amazed the people of Samaria with his power that was able to meet the needs of the people and hence attracted many to listen to him just as Peter and John did (Macbride, 2016).

Therefore, the research reported in this study sought to establish the relationship between ritual practices and Spiritual gifts practised by Pastors in selected Charismatic

churches in Nairobi County. This was in order to establish the misconceptions around the ritual practices and spiritual gifts done by charismatic pastors and their contribution to the body of Christ. As Kungu (2017) points out, finding out a new practice within the church circle is appropriate and can improve the Spiritual maturity of Christians.

Statement of the Problem

Charismatic churches have continued to attract large numbers of congregants during their services on Sundays and midweek services (Mwaura, 2005). This pattern notwithstanding, there is a controversy among scholars on the practices conducted by Pastors in these churches. For instance, Yankera (2014) notes that some gifts such as the word of wisdom, prophecy and word of knowledge are now being used to create fear and confusion instead of providing hope and challenging believers to turn their ways to God. This appropriation claims have contributed to criticism and attacks the church is receiving from the members of public that it has turned into a money making industry rather than preaching the gospel of Jesus Christ.

Nyabwari & Kageema (2014), however, argue that charismatic Pentecostalism has shaped Christianity in 21st century. Their emphasis that salvation is only through a transformation encounter by the power of the Holy Spirit is in line with Apostle Paul's teaching on gifts of the Spirit in 1 Corinthians 12:4 and is a contemporary way of responding to people's issues. On the other hand, Kalu (2000) notes that a structured program of mainline churches every Sunday without venturing into deliverance and exorcism of demons for example, has resulted in people leaving these churches to seek answers elsewhere.

The Charismatic Pastors apply ritual symbols such as anointing oil, and Holy water among others in their prayers during deliverance for manifestation of Spiritual

gifts. It is the application of these ritual symbols where the problem arises on whether the Charismatic pastors use them as means of appropriation or whether they are in line with biblical teachings on their usage. Furthermore, with this application of ritual symbols, one asks: Is there any relationship between the symbols and Spiritual gifts? Are their members ritualising them as idols or considering them as gospel tools of spreading the salvation message?

Answering such questions was achieved by first looking at the role of the ritual practises in the appropriation of spiritual gifts; second, by determining the nature of ritual practises carried out in Charismatic Pentecostal, and lastly establishing the role of Pastoral ministry in relation to Spiritual gifts in the application of ritual practices in light of Biblical teaching. The researcher investigated two selected Charismatic churches in Nairobi County, with both the pastors and members of their congregation comprising the study sample.

General Objective

The overall objective of the study was to critically study the relationship between ritual practices and spiritual gifts: a critical study on pastors and congregations in selected charismatic churches in Nairobi County, Kenya.

Specific Objectives

- a) To explore the role of ritual practices in the appropriation of spiritual gifts within Charismatic Pentecostalism in Nairobi County, Kenya.
- b) To determine the nature of ritual practices carried out in Charismatic Churches in relation to spiritual gifts in Nairobi County.

- c) To establish the role of Pastoral ministry in the ritualization of ritual practises in relation to Spiritual gifts.

Research Questions

- a) What is the role of ritual practices in the appropriation of Spiritual gifts in Charismatic Pentecostalism in Kenya?
- b) In what ways are the ritual practices carried out in Charismatic Pentecostalism related to Spiritual gifts?
- c) How does Pastoral ministry ritualize ritual practices in relation to spiritual gifts?

Research Hypotheses

- a) The Pastoral ministry style and the use of Spiritual gifts is the reason for migration of people from one church or denomination to another.
- b) The large numbers of charismatic church congregants are attracted to the Church because of the ritual practices done by their pastors.
- c) The spiritual gifts are biblical hence the critique of the associated ritual practices.

Assumptions of the Study

The researcher conducted this study based on the following assumptions: that the requested charismatic church members and pastors will provide required information. That even though the spiritual gifts are taught in Church, there are some members within the church, who do not understand what exactly they are and, therefore, make it difficult for them to realise their authenticity in the course of their spiritual growth and quest for solutions of their problems.

Justification of the Study

The researcher aimed at establishing and effectively finding a balancing act in applying ritual symbols and Spiritual gifts to correct worldviews of pastors being accused of using them to attract members, with some Pastors being branded as fake pastors or good pastors (Kisaka 2014). Whereas Effective Pastoral ministry should translate into a spiritually healthy church, overstepping of certain practices at the expense of others, in this case spiritual gifts could render some believers to Spiritual infants as mentioned in Hebrew 5:11-14.

Significance of the Study

Creswell (2014) argues that the findings of a research are important to different audiences. Therefore, this study will contribute to church policy and practice, as well as to the academic field. Theoretically the findings of the study will help contribute to the debate in Christian circles regarding ritual symbols, spiritual gifts and charismatic churches. Furthermore, the study will enlighten the church leaders on the use of spiritual gifts by investigating the ritual practices done by pastors in Charismatic churches in relation to spiritual gifts.

Scope of the Study

The study focused on investigating the relationship between ritual practices and Spiritual gifts carried out by pastors in Charismatic churches in Nairobi County, Kenya. The churches were located in Nairobi City. Those involved were pastors and church members. The members were to have existed in church for more than six months, while pastors should have operated the church for more than five years. Purposive and systematic sampling of charismatic churches in the city was used to determine the

participants in this study. The researcher opted for Nairobi because it is a cosmopolitan city and a home to many successful Charismatic churches.

These churches are known for their emphasis on Spiritual experiences during their services (Adeboye 2003). Cox (1993) refers to charismatic Pentecostals churches as a movement of protest and social change in the community hence the need to pursue some of their practises that leads to such changes in the community and society at large.

Spiritual gifts are mentioned throughout the bible, with many people, drawn to the kingdom of God through them. Therefore, there was need to study how and for what reasons do Charismatic Churches Pastors apply them today. There are many other areas of study within Charismatic churches, however the study confined itself within ritual practices in relation to Spiritual gifts within charismatic churches circles.

Limitations of the Study

The first limitation was the financial aspect. Just like any other research work, this study demanded printing of several questionnaires needed in the field, considering the research was self-sponsored; Secondly, was getting pastors and the members to convince them to participate in this research, considering the negative attention it has received from the public especially the media. In order to tackle first limitation, the researcher prepared a budget and funds that caters for all the mentioned needs and everything handled within those constraints. Secondly, in order to persuade Pastors and members in the study, there was consistency in pursuing for them. And an assurance that their confidentiality will be respected.

Delimitations of the Study

The study was delimited to investigate the relationship between ritual practices done by charismatic pastors in relation to spiritual gifts. The study was focused on

Pastors and church members in charismatic churches in Nairobi county; city churches. Some of the respondents were either illiterate or semi-literate thus proving it difficult in understanding the questions. The researcher had to mostly come in by engaging the respondents in oral discussions so as to get satisfactorily explanations and responses from respondents.

Thesis Structure

Chapter One comprises the background of the study, the statement of the problem, the objectives and the research questions of this thesis. It is also in this chapter that the significance of the research, the scope, limitations and Delimitation of the thesis are presented. Chapter Two discusses the existing literature on the topic which is an investigative study on the relationship between ritual practices in relation to Spiritual gifts. It provides the role of ritual practices in the appropriation of spiritual gifts and the role of ritual practices in relation to spiritual gifts in the growth of Charismatic Pentecostalism, it also looks at the ritual practices carried out in Charismatic churches and lastly the role of pastoral ministry in the ritualization of ritual symbols in relation to spiritual gifts. The chapter ends with a discussion of the theoretical and conceptual frameworks. Chapter Three discusses the methodology used in this study by outlining the methods, sample, data collection tools and techniques that used in data collection and analysis. Chapter Four is a presentation of the results of the data analysis and a discussion of the findings and the emerging patterns. Chapter Five summarizes the major findings of the research and discusses their implications for theory and practice. The chapter then, makes recommendations, areas for further research and draws conclusions of the study.

Chapter Summary

The study investigated the relationship between ritual practices and Spiritual gifts among the charismatic Pentecostal churches in Nairobi County. The study engaged Pastors and members in these Charismatic churches so as to collect data for this research. The chapter has presented the statement of the problem, research objectives, research questions, justification of study, assumptions, scope, limitations and delimitation of the study. Finally, an overview of each chapter within this thesis has been outlined.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter presents a review of literature related to this study. First is a section on the role of ritual practices in appropriation of spiritual gifts and the role of ritual practices in relation to spiritual gifts in the growth of charismatic Pentecostalism. This is followed by a section on the nature of ritual practices in charismatic churches which discusses the rituals of anointing oil, the holy water. The last section of the chapter tackles theoretical bases of the study and the conceptual framework that helps to show the relationships between the variables (independent and dependent) in the study and how these variables interlink.

The role of ritual practices in the appropriation of spiritual gifts

Ritual practises according Idler (2013) are a system of organized symbols, beliefs and practises that serve to help people draw near to higher or divine power, for example, in our case, the Lord. The main role is to connect believers to the divine for breakthroughs to solutions of their problems such as healing, deliverance among other things. Idler notes that in a church set up, ritual practices are formal and could be words or acts that a believer or one uses to draw them near to a sacred world (Idler, 2013).

Spiritual gifts are spiritual abilities given to man or woman by God. It is a prerequisite of after being saved as a Christian (Wagner, 1978). Yankera (2014) argues that, for some churches, the belief in Spiritual gifts is that it accompanies the experience of Holy Spirit, just as Jesus left instructions recorded by Luke in Acts (1:8): "...then you shall receive power when the Holy Spirit is on you..." meaning that power will come after a Christian has been filled with Holy Spirit hence one will receive or operate in spiritual gifts.

The Spiritual gifts are clustered into three parts: Vocal gifts, Power gifts and Deed gifts. The Vocal gifts as those gifts that involve the mind and they supernaturally manifest God's messages to mankind, in this case a believer (Wagner, 1978). They include; word of wisdom, word of knowledge, prophecy, Speaking in tongues and interpretation of tongues (Yankera, 2014). Secondly are the power gifts, a special power released by God to the believer, which is manifested in working of miracles. They include miracles, faith and healing. Lastly are the deed gifts, which involve the ability of a person to set goals in accordance with the future and being able to communicate these goals to other people. They include leadership, administration, apostle, teacher, exhortation among others (Wagner, 1978).

Ansah (2011) notes that the Bible contains instances where the application of ritual symbols during prayers resulted to the manifestation of spiritual gifts. This in turn led to the spread of the gospel. For instance, the gospel of John chapter 5 records the story of healing of a man at the pool of Bethsaida. The man had been sick for thirty-eight years without any cure of his disease. After his healing, the news spread around and people were drawn to the teachings of Jesus. This equally applies to contemporary charismatic Pentecostal pastors in that through the application of the ritual symbols in the deliverance and the manifestation of the Spiritual gifts have led to people being drawn to their churches and encounter such deliverances.

On the other hand, Nwamoah (2009) observes that the practice of application of ritual symbols in certain Charismatic Pentecostal today is gross perversion and absurd. He agrees with Ansah (2011) that biblically ritual symbols served as a dwelling place of the Holy Spirit in which upon its application, it brought life to a believer by the power of God. However, he observes that ritualizing the symbols as a magic fix that can be

applied for instance in application letters, placentas, handkerchiefs, cars and acts as remedy of all diseases among others, is a total bizarre of which believers should be cautious.

Kgatla (2017) supports Nwamoah's argument adding that what happens in some of this deliverance services have nothing to do with application of spiritual gifts but rather application of ritual symbols through hypnosis techniques. This technique is unleashed without mercy to the gullible, with the needy recipient not knowing source of "power", but rather sees it as a manifestation of Spiritual gifts through the power of God. Kgatla citing Lyn et al. (2015) defines hypnosis as a process of healing diseases by charms and rituals. In this case, symbols such as water and anointing oil could be used by pastor to control the emotions of the congregation during prayers while their eyes are closed (Kgatla 2017).

Kgatla citing Resane (2016) adds that this hypnosis practice in church should be a concern to the public because it is dangerous if practised by people who are not trained. This is because it alters people's state of consciousness while at the same time heightening their emotions and could result into deep lifetime psychological problems (Kgatla, 2017). Despite these claims, Nyabwari and Kagema (2014) argue that these practices address the impoverish lives of people which include the systemic structures that affects the poor and evil spirits that affects people's lives.

The Historical Overview of Ritual Practices in Relation to Spiritual Gifts.

Apparently, in the Bible, it is recorded of how God was manifesting Himself in certain difficult circumstances through some of these ritual symbols. For instance, in the Old Testament, the author of the book of Genesis records Abraham's visit to Egypt. Bariu (2020) observes that God used Abraham to exorcise demons from the

Egyptian Pharaoh in the course of his visit. A similar scenario is in Exodus (7:10-11) which records of an incident between Moses and Pharaoh in Egypt. Moses throws his staff before Pharaoh and his officials, and the staff turns into a snake. The same ritual is repeated again by Egyptian magicians, wise men and sorcerers, upon them throwing their staffs, they equally turn into snakes. The snake from the Moses's staff, however, would swallow all the other snakes of Egyptian magicians.

Similarly, in Daniel chapter two, Daniel and Babylonian astrologers use the gift of wisdom before the King. The story suggests that whenever King Nebuchadnezzar had a dream, he sought the services of his astrologers. It is only this one instance which they could not interpret the king's dream and Daniel is called to interpret. The story goes ahead to say that Daniel did so because of the divine power of God that was upon him unlike the Babylonian astrologers who did not possess the same grace.

In the New Testament, the gospel of Mathew chapter fifteen, records a story of Jesus rebuking the Pharisees and teachers of the law. Their concern was, why the disciples of Jesus were disobeying the old-age tradition of ceremonial washing of hands. According to Jewish customs, there were three types of cleansing in water. Firstly, the priest who washed their hands before carrying out their priestly roles in the temple. Secondly, washing of hands and feet before meals. Lastly, is the dipping of the whole body in water for healing as it was the case with Naaman in 2 Kings 5:1-19 who was suffering from leprosy. The same ritual is also recorded in the gospel of John chapter five which tells the story of the pool of Bethsaida (Mahoney, 1993).

During Greco-Roman times, several ritual symbols are applied by different healers. Bariu (2020) for instance highlights the use of Spittle, powerful words, invoking someone's powerful name, use of physical aids such as mud, water, oil,

exorcism, laying on of hands among others. The healers of the day included the likes of Odysseus, Iliad, Beyond Homer, Iatroi in literature, Asklepios, Philostratus, Lucian, and others. However even though the people were attracted to some of these healers, Bariu notes that the trajectory changed with the coming of Jesus to the scene. Jesus, unlike other healers in the Greco-Roman world, 'drove spirits from those who were demon possessed and healed a variety of illnesses his reputation within the Galilean region grew and people were drawn to his meetings (Bariu 2020). The ritual symbols used by Jesus mostly were Spittle, powerful words and invoking his Father's name.

Furthermore, in the patristic, medieval and reformation era, the manifestation of certain rituals related to the Spiritual gifts continued. Through the church fathers, figures such as Justin Martyr, Tertullian, Montanists, Augustine of Hippo, St Francis of Assisi are recorded to have kept praying for the sick and healing them. Sometimes, they would have a spiritual encounter that would lead people to pray and worship the Lord in the course of their ministry. In the beginning of 19th century the news about Pentecostal experience of speaking in tongues spread from Scotland to London in Regent's Square Presbyterian. This revival ended up spreading in Armenia, Sweden and Ireland among other countries.

Mahoney (1993) notes that the beginning of 19th century saw a sudden eruption of tongue speaking in parts of Port Glasgow Scotland. This revival was led by James and George MacDonald whom he describes as men of unimpeachable character. The news later spread to London in Regent's Square Presbyterian in London and the church members in Presbyterian would also receive these Pentecostal experience of speaking in tongues and prophesying even in public places. The encounter was later experienced

again in the 20th century, specifically in 1905, at Houston Texas United States of America. William Seymour, a black evangelist, teaching in a school owned by Charles Parham, started teaching on tongues - both speaking and interpretations. The following year he was invited to speak in a small black Nazarene church in Los Angeles and it was here on 1st April 1906, that Seymour spoke in tongues (Yankera 2014).

This small group of black Nazarene outgrew initial number and moved to 312 Azusa Street. Seymour became the Pastor of this movement and a central figure of this revival. They continued for three and a half years with services being held three times a day; both in the morning, afternoon and evening with not only speaking in tongues being prominent but also other gifts such as the healing of the sick (Kgatla, 2016).

The impact of Seymour's movement, spread around the globe and Africa was not left behind. In 1908, led by the Azusa street missionaries Thomas Hezmalhach and John Lake, the Azusa street experience found its way in South Africa. With South African people reading Apostolic Faith newspaper written by Seymour, this fuelled its spread further, as many people were attracted to the effects of Pentecostalism that led to the establishment of Apostolic Faith of South Africa (AFMSA), South Africa Assemblies of God and Full Gospel Church of God (Kgatla, 2016).

The movement later found a place in West Africa, led by William Wade Harris, sweeping across countries such as Ivory Coast, Ghana, Liberia and Nigeria among others around 1914. Wearing a white cassock and turban, while holding a staff, Bible, and baptismal bowl, William Wade Harris kept on rebuking the traditional spiritual beliefs and practices, challenging its leaders of an alternative. Thus as a result, a number of villagers kept bringing their idols to him, and he would burn them leading to people

being delivered. Due to its emphasis on prophecy and healing, the church in West Africa grew rapidly (Mwaura, 2006).

In Kenya, the wave of ritual practises and Spiritual gifts in Churches came about in 1969 through Deliverance churches of Kenya led by Joe Kayo. Parsitau (1997) notes that after Joe Kayo had attended an evangelistic crusade in Mombasa by T.L Osborn, an evangelist from America, he gave his life to Christ and thereafter believed that he was set free from sins. Coupled by the fact that he was healed miraculously from chronic malaria and a large spleen, Joe Kayo was baptized of the Holy Spirit. He started speaking in tongues. This marked a turning point in Joe Kayo's life as he travelled in Uganda and Tanzania preaching his new found gospel (Parsitau, 1997).

Charismatic Pentecostal churches are churches founded in the late 1980s towards 1990s. The root of these churches are Christian prayer groups, fellowships, gospel musical teams among others (Asamoah, 2004). Mwaura (2005) notes that these churches differ in doctrine and ethics despite having a common vision and similar vigorous liturgy among others. As Parsitau (2014) reports, some of their distinguishing social characteristics that set them apart from other Pentecostal churches include the fact that they heavily promote the gospel of prosperity, the health and wealth gospel, faith gospel which is 'name it and claim it' theology.

Their teaching on the prosperity gospel emphasizes that if one generously gives then he or she is entitled to all kind of things whether it is good health, affluent lifestyle among others. The beneficiary of this giving or offerings is always the founder of the church. The centre of these churches is their heavy investment in media and modern technology, a trait which has propelled the churches and its clergy into limelight and prominence. They engage in miracles, signs and wonders, faith healing, deliverance,

interpreting dreams, visions, prophecy and spiritual warfare. These churches are flourishing much in modern day world in Africa and Kenya is not left out either (Parsitau, 2014).

The notable characteristic of the movement was spiritual gifts, which entailed gifts such as faith, healing, exorcism, speaking in tongues and prophecy. Adeboye (2003) notes that charismatic Pentecostals emphasized in conversion, baptism of the Holy Spirit and spiritual warfare. The conversion leads to a transition of new life from the old life which is controlled by the power of the Holy Spirit manifested in various gifts of the Spirit such a speaking in tongue and miracles. In 1990s, for instance, preachers such as Emmanuel Eni, a Nigerian Pastor who testified of his deliverance from dark powers emerged. Eni emphasized on exorcism and deliverance from the magic power, thus people saw the gospel as one which provided people with an alternative Christian life that had rewards during their life here on earth and afterlife (Mwaura, 2006).

The Nature of Ritual Practices in Charismatic Churches

In the Bible, the experience of Pentecostalism was marked by the manifestation of spiritual gifts. In some cases, ritual symbols such as anointing oil, and holy water, were applied during deliverance, healing or prophetic services for manifestation (Patheos, 2021). Fouche (2015) notes for instance that during Jesus's ministry, he used ritual symbols in his ministry such as feeding the 5000 and 4000 crowd of people in Mathew and Luke. He used five loaves and 2 fish in performing the miracle. The same applied to certain men and women used of God such as Moses, Apostle Paul and angels. They did use ritual symbols to perform miracles such as staff by Moses in Exodus and Deuteronomy, Apostle Paul use of Handkerchiefs and Apron mentioned in Acts, the use of water at the pool of Bethesda in John 5, Jesus spitting at the blind man in Mark 8:22-

26 and the use of oil to anoint the sick as mentioned in the epistle of James 5, among other instances.

In Charismatic Pentecostal churches, however, the pastors have perfected the use of ritual practises in their services to a whole new level (Kgatla, 2017). Some, as Fouche (2015) mentions, have dramatized them contrary to scriptures. Others have confined themselves within the parameters of the Bible in the course of their applications (Fouche, 2015). Similarly, Yankera (2014) notes that some members, in the course of application, have ritualized some of these symbols as idols and replacing them with both God and the scriptures. Yankera (2014) identifies some ritual symbols that are given to members by charismatic pastors. They include such as anointing oil, holy water, aprons, handkerchiefs, among others.

Anointing Oil

The Epistle of James (5:13-16) commands the church to apply the anointing oil while praying for the sick for healing. James advises that through application of oil as a ritual symbol during prayers, the sick is healed, the yokes of guilt and death are ultimately broken. The Jewish community and ancient near East communities to them, the olive or anointing oil was considered sacred and the Jews were forbidden from producing it. The content of the oil included Myrrh, cinnamon and natural ingredients. Kiesler (2008) notes that anointing oil was a symbolic act of the Holy Spirit in which, in its application, the sick person was set apart to be ministered to by the Holy Spirit. Nwamoah (2009) adds that for it to be effective in its application, then the key aspect was prayer. Prayer is the primary method of healing and not just the plain application of the oil, concludes Nwamoah.

In Charismatic Pentecostalism, Adeboye (2003) describes anointing oil as heaven's electricity working through a material channel capable of regulating one's issue. Through it, the power of God is able to manifest to the sick or spiritually possessed person. Oyedepo (1996) points out that anointing oil is a mystery power transformed from an original chemical state to the ingredients of the Holy Spirit. According to Oyedepo, the anointing oil, once applied to the sick, serves as fan and fire to cause healing in the life of a person. France (1986) sees it as a symbol of God's protection and blessings to the receiver.

Ansah (2011), however, observes with caution that while anointing oil is symbolic of the Holy Spirit and the Bible does accept its usage during prayers and deliverance, believers should be cautious of its application to avoid abusing or ritualising it. For instance, in some Charismatic Pentecostals, anointing oil is used for breakthroughs, revenge and vengeance, during child birth, for prosperity in business, spiritual warfare, ministry empowerment among other uses (Nwamoah, 2009). Ukah (2003) demonstrates instances where some charismatic pastors have explained to their members to touch a piece of cloth which has been soaked in oil for their breakthroughs.

In another instance, Ukah (2005) notes, after one touches the oil in a basin, and applies on the head, mouth and palm of the hand, one's body is protected. Furthermore, the prayers uttered through the same mouth with oil will be powerful and the hands will attract prosperity. Members are encouraged to buy and drink the oil for breakthroughs. Because of such rituals, Nwamoah (2009) notes that anointing oil ends up as a merchant affair rather than fulfilling the intended meaning as prescribed in the Bible. Pastors end up collecting a lot of money from the sales for their own benefit, while some members

continue to live superstitiously, applying the oil it as a magic solution to fix their fears (Kagtla, 2017).

Marrero (2021) argues that the use of anointing oil during deliverance is important because it dismantles the wicked spirits from chaotic kingdom of darkness. These spirits if at all in their roaming around, they discern or come across an anointed believer who has used an anointing oil, in the spiritual realm the oil applied in their bodies scares away these malevolent spirits. However, he notes that the Bible gives the guidelines of the application of the anointing oil. The oil, for example, was a demonstration of Israelites holiness to God. In the Old Testament, Oil was used for pouring on the heads of the High Priests or sprinkling it on them in tabernacles as observed for instance in Exodus (25:6).

In the New Testament, Mark (6:13; 14:3-9) refers to the practice of anointing of oil in the healing of the sick and Mary anointing Jesus' feet. In the epistles, James (5:14) speaks of oil to anoint the sick for healing. It is not recorded anywhere in the scriptures where people had to drink the oil for divine breakthroughs as some Charismatic Pastors teach their believers to apply it for deliverance (Yankera, 2014). In fact, Nwamoah (2009) observes that the early church did not use the anointing oil in their deliverance, yet manifestation of spiritual gifts was evident. The use of the symbol as it is used today was a response that the church then in the middle age had to replace pagan magic that Christians were using at that time during prayers in church. Sadly, the use of the ritual symbol has evolved to how it is used today by some charismatic pastors.

Holy Water

In the Roman Catholic church, the ritual use of the symbol holy water, is common. O'Connor (2019) argues that applying the holy water daily reminds members

of their own baptismal. In the biblical stories, water is mentioned together with God's saving deeds. For instance, vegetation and nature draw their life from water. From the rock, came water that saved the children of Israel; water from the Red Sea liberated Israelites from the slavery when God, through Moses, divided it. And even Jesus was baptized in water, walked on water and calmed the storm in the water. Hence the Roman Catholic teachings encourage their members to apply small portion of holy water drawn from the church to bless themselves, bless their children, bless their homes, bless their children's exercise books, bicycles, books and computers among others. By doing these, they proclaim protection against evil and danger.

To a large extent, the use of water in Roman Catholic church does inform how charismatic Pentecostal do apply in their own services. For instance, Yankera (2014) observes that some Charismatic Pastors have travelled all the way to Israel to draw water from River Jordan which they claim has divine power. Uebbing (2017) notes that water once declared holy by the Pastor, has the Spiritual authority to heal the sick, or heal the brokenness or deliver one from the evil spirits.

However, other than in the Old Testament, where God provided Israelites with water from the rock in the desert, or Jesus walking on water in the New Testament and using water to wash his disciples, the Bible does not record of any supernatural power in water. The ritual of water in John (5:2) is in the context of encouraging Christians to be alert in waiting on the Lord so that their seasons may not pass like this man who waited for 38 years. It had nothing to do with the power of water in the pool (African Study Bible). Therefore, as Uebbing (2017) points out, the use of water should symbolise an outward expression of one's faith and not used as some form of magic. O'Connor (2019)

adds that the power of manifestation solely remains on prayers, faith and devotion of the person applying it.

The Role of Pastoral Ministry in Ritualization of Ritual Symbols in relation to Spiritual Gifts

Lauterbach (2019) observes that Charismatic Pentecostal Pastors in Africa have focused their teachings around prosperity gospel of material wealth, good health, life free diseases and sickness or deliverance from satanic bondages as a sign of God's blessings. Frahm –Arp (2018) further expounds on this by observing three types of pastoral ministry style within charismatic Pentecostalism pastors, who emphasize on this doctrine. These are ability prosperity gospel pastors, progress prosperity gospel pastors and miracle prosperity gospel pastors. With Ability prosperity gospel pastors, they encourage their members to exercise and develop their own abilities. Members are told that they can achieve anything when they align themselves to the principles of God such as giving generously to church and working hard. With these, they are certain to receive the blessings from God (Frahm-Arp, 2018).

The second cluster is referred to as Progress prosperity pastors. The pastoral style in this segment revolves around shifting the attitudes of people with emphasis that prosperity means progressing. This implies that members are told to appreciate little things such as getting a new client, passing an exam etc. as a sign of progress and prosperity. Furthermore, they are taught that living a righteous life through faith in God, coupled with engaging in community service attracts prosperity in one's life (Frahm-Arp, 2018).

The last cluster of prosperity pastoral ministry within charismatic Pentecostal, are miracle prosperity pastors. This category embraces that one's spiritual growth is

determined by material wealth that they obtain by overcoming demonic forces through spiritual battles of prayers and making personal sacrifices. Members here are often encouraged though not emphasised so much to confess positively in life to attract victories (Frahm-Arp, 2018). Lauterbatch (2019) argues that such teachings mentioned above have led to criticism of charismatic Pentecostal pastoral ministry. With leaders from other Christian denominations or outside Christianity terming it as a misunderstood form of Christianity that is fake and unethical to society and needs of the people.

Pastoral ministry entails giving direction, guiding and nurturing people of Christian faith mainly in church and in today's world. A shepherd is considered as a Pastor with the description of Psalms 23 which says: The Lord is my shepherd I shall not want; hence the verse is interpreted that just as Jesus Christ is our shepherd, so is a Pastor to his or her flock, referring to the members of the church (Mahoney, 1993). Patterson (2005) points out that the primary role of a Pastoral minister is to help their congregants pursue a character transformation life that is demonstrated by their consistent bearing fruit of the Holy Spirit and discovery of their spiritual gifts.

Johnson (2007), further observes that a Pastor is called to operate in four roles in church today. First is Pastor as a Prophet. In this case, Pastor acts as God's mouthpiece called to warn people to return to their covenant ways by awakening the minds of the people, yet caring for their soul, and instructing their heart. The Pastor is called to be a Priest appointed as a mediator through whom the estrangement is overcome. Pastor is called to be a king, such that he is to administer justice to the people he is leading. Pastors are called to be Sages so as to channel God's wisdom to man (Johnson 2007). With these roles and understanding of their functions, it is possible as Yankera (2014) argues, that both the Charismatic Pastors and their believers can rise up to combat the

ever-escalating misunderstandings of their pastoral ministry styles in relation to spiritual gifts in their churches today.

Theoretical Framework

This research used Phenomenological approach (Barnes, 2001) and Descriptive-Empirical Task of Practical theology approach (Osmer, 2008). Phenomenological approach looks carefully at the subject under study by offering constructive criticism and analysis of the problem being studied. This is after carefully looking at the origin and the nature of the phenomenon under studied. In this case, the origin and nature of the use of ritual symbols. This approach is important because then, the researcher is able to exclude his own judgements and opinions on the subject matter and instead tries to find the meaning of the beliefs behind the phenomenon and how to approach them.

Descriptive-Empirical Task of Practical Theology approach (Osmer, 2008 helps one to answer the question, ‘What is going on’ in the subject. In this case, the application of ritual practices in relation to spiritual gifts in Charismatic churches is the subject under studying. By gathering of data in the field, the researcher observed and listened the events going on both in charismatic churches and their pastors and members during their services. This was to ascertain whether the manifestation had to do with ritual symbols used in relation to spiritual gifts as depicted in the bible or something else.

Through the use of research instruments of data collection such as group focused interviews, semi structured interviews and participant observation among others. These instruments helped the researcher to appreciate the issues charismatic Pentecostal churches experience in the course of their worship services. Afterwards the researcher offers recommendations that could improve charismatic Pentecostal churches in light of

biblical teaching without necessarily judging their actions on their application of ritual symbols (Drati, 2018).

Conceptual Framework

The conceptual framework represents a relationship of two variables. This according to Miles and Huberman (1994). Miles argues that rather than looking at the logical setting of the topic, it goes for its interpretive approach of it by breaking it down into simpler version. In the figure below, it shows the relationship between the ritual practices carried out by pastors in charismatic churches as an independent variable and Spiritual gifts as the dependent variable.

The ritual practices are made up of ritual symbols such as anointing oil, Holy water, the spittle, use of power words (dunamis), mentioning someone's powerful name, exorcism and laying on of hands among others (Bariu, 2020). The role of pastors in ritualization of ritual practices helps us understand the use of the Spiritual gifts among Pastors and congregations in charismatic Pentecostal churches in light of biblical teaching.

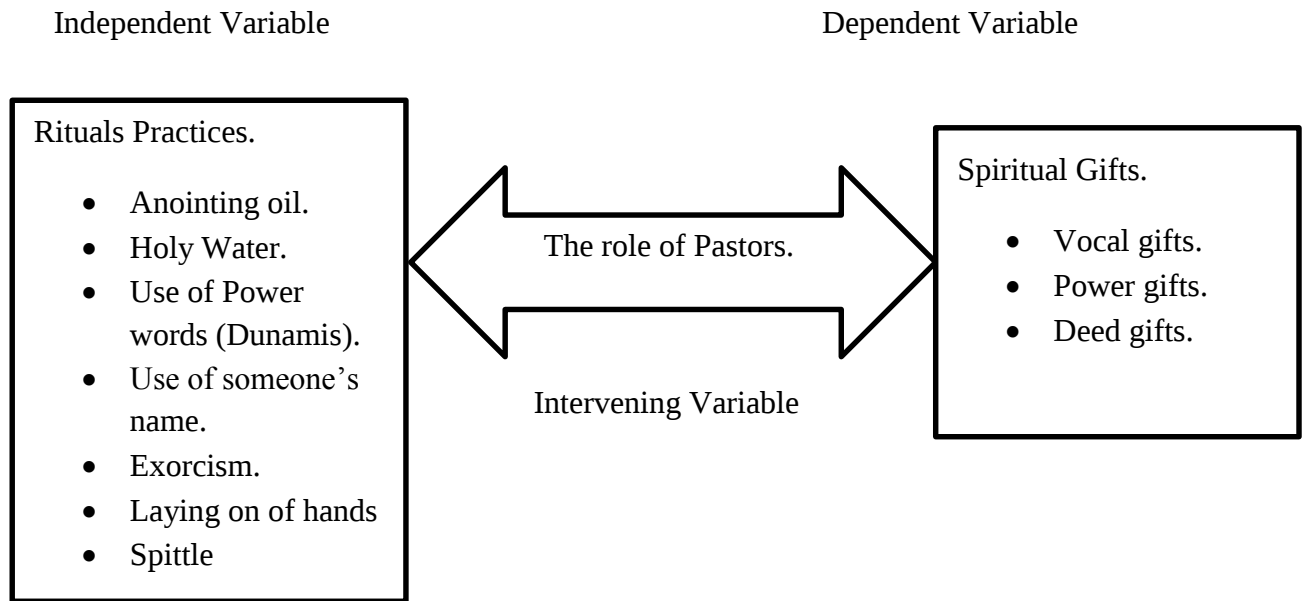


Fig 2.1: Conceptual Framework
[Miles & Huberman 1994]

Chapter Summary

The chapter has presented the review of relevant literature related to the study. It has discussed the relationship between ritual practices and spiritual gifts in the growth of Charismatic Pentecostalism churches and determined various ritual practises carried out by charismatic pastors. The researcher then reviewed the role of pastoral ministry in ritualization of ritual practices in relation to spiritual gifts and in light of biblical teachings on the same. Finally, the chapter discussed the theoretical and conceptual framework adopted in the study. Chapter three that follows presents the methodology applied in the study.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter describes the methodology adopted in the study. The chapter comprises the research design, the target population, sample size, data collection procedures and data analysis techniques applied in the study.

Research Design

Kothari (2004) defines a research design as an arrangement of conditions for collections and analysis of data in a way that aims to combine the significance to the research purpose. This study adopted a descriptive research design. This entails observing the character of participants to understand reasons as to why they prefer to apply certain ritual symbols for their ailments. Similarly, by it being descriptive, the researcher was able to understand the patterns of church services and the nature of ritual practices and spiritual gifts that are exercised.

Location of the Study

The charismatic churches involved in this study are based in Nairobi County, within the city. This was a preferred location for this study because it is a cosmopolitan urban centre and is characterized by people from different ethnicity, background and different spectrum of life including churches. The churches involved included; Jesus Winner Ministries by Rev Edward Mwai, and Faith Harvest Church located on the Eastern part of Nairobi City along Thika Super Highway.

Population Studied

The target population for this study was 4000 people from the two churches. This means 2000 from each of the two churches which included 390 members and 10 Pastor from each church.

Table 3.1: Population and Sample Size Distribution

Category	Senior Pastors	Members	Total population
Target Population	10	3990	4000
Sample size	10	390	400

Sampling Methods

Mugenda & Mugenda (2003) notes that in descriptive study of this nature, the study of 10 % of the accessed population is enough. Thus through systematic and purposive sampling methods, both Pastors and members were selected from Jesus Winner Ministries and Faith Harvest church. The total sample of people who participated was 400. This is the 10% of 4000= 400 hence, 400 participants were engaged in the study.

The researcher applied systematic sampling method in choosing the members interviewed with the help of Pastors. While purposive sampling helped the researcher in identifying the 10 pastors from each church. The systematic sampling involves selecting participants at regular intervals for sampling frame and ensuring adequate sample size is arrived at (Tonco, 2007). For instance, the selection involved participants comprising 195 members from Jesus Winner Ministry Roysambu and 195 members from Faith Harvest International. In addition, there were 5 pastors from each church, thus constituting a total sample of 400 participants.

Type of Data

The type of data collected in this study was primary data and secondary data. Kothari & Garg (2014) define Primary data as information collected afresh and for the first time and thus happening to be original in character. Primary data were obtained from the participants identified in the sample frame (see Sampling Methods section). The secondary was available written materials in books, articles and journals on charismatic Pentecostalism.

Data Collection Methods

The study used Semi Structured Interview, Group focused interviews, Participant Observation and Questionnaires in collecting data. The interview questions were printed and administered one on one with the Pastors sampled. Questionnaire, on the other hand, consisted of both closed-ended and open-ended questions. Questionnaires were administered in person. The essence of using participant observation method was to practically witness the application of ritual practices during deliverance services. Interviews were conducted among pastors to get to understand their roles as pastors in application of ritual practices. While group- focused discussions among some members selected, aimed at provoking their thoughts for additional information that probably was not captured well during questionnaires.

Instrument Pretesting

The researcher conducted a Pre-test of the research instruments among pastoral students and members of Pan African Christian university community. The Questionnaires and the Interviewing questions, therefore, were pre- tested and administered to two random theology students within PAC University premises. This was essential in testing the effectiveness of the instrument during the research (Ruane,

2005). There was a close relationship between those who participated in the pre-testing and the actual participants in the research. Chandaran (2004) argues that the essence of pre-test is to help us know the extent to which the questions communicate and the outcome of the research.

Validity of the Study

According to Punch (2014), Validity of the study is the extent to which an instrument claims to measure what it is meant to measure. Hence the research instruments were tested on some theology students who are not part of the research to effectively establish the role of the instrument in making this study a success. Thereafter, the clarifications and corrections noted were made to the questions so as to get information directly addressed in the objectives of the study.

Reliability of the Study

The instruments were Pre-tested using Cronbach's alpha test. With Cronbach, the researcher was able to assess the internal consistency of a questionnaire, research questions and group focused discussions. Through this formula, the consistency of the questions measuring all the three objectives was established (Kabiru 2017).

Data analysis

The data was analysed using Nvivo qualitative data analysis method to determine the relationship between ritual practices and spiritual gifts in charismatic Pentecostal churches in Nairobi. This method helped researcher in identifying different themes and then arranging and classifying them for better analysis of data. Furthermore, because it was a descriptive study, Coding categories from the data used mean and standard deviation, tables, graphs and pie charts to summarize the results of data analysis (Kabiru

& Njenga, 2009). The research instruments Questionnaires, group focused interviews were issued to charismatic believers and their responses were counted. The keywords were analysed and compared to the research objectives.

Ethical Considerations

Saunders et al. (2007) defines ethics as appropriateness of one's behaviour in relation to the rights of those who become the subject of one's work, or are affected. In research, ethics entails how one formulates and clarifies research topic, designs research, gains access, collects data, processes and stores data, analyses data and reports one's research findings in a moral and responsible way. This is because the end goal of the research is to find out the truth and not necessarily to expose or take action as Patton (2015) alludes to. The researcher took into account certain ethical considerations in different stages of his research such as engaging the participants by seeking for their consent to participate in the study.

The purpose as to how the data is used was given through an introduction cover letter from the university accompanying each questionnaire. The participants were informed of their freedom to withdraw even after they have consented to take part in the study. The maximum time for the interview was twenty (20) minutes and before the commencement of it, the participant was informed that the research will not attract any form of remuneration. Furthermore, assurance of confidentiality and anonymity of the findings was emphasized to every participant. Relevant permission was also obtained from NACOSTI (National Commission for Science Technology and Innovation) for data collection.

Chapter Summary

This chapter has presented the methodology adopted in the study. The specific research design used, the descriptive research design, has been explained. It has also described the sampling methods used, data collection tools used and the data analysis techniques adopted in the study. The chapter ends with an explanation of the ethical considerations that were put in place in the study.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter analyses and interprets the findings on the relationship between ritual practices carried out by pastors in selected charismatic churches and spiritual gifts in Nairobi County, Kenya. The chapter begins by presenting a descriptive analysis of respondents' demographic data. The rest of the findings are presented in light of the specific objectives. Thus, the subsequent sections present results on: the contribution of ritual practices in relation to spiritual gifts in the growth of Charismatic Pentecostalism in Kenya, ritual practices carried out in Charismatic Churches in Nairobi County, Kenya in relation to spiritual gifts, and the role of Pastoral ministry in relation to Spiritual gifts. The results are interpreted and discussed in light of existing literature.

Analysis of Demographic Data

This section presents a descriptive analysis of demographic profile of the respondents such as position held in church, level of education, occupation, age, marital status, gender, name of ministry and number of church members.

Position Held in Church

The distribution of respondents by position held in church is presented in figure 4.1. The figure shows that church members accounted for 90% of the respondents whereas 10% were pastors. Therefore, most of the research participants were members of the congregation. This means that there was adequate representation of the perspectives of church members in the study without leaving out the voices of the pastors.

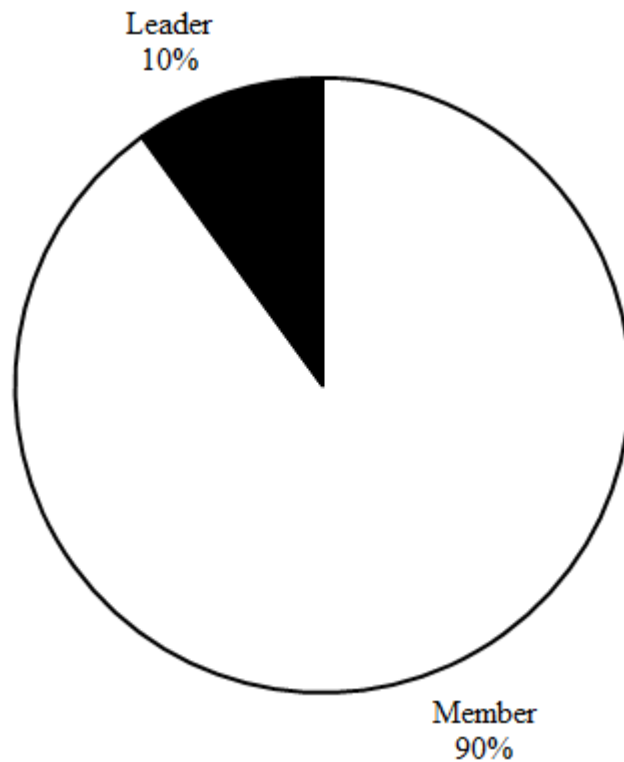


Figure 4.1 Distribution of Respondents by Position in Church

Age of Respondents

The distribution of respondents by age is presented in Figure 4.2. The figure shows that the average age was 20 years with a variation of about nine years ($M=20$, $SD=8.995$). The minimum age was 14 years and the maximum was 55 years. An observation of figure 4.2 suggests that majority of the research participants were under 30 years of age. This suggests that the churches attracted youth. This is in line with the observation by Gyadu (2004) who note that Pentecostal charismatic churches are characterized by a huge youth base. It is noteworthy that the distribution of respondents in their 20s were significantly higher in number as compared to other age sets. It can thus be inferred that most of the respondents were in the school-going age. This is in line with the perspective advanced by Mwaura (2005) that the membership of charismatic churches is dominated by students and young people. This may be due to the vibrancy

and vigour that characterize the worship and sermon styles of most Pentecostal and charismatic church ministers.

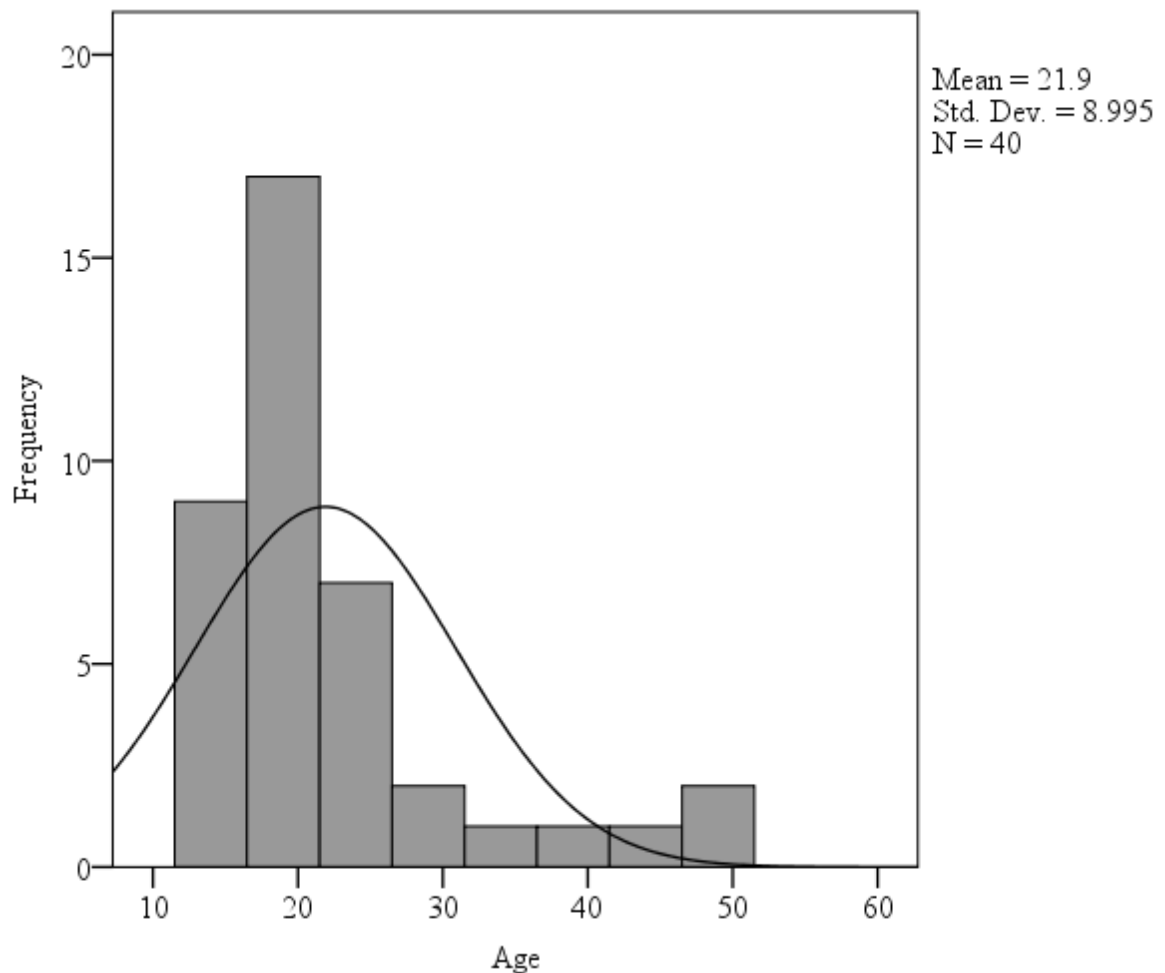


Figure 4.2 Age of Respondents

Distribution of Respondents by Gender

Figure 4.3 shows the distribution of the respondents by gender. As the figure indicates, male respondents were the majority at 68% as compared to female respondents at 31%. The gender variations happened because Out of the 68% of male population, 50% were from Jesus Winner Ministry with majority of them being young people. While Faith Harvest, had only 12% of the 68% percentage of men participated. This means that there was more male voice in the study than the female voice. The biasness shown in

the two percentages represented below is as a result of systematic sampling which targets a sizeable population from the sample frame selected at regular intervals to participate in the study.

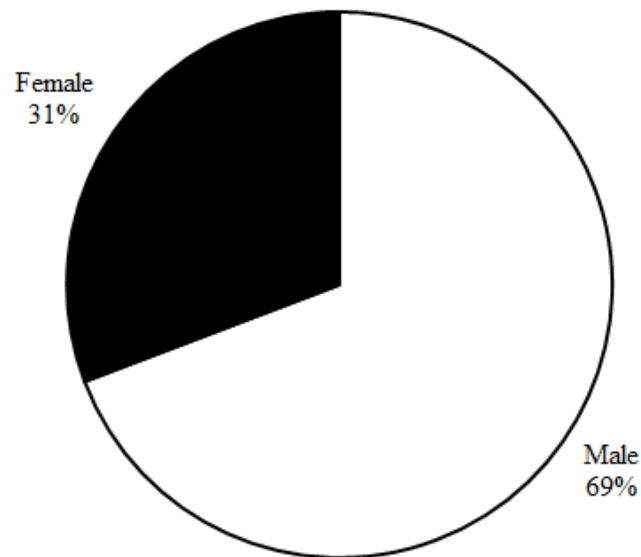


Figure 4.3 Gender of the Respondents

Distribution of Respondents by Level of Education

Respondents were asked to indicate their highest level of education. The findings are presented in figure 4.4. As per the findings in Figure 4.4, respondents who attained secondary level of education accounted for 66% of the research participants, followed by respondents who reached middle level college (18%) and university level (11%). Some 5% of the respondents attained primary education. Therefore, majority of the respondents attained secondary level of education. It can be inferred from the finding that most of the members and the Pastors were literate with many having attained secondary school education

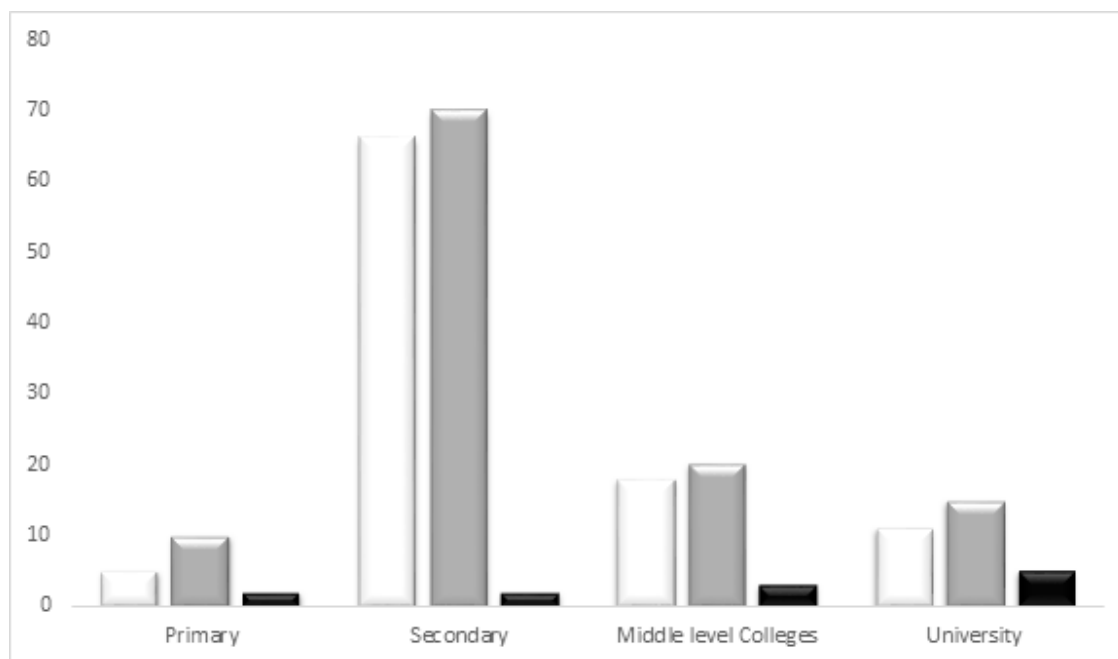


Figure 4.4 Distribution of Respondents by Level of Education

Marital Status of Respondents

The distribution of respondents by marital status is presented in figure 4.5.

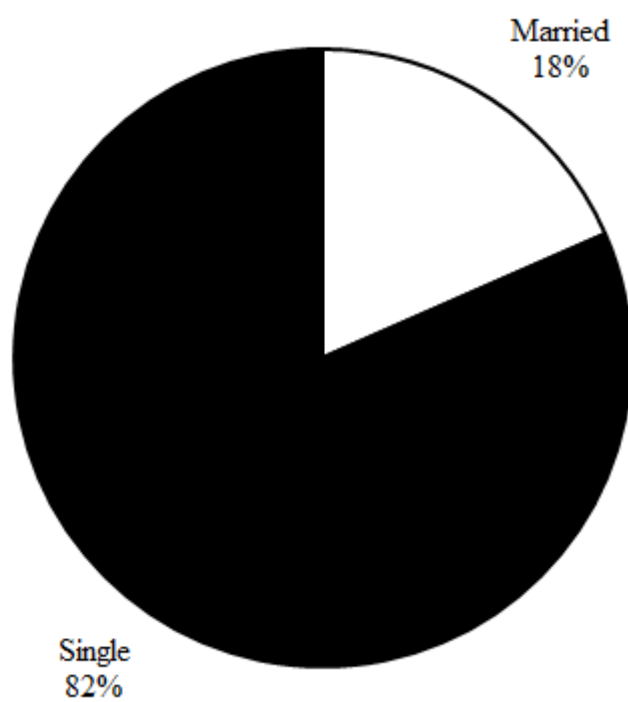


Figure 4.5 Marital Status of Respondents

Figure 4.5 shows that single respondents were the majority at 82% while married respondents were 18%. This means that most of the research participants were unmarried. This could be explained by the fact that many of them were still young and probably still attending school or college.

Years in salvation

Respondents were asked when they got saved. Figure 4.6 shows the distribution of respondents by the time when they got saved. As per the findings, 48% of the respondents got saved 5 to 10 years back, 36% got saved 1 to 4 years back, 12% got saved more than 10 years back whereas 4% got saved less than 10 years back. Thus, majority of the respondents got saved at least 5 years back, suggesting that most participants in the study had been in salvation for a longer period.

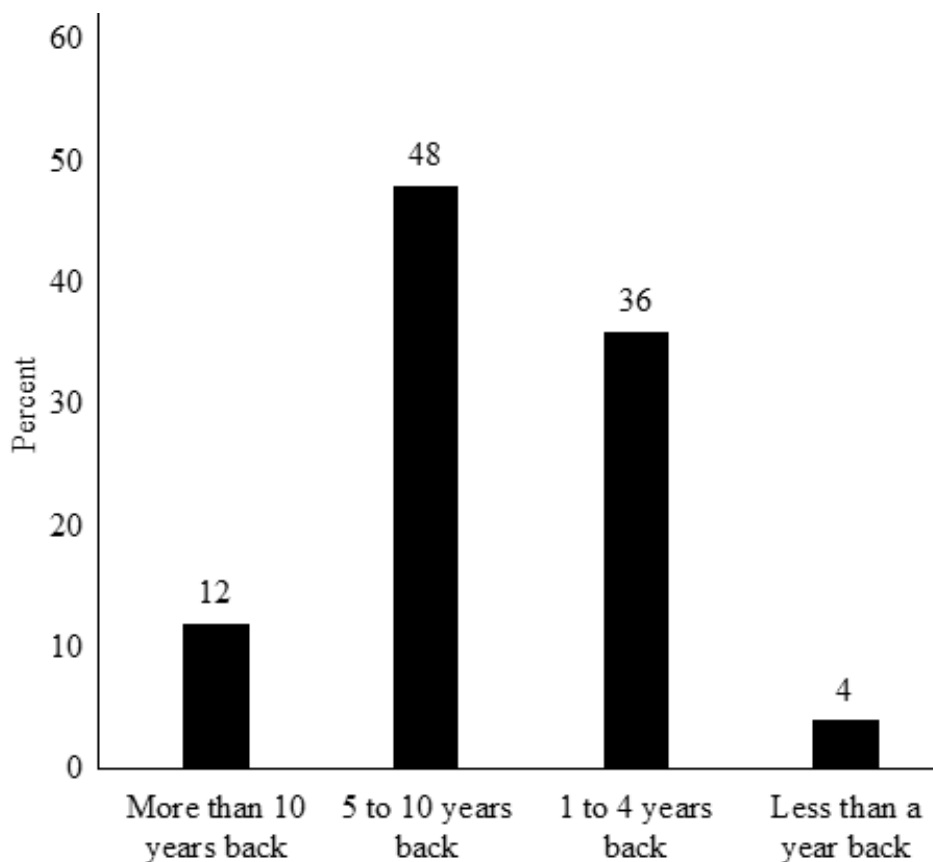


Figure 4.6 When respondent got saved

The Role of Ritual Practices in Appropriation of Spiritual Gifts in the Growth of Charismatic Pentecostalism

This section analyses the contribution of ritual practices in appropriation of spiritual gifts in the growth of Charismatic Pentecostalism in Kenya. The analysis explores attraction of members to charismatic Pentecostal churches, teachings and practices that are particularly appealing and the church services enjoyed.

Attraction to Charismatic Pentecostal Churches

Respondents were asked what attracted them to their church. The responses were classified into three main themes of attraction and presented by frequency of occurrence as shown in figure 4.7. The figure shows that most of the respondents were attracted by the preaching and teachings of their church (45%), followed by spiritual deliverance (34%) and worship experience (20%).

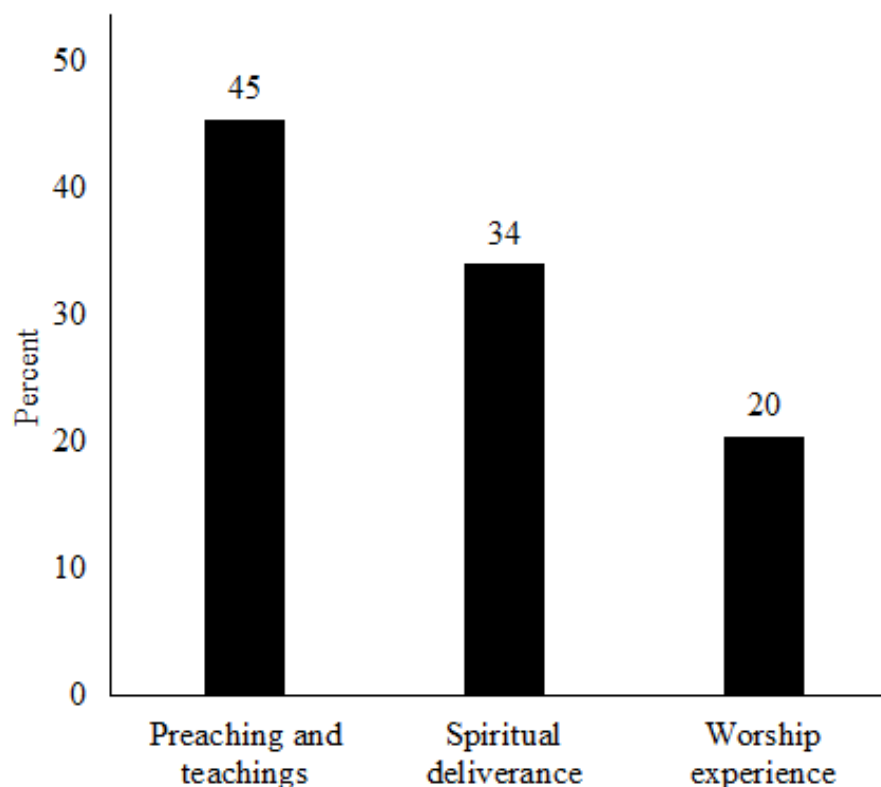


Figure 4.7 Attraction to Charismatic Churches

From the expression of the respondents, the teachings found in their church was good and acceptable. This implies that the doctrines of the church were appealing. This is reflected in the following verbatim comments;

“Teachings of the Bible in the youth service” (*Respondent 1*).

“The teachings of the Word of God and deliverance” (*Respondent 10*)

“The good teachings and the life guidance” (*Respondent 14*).

From Figure 4.7, it was also evident that most of the congregants were attracted to charismatic churches in the expectation of spiritual deliverance. This means that they believed in the power of the Holy Spirit to deliver them from bondages and strongholds. For instance, in their own words, some of the respondents the following as the reasons why they were attracted to charismatic churches:

“Deliverance services and powerful Christian living examples” (*Respondent 8*).

“Spiritual deliverance” (*Respondent 20*).

“The working power of the Holy Spirit” (*Respondent 23*).

Figure 4.7 further suggests that the worship experience in Charismatic churches was one of the main attractions. This is consistent with the distinctive Pentecostal movement whose history in Kenya? dates back to the 1970s as recounted by Parsitau (1997). The finding agrees with the viewpoint that people saw in church a freedom in their way of doing things in the service, such that there was nice singing without hymn books. Choruses and choir were another major attraction which is a notable characteristics of mainline churches. This is reflected in the following were verbatim examples:

“It is a place where everyone is worshipping freely” (Respondent 7)

“I like the gospel being preached and the praise and worship” (Respondent 15)

“The way God is worshipped around here” (Respondent 31).

Teachings and Practices that are Particularly Appealing to Respondents

The study sought to establish the teachings and practices particularly appealing to respondents in their present church. Figure 4.8 ranks the responses by frequency of mention.

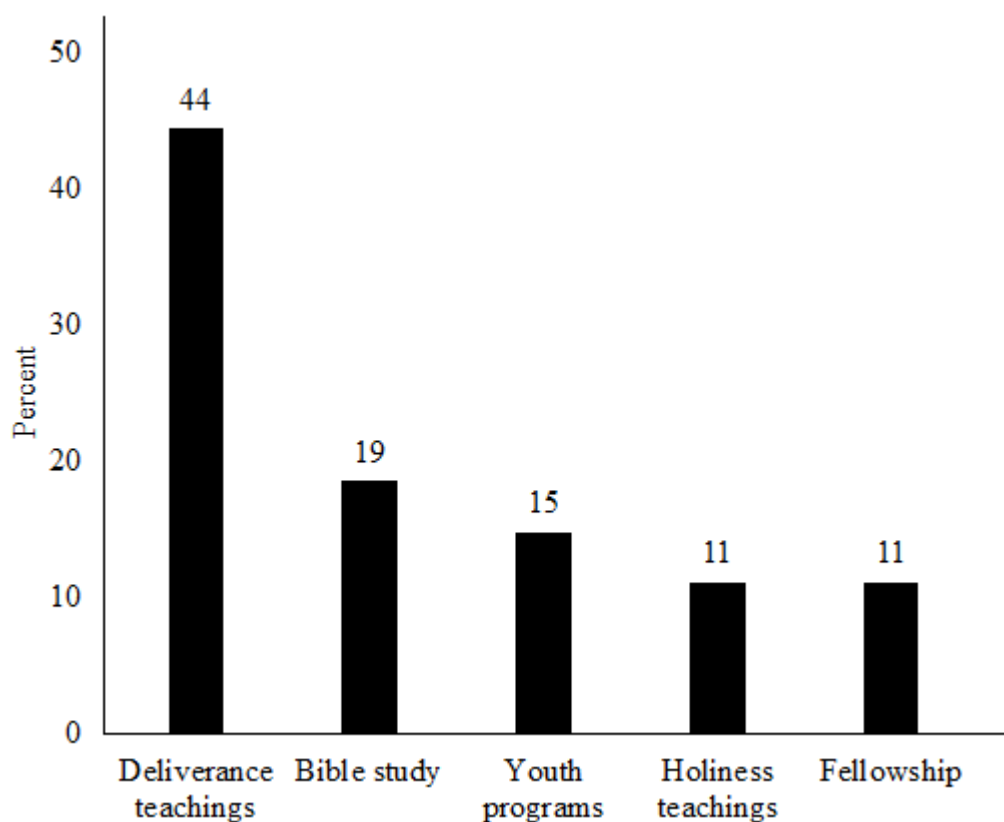


Figure 4.8 Teachings and Practices that are Particularly Appealing

Figure 4.8 shows that deliverance teachings were the most dominant attraction to Pentecostal and charismatic churches as indicated by 44% of the mentions, followed by Bible study at 19%, then youth programs at 15% and lastly, holiness teachings and fellowship at 11%, each. It can be inferred from this finding that the attractiveness of

charismatic churches centred on teachings about being set free. This is in line with Jesus' ministry as found in Luke 4:18: "The Spirit of the Lord is on Me, because he has anointed Me to preach good news to the poor. He has sent Me to proclaim deliverance to the captives and recovery of sight to the blind, to release the oppressed".

Church Service Enjoyed by Respondents

Respondents were asked what part of church services they enjoyed. The results are presented in figure 4.9.

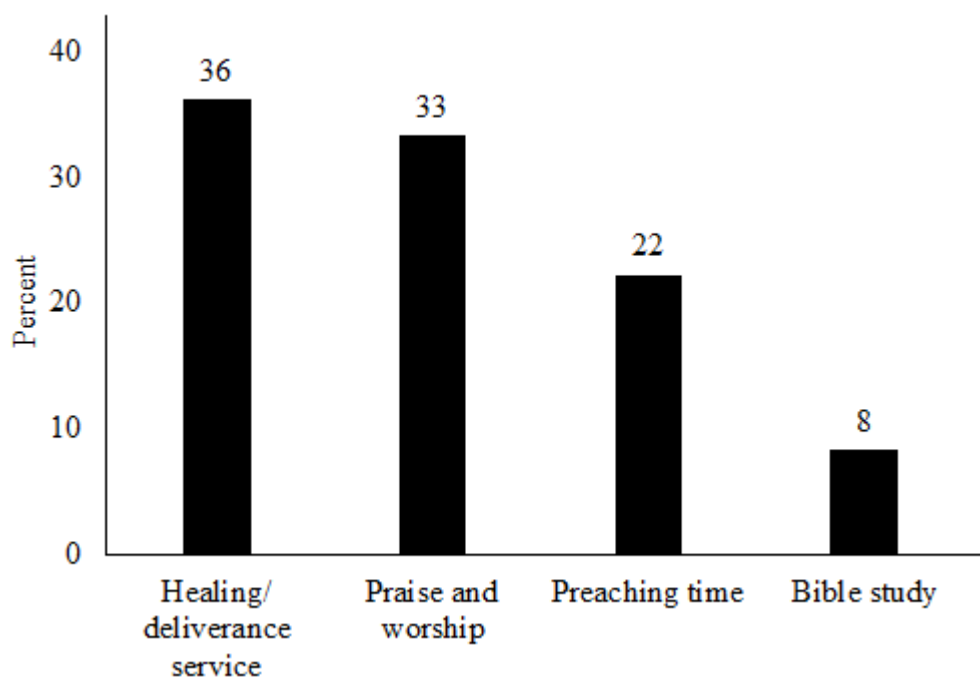


Figure 4.9 Church Service Enjoyed by the Respondents

The findings in Figure 4.9 reveals that healing/deliverance was the most enjoyed service (36%), followed by praise and worship (33%), then preaching time (22%) and Bible study (8%). This is consistent with one of the Pentecostal churches' self-depiction as an oasis of healing, restoration and transformation of the lost and hurting people of God, who for a long time have been under the yoke of curses. This means that healing and deliverance services were distinctive characteristics of charismatic churches that potentially accounted for their growth. This agrees with Mwaura (2006) who associated

the emphasis on prophecy and healing with the rapid growth of charismatic churches in West Africa. It appears that adherents of the Pentecostal and charismatic movement believe in the possibility of receiving deliverance and healing through the workings of the Holy Spirit.

Benefits from Pentecostal and Charismatic Churches

The study sought to establish the views of the respondents with regards to some of the things they have benefitted from since joining Pentecostal and Charismatic churches. Figure 4.10 displays the findings.

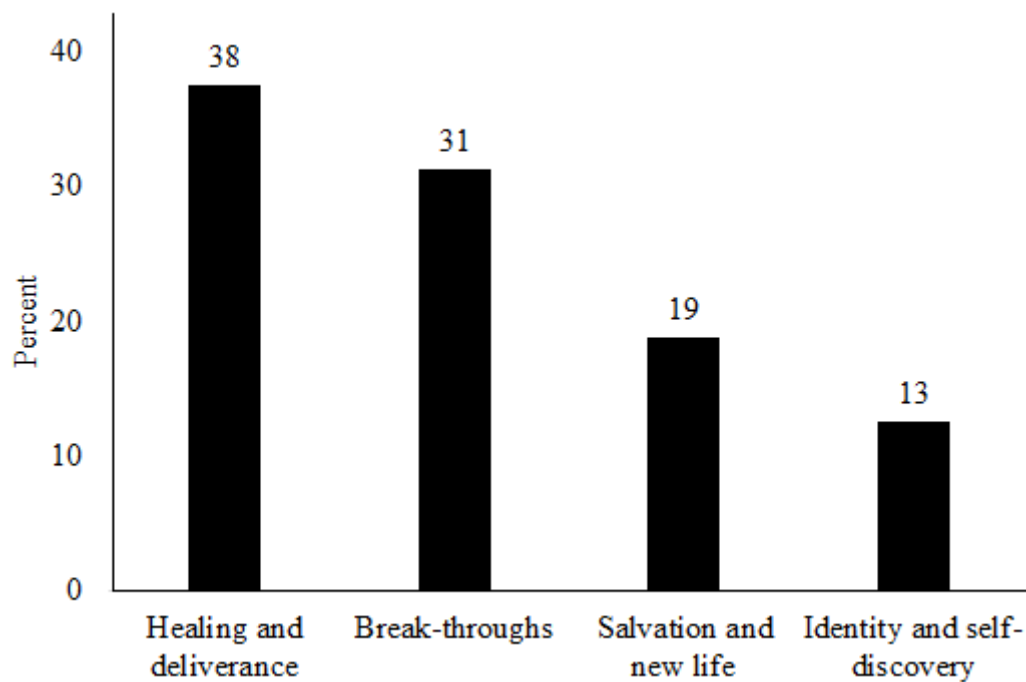


Figure 4.10 Benefits Derived from Church Attended

The figure shows that healing and deliverance was the most frequently mentioned benefit derived by respondents (38%), followed by break-through in life (31%), salvation and new life (19%) and a sense of identity and self-discovery (13%). The findings suggest that Pentecostal and charismatic churches provided spiritual solutions to social problems in a way that attracts the masses. This is in harmony with the revelations of a

study by Parsitau (2014) that the nature of charismatic church services coupled by a vibrant worship style, climaxed by deep deliverance ministry accompanied by fervent prayers, promising a break from family and generational curses or witchcraft. It also affirms the observation made in South Africa by Mwaura (2006) that many people were attracted to the effects of Pentecostalism that led to the establishment of many charismatic churches.

Ritual Practices Carried out in Charismatic Churches in Relation to Spiritual Gifts in Nairobi County, Kenya

This section analyses the findings on the second objective; namely, to determine the ritual practices carried out in charismatic churches in relation to spiritual gifts. This includes the use of anointing oil, holy Water, during Holy Spirit baptism, speaking in tongues, and prayer for deliverance that leads to manifestation of Spiritual gifts.

Anointing Oil

Respondents were asked whether they had ever used or applied anointing oil during or after the service. The distribution of responses is presented in figure 4.11.

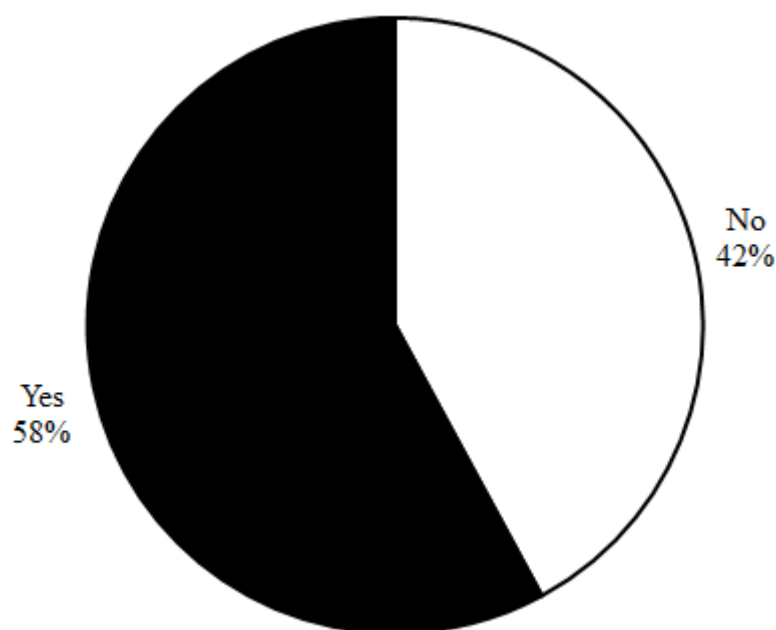


Figure 4.11 Whether Respondents have ever applied the use of Anointing Oil

The finding in Figure 4.11 shows that 58% of the respondents said yes, whereas 42% said no. Therefore, majority of the respondents had used anointing oil, suggesting that anointing oil was a ritual practice of their church. This means that anointing oil is at the core of charismatic churches, which is consistent with observations made by Marrero (2021), Ukah (2003) and Kiesler (2008).

Holy Water

The study sought to establish whether respondents used water for deliverance. Figure 4.12 displays the distribution of responses.

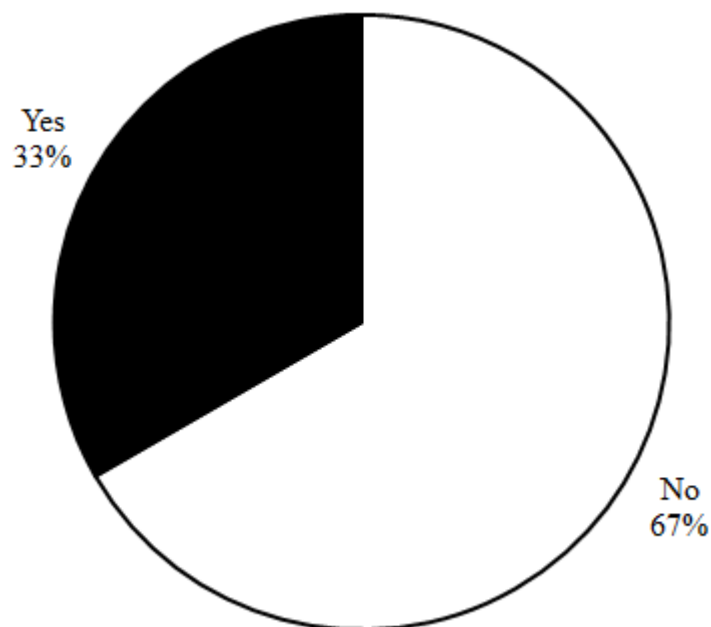


Figure 4.12 Whether Respondents Used Holy Water

The figure indicates that 33% of the respondents used water and 67% of the respondents did not apply Holy water as a ritual symbol. Therefore, holy water was not a ritual practice common with majority of the congregants of charismatic churches.

Prayer for Deliverance

Results from participant observation revealed that the churches had dedicated deliverance service that run for about one hour, characterized by testimonies, deliverance and prophetic ministry. Deliverance and healing services was conducted every Sunday and Thursday. On Sunday from 2.00pm -4.00pm and Thursdays from 4pm to 6pm at the main church. Before deliverance begins on Sunday 2.00 pm- 4pm, testimonies were given.

Further results from observation revealed that healing service happened every 3rd Sunday of the Month. A canvas of water is brought on the pulpit and water from the county council is poured on it. The pastor prays and sanctifies the water which afterwards becomes powerful and is able to heal similar to the pool at Bethsaida. Various people with different ailments are immersed or wash their faces or drink of total healing and recovery from their diseases. This means that deliverance and healing were the differentiating factor that characterized the growth of charismatic churches and set them apart from other denominations. This is consistent with the observation by May (2008) that many people gravitate towards charismatic churches because no such services as prayers for healing are conducted by pastors or other church leaders of mainline churches.

Respondents were asked whether they had ever been prayed for deliverance. Figure 4.13 shows the distribution of responses. As per the findings, 74% of the respondents said yes whereas 26% said no. This finding corroborates the participant observation findings above.

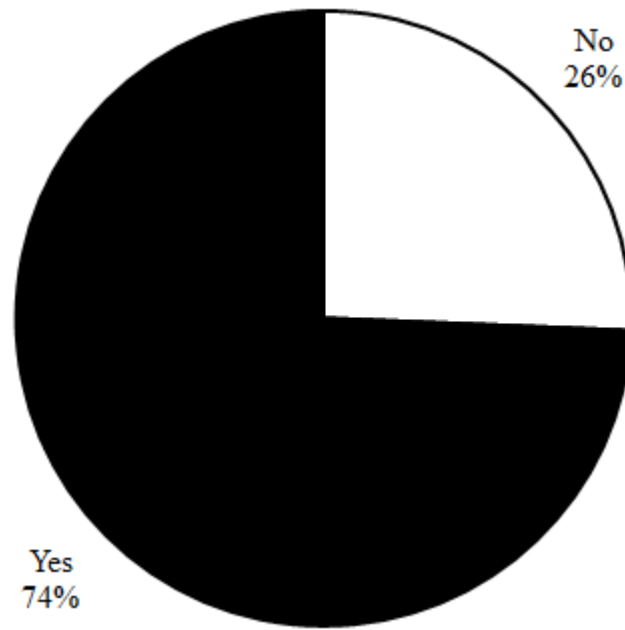


Figure 4.13 Whether Respondents have ever been prayed for Deliverance

Findings from Focus Group Discussions revealed that during deliverance, the main ritual practices were use of anointing oil or water, laying on of hands, and prophesying. This is evidenced in the following statements by some of the respondents;

“Applying of anointing oil on people’s hands or heads” (*Respondent 1*).

“Praying through laying of hands” (*Respondent 12*).

“Use of water as he/she is praying for the people” (*Respondent 33*).

“Speaking in tongues, prophesy apostolic ministry to reveal to people” (*Respondent 34*).

The foregoing testimonies provide evidence of ritual practices among charismatic churches studied. This potentially contributes to church growth as similarly observed by Oginde (2014) that the ritual practices done by the charismatic pastors play a significant role in contributing to the growth of the Charismatic Pentecostal movement. This was corroborated by findings from observations made by the researcher during Sunday services. In Jesus winner Ministry, for instance, ritual practices included application of anointing oil, and Holy water. This finding agrees with Yankera (2014)

that some Charismatic pastors practice the giving out of ritual symbols such as anointing oil, holy water, to their members. From the findings, it can be surmised that some ministers of charismatic churches utilized their spiritual gifts for private gain, which goes contrary to Paul's teaching against the use of the gospel for financial gain (1 Timothy 6:5).

Participants of the Focus Group Discussions were further asked whether there were times they went for deliverance and applied the ritual symbols i.e. anointing oil or holy water but issues affecting them still affected them. All the participants were affirmative, suggesting that deliverance did not work for them all the time. However, the respondents seemed to link the failure of deliverance to their own lack of faith, sin or demonic powers, rather than the genuineness of the anointing of the Man of God. The following were some of the responses:

“Yes. When you don't have faith when the pastor/ apostle is praying” (*Respondent 1*).

“Yes. When you continue with the habit or doing the same thing you did before prayers. Then the devil or witchcraft will not leave you” (*Respondent 21*).

“Yes. You may be prayed for but the issues/ demons refuse to leave” (*Respondent 39*).

Observations made during church service of Jesus Winner revealed that deliverance service was led by the Bishop. This ranged from deliverance from bondages and demonic oppression, prophecy, to anointing of oil for the healing of sickness. Sermons dwelled on Bible based teachings on prosperity, healing and good life, with an orientation to motivational speaking. This finding affirms the claim by mainline churches which, according to Mwaura (2005), have accused charismatic churches of merchandising the gospel by emphasizing prosperity.

Charismata

Respondents were asked to indicate the most attractive aspect of their pastor's ministry. The respondents were classified into three emergent themes: preaching style, gift of deliverance and role-modelling. The distribution is presented in figure 4.14.

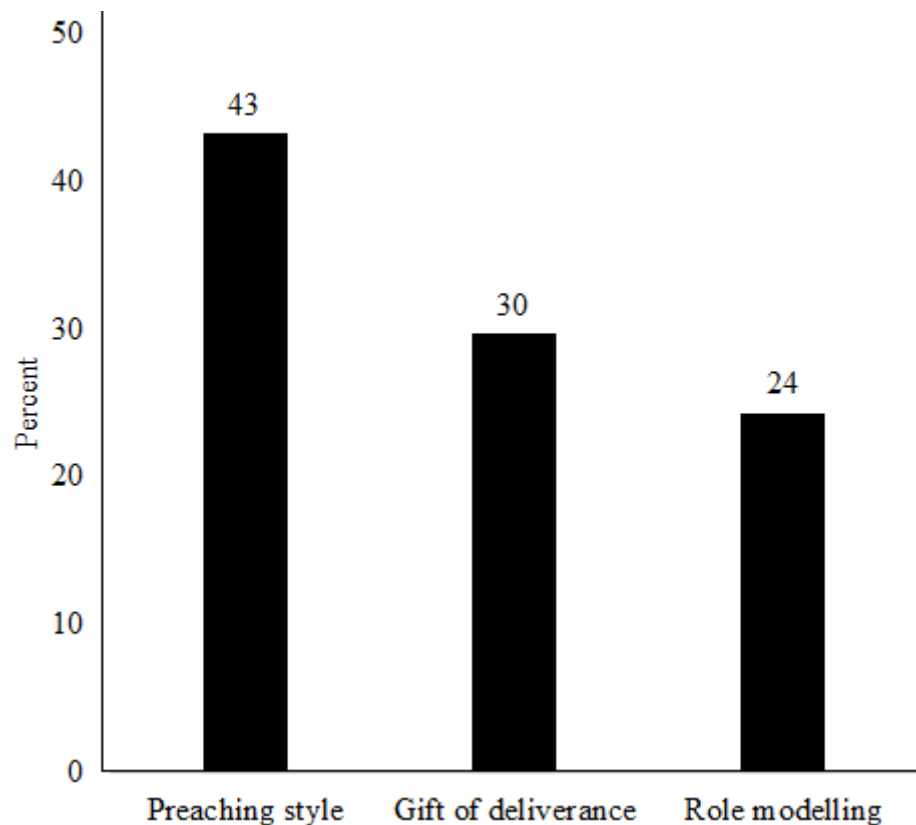


Figure 4.14 Most Attractive Aspect of Pentecostal Pastor's Ministry

The findings in Figure 4.14 shows that in rank order, the most attractive aspect of the ministry of respondents' pastors was preaching style (43%), followed by gift of deliverance (30%) and role-modelling (24%). This implies that the charisma and conduct of the pastor played an important role alongside their gift of deliverance towards the growth of charismatic churches. Concerning preaching style, some of the respondents reported being attracted to;

“Preaching real situations” (*Respondent 7*).

Straight to the point of teachings (*Respondent 22*).

The way he teaches the Word of God (*Respondent 29*).

Thematic analysis of the dimension of deliverance as a force of attraction to charismatic churches suggest that the theme of freedom was a recurring need fulfilled by the pastors. With respect to gift of deliverance, the following were the views of the respondents;

“He aims to set captives free from spiritual bondage” (*Respondent 3*).

Testimonies and freedom to the captives (*Respondent 25*).

The power and the working of the Holy Spirit (*Respondent 37*).

The findings in Figure 4.14 also suggest that the character of the pastor was central to the attractiveness of charismatic churches. It appears that the respondents were endeared to the ethics and courage they observed in the pastor’s conduct. For instance, regarding role-modelling, the respondents had the following to say;

“Everyone is treated equally regardless of where they come from” (*Respondent 4*).

“His firmness in the word and his leadership skills (*Respondent 11*).

“Loving men of God who values each other. Loving brethren irrespective of tribe, education, church” (*Respondent 19*).

The fact that she is a strong woman (*Respondent 22*).

Need for Deliverance

The views of respondents were sought to establish some of issues that lead people to deliverance services. Results from focus group discussions revealed that the issues were related to health and wealth. This is implied in the following verbatim excerpts;

Generational curses (*Respondent 1*)

Healing (*Respondent 2*)

Break-through and advancement in business or at place of work
(*Respondent 3*)

To find solution after being harassed or suffered for several years (*Respondent 4*)

The Role of Pastoral Ministry in Ritualization of Ritual Practices in Relation Spiritual Gifts and in Light of Biblical Teaching

The third objective was to establish the role of pastoral ministry in ritualization of ritual practices in relation to spiritual gifts and in the light of biblical teachings. This section analyses results from interviews held with the pastors and explores elements of pastoral ministry such as calling, spiritual gifts, and deliverance. Respondents were asked to indicate what motivated them to start ministry. The prevailing theme underlying the views of the respondents were spiritual revelation and confirmation from fellow man. These are evident from the following verbatim comments;

“I heard from God through voice and vision 20 years ago. The Lord showed me the hurdles” (*Respondent pastor 1*).

“Discovering the truth of the word of God” (*Respondent pastor 2*).

“Through men of God ahead of ministry” (*Respondent pastor 3*).

“The family; especially my wife” (*Respondent pastor 4*).

“Prayers/ battles” (*Respondent pastor 5*).

From the findings, it can be inferred that spiritual revelation informed respondents’ motivation to start ministry. This finding compares well with many examples of ministers who God revealed himself to and called them to ministry life such as Jonah (Jonah 3) in the Old Testament and the Apostle Paul (Acts 9:16; Romans 1:1).

Pastor respondents were furthermore asked to reveal the spiritual gifts that they possessed. Respondents identified a variety of gifts such as teaching, administration, healing and knowledge. This is reflected in the following verbatim excerpts;

“Teach the Word of God to the flock”

“Directing the members”

“To heal the members who are wounded”

“To build the body of Christ”

“Fatherly heart and good attitude to the members”

“Winning souls for the kingdom-understand some of the deeper spiritual matters i.e. mysteries, demons, doctrines”

Pastor respondents were asked to name problems associated with application of ritual symbols by charismatic pastors. The emergent themes from the responses obtained revealed that lack of knowledge of scripture and its misuse/abuse were of concern. This is evident from the following responses;

“Selfishness among preachers (misused scriptures)”

“Greed (false prophesy, heresy)”

“Wrong interpretations of scriptures (need for logical training, need for wisdom, knowledge)”

“Lack of understanding from members (members are not reading the scriptures)”

“Lack of pastors and spiritual fathers for giving guidance and avoid killing the call instead of nurturing them.”

Chapter Summary

This chapter has analysed and interpreted the research findings whereby emergent themes and sub-themes were identified and represented in figures and verbatim. The results have been discussed in light of past literature and scripture. In the next chapter, a summary of the key findings is presented and the implications discussed. From the findings ritual practices have contributed in the appropriation of spiritual gifts with 91% accounting to application of both anointing oil and holy water. It has been observed that the Charismatic Pentecostal churches continue to grow fast. Furthermore, as seen from the interpretation of data, without pastoral ministry training for pastors, some charismatic Pentecostal pastors will continue to abuse scripture to suit their needs.

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS, AND CONCLUSIONS

Introduction

This final chapter concludes the thesis. First is a section that highlights the summary of the findings that have emerged from the research reported in the thesis. Second is a section that discusses the implications for the study before moving on to present the conclusions of the study. The recommendations and areas for further research conclude the chapter.

Summary of Findings

The research reported in this study investigated the relationship between ritual practices and spiritual gifts focusing on pastors in selected charismatic churches in Nairobi County. The research set out to achieve three objectives (see Research Objectives section). The findings that emerged from data analysis for each objective are summarized below.

The first objective was to establish the role of ritual practices in relation to spiritual gifts for charismatic Pentecostalism in Kenya. It was found that most of the respondents were attracted to the preaching and teachings of the church at 45%, spiritual deliverance at 34% and worship experience at 20%. Deliverance teachings was the most dominant attraction to Pentecostal charismatic churches at 44% and healing/deliverance was the most enjoyed service at 36%, followed by praise and worship at 33%. This implies that Charismatic Pentecostal churches provide spiritual solutions to social problems in a way that attract the masses as Nyabwari & Kagema (2014) observed. Ritual practices play a significant role in enhancing the practice of spiritual gifts that are applied across the board.

The second objective was to determine the ritual practices carried out in charismatic churches in relation to spiritual gifts. Results showed that majority of the respondents used anointing oil at 58%, suggesting that application of anointing oil was a ritual practice of their church. However, holy water was not a ritual practice common with majority of the congregants of charismatic Pentecostal churches, with 67% indicating they did not apply the use of holy water during or after deliverance. Results from observations revealed that the churches had dedicated deliverance service that ran for about one hour, characterized by testimonies, deliverance and prophetic ministry.

The study established that during deliverance, the main ritual practices were the use of anointing oil or water, laying on of hands and prophesying. There was also the buying and selling of anointing oil and water. Deliverance services were common among the charismatic churches studied, ranging from deliverance from bondages and demonic oppression, prophecy, to anointing of oil for the healing of sickness. Sermons dwelled on Bible based teachings on prosperity, healing and good life, with an orientation to motivational speaking. For majority of the respondents, the most attractive aspect of the ministry was the pastors' preaching style.

The third objective was to establish the role of pastoral ministry in ritualization of ritual practices in spiritual gifts and in light of biblical teachings. Interview results showed that the prevailing theme underlying the calling of the pastors to ministry as per the views of majority of the respondents was spiritual revelation and confirmation from fellow man. Pastors respondent identified in themselves a variety of gifting such as teaching, administration, healing and knowledge. Most of the pastors reported that there was lack of knowledge of scripture misuse/abuse of ritual practices and spiritual gifts. Some Pastors had great concern about this misuse and abuse and suggested the need for

ministry training for all the pastors in order to deal with this misappropriation. Issues necessitating deliverance were found to be related to health and wealth.

Implications

The findings implied that deliverance teachings were the most attractive kind of preaching at 44%. While healing and deliverance at 38 % were the most services enjoyed by the respondents. On ritual symbols, the findings implied that anointing oil was the dominant ritual practise applied at 58% followed by the use of Holy water at 33%. This are reinforced by laying on of hands, exorcism, mentioning of powerful words in the name of Jesus our Lord.

However, the findings also implied that ritual practices have contributed to the appropriation of spiritual gifts in the growth of charismatic Pentecostalism in Kenya. This is through the buying and selling of anointing oil and Holy water. While at the same time, many of them attend special miracle services during midweek and last Sundays of the month to participate in the deliverance sessions, where such symbols are sold or paid for before being lay on of hands by the Pastors.

Therefore, it means that charismatic Pentecostal churches will continue to grow and flourish as the masses find hope, healing, deliverance and freedom that other denominations fail to provide. Due to the style of preaching from the pastor, deep prayer and worship sessions and exercise of the spiritual gifts, charismatic churches will continue to expand since they appeal to the youth which, in Kenya, account for the majority of the populace. Furthermore, with dedicated deliverance services and testimonies of breakthroughs that run into hours, charismatic churches seem to offer solutions to the problems and needs of a population segment that no other entity seem to be able to meet.

Recommendations

In light of the findings and implications, the study makes the following recommendations:

- i) In regards to determining the nature of ritual practices and spiritual gifts practiced in charismatic Pentecostalism, more platforms should be created to allow the use of spiritual gifts to minister to the various needs of people. Thus, churches without deliberate programs for revival, healing and spiritual restoration should draw from the positive aspects of charismatic Pentecostalism to start such programs.
- ii) In regards to the role of ritual practices in the appropriation of spiritual gifts, deliverance and healing services could be used as a strategy for enhancing the gospel. In the same way that Jesus drove out demons, healed the sick, gave back sight to the blind and raised the dead, and; as a result, had many people follow him whom he then taught the word of God, church ministers today should adopt the same approach in order to lead people to Christ.
- iii) Lastly, in order to mitigate potential or real abuse in the exercise of spiritual gifts, Charismatic Pentecostal pastors should come up with alternative programs that solve the spiritual and social problems that make the masses vulnerable to those who exploit spiritual gifts for selfish gains.

Areas of Further Research

This study acknowledges a number of limitations that further researchers should consider exploring as follows:

- i) The study was undertaken within an urban setting. This means that the findings cannot be generalized to the rural areas. Therefore, a similar study should be

conducted among charismatic Pentecostals in the rural regions in order to establish their ritual practices and the implications of the same on church growth.

- ii) A comparative study should be undertaken between Charismatic Pentecostal churches and other non-charismatic denominations such as mainstream churches in order to determine the stylistic differences in the exercise of spiritual gifting and what that portends to church growth.
- iii) In retrospect, there could be a number of intervening factors and confounds that this study did not control. Hence, there is need to explore the potential effect of other factors such as traditional cultures as opposed to ritual practices alone.

Conclusions

This study set out to investigate the relationship between ritual practices carried out by pastors in selected charismatic churches and spiritual gifts in light of biblical teachings in Nairobi County, Kenya. This chapter has summarized the major findings of the study. Ritual practices play an important role in the exercise of spiritual gifts which in turn contribute to the growth of charismatic Pentecostalism in Kenya. The nature and frequency of ritual practices should thus be regarded as a strategic field of study and biblically informed practice.

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APPENDICES

APPENDIX I: INTERVIEW FOR PASTORS

Dear Respondent,

Re: Data Collection

I am a Masters of Arts in Theology; Pentecostal and Charismatic Studies student at Pan African Christian University. As a requirement, I am supposed to undertake a study on the relationship between ritual practices carried out by pastors in selected charismatic churches in Nairobi County, in relation to spiritual gifts. I hereby request you to help me answer the following questions which will enable me to obtain data for the study. The information obtained will be treated with utmost confidentiality. Your cooperation will be highly appreciated. Instructions; kindly complete with tick or a written response where appropriate

1. Personal Data.

Name.....

Level of education.....

Occupation.....

Age.....

Position in the Church.....

Denomination.....

Marital

Status.....Gender.....

Name of Ministry.....

No of church members.....

2. General Questions

1. When did you start the ministry?
2. What was your previous religious background?
3. What motivated you to start the ministry?
4. What factors have contributed to the growth of your ministry?
5. How many services do you hold per week?
6. Do you have any special programs for members of your church?
7. When did you start using the gifts in your ministry?
8. What role has these gifts played in the growth of your ministry?
9. What are some of the roles, Pastors are called to fulfil?
10. What are some of the benefits your ministry is contributing to the Spiritual growth and wellbeing of your members?

APPENDIX II: QUESTIONNAIRE FOR THE MEMBERS

Dear Respondent,

Re: Data Collection

I am a Masters of Arts in Theology; Pentecostal and Charismatic Studies student at Pan African Christian University. As a requirement, I am supposed to undertake a study on the relationship between ritual practices carried out by pastors in selected charismatic churches in Nairobi County, in relation to spiritual gifts and in light of biblical teachings. I hereby request you to fill this questionnaire which will enable me to obtain data for the study. The information obtained will be treated with utmost confidentiality. Your cooperation will be highly appreciated.

Names.....

Position in the church.....

Age.....

Gender.....

Marital Status.....

Occupation.....

Level of Education.....

Denomination.....

General Information

1. When were you saved?.....
2. When did you join this ministry?.....
3. What attracts you to this church?.....
4. What was your previous church?.....
5. What teachings and practices particularly appeal to you in your present Church?.....
6. What part of church services do you enjoy most?.....
7. Have you ever applied anointing oil?.....
8. Have you ever applied Holy Water.....
9. Have you ever been prayed for deliverance?.....
10. What are some of the things you have benefitted from deliverance?
11. What is the most attracting aspect of your pastor's ministry?

APPENDIX III: INTERVIEW GUIDE FOR FOCUS GROUP DISCUSSIONS

Dear Respondent,

RE: DATA COLLECTION

I am a Masters of Arts in Theology; Pentecostal and Charismatic Studies student at Pan African Christian University. As a requirement, I am supposed to undertake a study on the relationship between ritual practices carried out by pastors in selected charismatic churches in Nairobi County, in relation to spiritual gifts and in light of biblical teachings. I hereby request you to help me answer the following questions which will enable me to obtain data for the study. The information obtained will be treated with utmost confidentiality. Your cooperation will be highly appreciated.

1. When did you join the church?
2. Have you been baptized by the Holy Spirit?
3. Do you speak in tongue, what was the experience?
4. What has been your experience since you joined the church?
5. Which church did you come from before the current? Share the experience of the two.
6. What are some issues that lead people to deliverance services?
7. Describe some of the practices Pastors do in deliverance?
8. Are there times you go to deliverance but the issues you had still affect you, what are some of the causes?

APPENDIX IV: PARTICIPANT OBSERVATION SCHEDULE

Dear Respondent,

Re: Data Collection

I am a Masters of Arts in Theology; Pentecostal and Charismatic Studies student at Pan African Christian University. As a requirement, I am supposed to undertake a study on the relationship between ritual practices carried out by pastors in selected charismatic churches in Nairobi County, in relation to spiritual gifts and in light of biblical teachings. I hereby request you to allow me participate in your church services which will enable me to obtain data for the study. The information obtained will be treated with utmost confidentiality. Your cooperation will be highly appreciated.

1. Church, place, time, activity observed, participants class/status/age, gender
2. Observed church services, order of services, mode of worship, mid-week meetings all night prayers, deliverance and healing services.

APPENDIX V: RESEARCH AUTHORIZATION

23rd July, 2019



P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: NADIMO JOSEPH SANCHEZ REG. NO. MPC/7700/16

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Master of Arts in Theology.

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is '**The Relationship between Ritual Practices and Spiritual Gifts in Light of Biblical Teachings: A Critical Study on Pastors in Selected Charismatic Churches in Nairobi County**'.

We therefore kindly request that you allow him conduct research at your organization.

Warm Regards,

Dr. Lilian Vikiru
Registrar Academics

PAN AFRICA CHRISTIAN UNIVERSITY
P.O. Box 56875, NAIROBI - 00200.
TEL: 8561820 / 8561945 / 2013146

23rd July, 2019

Where Leaders are Made

APPENDIX VI: RESEARCH PERMIT, NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 871388	Date of Issue: 09/September/2019
RESEARCH LICENSE	
	
This is to Certify that Mr.. JOSEPH NADIMO of Pan Africa Christian University, has been licensed to conduct research in Nairobi on the topic: THE RELATIONSHIP BETWEEN RITUAL PRACTICES AND SPIRITUAL GIFTS IN LIGHT OF BIBLICAL TEACHINGS: A CRITICAL STUDY ON PASTORS IN SELECTED CHARISMATIC CHURCHES IN NAIROBI COUNTY, for the period ending : 09/September/2020.	
License No: NACOSTI/P/19/947	
871388 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
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