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Original Article

The Journey of the Church: Engagement and Interactions through the Crisis towards the Finish in Alignment with Eschatological Times.

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Latter Rain,
Charismatic,
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Apostolic,
Apostolic Reformation,
Immortality*

The study seeks to study the Christian narrative unearthing the wealth of resources inherent in it to act as a stimulant and a motivating force for the present church towards the much-desired immortality that is the mark of the finish. It is an account that dates back to the first century during the formation of the church to the present state of the church in her pursuit of an alignment to the eschatological roadmap stipulated in scriptures. The study employs the scholarship of the historical Christian narrative from the analogical perspective of a journey of the Israelites in the Pentateuch towards Canaan. This was a journey that was characterized by pulsations of moving and stopping based on the instruction and guidance of God. Similarly, the Christian story is one that is emphatic with regard to the involvement of God in the Christian journey. The study captures the dominant moves of God over the centuries and their significant contribution to the establishment and progress of Christianity and the key players in the entire process from the protestant movement to the Apostolic Reformation. This will facilitate the understanding of the church in her present state as a product of her past journey and development with regard to offering guidance and facilitation of Christian practice. It will help the church with regard to guidance to help her avoid falling into the pit that their forerunners fell into and also motivate her towards greater exploits for God.

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INTRODUCTION

The Christian story dates back to the first century and has inherent to it a wealth of information that is of interest to any church historian. Murrell (2010, p. IX) correctly puts it that the story of Christianity is old and stretches as far back as two millennia with a voluminous stream of literature that has been penned down over the centuries detailing the articulate aspects of the church in one form or another and for all the good reasons. Christians have a special interest in history because the very foundation of the faith that they profess is historical in nature and has become influential in the human race as is captured by Cairns (2009, p. 17). Nothing could be further from the truth that every Christian has in one way or another a dimension of the historical perspective of Christianity because of Christianity being essentially historic rooted in the events of God leading up to the Messiah, in the life and redemption brought by the Messiah, in the founding of the church through apostolic leadership and in the ongoing commitment to the faith and its advancement throughout the centuries as is stipulated by Rea (2014, p. 16).

It is the emphasis of the historical facet of the Christian narrative that places a whole breadth of significance to the discipline of church history for every Christian. Rea (2014, p. 17) correctly stipulates the repercussions of a church or Christian community that is in a state of ignorance of the Christian history as being always at a huge loss and chokes Christians through a restriction of their interactions, overlooking obvious blind spots in our view of the Christian landscape thus limiting the breadth of our community and surrendering our opportunities for historical accountability, exegesis, spirituality, personal relationships, inter-church relationships and methods of practical ministry.

Church history is also of paramount significance within historical theology by virtue of her commitment to the task of identification of factors within the history of the Christian church which is of importance to understanding the development of aspects of Christian theology and aims to lay bare the connection between context and theology as expressed by McGrath (2012, p. 9). Our study seeks to look at the history of the church using the analogy of a journey towards a specified destination that is towards the finish and in the alignment of eschatological times. Every progress from one stage to another brings out a sense of assent, progressiveness, and evolutionary propagating the church constituent a step closer towards the finish, the end of time and immortality. To achieve this end we shall embark on a study of the pattern of the journey, journey of the church with regard to the various significant moves of God that have defined the history of the church.

A Pattern for the Journey

The pattern for the Corporate Journey of the Body of Christ is found in the journey of the ancient people of Israel out of Egypt to the Promised Land of Canaan. The Journey was not a continuous movement but one that took place in pulsations of moving and stopping. Boniface-Malle in Adeyemo Tokunboh - General Editor (2006, p. 206), analyses the summary of Israel's journey in Numbers 33, that in as much as it may not be comprehensive as it fails to mention some places mentioned in the book of Exodus, the listing places a spiritual dimension and offers a clear indication of God's involvement in human history. From the narrative in Numbers, it is apparent that the journey of the Israelite community

was in stages and the movement and encampment occurred in Cycles.

Numbers 33:2 “At the LORD's command Moses recorded the stages in their journey” and Numbers 33:15-18 “¹⁵ They left Rephidim and camped in the Desert of Sinai. ¹⁶ They left the Desert of Sinai and camped at Kibroth Hattaavah. ¹⁷ They left Kibroth Hattaavah and camped at Hazeroth. ¹⁸ They left Hazeroth and camped at Rithmah”. This is their journey by stages” correctly captures the understanding of the expedition. Cole (2000, p.51) second the idea that the stages of Israel’s journey highlight God’s leadership throughout the desert experience, from dramatic departure from Egypt to the doorstep of Canaan and Jericho in Numbers 33:1-49. He further alludes that if they were to fulfil God’s plan of inheriting the land, several steps had to be taken: driving out of the present inhabitants; removal of the sources of idolatry; possession of the region; and division of the land according to the tribal population. Boniface-Malle (2006) acknowledges that each encampment marked a new milestone in Gods daily direction of the people and God’s people could look back and confess God’s leadership in their journey as they saw God’s plan unfold as He led them from the land of slavery to the land of liberty.

The Journey of the Church

The Church was birthed in Jerusalem in the midst of military occupation of the Middle East by the Roman Empire. Davidson (2005, p. 17) affirms that the first community of believers congregated in Jerusalem which was both natural and symbolic in the sense that it was the same city that was regarded by the Jews as the centre of God’s purposes. Cairns (2009, p. 39) stipulates that the Romans as no other people up to their time developed a sense of the unity of mankind under the universal law with the sense of solidarity of man within the empire created an environment favourable to the reception of a gospel that proclaimed the unity of the human race in the fact that all men are under the penalty of sin and in the fact that all are offered salvation that makes them a part of a universal organism, the Christian church, Christ’s body. Christianity was born also under *pax Romana*, the political and military attempt to avoid war through domination, and in this context, *pax* described a situation in

which the absence of war is created by an overwhelming imbalance of power that renders violent confrontation unreasonable as captured by Harold Coward, Gordon S. Smith (2004, p. 155).

The infant church was filled with the power of the Holy Spirit and we can track early development in the Book of the Acts of the Apostles. We are able to observe the Holy Spirit as a major player in the birth, growth, and development of the early church. Couch ed. (1999, p.17) asserts that in many ways the ‘acts’ of the Holy Spirit is the theme of the writing, and the Spirit of God would carry out His purpose mainly through the apostles Peter then Paul: The Holy Spirit worked through Jesus in giving Him the directives for the apostles (1:2), The Spirit would also baptize the disciples (1:5), come upon them (1:8), prophecy (1:16), and give them words to speak (2:4); The Spirit was also poured forth on various individuals (2:17); could be resisted (7:51); bestowed upon others by the apostles’ authority (8:18); dramatically move a disciple such as Philip from one place to another (8:39); comfort (9:31); and give revelations through visions (10:19). Peterson (2009, p.64-65) summarizes the doctrine of the Holy Spirit in Acts as a communicant of the blessing of a relationship with God through faith in Christ. The Spirit then works through those who have turned to the Lord Jesus, enabling them to communicate salvation to unbelievers and to make disciples. He further alludes that believing communities are established by the Spirit, where gifted individuals minister to one another to edify the church and make it grow, thus the Spirit establishes and preserves unity between different racial and cultural groups in the church (8:14-17; 11:12,15-18) and provides guidance in important ecclesial and personal decisions imparting knowledge and wisdom of the risen Lord.

By the year 1000AD., the church had totally fallen away from the light of truth and supernatural power of the Book of Acts, into the spiritual corruption and darkness of the old Roman Catholic Church. This period was called the Dark Ages. The Edict of Milan was the last of a number of decrees designed to put an end to the persecution unleashed by a series of edicts issued by Diocletian, beginning in February 303, and famously the Edict of Toleration issued in 311 attempted to put an end to the persecutions empire-wide as captured by Siecienski A. Edward

ed. (2017, p. 29). This transformation of the status held by Christianity from that of *Religio illicita* to that of *Religio licita* had a magnificent implication on the status and progress of the church particularly at the time when Christianity acquired the status of being a state religion. Hyde (2008, p. 193) affirms this action to Constantine who was the first Christian emperor who favoured Christianity along three significant lines: the extension of privileges to the Christian clergy previously enjoyed by the priests of the civil cult, such as exemption from economic and military burdens; legalization of ecclesiastical courts as part of the Roman Law thus giving them equal validity with the imperial ones so that litigants might be tried in either; and corporate rights to the church that included permission to receive and hold property that gradually made the church a wealthy institution.

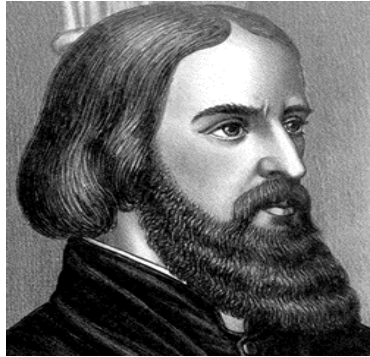
This change of status had a strong influence on Christianity and her relationship to the Roman Empire. The influence had both a positive and negative effect on the Christian status then. The positive impact was that Christianity as *Religio licita* there was an enhancement of the moral standards of the society at large. Christianity as well impacted the Empire with regard to her advocacy of the equality of humanity thus ushering a restoration of the dignity of women in the society. Christianity as a state religion was also at the forefront in the elimination of evil vices that was a predominant fete in the imperial system such as gladiatorial shows and sexual orgies in the temples and shrines. With the backup of the state, Christianity was now advantaged towards her expansion through the establishment of the church as a Missionary enterprise. Negatively, the merger of the church and the state made the church lose her independent prophetic voice to the society and credibility because she had to compromise her message to be more accommodating of her masses. This merger also propelled the church towards a trajectory of worldliness and secularization because the church could not bite the arm that feed her. The church moved towards the direction of institutionalization that made the church more bureaucratic and hindered the church's progress as a living organism as the church was now more exposed to power, position, and ranks. The church was now faced with the challenge of political patronage.

The general outlook of the church during this historical space was that which saw her compromise her spirituality and authority gradually propelling her towards internal decay. This led to the surge in the appeal of monasticism for those with an interest in renouncing their society for the cloister as a protest against worldliness that was the signature of their time. Melville (2016, p. 7) ascertains that a monastic way of life for those who had retreated from the world but who had gathered together in strict community is clearly discernible for the first time around 318/325. Older rationalizations of the rise of monasticism have included the suggestion that it was a response to the imperial adoption of Christianity in the fourth century, a call to return to the values of Christian martyrdom, or as a result of widespread and deep-seated anxiety according to Dunn (2003, p. 1). They began in a simple way and before people knew it there was a massive withdrawal of Christians from the public life before formalization under the general principles of humility, poverty, and chastity with strong advocacy on the men and women to demonstrate a sense of work devotion, high discipline, and obedience.

For the next half of the millennium, darkness reigned and was relieved only by the weakest flicker of the gospel light. But God was true to His word as He began to activate "Voices" to serve as a panacea of the condition of the church then. This keen study on the various voices that arose during the journey of the church ushers us towards a deeper study of the movements that have defined the church and exposes us to outstanding contributors whose contribution to the journey can never be forgotten. We begin by observing Jan Hus who was born on 6th July 1369 in Husinec near Prachatice to a family of meagre fortune; Hus took his name from the little market town of Husinec from where he was born as is conceptualized by Oscar Kuhns, Robert Dickie (2017, p. 48). Born in Husinec Czech that has the meaning of Goose town with his name meaning a "Goose", he studied at the University of Prague under the most celebrated men of the day where he received the degree of Bachelor of Free Arts in September 1393, Bachelor of Theology in 1394, and Master of Arts in 1396 according to Oscar Kuhns, Robert Dickie (2017, p. 48-49).

They further allude to him becoming a teacher (professor) at the University of Prague in 1398 when it was one of the greatest universities in the world. Huss was Tried and burnt alive for saying that the Word of God had a higher authority than the Pope. More captivating was the prophetic utterance in his last words before martyrdom: “you are now going to burn a goose (Huss in Bohemian signifies ‘goose’); but in a century hence you will have a

swan that you can neither roast nor boil” that pointed towards Martin Luther whose coat of arms was a swan according to J.H.M (2006, p. 65). In agreement Ogan (2003, p. 67) affirms that Huss saw the protestant reformation a century before it happened and was a staunch believer of righteousness by faith the very platform Luther stood on in his fervent advocacy for reformation.



The Goose



The next outstanding personality is Martin Luther of whom we wish to explore as pertaining to his protest. The date October 31, 1517 (just around 100 years later) is recognized as the exact date of the birth of the first movement by God in the Body of Christ to restore the Church. Martin Luther nailed his 95 Theses to the door of the Wittenberg Cathedral that was his list of disputations in a moment that reverberated history by the birth of Reformation and the death of the Middle Ages as is documented by Marshall (2009, p. 13). The Pope at

the time sent agents across Europe with boxes for collecting gold. By the law of the Pope, if you put money into the box your sins would be forgiven and Martin Luther objected strongly and condemned the plan of the Pope. Tingle (2015, p. 18) comments that indulgences caused discussion and controversy amongst theologians and were linked to the wider debates about the operation of the sacrament of penance. It was his protest against these anomalies that caused a movement called The Protestant Movement.

THE SWAN: This Bird was associated with Luther



On the night of October 30th, 1517, Frederick Elector of Saxony had an amazing but symbolic

dream which he recounted to Duke John his brother, about a monk sent by God who was described by a

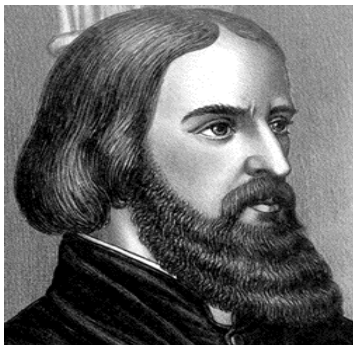
heavenly voice, as one who was loyal and true with zeal like the Apostle Paul, he was requested by God to give the monk permission to write on the door of the Wittenberg church with a pen that grew larger and larger as he wrote that it reached the city of Rome where it pierced the ear of a lion shaking the palace tremendously that Frederick and John in the dream had to come to the rescue of the pope wondering why an ordinary monk could cause the pontiff such trouble. The king and his brother rushed and attempted to break the quill of the pen in vain only for it to multiply to too many other pens and when asked of the source of strength of this pen, the monk responded that it was taken from an old goose of Bohemia, a hundred years old as is narrated by (Ogan, 2003).

The *Christian Treasury on the Dream of Frederick Elector of Saxony*, Hall John (1869, p. 160) continues that in the dream the King and his brother stood a far from his holiness at the time and as his crown was falling Frederick stretched forth his arm in assisting him to keep it in place. They build on that, at this Frederick awoke frightened and angry at the monk for failing to guide his pen carefully but upon reflection realized it was but a dream and fell into a deep sleep again. He received the dream a second time and Frederick in a dream saw how he continued to write with the stump of his pen continuing to sting the lion and the pope. At this, the article continues that the lion roared dreadfully and the rank and orders of the holy kingdom rushed to the palace where the pope requested them to restrain the monk and to inform Frederick of the violence the monk was doing to his holiness because the monk was in Frederick’s country and at this Frederick awoke for the second time (Hall John,

1869) . Royt in Ilse Capek, Petr Sláma ed. (2021, p. 123) acknowledges that supposedly the dream was on the eve of 31st October 1517 the night before Luther’s theses were published on the church door in Wittenberg and Frederick was residing in Schweinitz near Wittenberg when he had the dream.

Mullett (2004, p. 79) captures that in an initial response to the 95 Theses, von Hohenzollern opened what was known as an ‘inhibitory’, or silencing process against the ‘presumptuous Luther, however, the Theses did raise the issue of the principle of the ultimate authority that the pope in Rome claimed from Christ to issue indulgences, and so the papacy had to be involved in the matter. When the Pope condemned Luther to death the Elector of Saxony gave Luther sanctuary within his territory because of his conviction caused by the dream. Despite all Luther remained firm in his protest as was echoed in his sentiments that “However, I, Dr. Martinus, have been called to this work and was compelled to become a doctor, without any initiative of my own, but out of pure obedience. While engaged in this kind of teaching, the papacy crossed my path and wanted to hinder me in it. It shall not hinder me. In God’s name and call, I shall walk on the lion and the adder, and tread on the young lion and dragon with my feet “And this which has been begun during my lifetime will be completed after my death. St. John Huss prophesied of me when he wrote from his prison in Bohemia, “They will roast a goose now (for ‘Huss’ means ‘a goose’), but after a hundred years they will hear a swan sing, and him they will endure.” And that is the way it will be, if God wills.” according to Jaroslav Pelikan, Helmut T. Lehmann (Editors) (1955, p. 103).

HUS



LUTHER



In the Reformation Spirit and fulfilment of the prophetic voice by Hus, Luther composed the song of the protest and in its words and sound, you can hear the new spiritual frequency that descended into

the earth. The song dubbed *A MIGHTY FORTRESS IS OUR GOD* "Ein feste Burg ist unser Gott" was composed by Martin Luther in 1529 as documented by Peale (1994, p. 75)

“A Mighty Fortress is our God, a bulwark never failing;
Our helper He, amid the flood of mortal ills prevailing:
For still our ancient foe doth seek to work us woe;
His craft and power are great, and, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide, our striving would be losing;
Were not the right Man on our side, the Man of God’s own choosing:
Dost ask who that may be? Christ Jesus, it is He;
Lord Sabaoth, His Name, from age to age the same,
And He must win the battle.

And though this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed His truth to triumph through us:
The Prince of Darkness grim, we tremble not for him;
His rage we can endure, for lo, his doom is sure,
One little word shall fell him.

That word above all earthly powers, no thanks to them, abideth;
The Spirit and the gifts are ours through Him Who with us sideth:
Let goods and kindred go, this mortal life also;
The body they may kill: God’s truth abideth still,
His Kingdom is Forever!

This now takes our study toward the direction of a survey of the scholarship of the key movements in the journey of the church starting with the protestant reformation.

The Protestant Movement

It was a movement that occurred in the 1500s and had the likes of Luther; John Calvin; John Knox and others as key proponents. Their main doctrinal emphasis was Justification by Faith and Priesthood of all Believers.

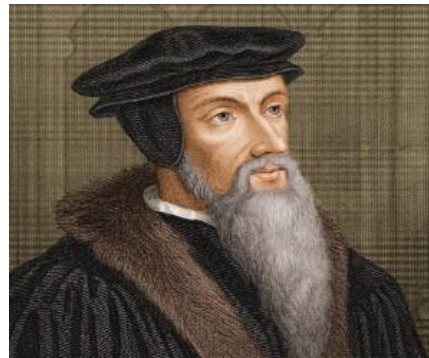
Luther



Knox



Calvin



The Anabaptist Movement

It was a movement that occurred in 1525 and had the likes of Conrad Grebel; Felix Manz; Menno Simons (Mennonites) as key proponents. Estep (1996, p. 12) documents the birth of the Anabaptists movement as a resultant of a dispute between Zwingli and his followers who were young and gifted with a staunch interest in the scholarship of Greek classics. Top on the list was Conrad Grebel that provided Grebel with an opportunity to further his studies of the Greek language and literature. Taking advantage of this, Zwingli introduced them to the Greek New Testament, and by 1522; Grebel together with his colleagues had become zealous for reforms that in three years' time their convictions had driven them far beyond Zwingli with the public break between Zwingli and his erstwhile disciples coming with evident finality at a fateful disputation in January 1525. The main doctrines of the Anabaptist were: Baptism in water; Separation of Church and State; and Restoration of Church to first purity. It is important to capture the fact that Zwingli and Grebel had the same goal of the complete elimination of the abuses spread under Catholicism only that Grebel wished to abolish them in one blow while Zwingli was convinced that one must preach unflinchingly and steadfastly against the perverted

practices and conquer them inwardly; Zwingli believed that the Catholic customs would slowly die out under the influence of the new preaching, but Grebel was for quick and thorough action as is analysed by Blanke (2005, p. 9).

The Holiness Movement: 1800s

The main leader of this movement was John Wesley (1703 – 1791) who travelled all across England preaching regardless of the weather conditions. He was much disciplined and had a method for everything that he did. His followers became known as The Methodists. The Movement emphasized the use of small groups. John's brother Charles was also a critical player in the movement as he is credited to have composed 6000 hymns for the Movement. Cairns (2015, p. 75) correctly observes that if Whitefield was the passionate preacher of the English Great Awakening, John Wesley was its energetic organizer and Charles Wesley its joyful songster though they both learnt from Whitefield's open-air preaching and his class and society organization. Their doctrinal emphasis was Sanctification and the Necessity to lead a Holy Life. In the early 1900s, the "Ark" (The Dominant Presence) of God moved from Europe to the USA.

The Pentecostal Movement 1906



The Presence of God exploded in the city of Los Angeles on Azusa Street in the Apostolic Faith Gospel Mission led by William Seymour. He was an extremely humble man who knelt down and hid

his face behind the pulpit to pray. He was blind in one eye! Espinosa in Harold D. Hunter, Cecil M. Robeck (2009, p. 35) asserts that he was an unlikely prophet and even more unlikely founder of a global

religious movement being the son of slaves and his upbringing. The Power of the Holy Spirit fell on all who came to the meeting and even in the street around the building. Robeck (2006, p. 5) recounts that on April 9th 1906, the Bible study was visited

by a move of the Holy Spirit in which people began to speak and sing in tongues, and within days they had to move to a larger facility for their meeting because they had grown so large.



The Azusa Street Mission, Los Angeles, California.



William Seymour: Father of Pentecostalism

The Apostolic Faith Gospel Mission,

Birthplace of the Pentecostal Movement, Azusa Street,
Los Angeles 1906

There are many stories about what happened at Azusa Street. It is said that on five occasions the Fire Department was called out when people literally saw fire leaping out of the windows as the Spirit moved on the people. There were times when people walking in the street fell down under the power of the Presence of God. The Movement began in 1906-9 and her doctrinal emphases were Four Fundamental Beliefs: Jesus saves; Baptism of the Holy Spirit with speaking in tongues; Bodily Healing; and Return of Christ at any time.

The Latter Rain Movement 1948

The Movement Began at Sharon Orphanage and Schools in North Battleford, Saskatchewan in Canada, under the leadership of George Hawtin who was a Pentecostal Assemblies of Canada minister and principal of Bethel Bible institute, Saskatoon that he pioneered in 1935 as an independent school and turned it over to Pentecostal Assemblies of Canada in 1942 where he resigned from both the Assemblies and school leadership over a dispute as is narrated by Althouse (2003, p. 44). Hawtin put up a new building without prior approval of Pentecostal Assemblies of Canada Board only to be

joined by P.G. Hunt who also resigned as a board member of Bethel as a sign of sympathy with Hawtin, where they both joined Herrick Holt of the North Battleford Church of the Foursquare Gospel in an independent school that Holt had already established (Althouse, 2003).

Weaver (2016, p. 27) records that on February 12th -13th 1948 when 60-70 students that Hawtin took with him and became the first students of Sharon Bible School-an independent school located in North Battleford- together with his colleague Percy Hunt and with the help and support of Hawtin's younger brother Ern Hawtin and his brother-in-law Milford Kirkpatrick came together in a Prayer Meeting that is still being continued today! The power of the Holy Spirit fell and revelation from the Word came forth from Heaven. In agreement Weaver (2016, p. 28) narrates that Ern Hawtin prophesied that great things were going to be done for God, claiming that he felt led to lay hands on one of the students because he thought he wanted to receive the baptism of the Holy Spirit, he prophesied that the gifts of the Spirit will be restored to the church and more crucial was the idea inherent in the movement that these gifts were to be restored

by the laying on of hands of the presbytery. Their main doctrinal emphases centred on: Impartation by Laying on of Hands; Restoration of the gifts of the Spirit; Began to Teach on “Five-Fold Ministry” (they were the first people to use this term); Great emphasis on worship; Declared a Coming Revival & that the Church would be unified in the Last Days

The Charismatic Movement 1960s

The main leaders of the movement were Demos Shakarian; Dennis Bennet; and David Du Plessis. The movement was characterized by an Explosion of Christian organizations operating outside the walls of the Church e.g., Full Gospel Businessmen’s Association; Massive explosion of Teaching of the Word of God; Powerful movement of the Holy Spirit into traditional denominations like the Catholic Church. Many people were saved as a result of the movement. Ziefle (2012, p. 2) confirms that throughout the period in which the movement was at its height, charismatics were marked by a deep desire to seek and experience the Holy Spirit while remaining in their own denominational framework.

The Prophetic Movement 1980s

The Prophetic Movement began in the late 1980s and was marked by God activating and raising many Prophets across the world. Their main activity and doctrine were Personal Prophecy where the training of Prophets was emphasized. There was also the

beginning of the re-establishment of the concept of the Spiritual Journey of the Church. It also witnessed the rise of Spiritual warfare in the Church. A new spiritual frequency arose in the Church and created a new sound of praise and warfare. For the first time, the Church began to believe that it could take the battle to the princes and powers in the Heavens! A spirit and attitude of dominance, courage, and faith arose within the Body of Christ. Hamon (1997, p. 200), documents that the movement had its wave of restoration of truth and ministries and the movement had the cutting edge move of the Holy Spirit and it continued with that status until the Apostolic movement was fully launched.

The Apostolic Movement

The Apostolic Movement began in the early 1990s and strongly emphasized the restoration of apostles and the Rise of apostolic networks. Dr. Woodroffe birthed an Apostolic Network in 1993 (World Breakthrough Network WBN). History has it that the 20th Century was “The American Century” in many respects. Hitherto unprecedented economic, political, social, cultural, and military dominance and superiority – The American Empire! For almost 100 years every spiritual principle and doctrine that shaped the future of the Church emerged out of the United States. Missionary power pushed Truth to the nations. In the middle 1990s, the “Ark” (The Dominant Presence) of God moved from the USA to the so-called “Third World”

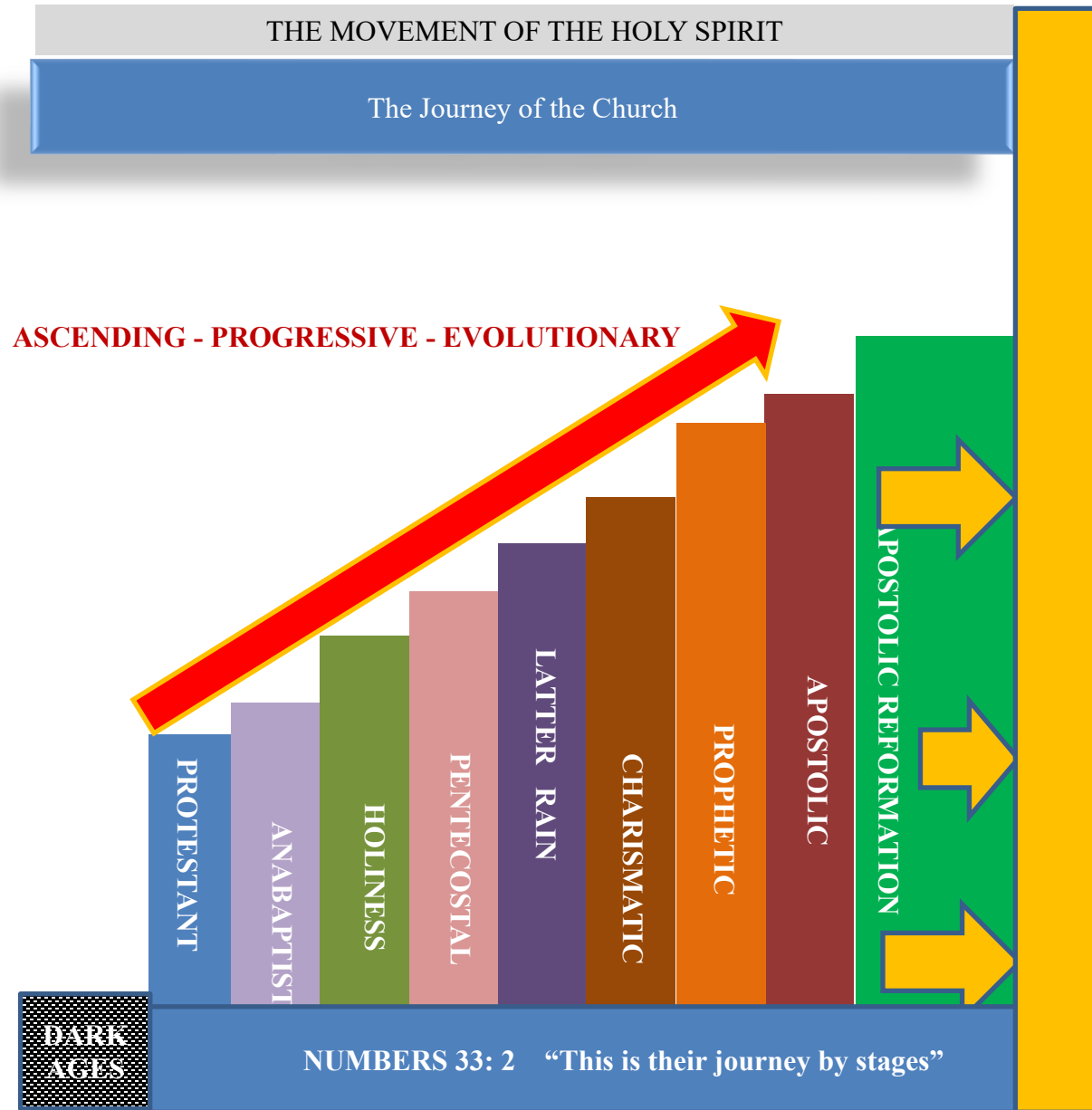


Marked by a shift of economic growth power and global influence to the former 3rd world!

THE APOSTOIC REFORMATION

The Apostolic Reformation began in the mid-1990s to present and its emphases resolved around complete acceptance and understanding of spiritual migration; massive emphasis on the priority of Divine purpose; birthing of global mentality and mindsets; finalization of functional & purposeful partnership with God; and bringing the nearness of

the Voice of God to all the saints. They are also keen on the release of faith to fulfil the last great prophecies and to prepare for the final war in the heavens and a decisive movement towards the finish. The Apostolic Reformation is called the final move of God because with full acceptance of migration we will not reject new speaking of God either now or in the future. They have a strong commitment to moving strongly to the end of time.



CONCLUSION

Our study has been able to survey through the journey of the Church and see how God has been outworking His purpose over the various seasons of the church by the activation of voices throughout history to emphasize on matters that God saw fitting at different dispensations. Using the analogy of the journey of the Israelites we have seen the significance of the awareness on the part of the Israelites with regard to directions of their journey because it happened in pulsations. Similarly, the church should enhance her attentiveness and sense of watchfulness with regard to capturing the mind and voice of God as God directs and instructs towards our anticipated destination of the end of time characterized by the finish and immortality. An accurate understanding of God's mind will enable the church to understand God's move and know when to shift and migrate in adjustment to the corresponding voice and directive of God. This will make the church to be progressive by an accurate understanding of the divine resources, essence of community, and functional maturity as a measure to navigate our way through the crisis towards the finish. This is critical because our failure to relocate as per the directive of the Lord will lead to our suffocation.

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