

International Journal of History Research (IJHR)

**History and Theology of East African Revival Movement and a Distinction between
the Western Evangelical Concept of Salvation and the East African Revival
Movement's in Kigezi Sub-Region**

Rev. Agaba Moses



History and Theology of East African Revival Movement and a Distinction between the Western Evangelical Concept of Salvation and the East African Revival Movement's in Kigezi Sub-Region



^{1*} Rev. Agaba Moses

Master's Student, Uganda Christian University

Article History

Received 8th June 2026

Received in Revised Form 6th July 2026

Accepted 10th August 2026



How to cite in APA format:

Agaba, M. (2026). History and Theology of East African Revival Movement and a Distinction between the Western Evangelical Concept of Salvation and the East African Revival Movement's in Kigezi Sub-Region. *International Journal of History Research*, 6(1), 1–22. <https://doi.org/10.47604/ijhr.3918>

Abstract

Purpose: The purpose of article was to study the history and Theology of East African revival movement and draw a distinction between the western evangelical concept of salvation and the East African Revival Movement's in Kigezi Sub-Region

Methodology: The researcher employed qualitative research approach. This study was conducted in the geographical jurisdiction of Kigezi Sub-region in the present-day dioceses of Kigezi, North Kigezi, Kinkizi and Muhabura. These were the cradle of revival movement in 1930s. The population for this research was the Bakiga who are the adherents to the Anglican faith in Kigezi Sub-region. The researcher used the purposive sampling technique. The key respondents in total were 8 people who included the surviving members of 1930s and 1950s Revival movement in Kigezi Sub-region, the church leaders and ordinary Christians who are only adherents to Anglican faith. The researcher used the questionnaires and interview guides. The data was analyzed by the researcher in a descriptive way

Findings: The study revealed that, it's true that most Anglican professing Christians in Kigezi Sub-region revert to traditional values, beliefs, and practices in quest to be relevant to their culture. They assert that even when they believe in the salvation power in Christ, but most of their daily life needs are not met by the approach the contemporary church in Kigezi Sub-region applies. Most Revivalists discarded traditional beliefs and only sacrificed themselves to Jesus by this declaration; 'Yesu Namara'. They told Stories and confessions about crises faced against their faith such as Witchcraft. They testified though the belief in witchcraft attempts to provide a solution to the existence of evil in the world, the solution it offers is inadequate.

Unique Contribution to Theory, Practice and Policy: They study recommend proper theological education to be mandatory taught to everyone seeking to preach the word of God and Bible studies must be encouraged for all Christians. It also recommended that; for any missionary seeking to preach the gospel outside his cultural setting must understand that contextualization is very central to any attempt to weave the gospel to cultures together. All people, whether they realize it or not, are shaped by the culture in which they live.

Keywords: *East African Revival Movement's, Salvation, Western Evangelical Concept, Theology*

©2026 by the Authors. This Article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0>)

INTRODUCTION

Christianity came late to Uganda compared with many other parts of Africa. Church Missionary Society (CMS) Missionaries first arrived at the court of Kabaka Muteesa in 1877, almost a century after the missionary impetus from Europe had begun. It is on record that Stanley's famous letter to the Daily Telegraph painted a much-romanticized picture of Muteesa. He represented the Kabaka as a great enlightened despot eager to hear the Gospel and speedily to propagate it throughout his kingdom. The reality was different as the missionaries were soon to discover once they reached Buganda. But the letter did produce a speedy response in Britain. The Church Missionary Society (CMS) hastily assembled a band of enthusiastic missionaries. The first two representatives of this group arrived at the court of Muteesa on June 30, 1877, having traveled from Zanzibar on the route pioneered by the Swahili traders. Eighteen months later, on February 17, 1879, a group of French Catholic White Fathers arrived, also by the East Coast route. 25 years later, Uganda had become one of the most successful mission fields in the whole of Africa. From the 1890s the Western kingdoms of Uganda had come to terms with British colonialism. The acceptance of Christianity was an important means of adjusting to this new situation.

By 1914 only three areas of Uganda were practically untouched by missionary work: West Nile, Kigezi and Karamoja. In the case of West Nile and Kigezi this was largely because they were late additions to colonial Uganda. For the Catholics, the White Fathers naturally extended their work to include Kigezi, and the Verona Fathers to include West Nile. For CMS this additional territory caused some problems since CMS had already over-extended itself in the evangelistic thrust of the previous twenty years and could hardly spare finances or personnel to open new mission fields.

According to Kevin Ward, in his article 'A History of Christianity in Uganda' he writes that:

Kigezi was evangelized for the Anglicans by the Ruanda Mission of the CMS, financially autonomous of its parent mission and with a distinctly conservative evangelical basis. It was through the Ruanda Mission that much of the impetus for Revival in the Anglican Church in Uganda was mediated, and Kigezi has become the stronghold of the Balokole movement.¹

The converts to Christianity in Kigezi, looked up to western evangelical expression of their Christian faith. Christianity and western culture were one and the same. A convert who refused to embrace western culture was less a Christian. The missionary intention to evangelize and Christianize Africa cannot be denied, but the problem is that many of the missionary groups did not take time to interact and understand African culture and spirituality. What they needed to know as Mbiti says is that "Africans are notoriously religious" (Mbiti 1999:1). Which means Christianity has Christianized Kigezi Sub-region, but Kigezi has not Africanized Christianity.

With time, the western evangelical expression of Christian faith started to wane due to the interference of the Kiga culture. This trend has continued up to today to the extent that, some Christians of the Anglican faith in Kigezi sub-region, profess to have been saved by Jesus

1 Kevin Ward, A history of Christianity in Uganda, accessed online on 6th November 2022 at: <https://dacb.org/histories/ugandahistory-christianity/>

Christ yet they occasionally revert to traditional beliefs and practices, especially during times of crises.

Statement of the Problem

When Christianity was introduced in Uganda by the Church missionary society missionaries, in 1877, the new converts looked up to western evangelical expression of their Christian faith. When Christianity was eventually introduced in Kigezi sub-region in 1930s after a short time, the western evangelical expression of Christian faith started to wane due to the interference of the Kiga culture. This trend has continued up to today. Today the church in Kigezi faces the problem of addressing the realities of contextualizing her Christian practices. Some Christians of the Anglican faith profess to have been saved by Jesus Christ, yet they occasionally revert to traditional beliefs and practices, especially during times of crises. The question is, Is the salvation that Jesus offers not enough in solving their problems? Is the subjective theory of salvation that the East African revival movement espouses relevant to the Bakiga Christians today?

METHODOLOGY

The researcher employed qualitative research approach. This study was conducted in the geographical jurisdiction of Kigezi Sub-region in the present-day dioceses of Kigezi, North Kigezi, Kinkizi and Muhabura. These were the cradle of revival movement in 1930s. The population for this research was the Bakiga who are the adherents to the Anglican faith in Kigezi Sub-region. The researcher used the purposive sampling technique. The key respondents in total were 8 people who included the surviving members of 1930s and 1950s Revival movement in Kigezi Sub-region, the church leaders and ordinary Christians who are only adherents to Anglican faith. The researcher used the questionnaires and interview guides. The data was analyzed by the researcher in a descriptive way

History and Theology of the East African Revival Movement in Kigezi Sub-Region

The exact time when the East African Revival movement started is dismal. Several sources mention 1926²; others mention 1928³; while others mention 1929; and the majority take the 1930s as the time of the outbreak of the movement⁴. According to Barrett, by 1927, the Revival Movement since had started to spread with power⁵, and it spilled over across tribal and national boundaries into all parts of Uganda, Rwanda, Burundi, Zaire, Kenya, Tanzania, Malawi and Ethiopia⁶. The first record of any events in East Africa which can be called 'Revival', in the sense in which that word is applied to the great Revivals of North America and Great Britain in the early 18th, and mid -19th centuries, occurred in the established church in Kampala, Uganda in 1893⁷.

2B. Stanley, "East African Revival," in Churchman, 92 (1978): 6-22.

3M. Rostedt, "The Revival Movement in East Africa," in African Journal of Theology, (1982): 63-84.

4 Max Warren, Revival Enquiry, (London: SCM Press, 1954), 118-121.

5 David B. Barrett, African Initiative in Religion, (Nairobi: East African Publishing House, 1971), 82.

6 Festo Kivengere, "The Revival That Was and Is," in Christianity Today, (1976), 874-876.

7 H. H. Osborn, Pioneers in the East African Revival (Winchester: Apologia Publications, 2000), 9.

Osborn writes that:

George Pilkington, a missionary of the Church Missionary Society, a gifted linguist engaged in translating the Bible into Luganda, the language of the area of Uganda around Kampala, and other members of the Church Missionary Society were very encouraged by the members who were being added to the church of Uganda, and by the many who appeared to be eager to read God's word. They were however, saddened by the very low level of spiritual life they observed in those who showed outwardly such eagerness to receive the Christian faith. The truth of Gospel, which people appeared to accept with such enthusiasm, made very little impact on their moral lives. Pilkington felt this dearth of spiritual life in the lives of those who professed to be Christians so keenly and was so discouraged that he spoke of giving up missionary work altogether.⁸

Feeling very discouraged and depressed, Pilkington "went alone for a visit to the island of Kome, one of the Sese Island in lake Victoria and it was there that he learned the great secret of the indwelling power of the Holy Spirit, which transformed the whole life"⁹ According to Osborn, Pilkington returned to Kampala with a renewed vision and zeal for telling others of the gospel he had known before, but which had become vibrantly alive for him.

H. H. Osborn, records that:

"In that year, 1893, the missionaries organized a mission in Kampala. They had hoped to invite speakers from the UK but that proved difficult because of communication problems. The first speaker was Pilkington. On that first and on subsequent days, there were remarkable scenes of great spiritual blessings as men and women, some Christians of long standing, came under strong conviction of sin and found peace through the cross of Christ."¹⁰

Recognizing that the obstacle to God working effectively was sin in their own lives, sometimes unrecognized as such, the missionaries sought cleansing through the Cross of Christ and asked for forgiveness of God and of each other. A surge of conviction of sin and then of joy and peace overwhelmed them.

According to Osborn, the effects of December 1893 event do not appear to have lasted for long. A few missionaries and some African leaders were transformed individually, but there does not appear to have been anything like a movement of Revival in Uganda. Nevertheless, from that time the reviving power experienced in 1893 was kept alive in small groups of African Christians with no notable leadership.

Osborn notes that "it was from these relatively unknown products of revival that, in 1929, one man named Simeon Nsibambi emerged from obscurity to play a leading role in the Revival that was to begin in Southwest Uganda and in Rwanda six years later. At this time, Dr Joe Church; a British medical doctor who had gone to Gahini in Rwanda to help during a period of drought and famine was visiting Buganda on a move to have have a special time of prayers for herself

8Osborn, Pioneers in the East African Revival, 9.

9Charles F. Harford-Battersby, Pilkington of Uganda (London: Marshall Brothers, 1898), 13.

10Osborn, Pioneers in the East African Revival, 9.

and ministry.¹¹ most books of history record that: “After two years of intense work at the Church missionary society’s Gahini Hospital in Rwanda, Church found himself in a state of acute spiritual dryness”, In September 1929, he decided to take some time off in Kampala, Uganda, and there he met Simeon Nsibambi, a promising young Christian leader from Buganda. Nsibambi said to him “I heard you speak at the Bible class here, in March, about surrendering all to Jesus, I have done so, and I have found Great Joy in the Lord, but I have wanted to see you ever since. He pointed to him that there was still something missing in him and in Uganda Church.”¹²

Church and Nsibambi shared a common dissatisfaction with the low spiritual state of the Native Anglican Church (NAC)- (spiritual bankruptcy). Together, they began to seek “the filling of the Spirit and the Victorious Life,” and after two days of prayer and Bible study, both of them experienced a sense of the trans-formative power of the Holy Spirit.¹³ Sup-positional, the meeting of Church and Nsibambi was “a merging of two streams”—one from Pilkington’s revival tradition in Uganda in the late-1890s and the other from a number of powerful revivals in Britain, starting with John Wesley and George Whitefield in the eighteenth century, and followed later by the Keswick movement in the nineteenth century.¹⁴ The coming together of these two different entities, namely: The European and African spiritual renewal traditions illustrate the most significant legacy Church left —his remarkable partnership in the revival movement with African indigenous leaders.

The remarkable meeting between Nsibambi and Church can be considered to mark the beginning of Revival in East Africa. Nsibambi and Church saw the Revival emerge at Gahini where Church worked with Nsibambi’s brother Blasio Kihzoza in 1935. The years 1934 and early 1935 saw an encouraging number of signs that God was working at Gahini. Several men and women were converted and began to pray more freely and fervently with increasing expectancy that God was going to answer their prayers.

Similarly, in the article “The Influence of the East African Revival Movement on the understanding of salvation in the Anglican Church in Kigezi: A reflection”, Mbaasa Patrick argues that: “The spiritual tide that was experienced in 1935 in the Anglican Church in Kigezi which subsequently spread to many parts of the East African region -whence the term East African Revival Movement, was so great that many Anglican Christians hold the view that salvation came to Kigezi for the first time in 1935, even though Christianity had been introduced to the region about twenty years later earlier by the Baganda Christian Missionaries. Many Christians even believe that the advent of the Revival Movement marked the coming of God to Kigezi”¹⁵

11Rose Dowsett, Isabel Phiri, Doug Birdsall, Dawit Olika Terfassa, Hwa Yung and Knud Jørgensen (Eds.), Evangelism and Diakonia in Context (Oxford: Regnum Books International, 2016), 77-79.

12Patricia St. John, Breath of Life: The Ttory of the Ruanda Mission (London: The Norfolk Press, 1971), 87-83.

13John E. Church, Quest for the Highest: An Autobiographical Account of the East African Revival (Exeter, UK: Paternoster Press, 1981), 60-70.

14Osborn, Pioneers in the East African Revival ,11-12.

15Manuel J. K. Muranga & Mbaasa Patrick, The East African Revival Through 80 years 1935-2015 (Kampala : Mwesigwa Mugabi Publications, 2018), 22-23.

Consequently, it can be concluded that Revival became a very important social-religious, political and economic movement for 'Banyakigezi' especially (whether or not they were "saved") because it transformed their culture in a way missionary Christianity had not. Banyakigezi and many other people in Uganda and outside Uganda came to know about

The Factors that led to the East African Revival

(a) Political

In 1920, when a Muganda Christian, Simeon Nsibambi, and a missionary Joe Church, had a meeting in Kampala to review the impact of Christianity on the practical life of Churchgoers at that time. Church, a Cambridge University graduate, had come to Uganda under the auspices of the Church Missionary Society as a member of the staff of the Rwanda mission. His background was one of an anti-liberal Anglican Church evangelism. He had acquired this from the student evangelical movement known as Cambridge Inter-Collegiate Christian Union (CICCU), founded in 1910.¹⁶ The CICCU emphasized a quest for a life of holiness based on spiritual conversion and personal faith in Christ as Savior. The UICCU members, including Church, pleaded for a purely spiritual approach to evangelism, as opposed to the rather worldly way in which the native Anglican Church in Uganda appeared to be conducting itself. The Church, then Known as NAC (Native Anglican Church) had become the politically dominant institution in the British protectorate of Uganda and largely dependent on an alliance between itself and the local chief's authority.

According to Church, the church of Uganda was becoming more political and materialistic. This connection between Church and political authority resulted in the creation of a large nominal Christian organization, short on spiritual evangelism and short on a committed Christian life. Nsibambi, who was a government employee and devout Christian of the Anglican Church, was influenced by Church.¹⁷ He observed that many of his Christian colleagues employed by the government were living only a nominal Christian life, but they were under the control of their traditional customs and beliefs in ancestors' spirit, taboos, divination, magic and wizardry. He saw nominal Christians as traitors to God, merely collaborating with the British colonialists for the benefit of their socio-economic and political privileges rather than being spiritually committed to Christian devotion. This atmosphere Nsibambi observed was spiritually unhealthy.

(b) Syncretism

Relating to or believing in a religion Church and Nsibambi were deeply devout to spiritual transformation through the power of the Holy Spirit. Church, in his Cambridge Christian Union conservative evangelicalism, was a medical missionary in a third world full of poverty and disease coupled with famine and spiritual depression, dominated by magic, charms, and spirits. He was depressed by the hopelessness of the dying people that he was treating. He felt he could only help them by showing them a new way, a way which could give them hope when his medicine could not cure them. He knew that there was a better healer, Jesus Christ, to whom

¹⁶Kevin Ward 'Obedient Rebels' The Mukono Crisis of 1941, in *Journal of Religion in Africa*, XIX /3. 1989), 197.

¹⁷Y.K. Bamunoba, *The Development of the Anglican Church in West Ankole 1900-1990* (Kampala: Fountain publishers, 2015), 223-225

he could point the patients and affirm that Jesus alone could satisfy. His famous expression, 'Jesus satisfies', is basic to this concept and conviction.

Death and its demands among the Heathen people of Uganda generally was thought to be caused by magic, charms, witchcraft, and angry spirits. Christians of the time, according to Nsibambi and Church's observation and experience, remained imprisoned by these heathen beliefs. So, Nsibambi and Church shared their concern for a revived faith in Christ and a new outlook to Christian commitment that would lead their friends to find hope in their faith. Their new approach came to be known as Kulokoka (to be saved), which could only be obtained through confession of worries, doubts, fears, dissatisfaction, malice, envy as well as the sinfulness of adultery, theft, and corruption.

(c) Social

As noted above, Revival's beginning appeared insignificant at Mengo in Uganda, where in 1929 two men, Joe Church and Simoni Nsibambi, deeply conscious of their spiritual defeat, prayed together for two days in search of a new beginning for their own spiritual edification and for the church. They were from different background and race, European and African respectively, but with a similar conviction. They longed to see a revived people and a revived church.

The significance of their meeting was that a European missionary and an African were meeting on equal terms and on common ground. Since then, the Revivalists have regarded the fellowship between Africans and the Europeans as the black and white notes of the piano, the best harmony being obtained only when the black and white notes are played together. Through their preaching and lifestyle and the consequent movement, many people in Uganda became committed Christians and from among them some have become church leaders. It was never again business usual but unusual. In the past Christianity as introduced and taught by western missionaries never brought out the spirit of togetherness in Uganda and in Africa. At the advent of Christianity in Uganda, Christian denominations were conflicting against each other, a factor that demonstrated no oneness as the Christ the proclaimed.

Revival movement emphasized gender equality, man and woman were all looked at people created in the image of God. The Revivalists preached against and discouraged the misogynistic prejudices because of the patriarchal cultural setting from both West and native missionaries. Polygamy was condemned as not the true marriage embraced by God but as one way of people hardening their hearts.

(d) Economic

Early Balokole gave their testimony through works and actions¹⁸, therefore, it can be argued that among other factors that led to the East African Revival was economic and spiritual advancement. Nevertheless, Bamunoba asserts that:

18Y.K. Bamunoba, *The Development of the Anglican Church in West Ankole 1900-1990* (Kampala: Fountain publishers, 2015), 226

“At the beginning, Bulokole was vehemently opposed to the ‘things of the world’ following a warning verse of John the Apostle (1John 2:15). This reference was quoted regularly to encourage objection to materialism. However, it turned out that later, through gradual enlightenment of the more educated, the Balokole philosophy was improved to favor the advice of John, the Gospel writer which states that: I am come that they might have life, and that they might have it more abundantly. This promoted a desire to come to grips with the world more realistically and practically, and they began to apply the principles of Obulokole to the advancement of the economy of materialism and spirituality”.¹⁹

After the 1960’s, Balokole became conscious of the need for improved family and home life, they had always confessed of sins of greed, poverty, and lack of source for money to sponsor their children in School. They realized that begging was becoming another sin in their circle of poverty. They confessed the sin of laziness and apathy to the reality of work and improved economy. They began to cooperate to eliminate poverty and improve their deity. They began to rear chicken and goats to enhance their income levels.

Several individuals interviewed during the research for data in this dissertation responded to explain the main intentions of this Kulokoka movement in Uganda, which could arguably be true, as outlined below.

Kulokoka was introduced to eradicate the traditional beliefs and customs which strengthened the lives of the clans. Kulokoka was also introduced to stop the material and political developments of Africans. Substitute customs introduced by Balokole were so European that Balokole ended up spreading a conservative European type of Anglicanism.

Unlike most comparable African movements (independent Churches) or the American and European revivals to which it is historically and theologically linked, the East African Revival movement has remained within the establishment of the Church in Uganda avoiding schism while losing little of its doctrinal identity. The movement did not become another church but preferred to remain within the already established Church in which they longed to bring a spiritual transformation.²⁰

How Revival Movement entered Kigezi Sub-Region

At Kabale, 90 miles over the border of Ruanda, in Uganda, there was a similar encouragement to prayer that God would act in confirmation of His word that was being faithfully taught (Osborn, 2000).

This upsurge of new spiritual life had started in Kabale in 1935, when a young hospital dresser from Gahini, a flame with the joy of forgiveness and the love of Christ had begged for a week’s holiday to go and testify to his friends in Kabale and in Kigezi district. According to Patricia, “Lawrence Barham and Rev. Ezekieri Balaba had been praying for years for God’s breath of life on the dead, formal church at Kabale, and in this young dresser they saw that Spirit of

¹⁹ ibid

²⁰John V. Taylor, The Growth of the Church in Buganda: An Attempt at Understanding, (London: SCM Press, 1957), 95-99.

praise and testimony so lacking at their mission Centre. With the help of Bulasio, they decided to write to Gahini asking for a team of Christian to visit them”²¹

In September 1935, Joe received a letter from Lawrence Barham inviting him to take a team at Kabale for convention of local Christians and church -attenders. Patricia (1971:122) writes, “the team arrived in October to hold a ten day’s convention for the three hundred teachers and evangelists scattered over the Kigezi district, but even before they arrived, those who had anguished in prayer for so long had seen the break. They were not only a few now. The hunger for blessing was so great that men in every department began to meet for prayers. “And as we prayed,” they wrote we seemed to get strength.”²² The team was led by Blasio, Yosiya, and Joe Church, but they all felt that Simeon Nsibambi, at Kampala, was meant to be with them, and Joe wrote asking him to come. But God had already told him that he was to come and spend a month in prayer in Bufumbira mountain and preach to the leprosy patients at Bwama. And so, he obeyed and came.

The convention started with two quiet days of prayer and the chorus: “Spirit of the living God, fall a fresh on me,” was sung repeatedly. The 1935 Kabale convention proved to be the moment when God began to work in reviving power on a much bigger scale than in the isolated moments of encouragement in the previous two years. The scheme followed the one that had been used at Gahini, pursuing, a different subject each day as it had become a customary pattern; sin on the first day, then Repentance, the New Birth, ‘coming out of Egypt’-separation, the Holy-Spirit and, on the last day, the victorious life.

And during these meetings men were convicted of sin, and trusted “Christian” leaders confessed that they had never been born again at all. It is notable that there were remarkable scenes of confession of sins that had previously been glossed over or not considered as serious enough to require repentance. Sums of money stolen years before, were returned, a restitution of stolen goods were returned, and forgiveness was asked of those who had been wronged. Many had dreams which convinced them that God was speaking to them personally about some course of action they should take, and a great longing was born in those who loved the Lord to go out all over the district and tell others about him. For some, verses from the Bible were taken as commands from God directing them to put away heathen practices, drinking the locally brewed powerful alcoholic drinks and other practices not, until then, considered wrong. Some formed teams to go out to those in the district around to tell them of their new-found faith, the reality of the living Jesus and the power God to overcome sin and Satan.

In the book ‘Breath of life’ Patricia wrote of Balaba: “No African was more used by God in building up the Church in Kigezi than Ezekieri Balaba who was appointed rural dean in 1946 and succeeded Lawrence Barham as Archdeacon of Ankole and Kigezi in 1959.

The first converts to the Revival Movement were referred to as Abomwoyo (meaning the ‘people of the spirit’). This was because the converts confessed to have been called, led and supported by the Holy Spirit. This spiritual call was stressed very strongly. To be revived was translated as being ‘saved’ (Okujunwa). It meant ‘to be rescued from the grip and torture of the

21Patricia, Breath of life: The Story of the Ruanda Mission, 233-235.

22Patricia, Breath of Life: The Story of the Ruanda Mission, 78.

fierce spiritual evils of the devil' who led people into temptation, to commit sins, eventually leading them into hell with its eternal punishment of fire.

In the quest for data to write in this dissertation, the researcher read the comment by Muranga in the book: *The East African Revival Through 80 Years (1935-2015)*, in his article "The East African Revival and its Impact on Church and Society in Uganda: A short commentary", he comments that there was a shift in the culture of name-giving among the people whose life had been impacted by the Revival. He further notes that when the Christians fully embraced the Gospel of Jesus Christ / Jesus as their model, they stopped being pessimistic about life and became optimistic. Not only that: Coming into a living personal relationship with Jesus Christ, called "Okujunwa" in Runyankore-Rukiga and "Okulokoka" in Luganda, led to a changed life. "When any one is in Christ, he is a new creation; the old has passed away, and everything has become new" (2 Corinthians 5:17). From the scripture of the New Testament, Paul changed from being a persecutor of Christians to being a persecuted Christian (Acts 9). But also, in other of life those who embraced and experienced Revival impacted society. For example, as they obeyed the Spirit of God they confessed and repented of all kinds of sins that they had committed against other people. They repented of and quit hatred, envy, witchcraft, murder, arson, adultery, laziness, drunkenness, debauchery, smoking, theft, tribalism, racism, disorderliness, idleness, lack of personal and home hygiene, etc.

Very soon, in years that followed the outbreak of the Revival, the message influenced the entire Christian Church, but especially the Anglican Church in Kigezi, Ankole, Rwanda and Burundi, later spreading to the rest of Uganda, to Kenya and to Tanganyika. One respondent to this dissertation said, "The East African Revival movement was like an African bush fire: as it burns and spreads over the mountainside all that lurks in the long grass, the snakes, and the rats, have to flee for their lives", To people then, it was like the storm of long expected rain which comes at the end of the dry season and brings life again from the dusty veldt. But before the reviving rainfalls, black clouds appear and will bow and fall before the wind. The researcher recalls another respondent who described the Revival in Kigezi to have been like a delicate and beautiful flower that can only thrive and bloom in prepared soil. He said the soil can be the surrendered heart, and the garden looks upward to the sun. But all "roots of bitterness" must be daily weeded out. Another described it as "the East African Revival movement was the fruit of the Spirit, and was, therefore, normal spiritual life. God's command is: "Be filled with the Spirit" (Ephesians 5:18).

The Luganda -Language Revival song "Tukutendereze, Yesu" (We praise You, Jesus) became the anthem of the Revival among all the peoples of East Africa, no matter what their native language was. From a nominal Christianity ending only at Baptism or perhaps confirmation and going to church every Sunday but leaving people to do whatever they liked on all other days, Revival Christianity taught that a true Christian was one who had a living testimony from Sunday to Sunday and January to January. There is not a such thing as part time Christian. The Revival in Kigezi emphasized that a true Christian is a full time, all time Christian and that failure needs to be repented at once. Even though the capacity to sin is still within him or her, a serious Christian will be constantly conscious of this problem and will be seeking to overcome it by obeying Jesus His Lord, seeking to be more like Him, for to Him this follower surrendered the throne of his life when he or she got saved.

The traditionalists in the region opposed this movement and viewed it as an opposing movement to the religious system of the Banyakigezi and to outward conformity to white man's standard. The Banyakigezi worshiped Nyabingi deities and believed so much in Bakiga

customs and practices. Although to some people, 'The Balokole Movement was interpreted as antagonist to the cultural setting of the Banyakigezi, Peterson in his explanation refutes such a view by explaining Ngologoza's antagonism with the Balokole (revivalists) in Kigezi as a defense of hierarchy and Bakiga customs. Revivalists and in particular Juliana Mufuko who constantly preached outside Ngologoza's door in Bukinda disturbed peace and the established order.²³

Peterson elaborates:

"Where Kiga chiefs sought to cultivate the habits of respect and obedience among their subjects, converts openly flouted chief's authority. Where cultural conservatives defended the sartorial and culinary practices that upheld social hierarchy, converts made a point of dressing and eating indiscriminately. In Kigezi, the 'pilgrims' progress was an engine for dissenting cultural politics."²⁴

The above view stresses the lasting impact the EARM has had in the region of Kigezi update. Egan Tabaro in the article "The Nyabingi Resistance Movement; Ntokibiri and Ndungutse" comments that:

"By 1930, all forms of military resistance had been defeated, even though worship of Nyabingi continued. In the late 1940s, a wave of Fundamentalist Christianity that had started and met resistance at the Anglican Mission at Gahini spread to Southwest Uganda. Its followers or 'the saved ones' (Abalokole) for the first time challenged people to repent their sins publicly and destroy all fetishes associated with the African religions, before breaking out into song. The blood of Jesus, the Lamb of God, they claimed would destroy the power of sin and lesser deities. Nyabingi had finally met its match in spiritual terms so much that today what once a feared religion and military resistance in Kigezi, Kivu and Rwanda are now only a subject of fascination for history enthusiasts.

It is important to note, that the remnants of the teaching of Revivalists of the 1930s and 1940s continue to shape the lifestyle of most Christians in the region of Kigezi despite the explicit waning of fundamental revivalist's theology and teaching in the Region. The movement offered individuals a deeper experience of Christianity with its emphasis on high moral standards and clean living, open confession of sin, and conversion or receiving salvation in Christ²⁵, the Revival stuck out its neck and openly rejected the traditional pattern of ethnic relations²⁶Very visibly, it was a revolutionary force, standing for the principles of Christian brotherhood and sisterhood (Kagume, 1993).

23Derek Peterson, Ethnic Patriotism, and the East African Revival: A History of Dissent, c. 1935-1972, (Cambridge: Cambridge University Press, 2012), 65.

24Peterson, Ethnic Patriotism, and the East African Revival: A History of Dissent, c. 1935-1972, 52.

25Kevin Ward and Emma Wild-Wood (eds.) The East African Revival: History and Legacies (Aldershot: Ashgate Publishing Limited, 2012), 235.

26A. M. Kagume, Church and Society in Ankole, Uganda: An analysis of the Impact of Evangelical Anglican Christianity on Ethnic and Gender relations in Ankole, 1901-1961, Doctoral Thesis: Doctor of Philosophy (PhD,1993).

Theology of the East African Revival

Christology

The East African Revival of the 1930s and 1940s is considered central to the development of Christianity in Uganda. It emphasized resembling or showing the spirit of Jesus Christ. Interviews conducted in search of Data for this dissertation paper reveal that; Revivalists held a Christological reflection that focused on two specific aspects of portrayal—namely, the person and the work of Jesus. The Revivalists clarified and systematized the meaning of the scriptural depiction of Jesus. They believed Jesus Christ to be the bearer of their salvation. Many respondents said, “we believe that our salvation is manifested in and through and constituted on the basis of life, death, and resurrection of Jesus Christ.” when a respondent was asked whether Jesus Christ is the only mode of salvation, He asserted that, “to say Jesus Christ makes salvation possible is not to deny that other modes of salvation are accessible by other means; it is simply to insist that, within the christian tradition, the distinctively Christian understanding of what salvation is can only be realized on the basis of Jesus Christ” -a view that most Revivalists in Kigezi Sub-region hold against the professing Christians who revert to traditional beliefs, practices and values in times of crises. The Revivalists in Kigezi Region, understand the work of Christ to be salvation- from Greek Soteria. From the respondent’s response to questionnaires and interviews conducted in the search of data for this dissertation; Four main approaches to interpreting the death of Christ can be seen within the History of Revival Movement in Kigezi Sub-region:

Approaches that build on the traditional Banyakigezi cultic worship, especially sacrifice performed by traditional priest as a way of enabling people to enter presence of God. Christ is often interpreted by EARM as both the sinless High Priest and perfect sacrificial offering, allowing impurities to be cleansed so that people can draw close to God.

Approaches which interpret the death and resurrection of Christ as victory over sin, death, and Satan, liberating believers from their influence and presence.

Approaches to the atonement that see Christ’s death as a ‘satisfaction’, through which Christ paid the penalty for sin morally possible. Approaches to the atonement that foreground the theme of love, interpreting the incarnation and atonement as a demonstration of God’s commitment to humanity.

Theology of the East African Revival (EARM) asserts that for humanity to be restored to God, the mediator must sacrifice himself; without this sacrifice, such restoration is an impossibility. Athanasius (c.293-373), writing in the 4th century, argues that Christ’s sacrifice was superior to those required under the old covenant in several respects. His view supports the theology of the EARM- Christ offers a sacrifice which is trustworthy, of permanent effect, and which is unfailing in its nature. The sacrifice which was offered in Kigezi Sub-region were not trustworthy, sacrifice they had to be offered every day, and were again in need of purification. In contrast, the savior’s sacrifice was offered once only, and was accomplished in its entirety, and can thus be relied upon permanently. More-so, Athanasius in his seventh Festal letter (Written in 335), Athanasius explored the idea of Christ’s sacrifice in terms of the Passover sacrifice of the lamb. Jews sacrificed a lamb to mark the Passover, commemorating the great redemptive act of the exodus in which God delivered Israel from captivity in Egypt. Among the Bakiga, whenever there was a bad omen, they had to sacrifice the Goat or a hen of one colour (‘Enkoko Yibararimwe) to cleanse themselves.

So, opposed to the above understanding revivalists see Christ as a true Lamb, whose sacrifice brought about a new divine act of redemption, delivering humanity from sin and death. They hold the Pauline theology when he wrote to the Corinthian Church. "Get rid of the old yeast, so that you may be a new unleavened batch--as you really are. For Christ, our Passover lamb has been sacrificed" (1 Corinthians 5:7, NIV).

This theology held by East African Revival movement (EARM) is supported by Augustine of Hippo (354-430) when he declared that Christ was made a sacrifice for sin, offering him -self burnt offering on the cross of his passion. Like the EARM, Augustine brought a new clarity to the whole discussion of the nature of Christ's sacrifice through his crisp and Highly influential definition of a sacrifice, set out in 'The City of God': "A true sacrifice is offered in every action which is designated to unite us to God in a Holy fellowship." on the basis of this definition, Augustine has no difficulties in speaking of Christ's death as a sacrifice: "By his death, which is indeed the one and most true sacrifice offered for us, he purged, abolished, and extinguished whatever guilt there was by which the principalities and powers lawfully detained us to pay penalty."

In this sacrifice, Christ was both victim and priest; he offered himself up as a sacrifice: "He offered sacrifice for our sins. And where did he find that victim that he would offer? He offered himself, in that he could find no other." During interviews, many respondents said that "the Revivalists were grounded in the understanding of the Christian doctrine of substitution or satisfaction theory of atonement which suggests that the primary purpose of Jesus' death was to satisfy God's justice. After analysis of the datum from one of my respondents, This, then, was the human predicament: God created us with the expectation that we would live a life of moral perfection. However, we have failed to do this. Thus, death has come upon us. God saw it necessary to salvage at least part of humanity, but in order to accomplish this, some sort of satisfaction needed to take place. Moreover, for it to be effective, that satisfaction needed to be greater than simply returning what was due to God. Therefore, only God could have provided this sort of satisfaction. Yet, if it was to benefit to humanity, it had to be made by a human being. Thus, the satisfaction needed to be furnished by someone who was both God and a human being. Consequently, Anselm argues, the incarnation was a logical necessity. Without it, there was no possibility of satisfaction, and thus no possibility of forgiveness."²⁷

The respondent's response to how this Christological understanding changed the Banyakigezi lifestyle: "Gone was the old complacency and that pleasant, outward conformity to White-man's standard, while one quietly lived one's own life behind the scenes. The truth had suddenly become important. Men lay awake at night grieving over their sins and hypocrisies, and stolen goods began to be returned; small sums of money, a hoe, a razor blade."²⁸ The movement offered individuals a deeper experience of Christianity with its emphasis on high moral standards and clean living, open confession of sin, and conversion or receiving salvation in Christ²⁹, the Revival stuck out its neck and openly rejected the traditional pattern of ethnic relations. Very visibly, it was a revolutionary force, standing for the principles of Christian brotherhood and sisterhood.

²⁷Anselm, 'Cur Deus Homo' 1.12

²⁸Patricia, *Breath of life: The Story of the Ruanda Mission*, (London: Norfolk, 1971), 66-67.

²⁹Kevin (eds.), *The East African Revival: History and Legacies*, (Aldershot: Ashgate Publishing Limited, 2012), 235.

In addition, one respondent stated in the questionnaire:

“The revival movement was not simply a new message of eternal salvation or primarily a form of dissent, but rather a means through which a group of African Christians sought to address quotidian domestic problems and concerns of late-colonial East Africa. It required converts to give testimony of their spiritual transformation from their dark pasts to the light of salvation in which they now lived. The revival was thus about movement, and Balokole were set into motion by a new message of salvation”.

Nevertheless, Mbaasa, reflects in his research; “the Influence of the East African Revival Movement on the understanding of salvation in the Anglican Church in Kigezi” that During the first years of the Revival Movement, some revivalists’ spiritual claim was so great that sometimes it would be excessive. One respondent whose name is withheld by the researcher, had this to say; “Most revivalists in Kigezi assumed Subjective theory of salvation of wanting to be like Jesus hence model or exemplary. The late Mazira and Damali of Bufuka sub-Parish in the present Diocese of Kigezi, in 1936 attempted to cross Lake Bunyonyi, one of the deepest lakes in Africa, walking as Jesus did at lake Galilee. They were rescued from drowning. The same women had previously attempted to ‘resurrect’ someone who had been dead for two years’ days through prayers”, he told the researcher that these women insisted on exhuming the body, washed the body and prayed in vain to resurrect the dead. Sensing the danger of being beaten by relatives of the deceased, Damali and Mariza stealthily escaped. In a related development, a respondent said that: “the Late Eriya Ndanabo testified that he was one of the revivalists who thought that it was possible for the ‘saved ones’ both men and women to sleep together without being tempted into sexual immorality because of the power of revival.”

Osborn asserts that “Joe Church often quoted the words of Paul: I determined to know nothing among you but Jesus Christ and Him Crucified”. It was a simple message, too simple for some people, but it was a saving message³⁰ The East African Revival focused on ‘sin and repentance, the Cross, the Baptism of the Spirit, sanctification and the quest for holiness, bearing many resemblances to American evangelical revivalism and Keswick holiness which would all be common concerns for the churches³¹ As Nagenda put it so well, the focus of ‘Revival’ preaching was ‘Jesus’, not and never ‘Revival’³², sin alienates man from God, from fellow man and even from himself, as evidenced in man’s willing engagement in self-destructive evil acts. The son of God Appeared as the divine answer to the problem of sin.

Rev. canon Kakoko, the surviving Revivalist in Buyanja town council, Rukungiri district, in an interview held on phone on the 10th 5,2021, recalls that, “Revival movement emphasized; calling people to be spiritually revived - to acknowledge their sins and repent of them. Kakoko, also narrated that the practices of the Revival - giving testimonies, public confession, and repentance - became a common feature in the church especially here in Kigezi, even midst the general Sunday worship.³³ Although today this has wane. According to Rugyendo, in his article: “The East African Revival and its challenges in the 21st century”, some pertinent challenges as to why the theology espoused by revival has wane include: Generation gap,

30 Osborn, Pioneers in the East African Revival, (Winchester, UK: Apologia Publications, 2000), 263.

31 C.E. Robins, Tukutendereza: A Study of Social Change and Sectarianism Withdrawals in Balokole Revival, PhD thesis Columbia University, 1975, 227.

32 Butler, Hill Ablaze, 80.

³³ Rev. canon Kakoko, in an interview held on phone call on the 10th of May, 2021.

formal education and its impact and proliferation of new churches. Senyonyi notes that, “In the Revival, mention of Jesus was synonymous with the crucified one-Jesus and the cross were identical. Quoting Church and John, who wrote the proclamation by revivalists, Senyonyi writes; “There is life for a look at the crucified one-Look! Look! Look! And live” Revival preaching centered on the cross of Jesus Christ. No fair appraisal of Revival preaching is possible without mention of the centrality of the crucified Savior to their message³⁴. The Abeishemwe came to be considered the sincerest Christians and reliable members of the various congregations in the church in Kigezi.

Bamunoba (2015:141) writes:

“To be relived was translated as being saved (Okujunwa); It meant to be rescued from the grip and torture of fierce spiritual evils of the devil who led people into temptation, to commit sins, eventually leading them into hell with its eternal punishment of fire.” From the above, we can say that revival emphasized a quest for a life of holiness based on spiritual approach to evangelism, as opposed to the rather worldly way in which the native Anglican Church in Uganda appeared to be conducting itself.”.

The balokole never associated themselves with politics, however the contemporary Balokole do. Those days, they used to compose hymns and choruses to strengthen their spiritual commitment. They would stay on for fellowship, Bible reading, confession, and testimonies after the church service (Bamunoba, 2015). Today, there is gradual assimilation of Bulokole into the church’s routine of ministry and hence a threat of the church losing its original identity. Ideally, Bulokole was a gift to the Anglican Church for reinforcing its original objectives for economic and spiritual advancement. It should also be membered that “at the beginning, Bulokole was vehemently opposed to the things of the world following a warning verse of John the Apostle: Love not the World, neither the things that are in the world. It was quoted regularly to reject materialism. Although, today this theology has improved to favor the advice of John, the Gospel writer which stated that: I am come that they might have life, and that they might have it more abundantly. (John 10:10). The spiritual and human relationship expressed by the Balokole in their mode of life, is or was based on their motivation of God’s love through Christ.

The East African Revival Movement teaches that: “The redemption or salvation which the messiah brought consist-eth in the freeing of a sinner from the state of sin and eternal death into a state of righteousness and eternal life. Now a freedom from sin could not be wrought without a sacrifice propitiatory, and therefore, there was a necessity of a priest-specifically linking this to priestly office of Christ”. Further, Senyonyi (2013:8) states that the revivalists have dire need to unmask anything that could prejudice their freedom to share their walk with God. They believe that if they walk in the light as God is in the light, Jesus Christ’s blood will cleanse them from all sin (1 Jn 1:7).

In a phone call interview made to Ass. professor Rugyendo Medard on 17th August, 2021, when asked what it means to ‘Walk in the light’ as commonly used by the EARM, this was his response: “The phrase ‘walking in the light’ as used by the members of the EARM refers to a daily sanctification that is attained by a life of daily walking with the Lord and a regular examination of one’s heart and repentance. Ward and Wild-Wood (2012:215) seem to concur with Rugyendo’s argument in their statement that walking in the light means being transparent

34Muranga and Mbaasa, *The East African Revival Through 80 Years (1935-2015)*, 38

and open with one another. In spite of its somewhat erroneous theological background, walking in the light has had a profound influence on the EARM's socio-ethical belief and practice.

Gitari asserts that:

“Brethren will know that one is living a sanctified life when one attends fellowship meetings regularly, testifies about his trials and temptations, and walks in the light. The weekly fellowship meeting gives each person an opportunity to share with the brethren the kind of life he has lived since the last fellowship meeting. Because they consider the devil to be always at war with believers, the testimony must include a statement of the temptations one has gone through and the way he has turned to Jesus for victory. This, in a nutshell, is what it means to walk in the light from the brethren's point of view. If one's lifestyle is to the contrary, one may be declared as no longer saved. Furthermore, Brethren who have nothing to say during a fellowship meeting may cause concern and might even be declared lukewarm or spiritually cold. As a result, public testimony and confession have become the most enduring phenomenon of the East African Revival Movement achieved by walking in the light, albeit they are sometimes contentious and confrontational. This phenomenon is controversial because of a tendency to confess past misdeeds that might breed serious relational consequences with the aggrieved member of the community who hitherto had no information of betrayal until then. It could also prove confrontational.”³⁵

Although this practice of public confession is dying out of the Kigezi sub-region due to its shortcomings, it is still one of the most cherished ways to explicate the principle of daily walk in the light by the revivalists in the region. One of the blessings of sanctification is that it affects the entire person. For instance, Paul prayed that the Philippian believers' “love may abound more and more, with knowledge and all discernment (Philippians 1:9). So, the Revivalist brethren in Kigezi hold that due to sanctification, the believers love, knowledge, and discernment between right and wrong increased with greater sanctification. In addition, more sanctification improves their emotions including their love, joy, peace, patience, kindness, goodness, faithfulness. From the respondents' responses, they argue that our physical bodies are sanctified as well in sanctification. They quote that Paul prayed for the Thessalonian Christians, “Now may the God of peace himself sanctify you completely and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23). So, from that assertion, one can conclude that God sanctifies our inner person, but he also sanctifies our outer person

Created in the Image of God (Imago Dei)

In this part, the researcher deals with the theological idea of Imago Dei. A text of central importance to a Christian understanding of human nature is Genesis 1:27, which speaks of humanity being made in God's image and likeness- an idea which is often expressed with reference to the Latin phrase *imago Dei*.³⁶ Many informants of this study when asked what this affirmation means to adherents of East African Revival Movement (EARM), they said:

35 Gitari, D., n.d., *Paper on East African revival*, in Embu, Kenya, 2018.

36 Alister E. McGrath, *Christian Theology: An introduction, sixth Edition*, (London: John Wiley & Sons Ltd, 2017), 227-230

The movement also emphasizes equality of all human being as children of God created in the imago dei- ("image of God")", to the EARM, imago Dei, uniquely applies to humans- denotes the symbolical relation between God and humanity. The interpretation of imago Dei by EARM that all humans are in the image of God is to recognize the special qualities of human nature which allow God to be made manifest in humans.

Gregory R. Peterson asserts that in the Christian theological tradition, the image of God has been interpreted in a wide variety of ways. For instance, the medieval theologians identified the image of God primarily with the human ability to reason, and it was this quality that was seen to distinguish human beings from all other organisms. On the other hand, Irenaeus of Lyon (second century) made a further distinction between the image and likeness of God, as both terms are used in Genesis 1. Consequently, later theologians argued whether human beings are still in the image of God after the Fall, or whether human beings have lost the image and are now merely in God's likeness. On this understanding, the Fall permanently altered human nature for the worse, the image being restored only through the redeeming action of Christ. With the coming of the Reformation on board, the image of God came to be reinterpreted along two primary lines. The first, following Martin Luther (1483–1546), interpreted the image of God primarily in terms of human relationality with God, a move followed especially by Karl Barth (1886–1968) and the neo-orthodox movement. The second followed the dominant philosophical interpretations of human nature in the Enlightenment and after. Particularly after Friedrich Schleiermacher (1768–1834), the image of God has often been seen in the human capacity for self-consciousness.³⁷

A respondent in an interview over the phone call on 7th July 2021, when asked what the effect of sin was when it comes to the image of God in man according to EARM teachings? he said that "the East African Revival Movement hold that since man has sinned, he is certainly not as fully like God as he was before. That Man's moral purity has been lost and that his sinful character certainly does not reflect God's holiness. They argued that man's intellect is corrupted by falsehood and misunderstanding; his speech no longer continually glorifies God; his relationships are often governed by selfishness rather than love, and so forth.

The Revivalists of 1935 implicitly taught that "though man is still in the image of God, in every aspect of life some parts of that image have been distorted or lost. The image of God is what makes man human; man could not lose the image without ceasing to be what he is. Moreover, it's only because man keeps his image of God — even in a broken or distorted form — that man is redeemable and worth redeeming. Without it, God would have had no reason to send His Son to die on our behalf.

The East Africa Revival Movement stressed that: As believers in Christ, we have a "new self, which is being renewed in knowledge after the image of its creator" (Colossians 3:10, ESV). And that as we grow in faith, we "are being transformed into the same image from one degree of glory to another" (2 Corinthians 3:18, ESV).

Knowing that we are made in God's image affects not only our understanding of our Creator and our relationship with Him. It also sets the stage for understanding and defending the sanctity of all human life:

37 John Bowker "Imago Dei," in The Concise Oxford Dictionary of World Religions, 2021.

The East African Revivalist's movement understanding of equality of all human being as children of God created in the Imago Dei is supported by Wayne Grudem who says:

Every single human being, no matter how much the image of God is marred by sin, or illness, or weakness, or age, or any other disability, still has the status of being in God's image and therefore must be treated with the dignity and respect that is due to God's image-bearer. This has profound implications for our conduct toward others. It means that people of every race deserve equal dignity and rights. It means that elderly people and children yet unborn deserve full protection and honor as human beings.³⁸

In summary, the EARM, asserts that having been brought to birth 'in Christ', the spirit continues to work upon them to conform them more and more to the image of Christ with whom he has united them. This process of moral renewal and transformation is commonly referred to as sanctification³⁹. The EARM believed and taught that, "we are already within the Kingdom of God through our union with Christ (cf. Col. 1:13) and now "sit in Heavenly places' in Christ by the spirit. But we still experience the old era of decay and corruption, of sin and physical death", their belief and teaching is in agreement with New Testament teaching, "The 'old man' or 'old self' - what we were in 'Adam' under condemnation being crucified with Christ (cf. Rom.6:6; Col. 3:9); none the less having to mortify our fallen human nature with its evil desires and propensities (Rom.8:12f; Gal. 5:16f; Col. 3:5f). The EARM believed that when any person is saved, the devil has been overthrown and defeated in Christ (Jn. 12:13; Col. 2:15), yet the Christian is called to warfare against the devil (Eph. 6:12f.; 1 Pet. 5:8f.). One respondent said:

As believers, the realities of faith should stand out sharp and certain, and our commitment is correspondingly clear and wholehearted, at other times we're called on to hold fast our convictions though everything seems to stand against us, and to battle on against World, flesh, and devil even though the heavenly powers appear conspicuously absent. This believing 'in spite of' belongs to reality of our situation before the fullness of the kingdom. The East African Revival Movement knew /knows that this present situation will not continue indefinitely. In Justification of their theology, they quote Phi. 1:6: "being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus."⁴⁰

Informants of this dissertation say the East African Revival movement is the exponent of the Tertullian's Theology in Kigezi Sub-region: "in Baptism death is abolished by washing away of sins: for the removal of guilt also removes the penalty. Thus, humanity is restored to God into "likeness", for he had originally been "in his image." The state of being "in the image of God" relates to his form; "in his likeness refers to his eternity: for humanity receives back his Spirit of God which at the beginning was received from God's in-breathing, but which was afterwards lost through falling way" (Tertullian c. 160- c.220). They further narrated that because the adherents to EARM knew were in the image of God, they emphasized cleanliness claiming that 'cleanliness is next to Godliness' a phrase that rescued the Banyakigezi from

38 Wayne Grudem, Systematic Theology: An Introduction to Biblical Doctrine, (Grand Rapids, Michigan: Zondervan Academic, 1994), 450.

39 Bruce Milne, Know the Truth: A Handbook of Christian Belief (Nottingham, England: Inter-varsity Press: 1998), 240-241.

40 Rev. Mwesigwa Edward in an interview held on 11th July, 2021.

suffering from many illnesses resulting from poor health and hygiene. This attitude called for clean homes; it promoted 'obuyonjo' in most families of Revivalists. As earlier stated, this also helped them to have concern for each other since they realized they were all in the image of God. They became generous to Brethren-Sharing as a value was promoted among the brethren wanting to be love like God. In most of their fellowships they emphasized living as perfect creatures like their God in an imperfect world. And because of this theology, the EARM became an advocate for human rights fighting against misogynistic perspectives held by the Banyakigezi.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

In this study, the researcher was interested in investigating whether one can still be a good practicing Christian within his cultural setting that is different from that of the people who brought the Bible to Africa and specifically to Kigezi Sub-region. There are a number of issues that involved this study, however the researcher limited himself to answering the question whether the salvation that Jesus offers is enough in solving the problems some Bakiga Christians encounter in Kigezi sub-region, whether the subjective theory of salvation that the East African revival movement espoused is relevant to the Bakiga Christians today and developing contextual construct model of salvation in Kigezi Sub-region.

Conclusion

The study revealed that, it's true that most Anglican professing Christians in Kigezi Sub-region revert to traditional values, beliefs, and practices in quest to be relevant to their culture. They assert that even when they believe in the salvation power in Christ, but most of their daily life needs are not met by the approach the contemporary church in Kigezi Sub-region applies. However, as stated in the problem statement, the revival movement that spread first in Uganda from Kigezi Sub-region espoused the Subjective Theory of salvation; they yearned to be Christ-like in their daily lives. Most Revivalists discarded traditional beliefs and only sacrificed themselves to Jesus by this declaration; 'Yesu Namara'. They told Stories and confessions about crises faced against their faith such as Witchcraft. They testified though the belief in witchcraft attempts to provide a solution to the existence of evil in the world, the solution it offers is inadequate.

Recommendations

I recommend proper theological education to be mandatory taught to everyone seeking to preach the word of God and Bible studies must be encouraged for all Christians.

I also recommend that; for any missionary seeking to preach the gospel outside his cultural setting must understand that contextualization is very central to any attempt to weave the gospel to cultures together. All people, whether they realize it or not, are shaped by the culture in which they live.

Having studied the contextual aspects that impacted the message of Revival in relation to their understanding of salvation, I recommend that as the East African Revival Movement (EARM) asserted that Jesus has stripped evil forces of their power: "having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Col 2:15). The Anglican professing Christians in Kigezi Sub-region need to understand that; Satan and demons are no match of Christ, the God-man. In the face of satanic opposition, the cross

accomplished God's self-glorification, released the devil's prisoners, publicly routed evil spirits, and sealed their judgment so that men would never have to fear or follow them again.

REFERENCES

- Ahuja, R. Research Methods. New Delhi: Rawat Publications, 2001.
- Barrett, B. David. African Initiative in Religion. Nairobi: East African Publishing House, 1971.
- Barrett, B. David. Kenya Churches Handbook. Kisumu: Evangel Publishing House, 1973.
- Bevans, B. Stephen. Models of Contextual Theology: Faith and Cultures. Maryknoll, NY: Orbis Books, 2002.
- Bujo, Benozet: African Theology in its Social Context. Nairobi: Paulines Publications, 1992.
- Butler, A. H. William. Hill Ablaze. London: Hodder and Stoughton, 1976.
- Church, E. John. Quest for the Highest: An Autobiographical Account of the East African Revival. Exeter, UK: Paternoster Press, 1981.
- Dowsett, Rose Isabel Phiri, Doug Birdsall, Dawit Olika Terfassa, Hwa Yung and Knud Jørgensen (Eds.). Evangelism and Diakonia in Context. Oxford: Regnum Books International, 2016.
- Flemming, Dean. Contextualization in the New Testament: Pattern for Theology and Mission. Downers Grove, IL: Intervarsity Press, 2005.
- Gilliland, Dean. "Contextualization" in The Evangelical Dictionary of World Missions. Grand Rapids, MI: Baker Academic, 2000.
- Greaves, B. L. Carey Francis of Kenya. London: Rex Collings, 1969.
- Guder, L. Darrell. Missional Church: A Vision for the Sending of the Church in North America. Grand Rapids, MI: Eerdmans, 1998.
- Harford-Battersby, F. Charles. Pilkington of Uganda. London: Marshall B. Brothers, 1898.
- Hesselgrave, J. David. 'Great Commission Contextualization,' in International Journal of Frontier Missions, 12/3 (Sept. 1995).
- Hiebert, Paul. "The Gospel in Human Contexts: Changing Perceptions of Contextualization." In Mission Shift (2010).
- Kivengere, Festo. "The Revival That Was and Is," in Christianity Today, (1976).
- Kirk, J. Andrew. What is Mission? Theological Explorations. London: Longmans, 1999.
- Kwesi, Dickson. Theology in Africa. New York: Orbis Books, 1984.
- Mbiti, S. John. African Religions and philosophy. London: Heinemann, 1969.
- Moreau, A. Scott. Contextualization in World Missions: Mapping and Assessing Evangelical Models. Grand Rapids: Kregel Publications, 2012.
- Muranga, K. J. Manuel & Mbaasa Patrick The East African Revival Through 80 years 1935-2015. Kampala: Mwesigwa Mugabi Publications, 2018.
- Neil, Stephen. The Unfinished Task. London: Edinburgh House Press, 1957.
- Newbiggin, Lesslie. The Gospel in a Pluralist Society. Grand Rapids, MI: Eerdmans, 1989.
- Nolan, Albert. Jesus before Christianity. Cape Town: Orbis Books 2001.
- Nyamiti, Charles. African Theology: Its Nature, Problems and Methods. Kampala: Gaba Publications, 1984..

- Orobator, E. Agbonkhianmeghe. *Theology Brewed in an African Pot*. Maryknoll, NY: Orbis Books, 2008.
- Osborn, H. H. *Pioneers in the East African Revival*. Winchester: Apologia Publications, 2000.
- Peterson, Derek. *Ethnic Patriotism, and the East African Revival: A History of Dissent, c. 1935-1972*. Cambridge: Cambridge University Press, 2012.
- Pobee, S. John. *Toward an African Theology*. Nashville: Abingdon, 1979.
- Rostedt, M. "The Revival Movement in East Africa." in *African Journal of Theology*, 1982.
- Sanneh, Lamin. *Whose Religion is Christianity? The Gospel Beyond the West*. Grand Rapids, MI: Eerdmans, 2003.
- Schreiter, J. Robert. *Constructing Local Theologies*. Maryknoll, NY: Orbis Books, 1985.
- Schreiter, J. Robert. "The New Catholicity: Theology Between the Global and the Local (Faith & Cultures)." Maryknoll, NY: Orbis, 1984.
- Shorter, Aylward. *African Theology: Adaptation or Incarnation?* Maryknoll: Orbis Books, 1977.
- Stanley, B. "East African Revival." in *Churchman*, 92 (1978).
- Thorn, Joe. "Six Rules of Cultural Engagement." in *Experimental Byte-Sized Theology*, (October 23, 2007).
- Taylor, V. John. *The Growth of the Church in Buganda: An Attempt at Understanding*. London: SCM Press, 1957.
- Tucker, R. A. *Eighteen Years in Uganda and East Africa*. London: Edward Arnold, 1970.
- Walls, Andrew. *The Missionary Movement in Christian History: Studies in the Transmission of the Faith*. Maryknoll, NY: Orbis, 1996.
- Warren, Max. *Revival Enquiry*. London: SCM Press, 1954.
- Ward, Kevin. "Obedient Rebels' The Mukono Crisis of 1941," in *Journal of Religion in Africa*, XIX/3 (1989).
- Whiteman, L. Darrell. "Contextualization: The Theory, the Gap, the Challenge," in *International Bulletin of Missionary Research* (January 1997).
- Wogu, C. N. "Constructs in Contexts: Models of Contextualizing Adventist Theology." in *International Bulletin of Mission Research*, 43/2 (2019).