

**THE STUDY OF 1 CORINTHIANS 1:10-17: A TEACHING ON UNITY
AMONG SOME CHRISTIANS AND CHURCH LEADERS OF AMURIA
ARCHDEACONRY**

DANIEL OKWERO

M21B09/046

**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF
DIVINITY AND THEOLOGY IN PARTIAL FULFILLMENT FOR THE AWARD
OF A DEGREE OF BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2024



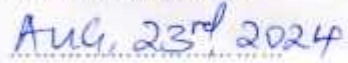
**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, Okwero Daniel declare that this research work is my original work and has never been submitted to Uganda Christian University or any institution of learning for any award.





OKWERO DANIEL

DATE

APPROVAL

This is to certify that this research project entitled "the study of 1 Corinthians 1:10-17, a teaching on unity among some Christians and church leaders of Amuria Archdeaconry" has been done under my supervision.

Edison Muhindo Kalengyo

23/08/2024

PROF. EDISON MUHINDO KALENGYO

DATE

SUPERVISOR

DEDICATION

I dedicate this piece of work to my lovely wife Everline Grace Okwero who took care of our two children- Lydia and Joshua while I was away for studies. I also dedicate it to my dear parents; Michael and Hellen Edoku who prayed tirelessly for me and taking care of my family during my time of studies.

ACKNOWLEDGMENT

I would like to applaud the involvement of the following people in my life and time of study:

First, I am reminded of the words of Jesus, “*apart from me you can do nothing*” (John 15:5b), I therefore; thank God who gives me daily strength, and heals me every moment I go down. I have come this far because of His grace and mercy. May the name of the Lord God Almighty be praised.

Secondly, I thank Bishop Tucker School of Divinity and Theology and the diocese of Soroti for giving me scholarships. Studying here was a blessing to me. I thank the diocese of Soroti headed by Rt. Rev. Capt. Kosea Odongo and the diocesan secretary Rev. Canon Samuel Ediau for giving me this opportunity. I know many were qualified than me, but God through them gave me a chance to study.

Thirdly, I thank my dear research supervisor- Prof. Edison Kalengyo Muhindo. Amidst challenges of this life, he created time to guide, mentor, and advice me. I have surely made this milestone through him.

Last but not least, I thank my local supervisors for their commendable work towards making me complete this level of studies. These include; all clergy of Amuria archdeaconry, most especially Ven. Simon Peter Otukei, Rev Charles Odiop, together with brothers in the Lord: Mr. Kokas Edonu, Samuel Eguny, and Francis Owor, and all my respondents who accepted to give me their time and knowledge to this crucial topic.

Table of Contents

DECLARATION.....	---
APPROVAL	I
DEDICATION	iii
ACKNOWLEDGMENT	iv
ABSTRACT	viii
CHAPTER ONE: INTRODUCTION.....	1
1.1 BACKGROUND OF THE STUDY.....	1
1.2 PROBLEM STATEMENT	1
1.3 LITERATURE REVIEW	2
1.4 THEORETICAL FRAMEWORK	3
1.5 RESEARCH DESIGN AND RESEARCH METHODOLOGY/METHODS	4
1.5.1 Research Design/Plan	4
1.5.2 Area of Study	4
1.5.3 Study Population, Sampling Method, and Sample Size	5
1.5.4 Data Collection Procedures	5
1.5.5 Data Collection Instruments/Tools	5
1.5.6 Quality and Error Control	6
1.5.7 Strategies for Data Collection and Analysis.	6

1.6 LIMITATIONS	6
1.7 RESEARCH ETHICS.	6
1.8 TIME FRAME.	7
1.9 OUTLINE OF CHAPTERS.....	7
CHAPTER TWO: WHAT? WHY WERE DIVISIONS IN THE CORINTHIAN CHURCH? AND PAUL’S RESPONSE TO THEM AS IN 1 CORINTHIANS 1:10-17.....	8
2.1 HISTORICAL MEANING	8
2.1.1 The Authorship of 1 Corinthians	8
2.1.2 Date of Authorship of 1 Corinthians	8
2.1.3 The Place of Writing	9
2.1.4 The Historical Location and Setting of Corinth	9
2.1.5 The Audience of Paul’s First Letter to the Corinthians.	10
2.1.6 The Purpose of 1 Corinthians	10
2.2 LITERAL MEANING OF 1 CORINTHIANS 1:10-17.....	11
CHAPTER THREE: DIVISIONS AMONG SOME CHRISTIANS AND CHURCH LEADERS IN AMURIA ARCHDEACONRY.	23
3.1 THE KIND OF DIVISIONS/CLIQUEs IN AMURIA ARCHDEACONRY	23
3.1.1 Prayer and Deliverance Teams	23
3.1.2 The Revivalists Group	24
3.1.3 The Re-awakens	25

3.1.4 The Trumpeters	25
3.2 CATEGORIES OF PEOPLE INVOLVED IN THESE GROUPS	26
3.3 CAUSES/REASONS FOR THE DIVISIONS/CLIQUEs IN THE CHURCH IN AMURIA ARCHDEACONRY	27
3.4 CHALLENGES/EFFECTS OF THESE DIVISIONS TO THE CHURCH.....	29
CHAPTER FOUR: ADDRESSING DIVISIONS AMONG SOME CHRISTIANS AND LEADERS OF AMURIA ARCHDEACONRY USING 1 CORINTHIANS 1:10-17	32
CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS FOR FURTHER RESEARCH	39
5.1 CONCLUSION	39
5.2 RECOMMENDATIONS.....	40
5.2.1 General recommendations and other suggestions to curb the problem	40
5.2.2 Suggestions for further research	42
BIBLIOGRAPHY	43
APPENDICES	46
Appendices One: An Interview Guide for Respondents who have Knowledge about Divisions/Cliques in the Church	46
Appendices Two: Questionnaire for Respondents who have Knowledge about Disunity/Cliques in the Church	49
Appendices Three: Key Informant Consent Form	52

ABSTRACT

This research is based on the study of 1 Corinthians 1:10-17: a teaching on Christian unity against divisions among some Christians and church leaders in Amuria archdeaconry (Diocese of Soroti). The study was carried out in the four parishes of; Amusus, Amuria, Asamuk, and Wera, under Amuria archdeaconry.

The objectives of the study were to explore: first, the divisions in the Corinthian church and how Paul addresses them in 1 Corinthians 1:10-17; second, the divisions among some Christians and church leaders in Amuria archdeaconry, and thirdly, using Paul's teaching about unity in 1 Corinthians 1:10-17 to address the problem of divisions among some Christians and church leaders in Amuria archdeaconry.

To help gather information about divisions among Christians in Amuria archdeaconry, a purposive sample size of 40 respondents was used. These respondents included; clergy/priests, lay readers, other lay church leaders (heads of laity, mothers union chairpersons, youth leaders, mission and prayer leaders), and Christians of sound mind.

The findings from the field indicate Christians and some church leaders cling to groups like; prayer and deliverance, revivalists, reawakens, and the trumpeters group. These divisions are caused by: desire to express spiritual gifts, need for money and fame, lack of sound biblical knowledge especially on the use of spiritual gifts. These divisions have led to many challenges like; continued rifts in the church, denial of some church leaders by Christians, limited time given to the message of the cross, continuous search for fame, and retarded development and exploitation of the naive Christians. Thus, teaching about unity using 1 Corinthians 1:10-17 is imperative

CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Looking at 1 Corinthians 1:10-17 critically, gives an idea that Paul was not pleased with the church in Corinth, a church he founded on his second missionary journey because of the prevalent divisions among the church members. Why he exclaimed shows that disunity is a serious problem in the church. This research was conducted in Amuria Archdeaconry which is under the diocese of Soroti; focusing on the parishes of Amuria, Amusus, Asamuk and Wera where the problem is intense. This research was therefore, focused on using Paul's exclamation to the Corinthian church to give a teaching to some Christians and church leaders of Amuria Archdeaconry, and also, to teach about the effects and possible remedies to disunity.

There are divisions in the said parishes, whereby reports and observations show that people engage in prayer cliques, focus much on expression of healing and deliverance and other spiritual gifts. The leaders, who may not be so much into expression of spiritual gifts, are looked at as of no Holy Spirit. As if that is not enough, some of those leaders are easily rejected by the Christians.

Unity can be defined as a state of people being together in common idea, thought, and agenda without disagreements. Dever explains unity as "shape and center – what we are united around – shows what we are about".¹ Divisions are the true opposite of unity. For a couple of years, this has been experienced among some Christians and church leaders such as priests, lay readers, laity of Amuria Archdeaconry especially Amuria, Amusus, Asamuk, and Wera parishes as part of Amuria Archdeaconry with the other few unnamed parishes.

1.2 PROBLEM STATEMENT

In this part, the researcher has explained briefly the central issue of the study. The researcher also puts clear the research objectives and questions that guided the study.

The central issue in this research is teaching about Christian unity. Just like in the Corinthian church, there is a vice of preferring some leaders of the church, and not others in Amuria

¹ Mark Dever, *The Twelve Challenges Churches Face*. Crossway Books: A Publishing Ministry of Good News Publishers 1300 Crescent Street: Wheaton, Illinois 60187 (2008): 26

Archdeaconry. Also, the biggest among many factors is the misunderstanding of the spiritual gifts like prophecy, spiritual leadership and others.

They have gone to question who has been transferred to them. Who leads them? What kind of a person is he, which group does he belong? Is he in prayer and deliverance? Is he a revivalist? Is he a trumpeter? Or he is a reawaken? These made it pertinent to develop a teaching on general Christian unity irrespective of the spiritual gifts and talents among the Christians of Amuria Archdeaconry as highlighted by Paul in 1 Corinthians 1:10-17. The study was guided by the following research objectives and questions.

Research objectives

To examine the kind and divisions in the Corinthian church according to 1 Corinthians 1:10-17, and why?

To establish what divisions are in Amuria archdeaconry, and why they are in existence.

To show how Paul's teaching about unity in 1 Corinthians 1:10-17 can be used to address divisions in Amuria archdeaconry.

Research questions

What and why were there divisions in the Corinthian church according to 1 Corinthians 1:10-17?

What are the existent divisions in Amuria archdeaconry? And why are they in existence?

How does Paul's appeal and teaching about unity in 1 Corinthians 1:10-17 address the divisions among some Christians and church leaders in Amuria Archdeaconry?

1.3 LITERATURE REVIEW

On the side of the causes of divisions, Mark Dever in his book "*twelve challenges churches face*"² brings out divisions as one of them. He makes reference to the Corinthian church, highlighting the causes to the same church and the value of unity. Keener also in his commentary on 1 Corinthians 1:10-17,³ focuses on the causes of divisions to the Corinthian church. Their

² Dever M. *Twelve Challenges Churches Face*, 25-26, 128

³ Craig S. Keener, "*The IVP Bible Background Commentary of the New Testament, 2nd Edition*". Inter Varsity Press, Downers Grove (2014): 454-455.

material is worth noting for the causes of divisions to the church today, but there should be a clear comparison, and other causes such as misuse of the spiritual gifts, greed for money, pride, is not mentioned and are the core causes of divisions among some Christians and church leaders in Amuria Archdeaconry. This is what the researcher has dealt with.

I also acknowledge the writings of Mbewe in his book; *“God’s design for the church”*⁴ and Hansen and Leeman in their book; *rediscover the church: why the body of Christ is essential*⁵ both of them describe the church, the need to gather, and also the great importance of the body of Christ, but they don’t include the reasons as to why the church today is not organized that way. Definitely, the reason is divisions, which the researcher sought to deal with.

Chang says Christ Jesus is an important person than anyone. He justifies his claim focusing on His resurrection which without, Christ Jesus would have been an enigma. It is only through resurrection that we have salvation.⁶ Also, Ferguson writes about the centrality of Christ in every church.⁷ This provides the superiority of Christ which is part of the remedy, but he does not give a clear process on how people can come to this understanding. The researcher has provided a process on how people can value Christ as the most important.

1.4 THEORETICAL FRAMEWORK

The theoretical framework used is analytical in the philosophical sense, which involves the use of the already existing literature in the study. There is some literature on church unity, church leadership, spiritual leadership, and about the use of spiritual gifts. The researcher has kept such literature in comparison with the current state of the problem.

The researcher has also used phenomenological analytical framework which has helped in finding the reality on the feelings and experiences and produce in-depth descriptions of the

⁴ Conrad Mbewe, *“God’s Design for the Church: A Guide for African Pastors and Ministry Leaders”*. Crossway 1300 Crescent Street Wheaton Illinois 60187 (2020)

⁵ Collin Hansen & Jonathan Leeman, 2021. *Rediscover Church: Why the Body of Christ is Essential*. Crossway 1300 Crescent Street Wheaton Illinois 60187 (2021)

⁶ Sung Wook Chang, *“Christ the One and Only: A Global Affirmation of the Uniqueness of Jesus Christ”*. Patermon Press in the United Kingdom, and Baker Academics in the United States of America (2005): 36-37.

⁷ Everett Ferguson, *“The Church of Christ; A Biblical Ecclesiology for Today”*. WM. B. Eerdmans Publishing Co. 255 Jefferson Ave. S.E, Grand Rapids, Michigan, United States of America (1996): 72

phenomenon.⁸ This has helped the researcher extract primary data from the respondents about the problem and how they are feeling about it.

Contextual framework was also of great importance to the researcher while dealing with this research. Contextual framework brought to the fore how, why, where, and for whom an intervention succeeds or fails. It shall also enhance comparability of the information.⁹ This helped the researcher in decision making and gaining more understanding while doing research.

1.5 RESEARCH DESIGN AND RESEARCH METHODOLOGY/METHODS

The study was aimed at teaching about unity against divisions. Divisions among some Christians and church leaders in Amuria Archdeaconry are serious issues majorly in four parishes of Amuria, Asamuk, Amusus, and Wera. In this section, the researcher looks at the research design, information sources used, population and sampling techniques, methods of data collection among others.

1.5.1 Research Design/Plan

The research was descriptive or qualitative in nature. It was due to the exegetical study of 1 Corinthians 1:10-17 to determine what and why there were divisions in the Corinthian church. Similarly, a comparison has been made of the causes of divisions in the church in Corinth and the church in Amuria Archdeaconry. To gather this information justifies the choice of descriptive research.

1.5.2 Area of Study

The research was carried out in the diocese of Soroti, Amuria Archdeaconry, particularly in the parishes of Amuria, Amusus, Asamuk, and Wera. The areas are covered by the sub counties of Amuria Town Council, Abia Sub County, Kuju Sub County, Asamuk Town Council, Asamuk Sub County, Wera Sub County, and Wera Town Council. These parishes were chosen, because some of their sub-parishes have and still experience the problem of divisions which is wrecking the church, and if not handled, it shall be out of control in a near future.

⁸ Pelin Yuksel & Soner Yildirim, “*Theoretical Frameworks, Methods, and Procedures for Conducting Phenomenological Studies in Educational Settings*”. Turkish Online Journal of Qualitative Inquiry 6 (1)(2015): 1-20

⁹ <https://www.ncbi.nlm.nih.gov/books/NBK196190/>

1.5.3 Study Population, Sampling Method, and Sample Size

Study population: is the focus group or type of people from whom the researcher aimed at finding data from. For this case, it involved clergy, lay readers, and lay leaders such as heads of laity, mother's union chairpersons, youth chairpersons, and other sound Christians.

Sampling methods or techniques are descriptions of strategies which the researcher used to select representative elements/respondents from the accessible population.¹⁰ The researcher used a purposive technique that helped him to have relevant findings for research objectives. Therefore, the researcher considered background, education, and experience of the respondent among other factors.

Sample size was approximately 40 respondents which included; 4 clergy, 09 lay readers, and others were from lay leaders and some Christians of sound mind in Amuria, Amusus, Asamuk, and Wera parishes.

1.5.4 Data Collection Procedures

First, the researcher obtained an introductory letter from Uganda Christian University (Bishop Tucker School of Divinity and Theology) to the respondents. The letter helped affirm to the respondents that the research was intended for academic purposes. He then administered 03 questionnaires and conducted interviews to 37 respondents.

1.5.5 Data Collection Instruments/Tools

The researcher sought it reliable to use interviews to collect data from the respondents. However, 03 questionnaires were also administered.

1.5.5.1 Interview

It is usually the questions asked by the researcher to the respondents as he notes down the verbal responses from the respondents. The researcher designed interview questions related to the topic. For this case; it was in relation to disunity among some Christians and church leaders in Amuria archdeaconry.

¹⁰ Ram Ahuja, "Research Methods". *New Delta India- Revai publication (2001): 155.*

1.5.5.2 Questionnaires

These can be defined as a set of questions regarding a particular topic which the researcher uses to obtain information from the respondents. They are printed copies issued to the respondents as the researcher seeks to give them liberty to respond.

1.5.6 Quality and Error Control

These deal with emphasizing that the actual required and valid data is obtained from the respondents. To meet the said aims, the researcher designed questionnaires and interview questions in line with the set objectives and questions. The researcher dealt directly with the respondents, that is, interviewing the respondents physically, and administering and collecting questionnaires from to respondents by self to avoid any loss and manipulation.

1.5.7 Strategies for Data Collection and Analysis.

This is data processing which involves editing, categorizing the open ended questions, coding, computerization and preparation of tables and diagrams. Data analysis is ordering of data into consistent parts in order to obtain answers to research questions.¹¹ The researcher did data processing and analysis as guided by the objectives and questions.

1.6 LIMITATIONS

In the field of research, the researcher faced the following challenges;

Financial resources to move from place to place gathering information was a serious challenge. There was no stable source of income, and yet the area to be covered is quite wide and distant.

Due to the nature of the topic, and criticality of the issue, some respondents feared to speak their mind especially on matters concerning their leaders as part of the causers of disunity. Besides, some of the leaders also posed questions such as who am I to write about this?

1.7 RESEARCH ETHICS.

This deals with observance of principles of any academic work. The researcher ensured the following;

¹¹ Ahuja R, *Research Methods*, 155

Has acknowledged the borrowed work from other authors; these include: both secondary and primary sources like Bibles, commentaries, books about unity/divisions, articles, journals and internet extracts. The researcher chose to use the footnotes, and thereafter reference in the bibliography.

The researcher assured the respondents of respect and confidentiality of all their views. The responses are coded so as to avoid reflecting the names of the respondents.

1.8 TIME FRAME.

This section, it gives an outline on how the researcher budgeted his time in the course of the study

- (a) Chapter one (proposal/introduction): January 2024
- (b) Chapter two: To examine the kind of divisions in the Corinthian church and why, according to 1 Corinthians 1:10-17. February 2024.
- (c) Fieldwork (data collection and analysis): February 25th to March 5th 2024.
- (d) Chapter three: To examine what and why divisions are in Amuria archdeaconry. March 2024.
- (e) Chapter four: To show how Paul's teaching about unity in 1 Corinthians 1:10-17 can be used to address divisions in Amuria archdeaconry. March 15th to April 2024.
- (f) Chapter five (conclusions and recommendations for further research): April 2024.

1.9 OUTLINE OF CHAPTERS

In this undertaking, the contents of the study are as follows.

Chapter one: introduction

Chapter two: divisions in the Corinthian church, and Paul's response to them as in 1 Corinthians 1:10-17.

Chapter three: divisions among some Anglican Christians and church leaders in Amuria archdeaconry.

Chapter four: addressing divisions among some Anglican Christians and church leaders of Amuria archdeaconry using 1 Corinthians 1:10-17.

Chapter five: conclusions and recommendations for further research.

CHAPTER TWO: WHAT? WHY WERE DIVISIONS IN THE CORINTHIAN CHURCH? AND PAUL'S RESPONSE TO THEM AS IN 1 CORINTHIANS 1:10-17

In this chapter, I have interpreted 1 Corinthians 1:10-17. I have given the historical and literal meaning of the text since it is historical literature. I have also read Paul's first letter to the Corinthians literally and have discussed its genre, and structure to help in detailed reading of 1 Corinthians 1:10-17. The reasons for these, is to bring out the historical and literal meaning of the text in study to determine the intentions of the author.

2.1 HISTORICAL MEANING

2.1.1 The Authorship of 1 Corinthians

Virtually, all commentators, both ancient and modern, agree that the author of the epistles to the Corinthians was Apostle Paul.¹² Looking at the introductory statement: "*Paul, called to be an Apostle of Christ Jesus, and our brother Sosthenes*" (1 Corinthians 1:1), affirms that he is the author of 1 Corinthians.

Also, in most of this epistle, Paul gives statements that prove his ownership of the words. For example, I give thanks to my God...1:4a, I appeal to you, brothers...1:10a, what I mean is...1:12a, and many more phrases of such. These statements show some kind of ownership, hence justifying Apostle Paul as the author of the first epistle to the Corinthians.

2.1.2 Date of Authorship of 1 Corinthians

Actual dating the authorship of 1 Corinthians is quiet difficult. What is known is that Paul wrote the epistle after his initial visit to Corinth. The debate lingers around AD 55 and AD 56 probably in Paul's second visit to Ephesus. Obviously, the letter was written some time subsequent to Paul's first visit to Corinth from AD 50-52.¹³ Acts 18:18-23 indicate that Paul left Corinth and sailed back to Syria, his home province. But before, he had a brief time in Ephesus, and only promised to come back (Acts 18:20-21). He then started to travel back through Galatia, Phrygia,

¹² Gerald Bray, "*Ancient Christian commentary on scripture: New Testament vii, 1-2 Corinthians*". Intervarsity Press; Downers Grove Illinois (1999)

¹³David A Desilva, *An Introduction to the New Testament Contexts, Methods, and Ministry Formation*. Intervarsity Press, Downers Grove (2004): 608

then later to Asia (Ephesus), which was his 3rd missionary journey, but the second time in those regions.

Other reasons as to why the letter took sometime after AD 52 are: to allow time for the ministry of Apollos to take its cause, to allow the writing of the first letter as indicated in 1 Corinthians 5:9, and the development of party rivalries.¹⁴ All these bring a possibility, that Paul returned there (Ephesus) later around AD 55 or 56 and the writing of the letter.

2.1.3 The Place of Writing

It is clear that 1 Corinthians was written when Paul was in Ephesus. This assertion has some clear indications: (i) Paul says, “*But I will stay in Ephesus until Pentecost*” Acts 16:8 ESV, meaning that he was there and intended to have sometime there. (ii) The final greetings recorded in 1 Corinthians 16:19, where he conveys greetings from the province of Asia, Priscilla and Aquilla, and the church that met in their house who were then residents of Ephesus as recorded in Acts 18:18-19. These prove that 1 Corinthians was written by Apostle Paul around AD 55 or 56, at Ephesus.

2.1.4 The Historical Location and Setting of Corinth

Corinth was a cosmopolitan city, a principal city of Greece and the capital of the province of Achaia.¹⁵ Before the city was taken as a Roman colony, it was a Greek city-state until 146 B.C.E when it was destroyed by Rome. In 44 BC, Julius Caesar ordered the reorganization of the city, and was taken as a Roman colony, and was then given to the hands of the proconsul- Lucius Junius Gallio (Acts 18:12-17). The city was then inhabited by freed slaves from Rome and elsewhere in the empire (Syria, Egypt, Jews).¹⁶

Corinth was strategically located, and controlled the isthmus, that is, the narrow strip of land which connected northern and southern Greece and separated the Saronic Gulf from the Corinthian gulf¹⁷ where she controlled the commercial traffic. This location was probably the

¹⁴ Frederick Fyvie Bruce, “*The International Bible Commentary*”. Zondervan Publishers (1986): 1349.

¹⁵ Ayodeji J Adewuya, “*A Commentary on 1 and 2 Corinthians*”. Society for Promoting Christian Knowledge, 36 Causton Street, London (2009): 1.

¹⁶ Desilva D. A, *An Introduction to the New Testament Contexts, Methods, and Ministry Formation*; 555.

¹⁷ Adewuya J. A, *A Commentary on 1 and 2 Corinthians*; 2009:1

reason she was wealthier, because she controlled trade, communication, and travel between Rome and the east through Isthmus of Corinth.¹⁸

2.1.5 The Audience of Paul's First Letter to the Corinthians.

Having read a number of books, it is known that the letter of 1 Corinthians was directed to the church in Corinth. Looking deep at 1 Corinthians 1:2, Paul says the letter was destined to those who were set a part for God. He refers to them as “sanctified and made holy”, which is a moral standard as characteristic of God's church. “Those who call on the name of our Lord Jesus” is identified as the phrase used to describe the Christians in the early church.¹⁹

The letter landed to its audience through the assistance of Stephanas, Fortunatus, and Achaicus. This is because they had arrived from Corinth to Ephesus and were with Paul, according to 1 Corinthians 16:17.²⁰ Well, this is true because, even in the subsequent verse (16:18); Paul encourages the Corinthian Christians to accord them respect, justifying that they could have returned with the letter to Corinth.

2.1.6 The Purpose of 1 Corinthians

There are always reasons for any writing. In this section, I discuss the major reasons that led to the writing of this 1st letter to the Corinthian church.

First and foremost, among many reasons leading to the writing of this letter, Paul could have written this letter to act as a response to the message brought to him by members of Chloe's family (1:11), and also the reports from the Corinthian church as referred by him in 7:1. The latter can be justified by the phrase: “*now concerning the matters about which you wrote...*” (7:1), implying that Paul had received a letter from Corinth requiring his response. Among many questions raised in that letter were: about marriage, eating food (meat) offered to heathen idols, disorderly public worship, spiritual gifts and the resurrection.²¹ These are justified by the contents of the letter from chapters 7-15.

¹⁸ Craig S Keener C. S. 2014. Acts: *An Exegetical Commentary 15:1-23:35*, Volume 3; Baker Academic: A Division of Baker Publishing Group, Grand Rapids, Printed in the United States of America (2014): 2686.

¹⁹ Bruce F. F. *The International Bible Commentary*; 1350.

²⁰ Kenneth L. Barker & John R. Kohlenberger, “*The Expositor's Bible Commentary- Abridged Edition, New Testament*”. Zondervan, Grand Rapids, Michigan (1994): 608

²¹ Barker L. K. & Kohlenberger J. R. 1994. *The Expositor's Bible Commentary- Abridged Edition, New Testament*; 608

Besides the above, Paul could have also thought it wise to bring aboard the love and greetings from Asian province to the church in Corinth. Also, Paul wanted to encourage the Corinthians to participate in the offering he was taking for the church in Jerusalem²² as justified in 1 Corinthians 16:1-4. Paul was encouraging them to give, just like other churches such as; Galatia had done.

2.2 LITERAL MEANING OF 1 CORINTHIANS 1:10-17

Having dealt with the historical meaning of 1 Corinthians, I focus on the literal meaning of the text of study. A careful study of the genre, narrator, syntax, and semantics of 1 Corinthians has been done. This is to help dig out the meaning of the actual text of study.

1 Corinthians is a letter written by Paul to the Corinthians. It is literally, a response letter and type of genre used in response to questions or concerns. In this genre, someone may start with a question from someone else, and then responds to it basing on scriptural understanding and sound reason as he seeks to provide solutions.

In this letter, we see Paul responding to questions asked to him mostly from Corinth, and provides his scriptural knowledge and reason as he responds to them. Some of the texts that show this genre as in the English standard version include; (i) I appeal to you brothers, by the name of our Lord Jesus Christ...1:10a, (ii) now concerning the matters about which you wrote...7:1a, (iii) now concerning food offered to idols: we know that...8:1, (v) now concerning spiritual gifts, brothers, I do not want you to be uninformed...12:1, and many others. We see most of those scriptures reflect answers to the already asked questions or concerns. This is what is known as the genre of response.

In the entire letter, Paul is clearly the responder or speaker. There are only a few instances where he reports the words of other speakers (God) as in other scriptures. Some of these instances include: “it is written, *I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart*” 1:19, which is a literal citation from Isaiah 29:14, Job 5:12,13, Jeremiah 8:9, and Matthew 11:25. Other sections of scriptures include; in 2:9, 7:10-11 and

²² Barker L. K. & Kohlenberger J. R. 1994. *The Expositor's Bible Commentary- Abridged Edition, New Testament*; 608

11:23-25, which he uses to strengthen his points. But, by and large, the 1st letter to the Corinthians contains the words of Paul.

Transitioning to the structure of 1 Corinthians, Paul puts in play nine subsections. To begin with; he gives an introduction and thanksgiving to God for the believers (1:1-9). Paul then moves to tackle the divisions in the Corinthian church in 1:10-4:21. This is where the text in study falls as one of the subtopics (1:10-17). In chapters 5 and 6, Paul points out three instances of the Corinthian conduct, which fall short of what he believes should be expected of a Christian community.²³ These include; condemnation of incest (5:1-13), law suits against believers (6:1-11), and Christian immorality in sexual matters (6:12-20).

He then turns to the question of marriage in chapter 7:1-40. He also, focuses on a teaching on difficulties within freedom (8:1-11:1), difficulties within worship/the question of worship (11:2-14:40) to include; covering of women's heads, the Lord's supper, and the use of spiritual gifts, (11:2-16), (11:17-34), and (12:1-14:40) respectively.

Furthermore, he deals with the question of resurrection in 15:1-58. This handles subthemes like: the resurrection of Christ 15:1-11, the validity of the resurrection of the dead 15:12-19, Christ the guarantee of the resurrection of the dead 15:20-28, implications of denying the resurrection from the dead 15:29-34, and the resurrection body: its nature and change 15:35-58.²⁴ Finally, Paul brings a need for collections for God's people, requests, and final greetings (16:1-24), as his final stuff.

²³Adewuya J. A. *A Commentary on 1 and 2 Corinthians*; 39

²⁴Barker L. K. & Kohlenberger J. R. *The Expositor's Bible Commentary- Abridged Edition, New Testament*; 650-53

Below is a table to illustrate the structure of Paul's 1st letter to the Corinthians.

Number	Topic	Range of chapters
01	Salutation and thanksgiving	1 Corinthians 1:1-9
02	Divisions in the Corinthian church	1 Corinthians 1:10-4:21
03	Moral problems/disorders in the church	1 Corinthians 5:1-6:20
04	Response to marriage difficulties	1 Corinthians 7:1-40
05	Difficulties with(in) freedom	1 Corinthians 8:1-11:1
06	Worship disorders	1 Corinthians 11:2-14:40
07	Teaching on resurrection	1 Corinthians 15:1-58
08	Collection for God's people, requests, and final greetings	1 Corinthians 16:1-24

Table 1: Showing the structure of 1 Corinthians.

The text in study (1:10-17) falls to the second topic addressed by Paul (divisions in the Corinthian church). After the salutation, Paul turns to respond to the question of unity. He begins with the cliques/camps in the Corinthian church (1:10-17). Where, the camps included; that of Paul, Apollos, Cephas (Peter), and of Christ. He then focused on teaching of the wisdom of God, which is so supreme, even His foolishness if any, is wiser than the wisdom of man (1:25), (1:18-31).

Paul in 1 Corinthians 1:10-17, identifies the said camps in the church in Corinth. He starts by bringing an appeal for all brothers to agree, and have no divisions among them. This and more, indicate Paul's dissatisfaction of divisions and thus, encourages them to be united. I do an exegesis of 1 Corinthians 1:10-17, to bring out the actual divisions in the Corinthian church, and why there were such divisions. I pick key driving words and statements in the text to help meet the targets as discussed below.

I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and there be no divisions among you, but that you be united in the same mind and the same judgment (1:10).

Paul begins by saying “I appeal to you, brothers, which in Greek is μ , . This is an exhortation to the brothers. (*adelphoi*) can mean both brothers and sisters or brethren which refers to siblings of a family. But in the church, it can mean all believers, all the family or children of God. An expression “I appeal to you” means Paul uses a familial language, not a command as an apostle.²⁵ Appeal can also be translated as beseech, urge, summon, invite. This means that Paul uses a dip in heart language to request them as brothers (*adelphoi*) to dance to the tune of being united in the same mind and the same judgment.

The use of the phrase “*in the name of our Lord Jesus Christ*”, can have a diversity of interpretations. First, it means that Paul was addressing readers with the authority of Jesus Christ for a purpose of building them.²⁶ Secondly, Paul uses the phrase to chisel into the Corinthians’ minds that they are a part of Christ’s community, and thus should display His character.²⁷ The earlier meaning looks more suitable, because, it alludes to Jesus’ command to the disciples to pray in His name in John 14:13, 14. Furthermore, Paul puts it like a prayer to validate it, and to give a strong back up to be listened to, by his audience.

“That all of you *agree*” refers to be consistent, concur or have the same opinion about something. The phrase in its entirety then refers to having the same opinion, concur, being consistent with something by two or more people. Paul thus meant that all members should be unanimous, and speak about the same thing which is right.

“And there be no *divisions* among you”. Divisions can be translated as schismata (μ). It is a noun which can also mean schisms, dissensions, splits, opposing groups, factions, contentions among others. Paul does not say that the community was split into pieces²⁸ but, possibly it would lead to that far. Their behavior not only retarded the ministry, but also affected public image and reputation of Christ and thus; Paul summoned them not to have such schismata in the church.

“*United in the same mind*”, some versions of the Bible translate this as “perfectly united” (katertismenoi or μ) in the same mind and thought. This means to fit, join together,

²⁵ Adewuya J. A. *A commentary on 1 and 2 Corinthians*; 7

²⁶ Charles Kingsley Barrett, “*A Commentary on the First Epistle to the Corinthians, Second Edition*”. A & C Black publishers limited (1971): 41

²⁷ Preben Vang, “*Teach the Text Commentary Series: 1 Corinthians*”. Baker Books: a Division of Baker Publishing Group, Grand Rapids (2014): 22

²⁸ Barrett C. K, *A Commentary on the First Epistle to the Corinthians, Second Edition*; 42

and come together. This then deals with the context of coming together and putting things back in the order they were intended to be,²⁹ with common goals, objectives, and working towards achieving them as one body.

For it has been reported to me by Chloe's people that there is quarrelling among you, my brothers. 1:11.

Scholars have found it difficult to determine exactly who Chloe was. The hanging questions are: was she a believer? And did she belong to the Corinthian church? But it is known that she had a connection between Ephesus and Corinth. Presumably Chloe's household according to other versions, except English standard version and Revised Standard Version could have been a branch of her business in Corinth much as she could have resided in Ephesus.³⁰

Chloe's household could have been closer to Paul because, his preaching attracted women as indicated in Acts 16:13-15. This person may have been not Chloe herself, but probably one of her slaves, and a member in the church in the times of Paul.³¹ It is not known whether this report came before official information (7:1) and the visit of Stephanas, Fortunatus, and Achaicus in 16:17. But, Paul decides to attend to this one first.

The word quarreling/quarrels (), can be translated as contentions (), dissensions, disputes, strives, wrangling and others. It can also mean having opposing ideas, and with disagreeing ideologies, and rivalry against each other. Paul does use the same statement later in 3:3 though he chooses to use strife and jealousy, but have a connection with quarrels which are not acceptable among members of the church.

What I mean is that each one of you says, "I follow Paul", or "I follow Apollos", or "I follow Cephas", or "I follow Christ" 1:12.

Most scholars agree that the divisions in the Corinthian church were not caused by the four named leaders but by the followers themselves for favoring specific teachers (Paul and Apollos)

²⁹Vang P, *Teach the Text Commentary Series: 1 Corinthians*; 23

³⁰Graydon F Snyder, *"First Corinthians: A Faith Community Commentary"*. Mercer University Press, Macon Georgia 31207 USA (1992): 23

³¹John Barton & John Middiman, *"The Oxford Bible Commentary"*. Oxford University Press, Great Clarendon Street, oxford (2001): 1111

on the basis of their respective rhetorical or philosophical skills.³² Some scholars have asserted that doctrinal disagreements caused factions, where Paul and Apollos' parties emphasized grace and freedom from the law compared to validity of the law by others.³³ Others also, assume it was political, social, and economic in nature. I discuss more about the four groups in the Corinthian church as below.

“The I follow Paul group”.

The Paul () talked about here, was an apostle from Tarsus in Cilicia who was first a persecutor and later converted by Christ on his way to Damascus (Jerusalem) according to Acts 9. He later became a great minister of the Gospel of Christ after his sight was regained (Acts 9:15-16). His incredible ministry is conducting three missionary journeys, founding many churches, and also writing epistles and pastoral letters to churches and pastors. I follow Paul () literally means “of Paul”.

Paul being the first to reach Corinth, he converted many people like Crispus the synagogue leader according to acts 18:7-8, and other people. The Paul group could have existed because they still wanted to ascribe to the one who established a church Corinth. Also, others followed him because he had converted them. They could have found it contradicting to turn to another person like Apollos and leave Paul, thus causing a Pauline camp in the Corinthian church.

“The I follow Apollos” group

With reference to Acts 18:24, Apollos was a Jew and a native of Alexandria. Apollos arrived to Ephesus after Paul left, and later to Corinth (Achaia). He was a bold-gifted and persuasive preacher in the early church³⁴ interpreting and applying Old Testament scriptures and taught about the baptism of John the Baptist. These could have made him popular among many people, on top of the assumption that some of his followers could have been those he converted.

It is probable that people followed him because of his style of speech, his wisdom, and ability to apply scriptures instead of following his message. Hence, the Apollos party was assumed to be

³² Keener C.S. *The IVP Bible Background Commentary: New Testament, 2nd Edition*; 462

³³ Vang P, *Teach The Text Commentary Series: 1 Corinthians*; 24

³⁴ Tyndale House Publishers, “*The New Living Translation/Life Application Study Bible Study Notes*”. Tyndale House Publishers (2015): 1869

following the footsteps of a man who was great in spiritual gifts and eventually power, and had an impressive character and speech (Acts 18:24-25).

The I follow Cephas group

Cephas is one of the disciples of Jesus Christ whose other name is Peter. He later became an apostle of Jesus Christ. Scholars agree that Cephas may not have visited the Corinthian church as those of Paul and Apollos; hence, the Cephas group remains a matter of controversy.

Looking at why this camp existed, scholars allege that Cephas' reputation was high enough for him to have attracted a following in Corinth without a personal presence.³⁵ This could be because Peter is understood as the first among apostles. Furthermore, Jesus gave him the keys to the kingdom of heaven, and thus some Corinthians called him their man and assumed right with God.³⁶

The I follow Christ party

I do not want to delve on who Christ is; apart from saying he is the son of God through whom we have salvation. The existence of the Christ's group can be attributed to; Jesus being the central figure preached by other leaders made the Corinthians to follow whom they preached not the preacher. The ministry of Jesus Christ could have also been still lingering in their minds, so the leaders came to give more light which could have made some Corinthians to be allegiant to Christ.

Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 1:13.

Paul moves to ask rhetorical questions, whose answers would probably be NO. He uses these questions with an aim of driving his point home. It is obvious that Christ is one, Paul was not crucified, and neither was anyone baptized in the name of Paul.

The word $\mu\mu$ (divided) comes from the verb root μ (*divide*). μ does mean; "has been divided", "is divided", "apportioned", and others. Another correlation is $\mu\mu$ which means to divide, and not only so, but also to apportion to others. Here, Paul

³⁵Barton J & Middiman J, *The Oxford Bible Commentary*; 1111

³⁶Enduringword.com

means that “do you suppose that there are fragments of Christ that can be distributed among different groups?”³⁷ Paul here brings a hidden point that Christ is not divided, but he is one.

The word “crucified” which in Greek is *σταυρωσιν* is the past tense of *σταυρω*, which means “to crucify”, and it has a stem of *σταυρω* (*cross*).³⁸ The word crucified means that someone has died in place of another. It is the kind of death involving the shedding of blood, and too much suffering for the salvation of other people.

Another word used by Paul in this verse is “were you baptized” (*βαπτισθησθε*), which comes from the word “baptize” translated as *βαπτισμα* in Greek. *βαπτισμα* can mean to dip repeatedly, to immerse, submerge, to wash, and others. But, in the New Testament context, is defined as the sacred rite of ablution, first instituted by John the Baptist, afterwards by Christ’s command received by Christians and adjusted to the contents and nature of their religion.³⁹

The phrase “*in the name of*” can literally mean with or in the authority of. Paul asks a question, if people were baptized in his authority, which was obviously no. This is because people were baptized in the name of Jesus Christ in the early church as also written in Acts 2:38, 8:16, Romans 6:3. These means that people were baptized in the authority of Jesus Christ, henceforth, become the followers and property of Jesus Christ.

Paul could have used the three rhetoric questions to show that Christ is one, and he alone was crucified for the salvation of all people including; Corinthians, and those who were baptized, received it not in the name of any other, but Christ. All these; were to prove that they belonged to Christ, not any church leader like Paul, Apollos, or peter, who also do the work of proclaiming about the same Christ.

I thank God that I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else) 1:14-16.

³⁷ Barrett C. K, *A Commentary on the First Epistle to the Corinthians, Second Edition*; 46

³⁸ Joseph Henry Thayer D. D, “*A Greek- English Lexicon of the New Testament, Fourth Edition*”. Edinburg T & T, Clark 38; George Street- New York (1961): 586

³⁹ Thayer J. H. D. D, *A Greek- English Lexicon of the New Testament, Fourth Edition*; 94

In this section of scripture, Paul gives a list of very few people he baptized. Crispus could be the synagogue leader mentioned in Acts 18:8; and one of the early converts in Paul's missionary journey at Corinth. Understanding who this Gaius could have been is very difficult since, he cannot be the one mentioned in Acts 19:29 because, he is not a Macedonian, nor is he the one who came from Derbe mentioned in Acts 20:4.⁴⁰ Stephanas could be the one who was with him named in 1 Corinthians 16:17. My focus does not base on who they were exactly, but why did Paul baptize a few people.

First, Paul begins by expressing his gratitude for having baptized a few. Having baptized few people meant that he had few of those who would follow him on the basis of being baptized by him. This alone proves that the Corinthian Christians also followed church leaders who baptized them, as though they did it on their respective names and power and authority.

However, Paul was not against one aspect in the great commission, that is, making disciples of all nations, and baptizing them to which the other apostles did beginning from the day of Pentecost. But, interpreting this text should not be taken to that angle, with awareness that he had assistants who did the act of baptism. Paul was not in neglect of duty, but not having done it in present circumstances, lest it should have had this very bad construction put upon it- that he had baptized in his own name, made disciples for himself, or set himself up as the head of a sect.⁴¹

In other words, Paul wanted to have some time to focus on preaching of the word of God. It thus means that all of them had special callings. But for him was called as the preacher of God's word, which is the foundation of believing by the hearers.

For Christ did not send me to baptize, but to preach the Gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power 1:17.

The phrase to preach the Gospel is translated from euaggelizes () or sometimes . The Greek Bible puts these two words together, these are, kerusso () meaning "preach or to preach", and which means "Gospel or glad tidings or good news". *Kerusso* is the act of being a herald; officiate after the manner of a herald with a manner that seeks to be listened to or to publish or proclaim something that has already been done or put

⁴⁰Barrett C. K, *A Commentary on the First Epistle to the Corinthians, Second Edition*; 47

⁴¹<https://www.biblecomments.org/c/9/matthew-henry-whole-bible-commentary/1-Corinthians>.

in place.⁴² The Gospel (*euaggelion*) is the good news, which of Jesus Christ according to the New Testament.⁴³ The good news (Gospel) that Paul was meaning, he was called to preach is the message about the cross of Christ.

Wisdom is translated as *sophia*, that is broad and full intelligence used to refer to wisdom belonging to men or human wisdom, and also the wisdom of God.⁴⁴ Paul didn't choose to use wisdom and intellectual power when he was preaching. It does not mean, his preaching should be discarded but he chose maybe to allow the Holy Spirit to convict the listeners to come to salvation.

Also, in 1 Corinthians 2:1-2, it gives proof that it was his choice not to come in lofty words, and also decided to know nothing among the crowd except, Jesus Christ and him crucified. He thus, decided to lower himself to allow Christ to take his place, and also so that people do not believe in him and his speech and leave the message.

The cross is translated in Greek as *stauros* (*σταυρος*) which means the well-known instrument of the most cruel and ignominious punishment, used in the Roman Empire for the guiltiest criminals, particularly the basest slaves.⁴⁵ It can also be referred to the type of crucifixion which Christ underwent. Therefore, to say the cross of Christ or the message of the cross, Paul was meaning the message about the death and resurrection of Christ which he didn't want to be emptied of its power. This is why he said; "*lest the cross of Christ be emptied of its power*".

To Paul, preaching was primary and baptism was secondary. He adds that he preaches not with human wisdom, (not with cleverness of human argumentation such as methods used by philosophers like Plato and Aristotle). He was aware that the heart of the message which is the message of the cross would be emptied of its essential meaning.⁴⁶

⁴² Thayer J. H. D. D, *A Greek- English Lexicon of the New Testament, Fourth Edition*; 346

⁴³ Thayer J. H. D. D, *A Greek- English Lexicon of the New Testament, Fourth Edition*; 256

⁴⁴ Thayer J. H. D. D, *A Greek- English Lexicon of the New Testament, Fourth Edition*; 581

⁴⁵ Thayer J. H. D. D, *A Greek- English Lexicon of the New Testament, Fourth Edition*; 586

⁴⁶ Barker L. K. & Kohlenberger J. R, *The Expositor's Bible Commentary- Abridged Edition, New Testament*; 611

KEY ISSUES ARISING FROM THE TEXT

After the exegesis, I have given a summary of the issues that arise from the text (1 Corinthians 1:10-17). The issues are; what and why there were divisions in the Corinthian church, and a brief discussion on how Paul responded to them.

It is clear that the divisions in the Corinthian church were majorly having four different camps of followers. The camps include; the Paul's party, Apollos' party, Cephas' party, and the Christ's party as indicated in 1:12. It is also clear that these church leaders may not have instigated these camps, but it was the followers themselves. These reasons for divisions are outlined below.

1. Allegiance to the founder of the church and the one who baptized them. This means that whose Gospel did one hear first and respond to? Who then baptized him/her? This can be justified by the existence of a Paul group as some followed him as the founder of the church, and those who did not assail to his position regarded him as a demode, and thus preferred new missionaries.⁴⁷
2. It may also because of the interests of people pursuing wisdom () and eloquence overrating of the gift of tongue and other gifts which Paul dealt with in chapters 12-14. Given the fact, that Apollos was learned and eloquent, he could have impressed the philosophers and the economically well to do people hence, awakening partisanship. Eloquent people also had the capacity to bring masses of people.
3. Divisions were also because of the variations of leaders' teachings based on the doctrinal variations. Where, Paul and Apollos seemed to emphasize grace, and freedom from the law. Yet Cephas and Christ seemed to allow the continued validity of the law.
4. Lack of focus on the central message of the cross of Christ. The Corinthian church focused on the messenger instead of focusing on believing on the message that was preached by the messenger. I draw this point from Paul's choice of preaching not with wisdom and eloquent words so that the message of the cross of Christ is not emptied of its power.

⁴⁷ Barrett C. K, *A Commentary on The First Epistle to The Corinthians, Second Edition*; 43

Paul addressed these divisions in basically three ways.

- He appealed to them in the name of the lord Jesus Christ to agree, unite in the same mind and judgment against divisions.
- He brings to light to the Corinthians that it is only Jesus Christ who was crucified, and baptism is done in his name, not in the name of any other leader. He thus, put Christ in his high place for everyone to look up to and treat other leaders as channels of his message.
- He taught that baptism is important, but preaching the message of the cross of Jesus is the foundation of belief for one to accept conversion through baptism. Thus, he encouraged the resumption of the centrality of preaching.
- He also, gave a hint of the differences in the type of calling. He used his own example that he was called to preach, but not to baptize. But it should be noted that he had other people who did baptism in his place. This means that God had called them differently for different duties.

CHAPTER THREE: DIVISIONS AMONG SOME CHRISTIANS AND CHURCH LEADERS IN AMURIA ARCHDEACONRY.

The contents of this chapter are the kinds of divisions/cliques/groups in Amuria Archdeaconry, the people involved in such divisions, the causes of such divisions/cliques, and the effects/challenges caused by those divisions to the church in Amuria Archdeaconry.

3.1 THE KIND OF DIVISIONS/CLIQUEs IN AMURIA ARCHDEACONRY

Having conducted data collection in Amuria Archdeaconry, especially in the areas of focus, these are, Amusus, Amuria, Asamuk, and Wera parishes, most of the respondents agree that there are divisions/camps within the same church in Amuria Archdeaconry. These different groups include;

3.1.1 Prayer and Deliverance Teams

One of the staunch members of this prayer and deliverance explained that prayer and deliverance is where people come together, pray together, and God through the Holy Spirit uses some people called prophets, intercessors, prayer warriors to deliver them from spiritual battles like sickness, illness, demonic possessions, witchcraft, and curses.⁴⁸ A 37 year old respondent, who is also one of the prayer leaders added, that those prayers are not only conducted at church, the Holy Spirit can reveal some more issues in the families or clans of the victims, requiring the team to visit them in deliverance prayers in their families.⁴⁹

The prayer and deliverance teams comprise of many categories of people, according to six respondents. These include; people with good moral standing, married and faithful people, polygamous people, adulterous people, unwedded people, youths with suspicion of fornication, ladies from failed marriages, unsettled widows and widowers. All these categories of people can

⁴⁸ *Those who are victims are made to sit in church (preferably in floor), and the prophets, intercessors and other leaders surround them while standing, then in the course, the Holy Spirit can direct those gifted to prophesy, and touch them in a way of delivering them.*

⁴⁹ *Deliverance from home involves someone claimed to be in spirit runs around the home/family, climbs trees, even houses according to a 33 year old respondent.*

be gifted in prophecy, healing and deliverance, speaking in tongues, guidance and counseling among other gifts of the Holy Spirit.

In all the four parishes, respondents agree to the existence of this group. According to the responses from the clergy and lay readers, this group exists in Omeca church of Uganda, Obar church of Uganda, and Amusus church of Uganda in Amusus parish. In Amuria parish, they are majorly in St Andrew's Amuria church of Uganda and Otuboi church of Uganda. In Asamuk parish, they are in St Andrew's Asamuk church of Uganda, Dokolo church of Uganda, and are also in St John church of Uganda under Wera parish.

According to some respondents especially from Amusus, Amuria and Asamuk parishes, they have said within the prayer and deliverance teams, there are different groups and camps. There are those holding to Teso Intercessors and Deliverance Team (TIDT) covering the whole of Teso, with their head quarters at Soroti City. There are also independent prayer and deliverance teams in the respective churches, such as; Omeca church of Uganda and Dokolo church of Uganda in Amusus and Asamuk parishes respectively.

According to some clergy and lay readers, these prayer and deliverance teams have their independent days and times of prayer and deliverance in the same church, and altars established in homes of some of their leaders. Many respondents also agree that these groups of prayer and deliverance have independent leadership, treasuries, and assets in most cases. They arrange their prayer meetings and other programs as an independent body, and rarely do they consult the church's leadership hierarchy like the lay readers, and priests.

3.1.2 The Revivalists Group

This is one of the most popular groups in Anglican faith. The revival can be understood as the return to God and His word, and His work of the Holy Spirit in His church.⁵⁰ It is the same revival which started in Rwanda 1928/30, and entered Uganda in 1935 with the first revival convention in Kabale before it spread to other parts of Uganda, including Soroti, according to their leaders, a 71 year old male.

⁵⁰ Medard Rugyendo, "A Handbook of African Church History". Zapf Chancery Publishers Africa Ltd. Limuru, Kenya (2012): 79.

They hold to the major characteristics of the revival at its inception, and among them include; lay organized Christian fellowship, a witnessing and preaching body of Christians, seeking spiritual renewal of Christians, walking in light, giving testimonies among others.⁵¹ However, they do not engage much in prophecy, speaking of tongues, and the like. In Amuria Archdeaconry, it is a group also called the *mulokole*, believing in clapping of hands, fellowshipping together as they seek to fight against lukewarmness.

Many respondents assert that this group is in existence in all the parishes in Amuria Archdeaconry and is second in holding bigger numbers of followers, though some of their followers find it easy to transit to prayer and deliverance teams for other reasons, as one of their leaders said. They also organize fellowships in other days and times on top of the Sunday morning services. This group does not so much cause trouble and challenges to the programs of the prime church, but, it is in fights with other Christian groups in attempts to win followers.

3.1.3 The Re-awakens

According to a 38 year old respondent of Wera parish, the re-awakens are called "*Akwenyunak*" in Ateso language. She adds that this group of people, do not clap hands or even use instruments like harps, drums (local instruments), and the modern ones like keyboards in worship. Their belief is based on preaching the written word of God, public confession, and prolonged testimonies to make up a good sermon, especially recalling the den of sin God picked one from is much treasured.

Another respondent from Amusus parish adds that this group use strictly the written hymns and prayers in the prayer books and hymn books. In most of their fellowships they gather in homes, and call them "brother's or sister's home". Their major challenge is not being free and generous in giving towards supporting the developmental programs in the church.

3.1.4 The Trumpeters

There are many similarities between this group and the reawakens on their beliefs. Some respondents say the only major difference is; they use local trumpets called "*arupepen*"⁵² when they are preaching and singing. The users of those arupepen are called *irupepen*, translated as

⁵¹ Ruyendo M, *A Handbook of African Church History*; 82-83.

⁵² *One is arupepe, which is a portable hollow metallic made instrument to use as a microphone*

trumpeters. I think it is where the name is derived from. Besides Sunday, they have additional days of fellowships preferably in the brother's or sister's homes.

Their major challenge is they produce no or low support for the church's general development since they are conservative to the synagogue settings in Jesus' and apostolic times. Also, when they are not satisfied with what is happening in the church (Sunday), they can scatter outside and blow their trumpets, and start talking against the church leaders and what they have seen in the church. This group is also in Amuria Archdeaconry particularly in Amusus, some parts of Amuria, and Wera parishes.

Their reasons for the use of trumpets are not clear. One of the respondents in their team said, they are copying what was used on Mount Sinai, according to Exodus 19:1-25 (19). Also, they align it with the prophecy about the second coming of Jesus Christ as spoken by Paul in 1 Corinthians 15:50-57 (52).

3.2 CATEGORIES OF PEOPLE INVOLVED IN THESE GROUPS

A respondent said these groups or divisions are majorly instigated by the Christians themselves. However, there is some involvement of the clergy, and lay readers among the Revivalists, reawakens and a few lay readers among the prayer and deliverance teams, as asserted by some respondents. It is only in Wera parish where a few respondents assert most lay readers are reawakens and exert pressure behind the scene to the church. By and large, a majority of respondents agree, that the lay persons impose their own interests through these groups hence, causing factions in the church, since these groups are led by lay persons.

3.3 CAUSES/REASONS FOR THE DIVISIONS/CLIQUEs IN THE CHURCH IN AMURIA ARCHDEACONRY

There is always a reason or cause for any issue. With the information on ground, I was able to grasp some of the reasons that have led to the existence of factions/divisions in the church in Amuria Archdeaconry. I now share them as below.

(i) The influence of spiritual gifts

Much of the reasons from different respondents revolve around the mix in spiritual gifts. Many Christians seek freedom to exercise their spiritual gifts like; prophecy, healing miracles, speaking in tongues among others. This freedom is denied in the general church by some church leaders and other group Christians. Prayer and deliverance sessions were started to create that opportunity, which has instead, bred pride, arrogance, quarrels and divisions, and operating independently among different groups.

On the same point, respondents have asserted that once one is claimed to be used by the Holy Spirit say in prophecy, there is always a feeling of being superior to others (pride and arrogance). In a while, someone can not heed to any advice from those the Holy Spirit does not use in the same manner, because they are considered not spiritual enough. Those used by the Holy Spirit start claiming to be higher and feel they speak to God directly, by so doing feel they can operate alone, have their own followers yet in the same church, hence rending the church.

(ii) Lack of sound biblical teaching

This is one of the basic reasons as to why there are no agreements among the different camps. A 28 year old respondent said, she is into prayer and deliverance team because they have more important gifts than others. She added that they can prophesy to her, and really spend much time with her in prayer.

Another respondent said, in prayer and deliverance, the victims are surrounded by intercessors and prophets, who then run around and touching them, and sometimes pushing them down and pouring water on them as a way of praying and delivering them. These show that there is lack of impactful biblical teaching because, it's biblically ignorant people who grade gifts of the Holy

Spirit, and use unbiblical methods of deliverance like running around, chasing after demons, pushing victims down among others.

Also, the re-awakens and revivalists are considered of no Holy Spirit. Having the Holy Spirit is considered with the ability to do miracles, and chase the demons, pray until something happens (PUSH). On the other hand the re-awakens and the trumpeters do not want any noise of clapping hands and use of modern instruments in church according to the respondents. These are also indicators of lack of biblical knowledge.

Another area that shows lack of biblical knowledge is where gifts are treasured than anything, the common purpose of building the church with them is missed, and the mission of the church is not followed according to some respondents. The gifts should build the body of Christ, not to divide; the central message is to preach about the person of Christ. Since, this is not given attention then there is need to teach about the biblical interpretation and application.

(iii) Search for material wealth, and fame or popularity.

In almost all these groups there is time of offertory, tithes, thanksgiving in every gathering or fellowship according to many respondents. The prayer and deliverance team even add some charges to the family in case of family visits for deliverance. One of the respondents whose family hosted deliverance disclosed, on top of transportation, feeding, and thanksgiving to the team, there is a charge levied to them as welfare to the deliverance teams. This money and other materials are not known to the lay readers or priests.

More teams are emerging with the intent of gaining popularity and fame, as alleged by the same respondent. The other groups are revivalists, re-awakens struggle for the same. Some respondents also added that people struggle to be called and respected as leaders, prophets and prophetess, papas and mamas, thus, making search for fame one of the major causes for divisions in the church.

(iv) Delayed intervention from the relevant authority.

One of the heads of laity said the escalating divisions in the church have their cause long time ago when the responsible authorities failed to intervene. Before the emergence of prayer and deliverance, the church was good. When it came and snatched most of the revivalists (mulokole)

as its first members, even the church leaders embraced without questioning the spirit, and projecting the future perhaps 10 or 20 years ahead. They started as a small group no one came in to teach, update them biblically, or perhaps to shun them, he added.

Now, it is a big team, and different groups within them have emerged. The church leaders find it difficult to address the problem because they are becoming the majority as many Christians flock there for various reasons. Another respondent said even some church leaders ally with them behind the scene, for their individual reasons. This is why it still continues to be a problem with more divisions creeping to wreck the church.

3.4 CHALLENGES/EFFECTS OF THESE DIVISIONS TO THE CHURCH.

It is obvious that divisions are a threat to the life of a church. First, it disorganises the true definition and meaning of the church. In this section, I focus on the challenges or effects caused by these cliques in Amuria Archdeaconry to the life of the church and individual Christians as per the reports from the respondents.

According to respondents, these factions have proved to be stumbling blocks to development of the church because Christians scatter and give more focus on their respective groups' programs. The development that we look into is physical in form of structures, machinery, and other money making ventures for the church which is often left to a few Christians. The different groups come with high giving demands which make it difficult for Christians to meet the demands of both the group and the prime church.

The church with factions has, and still face, a challenge of continued disunity where, groups draw their own programs and implement them without consultation from priests or lay readers. A 49 year old respondent asserted that most times programs are not freely shared with the church, the leaders of the respective groups do not heed to advice from the prime leaders. These put the church on the brink of chaos all through, thus, leading such a church is troublesome.

Some lay readers, priests, and heads of laity, have argued that these groups have dictated the type of ministers or pastors they are posted during transfers and posting of church ministers. They added that it is common among the reawakens and the prayer and deliverance teams who prefer church ministers belonging to their groups, and commonly reject others not of their interests.

With this condition, I can agree that some members are not transferred or posted with the guidance of the Holy Spirit.

All these groups do not give the prime church leaders like; lay readers, priests, archdeacon, even to bishops the respect they deserve. Respondents argued that the prayer and deliverance teams do not heed to advice from those leaders considering unspiritual, the trumpeters can as well leave the main gathering and start speaking against the church leader while the service is still on or just after, and the same applies to other groups. This has led to difficulty and tension of service by the church leaders.

Similarly, another respondent said there is also a problem of competition, quarrels, arrogance, and feeling superior to others within the church, as different groups fight for resources, and also followers. One of the respondents from Wera parish said, last year (2023), some lay readers under the umbrella of the reawakens and trumpeters denied to register some people (preferably youths) who didn't belong to them for confirmation, considering them unworthy for the pastoral sacrament.

More than 5 respondents agree that these groups have led to breaking off by some people from the Anglican faith, with more breakups looming. This is due to arrogance, fame, feeling spiritually mature, and looking at the followers of the group. This is more common among the prayer and deliverance teams. These increase the possibility that some of these leaders might start their own independent ministries, according to one of the senior lay readers.

Whereas these groups arrange their fellowships, but in them is limited time given to the message of the cross which Paul emphasized in 1 Cor 1:17. A responded said much time among the prayer and deliverance team is given to praying, singing, dancing, prophesying, healing and deliverance, but not sharing the word of God. It may take up to 4 hours.

A female respondent said whereas there is some short time (10-20minutes) given for the word of God, it has become a common practice that those claiming to be used by the Holy Spirit stay outside church. She added that they (prophets, intercessors) wait for time of prayer, healing and deliverance, which they often call "*aikunyak*in ne ejai Ejakait".⁵³ On the other hand, a respondent

⁵³ *The time of aikunyak*in is time they refer to literally mean drawing closer to God. They begin by singing songs of worship, intercessions at individual level. After these, they move to healing and deliverance while songs of worship

said the revivalists and the re-awakens have the major aim of preaching the message of salvation. But to the contrary, because of this other team they take time preaching against each other, complaining against them, and hence, the message of the cross is emptied of its power.

Quite a number of respondents have argued that there is a growing rate of immorality among the different groups of Christians especially among the prayer and deliverance teams, and the mulokole (revivalists). The major impurity is sexual sin to include; adultery, fornication, and defilement among followers and leaders of such groups. The fellowships turn to be meeting points for many victims of sexual sin.

The other noted immoral thing, is the love of money which has resulted to exploitation of the poor innocent and ignorant followers who come for deliverance from different challenges. A respondent said, the victims are charged to make contributions for the team in case of family visit, coaxed to give thanks, and charged exorbitant transport fare no matter the distance. The respondent added that the act turns out to be a business, which on the contrary taints the image of the church.

One of the serious challenges as highlighted by the many respondents is the decrease of Sunday going Christians in some churches. This is because some Christians make choices to attend to fellowships of their groups and cease fellowshiping in the mainline Anglican churches except for baptism and other sacraments (holy matrimony). In the period of data collection, the researcher came across only thirteen members attending a nine hour Lenten prayer and fasting session in one of the stations, yet the church was full to capacity the previous day of prayer and deliverance.

There is continued practice of the unbiblical methods of prayer and deliverance among the prayer and deliverance team which has not only derailed the church but also caused pain to the victims. For instance, people are usually hard pressed, poured water, infants are swung on air hence putting Christians at risk of walking away with body pain among other challenges. One of the respondents said there are often undeclared accidents in church during prayer and deliverance.

run concurrently. The team is organised in a way that there are those leading praise and worship, prophets doing the work of touching people inform of praying and delivering them, ushering team is also there ready for their work.

The image of the church is also tainted by the actions of the different groups. One of the priests said, he is worried that visitors of the archdeaconry and other denominations may consider that we devised our own way of prayer not proportional to the biblical teaching basing on the mode of prayer and deliverance. To make matters worse; incorporating people of questionable testimonies due to immorality, charging of money for deliverance, which he fears has spoilt the image of the church of Uganda -Amuria archdeaconry.

CHAPTER FOUR: ADDRESSING DIVISIONS AMONG SOME CHRISTIANS AND LEADERS OF AMURIA ARCHDEACONRY USING 1 CORINTHIANS 1:10-17

Having analysed the data from the field (Amuria archdeaconry), my focus in this piece is to provide a teaching on unity with knowledge from 1 Corinthians 1:10-17 to address the underlying problem. I have also given a brief reflection on how the church has tried to address the problem of divisions in the church in Amuria archdeaconry.

Paul addresses the problem of divisions/camps among Christians that existed in Corinth as in 1 Corinthians 1:10-17, which I already dealt with in chapter two of this dissertation. The same teaching can help mend the church in Amuria archdeaconry that is fracturing through camps/divisions as given by the respondents as analysed in chapter three.

I have chosen some outstanding points from Paul's teaching to the church in Corinth to address the same challenge in Amuria archdeaconry. Some of them include;

- (i) Appealing to the church in the name of the Lord Jesus Christ to agree, unite in the same mind and judgment,
- (ii) The need to change the mindset by Christians and church leaders to focus on Christ who was crucified (put Christ above anybody),
- (iii) The need to make preaching central mostly on the message of the cross in the varied services in the church, and
- (iv) Instilling an understanding that ministers are called differently and given different gifts. These have helped me make the point reach home.

Paul begins by appealing the church in Corinth to agree and unite in the name of the Lord Jesus Christ, by being of one in mind and judgment (v10). The different teams, together with their followers need to always seek to come together as one. It is prudent to know that it is the authority of Christ that we should be united as Paul speaks with His (Christ's) authority. Furthermore, it is Christ's desire that the church be united; in fact, He spoke about this in form of love to His disciples in John 13:34.

Similarly, Paul continues to stress the point of being perfectly united in mind and judgment. Therefore, the church in Amuria should seek for unity, and hold no judgment against each other, but rather, use the different gifts to build the body of Christ as Paul stresses again in 1 Corinthians 12:7-11. If embraced it can solve the problem of disunity, and enhance the spirit of sharing programs and resources for the good of the church, thus leading to the development of the church both numerically and physically, and correct the ideology of breaking off, as alleged by some respondents.

The second thing the church in Amuria archdeaconry should learn is to change the mindset and focus on the person of Jesus Christ because Christ is not divided (vv11-13). Paul refutes the act of focusing individual leaders by their followers due to their charismatic and eloquent speech, and their gifts of the Holy Spirit. As raised by the respondents, there is a vice of sidelining with other leaders at the expense of others, and hence, is the cause of divisions in the church.

On the same note, leaders such as priests, lay readers posted to places should be accepted as servants of the Lord God almighty, and any denial is no difference to dividing the body of Christ. He is the one who has called people to service in a church with equality, as Paul taught about oneness as children of God in Galatians 3:25-29. I have a conviction that it shall make the church in Amuria archdeaconry to welcome all the leaders or ministers posted or transferred to them and work accordingly.

Thirdly, it is also important to note that Paul counted himself not equal to Christ, and didn't want any fame and honour as he set himself aside for people not to have any ground of following him. He did these when he claimed not to have baptised many in (1 Corinthians 1:14-16). This teaches against those leaders who seek for honour, fame, and money not to take it upon them, but give God His place. It also warns some Christians in Amuria archdeaconry who are victims of shifting power and allegiance to their leaders instead of Christ.

On the same point, to help fight against seeking popularity or fame among Christians and team leaders, the different groups should put Christ at the forefront of all their fellowships, and all worship should be made to God. God should be recognised when miracles happen because everything is possible in god through Christ, not anybody. This can be backed up by what Jesus

taught in John 15:5b, “apart from me, you can do nothing”, thus, no one should brag as though the power is his.

Fourthly, there is need to revamp the central mission of the church “to preach the word of God”, where others like, doing miracles come as fruits of the word. The central message should revolve around the life, death, and resurrection of Jesus Christ which Paul calls the message of the cross in 1 Corinthians 1:17. Also in the great commission, Christ stresses the point of preaching and whosoever believes should be baptised (Matthew 28:18-20).

Later in 2 Timothy 3:16-17, he explains the importance of the word of God in teaching, reproof, correction, and for training in righteousness, which everyone needs. All people should give heedful room to listen to the word of God, and not to allow distraction from focusing and meditating on it. Thus, the word of God is the basis for one’s belief, and shall also help the church to be grounded with biblical knowledge.

Additionally, the message of the cross should be given priority because it is the power of our salvation and away to eternity. This will help the church to know that it is much valuable to pursue eternal life because it is what is primary for humanity; much as there is seeking for deliverance. It alludes to Jesus’ teaching, that what gain is it, when one gathers the entire world, yet forfeit his life? (Mark 8:36). It also corrects the mindset of some leaders who strive to gather earthly resources, gain honour and fame, but without a right walk with God, and may later forfeit heaven.

The word of God also, has all it takes to guide and correct every mode of worship in church through its teachings and records of past experiences from; Jesus, and Apostles. According to some respondents; the methods of deliverance employed by the prayer and deliverance team involves: intercessors surrounding people, running around them, confer healing and deliverance with water, fire, jellies, chasing demons with axes, pangas, hoes, and sometimes cutting peoples trees, and anthills. This seems to be a new revelation, because it’s not written anywhere in the Bible. On top of damages of peoples’ property, these have raised questions of the methods, especially why they are fixed always like a mathematical formula.

The remedy to these is to follow the word of God, because it makes us know, that the Bible talks of laying of hands to the sick, and casting out demons as in Mark 16:15-18. Similarly, there is

need to follow the examples of Jesus Christ, Apostle Peter, and Paul, where they casted out demons, healed the sick not with the dubious methods and requirements adopted now. Hence, the word of God should be taken as a priority and a baseline for any aspect of worship for a better church.

Finally, there is need for the church to understand that church ministers are called differently with differing spiritual gifts for particular purposes and reasons. I use the example of Paul to make my point reach home; where he urged members to understand that he was called to preach the gospel but not to baptise. The different leaders should be accepted with their spiritual gifts, and allowed to express them and should not be criticized for not possessing the most desiring by the majority. Paul further teaches these varieties of spiritual gifts in 1 Corinthians 12:12-31.

Furthermore, the church should know that all spiritual gifts have their source in God. Everyone has at least a gift of the holy spirit according to and the varied gifts are to be used unanimously according Romans 12:4-7 and 1 Corinthians 12:1ff. Also, no one should claim to be having the most powerful than for others. These shall help the church embrace each other irrespective of the gifts of the Holy Spirit and use the varied gifts in unity.

Before bringing this section to a close, basing on the information from the respondents, I briefly discuss how the church has tried to settle the problem of divisions among some Christians and church leaders in Amuria archdeaconry. I have also moved a step to highlight why the church has not taken it a point to respond to the issue at hand.

When I talk of the church here, I mean the parish, archdeaconry, and the diocese as a whole. At least, more than half of the targeted respondents agree that the problem of divisions has been tried to solve severally, though with no much improvements in many areas. In an overview, many of these respondents assert that the response to the problem has been coming from the sub parishes, parish, and the archdeaconry of Amuria. Only 07 have noticed the influence of the diocese.

In an interview with 15 respondents, the researcher was told that the major criterion used by the church is preaching a message of unity in the more fierce areas by the respective priests and lay readers. Once in a while, the bishop of the diocese of Soroti in his pastoral visits to the different parishes has spoken of unity, another respondent added. One respondent, who is also a head of

laity said, even though this has been done, not much has it bore fruits anticipated because; people are complacent to the sermons.

At least 4 lay readers told the researcher, that leadership trainings have been conducted by the diocese, Amuria archdeaconry, and some parishes. A point in case is a one day retreat for all lay readers and priests of Amuria archdeaconry held on December 8th, 2023, and later the diocese organised a lay readers' conference from 3rd to 7th March 2024. The only problem is; they have only limited to the lay readers and the priests; and thus, needs to be extended to other church lay leaders if its intent is to achieve Christian unity.

With an interview with one of the priests in the archdeaconry, the researcher was told that as a house of clergy in the diocese of Soroti, the bishop has always talked to them to openly condemn the acts of these prayer and deliverance teams, even if it means them being excommunicated from the mainline church. He further added that they have also been sternly warned against engaging with them with their false method of deliverance.⁵⁴ But, it has not been easy to implement it among them, as he added.

I now, bring to play some information from the respondents as to why the church has not taken an action to curb the problem of disunity among Christians and church leaders of Amuria archdeaconry.

Leadership trainings, retreats, conferences with the different leaders including lay leaders have not been done because of low financial power to organise them, according to 07 respondents. This may be true given the fact that the diocese runs a number of projects like constructions, besides financing full training of church ministers, where the diocese has in excess of 35 students across the country's theological colleges, with 12 currently at Uganda Christian University.

Another reason raised by 05 respondents is lack of competent staff to handle such matters, since, the issue is crucial, and needs clergy and lay persons with sound theological knowledge. As if that is not enough, others are filled with fear to get into the problem leading multiplications of the problem due to delayed interventions.

⁵⁴ *The deliverance involves pushing and pressing people down, powering water to the body, use of fire and axe to burn and cut the demon.*

Similarly, two respondents added that some of the responsible authorities lack comprehensive problem solving techniques. On the same line; some of the respondents assert that some of the church leaders sit on their problems without clearly communicating to the relevant upper authorities due to fear of demotion, hence the problem breads from bad to worse.

According to some lay readers, there is fear that the church can completely split, leading to the loss of these leaders with part of the congregation to other denominations. He added that there is fear, that they can start their own church denominations or join the Reformed Anglican Church which is the new blowing wind in Teso sub region at a time. This has made the responsible authorities to keep looking at the problem.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS FOR FURTHER RESEARCH

As I draw to the closure of this project, I focus on the conclusion and recommendation.

5.1 CONCLUSION

This study focused on the study of 1 Corinthians 1:10-17, a teaching on unity among some Christians and church leaders in Amuria archdeaconry. In chapter two, I explored the divisions in the Corinthian church in the said portion of scripture, and Paul's teaching on unity in response to the divisions in the same church. Additionally, the prevalent divisions among some Christians and church leaders in Amuria archdeaconry were established. Finally, the researcher applied Paul's teaching on divisions/unity in 1 Corinthians 1:10-17 to address the challenges of divisions among some Christians and church leaders in Amuria archdeaconry- diocese of Soroti.

The help the researcher achieve the above, both literary (library) and empirical methods of data collection were employed. For chapter three, the researcher employed both interviews and questionnaires to 37 and 03 respondents respectively, from the four parishes of Amusus, Amuria, Asamuk, and Wera. Pastors (priests and lay readers), sound parishioners, and chairpersons of laity, mothers union, youth, and others; were among the forty (40) respondents selected by purposive sampling method to give their knowledge and experience about divisions in the church.

In brief, the respondents above (as discussed in chapter three) agree that divisions/cliques among Christians and church leaders in Amuria archdeaconry are facts; and manifesting in four categories. The major one is the prayer and deliverance teams, which also, has groups within them. For example; there are those holding to Teso Intercessors and Deliverance Team (TIDT)⁵⁵, and the recently started and emerging groups in sub parishes, and parishes. Other groups are; the revivalists, the trumpeters, and the reawakens.

Still in chapter three, the reasons for these groups as sighted by the respondents are expounded; which among them include: search for fame and money, delayed intervention by the prime

⁵⁵ *This is the first to be established in Teso doing healing and deliverance across Teso sub region and even beyond. It started around 2003/2004. It is led by a certain lady with withheld identity.*

church leaders, struggle to exercise spiritual gifts, lack of biblical sound knowledge, need for spiritual healing and deliverance among Christians, and among others.

Among many challenges/effects of divisions in Amuria archdeaconry include; increased disunity that causes shame to the entire church, retarding development, breaking off to start new denominations, and some church leaders/ministers like clergy and lay readers end up being rejected by Christians. However, some adhere to work under pressure and tension hence difficulty in ministry, continuous fights and pulling of ropes in the church, the message of the cross is lost by the church, and increased immorality in the church.

5.2 RECOMMENDATIONS

Finally, I handle two more important things. They include; the general recommendations and other suggestions to curb the problem, and the recommendations for further research.

5.2.1 General recommendations and other suggestions to curb the problem

I have dealt much in chapter four using the teaching of Paul in 1 Corinthians 1:10-17 as expounded in chapter two. But, the following recommendations can be important as well, which the text does not delve.

The leadership of the church right from the diocese of Soroti should prioritize meeting with the camp or group leaders of these varied groups. Meeting them physically can help discover more about them and more reasons as to why their actions are persistent, and also give opportunity to guide and correct them by the higher authority. They may not be changing because; they are only handled by lay readers and parish priests.

To help curb the problem of divisions, the diocese should organise leadership trainings for all categories of leaders so that they are informed of their roles and responsibilities. A systematized clustering of committee leaders in archdeaconries should be done where they are trained yearly or after every election. Evidence from respondents shows that after leaders are elected, they are not given any training, thus, leaders start working what they think is right.

Secondly, the church needs to continue training more church ministers on the doctrines of the church, and task them to play their roles in updating the Christian fraternity. The lay readers should be given some basics in theology, and frequent refresher trainings. I suggest, if possible

they should be enrolled to diocesan training institute when they have attained a Uganda Advanced Certificate of Education, and given a diploma in theological education. This education shall be informative not only to the student but also to the congregation on the central mission of the church and her doctrines.

The church pastors here, need to revamp their pastoral duties to save the exploited ignorant people due to lack of early intervention, and pastoral counseling. People need to be taught that in Christian life, there are times of sufferings which call for endurance and perseverance when they come, as Apostle James teaches in James 5:7-ff. But, as we persevere; we continue in prayer, build our faith on God not on other people, and call the elders to help in prayer (James 5:13-16).

The Christians together with the lay readers should not define the church in a perspective of being a war zone; rather, should consider it as “a body of Christ”. It is a gathering of those who have been called out of the sinful world to salvation and who have made a covenant with each other, to care for each other and to assemble regularly to worship God.⁵⁶ The church involves coming and being together; and thus, there is need to tolerate and guide each other, and being receptive to guidance in case of any identified unethical behaviour.

The church has a systematic hierarchy of both ordained and lay leaders beginning from the sub parishes to the highest levels like the diocese, province, and others. It is primary that these leaders be given the respect and opportunity they deserve to lead the church in their time. The church needs to only guide them carefully where necessary. This shall solve the problem of disrespect and struggle for power which are some of the causes and effects of divisions.

I am not against prayer and deliverance in any case, but the mode of prayer and deliverance should be in accordance with scripture, not filling with our own thinking and innovations in the name of the Holy Spirit. The example of Jesus and apostles in the act of deliverance should be emulated not our innovations and copying. Furthermore, our testimony should be pure against speculations of sexual immorality, mismanagement of funds, hatred, disrespect, disassociations in the church amongst us which portrays a bad image that is destructive to the church.

⁵⁶ Mbewe C. *God's Design for the Church: A Guide for African Pastors And Ministry Leaders*; 33

5.2.2 Suggestions for further research

1. The practical and biblical method for handling healing and deliverance
2. The biblical teaching on the effective use of spiritual gifts

BIBLIOGRAPHY

Adewuya J. Ayodeji. *A Commentary on 1 & 2 Corinthians*. Society for Promoting Christian Knowledge: 36 Causton Street, London, 2009.

Ahuja K. *Research Methods*. New Delta India Revai Publication, 2001

Barker K. L, And Kohlenberger J. R, 111. *The Expositor's Bible Commentary- A Bridged Edition: New Testament*. Zondervan, Grand Rapids, Michigan, 1994.

Barrett C. K. *A Commentary on the First Epistle to the Corinthians, 2nd Edition*. A & C Black Publishers Ltd: 35 Bedford Row, London, 1971.

Barton J. & Middiman J. *The Oxford Bible Commentary*. Oxford University Press: Great Clarendon Street, Oxford, 2001.

Bray G. *Ancient Christian Commentary on Scripture: New Testament VII, 1-2 Corinthians*. Inter Varsity Press: Downers Grove, Illinois, 1999.

Bruce F. F. *The International Bible Commentary*. Zondervan 1979

Chang S. W. 2005. *Christ the One and Only: A Global Affirmation of the Uniqueness of Jesus Christ*. Pate monster Press in the United Kingdom, and Baker Academics in the United States of America, 2005.

Crossway Bibles. *The Holy Bible, English Standard Version*. Crossway Bibles, a Division of Good News Publishers. Crescent Street, Wheaton United States of America, 2007.

Desilva D. A. *An Introduction to the New Testament Contexts, Methods, and Ministry Formation*. Inter Varsity Press, Downers Grove, 2004.

Dever M. *Twelve Challenges Churches Face*. Crossway Books: A Publishing Ministry of Good News Publishers 1300 Crescent Street: Wheaton, Illinois 60187, 2008.

Enduaringword.com

Ferguson E. *The Church Of Christ; a Biblical Ecclesiology for Today*. WM. B. Eerdmans Publishing Co. 255 Jefferson Ave: S.E, Grand Rapids, Michigan, United States of America, 1996.

Hansen C. & Leeman J. *Rediscover Church: Why the Body of Christ is Essential*. Crossway 1300 Crescent Street Wheaton Illinois 60187, 2021.

<https://www.biblecomments.org/c/9/matthew-henry-whole-bible-commentary/1-corinthians/1/14>

<https://www.ncbi.nlm.nih.gov/books/nbk196190/>

Keener C. S. *The IVP Bible Background Commentary: New Testament, 2nd Edition*. Inter Varsity Press, Downers Grove, 2014.

Keener C. S. *The IVP Bible Background Commentary: New Testament*. Inter Varsity Press. Downers Grove, 1993.

Keener C. S. *Acts: An Exegetical Commentary 15:1-23:35, Volume 3*. Baker Academic: A Division of Baker Publishing Group, Grand Rapids, Printed in the United States of America, 2014.

Lane A. D. *The Cross of Christ Vol. 38, No. 4*. The Furrow Maynooth: Ireland, 1987.

Mbewe C. *God's Design for the Church: A Guide for African Pastors and Ministry Leaders*. Crossway 1300 Crescent Street: Wheaton Illinois 60187, 2020.

Richison G. <https://www.versebyversecommentary.com/2002/06/11/1-corinthians-117/>, June 11, 2002.

Rugyendo M. *A Handbook of African Church History*. Zapf Chancery Publishers Africa Ltd: Limuru, Kenya, 2012.

Snyder F. G. *First Corinthians: A Faith Community Commentary*. Mercer University Press: Macon, Georgia, United States of America, 1992.

Thayer J. H, D. D. *A Greek- English Lexicon of the New Testament, Fourth Edition*. Edinburg T & T, Clark 38: George Street, New York, 1961.

Tyndale House Foundation. *Holy Bible, New Living Translation/Life Application Study Bible*. Tyndale House Publishers: United States of America, 2015.

Vang P. *Teach The Text Commentary Series: 1 Corinthians*. Baker Books: A Division of Baker Publishing Group, Grand Rapids, 2014.

Yuksel P. & Yildirim S. *Turkish Online Journal of Qualitative Inquiry* 6 (1), 1-20, (*Theoretical Frameworks, Methods, and Procedures for Conducting Phenomenological Studies in Educational Settings*), 2015.

APPENDICES

Appendices One: An Interview Guide for Respondents who have Knowledge about Divisions/Cliques in the Church

Dear respondent, my name is Daniel Okwero a theology student at Uganda Christian University. I am researching on, the study of 1 Corinthians 1:10-17, a teaching on unity against divisions among some Christians and church leaders in Amuria Archdeaconry. With honesty as you can, I kindly request you to fill this interview guide; the information you provide is exclusively for academic purposes and will be treated as confidential.

Please, tick in the boxes provided and where there is a blank space provided fill with necessary information.

1 a. Are you a; (please tick one) pastor.... or believer....

b. What is your age bracket; (please tick one) 18-30.... or 31-45.... or 46 and above....

c. What is your gender; (please tick one) male....or female....

d. Position of responsibility

2 a. Have you ever seen/sensed any disunity/cliques in the church? (Please tick one) yes.....or no.....

b. If yes, what are these divisions/cliques in the church?

.....
.....
.....
.....

c. What categories of people are involved in such divisions/cliques? (Could be pastors or lay leaders or Christians or both)

.....
.....

d. Why do you think these divisions/cliques are in existence?

i.....
.....

ii.....
.....

iii.....
.....

e. What are the challenges caused by these divisions/cliques?

i.....

ii.....

iii.....

3. a. 1 Corinthians 1:10-17 contains a section of Paul’s response to divisions/cliques in the Corinthian church. Has the church tried to intervene to respond to these divisions/cliques? (Please tick one) yes..... or no.....

b. If yes, briefly explain the ways in which the church has addressed the challenge of divisions/cliques in the church.

i.....
.....

ii.....
.....

iii.....
.....

c. If no, briefly explain the reasons the church has not addressed the challenge of divisions/cliques in the church.

i.....

ii.....

iii.....

Thank you so much for your time and co-operation.

May God bless you.

Appendices Two: Questionnaire for Respondents who have Knowledge about Disunity/Cliques in the Church

Dear respondent, my name is **Daniel Okwero** a theology student at Uganda Christian University. I am researching on, the study of 1 Corinthians 1:10-17, a teaching on unity against divisions among some Christians and church leaders in Amuria Archdeaconry. With honesty as you can, I kindly request you to fill this questionnaire; the information you provide is exclusively for academic purposes and will be treated as confidential.

Please, tick in the boxes provided and where there is a blank space provided fill with necessary information.

1 a. Are you a; (please tick one) pastor or believer

b. What is your age bracket; (please tick one) 18-30.... or 31-45or 46 and above

c. What is your gender; (please tick one) male..... or female....

d. Position of responsibility.....

2 a. Have you ever seen/sensed any disunity/cliques in the church? (Please tick one) yes.....or no.....

b. If yes, what are these divisions/cliques in the church?

.....
.....
.....

c. What categories of people are involved in such divisions/cliques? (Could be pastors or lay leaders or Christians or both)

.....
.....

d. Why do you think these divisions/cliques are in existence?

- i.....
- ii.....
- iii.....

e. What are the challenges caused by these divisions/cliques?

- i.....
- ii.....
- iii.....
- iv.....
- v.....

3. a. 1 Corinthians 1:10-17 contains a section of Paul’s response to divisions/cliques in the Corinthian church. Has the church tried to intervene to respond to these divisions/cliques? (Please tick one) yes..... or no.....

b. If yes, briefly explain the ways in which the church has addressed the challenge of divisions/cliques in the church.

- i.....
- ii.....
- iii.....

c. If no, briefly explain the reasons the church has not addressed the challenge of divisions/cliques in the church.

i.....
.....

ii.....
.....

iii.....
.....

Thank you so much for your time and co-operation.

May God bless you

Appendices Three: Key Informant Consent Form

My name is **Daniel Okwero**, an undergraduate student from Uganda Christian University, conducting research for the award of a Bachelors Degree in Divinity of Uganda Christian University.

The purpose of the study is to; **study 1 Corinthians 1:10-17, a teaching on unity among some Christians and church leaders in Amuria Archdeaconry**. I therefore, request for your help in the said regard.

For matters of your confidentiality, I assure you that any information you share with me is for academic purpose and thus shall be confidential to this research study only. Please do not reveal your name or identity anywhere in the questionnaire.

DECLARATION BY THE RESPONDENT

With understanding that participating in this research is voluntarily and free, also withdrawing from it for any reason(s) leads to NO penalty or benefits

I have also been given the opportunity to ask questions and shall receive answers in regards to the questions. I now have the liberty to acknowledge my participation in this research study.

.....

.....

Signature

Date