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Resisting the Influence of the Imeyomwana Heresy in the Nyangweta District

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This research is a product of the graduate program in Doctor of Ministry DMin at Andrews University. Find out more about the program.

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ABSTRACT

RESISTING THE INFLUENCE OF THE *IMEYOMWANA*

HERESY IN THE NYANGWETA DISTRICT

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

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Title: RESISTING THE INFLUENCE OF *IMEYOMWANA* HERESY IN THE
NYANGWETA DISTRICT

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Problem

Imeyomwana (a heresy involving the concept of what it means to be in Christ), a

group of former Adventists, is causing problems in the Seventh-day Adventist Church in

the Nyangweta district of the South Kenya Conference. Many of their teachings

contradict those of the Seventh-day Adventists Church and many members are

apostatizing to this group.

Method

To deal with the heresy I employed a two-pronged strategy. On one hand I sought

to enter a dialogue with those involved in *Imeyomwana*, while on the other hand I

confronted the false teaching with biblical truth. This strategy employed two powerful

planning tools, the Logframe and the Gantt chart.

Results

The project was successful. This is according to the support group members and church elders who were unanimous in their verdict that the project so far had achieved its objectives. In a score ranging between 0to10 they gave an average score of 9.34. The project objectives were also achieved. The objectives included establishing the extent of the heretical group's influence, developing a biblical intervention, training a support group, sensitizing church members, and reaching out to the members in *Imeyomwana*. All these items received a score of at least nine.

Conclusions

The results of this project may not be fully realized in the short term. Most of those involved have drunk deeply from the heresy and realizing a complete change in their beliefs is not an overnight affair. Patience and persistence is required. As they hear the truth they will be convicted by it and they will come back to church.

The groundwork for the conversion of the *Imeyomwana* members has been laid. In-Christ materials and other materials answering issues raised by them have been distributed and are in the hands of church members. Evangelistic campaigns geared towards indirectly answering their concerns have been conducted and more evangelistic campaigns have been arranged by various churches. With time I believe the truth will prevail.

Andrews University

Seventh-day Adventist Theological Seminary

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HERESY IN THE NYANGWETA DISTRICT

A Dissertation

Presented in Partial fulfillment

of the requirements for the Degree

Doctor of Ministry

by

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I dedicate this research dissertation to

my loving wife Jackline Moraa

and my three children,

Belinda Kwamboka,

Storm Omwansa,

and

Emmanuel Getenga

for being there for me.

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CHAPTER 1

INTRODUCTION

Background

Heresies have dogged the gospel wherever it has been preached. Jesus Christ

encountered them during His time and so did the early church as recorded in early church

history. The same thing has happened to the Adventist Church since its inception as

captured in the writings of Ellen G. White and other Adventist writers.

When I was posted to the Nyangweta Seventh-day Adventist district I

encountered the heresy of *Imeyomwana* (in Christ). The heretics misinterpreted the

important Bible teaching of in-Christ and several other Seventh-day Adventist teachings.

They say that all that matters is being in Christ and the rest of your lifestyle does not

matter. They accused the Seventh-day Adventist Church as being Babylon. They also

refused to help with the construction of churches and to return tithes.

Heresy members have been disfellowshipped from the church, but they continue

to compete with the Seventh-day Adventist Church. Unfortunately many Adventist

members have joined the group. It is because of this dangerous trend of apostasy that it

has become necessary to do this research in order to find ways to combat the heresy.

The Problem

Imeyomwana, a heretic group of former Adventists, is causing problems in the

Seventh-day Adventist Church in the Nyangweta district of the South Kenya Conference. Many Seventh-day Adventists are leaving the church to join it.

Purpose of the Project

The purpose of this project is to develop and implement a strategy to equip Adventist church members with the necessary skills to resist the heresy of the *imeyomwana* (in Christ) in the Nyangweta District.

Justification of the Project

The presence of *Imeyomwana,* a heretic group of former Seventh-day Adventists in the Nyangweta district of the South Kenya Conference, is making it difficult for the church to fulfill its mission of making disciples and spreading the everlasting gospel.

The splinter group is growing rapidly and is affecting both the members and the leaders of the church. Today the group has spread beyond the Nyangweta district to the neighboring districts and conferences. Some of the Seventh-day Adventist churches exist as Seventh-day Adventist churches in name only but the leaders and teachings are clearly those of the splinter group. This project will assist in reclaiming lost members and helping Adventist members know how to resist the influence of the group.

Most Adventist members do not have enough biblical knowledge to counteract the arguments of the splinter group. The two groups usually debate between themselves as to who has the correct view of God. The Adventist Church is labeled as Babylon, while many Adventists do not know how to counter their opponents. Because of this weakness it is difficult for them to win new converts.

Limitations of the Study

Imeyomwana members do not trust Adventist members and leaders. They also operate underground. Therefore, identifying them and reaching them will pose a major challenge to the research. Ascertaining the exact extent of the success of the project will be challenged because some heretics may quietly return back to church without declaring their former status.

Delimitations of the Study

The influence of *Imeyomwana* extends beyond the boundaries of the Nyangweta District. However, the research will be limited to the Nyangweta District with the findings shared throughout the conference.

Significance of the Project

The significance of the project is huge. I consider it as a launching pad for a greater spiritual awakening I plan for the district. I hope the project will inject revival into the district and ignite a Pentecost-like spirit in the district. I believe that once the members are properly sensitized there will be a greater hunger and thirst for soul winning. Once that is achieved the great commission mandate will be revisited and members encouraged to take the Three Angels' Message to all the corners of the district.

The significance of this project will be properly understood when its impact attracts the attention of the conference. Once that happens I believe there will be a revival like never before in the South Kenya Conference. All districts have their share of heresies and if the successes at Nyangweta are replicated everywhere in the conference then the church's mission will be better fulfilled.

After introducing the project I will embark on giving brief glimpses of things that I believe have shaped me to be what I am today. God has endowed me with gifts that have helped me in ministry and which I believe will enable me to complete this project. He has given me a history that has its strengths and weaknesses. I consider all these as blessings to be used for His glory. This is my side of my story and I hope I will be as objective as possible.

Personal Basis for Ministry

Introduction

Personal knowledge is crucial for ministry because without it hidden addictions or compulsions may guide me to behaviors that may create huge problems for myself and those I lead. Leaders may become their own worst enemies but leaders who know themselves have gained their best ally—themselves. They know what they bring to the table and why they are in the world.

Leaders improve their self-awareness by doing some serious digging into their family of origin and their personal markers.

Life Journey

The Family of Origin

In the book *A Work of Heart*, McNeal says we gain our first experiences in our family of origin and then spend the rest of our lives either building or trying to overcome those experiences. Those experiences are often so deeply imprinted in our psyches that it often takes years for us to know they are there and what their content is. They just feel normal (2000, pp. 117-120).

McNeal goes on to say that the family of origin often reveals personal insights that carry huge implications for one's relationship skills—communication patterns, capacity for intimacy, conflict resolution skills, view of authority—all are formed in our early years. We do not only inherit bad traits from our family of origin, but also gems such as, humor, love, strong self-reliance, emotional intelligence, etc.

Personal Markers

Every leader has a set of experiences that shape who the leader becomes. Experiences are like DNA. Leaders with self-awareness identify these markers and assess their impact on their life and leadership. Although these markers are unique as every leader is unique, there are some common markers that shape leaders including one's call, God-given talents, personal traits, and key events in life.

It is important to mention that all people have their dark sides—but the dark sides of leaders are more noticeable. Self-aware leaders understand their dark sides and take responsibility for them and learn to manage them.

Lack of self-awareness either produces leaders who are hollow with no sense of self and who only work for the expectations of others or leaders who are so self-absorbed that they are unaware of others' needs.

A Short Biography

I am the third born in a family of four girls and seven boys. I am married and have three children. The first born is a girl in campus, the second born is a boy, also in campus, and the last born is a boy in primary school.

Six Subplots

The book *A Work of Heart* (McNeal, 2000) shares a very important truth facing all leaders. He says "spiritual leadership is a work of the heart," and goes on to confirm that "basic heart shaping occurs in six significant arenas. These divine-human interactions provide the six major subplots of the leader's heart shaping process. The subplots are culture, call, community, communion, conflict, and commonplace" (pp. xi, xiv). Below I show how these subplots have influenced my project and me.

Culture

Culture refers to the "environmental forces that influence the leader. These include the historical period, prevailing societal values, political concerns, and faith community experiences" (McNeal, 2000, p. 74). God uses three phases of one's cultural life to shape a person. These phases include where one has come from, where one now stands, and where one wants to go and hence take others.

When I look at where I have come from I can see how God has used my past to shape my life. I was born in a rural setting; my mother tongue is Ekegusii, which was the dominant language of communication. When I was 13 we moved to a town setting where three languages dominated, Ekegusii, Swahili, and English, and from 17 years onwards I lived in a city setting where Ekegusii was rarely used but English dominated, followed by Swahili.

My parents taught me to love my studies. They disciplined me thoroughly for laziness in school and motivated me equally well for good grades.

These factors have worked well in my ministry. Today I have no problem with the

culture where I work. I minister in the same rural setting I was brought up in. We communicate in Ekegusii, occasionally in Swahili, and rarely in English. However, I feel equally capable of working in urban settings.

The study habits I developed since childhood have worked to my advantage as a minister. I pursued advanced education later in life to do a Masters in Divinity and today I am pursuing my doctorate in ministry. My good study habits are one of the many tools the Lord equipped me with for His glory.

Call

Call is a divinely orchestrated setting apart a leader for some special task. God's part is to initiate and guide, while the leader's part is to hear and respond (McNeal, 2000, p. 95).

My call was fast and dramatic. I was working in a job with a good remuneration package but I was frustrated with life because it felt empty. One night nearing Christmas time I had a car accident. I was frightened about the course of my life and I broke down. By this time my parents and two elder siblings had passed away and I stood as the head of the family. I resigned from my employment not knowing what to do next but I knew one thing, employment was not satisfying my deep need. I had a strong feeling that to be the head of the family I needed more than employment. I stayed at home for over a year not doing anything but wondering and reflecting on what it was that I was missing and needing.

One day a member of the local Seventh-day Adventist Church where my mother used to fellowship came and invited me to an evangelistic campaign that was in our local stadium. When I reached the gate of the stadium, before anybody spoke to me, I made up

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my mind that that was the place I wanted to be and I gave my life to the Lord. I was baptized soon afterwards.

I diligently attended the local church for nearly two years. The local pastor, who was a former classmate, asked me if I had ever considered being a pastor. That was something new. He proposed I join a seminary. Surprisingly I was excited about this prospect. I applied and was accepted to the Adventist International Institute for Advanced Studies (AIIAS) and did a Master of Divinity degree. The Lord provided for me and I completed my seminary studies. I came back home and joined the ministry and since then I have seen the hand of God in my life.

Community

Community is how God uses a leader's family of origin and the leader's ministry community to shape and sustain the leader (McNeal, 2000, p. 115).

My parents have both passed away and all my siblings are mature and scattered all over so we hardly meet. My wife and I have three children, one girl and two boys. All go to boarding schools and most of the time I am home alone with my wife. My wife plays a major part in supporting my ministry, she encourages me, and we worship together, and share in each other's happiness and sorrows.

The other group that supports me is the district where I pastor. The members are the people I interact with most of the week; we eat together, visit together, and share each other's burdens and joys.

Communion

"Through communion the leader secures the relationship with the heart maker and

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shaper . . . the leader strengthens the spiritual foundation that will support leadership's total leadership effectiveness" (McNeal, 2000, p. 139).

I have practiced communion with God since I knew him. While at AIIAS communion with God was always intense with regular prayer during the day and night, and fasting at least once a week. The Lord blessed me so much by providing for me. I was in a foreign land with no sponsorship but the Lord heard my prayers and provided for my studies. I have continued with this practice since then and I have encouraged my family to always commune with God. I look forward to improve the quality of these encounters in prayer, fasting, Bible study, devotions, etc.

Conflict

Conflicts are leadership challenges and struggles God uses to shape a leader. To win you must die to self and lead through a true moral and spiritual center (McNeal, 2000, p. 155).

Since accepting the Lord, conflict has been part of my life but I have learned to see all conflicts as leadership challenges and struggles God uses to shape me. The most recent conflict was a transfer from an urban church district where I had only served for one year to a rural setting. This meant I was separated from my wife and children as my wife could not find employment in the rural setting nor could the children go to school there. It was quite a challenge as the person who replaced me was a very close friend of mine and it was rumored he influenced the transfer. I agonized over the issue and the effect it had on our relationship. I prayed over it and with time the bad feelings have gone.

Even though the transfer was painful, I see the hand of God in it for immediately

after that I was admitted into the Doctor of Ministry program and my topic of research is based on the happenings in my new district. My ministry in the district has been blessed so much for we have been able to baptize many people in the one year I have been there. We have opened four Branch Sabbath Schools, organized two churches, and the tithe has increased. All indicators show that the Spirit is working more powerfully in the district than ever before. The experience has been wonderful.

Commonplace

Many routine and ordinary life experiences are not ordinary after all. They lay a foundation for Christian character development and determine our ministry superstructure (McNeal, 2000, p. 176).

The early life experiences I had as I was brought up in a rural area included taking care of cows and goats, going to a rural day school, and playing football. These experiences prepared me for my ministry today in a rural area. One of my early acquaintances in the local primary school encouraged me to join the seminary and become a pastor. God used that commonplace experience and many others to shape me to be what I am today.

<div align="center">Personal Ministry Experience</div>

Conversion and Assurance of Salvation

Conversion and the assurance of salvation is a prerequisite for ministry. Conversion is a heart experience and is the starting point for ministry. Even Ellen White needed a conversion experience before she engaged in ministry (2006, pp. 12-15).

Conversion is an issue among most ministers and it is possible that some ordained

ministers have never experienced conversion. John Wesley, a theologian, ordained minister, and missionary had no conversion experience until later in life.

Conversion leads to repentance. Repentance leads to a new birth. New birth leads to a new heart. The best example is Nicodemus (John 3; White, 2001, pp. 554-558). Nicodemus was quite learned in theological matters but still required a spiritual birth or regeneration.

Spiritual regeneration leads to an assurance of salvation, sin is renounced, and one experiences love, humility, peace, and joy. If one lacks this experience then life is miserable, witnessing becomes difficult, and ministry becomes a terrible burden.

Though it is said that conversion is a life-long experience, my conversion started after I suffered an emotional breakdown, resigned from my employment, and stayed at home not knowing what to do next. I suffered a blackout concerning the purpose of life and was frustrated with life. At the invitation of a friend after staying at home for over a year I attended an evangelistic campaign in the local city.

This was the turning point in my life. I experienced conversion and soon the Lord called me into ministry. He sent me to a seminary in the Philippines (AIIAS) and I went while I was penniless. Reflecting on this incident I believe the Lord was proving to me that He was in control of my life. I could not have gone to the Philippines if I was on my own but I went and the Lord provided for me until I graduated with an MDiv and came back home and joined the ministry.

Time and Resources

Richard A. Swenson in his book *Margin* introduces a new disease of our times called marginless living or overlord. The cure for this disease is margin. He says that

margin is the space between the actual and our limits. It is a reserve for emergencies. Swenson, who is a medical doctor by profession, gives a prescription for this ailment in the areas of emotional energy, physical energy, time, and finances. Margin in these areas he says will lead to contentment, simplicity, balance, and rest; in short, *health*. I will now explain how I relate to time and finances in my life.

After reading the book I realized that there is never enough time; I lack time, I donot have enough time, I am out of time. Time not well managed leads to overload (stress and many other problems). So I have set some boundaries to protect my time.

I have learned the benefit of saying no. I can no longer be Pastor Yes to everything and be efficient as a minister. Life's options are many so I must set priorities and say no to the less important things. The most important things are God, family, ministry, and personal development. I must apportion time for them and prune time spent on time-wasting activities like television and the Internet.

I have also learned the blessedness of simplicity and contentment. Fewer possessions in the kitchen, wardrobe, and estate, save time because options are reduced. I used to think that the latest technological gadgets save time, for example, email, and mobile phones. But they actually end up consuming more time. Today I have learned to keep them at a distance and use them sparingly.

Taking time to make both short-term and long-term plans saves time by giving me focus. I plan the year, month, week, and day. In this way I have direction and remain focused. Sometimes I prefer to do fewer things but to focus on the right ones.

Concerning money, I have realized that advancements also cast dark shadows of debt, vulnerability, and uncertainty that extend well into the future. It seems that we are

in troubled waters in nearly all financial fronts.

However, whatever the case I cannot afford to get into financial difficulty as a district pastor. Previously, I used to spend as much as everyone else spent and I usually found myself in debt and broke before the end of the month. But after I joined the ministry I sat down with my wife and we decided to be disciplined and organize our finances. We decided to operate one account and live within our limits and never to take on any debt. We plan our spending at the end of each month, save at least one quarter of our salary, and insist on usefulness not fashion. I have more peace today compared to previous times.

Spiritual Style

In the book, *Three Colors of Your Spirituality*, Christian Schwartz gives nine spiritual styles. After studying them I strongly believe Mystical describes my spiritual path. Schwartz (2009) defines it as "resting in the presence of God," and the key Scripture reference is Rom 8:26, "We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express."

Scott Peck's *Stages of Spiritual Development* sees the spiritual life much like a natural life which is on a journey of growth, development, and becoming. Peck identifies four stages of Christian life similar to the stages of human psychological development from infant to adult, or the stages of a butterfly's life cycle.

Stage 1—the lawless stage is a pre-conversion stage which is characterized by lawlessness. It is a chaotic and antisocial stage.

Stage 2—the institutional stage is equivalent to the toddler/child stage of development. At this stage there is a need for strict limits and consequences. There is a

feeling of safety as well as many restrictions, and a fear that breaking beyond these bounds will mean losing everything of importance.

It is vital that those in the institutional stage not be treated as apostates. They are simply at a different stage of the faith journey and are speaking a different language. They should receive full love, acceptance, and understanding from other Christians. Those who receive love hold on to the core of their faith and never permanently turn away.

Stage 3—the question stage can be likened to the adolescent/teenage stage of psychological development, where there is a need to rebel and break free and to question and challenge all the rules, beliefs, and authorities that were previously accepted on trust.

Stage 4—the mystic/communal stage is the stage of mature adulthood; it is marked by a deepening of faith but often in a more open and mystical, less dogmatic and doctrinal form, with less rigid certainties and less reliance on external authorities. The boundaries have been fully internalized and can therefore be transcended (Peck, under "Stages 1-4," as cited in Dybdahl).

I believe I am in the mystic communal stage. Though spiritual development never ends in this world and because one can still be carrying elements of the previous stages, I nevertheless feel I have attained maturity and can only continue to be more mature.

Worldview

According to Jon Dybdahl in his book, *Hunger,* he describes worldview as "the deep, underlying, usually unconscious concept structures of a people or culture that is the source of their values, beliefs, and actions" (2008, p.46). In this book he describes five worldviews that affect our perspectives of religious life: First, the atheistic/agnostic

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worldview which sees the world as a closed system that can only be understood by scientific methods; second, the deist worldview which sees God as the Creator and Maker of the laws of the universe but also as one who rarely intervenes; third, the magical view which claims that all you have to do is say the right words or do the right thing and God is obligated to deliver the goods; fourth, the medieval/mystical worldview which questions the physical sciences; and fifth, the worldview of the Christian theist which believes that God and the laws of the universe exist, that a true divine–human interchange does take place, and that God made an orderly world in which he expects us to live responsibly. This last one is the ideal.

As a converted Christian with assurance of salvation I belong to the theist view. I have overcome the magical worldview that was shaped by my animistic background. I searched for certain formulas to attain spiritual goals, but learned that our God cannot be manipulated.

Temperament

My temperament according to the Myers-Briggs Type Indicator (MBTI) test I took using the Keirsey temperament sorter is ISFJ. My orientation of energy is introversion, that is, I am energized by my inner world and I am inwardly directed; my perceiving function is Sensing. My way of taking in information is through facts, data, etc., my judging function (way of coming to conclusions) is by thinking, analysis, logic, etc., finally, my orientation to the outer life is judging, organized, settled, planned, etc.

Damage Factor

The concept of damaged emotions is well articulated by Seamands in his book,

Healing for Damaged Emotions. He deals with healing of damaged emotions. Damaged

emotions are "scars that have been buried in pain for so long that they are causing hurt

and rage that are inexplicable. And these scars are not touched by conversion and

sanctifying grace or by the ordinary benefits of prayer" (Seamands, 1981, p.11). He

identifies low self-esteem, perfectionism, depression as some of these damaged emotions.

The causes of damaged emotions are various and some of them are caused by the death of

a parent, spouse, or child, physical or sexual abuse, adoption, victim of a violent crime,

war, or serious persecution, etc. Below I deal with one damage factor that relates to my

life.

Physical Abuse: I went to school quite early in life and was the youngest in school

but very naughty. This created problems with fellow students, teachers, and my parents.

The society encouraged brutality against young ones when they misbehaved. This

damaged my emotions as it made me fearful and timid.

Spiritual Gifts

Spiritual gifts "provide the foundations that define our ministry and daily lives,

they provide the foundations of who we are as the body of Christ in the Christian

community and the world" (Dick & Dick, 2001, p. 52).

After doing a spiritual gifts inventory as presented in the book *Equipped for Every*

Good Work by Dan R. Dick and Barbara A. Dick I discovered my primary spiritual gift to

be "servanthood." My gift of servanthood is a gift of serving the spiritual and material

needs of other people. My role is to give comfort and aid to all who are in need. I thank

God for this wonderful gift.

Leadership/Interaction Styles

Leadership/Interaction Styles describe how people behave together in various surroundings. It is as we interact with others that our gifts are seen, known, and cherished. According to Dick and Dick in their book *Equipped for Every Good Work* (2001, pp. 57-60) they identify four leadership styles: Directors—they tend to be task oriented, focused on results and getting the job done; Dreamers—tend to be sociable and people oriented; Pleasers—are people oriented and are more concerned with others than themselves; and Thinkers—they take their work seriously, are highly organized, and rely on facts.

Pleaser is my leadership/interaction style. Apart from being people oriented and more concerned with others more than myself, people also tell me that I am a good listener and problem solver, honest, trusting, and loyal, patient, kind, and easy to get along with.

Task Type Preferences

According to Dick and Dick (2001, pp. 87-91), they describe four Task Type Preferences: Project, Work, Process, and Fellowship. The task type preference refers to ways people choose to work together. Project—these people like to see programs, ministries, or events through from start to finish; Work—they like hands-on work, without bothering with the preplanning and organizing. They usually prefer working on the frontline; Process—they prefer brainstorming around committee tables with pens, papers, and planning and letting others do the work related to the project; those in the Fellowship task type preference like to perform tasks together with a sense of community and common purpose. To them the sense of connection and shared experience is more

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important than the work done. As I analyze these task type preferences I see myself fitting in the Project type.

Conclusion

The various assessments I have taken have encouraged me that I have what it takes to finish this project. I begin this project standing on a sure platform that I am a saved minister of the Lord with full assurance of my salvation. With this in mind I have a sense of obligation to ensure that the great commission of our Lord Jesus Christ is fulfilled.

The six sub-plots make me fully aware of who I really am and how God has shaped me for leadership in general and in particular for this project. For me leadership in ministry is to ensure that those who have lost their direction are redirected to the right course. *Imeyomwana* are one such group of Christians. The six sub-plots confirm to me that I am equal to the task for God has indeed shaped me for the project.

The time and resource assessment I took warned me to watch out for a deadly disease that has infected and is affecting many people today. I am warned to be on guard otherwise I could become bedridden and derailed from the project. I must accept that time and finances are crucial in this project. Poor stewardship of the two may mean I would not be able to finish the project in good time.

The discovery of my spiritual style as revealed in Christian Schwartz's nine spiritual styles is a boost for me. My spiritual style is mystic which I believe is equal to this task. In this project much will depend on God's leading. I do not know what is in stock for me and particularly what to pray for, but generally, I know I must pray that this project will bring honor and glory to God. Scott Peck's spiritual development stages

confirm to me that I am now in a stage that is qualified to embark on this project. Though my devotional life is sometimes affected by lack of margin I pray that I will overcome this challenge as I embark on this project.

My worldview is Christian theist. I start this project with a sense of excitement, as I know that my project deals with explaining the in-Christ truth (which I now experience and bask in) to people struggling to understand it.

My ISFJ temperament, according to Myers Briggs Type Indicator test (MBTI) may work in my favor to some extent but also against me. I fear my introversion energy orientation may work against me. But this will be compensated for by my attitude to the outside world which is organized, settled, and planned. The good news is that I have today overcome my damaged emotions, thanks to the great healer Jesus Christ.

I am happy that God has endowed me with such a wonderful gift of "servanthood" which will be a great asset in this project. This is a gift of serving the spiritual and material needs of people. I believe that through this project I will be serving the spiritual needs of my people in the district especially those who have misunderstood this great truth of "in Christ."

My leadership/interaction style is a "pleaser." This will also help in this project. Pleasers are people oriented, more concerned with others' welfare than theirs, they take their work seriously, and are highly organized.

These assessments are encouraging and I now embark on this project knowing that indeed the Lord knew about the project long before and prepared me accordingly for it.

In the next chapter I endeavor to develop a Christian response to heresies. I will

study the history of heresies since the inception of the Christian church during Christ's earthly ministry up to recent times. Out of this study I hope to come up with a tested Christian response to heresies that will be used to win back those entangled in heresy to the Seventh-day Adventist Church.

Overview of the Paper

This project has five chapters. Chapter 1 is the introduction chapter where I have introduced the research and given my personal basis for ministry. The research topic is "Resisting the Influence of *Imeyomwana* Heresy in the Nyangweta SDA District." Chapter 2will endeavor to develop a Christian response to heresies by tracing the history of heresies from the New Testament times, the early church times, through the history of the Adventist church, and what the writings of E. G. White say about them.

Chapter 3 will give the context of Nyangweta SDA district where the project is being held and Chapter 4 will endeavor to form a strategy for resisting the heresy using two tools, the Logframe and the Gantt chart. Chapter 5 will give a report of the project implementation, conclusions, and recommendations.

CHAPTER 2

CHRISTIAN RESPONSES TO HERESIES

Introduction

According to R. S. Anderson, "Ministry precedes and creates theology" (1997,

p. 3). He continues by saying that "all ministry is grounded in God's ministry, and all

theology is dependent on God's continued ministry as the source of all revelation" (p. 7).

Therefore, as I endeavor to develop a Christian response to heresies in the church I will

be guided by theological discernments, antecedents, and precedents. This includes the

revealed Word of God in Jesus Christ (John 1:1-14) and what has been chronicled in the

history of the church.

In light of the above, a method for responding to heresies can be developed by

studying and understanding what the Word of God says about heresies and how the

church dealt with heresies in history, using the following chronological order: First, what

Jesus Christ said about heresies; second, the Apostolic church; third, the early church of

the first to fifth centuries; fourth, the Seventh-day Adventist Church during both its

formative and recent years; fifth, the counsels of Ellen G. White on heresies in the

church.

According to A. McGrath the word heresy (*hairesis*) originally meant "choice, a

school of thought, and a philosophical or religious sect" (2009, p. 36). He further reveals

that Josephus, the Jewish historian, considered Sadducees, Pharisees, and Essenes as

Jewish heresies because they constituted identifiable separate groups within Judaism

(McGrath, 2009, p. 36)

The *Seventh-day Adventist Bible Dictionary* (Horn, 1960, p. 458) also confirms

that the word heresy (Gr. *hairesis*) means sect (Acts 24:14), dissension, or faction (1 Cor

11:19; Gal 5:20) and dogma, opinion or way of life (2 Pet 2:1). It directly associates the

Sadducees and Pharisees with the word heresy.

The primary trait of a heresy is that it is a type of faith that is held and one that

ultimately turns out to be subversive or destructive. It is not unbelief in itself but unbelief

is the fruit (McGrath, 2009, p. 33).

McGrath gives a very strong indictment of heresies. To him a heresy is "like a

virus, which establishes its presence within a host, ultimately using its host's replication

system to achieve dominance" (p. 33). They pose a worse threat to the community of

faith than that posed by external enemies.

According to Geoffrey W. Bromiley, Christianity and heresy are incompatible.

Heresy has a sifting purpose and affects the church fundamentally. Heresy creates a new

society alongside the *ekklesia,* in the process making the *ekklesia* a heresy, not the all-

inclusive people of God. This, he says, is unacceptable (1985, p. 28).

Heresies in the Gospels

In discussing heresies during Jesus Christ's time I will consider two groups which

biblical scholars have generally classified as heresies during that time: the Sadducees and

the Pharisees.

The Sadducees

The word Sadducee comes from the Greek word *saddoukaioi* and the Hebrew word *saduqim.* The word usually has a disparaging accent. Sadducees are known for their strict interpretation of "the law"—the five books of Moses. They "reject individual survival, future punishment, and the resurrection (Mark 12:18), claiming that it has no clear support in the law" (Bromiley, 1985, pp. 992-993).

Jesus Christ responded to the heresy of the Sadducees by directly confronting them with the truth and informing them that they were wrong and ignorant of the scriptures and the power of God (Matt 22:29). To His disciples He gave a word of caution—"beware of the Sadducees and their leaven" (Matt 16:6).

The way Jesus dealt with the heresy of the Sadducees has lessons on how to deal with heresies. Confront all heresies with the truth and inform all heretics about their errors. At the same time warn innocent people of the heresy and let them watch, lest they become victims of the heresy as well.

The Pharisees

The *Seventh-day Adventist Bible Dictionary* says that the word Pharisee is Hebrew for "separate ones," which refers to the "conservative religious sect or party of Judaism in intertestamental and New Testament times" (Horn, 1960, p. 848). They were known to be exactingly orthodox and endeavored to preserve the purity of their religion.

The Pharisees, though they lived in the world, declined to be of the world and looked forward to getting out of it. They believed in and taught righteousness by one's own works, and overlooked the fact that the nature of the heart was more important than outward works (p. 849).

They believed that a divine providence ordered human affairs and emphasized dependence upon God. They, however, conceived of God as a strict father who relentlessly watched for the least violation of His will so that He could inflict punishment on the erring.

Jesus was involved in bitter contests with Pharisees throughout His ministry. This was mainly directed at their rigorous legal piety (Horn, 1960, p. 850). While Jesus accepted the law (Matt 5:17) and gave it a rigorous interpretation (v. 21), He set Himself above the law and opposed the oral traditions of the Pharisees (Mark 7:8-9, 13). Jesus branded the Pharisees as hypocrites (Matt 23) because of their strict emphasis on outward rules—for example, keeping the Sabbath (Mark 2:23ff), tithing (Luke 18:12), fasting (Mark 2:18ff), law keeping (v. 23ff)—at the expense of inner piety (7:15).

Another bone of contention between the Pharisees and Jesus Christ was the separation of the Pharisees from the people. Jesus mingled freely with publicans and sinners and shared meals with them (Luke 7:36). This drew sharp criticism from the Pharisees (Mark 2:15). Jesus responded by denying pharisaic legalism and offered His saving grace (Luke 18:9ff).

Finally, the fruits of the heresy of the Pharisees and Sadducees were disastrous. They played a leading role in the arrest, conviction, and crucifixion of Jesus Christ (Matt 27:62; Mark 3:6; John 11:47-57; 18:3).

People can learn precious lessons from the way that Jesus dealt with the heresy of the Pharisees. First, people should never let heresies intimidate them into doing what they know is not right. Second, as people do what is right they should at the same time oppose all heresies without any fear. Jesus told the Pharisees the truth about their hypocrisy and

warned them that their theology of salvation by works was wrong. Jesus did this fearlessly knowing all the time that it could lead to His death.

Having considered the two Jewish heresies of the Pharisees and Sadducees that Jesus Christ confronted we can now consider other heresies in the Pauline epistles and see how the Apostolic Church responded.

Heresies in the Pauline Epistles

After seeing how Jesus Christ responded to heresies we will now consider how the apostolic church responded to them. Although there were other heresies, only two in the Pauline Epistles will be considered here: the Galatian heresy that led to the Jerusalem council (Acts 15) and the Colossian heresy (Col1:26-28, 2:2-3).

The Galatian Heresy

The Jerusalem Council that Luke describes in Acts 15 was a response to the heresy which Paul describes in Gal 2:11-16 (Stott, 1990, p. 242). The men who came from Judea to Antioch were Pharisees (Acts 15:1) who were zealous for the law (21:20). They were teaching that faith in Jesus Christ was not enough for salvation, that unless you were circumcised you could not be saved (15:1). They also insisted that Gentiles must obey the Laws of Moses (v. 5) to be saved. The gospel was in dispute! The very foundations of the gospel were being challenged!

Paul saw what was happening and was outraged. His anger was further stirred when Peter and Barnabas and the rest of the Jewish believers joined the Judaizers (Gal 2:11-14). Paul did not hide his anger or mince his words. He opposed Peter to his face and rebuked him directly. He told him, "We know that a man is not justified by observing

the Law, but by faith in Jesus Christ that we may be justified by faith in Jesus Christ and not by observing the Law, because by observing the Law no one will be justified" (Gal 2:16).

This courageous confrontation must have borne fruit because by the time they reached the Jerusalem Council, Peter and Barnabas had corrected their faulty understanding of the gospel. They gave a very positive testimony in the council about the gospel of grace and its consequences for the Gentile-Jewish fellowship.

After deliberations they agreed to recognize and embrace the Gentile believers as brothers and sisters in Christ. They further resolved not to burden them with circumcision and the code of Jewish practices in addition to their faith in Jesus Christ (Acts 15:28).

They also resolved to appeal to the Gentile believers to respect the conscience of their Jewish fellow believers by abstaining from practices that could offend: eating foods dedicated to idols, sexual immorality, eating the meat of strangled animals, and from blood (Acts 15:29).

They further resolved to choose some of their members and send them to Antioch with Paul and Barnabas. They wrote a letter for the churches with Gentile membership to convey the decisions (Acts 15:22).

The Jerusalem council contains important lessons about heresies: Heresies can break the church into several competing theological factions with different apostles teaching different gospels. Only through frank and honest discussions can theological issues be resolved. The unity of the gospel preserves the unity of the church.

The Colossian Heresy

"The nature of the 'Colossian heresy' has been discussed for over a hundred

years" (Stott, 1980, p. 20). "The Colossian heresy was similar to the Galatian one. The Colossians were allowing the 'elemental things of the world' to replace Christ as the mediator between God and man" (Van Rheenen, 1991, p. 105).

Scholars have identified the heresy at Colossae as a mixture of Judaism and Gnosticism. False teachers taught the existence of angelic beings that were arranged in different orders. These angels were between God and the world and they acted as mediators for human beings. They also taught that the angels brought humans into salvation, therefore these angels merited worship (1991, p. 105).

The introductory part of the Study Bible, King James Version, confirms that these teachers insisted that for one to be saved, a person must undergo extremely legalistic ceremonies by following the Jewish pattern. They also emphasized circumcision, taboos in matters of food and drink, and observance of Jewish festivals (1997, pp. 369-370).

Paul responds by refuting Judaizing legalism, and by contending with pagan elements that degraded the office of Christ (Col 1:16-20, 27; 2:3, 18-19). He also "deals with the moral results of the heresies. . . . Paul presents Christ as the Creator and sustainer of the universe, the Head and Mediator and Emancipator of the church" (p. 370).

The way to respond to heresies today is well captured in the following words: "Clearly, logically, vigorously, the apostle writes to his friends at Colossae, persuading them to turn from vain and vapid speculations to the reality of the gospel" (p. 370).

Stott says, "Paul, with God-given wisdom, recognized the peril. So he writes this now famous letter with its affectionate warnings, its clear teaching, its pointed diagnoses,

and above all its sustained appeal for loyalty to the truth that had first won the Colossian allegiance" (Stott, 1990, p. 22).

The response to both the Galatian and Colossian heresies is clear. The apostolic church engaged heresies in very clear terms and showed them the way of truth. We now turn to the early church and see what lessons can be learned from them on how to respond to heresies.

Heresies From the Second to Fifth Centuries

This section will consider three heresies, Ebionism, Gnosticism, and Arianism, that occurred between the second and fifth centuries. There were other heresies during the period but considering the amount of ink and space that has gone into documenting these three I am compelled to believe that these three are the ones that greatly tested the manner of thinking and posed major challenges to the spread of the gospel. They, therefore, give a representative view of heresies during this period.

Philip Schaff, in his book *The History of the Christian Church*, noted that Christianity had an "irresistible power over all the more profound and earnest minds of the period" (1980, 1:190). Christianity vanquished Judaism and heathenism both intellectually and morally. He says that Christianity had entered another era where these two former foes changed tact and engaged the war against Christianity from the inside. For him this meant that the enemy had acquired a more dangerous form as they could easily Judaize or paganize the church from inside.

Alister McGrath, in his book *Heresy*, notes: "Although Christianity initially found itself having to negotiate its identity in relation to Judaism, it soon found itself confronting other cultural and intellectual movements in the area" (2009, p. 101). These

movements according to McGrath include "various Greek religious and philosophical traditions that were firmly embedded in cities such as Antioch and Alexandria" (p. 101).

Christianity therefore found herself confronted by these two other religions in its formative years. On the one hand was Ebionism which carried the traits of Judaism and was considered "relatively true," on the other hand there was Gnosticism that had pagan traits and was considered "essentially false." These two adapted Christian ideas but misrepresented them and threatened to lower the Christian truths to Jewish or heathen levels. The church was therefore forced to come out and defend its purity of doctrine. We will now consider these two heresies in more detail.

<center>Ebionism</center>

According to the *Evangelical Dictionary of Theology*, Ebionites are "ascetics who chose poverty as a way of life and who may have drawn their name from this term for poor men (*ebyonim*)" (Elwell, 2001, p. 362).

McGrath laments, "Frustratingly little is known about this movement, despite the fact that it represents such a significant theological landmark" (2009, p. 105). The Ebionite sect was mainly found in Palestine, Cyprus, Asia Minor, and Rome. Their influence is said to have lasted until the fourth century.

Schaff (1980) assigns three main characteristics to Ebionism,

1. A lowering of Christianity to the same level as Judaism. They believed that though Jesus was the promised messiah, the son of David, and the supreme law giver, He was all the same a mere man like Moses and David. He became aware of His higher calling during His baptism when the Holy Spirit came into Him. This is what McGrath (2009, p. 106) calls "low Christology."

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2. The principle of the universal and perpetual validity of the Mosaic Law–circumcision and the Mosaic Law are necessary for salvation.

3. Enmity to the apostle Paul as an apostate and heretic—all his epistles should be discarded (Schaff, 1980, pp. 192-193).

In an article written by Raoul Dederen, "Christ: His Person and Work," in the *Handbook of Seventh-day Adventist Theology,* Dederen considers Ebionism as one of "the earliest Christian heresies denying the two natures in Christ" (Dederen, 2000, p. 190). He goes on to say that the strong Jewish background of monotheism influenced the Ebionite view of Jesus Christ as simply the son of Joseph and Mary.

McGrath concludes, "Although Ebionitism lingered in various forms, it finally simply petered out" (2009, p. 110). The lesson from Ebionitism is that usually when heresies are not biblically sound they cannot stand the test of time. Most of them naturally fade away.

<div align="center">Gnosticism</div>

For years scholars have had a difficult time defining Gnosticism because the term is used to cover a wide variety of speculative religious phenomena. Schaff (1980) considers it to be "the grandest and most comprehensive form of speculative religious syncretism known in history. It consists of oriental mysticism, Greek philosophy, Judaism, and Greek ideas of salvation" (p. 200).

According to the *New Interpreter's Dictionary of the Bible* (Sakenfeld, 2007, vol. 2, p. 581), Gnosticism comes from the Greek word *gnosis* which means knowledge. It referred to a wide classification of religious sects that thrived in the early Christian era of the second to the fifth century. R. M. Grant (1966, p. 7) clarifies that this knowledge is

a revelation not something that one learns. *The Interpreter's Dictionary of the Bible* (Buttrick, 1962, p. 404) defines it as a second century phenomenon that was strongly influenced by both Judaism and Christianity.

Grant (1966) says that this knowledge was considered a saving knowledge but it was basically a self-knowledge. It was "a recognition of the divine element which constitutes the true self" (p. 10). He goes on to say, "To this recognition is added a bewildering variety of myths and cultic practices" (p. 10). These myths and cultic practices are not the same in detail because of the different perceptions of the self that different Gnostics have.

According to Schaff (1980), the Greek word *gnosis* refers to "all schools of philosophical or religious knowledge, in distinction from superficial opinion or blind belief." The New Testament makes a distinction between "true and false gnosis" (p. 199). True gnosis "consists in a deep insight into the essence and structure of the Christian truth," while false gnosis refers to "a morbid pride of wisdom, an arrogant, self-conceited, ambitious knowledge, which puffs up, instead of edifying" (p. 199).

This second category of Gnostics considered Christianity as having a higher knowledge; and saw themselves as the only possessors of a mysterious religion that was philosophical and which made them genuine, spiritual men. This puffed them up and made them look down with contempt upon other people. They formed the intellectual aristocracy that was a higher class in the church. They emphasized knowledge over faith. Notwithstanding all that, they were negatively perceived as having "adulterated Christianity with sundry elements entirely foreign, and thus they obscured the true essence of the gospel (p. 199).

McGrath cautions against using the word Gnostic to support a "single monolithic definition" (2009, p. 119). He doubts whether it can actually be "regarded as a well-defined school of thought with any specific identity." He says that the term Gnosticism misleads because it brings together a number of unrelated entities and gives an impression that that they are "a single belief system." He suggests that if the term has to be used then it should refer to a "family of religious doctrines and myths that flourished in late antiquity" and which assume two things: (a) that the cosmos is a creation of an "evil or ignorant creator"; and (b) "that salvation is a process" whereby the believer's knowledge of the divine origin are enabled to return to light after being freed from the limitations of the physical world especially the human body.

Having realized that it is difficult to have a monolithic definition of Gnosticism we will here consider the views of Valentinus, one of the originators of Gnostic Christianity. Valentinus was educated in Alexandria, one of the centers of Gnosticism, and came to Rome in AD 135. Valentinus believed that God the father of the universe lived in perfect harmony, in a place called fullness, with a host of eternal beings. They believe that this harmony was destroyed by one of the eternal beings called wisdom (s*ophia*) when he attempted to create. Unfortunately out of that attempt the Demiurge was created. The Demiurge was expelled from heaven. The Demiurge, thinking that he was the true God, created the physical world without the knowledge of the true God. His creation was considered imperfect and evil. Because of this, Gnosticism suggested a "dichotomy between the visible world of experience and the spiritual world of the true God" (McGrath, 2009, p. 121).

McGrath goes on to explain that Valentinism believed that even if the human

body was created by the Demiurge it had a divine spirit that enabled it to be connected

with God. This meant that human beings were superior to their Creator. The divine spirit

in man is meant to create a desire in him to break from the prison of the body and join

with God. When individuals forget their destiny, Christ the divine messenger reminds

them. To save those trapped in the body Christ was born with a body and soul to enable

"the spiritual elements trapped in earthly human beings to be reunited with their divine

origins."

Valentinus and his followers thought that they were presenting a "deeper, more

spiritual version of Christianity." But others interpreted this as "a conversion of

Christianity to Gnosticism" (McGrath, 2009, p. 123). This elicited a response from

Irenaeus of Lyons. He argued for what McGrath calls "economy of salvation," that is to

say "the entire work of salvation, from creation through to its final consummation, was

carried out by one and the same God" (p. 123) not a Demiurge.

McGrath sums up Valentinus' views on Gnosticism by saying that Irenaeus's

response was "a landmark in early Christian thought." According to Irenaeus, "Heretics

interpreted the Bible according to their own taste. Orthodox believers, in contrast,

interpreted the Bible in ways that their apostolic authors would have approved." He goes

on to say that it was not only the Bible texts that were handed over by the apostles but

also "ways of reading and understanding those texts" (p. 124).

McGrath finally recommends that tradition be the "guarantor of faithfulness to the

original apostolic teaching, a safeguard against innovations and misrepresentations of

biblical texts on the part of Gnostics" (p. 124).

Like all speculative religions, Gnosticism failed to establish a safe basis for

practical morals. The combination of all the Gnostic systems together served only to hasten the dissolution of heathenism, while Christianity came out more purified and strengthened. The flourishing period of Gnosticism was the 2nd century and by the 6th century it had faded away.

<center>The Arian Controversy</center>

The Arian controversy raged from 318 to 325 and took its name from Arius, a presbyter of Alexandria. According to Schaff, the course the controversy took can be divided into three stages: (a) AD 318-326, the start of the heresy until the Nicea council; (b) AD 325-361, the Arian and Semi-Arian reactions to the death of Constantius; (c) AD 381, final victory of orthodoxy and the Council of Constantinople (Schaff, 1980, p. 254).

Schaff further believes there were two causes for these controversies:

1. The contradictory elements in Origen's Christology. While his Christology portrayed Christ as both eternal and divine, it also in the same breath advocated the "separateness of essence between the Father and the Son" (p. 255).

2. "The antagonism between the Alexandrian and the Antiochian theology" (p. 255). The Antiochian view was that as much as Christ was the Creator of the world, He was a created being and therefore not divine. The main proponents were Arius and Paul of Samosata. On the other hand there was also Bishop Alexander of Alexandria, who believed in and expounded Origen's teaching on the eternity and divinity of Christ. He taught that the Father and Son were of the same substance, a teaching referred to as "*homo-ousia* or consubstantiality of the son with the father" (Schaff, p. 255).

By AD 321 these competing views reached a melting point and Arius was excommunicated from Alexandria, together with his followers by a council of

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100bishops. However Arius was not alone. Bishop Eusebius of Nicomedia, Eusebius of Caesarea, and several other bishops shared his views and came to his defense.

This course of events led to Emperor Constantine's call for the "first universal council" (Schaff, 1980, p. 255) of Nicea in AD 325, to give an authoritative position on the relation of the Son to the Father. In that year approximately 318 bishops assembled in Nicea. Emperor Constantine was also present and actively exerted his influence.

According to Schaff as the council deliberated, three groups emerged: (a) the orthodox party led by bishop Alexander of Alexandria, which advocated the deity of Christ; (b) the Arians who were led by bishop Eusebius of Constantinople and Presbyter Arius; and lastly, (c)the majority who were led by Eusebius of Caesarea. They were neutral at first but in the end sided with the views of the orthodox group (p. 258).

The council started on a stormy note with the Arians' suggestion of a creed being rejected out-rightly. The situation was saved by the proposal by the middle party of "an ancient Palestinian confession," which "acknowledged the divine nature of Christ in general biblical terms" (p. 258). It received the backing of Emperor Constantine and the proposal was confirmed. Apart from confirming the true deity of the Son, the council also condemned the Arian heresy. When Arius refused to sign he was exiled with his followers and his books burned. This is considered as the "first example of civil punishment of heresy" and "a token of victory against every heresy" (p. 259).

However most of those in the Arian camp seem to have only made a tactical retreat and soon the controversy "broke loose, and Arianism entered the stage of its political development and power" (p. 260). The Arians became intolerant and violent. The situation did not improve even after the sudden death of Arius in AD 336, while

answering a call of nature, and the death of Emperor Constantine in AD 337.

This theological controversy raged on until AD 381 and until the council of Constantinople. With time and the death of many of the diehard advocators of the heresy, the heretical party became "morally and intellectually broken" and the truth became more predominant. When emperor Theodosius I, a student of the Nicene faith, took power in AD 379, the heretics were dealt a fatal blow. In AD 380 he issued an edict that required all people to confess the orthodox faith (Schaff, 1980, p. 263).

The final blow to the Arian heresy came in AD 381when the emperor called "the second ecumenical council at Constantinople" (p. 263). In the council, the Nicene Creed was adopted with a crucial addition that respected the deity of the Holy Spirit. Arianism was condemned and its public worship was forbidden. Schaff finally wraps it up as follows: "Thus Arianism and the kindred errors were forever destroyed in the Roman empire though kindred opinions continually reappeared as isolated cases and in other connections" (p. 263).

This chapter has so far seen what heresy was, how it was dealt with during various periods of church history: the time of Jesus Christ, the apostolic church era, and the early church. The next section looks at the heresies the Adventist Church encountered in its formative years. This will help form a Christian response to heresies.

Heresies in the Seventh-day Adventist Church

In the mid to late 1800s the Adventist Church was in its formative years. The church was crystallizing its doctrines. Many of its founders were good men and women who loved the Lord and wholeheartedly offered themselves to the service of the Lord. However their main challenge was the incomplete view of the truth.

Uriah Smith's and Joseph H. Waggoner's Heresy

Uriah Smith (1832-1903) and Joseph H. Waggoner (1820-1889) were two of the stalwarts of the church. They were dedicated and honest but held a mistaken view in two areas: the deity of Christ and the atonement as related to the cross. They advocated the constricted Arian view of Christ and its minimized view of the atonement (Froom, 1971, p. 167).

Uriah Smith expounded vehemently that Jesus Christ was never completely eternal. Christ was the first created being. He later softened this view and said that Christ was not a created being, but had a beginning, and his life was derived (p. 159).

His view on atonement was that it was separate from the cross, "which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His (Christ's) work as a priest" (p. 157).

Both Smith and Waggoner eloquently pushed their views that the Son was a derived Son of God, that the Holy Spirit was merely an impersonal influence, and that the atonement was separate from what happened at the cross. These views they powerfully propagated, using their privileged positions in the church and their ability to use the medium of books (p. 167).

These views were highly controversial and were soon picked up by scholars who were not Seventh-day Adventists, who mistook them for the official view of the church. Smith and Waggoner's views formed the basis for subsequent widespread charges that the Seventh-day Adventist Church was an "anti-Christian cult" (p. 168).

> No unification of viewpoint could come until there was first a confrontation between Bible truth and un-biblical error on these positions. And that began openly at the Minneapolis Conference of 1888, . . . but Atonement came more to the fore a little later—at and following 1894 [meeting]. (p. 168)

Froom reveals that the issue of the atonement was corrected by restating that the two concepts of atonement (the act and application) should not be confused. The judgment hour is the second or last phase of our Lord's mediatorial ministry in heaven. It is the result of both the atoning act of Calvary and the continuing application of its benefits. The first phase is foundational and should have due and primary recognition and emphasis (Froom, 1971, p. 174).

Smith and Waggoner's heresy was finally corrected in 1894. In that year Smith's "Statement of Principle" was dropped from the statement of faith of the Battle Creek Church, which contained the core concentration of the Seventh-day Adventist Church leadership. By this move a process was initiated that could see this heresy placed out of the records (p. 166).

The lesson to be learned here is that some heresies take a long time to deal with and sometimes the people involved are stalwarts in the church who can use their positions to propagate their misguided views. However, as Froom says, we should be aware when dealing with heresies that there can be no unification of positions until there is first a confrontation between Bible truth and un-biblical errors. If God's people stand firm, heresies will be broken and done away with (p. 167).

Desmond Ford Heresy

In an article entitled "The ABCs of Dr. Desmond Ford's Theology," W. H. Johns details Ford's heresy. Ford was and had been a professor of religion in several Seventh-day Adventist colleges. In 1980, he presented a paper where he publicly challenged the biblical basis of one of the major Seventh-day Adventist understandings of prophecy. His challenge was focused on the Day of Atonement in Daniel 8. It was established that he

had been teaching this view for years (Johns, 1998, p. 1).

A major gathering of Seventh-day theologians and administrators met at Glacier

View Ranch in Colorado in 1980 to discuss Ford and his views. After several days of

discussions it was generally agreed that the church could not accept the teaching of Ford.

However, Ford persisted with his views and was soon discontinued from his position as a

Seventh-day Adventist minister (p. 1).

Warren H. Johns, at the time a student at the Seventh-day Adventist Theological

Seminary in Berrien Springs, Michigan, did a detailed study of Ford's positions and

reported as follows:

> Dr. Ford is a preterist basically, who wears the hat of a historicist and the cloak of
> a futurist. . . . Preterism is anathema to Adventism. A strict preterist holds no hope for a
> future literal and visible return of Christ to this earth. In defense of Dr. Ford, let it be said
> that he is not a strict preterist. However, a person who travels down the road of preterism
> will ultimately discover that the road leads to a denial of the Second Advent. (God forbid
> that this should ever be the case with Dr. Ford.) . . . Dr. Ford has used preterism as the
> most readily available and easily used tool in denying the historic teaching of Seventh-
> day Adventism—that of the investigative judgment. (Johns, 1998, p. 16)

The next section is the last one in the endeavor to develop a strategy on

responding to heresies. We have so far seen how Jesus Christ responded to the heresies of

the Pharisees and Sadducees; how the Apostolic church responded to the Galatian and

Colossian heresies; how the early church dealt with various heresies such as Ebionism,

Gnosticism, and Arianism. Finally, we have seen how the Seventh-day Adventist Church

dealt with heresy in its formative years and later in the 20th century.

Heresies in the Writings of Ellen G. White

In this section I will deal with only four of the many heresies that occurred during

the lifetime of Ellen G. White and are recorded in her books and in other books that have

been written by different authors that chronicled her prophetic ministry.

Stanton and Caldwell Heresy

In Ellen G. White's book *Testimonies to Ministers and Gospel Workers* (pp. 15-62), are recorded a series of letters to A. W. Stanton who sincerely believed the Seventh-day Adventist Church had fallen and become "Babylon." Another recent convert and lay member in Pennsylvania, C. F. Caldwell, was also convinced that the "Seventh-day Adventist leaders had closed their ears against God's truth, and God had called him to enlighten the people on some important advance light (White, 1962, p. 16).

When Ellen White learned of their activities she wrote to Stanton from New Zealand in 1893, regarding his teachings and clarified several points, among them that the Seventh-day Adventist Church is not Babylon, and that in spite of "tares among the wheat," God is leading a church, not stray offshoots:

> My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man the devil has deceived in this matter. . . . This message you are proclaiming is one of the satanic delusions designed to create confusion among the churches (White, 1962, p. 58).

White further admonished Stanton on his position over tithing:

> I understand that you are also proclaiming that we should not pay tithe. My brother, take 'off they shoes from off thy feet;' for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, "bring ye all the tithes into the storehouse." (p. 60)

She finally recommends to him: "If you are wearing the yoke of Christ, if you are lifting His burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring—in preaching Christ and Him crucified" (p. 61).

White also communicated with Caldwell (White 1962, pp. 63-69). In this letter,

she did not question his sincerity or honesty but made it clear that he was mistaken in his conclusions

In her 1893 *Review and Herald* article, White wrote against the mistaken messages of Caldwell and Stanton. However her public denials of their teachings did not lessen her heartfelt concern for these misguided members. False teachers "are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth" (White, 1962, p. 55)

What follows is the introduction to White's 1893 article in the *Review and Herald* reproduced in *Selected Messages* in 2006.

> Through the years several erroneous or subversive movements, based on misinterpretation of scripture or supposed divine illumination, have arisen among Seventh-day Adventists. These were firmly and squarely dealt with by the spirit of prophecy counsels given to meet these situations as they came . . . usually closely linked with the supposed new light was a message of condemnation of the church and its leaders, and often there was some phase of time setting. One such movement, known as the loud cry of the Third Angel, led by a Mr. Stanton, was met through a series of articles published in 1893 in the Review and Herald under the title of "The Remnant Church Not Babylon." (under "Introduction," White, 2006, vol. 2, p. 62)

Caldwell received the letter well and wrote a confession of his experience and views (White, 1962, p. 16).

In her 1893 *Review and Herald* article, White wrote against the mistaken messages of Caldwell and Stanton. However her public denials of their teachings did not lessen her heartfelt concern for these misguided members. False teachers "are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth" (White, 1962, p. 55).

What follows is the introduction to White's 1893 article in the *Review and Herald* reproduced in *Selected Messages* in 2006.

White's form of responding to heresies is clear. Heresies are to be opposed and dealt with firmly.

The Holy Flesh Heresy

According to Herbert E. Douglass (1998, p. 198), the entire Indiana Conference executive committee and all its ministers professed the "garden experience" by 1900. Out of this garden experience they believed they received the "holy flesh" that Jesus had. This holy flesh would prepare them for translation.

During the 1900 camp meeting, Stephen Haskell tried to "reverse this conference-wide heresy" (Douglass, 1998, p. 199). Ellen White also "met openly the holy flesh heresy and its conference leaders" (p. 199) during the 1901 General Conference meeting at Battle Creek. She insisted that the holy flesh teaching was an error; that one can obtain a holy heart but it is impossible to obtain holy flesh in this life (p. 199).

After White spoke to them, the following day, the Indiana Conference president confessed and said, "Brethren, I can thank God this morning that my faith in the Spirit of Prophecy remains unshaken. God has spoken. He says I am wrong, and I answer, God is right, and I am wrong." This was followed by confession by the other conference officials. Within a few weeks after this incident the Indiana Conference voted in a new conference committee and a change of its pastorate. With this move the holy flesh movement collapsed (p. 199).

Heretics are to be spoken to and shown where they have erred. If they see their errors and confess, they are to be accepted back. If they hold positions of responsibility in the church they are to be relieved of the positions for a time, until the church can safely entrust them with responsibilities again.

The Pantheism Heresy

Pantheism understands that everything reveals the presence of God. Nature and God are the same. Douglass wrote: "By misunderstanding the role of the Holy Spirit the Christian church for two thousand years has lapsed into various heresies that border on pantheism" (1998, p. 200). This same misunderstanding affected the Seventh-day Adventist Church in the 1900s. Fernando L. Canale, in his article, "The Doctrine of God," in the *Handbook of Seventh-day Adventist Theology*, edited by Dederen, says that pantheism does "bypass the biblical doctrine of creation, which establishes a total difference between God's being and the reality of His creation" (Dederen, 2000, p. 117).

By 1897, this pantheistic heresy was being taught by J. H. Kellogg at a ministerial institute. By the late 1890s, E. J. Waggoner was also sharing pantheistic heresies. Waggoner's closeness to White gave credence to these false teachings (Douglass, 1998, p. 200).

At this time, White was in Australia, but she wrote from there advising that nature is not God. But her statement was ignored. This is confirmed by Nancy J. Vyhmeister in her article, "Who are the Seventh day Adventists?" in the *Handbook of Seventh-day Adventist Theology*. Vyhmeister asserts that Kellogg's book, *The Living Temple*, which was published much later in 1903, "contained elements of pantheism" (Dederen, 2000, p. 12). Kellogg and his followers left the church when he was confronted by White over his unorthodox writings.

In the pantheism heresy, White again demonstrated that heresy has to be confronted. Unfortunately those who cannot see their mistakes and confess should be allowed to leave the church as they wish.

The Ballenger Sanctuary Heresy

A. F. Ballenger and others wrongly believed that "believers could claim and receive sanctification as they could claim and receive justification. Further, for Ballenger, believers could claim the promise of the Spirit through faith even as they could claim the gift of healing by faith" (Douglass, 1998, p. 205).

In the 1905 conference, Ballenger further claimed that when Jesus ascended to heaven He entered the second apartment of the heavenly sanctuary. He taught that before the cross Jesus had been functioning in the first apartment, the Holy Place (Douglass, 1998, p. 205).

This led to several confrontations between Ballenger and White. Ballenger attacked White's credibility on theological matters and other areas. White responded publicly and in one of these responses, as recorded by Douglass, said, "Now again our brother Ballenger is presenting theories that cannot be substantiated by the Word of God. . . . I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people" (p. 205).

In conclusion, Ellen White has been called the voice of the Advent Movement. She played a crucial role in resolving various potentially explosive issues. Douglass writes the following about her concerning these crises:

> Under God's illumination, Ellen White's clarifying and unifying leadership in these four theological crises—Salvation by Faith encounter at Minneapolis in the 1888; Holy Flesh Movement in 1901 at the Battle Creek; Pantheism crisis in 1903 at Washington, D.C.; and the Sanctuary challenge in 1905—was remarkably timely as well as determinative. No other person involved in these four potentially divisive crises was able to unify and set the course for the future. As noted often by many, "it was she who played a key role in resolving these issues. . . . Without Ellen White's authoritative voice, the outcome may have been different." (p. 206)

Summary of Implications

What now remains in our endeavor to formulate a Christian response to heresies is to review the principles discovered and to apply them to the project.

A way to respond to heresies has unfolded from the theological precedents above. They can be classified into two main categories: (a) the ministry of God in Jesus Christ, and (b) the Church.

Jesus set precedence by confronting the Pharisees and Sadducees with the truth as best exemplified in Matt 22-23. The church has set precedents at various times in the ways it has dealt with heresies. Paul sought to dialogue and to teach as seen in the Galatian heresy and the Jerusalem council; the early church responded by encouraging dialogue and debates as in the Council of Nicaea; the Seventh-day Adventist Church has encouraged dialogue in conferences and other meetings; and finally, Ellen White encouraged the church to oppose heresies by confronting them with the truth.

In summing up the above precedents, a Christian response to heresies has emerged—a response of dialoguing and confronting heresies with the truth.

In the next chapter I will look at the cultural and religious context of the Nyangweta district of the South Kenya Conference where the heresy of *Imeyomwana* (in Christ) is taking place.

CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS

OF NYANGWETA SDA DISTRICT

Introduction

Imeyomwana (in Christ), a heretical group of former Adventists, is causing

problems for the Seventh-day Adventist Church in the Nyangweta district of the South

Kenya Conference. This group does not accept some of the key doctrines of the church,

including the doctrines of salvation, sanctuary, tithing, and baptism. They preach that

nothing matters in the Christian's life except to be "in Christ." They further preach that

the ministry of Ellen G. White was a transgression of God's law.

This has negatively impacted the church in many ways. Members are leaving the

church to join the heretical group. Other members attend the Adventist Church, but do

not return tithe, while others refuse to participate in the construction of churches.

Understanding the setting will enable me to understand why the heretical group is

finding a following in this region. The setting will also enable me know which strategies I

will put in place to effectively uproot the heresy's influence from the district.

The context in this case will be limited to the Nyangweta district. However when

talking about the social and cultural contexts I will be forced to talk about the Kisii tribe,

which covers an area larger than the local conference. Most of the information

concerning the district has been gathered through interviews with local Christians. This is

because nothing has been written about Nyangweta. However some information was gathered from the local conference, the local government offices, and a few books that talk about the Kisii tribe.

Understanding the context will enable me know how to deal with the heresy. Contexts shape what we see, feel, and value, and what we believe to be true, right, and proper. Contexts come to us in different shades: historical, cultural, social, linguistic, religious, geographical, and so on (Hiebert, 2009, pp. 17-18). The *Imeyomwana* heresy is slowly being accepted as a truth in the region, mainly because of one reason: the suitable prevailing context. This is what I seek to understand in this chapter.

Description of the Etago Division

Nyangweta district is located in the Etago Division of Gucha South District, Nyanza Province, Kenya. The Gucha South District shares common boundaries with the Kisii South District to the north, Rongo District to the west, Trans Mara District to the south, and Kenyanya and Gucha District to the east.

Physiographic and Natural Conditions

Most of the information concerning the physiographic and natural conditions of Nyangweta district and its environs was gathered from the local District Commissioner's office or through interviews with the local people and observations by the researcher.

Topography

The topography of the district is hilly, with Nyangweta, Makara, and Nyatwoni and partly Ibencho hills being the outstanding features. Most areas of the district are 1,800 m above sea level. The main river is the Nyangweta River with its two tributaries:

Nyasasa and Riasuta. Due to environmental degradation caused by farming activities and planting blue gum trees at the catchment area, the level of flow of this river has declined. Figure 1 is a map showing the location of Gucha south district.
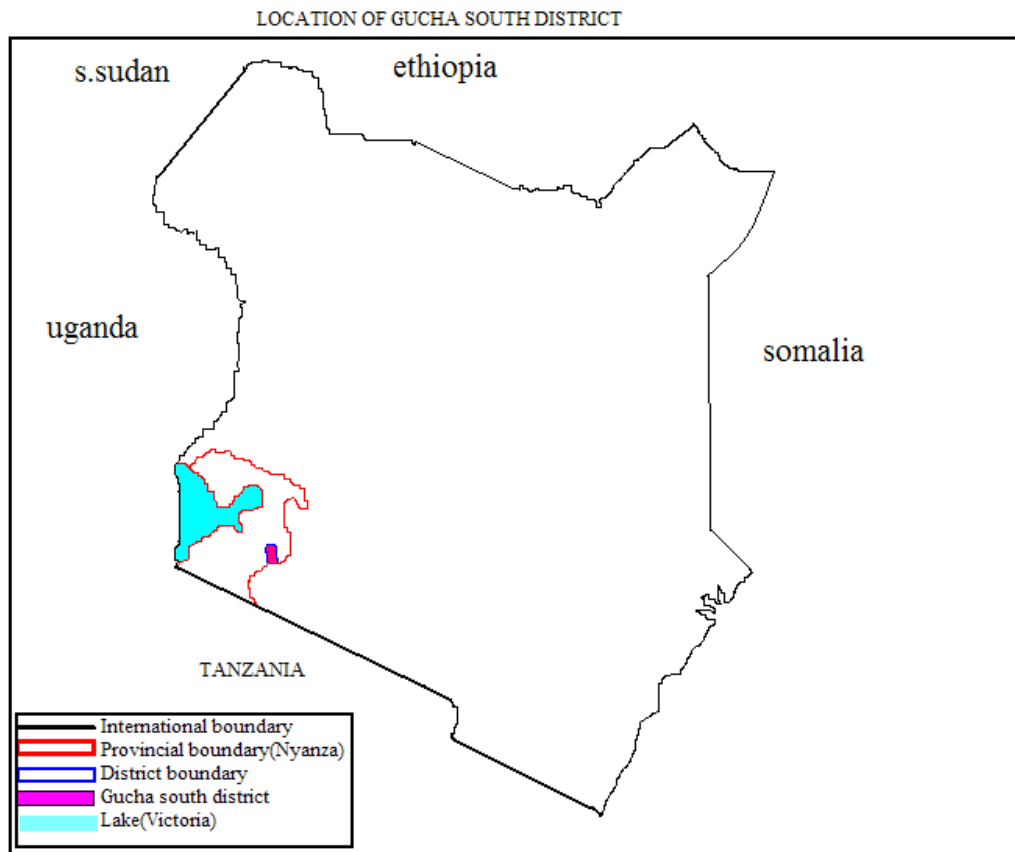
Figure 1. Location of Gucha South District. Adapted from the District Commissioner's Office.

Climate

The district experiences an annual rainfall of about 1500 mm. The long rains fall between March and June while the short rains come from September to November. During the short rains there may be hail. January and July are generally dry months. Maximum temperatures range between 21degrees C and 30degrees C, while minimum

temperatures range between 15degrees C and 20degrees C. An average relative humidity of 80% is experienced in the district. The district's vegetation is green throughout the year owing to adequate rains.

Most of the district has red volcanic soil which is deep and rich in organic matter. The rest of the district has clay soil, red loam, and sandy soil. There is also black cotton soil and organic soil in the valley bottoms. This supports brick making. The red volcanic soils support sugarcane, pineapples, and subsistence crops, such as maize and beans.

<center>History of Etago Division</center>

Most of the information about the history of Etago was found at the local District Commissioner's Office and through interviews with the local people. Etago Division was formed in 1998, after being carved from Nyamarambe Division which comprised the entire South Mugirango Constituency (the present day Gucha South Division).

Nyangweta Seventh-day Adventist Church District falls under Chitago and Kabiero locations of Etago division. Chitago consists of Amakara and Boige sub-locations and came into being in 1996, while Kabiero consists of Kiagware and Botabori sub-locations and came into being in 2006.

One of the most outstanding features in this division is the Etago market and shopping center that provides the needs of the local community. The community also relies on the market within the shopping center which came into being in 2003. In the market the local people buy and sell most of their home needs.

The functioning of this market has a history that affected the church. This is because the market day is Friday. This has proved to be a challenge for the church, as most members end up being involved in buying and selling until as late as7 p.m. Initially,

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the community refused to accept Friday as the market day as instructed by the local council. However because the nearby shopping centers had been allocated the rest of the days it was impossible to change the day.

It proved difficult to change the market day because market days cannot be shared with other shopping centers. This is because the revenue collection staff is not adequate. It was finally resolved that the market day be on Friday on condition that the market close at 5:00p.m. The council honored this promise for some time and even assigned someone to blow a whistle at 5:00 p.m. to end the market, but when he died no replacement was made.

What is important about this market is the way it manages to bring together all the people groups in the district into one place. People come from far and near. From the old to the young, the educated to the illiterate, all meet here to buy and sell. Others make it a meeting place to share ideas and make plans. Various interests are taken care of on this day in this particular place.

<div align="center">Political and Administrative Context</div>

The political and administrative structures at Etago and the rest of the country are the same. We will therefore refer to the national structures in the context of Etago.

Political

According to Hiebert, politics is the "definition, nature, allocation, and use of power" (2009, p. 148). Politics is also the sharing, understanding, and use of power in social groups. This involves issues of government and elections (Howell & Paris, 2011, p. 132).

Kenya is a multi-party democracy with both a central government and county governments. This is a new system of government brought in by the new constitution which was promulgated in 2012. Elections are held every five years and the last one was in March 2013.

Nyangweta district falls under South Mogirango constituency and is represented by a member of parliament and a woman representative in the central government. The district falls under Kisii County and is represented by a senator, a governor, and a county representative.

Administrative

The most influential authority is that of the provincial administration, which serves as a link to the central government. It consists of clan elders, sub-chiefs, and chiefs in charge of sub-locations and locations respectively, district officers, and provincial commissioners. Table1 below has the administrative units within Etago SDA District.

The provincial administration helps to maintain law and order from the village to the national level. The clan elders and chiefs wield enormous power in the villages. They deal with all local disputes and crimes. Figure 2 is a map of Nyangweta district, adapted from the local District Commissioner's Office.

Table 1

Nyangweta Administrative Units

Location	Sub-Location	Area in Km2
Chitago	Amakara	13.4
	Boige	3.8
Kabiero	Botabori	8.0
	Kiagware	5.1
Total		30.3

Note. Received from the District Commissioner's office, Gucha South District.
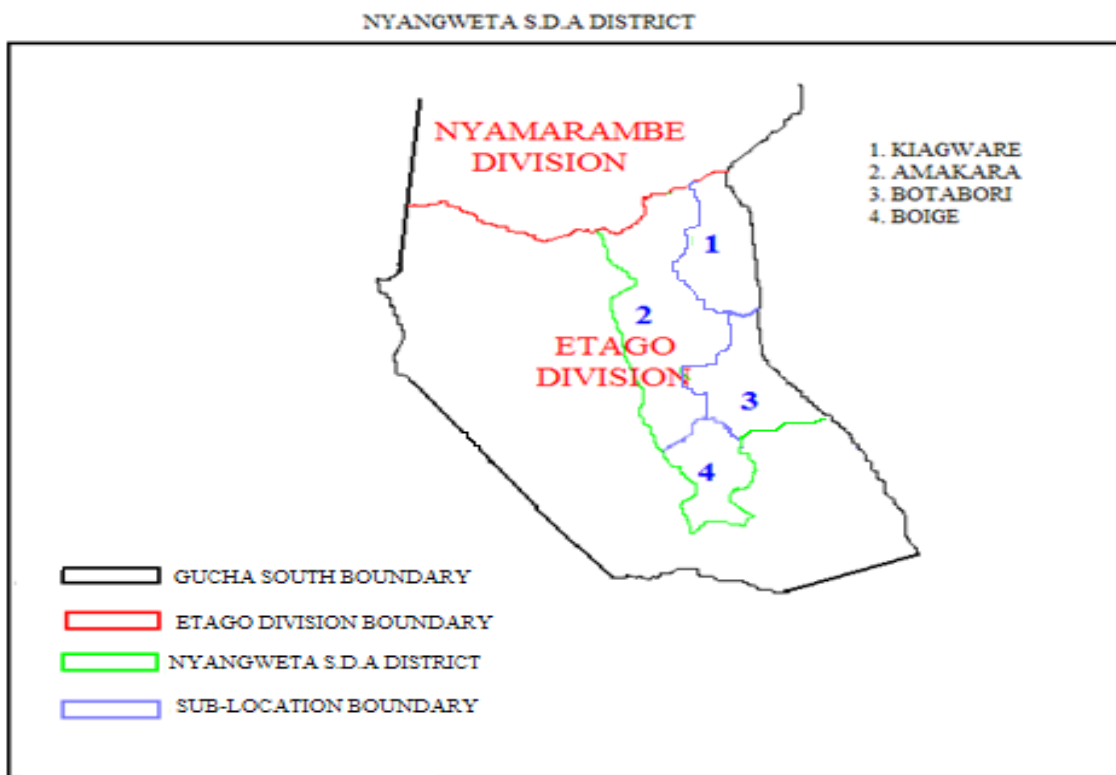
Figure 2. Nyangweta SDA District. Taken from the Gucha South District Commissioner's office.

Politicians and administrators have much influence on the local people of Nyangweta. It is therefore important to inform Seventh-day Adventist politicians and administrators about the dangers posed by the *imeyomwana* heresy, so that they can help combat it.

<div align="center">Cultural Context</div>

According to Howell and Paris, culture is "the total way of life of a group of people that is learned, adaptive, shared, and integrated" (2011, p. 36). Hiebert writes that culture is the "integrated system of beliefs, feelings, and values created and shared by a group of people that enable them to live together socially and are communicated by means of their systems of symbols and rituals, patterns of behavior, and the material products they make" (2009, p. 150).

The Nyangweta community belongs to the Abagusii community or the Kisii as they are commonly called. The Kisii culture, like all other cultures, has evolved and changed over time. What was the norm yesterday may not be the norm today.

Culture within the Kisii community is passed from generation to generation through various means, such as oral tales told by the fireside, in the fields, markets, or in transport vehicles. It is also transmitted through music, dance, and, to a lesser extent, through books.

Rites of Passage

The Kisii community, like all other communities in Kenya, carries out rituals that speak of the people's profound life experiences and beliefs. "All people face the question of the meaning of human life. And all of them do so, in part, by marking important

transitions in life with rituals for such events as birth, initiation into adulthood, marriage, and death" (Hiebert, 2008, p. 176).

In the Kisii community, when a woman is about to give birth, female neighbors minister to her, especially those of post menopause age. Initiation involves clitoridectomy for girls and circumcision for boys. The girls are initiated at the age of seven or eight and the boys a few years later. The traditional wedding is no longer performed. It has been replaced by a wedding in a church or before an administrative official. Funerals take place at the deceased's home. Women are buried on the left side of the house, whereas men are buried on the right side of the house. Christian elements, such as reading out loud from the Bible and singing hymns, are combined with traditional practices of wailing.

Language

The language used and understood by most of the locals is Ekegusii, a Bantu dialect. Kiswahili is the second most popular language and is mainly used in homes, schools, and offices. However English is the preferred language in schools and offices but not homes. Most of the official communication is done in English.

No church service is conducted in English anywhere in the district. Most churches use the vernacular or Kiswahili and rely on the interpretations of a few educated members in the congregation.

> Men need two kinds of language, in fact; a language of the home, of emotion, of unexpressed associations; and a language of knowledge, exact argument, scientific truth, one in which words are world-current and steadfast in their meanings. Where the mother tongue does not answer both needs, the people must inevitably become bilingual. (Sanneh, 2009, p. 146)

Unfortunately many in Nyangweta are not bilingual. This is one of the

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contributing factors to the spread of the heresy. Those who rely on translations are easily manipulated by the heretics.

Staple Food

The staple food for Abagusii is *obokima* made from finger millet flour. This is considered to be very nourishing and believed to strengthen a person's physical and mental powers and increase a man's sexual prowess. Maize flour is considered a better substitute for finger millet flour by the younger generation.

Finger millet or maize flour is mixed into boiling water to form a thick dough-like paste that is eaten at all meals. A meal usually includes fried cabbage, tomatoes, onions and some potatoes. Depending on how well-off the family is, chicken or goat meat may be served.

Other foods include sorghum, *matoke* (cooked green bananas), beans, yams, pumpkins, potatoes, and green vegetables. These foods are complimented with meat and milk from livestock.

Religion, Faith, and Beliefs

In the book *Introduction to the Study of Religion,* Ring, Nash, MacDonald, Glennon, and Glancy (1998) describe religion as "symbol systems which facilitate relationship to, or participation in, what the members understand to be the fundamental power of life" (1998, p. 60).

Today, a majority of the Abagusii are Christians, while a few still practice their traditional religion. David O. Babalola, in his article, "A Historical and Social Perspective of Africa," in the book *Diversity: Challenges and Opportunities*, contends

that, "all African religions recognize the existence of a supreme God" (as cited in Bauer, 2010, p. 56). The Abagusii believed in a supreme god called *Engoro*, whom they believed created the universe and was the source of all life. He does not directly interfere in human affairs, but uses ancestral spirits. Displeased ancestor spirits are responsible for death, diseases, and destruction of both crops and animals.

Although churches are active, some non-Christian beliefs continue to influence the lives of the Kisiis. If afflicted by misfortune, many Kisiis visit a diviner (*Abaragori*), who may point to a displeased spirit of the dead and prescribe a sacrifice. In addition to *abaragori,* who are usually women, various healers also exist. *Abanyamoriogi* (herbalists) use a variety of mixtures for medicine. Professional sorcerers (*abanyamosira*) protect against witchcraft and retaliate against witches. *Omoriori,* the witch smeller, finds witchcraft articles hidden in houses. Witches (*omorogi*) are believed to dig up recently buried corpses to eat their inner parts and use body parts for magic. Witchcraft is considered a learned art handed down from parent to child.

Babalola says there are many African Traditional Religions. This is because each ethnic group has its own set of beliefs and practices. All African religions identify the existence of a supreme God. They also believe in the existence of lesser gods and ancestral spirits (Bauer, 2010, p. 56).This is in accord with information gathered in interviews with local residents. The Kisii people believe in a supreme God called *Engoro. Engoro* is the creator of the earth, the sun, the moon, the stars and all natural forces. He is the source of all property and all life. He sends man rain or drought, good harvest or famine, good health or diseases, peace or war with neighbors, all these depending on whether man lives a good or a bad life.

Engoro is holy, just, and generous. He is all knowing, and is held in very high regard by the Kisii people. *Engoro* lives in the sky. He is not visible, nor does he directly interfere in the daily affairs of people. But he sometimes reveals himself in storms, thunder, earthquakes and lightning. Ancestral spirits are his agents on earth who carry out his other activities.

Most residents are Christians and predominantly Seventh-day Adventists. There is a presence of one Catholic cathedral and some other small Christian denominations.

<div align="center">Social Context</div>

According to Howell and Paris the social context of a people is the way they order their lives in relation to one another at the society level (2011, p. 66). Without social order human life is impossible. Further, "each community creates its own order. That order is the result of human interactions that, over time, lead to socially acceptable ways of doing things" (Hiebert, 2009, p. 138).

Gender and Sexuality

Society assigns tasks to its members according to gender and sex. While gender refers to the socially constructed roles, sex refers to the biological and physiological characteristics that define men and women (Kottak & Kozaitis, 2008, p. 146).

Gender roles in the Nyangweta district have long been taken for granted, but seem to be silently changing and redefining themselves. Most women are progressively taking over men's roles, as men seem to neglect their responsibilities.

More and more women are being educated and their attitudes are changing. They see themselves as equal to men. The district has many girls in universities. Those who

have graduated from colleges and universities are teachers in the local schools, nurses, policewomen, businesswomen, or government officials. Women are no longer limited to the homes, only cooking, tilling the farms, milking, and looking after children.

The article of Leonard Gashugi, in the book *Diversity: Challenges and Opportunities,* agrees: "The role of women in Africa, as in most places in the world, is rapidly changing. Women are being elected to high positions of authority such as heads of states . . . they are at the forefront of the transformation that is taking place in the world today" (as cited in Bauer, 2010, p. 83).

Men seem to be slow in changing, but change seems to be catching up with them. The main reason for the slow change is alcoholism and traditions that encourage polygamy. Men only worry about the inherited land for tilling, housing, and security. The rest of the needs are left for women to meet. Most men prefer to mediate in disputes arising within families or clans. Other times, if they are not drinking they engage in idle talk in the market place.

The campaign against *imeyomwana* will be led more by women than men. This is because many men are involved in idle talk and alcohol consumption, whereas many women are involved in decision making at home, generating income, and getting an education. Though the men are seen as the decision makers, the real decision makers are women. Men only verbalize decisions already made by their level-headed wives.

Kinship and Marriage

Kinship refers to a sense of being related to a person or people through descent, sharing, or marriage (Peil, 1977, pp. 133-134). The Nyangweta district is home to five major clans: Abaige, Abasinange, Abatabori, Abamware, and Abanyaramba. Clan

members are close relatives but marriage within the clan is not allowed. People identify

closely with their clans.

Marriage is established through the payment of bride wealth (in the form of

livestock and money), paid by the future husband to the wife's family. This act

establishes a socially accepted marriage. The couple resides at the husband's family

home and he is considered the head of the family. Divorce is rare and requires the return

of the bride wealth. Upon the death of the husband a widow chooses a husband from the

dead man's brothers.

It is easy to confront *Imeyomwana* using the elders from the different clans who

are in the church. Ideas are easily owned by the whole clan, if brought by one of their

own, especially the elderly.

Production and Exchange

Most people are small-scale farmers. Because of the large population, most

families own small pieces of land. They grow maize, beans, vegetables, tomatoes, and

onions for their home consumption. Most households also keep one or two cows for milk.

The extra farm produce and milk are sold to neighbors or at the Etago market.

Sugarcane and tea are the main cash crops. Sugarcane takes one and a half years

to mature and is sold to sugar factories in the neighborhood. Tea is also grown but to a

lesser degree than sugarcane. Its factory is also on the border of the district.

Etago market and shopping center play a central role in production and exchange.

Farming needs are bought here and most of the farm produce is sold at this market.

Business owners weld a lot of influence in the community. This is because they see the

needs of the community and sometimes extend credit to them. If the business community

becomes involved, they can contribute immensely to curbing the spread of the

Imeyomwana heresy.

Globalization

In the book*The Changing Face of World Missions*, Pocock, Van Rheenen, and McConnell describes globalization as "both dynamic and developing, as an enduring reality in which nation states and geographical distance are less relevant than ever" (2005, p. 24). The book identifies widespread and rapid world migrations, rapid air travel, instantaneous information exchange facilitated by the Internet, and free market economic systems as prominent features of globalization (pp. 24-29).

At Nyangweta the effects of globalization are being felt, but to a small extent. Television sets, satellite dishes, Internet, and mobile phones are the agents of this global communication. Globalization is further inhibited by lack of electricity and tarmac roads.

Christians must be taught to judge new doctrines against the Bible. Globalization is good for the spread of the gospel, but the bad side must be controlled. This view is supported in the book by Pocock et al.

> Globalizing information technologies do not simply provide advantages for ministry. They also bring risks, such as the avalanche of on line pornography, the frustration of proliferating email, and the endangering of Christian workers in sensitive areas by communicating on the internet details that alert the enemies of the gospel. (2005, p. 44)

The heresy is among the many fruits of globalization in the district. A visiting gospel minister from the United States expounded the "in Christ" doctrine in the district and was misunderstood, thus leading to the *Imeyomwana* heresy.

Settlement Structures

Land settlement in Nyangweta district is influenced by physical and historical factors and patterns of economic development. According to the 2011 census record in the local District Commissioner's office the population is 24,468 and this total represents 808 persons per sq km, a high population density.

The Kisiis of Nyangweta are settled in dispersed farmsteads. A homestead consists of the wives' houses. Compounds have several elevated granaries for finger millet. The traditional Gusii houses (*enyomba*) are round, windowless structures with frameworks of thin branches, walls of dried mull, and conical, thatched roofs. Today a few modern houses dot the landscape.

Physical Infrastructure

There is no tarmac road within the Gucha South District. Most of the roads are impassable, especially during the rainy season. Road construction is expensive because of the hilly nature of the district, heavy rainfall, and the type of soil. The funds from the government have done little to open or rehabilitate the roads in the district.

Fewer than 2% of the households have electricity. The rest use kerosene and wood as sources of energy. Because of the high percentage of residents using wood as fuel, forests and water catchments are under threat.

The only water supply network is Nyasasa, a gravity piped water scheme. It benefits a few; otherwise, most households rely on stream water, wells, boreholes, and rain water.

Human Resource Development

Information concerning human resource development for my research was only available from records in the local District Commissioners office and interviews with the local people

Health

There is only one health center at Etago and two dispensaries. The doctor-patient ratio is 1:150,000. The average distance to the nearest facility is 6 km.

Information at the local District Commissioner's office indicates that the health subsector continues to ensure the provision of both preventive and curative services to the public. The HIV prevalence rate has come down from 10% to 5.2%. Several Voluntary Counseling and Testing (VCT) sites have been set up. Non-governmental Organizations (NGOs), and Civil Society Based Organizations (CBOs) contribute to the success of the subsector. The major constraints are low staffing levels, HIV/AIDS prevalence rate, which is still high, and ignorance on the part of the community.

Education

There are 19 primary schools, with 171 teachers and a total enrolment of 7,182 pupils. This is according to information at the District Commissioner's office. The teacher pupil ratio is 1:42. There are 10 secondary schools with 70 teachers with a total enrollment of 2,240 pupils. The teacher pupil ratio is 1:32 in the secondary schools. The main constraints here are not so much the lack of teachers as the lack of ongoing programs for teachers, and the lack of learning resources and equipment. The government

recommended teacher-pupil or student ratio is 1:40 in primary schools and 1:20 in secondary schools.

Technology

The main providers of Information and Communications Technology or ICT as commonly known in the district are Airtel, Safaricom, and Telkom Kenya. There are no cyber cafes, no EMS (Emergency Mail Services), and no Internet services. The district is yet to establish a library. Television and radio reception is poor, except for the Citizen TV and Radio network. The immediate challenges are the lack of cyber cafes and minimal use of the latest technology.

Reaching people is a challenge because of poor information technology, the challenging terrain, and poor infrastructure. Because of this the heresy usually manages to easily establish itself in a corner of the district long before the pastor gets to know about it.

Knowledge and understanding of the social organization of the Abagusii will help to see the invisible structures that influence the people's social lives. I will mainly consider globalization and kinship and marriage. Equipped with this I will be able to understand why the community has positively responded to the *imeyomwana* heresy. Then I will make informed approaches to fight the heresy.

Governance, Justice, Law, and Order

Observation of the district reveals that there is no law court in the district to administer the justice system. These services are available within Gucha district. There is no prison facility in the district; therefore the district depends on one at Kisii, in the Kisii

Central district. However there is a small police station within the district at Etago. There are no child rescue centers in the district to provide services to children who need special protection.

Description of the Nyangweta SDA District

The context of Nyangweta district will be analyzed in the following sequence: (a) history, (b) growth patterns, (c) finances, (d) church activities, (e) church attendance, and (f) church leadership.

History of the Nyangweta SDA District

According to records in the South Kenya Conference the first Seventh-day Adventist missionaries came to Kenya in 1906. They were Arthur Asa Granville, a Canadian, and Peter Nyambo from Malawi. They opened their first mission at Gendia near Lake Victoria among the Luo community. Adventism came to Kisiiland in 1912, a few years before World War 1. The first Seventh-day Adventist church in Kisii was opened at Nyanchwa in 1923. Thereafter the church spread to various parts of Kisiiland and arrived at Nyangweta in 1927.

The history of the Seventh-day Adventist Church at Nyangweta has not been documented, but is available from the elderly members of the church by word of mouth. Many residents remember how the entourage of church leaders who came to open the new church was received with great jubilation. Some vividly remember that it was the rainy season and the vehicles were pushed as they got stuck in the mud.

Elderly people interviewed in the district confirm that the first leaders of the church at Nyangweta were missionaries called Gilbert A. Lewis (fondly remembered as

Bwana Lois), Thomas S. G. Maxwell, and Eric A. Beavon. They trained local leaders such as Johnathan Onserio, Clement Nyambeki, Benwel Nyabayo, Jackson Siko, Arubano Obiero, Ismael Ongwenyi, Willian Okari, Joram Okengo, Livingstone Okenye, Naaman Onyimbo, Sostenes Ongono, Helikiah Siko, and others. After training these leaders, the missionaries returned to their places.

The records in the local conference also reveal that the church spread fast at Nyangweta and generally in Kisii because of four reasons:

1. The use of local teacher evangelists, who performed the double task of evangelizing and teaching; many of the teacher evangelists later on became full-time evangelists and ordained ministers.

2. Adventist Mission Villages, such as Nyangweta, Etago, and Nyatwoni village schools, used as a strategy for nurturing new converts. In this strategy new converts were moved from their communities and lived near the church. In mission villages the strong encouraged the weak and the missionary could easily reach all the converts. They were also taught basic hygiene and how to cook.

3. Camp meetings—provided a time of reunion, togetherness, and spiritual revival.

4. Adventist Youth Organization (AYO)—initiated and sustained a revival among the youth in the 1960s through the 1970s.

Nyangweta was officially organized as a Seventh-day Adventist district in 1960, the year they also held their first campmeeting with Benson Mairura as the guest speaker. Out of the Nyangweta district we today have other districts, such as Mokubo, Nyakoiba, Kenyenya, Nyabera, Muma, and Nyamondo. The parent Nyangweta district has 4 camp

centers (a cluster of churches to organize one camp meeting), 13 organized churches, and 14 branch Sabbath schools. However most of these churches operate under shade trees or semi-permanent structures. Only six have permanent structures, but these are not fully completed (Etago Main, Etago Central, Etago 2, Nyangweta, Nyasasa, and Ibencho).

Growth Patterns for the Past Ten Years

According to Wagner and McGavran, "the numerical approach is essential to understanding church growth. The church is made up of countable people and there is nothing particularly spiritual in not counting them" (1990, p. 67). Though reporting and record keeping have been poor, church clerk records show that the membership of the Nyangweta district has been growing steadily during the past five years.

Figure 3 below shows the growth patterns of Nyangweta district churches.
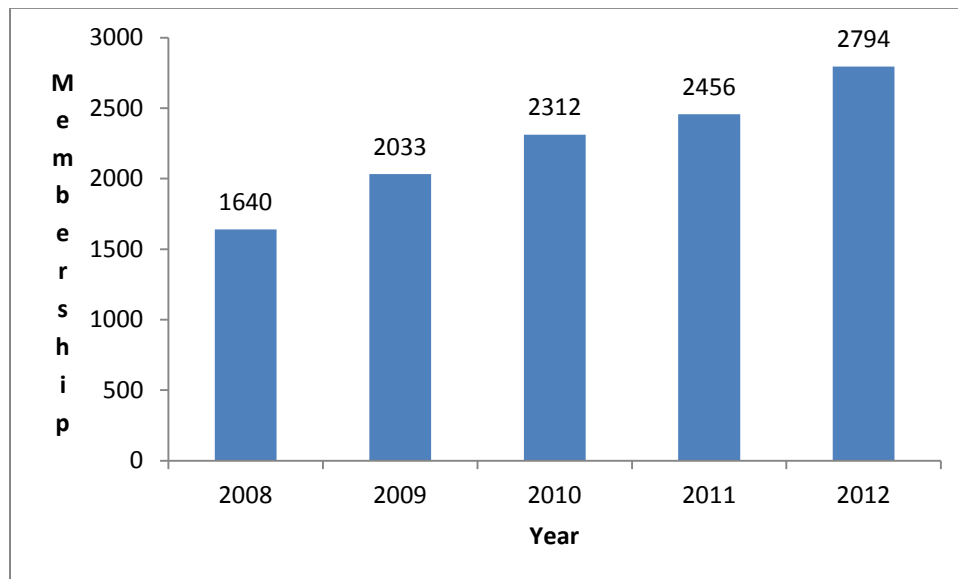
Figure 3. Membership growth pattern of Nyangweta district.

There is another kind of growth called extension growth, where "each congregation plants daughter churches among its own kind of people in its neighborhood or region" (Wagner & McGavran, 1990, p. 72). Three Sabbath schools (Engoto, Bogichoncho, Eberege) were started and became churches. Four new Sabbath Schools (Kiabagaka, Maosa, Zion, Rianyaseta) have been opened. There are seven churches (Etago Davis, Kiabagaka, Maosa, Rianyaseta, Eberege, Nyabine, Nyatwoni) under construction. Etago Central, Etago 2, and Ibencho churches were completed this year.

Finances

The treasurer's reports indicate that tithes to the conference have been poor compared to the potential and number of members in the district, however, it has been growing. In 2008 the tithe was KShs.356,070; for 2009 it rose to 403,230; in 2010 the tithe was Kshs.593,692; in 2011 it rose to KShs. 886,222; and in 2012 it rose to KShs. 980,000. All indications are that it will rise further in 2013. The potential is there for a higher tithe return and as the impact of *imeyomwana* is reduced, tithing will improve even more. Figure 4 is a graph representing the growth pattern of tithe.

Previously financial records were not well kept. Internal controls for trust funds are better than for the funds that remained with the local church. Church budget funds were open to abuse. Cash books were not kept and bank accounts did not exist. In most instances funds were missing and in some cases these funds were loaned to friends of the treasurer and the elder in charge. There were no budgets. When auditors came and did not find proper records the leaders became defensive. They argued that though they were illiterate and kept no proper records, the funds were safe and that they should be trusted and not be subjected to the humiliating process of auditing.

	1	2	3	4	5
Year	2008	2009	2010	2011	2012
Tithes	356070	403230	593692	886222	980000
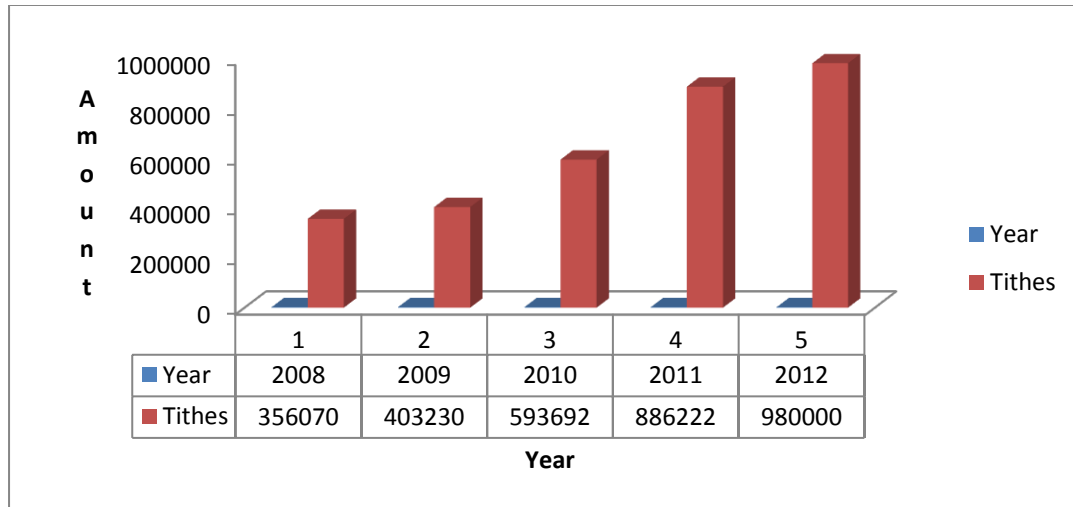
Figure 4. Tithe growth pattern of Nyangweta District.

Church Activities

Today each church in the district is involved in varied activities: At least one evangelistic campaign is held in the month of April, awaiting a major district-wide campaign in the month of December. The April campaign seeks to open a new Sabbath School for each church. Each church seeks to reclaim at least three-quarters of the missing members, and each member is to bring at least one new member to Christ.

The churches are also involved in other activities to promote evangelism and nurturing. They are training some 50 members per church to do evangelism. At least 50 members from each church are involved in Voice of Prophecy programs and at least 50 non-church members from each church usually graduate in September. Elders, deacons, and deaconesses are involved in an intensive visitation program throughout the year. Elders have the added responsibility of counseling.

Every Sabbath there are Sabbath School classes for children, youth, and adults; there is a regular church service with a sermon. Sabbath afternoon there are Bible study

services blended with prayers, sharing, special family life, youth, single parents, self-support, outreach, and leadership programs. The church also schedules in our calendar the following social activities: music days, retreats, campouts, luncheons, picnics, and games.

Every quarter the church celebrates Holy Communion, child dedication, formalization of marriages for those who did not officially wed in church; aiding the sick, the poor and the unfortunate. Church members are grouped into home churches, depending on where they live. They meet in homes of members once a week to worship, share, and update each other on issues affecting them.

The history of the church and the growth patterns in the district indicate that the district's growth has been slow in the past. However the various activities taking place are helping the district grow in all aspects: spiritual, membership, and faithfulness in returning tithe. If the trend persists, the *Imeyomwana* heresy will be starved in the district and die a natural death.

Church Attendance

According to the church program posted by the church clerk in the various church bulletin boards, Sabbath meetings are supposed to start at 8:30 a.m. and end at 12:00 noon. The congregation then breaks for lunch. Members are supposed to return for afternoon programs from 2:00 until 4:00 p.m., unfortunately, most people come to church at 10:00a.m. Because of this, morning programs start late and end at 1:00 p.m. or later. Afternoon programs then start at three and end at 6:00 p.m. Attendance is usually high in the morning and very poor in the afternoon. In some churches afternoon programs need an interesting visiting preacher to have member participation.

The same trend is repeated for any meeting called on Sunday or any other day.
People come late, if they come at all. A great deal of wisdom is required to motivate people to attend these meetings. Members argue that Sunday is the only free day they have to attend to other pressing duties, at home or elsewhere. Some leaders have been forced to schedule these meetings on Sabbath afternoon or evening.

Pastoral Leadership

Pastors are expected to stay in a district for five years. But this has not been the case. In the past ten years the district has had four pastors, an average of two and half years per pastor. This is attributed to several reasons that make the district unattractive and therefore forces pastors to seek transfers. The remoteness of the district, the hostile nature of the residents, the lack of a pastor's house, and the enormity of the district, combined with the rough terrain contribute to this situation. Many pastors have preferred to commute from outside the district. These conditions have made the *Imeyomwana* thrive in the district.

Missiological Implications

According to Hiebert in the transformation of a culture, we deal with deeper issues (2009, p. 32). Therefore *Imeyomwana* should stimulate further reflection in systematic and biblical theologies, and human studies that facilitate well-grounded responses to the personal, social, and cultural contexts at hand.

In studying the historical and socio-cultural context of Nyangweta, methods of human science were used. On the basis of this information, pastors and Christian leaders will make informed decisions and determine correct courses of actions. Furthermore, the

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church's awareness of missions will be raised and it will be motivated to action. The church will be empowered to study its own situation and change. However the church leadership will have to be careful not to make human methods equal to Scripture (Hiebert, 2009, p. 161).

The implication of this is that there will be need for pastors and leaders who understand both theology and human cultures well and who can build bridges between the two. Theological reflection in the Nyangweta district must first be done in the people's own conceptual categories and then evaluated in the light of correct theology.

A further missiological implication of this study is that Christians in Nyangweta will have to take a firm stand against heresy. Post-postmodernity reaffirms objective reality that can be truly known (Hiebert, 2009, p. 125). Therefore, Christians at Nyangweta, having determined that *Imeyomwana* is a heresy, are challenged to reaffirm this truth as public truth: true for everyone whether they agree to it or not.

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Summary

Understanding the context will enable me know how to deal with the heresy. The *Imeyomwana* heresy is slowly being accepted as a truth in the region, mainly because the prevailing context favors it.

Illiteracy and lack of information have favored the flourishing of *Imeyomwana* in the district. People of influence in the district like politicians, administrators, elders, and the business community must be educated on the presence and dangers of *Imeyomwana*.

Due to the challenging terrain, poor infrastructure, and poor access to communications technology, these local inhabitants face a challenge. This has allowed some heretical teachings to establish themselves in some of the remote corners of the district, and often long before the pastor gets to know about them.

Having understood the context I am now ready to plan a strategy to confront the heresy of *Imeyomwana*. To do this I will use an analytical tool called the Logframe, usually used in the planning, monitoring, and evaluation of projects. I will also use another tool called the Gantt chart, which is used in the scheduling of projects. This will be done in Chapter 4.

CHAPTER 4

A STRATEGY FOR RESISTING THE INFLUENCE OF THE

IMEYOMWANA HERESY IN THE NYANGWETA DISTRICT

Introduction

Chapter 3 dealt with the political, cultural, and religious contexts of the

Nyangweta Seventh-day Adventist district of the South Kenya Conference, providing the

much needed background information that will enable one to understand the modus

operandi of the *Imeyomwana* heresy. This dossier will allow me to more easily develop

and implement a strategy to eliminate the heresy from the district.

In seeking to implement this project two major tools have been used. The

Logframe is a tool usually used to plan, manage, and evaluate projects and the Gantt

chart that helps monitor the project progress.

General Methodology: Logframe and Gantt Chart

Logframe Analysis

A logframe is a highly effective planning tool (Carls, n.d.) and is a "product of a

thorough analysis of the key elements of the project" (Takyi, 2006, p. 102). According to

Dale (2003) it has been in use "for many years" (p. 57). While "its purpose is to provide a

clear, rational framework for planning the envisioned activities and determining how to

link the intended strategy to operational planning" (Ashton, 2003, p. 23; see Figure 6).

Narrative Summary	Objectively Verifiable Indicators (OVI)	Means of Verification (MOV)	Important Assumptions
Goal	Measures of goal Achievement	Sources of information method used	Assumptions affecting purpose-goal linkage
Purpose/Objective	End of project status	Sources of information Methods used	Assumptions affecting Output-purpose linkage
Output	Magnitudes of outputs Planned completion date	Sources of information Methods used	Assumptions affecting input-output linkage
Input/Activity	Nature and level of resources Necessary cost Planned starting date	Sources of information	Initial assumptions about the project

Figure 5. Logframe sample.

The logframe looks like a table (Takyi, 2006, p. 1) and operates as a 4 x 4 matrix (Middleton, 2005, p. 43). Projects are seen as causally linked sequence of events—inputs, activities, outputs, purpose, and goal (NORAD, 1999). The hierarchy of objectives posits that if the means are provided, then the ends will be achieved. Hence, working back up the hierarchy, there is a series of implied causal links. Thus, if inputs, then outputs; if outputs, then purpose; if purpose, then goal (see Figure 5).

The logframe helps to define the tasks and accountability of management, and establishes clearly and fairly the indicators against which the project progress will be monitored and evaluated from the outset of the project. Finally, the tool is useful for communication: it conveys the essence of the project in a single diagram, a useful at-a-glance summary for those interested.
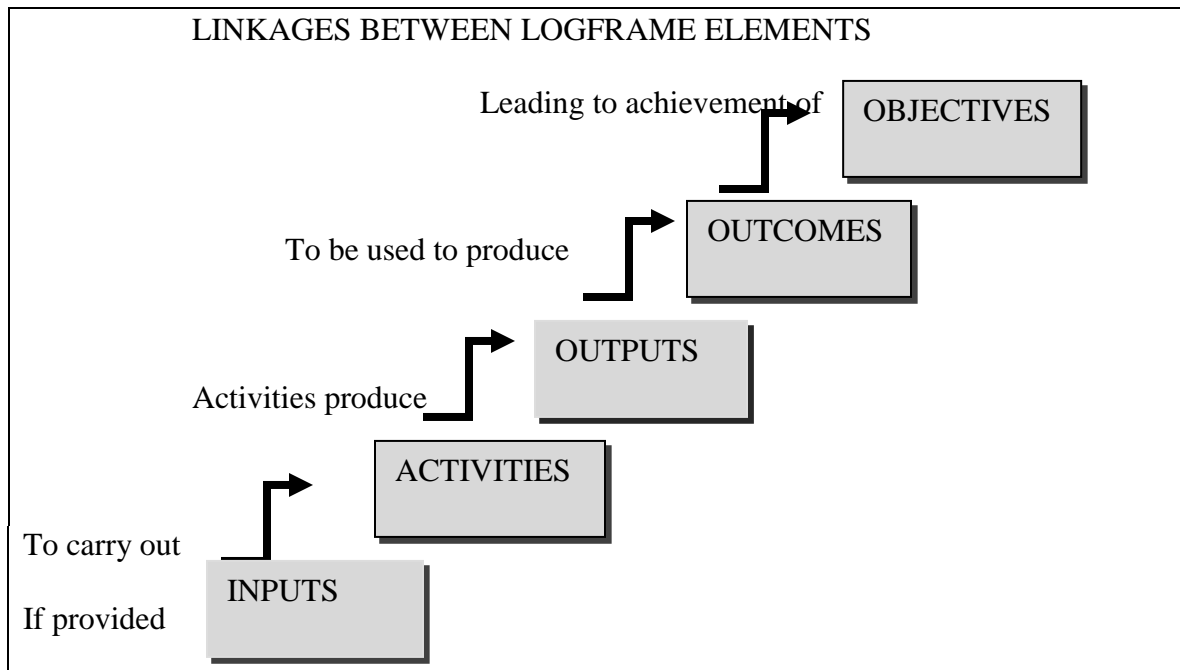
Figure 6. Logical framework linkages. Taken 11 July 2012, from Explanation of PCMF logical framework matrix, http://www.pcmf.iaea.org/docs/pcmf2/LFM.pdf

Goal

The first column, the narrative summary, records the hierarchy of objectives. "The Goal is the higher-order objective that you are seeking to achieve through this project" (Center for International Development and Training, 2001, p. 6). Its realization depends on the blending of assumptions and objectives. "The goal constitutes the long-term vision for the project owner" (Ortengren, 2003).

The goal may not necessarily be reached until after the end of project execution, and even a successful completion of the project may be necessary but not completely sufficient to attain the goal.

Objective

The Objective refers to the purpose of the project to be achieved after the outputs

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have been produced. It addresses the core problem, and is defined in terms of the benefits to be received by the project beneficiaries (European Commission, 1999, p. 23). Objectives "are more specific and cover a well-defined time frame" (Ketchen & Eisner, 2009, p. 56).

Outputs

Outputs are specific results achieved by undertaking a series of activities using the project inputs. Writing on this subject Bond (2003) notes that outputs are "the specifically intended results of the project activities" (p. 2). They are the "products or services needed to achieve the outcomes" (Chaplowe, 2008, p. 4).

Activities

The Activities describe the resources needed to carry out the project, or the activities to be undertaken. They are the operations carried out by project personnel to transform project inputs into outputs (NORAD, 2010, p. 24). They are usually target-oriented (NORAD, 1999, p. 70).

Performance Indicators

Performance indicators are listed in the second column. They "highlight how to recognize successful accomplishment of our objective" (World Bank, 2005, p. 37). As far as possible indicators should have the "SMART" characteristics, that is they should be Specific, Measurable, Attainable, Relevant, and Timely (Chikati, 2010, p. 66). They must be independent of who reads them so that "different persons using [an] indicator would obtain the same measurements."

Methods of Verification

Methods of Verification or Sources of Verification are in the third column. They

specify the source of information and means of data collection and analysis used to check

on the achievements of the performance indicators. This helps "to test whether or not the

indicator can be realistically measured at the expense of a reasonable amount of time,

money and effort" (European Commission, 1999, p. 30). Some indicators may seem all

right but they may be too complex or expensive (Economic Planning Unit, 2010, p. 35).

Assumptions

The fourth column has assumptions about external conditions that influence

movement from the lower to the higher level of objectives. Failure to identify and address

these assumptions usually leads to project failures (Commonwealth of Australia, 2005,

p. 18).

Usually assumptions receive little serious thought or time. Yet assumptions are

the very backbone of the project strategy. They specify the necessary conditions outside

the direct management control of the project that must exist for the project to achieve its

objectives. It is recommended that you limit the number of assumptions to only those that

are most critical for the success of the project.
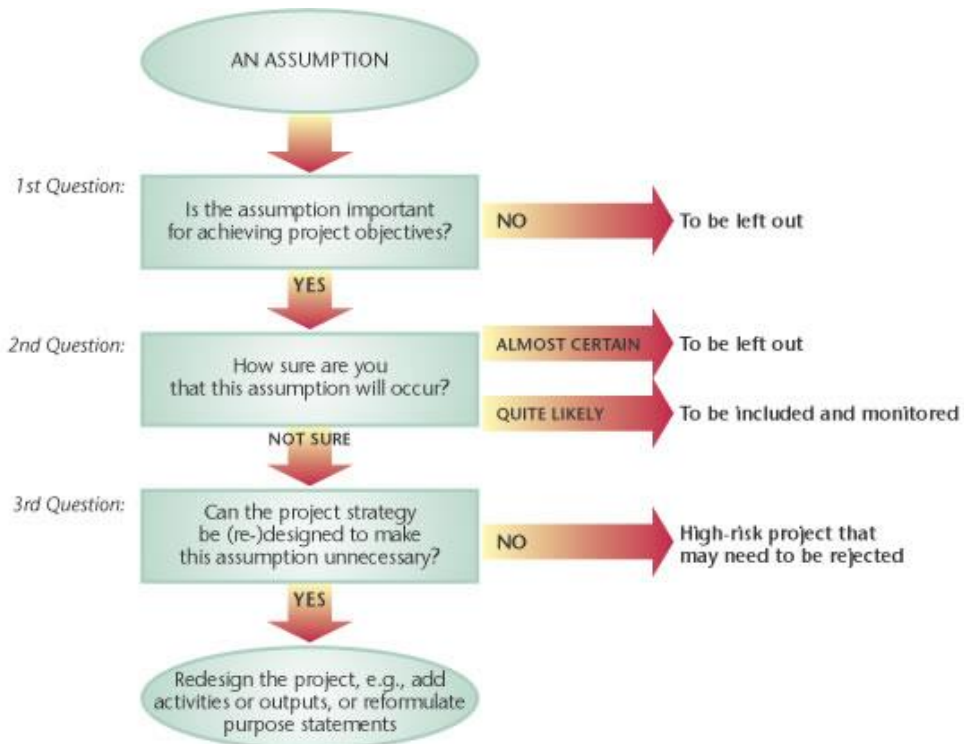
Figure 7. Deciding important assumptions. Taken from http://www.ifad.org/
evaluation/guide/3/3.htm

If important assumptions are very unlikely to be true, then these are "killer

assumptions." The project must be redesigned to remove these assumptions (A guide for

project M&E, n.d.).

Figure 8 shows a sample logical framework with descriptions for various rows

and columns.

Summary of Objectives/Activities	Objectively Verifiable Indicators	Means/Sources of Verification	Important Assumptions
Overall Goal [OG] to which the project contributes. 1. How do we word the OG taking into account the results of the analysis of the objectives?	INDICATORS that overall goal has been achieved 9. How do we define the contents of the OG so that they become measureable? Note: Quality, quantity, time, and possibly location and target group.	12. Which databases are available or which documents have been drawn up or can be obtained elsewhere, to prove that the OG has been achieved?	For sustaining objectives in the long term. 8. Which external factors will have to occur in order to ensure sustained continuity of the achieved contributions to the OG in the long term?
Project Purpose [PP] 2. With which PP (independent of factors manageable by the project management) will we make a considerable contribution to the achievement of the OG?	INDICATORS proving that the project purpose has been achieved (end of project status). 10. How do we define the contents of the PP so that it becomes measureable? Note: Quality, quantity, time, and possibly location and target group.	13. Which databases are available or which documents have been drawn up or can be obtained elsewhere, to prove that the OG has been achieved?	For achieving the overall goal. 7. What external factors will have to occur for the anticipated contribution to the overall goal to actually take place?
Results/Outputs 3. Which results/outputs (as a whole and in effective combination) will have to be obtained in order to achieve anticipated impact (the project purpose)?	Indicators proving that the results/output have been achieved. 11. How do we define the results of each individual result/output (in the various phases) so that they become measureable? Note: Quality, quantity, time, and possibly location and target group	14. Which databases are available or which documents have been drawn up or can be obtained elsewhere, to prove that the OG has been achieved?	For achieving the project purpose. 6. Which important assumptions in relation to the results/output 1 to . . . that cannot be influenced by the project or have consciously been defined as external factors, must occur for the project purpose to be achieved?
Activities 4. Which activities (also as complex packages of measures) will the project have to tackle and implement in order for the results/outputs to be obtained?	Specifications of inputs/costs of each activity. 15. What does it cost and what inputs are needed (including personnel inputs in man-months) in order to implement each individual activity.	16. What records voucher for the costs entailed, consumption of materials, use of equipment, inputs of personnel, etc?	For achieving the results and output. 5. Which important assumptions in relation to the activities 1 that cannot be influenced by the project, or external factors

Figure 8. Clarifying the 'logical framework' as a tool for planning and managing development projects. Taken from http://www.tandfonline.com/actio/showCitFormats?doi=10.1080/02688867.1995.9726968

So far there has been a brief description of the logframe. The next few pages will describe the Gantt chart, showing how it compliments a strategy.

Gantt Chart

The Gantt chart outlines all the tasks involved in a project, and their order is shown against a time scale. This gives an overview of a project, its related tasks, and when they will be finished. The chart helps to see whether work was on, ahead of, or behind schedule.

When setting up a Gantt chart, you need to think through all of the tasks involved in your project. As part of this process, work out who will be responsible for each task, how long each task will take, and what problems your team may encounter.

This detailed thinking helps ensure that the schedule is workable, that the right people are assigned to each task, and that you have workarounds for potential problems before you start.

Gantt charts also help work out practical aspects of a project, such as the minimum time it will take to deliver an activity, and which tasks need to be completed before others can start. You can use the Gantt chart to identify the critical path—the sequence of tasks that must individually be completed on time if the whole project is to be delivered on time.

There are four main steps in the preparation of a Gantt chart

Step 1: The essential tasks are identified, including all the activities needed for a completed project. So to start, the researcher must list all the activities (see Figure 5).

Tasks	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug
Research	░	░	░					
Feasibility analysis		░	░					
Design				░				
Test					░			
Implement stage 1						░		
Receive feedback							░	
Revise							░	
Implement stage 2								░
Review								░

Figure 9. Gantt chart format. Taken from C. Burton and N. Michael, 1992, *A Practical Guide to Project Management: How to Make It Work in Your Organization.* London, UK: Kogan Page, p. 65.

Then, for each task, note its earliest start date and its estimated duration.

Step 2: The researcher identifies task relationships. Gantt charts show the relationship between the tasks in a project. Some tasks will need to be completed before you can start the next one, and can end until preceding ones have ended.

It is important for the researcher to identify which of the project's tasks are parallel, and which are sequential. Where tasks are dependent on others, the researcher will note the relationship between them. This gives a researcher a deeper understanding of how to organize a project, and it helps when scheduling the start time for activities on the Gantt chart.

Step 3: The researcher inputs activities into a template.

Step 4: The researcher charts the progress. As the project moves along, it will evolve. The researcher will update the Gantt chart to reflect changes as soon as they occur. This will help to keep the project progress up-to-date.

Description of Mission Strategy: Application of the Logframe

Having described what a Logframe and Gantt chart are I shall now embark on an in-depth description of the mission strategy. According to the logic of the logframe the lower half of the matrix—the outputs and activities—is the area of implementation or the area of management. Outputs are the results for which the researcher is held responsible while inputs are what the researcher has authority over.

This project is dealing with a real and present problem in my pastoral district. The project purpose is to see the influence of the *Imeyomwana* heresy in the Nyangweta district identified and addressed. *Imeyomwana* is a heresy that is confusing members and causing many to leave the church. The ultimate goal of the project will be to reduce the activities of the heresy in the Nyangweta district.

The logframe will help the researcher think logically, strategize, and know the various activities needed to produce outputs that will address the heresy. Activities fall under the researcher's direct control; therefore the researcher will have to monitor them carefully if the project is to succeed.

Application of Logframe

Overall Goal

This project is dealing with a heresy. As revealed in Chapter 2 heresies are part of the long struggle that has existed in the church since the time of Jesus Christ. The church has responded by dialoguing with those promoting false teaching and confronting them with the truth. Apart from being found in history heresies are today found nearly everywhere the gospel is preached. What differs between regions is the kind of heresies and the degree of influence a heresy has in a particular region. The Nyangweta district

also has its share of heresy and the goal of this project is to reduce the heretical activities in the district and its immediate neighborhood.

Measuring the effectiveness of this project will not be easy bearing in mind that we are dealing with issues of spirituality. Most of the heretics are former Adventists and most of their teachings are Adventist teachings that have been misinterpreted. What complicates the measurement of the effectiveness is that most of the heretics do not openly confess the heresy.

Further, the fruits of this project may not be reaped in the short term. Most of these people have drunk deeply from the heresy and changing them is not an overnight affair. Patience and persistence is required.

However as the Bible says, the truth will finally set them free. As they hear the truth they will be convicted by it and they will come back to church. Baptisms will be made and church membership records will reveal the extent of the impact of this project. A goal of 25 baptisms of heretics by the end of the fourth year of the project has been set.

The main assumption of the project is that members of the district will own the project and actively participate in reclaiming the lost. The project also assumes the South Kenya Conference will embrace the project and give it all the necessary support both material and moral. It is further assumed that the local district pastor will not be transferred during the project period.

Project Purpose

The purpose of the project will be to identify and address the influence of the heresy in the Nyangweta district. This means reducing the influence of the heresy. This will depend on whether the heretics will humble themselves and accept the truth. The

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process will be hastened if church members show spiritual maturity and warmly welcome back repentant heretics.

The objectively verifiable indicators will also be revealed from the reduced apostasy rate. The project hopes to reduce the rate by 35% as will be revealed by the church records and treasurers' reports.

Outputs

To achieve the above objectives five main outputs will be produced by the project. The first is to establish the extent of the influence of the heresy in the Nyangweta district. Establishing the extent of the influence means a survey will be conducted to ascertain how many people have apostatized to *Imeyomwana* from the church. What is the total membership of *Imeyomwana*? And how many units do they have in the district? This survey will form the basis to determine the size of the group. The main assumption is that the interviewees will cooperate.

The project will consist of 24 support group members well trained on how to reach the heretics. This group will lead the campaign to reach the heretics and advise the project leader. The group will also be involved in the sensitization of the 24 congregations in the district. They will preach sermons on the in-Christ concept and conduct seminars on heresies and the in-Christ concept.

The project hopes to win over to the church about 30 heretics by September 2014. They will join the church through baptisms or profession of faith and the church records will verify this.

Project Description	Objectively verifiable indicators (OVI)	Methods of Verification (MOV)	Assumptions
GOAL: Heretical activities in the Nyangweta district reduced	• Increased membership • Number of former Heresy members in the church increase by 25	• Membership records	• South Kenya Conference supports the program • Nyangweta district members support the project
PURPOSE: The influence of *Imeyomwana* heresy in Nyangweta Church identified and addressed	• Over 10% former members reclaimed by 2014 • Apostasy reduced by 15%	• Church records • Treasurer's reports	• Heretics humble themselves and accept the truth • Church members welcome back heretics
OUTPUTS: 1. Extent of heretic group's influence known and biblical intervention developed	• Survey done by February 2012 • Intervention developed by May 2012	• Survey instruments • Intervention instruments	• Interviewees cooperate
2. Support group selected and trained	• 24 support group members trained on how to reach heretics by December 2012	• Attendance records • Seminar evaluation instruments • Training materials	
3. Members sensitized on "in Christ" concept, and heresies in church history	• Seminars on heresies and the "in Christ" concept conducted by June 2013 • "In Christ" concept sermons preached by September 2013	• Seminar instruments • Pastor's itinerary	
4. Heretical members reached	• 30 heretical members join the church through baptisms or profession of faith by 2014	• Church records • Testimonies of former heresy members	• Former members cooperate
5. Monitoring and evaluation	• Instruments prepared by 2013		

Project Description	Objectively Verifiable Indicators (OVI)	Methods of Verification (MOV)	Assumptions
ACTIVITIES: **1.1** Prepare and conduct survey **1.2** Analyze data **1.3** Exegete "In Christ" concept **1.4** Research on heresies	• Budget • Data collected • Exegesis done by April 2012	• Copy of budget • Copy of data • Copy of exegesis materials	• Finances are available
2.1 Select & equip support group **2.2** Meet support group and share objective **2.3** Train and equip support group	• Support group members attend seminars	• Seminar instruments • Attendance records	• Support group attends seminars and conduct outreach activities
3.1 Prepare materials **3.2** Do seminar on early church and heresies **3.3** Do seminar on heresies in Bible **3.4** Do seminar on SDA church and heresies **3.5** Preach a series on in-Christ concept	• Members attend Seminar and sermons.	• Attendance records • Seminar materials • Sermon materials • Pastor's itinerary	• South Kenya Conference cooperates • Church programs are accommodative
4.1 Meet support group and strategize **4.2** Bible materials prepared **4.3** Support group conducts Bible studies **4.4** Distribute tracts to heresy members **4.5** Meet heresy leaders **4.6** Welcome heresy members to church **5.1** Monitor & gather information **5.2** Evaluate & write report **5.3** Present report to conference	• Bible studies are conducted • Tracts are distributed • Heresy leaders met • Heresy members come to church • Report finished	• Church records	

Figure 10. Nyangweta district logframe.

Implementation of Strategy

Activities

Activities involve the actions the project will have to tackle and implement in order for the results/outputs to be obtained. These activities are tasks and subtasks that have a starting point and end point, with persons and specialists to execute them. The project is initially expected to take at least three years before tangible results start to be seen. Below is an analysis of how the projects outputs will be realized (see Figures 11 and 12).

ACTIVITIES	YEAR 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1: Heresy known / Biblical intervention												
Activity 1:Do survey	█	█				░	░					
1:1 Prepare and conduct survey	▓					░	░					
1:2 Analyze data		▓				░	░					
Activity 2:Develop biblical intervention			█	█	█	░	░					
1:3 Exegete "In-Christ" concept			▓	▓		░	░					
1.3.1 Gospel			▓			░	░					
1.3.2 Pauline				▓		░	░					
1.4 Prepare seminar & Bible study material					▓	░	░					
1.5 Prepare intervention					▓	░	░					
Output 2: Support group selected and trained.												
Activity 1: Put training materials together						░	░	█				
Activity 2: Select Support group						░	░		█			
2.1 Select support group members						░	░		▓			
2.2 Meet support group & share objective						░	░		▓			
Activity 3: Train and equip support group						░	░			█	█	█
Output 3: Members sensitized on heresy												
Activity 1: Conduct Seminars						░	░					
3.1 Do seminar on Adventist doctrines.						░	░					
3.2 Do seminar on early church & heresy						░	░					
3.3 Do Seminar on heresy in Bible						░	░					
3.4 Do seminar on SDA church & heresy						░	░					
Activity 2: Preach a series on "in Christ" concept						░	░					
Output 4: Heretical members reached												
Activity 1: Launch intervention						░	░					
4.1 Conduct Bible studies using group						░	░					
4.2 Distribute tracts to offshoot members						░	░					
4.3 Interact with offshoot leaders						░	░					
4.4 Welcome offshoot to church						░	░					
Output 5: Monitoring, evaluation, and reports												
Activity 1: Monitor and gather information						░	░					
Activity 2: Evaluate and write report.						░	░					
Activity 3: Report to South Kenya Conference						░	░					

Figure 11. Gantt chart for year 1.

ACTIVITIES	YEAR 2				YEAR 3				Person responsible		
Output 1: Heresy known / Biblical intervention											
Activity 1: Do survey									░		
1:1 Prepare and conduct survey									░		
1:2 Analyze data									░		
Activity 2: Develop Biblical intervention									░		
1:3 Exegete "in-Christ" concept									░		
1.3.1 Gospel									░		
1.3.2 Pauline									░		
1.4 Prepare seminar & Bible study materials									░		
1.5 Prepare intervention									░		
Output 2: Support group selected and trained											
Activity 1: Put training materials together									░		
Activity 2: Select Support group									░		
2.1 Select support group members									░		
2.2 Meet support group & share objective									░		
Activity 3: Train and equip support group									░		
Output 3: Members sensitized on heresy											
Activity 1: Conduct Seminars	■	■	■						░		
3.1 Do seminar on Adventist doctrines.	▓										
3.2 Do seminar on early church & heresy	▓										
3.3 Do Seminar on heresy in Bible		▓									
3.4 Do seminar on SDA church & heresy			▓								
Activity 2: Preach a series on "in Christ" concept				■							
Output 4: Heretical members reached											
Activity 1: Launch intervention	■	■	■	■	■	■	■		░		
4.1 Conduct Bible studies using group		▓	▓	▓	▓	▓	▓		░		
4.2 Distribute tracts to heresy members			▓	▓	▓	▓	▓		░		
4.3 interact with heresy leaders				▓	▓	▓	▓	▓	░		
4.4 Welcome former heretics to church				▓	▓	▓	▓	▓	░		
Output 5: Monitoring, evaluation, and reports											
Activity 1: Monitor and gather information					■	■			░	░	
Activity 2: Evaluate and write report.						■			░		
Activity 3: Report to South Kenya Conference							■		░		░
Key: A=Researcher; B=Support group; C=South Kenya Conference;											

Figure 12. Gantt chart for years 2 and 3.

After the preparation of the Gantt chart the researcher will start the project and monitor it. The activities are arranged progressively. The first activity will be to establish the extent of the heresy's influence in the Nyangweta district.

Conduct Survey

The researcher will conduct a sample survey. The researcher will invite one leader from each of the 24 units that make up the district to the district center and conduct a sample survey. The researcher will ask each leader to answer a set of written questions that will help establish the extent of the heresy and help the group better understand the attitudes and opinions of the members towards the heresy. The researcher has chosen this method because it is cost effective. The questions will be both open and close ended.

Analyze Data

Once the survey has been completed the researcher will sit down with all the 24 leaders to analyze the data. They will be able to establish in which areas the heresy has its strongholds and which individuals or families belong to the heresy? They will establish what approach is right for every area affected by the heresy—visitations or seminars or evangelistic campaigns or distribution of tracts.

Develop Biblical Intervention

The backbone of the heresy is the in-Christ concept that has been misunderstood by the heresy members. If the in-Christ concept is well understood by the church members and the heretics then the foothold of the heresy among the people will be dismantled. Therefore, before anything can be done the researcher must prepare materials

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on the in-Christ concept that will be used for preaching and seminars. The researcher will also avail copies to the support group.

<div align="center">Avail Seminar Material, Select, and Train Support Group</div>

The third crucial step in the preparation to implement the strategy involves four tasks: getting seminar materials ready, selecting the support group, meeting the support group, and sharing the objectives, and training them. These activities are expected to be carried out in the second half of the first year after establishing the heresy's influence and after preparing a biblical intervention.

Putting seminar materials together is a crucial stage in the project life. This involves the printing and binding of the materials to be used in preaching and doing seminars on heresies and the in-Christ concept. This stage will also involve soliciting a projector for PowerPoint presentations, pens, and writing materials. All this must be meticulously done to avoid deficits and an unnecessary waste of time.

The support group will consist of 24 volunteers. There will be a person from at least every church and they will consist of a blend of elders, women ministry leaders, and youth. They will be people who understand the *Imeyomwana* heresy. The support group is crucial in the planning and implementation of the strategy.

The researcher will meet with the support group and share with them the goal and objectives of the project. They will brainstorm on various reactions and any matters arising. They will prepare a schedule for the days the researcher will meet with them to train and equip them in readiness for the task of reaching and winning back the heretics. The group will also plan for refreshments during the meetings and will choose officials to lead the group.

The training will mainly focus on the in-Christ concept and the history of heresies in the church and during Bible times. The main assumption will be that the support group will attend the seminars. Apart from training the support group on content the researcher will also train them on contextualization and the importance of living spiritual lives. Contextualization will aim to equip them to be acceptable with the message they have. Spiritual lives will give the Holy Spirit opportunity to lead them in this ministry.

Sensitize Members on In-Christ Concept and Heresies

In the first half of the second year after having finished with preparations the researcher will call for a district Sabbath to sensitize all members of the district about the plans and introduce the support group to them. After sensitizing the members the support group will start holding seminars in the various churches in the district.

The group will preach and conduct seminars on the in-Christ concept and heresies every Sabbath and Sunday for two months. The group will visit the homes of members, pray with them, read the Bible, and impress upon them this message. The group will reveal the heresy circulating among the members by telling them the truth so that they can recognize it when it is promoted among them.

The revival will be finished with a district Sabbath where backsliders will be baptized along with new members. On this occasion members will be officially commissioned to go out and win new members and backsliders.

Heretics Reached

Reaching those in the heresy is the climax of the project. The support group will have been well trained and the members well sensitized about the heresy.

The researcher will spend the whole of the second and third year trying to reach *Imeyomwana* members using various approaches. The most convenient method is the people group approach. In the survey various people groups will be identified, such as families, professions, locations (home churches), business, schools, etc. The researcher will commission the various groups to check among themselves to see if there are any members of *Imeyomwana*. If they find any *Imeyomwana* members they are to give them the truth they have learned and try to win them to the church.

Tracts revealing the truth about the in-Christ concept will be distributed. We will send spiritually mature leaders with support group members to reach the heresy leaders. If any of them confesses the faith the researcher will go to the person with some elders and welcome the person to church and a baptism will be arranged.

The project hopes to win to the church approximately 30 *Imeyomwana* members by the end of 2014.

Final Evaluation of the Project

Project evaluation is important for improving project design and planning. It can also set the stage for evaluation activities throughout the project cycle. It begins by reviewing the steps to ensure that the project is addressing the relevant problems and that it has a clearly defined purpose, as these two attributes are important for enhancing project performance and facilitating evaluation activities. The strength of the logframe is that it has evaluation products generated at the design stage of the project.

Vertical Logic

The logical framework helps systematize and apply a rational approach to the

design, execution, and evaluation of the project. The vertical logic postulates that if we contribute certain inputs we will deliver certain outputs. Thus, there is a necessary and sufficient relationship between inputs and their corresponding outputs as long as the assumptions are confirmed in reality. At the next level of the vertical logic of the framework we again make a causal inference. If the project delivers those outputs and the assumptions hold, the purpose will be achieved. Continuing to the final step, if the purpose is achieved, and the assumptions at the purpose level hold, we will have contributed significantly to the attainment of the goal.

Horizontal Logic

In practical terms, the horizontal dimension is a description of how the project leader measures the attainment of results expected at each level of the objectives. The second column includes indicators. These are predetermined, quantitative, and qualitative measures that indicate the status of input or output delivery, the achievement of the purpose or the extent of contribution toward attainment of the goal. The third column explains how they will be measured, by specifying sources of information and methods to be employed. The fourth column describes the assumptions or risks that must hold in order to ensure the achievement of the activities or products of each level, and to proceed to the next level in the hierarchy of objectives.

Evaluation Criteria

The central part of any evaluation criteria is to determine whether a project has been successful in addressing the problem it was designed to solve. In this case the criterion is the reduction of heretical activities in the Nyangweta district.

However, as explained, the logframe has in-built evaluation products generated at the design stage of the project. In the Nyangweta district the evaluation criterion involves establishing the extent of influence of the *Imeyomwana* heresy and developing a biblical intervention; selecting a support group and training it; sensitizing members on heresies and the in-Christ concept; and reaching the heretics.

Evaluators

Since the project will be carried out in a district setting, the main evaluators of the project will be the district church members, the support group of the project, and also the South Kenya Conference. The researcher will maintain a continuous evaluation of the project until its final stage.

Means of Evaluation

I will use the logframe and the Gantt chart in the evaluation. The logframe has inbuilt evaluation products that are prepared during the design stages of the project. The Gantt chart will also provide a step by step means of evaluating the project.

Linkage to the Logical Framework Matrix

As demonstrated above there is an absolute dependence of the project on the logframe. The evaluation process of the project is linked to the logframe. The linkage is both horizontal and vertical.

Summary

To identify and address the influence of the *Imeyomwana* heresy in the Nyangweta District is the specific purpose of this project. The project has identified four

outputs to achieve this purpose. The first is to establish the extent of the heresy's influence and develop a biblical intervention. The second is to select a support group and train it. This will be followed by sensitizing members on the in-Christ concept and heresies in the church. The last output will be a deliberate campaign to reach the *Imeyomwana* heresy members. Objectively verifiable indicators, methods of verification, and assumptions have also been identified to evaluate each of the outputs. With these measures in place the researcher is confident that the project will be successful.

To make the project manageable the researcher has employed two tools: the logical framework analysis to provide a clear, rational framework for planning the envisioned activities and to determine how to measure the project's success. The second tool is the Gantt chart that will provide a direct impression of the project, its related tasks, how long each task will take, and what problems the team may encounter. Its use will enable the researcher to know whether the work was on, ahead of, or behind schedule.

The success of the project will not only reduce the influence of heresies in the Nyangweta district but will also score a big victory for truth.

So far in this chapter the researcher has developed and analyzed two critical tools for the implementation of the strategy to resist the influence of the *Imeyomwana* heresy in the Nyangweta district in the South Kenya Conference. The two tools are a logframe and a Gantt chart. Having developed the strategy the researcher is ready to implement it and present a detailed report on the implementation of the strategy in the next chapter.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

In Chapter 4 a strategy to resist the influence of the *Imeyomwana* heresy in the Nyangweta district was developed. In developing the strategy I used two major tools, the Logframe and Gantt chart. While I used the logframe to plan, manage, and evaluate the project, I used the Gantt chart to help monitor the project progress.

The logframe focused on the ultimate goal of the project which in this case was to reduce heretical activities in the Nyangweta district. In order to make a contribution to the success of the overall goal the project focused on reducing the influence of the *Imeyomwana* heresy in the district.

To achieve the above purpose the strategy suggested five outputs. They included developing a biblical intervention, selecting a support group, sensitizing members, reaching those involved in the heresy, and finally monitoring and evaluation. Various activities were identified to produce the outputs.

In this final chapter of the research a detailed report on the project implementation and the lessons learned will be given. At the end there will be a conclusion and recommendations to stakeholders and other interested parties

Implementation

Survey and Data Analysis

Before I embarked on the research I visited the offices of the South Kenya Conference in November 2011 to seek permission to conduct the research in the area. I received the letter on the same day.

According to the Gantt chart my first responsibility was to establish the extent of the heresy's influence in the area. This exercise was scheduled to run from January to February 2012. To do this I called a district board meeting on the 8th of January 2012 at the district center. The agenda was to introduce the project to the leaders and request them to help me choose a support group. The meeting was well attended by 26 leaders.

After introducing the project to the board members they expressed their support for the project. We decided to subdivide the district into four areas based on the existing four camp centers (a camp center is a cluster of churches in the district to facilitate the celebration of the festival of the booths as mentioned in the Old Testament). I was given three members from each camp center consisting of an elder, Women's Ministry leader, and a Youth leader as part of my support group. This gave me a group of 12 members to work with.

During this meeting I distributed a survey instrument to the group members and asked them to fill it in and bring it back with them for our second meeting. In the instrument I asked them to give me the total number of *Imeyomwana* members in their camp centers and any other information of interest that may help in the research. The instrument was designed to help me understand the distribution pattern of *Imeyomwana* members within the district.

We scheduled our future meetings. This activity was not included in the logframe and Gantt chart but during the meeting we realized it was important to know when we would meet. We basically agreed that we would be meeting monthly. Our venues would be on a rotational basis among the four camp centers in order to avoid any group feeling overburdened with travel. This would also enable us to better understand the peculiar situation of *Imeyomwana* in each camp center and better monitor the progress of the research.

In our second meeting of 5 February 2012 I collected the data and embarked on analyzing it with the assistance of the support group. The results were eye opening in helping me understand *Imeyomwana*. *Imeyomwana* had disintegrated into five groups after Jesus Christ failed to return on the date they had set. The groups were:
(a) those who remained with Ombati the founder of *Imeyomwana*, (b) those who gave up about God and had no hope, (c) those who joined Advent Hope, (d) those who joined Adventist Reform, and (e) those who rejoined the Adventist Church.

However according to a leading scholar from the region who has written on this heresy,Nehemiah M. Nyaundiin his book *Seventh-day Adventism in Gusii, Kenya* (n.d.) he says that *Imeyomwana* "believers fell off into many groups. There are those who are bitter, those who have renounced God, those who have not given up, and those who still are in a stupor."

According to information from my support group a distribution pattern of these groups immerged though it was not very distinct (see Table 2): (a) Ombati's group was more concentrated in the Nyangweta and Etago camp centers, (b) those who gave up on God were more or less evenly distributed, (c) those that joined Advent Hope were more

concentrated in Kiagware and Nyangweta, (d) those that joined Adventist Reform were more concentrated in Nyatwoni and Etago, and (e) those who rejoined the SDA Church were more or less evenly distributed

Table 2

A Distribution Pattern of Imeyomwana Members

	Kiagware	Nyangweta	Etago	Nyatwoni	Total
At Home	6	12	4	3	25
SDA Reform	0	2	5	11	18
Ombati's Group	2	7	4	2	15
Advent Hope	10	8	5	2	25
SDA Church	9	9	10	5	33
Total	21	26	24	20	91

Because of the different distribution patterns each of these regions required a slightly different approach. For example, we knew that in every camp center there were *Imeyomwana* members who did not know what to do. They had given up on God. This group needed to be visited in their homes and reassured of God's love and forgiveness before they could even consider returning to church.

Biblical Intervention

After understanding *Imeyomwana* and their distribution pattern I embarked on the preparation of a biblical intervention in the form of a manual to address their theological concerns. This was the second activity listed on the logframe and Gantt chart. The preparation of the manual was meant to take two months from March to May 2012;

however, the manual took a year to complete and in the end had six chapters. In hindsight I realized I did not have to wait until the end of the year to conduct the seminars. Since each chapter covered a certain aspect of the heresies I could have conducted a seminar once a chapter was complete. The manual covered areas such as Adventist doctrines, early church heresies, heresies in the Bible, heresies in the Adventist Church, the in-Christ concept, and other issues raised by *Imeyomwana* members such as the sanctuary, the church, tithes and offerings, the ministry of Ellen G. White, and baptism (see Appendix 1).

<center>Training the Support Group</center>

The training of the support group was supposed to begin in October 2012 but it started early in March. I realized the support group would be idle too long if they waited for me to finish preparing the entire manual before I embarked on training them. I therefore decided to train them concurrently as I prepared the manual. In our meetings I made sure they understood the various issues raised by *Imeyomwana* and how *Imeyomwana* had misunderstood the in-Christ concept. The training was continuous lasting for seven sessions (see Table 3).

The support group met on seven Fridays to learn about heresies and issues raised by various heretical leaders. I trained them on the importance of listening, being sympathetic, and patient with those in the deviant groups. I taught them not to give up on anyone unless a person became hostile. I taught them the importance of keeping records of all their encounters and stressed that the main reason for the seminars was to prepare them so they could go and conduct seminars in their churches concerning the heresies.

Table 3

Schedule for Training Support Group

Topic	Venue	Date
SDA Doctrines 1	Nyatwoni	9-3-2012
SDA Doctrines 2	Kiagware	16-3-2012
Early Church and Heresies	Etago	30-3-2012
The Bible and Heresies	Nyangweta	13-4-2012
The SDA Church and Heresies	Etago	27-4-2012
The in-Christ Concept	Kiagware	7-12-2012
Issues Raised by *Imeyomwana*	Nyatwoni	21-12-2012

Sensitizing Church Members on Heresy

Sensitizing members was planned to take place between January and March of

2013 but it started a year earlier and it lasted throughout 2012. To sensitize members

about the *Imeyomwana* heresy I mainly used the support group. As mentioned above I

met the support group on seven Fridays and they in turn held the seminars in their

churches the following Sabbath afternoons when attendance was usually optimal. Since

the training materials were shared with the support group members they were able to

make copies for any interested church members. They sometimes extended the seminars

to other days if church programs exerted too much pressure on them. Reports from the

support groups on the training progress were usually shared during the following seminar

session.

Sensitizing the Heretics on Heresies

According to the logframe and Gantt chart, in order to reach heretical members I

was supposed to distribute tracts and conduct Bible studies throughout 2013 and 2014, but in a meeting with the support group on 3 February 2013 at the Nyangweta church we realized that the planned approach would not be effective. Many of the local people are illiterate and therefore cannot read tracts. The other reasons were that we did not know who all the *Imeyomwana* members were so we could supply them with the tracts; printing and supplying tracts is also an expensive exercise. We also realized that the *Imeyomwana* members were suspicious of us and would not willingly take the materials for fear of being ridiculed by their fellow members. We therefore opted for an evangelistic campaign.

The most aggressive evangelistic campaigns occurred in the month of April 2013. In August and December 2013 we had more campaigns but not as intense as those of April. From March 30 to April 13 we had two campaigns at Nyangweta and Kiagware. This was also followed by another series from April 13 to April 27 at Etago and Nyatwoni.

These months were ideal because both primary and high schools teachers and students were at home for the holidays. We focused on all known groups of *Imeyomwana,* especially those who were frustrated and those who had lost hope and remained at home. Our daily schedule was that in the morning we visited homes of particular people we were focusing on to win them back to church. After lunch we held public evangelistic campaigns using public address systems. During this time we sought to answer various *Imeyomwana* issues; we also addressed heretical issues in the early church, in the Bible, and in the Seventh-day Adventist Church. At night between seven

and nine we had speakers talking on the in-Christ concept and the Seventh-day Adventist doctrines.

At the end of the month-long campaign we baptized 148 people with 22 coming from the Kiagware area, 47 from the Nyangweta region, 61 from the Etago camp center, and 18 from Nyatwoni.

It was not possible to ascertain the exact number of *Imeyomwana* followers who were baptized. However, when the support group met on 28 April 2013 at the Nyangweta church to evaluate the impact of the campaign they counted 16 known former members of *Imeyomwana* who were baptized.

August was camp season. Although the emphasis of the camp meetings was on revival and not on winning *Imeyomwana* members we still scheduled an hour each day to answer the various *Imeyomwana* issues. At the end of the camp season on the 1st of September the support group met at Nyangweta to evaluate the impact of the camps on known *Imeyomwana* followers. They confirmed five additional baptisms of former *Imeyomwana* members.

The last evangelistic campaign was carried out in December 2013. The support group again met on 22 December to assess the impact of the evangelistic campaign on the influence of *Imeyomwana*. On this occasion they confirmed that seven more known former *Imeyomwana* members had been baptized.

The general assessment of the support group was that the three campaigns had dealt a serious blow to all the branches of *Imeyomwana*. They were in agreement that the people had been adequately sensitized. Further work to weaken the heresy could continue quietly through visitation and distribution of the manual. Church members were generally

encouraged and realized that it is possible to win back into the church *Imeyomwana* members.

Interaction With Heresy Leaders

According to the Gantt chart I was supposed to start meeting the leaders of the heresy in the last quarter of 2013. However, circumstances dictated otherwise. By the end of 2012 I had met the leader of the original *Imeyomwana*, Mr. Ombati, and by March 2013 I had met the leader of the *Imeyomwana* branch of Advent Hope, Elder Bill Humeniuk. The leaders of the Adventist Reform group refused to meet me, so we decided to concentrate on Ombati's and Bill Humeniuk's groups. In both cases I used members of the support group to connect me with key informants. These key informants were close friends of the leaders.

Interaction With Mr. Ombati
and His Group

Before I met Mr. Ombati I met two of his former friends who are now leaders in our church. They became my informants and gave me valuable insights on Mr. Ombati and *Imeyomwana*. Elder Lameck Onkundi was Ombati's former student, a fellow teacher, and still a close friend of his. He had been disfellowshipped because of his close association with Mr. Ombati in championing the teachings of *Imeyomwana* against the church. Lameck later confessed and was re-baptized into the church. Today he is a church elder and a deputy head teacher at Omobera Adventist girl's high school.

On 11 September 2012 I had my first interview with Lameck at Nyanchwa Adventist College while he conducted a spiritual week of emphasis at the school. A colleague of mine in the Doctor of Ministry class was a chaplain at the college. Since he

knew about my topic of research and he also knew about Lameck's experience with

Imeyomwana he gave me a call and introduced me to Lameck. From there on the

sequences of events were beyond my control. Opportunities presented themselves which I

could not postpone and I took them as they came.

During the interview Lameck gave me the inside story of *Imeyomwana* and its

leaders. I had a follow-up meeting with him on 28 September 2012 at his school where he

introduced me to Mr. Enosh Oyagi another former *Imeyomwana* insider who is today a

strong Seventh-day Adventist church member and friend to Mr. Ombati.

With the help of the two informants I received contact information for Mr.

Ombati. I called him and I was able to secure an appointment with him for the 6th of

November 2012 to meet at his home.

I went as agreed and indeed he was waiting for me with his wife. After

introductions and other formalities the wife left us alone (see details of the interview in

Appendix 2). After our first meeting we did not meet again. He became elusive and did

not answer my calls; I thought it not wise to push him.

I managed to secure appointments with four other leaders of *Imeyomwana* but

there was really nothing new they told me apart from what I had already gathered from

my informants and Mr. Ombati. The first was at Kiagware on 10 December 2012 and the

second on 12 December 2012 at Openda shopping center. The third was on 14 August

2013 at the Nyangweta Seventh-day Adventist church grounds and the fourth on 28

August 2013 at Ibencho during the Kiagware camps. One striking similarity with all the

appointments was that they monopolized the talk and did not accept any appointments

afterwards.

Interaction With Elder Bill Humeniuk
and Advent Hope

Advent Hope is sponsored by American "Adventists" who refused to work under the umbrella of the Adventist Church in Kenya. Most *Imeyomwana* members have been offered positions in the group and are the face of the group. They also benefit financially and materially. The Adventist Hope group also operates orphanages, a nursery, and primary schools, and clinics. However, sometimes because of intense power struggles some of members who join it are forced to return to the Seventh-day Adventist Church.

I managed to make contact with this group through an informant who was one of their leaders, Mr. Tom Oriri. On 3 May 2012 I had an interview with him at Kisii Central SDA Church. I discovered that the rest of his family members are Adventists including his wife. I further discovered that his parents had offered a piece of land for the construction of a Seventh-day Adventist church called Mochorwa SDA Sabbath School.

On realizing this I embarked on a mission to get to know his wife and parents. I visited the family on several occasions and impressed on them the need to work with me to win their son back to the church. By October 2012 I had gained their confidence and I formed a group consisting of his parents, wife, a church elder, and two of his friends who were his age mates and former *Imeyomwana* members for the express purpose of wooing him back to church. I gave them copies of the seminar materials I had been preparing to assist them.

For five months there was sustained pressure from this group on him to come back to the church. They mostly shared with him Bible studies touching on the issues raised by *Imeyomwana*. With time he confessed that his greatest hindrance to rejoining the Adventist Church was the material benefits he would have to forgo if he left Advent

Hope. He had been given a motorbike; he earned a salary, and was a leader. He also confessed that since he joined the Bible study group his conscience kept accusing him of valuing material gains more than he valued Christ.

As time passed, he further confessed that things were not going well for him at Advent Hope. There were fierce turf wars going on among them that were not good for his Christian life. To his disadvantage was the fact that Elder Bill Humeniuk insisted that for anyone to ascend to a senior position of leadership he must have been ordained as an elder in the Seventh-day Adventist Church. Unfortunately he had never been ordained.

Finally on the Sabbath of 6 April 2013 he came to church with three of his friends and announced that they could not continue in "spiritual adultery." They had read the Sabbath School Bible study guide for that week titled, Spiritual Adultery (Hosea) and their conscience could not allow them to remain with Advent Hope. There was jubilation in the church and we officially welcomed them back on 20April 2013 during the evangelistic campaign held at Etago market.

These four insiders, especially Mr. Oriri became my informants on the operations of Adventist Hope. One area where they assisted me was to facilitate my meeting Elder Bill Humeniuk. We first met with Elder Humeniuk on 10 March 2013, at his orphanage at Ibencho, a month before Tom and his friends were officially received back into the church. In that meeting I gathered that Humeniuk is still a Seventh-day Adventist church elder back in his home church in America. He informed me that their main area of concern is evangelism, distribution of Spirit of Prophecy books and Bibles, and helping the less fortunate in society. I also gathered from him that he is a former businessman who converted late in life to the church.

In my interview with him he revealed that initially he was willing to work with the leadership of the South Kenya Conference but he was not well received and his terms for working with the conference were not accepted. He was therefore forced to start operating on his own. In 1998 Advent Hope was started. This is approximately the same time the prophecy of *Imeyomwana* had failed and most of its members did not know what to do next. Therefore, when they heard of Advent Hope they wholeheartedly embraced it. Unknowingly, Humeniuk had created a haven for these *Imeyomwana* members.

As we talked he came across as somebody who had a noble cause but somehow things were not working for him. He had not been accepted by the local conference and he was now held hostage by the *Imeyomwana* members. I saw someone who needed assistance but did not know where to get it. I then determined to help him. My first course of action was to win his confidence. I therefore planned to introduce him to the district church leadership. I reasoned that if we gained his confidence we could partner in ministry and this could lead to a "win-win-win" situation. The Adventist Church could win by regaining the *Imeyomwana* members. Elder Humeniuk could win by partnering with the Adventist Church. Finally, the local community could win by benefiting from an efficient ministry to the less fortunate.

I started to find modalities of getting Elder Humeniuk accepted in the church. On 11 March 2013 I went to the South Kenya Conference and discussed this matter with the Executive Director and Executive Secretary of the conference. The leadership gave me the green light to deal with Elder Humeniuk and convince him that the conference was willing to deal with him for the benefit of the mission of the church. However when on 17 March 2013 I brought up this issue in the elders' council many elders reacted

negatively and even accused me of having been bought by Elder Humeniuk. They accused me that I wanted to sell the congregation to him. I insisted that we could not just condemn him without listening to him.

Even though I was determined to have a meeting materialize it did not. What I did not know was that opposition was not only from my side but also from his side. When I tried to call Bill Humeniuk again to confirm a meeting he did not answer my calls. When I went to see him I was told he was not present. I lost contact with him for several months. I later came to discover that the local leadership around him who consisted mainly of *Imeyomwana* members was very protective and usually fended off anyone who tried to have any influence over him, especially Seventh-day Adventist pastors and elders. The local leadership talked negatively of the Seventh-day Adventist Church leadership and explained to Humeniuk that it was because of the bad leadership and wrong teachings that they were compelled to leave the church.

I finally managed to contact Humeniuk again in August 2013. I gathered from him that he comes to Kenya a few times a year and most of the activities of the Advent Hope are run by the *Imeyomwana* members. I realized that the many projects he has in the area are becoming difficult for him to manage and he is on the verge of giving up. This is due to the fact that many of these local leaders are not honest, he is an old man, he is not in Kenya all the time, he has many projects—an orphanage, dispensary, church, home for the aged, etc.

There is still hope for this group but it is not something that will be achieved overnight. The foundation has been laid. We have formed study groups with some of the *Imeyomwana* members where we usually meet once a month and endeavor to answer

some of their theological concerns. I have also availed materials expounding on the in-Christ concept which is at the heart of the *Imeyomwana* heresy.

Lessons Learned

The biggest lesson I learned is that project implementation can be successful but the purpose of the project may not be achieved. This may be so if the strategy addressing the purpose is wrong or inadequate. In the present case, unless the attitude of the people is changed the people who were baptized may find their way back to the apostasy of *Imeyomwana,* especially the Advent Hope group. Therefore, any strategy to win back *Imeyomwana* members must address their core issues apart from spirituality.

The Adventist Church is known to have the truth but truth that does not address the immediate concerns of people is not important. Core issues of poverty and illiteracy have to be addressed concurrently with those of spirituality. Because of these lessons, next time I will adjust my strategy to include two other outputs: poverty eradication and illiteracy eradication.

A second lesson was that care must be taken when planning a budget so that a relevant budget is developed. At the beginning of the project I did not expect to incur many expenses to implement the project. I had only budgeted for stationary, photocopying, and binding. However, as the project progressed and I came to the part of sensitizing members through evangelistic campaigns I realized I needed a lot of funds to carry out the campaigns. The project could have collapsed had the elders not cooperated and raised funds for the meetings. In retrospect I recommend the services of an expert when endeavoring to develop a budget.

A third lesson I learned is that one must know what data is required to avoid

collecting irrelevant data that may lead to a waste of precious resources. It is important to take time to contemplate whether the data collected will contribute to the realization of the project outputs and objectives. There were times in the course of the project implementation that I had so much data that I wondered why I collected some of it.

The selection of the support group is also very crucial. The team helped in gathering and analyzing information, sensitizing members, and working with the heretics. They further facilitated the logistics of raising funds for the evangelistic campaigns. Having uncooperative or impatient people on the team could easily have frustrated the project. Most of the time they used their resources to assist the project progress. Therefore, due care must be taken in choosing members of this group.

All in all, I have learned that to successfully implement any project in the local district you need the goodwill of the local conference, local church leadership, and the members. All these groups have their programs running in the district, therefore to implement your project requires that they willingly put aside their programs and accommodate yours. That is not achieved by tact only but by the grace of God.

Conclusion

The project was successfully implemented. This is according to the support group members and church elders who were unanimous in their verdict that the project so far had achieved it objectives. In a score ranging between zero and ten they gave an average score of 9.34 (Appendix 3 and 4). The project objectives included establishing the extent of the heretic group's influence, developing a biblical intervention, training a support group, sensitizing church members, and reaching the heretics. All these objectives received at least a score of nine.

The statistical analysis below sums up the report on implementation. The analysis represents the reactions of Seventh-day Adventists to the influences of the three branches of *Imeyomwana* in the period following the failure of the return of Jesus Christ as opposed to the period after the intervention. The period between 1997 and 2011 is the period immediately after Jesus Christ did not come and the time just before the intervention. On the other hand, the period between 2012 and 2014 is the intervention period. The details of these movements in individual camp centers is in Table 4.

Table 4

Movement of Members To and From Imeyomwana

Movement Pattern	Summary From the Four Camp-Centers	Number of Members	
	Movement of Members Between the SDA Church and *Imeyomwana* Groups Before and After the Project	1997-2011	2012-2014
1	Those who gave up on God	20	8
2	Those who rejoined the SDA Church from *Imeyomwana*	31	5
3	Those who rejoined the SDA Church from Adventist Hope	0	5
4	Those who rejoined the SDA Church from SDA Reform	2	6
5	Those who joined *Imeyomwana* from SDA Church	15	0
6	Those who joined Adventist Hope from SDA Church	25	2
7	Those who joined SDA Reform from SDA Church	18	1

The statistics above represent two opposing movements. Patterns 2, 3, and 4 represent the movement of former Seventh-day Adventists from the three *Imeyomwana* groups back to the Seventh day-Adventist Church. On the other hand pattern 5, 6, and 7 represent the movement of Seventh-day Adventists into apostasy to the three main groups of *Imeyomwana*.

The combination of these statistics that were collected before and after the project implementation capture important conclusions about the project. Before the intervention, those who joined the Seventh-day Adventist Church from Advent Hope (3) and SDA Reform (4) were only a few, but they more than tripled after the intervention. Meanwhile those who apostatized and joined *Imeyomwana* (5), Advent Hope (6) and SDA Reform (7) after the intervention were reduced tremendously as compared to the period before the intervention. This I believe leads to an important conclusion that the strategy and its implementation were successful.

I further believe Ombati, the founder of *Imeyomwana,* is a bitter man out to settle scores with the Seventh-day Adventist Church for not adopting his faulty understanding of the in-Christ teaching. He is proud and blinded by the intelligence and oratory gifts he has been blessed with by God. His heresy is not new in church history. He is just walking the path that heretics like A. F. Ballenger, Stanton, and Caldwell have trod before him.

Ombati's branch of *Imeyomwana* should be left to die a natural death rather than giving it any recognition. The membership of the original *Imeyomwana* is believed to have dwindled tremendously in the recent past. Many of those who were labeled by members as *Imeyomwana* followers were not in the original *Imeyomwana* group of Ombati. When I interviewed them they disowned the movement but had no courage to

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come back to the Seventh-day Adventist Church.

The most formidable branch of *Imeyomwana* is Advent Hope. It appeals to the locals because it does not bother the locals with returning tithes and contributing money for buildings. While the Adventist Church is accused of exploitation, Advent Hope provides employment, constructs and equips schools, orphanages, clinics, etc., that meet the deep needs of the locals. I therefore believe that until the Adventist Church finds a strategy to deal with these issues the success of any other strategy will be cosmetic and temporary.

However, we cannot rule out a deep desire among *Imeyomwana* followers for the Word of God. That was the first reason why they left the church. Therefore, efforts to win back *Imeyomwana* members must be coupled with a clear teaching of the gospel of righteousness by faith. The errors must be corrected with clear biblical evidence. This may not be an overnight task but a slow process that will take time.

Measuring the effectiveness of spiritual matters was not easy. Most of the heretics are former Adventists and most of their teachings are Adventist teachings that have been misinterpreted. What complicated the measurement of the effectiveness was that most of the heretics did not openly confess to any heresy. Baptisms were made and church membership records revealed an increase in membership but it was hard to specifically associate or not associate the increase to the heretics.

Further, the fruits of this project may not be seen in the short term. Most of these people have drunk deeply from the heresy and changing them is not an overnight affair. Patience and persistence is required. As they hear the truth they will be convicted by it and they will come back to church.

The groundwork for the conversion of the heretics and others has been laid. In-Christ materials and other materials answering issues raised by the heretics have been distributed and are in the hands of church members. Evangelistic campaigns geared towards indirectly answering their concerns have been conducted and more evangelistic campaigns have been arranged by various churches. With time I believe the truth will prevail.

Recommendations

I have recommended to the South Kenya Conference that they should start urgent talks with Elder Bill Humeniuk. He has indicated that he is willing to transfer the church and its membership to the South Kenya Conference. It is hoped that with time Bill Humeniuk will hand over the churches, orphanage, clinic, and school to the conference. If Bill Humeniuk hands over the facilities or agrees to work in conjunction with the conference then the church will have a source of income for some of the members. Not only will income improve but literacy levels will also improve. Once these two factors are taken care of the attitude of these *Imeyomwana* members towards the church will change and they will happily rejoin the Seventh-day Adventist Church.

The conference should also seek out Pastor Jack Sequiera to come and offer a series of talks on the in-Christ motif. I believe that he may be able to connect with the hard core *Imeyomwana* members and draw them out of their cocoons. He should shoulder some responsibility for the loss of these souls. The way he went about presenting the in-Christ message is wanting. He needs to be around to expound on his message and also provide materials. He also needs to train a small group as Jesus did to expound the message. Sequeira missed this strategy and the results are disastrous.

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I have also recommended to the conference that the district should be subdivided into three or four more districts to make it more manageable. They should also provide accommodation for the pastor within the district. In this way the pastor can live with and understand the people allowing him to more easily detect any heresy and deal with it.

Anyone who wants to implement a similar project needs other criterions to evaluate the success of the project apart from increased membership. Increased membership may deceive you because it is it is not easy to pinpoint genuine heretical members apart from the most vocal ones. The silent ones are usually underground. The best criterion to evaluate this kind of projects is the cessation of the operations of a heretical group in that locality.

Using former members of the heretical group yields faster results, for example, Oriri and his two friends helped me meet Elder Bill Humeniuk the leader of Adventist Hope. Lameck also facilitated my meeting with Ombati and gave me the inside story.

The Seventh-day Adventist Church should start income generating activities for its members. Most members join *Imeyomwana* and especially Advent Hope and Adventist Reform because of poverty.

Literacy programs for adults are also required. Most adults who depend on others to read and interpret the Word of God are prone to manipulation by heretics and are easily won over by them. I therefore recommend literacy programs to be immediately started in every church or at least in every camp center.

Finally, we need serious training for elders and pastors on this important truth of righteousness by faith. This truth caught the leaders unawares and even today they have not fully realized that people are yearning for the truth. As Paul says, "The gospel is the

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power of God" when the gospel is not genuine people are not satisfied and they soon start to look for it elsewhere.

I believe that if these recommendations are implemented the heresy will be effectively dealt with. Valuable resources have been invested in this research and it is my hope that all stakeholders, especially the conference, will play their parts so that the heresy of *Imeyomwana* is finally eradicated from the South Kenya Conference. May this research paper not be among the many that are gathering dust on the shelves of many institutions.

APPENDIX 1

TEACHING MANUAL

This manual seeks to address three areas of concern to the *Imeyomwana* heretics.

      1.   Clarifying the in-Christ concept—in doing the manual has heavily relied on the works of Jack Sequiera the man who brought the gospel of righteousness by faith to South Kenya Conference.

      2.   Addressing issues raised by Mr. Ombati the founder of *Imeyomwana*.

      3.   Highlight briefly some of the heresies in the Bible and history of the church.

The manual will serve a dual purpose:

➢   To enlighten church members about heresies especially *Imeyomwana* heresy so that members don'tcommit the same mistake *Imeyomwana* followers committed.

➢   To equip the support group with the relevant information necessary for them to assist *Imeyomwana* followers see their errors and come back to the church.

The In-Christ message

Ellen White in her book Faith and Works Chapter 1 says, "I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point that has been urged upon my mind for years is the imputed righteousness of Christ."

Imeyomwana accuse Seventh-day Adventists of preaching a gospel that does not offer real assurance of salvation. They claim Adventists teach the Arminius gospel based on the teaching of Jacobus Arminius.Arminius believed that the salvation Christ accomplished on the cross was only provisional. One has to take the initiative to make that provision a reality. This involves repenting, turning away from our life of sin, confessing all our past sins, and accepting Jesus Christ as our Savior. They accuse us of teaching that then, and only then, will God put you into Christ and save you.

They say that we have limited the word justification only to the forgiveness of past sins. Since forgiveness of sins, wonderful as this may be, is only negative, i.e., it only cancels a bad debt, this in itself does not make us righteous and therefore does not qualify us for heaven. Hence, Adventists teach that justification has to be accompanied by sanctification or holy living if one is to make it to heaven. Therefore to qualify for heaven one must have justification plus sanctification.

They conclude the Seventh day Adventist Church argument that sanctification is an ongoing process which unfortunately is usually accompanied by failure. They then pose the question, what do we do with the new sins which we have committed since justification is only the forgiveness of past sins? *Imeyomwana* accuse Adventists of

teaching that we need to confess and repent these sins, otherwise we will be lost. In other words, the experience of most Adventists is an experience of oscillating from justification to condemnation, back to justification every time he confesses sin, then back to condemnation.

It is this experiences that *Imeyomwana* supporters hype on ignorant unsuspecting Adventists that evokes frustration and a sense of hopelessness in them. Many Adventists start feeling that getting to heaven in the Adventist church is a mirage; consequently their esteem plummets, as they see no guarantee to their salvation. Today many *Imeyomwana* followers both former and current quietly attribute their exodus from the Seventh-day Adventist church to this lie peddled by ignorant *Imeyomwana* members. Many Adventists are therefore posing the question: Who wants to remain in a church that offers no real peace with God and constantly gives you guilty feelings?

Response:
This is not the first time Seventh day Adventists have been accused of not assuring salvation. It is equally not the first or only time they have responded to this accusation. *Imeyomwana* will do well to study the book "Seventh day Adventists Answer-Questions on Doctrine, chapter 11.

In the book Questions on Doctrine which seeks to explain certain major aspects of Seventh day Adventist belief, this issue of assurance of salvation is captured in chapter 11. On pg. 105 of that chapter it states as follows "One who truly understands and accepts the teachings of the Seventh-day Adventist Church can assuredly know that he is born again, and that he is fully accepted by the Lord. He has in his soul the assurance of present salvation, and need be in no uncertainty whatsoever. In fact, he may know this so fully that he can truly "rejoice in the Lord" (Phil. 4:4)"

On pg. 117 the book goes on to say, "To the true children of God, this experience is not hearsay; it is not veneer or make-believe; it is a real, genuine experience. They can say with all confidence, yet with humility, "we know we have passed from death unto life" (1 John 3:14); we know "that we are in Him" (1 John 2:5); we know that he abides in us" (1 John 3:24)".

The book, The Seventh-day Adventist believes Pg. 146 is categorical that "Neither Christ-like character traits nor faultless behavior is the ground of our acceptance with God. Saving righteousness comes from the one righteous Man, Jesus, and is conveyed to us by the Holy Spirit."

The book that is considered to be the authoritative Seventh-day Adventist belief exposition further says that, "as Christ cannot be divided into parts, so the two things, justification and sanctification, which we perceive to be united together in him, are inseparable"

It concludes the section by saying that, the ""it is finished" of the cross calls into question all other human attempts to gain acceptance. In bringing the crucified within, the

spirit brings the only ground of our acceptance with God, providing the only genuine title to the fitness for salvation available to us"

By works of the law no flesh shall make it to heaven, Gal.2:16, Romans 3:20. The basis of our salvation is the love of God. God's love is unconditional and unselfish. It is not selfish like that of man. God loved us while we were sinners and His enemies. That position has not changed and will not change Matt.5:43, 1Cor.13:5.

There is only one motive to live the Christian life and to keep the law. That motive is not fear of punishment, desire for reward [heaven], but it is the love of Christ. 2Cor.5:14-15.

It is therefore apparent that the only reason why *Imeyomwana* members left the church is because of an inadequate or a misunderstanding of the Adventist doctrines. Below is an in-depth exposition of the Adventist understanding of the "in Christ teaching. Nowhere does it give any liberties for one to live as he wishes because he is in Christ.

The "In Christ" Motif

The Seventh day Adventist Church recognizes the important of the in-Christ motif when it exposes its doctrine of salvation as follows "Just as the sun has light and heat— inseparable, yet with unique functions—so Christ has become to us righteousness as well as sanctification (1Cor.1:30). Not only are we fully justified but also fully sanctified *in Him*" Adventist

There is nothing that we Christians experience, or what we Christians have, apart from what we have in Christ. Everything we hope for and enjoy as believers whether we talk of the peace that we have through justification or the victory in holy living through sanctification and the hope of glorification—all of that is ours only in Christ. Outside of Him we have nothing but sin, condemnation and death.

This phrase *in Christ* is based on what is known as Biblical solidarity. The Jews paid tithes to their priests, the Levites. But the Levites were mortal men who died. Abraham paid tithes to Melchizedec and Melchizedec blessed him. So by paying tithes to Melchizedec and accepting blessings from him, Abraham was admitting that Melchizedec was superior to him.

In Hebrews 7:9 we are told that: "Even Levi, who receives tithes (from the Jews), paid tithes through Abraham, so to speak." When Abraham came to Melchizedec and paid tithes to him Abraham had a son whose name was Isaac who had a son whose name was Jacob and Jacob had a son whose name was Levi. What the writer of Hebrews is saying is that Levi actually paid tithe to Melchizedec but not as an individual. He paid tithes to Melchizedec in Abraham. Hebrews 7:10 explains that, "For he (Levi) was still in the loins of his father when Melchizedec met him."This is the Middle East mind, the Arab mind, the Jewish mind which is based on solidarity.

Defending Three Solidarity Statements from Scripture:

(**1**)*God created all men in one man.* When God created Adam he was not creating an individual. He was creating the whole human race. So all men, the whole human race to which we belong was created in one man—Adam. God did not create you when your mother conceived you. Our lives are simply an extension of Adam's life.

In the Bible Old Testament names were very important. The word Adam means mankind. It is a solidarity name.Genesis 2:7 says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; (the Hebrew original is *lives* not singular but plural); and man became a living being."So when God put life into Adam He put the corporate life of the whole human race into one man. Even Eve was not a brand new person; she was out of Adam but Adam was the total human race. Acts 17:26 brings this, "And He (that is God) has made from one blood (*life*) every nation of men to dwell on the face of the earth."

The human race today is the multiplication of Adam's one life which was the corporate life of the human race. So you can use the phrase *in Adam*.We were all in the loins of Adam at creation just as Levi was in the loins of his father Abraham.

(**2**)*Satan ruined the whole human race through one man.*The first part of Romans 5:12 states, "Therefore just as through one man sin entered the world (the human race)." The first part of verse 18 also states, "Therefore, as through one man's offense judgment came to all men." When we read these two verses we say, "Unfair" because we think in terms of individuals but the Bible talks in terms of solidarity.In 1 Corinthians 15 we find not only the second truth but also the third truth that the Bible brings out.

(**3**)*God redeemed all men in one Man.* 1 Corinthians 15:21-22 says, "For since by man (Adam) came death, by Man (Jesus Christ) came also the resurrection of the dead."

1. The first truth is that God created all men in one man.
2. The second truth is that Satan ruined the whole human race in one man.
3. The third truth is that God redeemed all men in one Man.

God said to Adam after He placed Adam and Eve in the garden of Eden, "The day you sin you shall die."When Adam sinned he had no children. Therefore his whole family was in his loins. Had Adam died the same day he sinned, which legally he deserved, his whole family would have died in him. That would have been fair but the reason he did not die is because there was a plan of salvation prepared for all of us in Christ from the foundation of the world. Ephesians 1:4

Why is the in-Christ truth important?

The *in Christ motif* is the means by which God saved us. The fact that God loves us unconditionally does not mean that He can take us to heaven—He is also a holy God. He cannot forgive us by excusing our sins.The *in Christ* motif is the means by which

wewere saved so that God can legally, righteously, justly take us sinners to heaven and still be a holy and righteous God.

The question is how can God justify us sinners whom His law condemns and yet maintain His integrity to His law? Is God going against His law when He justifies sinners? "No!" The answer is in the *in Christ motif*.In 1 Corinthians 1:30-31 we see the mystery of our salvation."But of Him you are in Christ Jesus."Three persons are involved in the statement. There is a "Him" and there is a "you" which in the Greek is in the plural form and there is Christ Jesus.

> The *Him* refers to God the Father.
> The *you* is us.
> The other is *Christ Jesus*, the Son of God—the second Person of the Godhead.

Paul is saying here that God took us. But how could He take me before I was born? He could take the life of the human race because we share a common life that began in Adam. He took the corporate life of the human race and He put it into Christ at the incarnation. Before Jesus could save us, before He could be our substitute He had to qualify to be our substitute. God qualified Him by taking the corporate life of the human race and putting it into Christ. By doing that Christ became our wisdom from God.

That is exactly what happened at the incarnation. Jesus Christ and we corporately became one. In Adam the whole human race was gathered up. That is why He is called the second Adam. He is the second mankind. Just as all men were in the first Adam by creation now God put all men into one Man, His Son Jesus Christ so that He may redeem the human race that the first Adam ruined.

He put us into Christ. This did not save us. This qualified Christ to be our substitute. It made Him the second Adam. Now Christ had a job to do, a job that we cannot fulfill, a job that is demanded by His law in order to qualify us for heaven— perfect obedience plus perfect justice.

For 33 years while we were in Him, Jesus obeyed the law perfectly without even one flaw. But that itself did not make Christ our righteousness even though that obedience was perfect. After doing that He took that humanity to the cross and He surrendered that humanity to the wages of sin. On the cross He said, "It is finished." When He died it wasn't one Man dying instead of all men; it was all men dying in one Man.

2 Corinthians 5:14. Paul is saying this because he is basing it on the *in Christ motif*: "For the love of Christ constrains us, because we judge thus: that if One died for all, then all died."So God gave the whole human race a new history and in that history we have kept the law perfectly and we have met the justice of the law in Jesus Christ. Therefore He took the whole human race from condemnation to justification unto life. Romans 5:18: "By one man's obedience justification unto life came to all men." Notice the verb *came* is in the *aorist* tense, past historical tense—it has happened.

But the problem is that what He did in Christ He did without our permission. So He says to us "Even before you were born; even before I created you, I had already planned this and I have fulfilled it in Christ. I put you in Christ; I rewrote your history so that in Christ you have a perfect right to heaven but because I created you with a free will I cannot force this upon you. The choice is yours." You can say, "Yes" or you can say, "No" to this history because what God did to us in Christ is a gift. What is ours in Adam is not a gift; it is ours by native right.

Whether we like it or not and it doesn't matter what part of the world we were born in we are children of Adam by nature; that is our natural inheritance. God created in Adam a life that was conditionally immortal but Adam did not pass on to us a life that is conditionally immortal. He passed on a life that has already sinned and that already stands condemned to death.Therefore all of us were born in death row. We had no choice there. Jesus came and redeemed us from this predicament and He set us free.
Galatians 4:4-5, "When the fullness of the time had come, God sent forth His Son, born of a woman, born under the law to redeem those who were under the law, that we might receive the adoption as sons." That is what God did for us in Christ.

The only reason we will be lost is if we deliberately, willfully reject that gift because God did this unconditionally out of love for us. When God comes to us with the gospel He doesn't say, "If you believe, I will put you into Christ." There is no condition there. What He says is, "I already put you into Christ; I gave you a new history; you stand perfect in My Son; you stand justified in My Son but I can't force this upon you. Please don't say, 'No.' "

John 5:24. Jesus says, "Most assuredly, I say to you he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment (condemnation), but has (already) passed from death into life (or from condemnation to justification)." This is the good news of the gospel that He gave us in Jesus Christ. He gave us a new history and in that history we stand complete.

Romans 10:4. Paul says, "For Christ is the end (completion, fulfillment) of the law for righteousness to everyone who believes." We have two histories. One is our personal history andit is a failure. The other is our history in Christ.In the judgment Christ will vindicate all the believers who are resting in Him for salvation. I no longer look at sin as a rule under the law.I look at sin very differently. Sin to me is what the Old Testament tells me. Sin is putting a knife into the Lamb. When a believer in the Old Testament sinned he had to put a knife into the Lamb. A legalist breaks the law—but as Christians we hurt Christ when we sin.

We must develop a hatred for sin because we love Jesus Christ, not because if we sin we will not go to heaven.Romans 5:1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" Romans 6:1-2—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

**Theological issues *Ime-yomwana* has with
the Seventh-day Adventist Church**

When asked where the SDA Church erred in its teachings Mr. Ombati attacked several doctrine of the church starting with the sanctuary doctrine.

The Sanctuary

Mr. Ombati believes the sanctuary doctrine is the central pillar or backbone of the Seventh day Adventist Church. He further believes that the writings of Sister Ellen G. White are the identifying marks of the remnant church. He concludes by saying that, the Seventh day Adventist Church was initially not born in the gospel but in "the great lie of miller of 1844" and that Ellen G. White "covered this lie" by her interpretation that Jesus Christ moved from the Holy place of the temple to the Most Holy.

Having said that Ombati gives nine reasons why he things the Seventh day Adventist Church interpretation of the sanctuary is wrong:

1. Ombati claims that according to Adventists when Jesus Christ went to heaven He stayed in the Holy place until October 22nd 1844. But the Bible says that when Christ ascended He went straight to the right hand side of the father on the throne—Hebrews 1:3, 10:12.

2. He criticizes Sister White as not being consistent with her principle that "types must meet anti type in all points" when dealing with the sanctuary doctrine. Therefore when the curtain in the temple was torn and the Holy of Holies were united with the Holy place then the same thing happened in heaven and the Holy of Holies was united with the Holy place. He therefore poses the question, where did the separation of the Holy place and the most Holy place come from so that Jesus Christ stayed in the holy place until 1844 when He moved to the most Holy place.

3. He further contradicts Ellen G. White by his reasoning that according to the Jerusalem temple, the daily ministration was done by ordinary priests but the atonement that was done at the end of the year was done by the High Priest. The High priest never officiated in the Holy place.

4. He claims that according to Sister White the sins of the true believer will be placed on assassel who is Satan. But Ombati contradicts by quoting from the Bible that Christ bore all our sins on the cross – Isaiah 53, 1Peter 2:24, John 1:29. He argues that while Sister White makes Satan the sin bearer of true believers [not all people] (GC pg.235), the Bible makes Christ the sin bearer of the whole world.

5. Again he claims that according to Sister White the work of redemption and atonement are incomplete But the Bible says that Christ attained for us a complete, perfect and finished work of redemption and atonement. John 19:28, 30, Eph.2:4-9, Heb.1:3, 10:12, 14.

6. He further alleges that Ellen G. White says that when God forgives sinners their sins still remain in the books of records. Ombati refers to books like The SDA Bible Commentary vol.7, and Testimonies for the Church Vol.2 chapter 65. However the Bible says in Heb. 8:12 that when God forgives a sinner all his sins are forgiven and forgotten.

7. Lastly Ombati argues that God's heavenly temple is holy and there is no defilement by sins of holy believers. He believes the New Testament sanctuary cleansing is the believer himself 1Cor.6:19 and that the heavenly sanctuary can't be defiled with sins as Sister White says. This is because God is a consuming fire and cannot live together with sin.

In conclusion he states that the Sanctuary doctrine destroys the truth of the gospel which is the complete, finished and perfect work of redemption in Jesus Christ. It makes Satan the savior by portraying him as the scapegoat who carries the sins. Further the doctrine equates the saving blood of Jesus Christ with that of goats that is powerless to save. He sees this as the worst heresy under the sun and likens it to the wine of drunkenness of Revelation 18.

Response:
The courtyard was made up of two squares. The eastern square was on the right hand side and the western square was on the left side. The eastern square contained the brazen altar and the lever which was the basin where the priests washed their hands. The two focal points of the sanctuary are Christ crucified represented by the brazen alter at the center of the eastern square and Christ our intercessor represented by the Ark of the Covenant in the center of the western square.

In the eastern square the common people could enter. It was called the tabernacle of the congregation. In the western square no common person was allowed. The eastern square represents the earthly ministry of Christ which points to two things—His doing and His dying.

The heavenly ministry of Christ also includes two phases, the daily and the yearly. After finishing His earthly ministry Christ entered into heaven, not into the temple in Jerusalem but into heaven itself to intercede for us. The heavenly ministry of Christ began in A.D. 31 and will not finish until the earth is made new and sin is eradicated.

To distinction between the type and the antitype we consider Hebrews 9:9-10 where we are told that the sanctuary is a parable. You cannot project a parable in every detail. You cannot project everything in detail in type. Otherwise you will be in trouble. The book of Hebrews brings this out clearly time and time again. For example:

➢ In the earthly sanctuary there was the morning and the evening sacrifices and five other individual types of sacrifices and the Day of Atonement sacrifices. In reality there is only one. Whether you talk about the daily or the yearly Day of Atonement sacrifices all of them point to one sacrifice.

➢ In the earthly sanctuary God dwelt in the most holy place. That which made the most holy place was not the building but the presence of God. The priest interceded for the people in the holy place but there was a problem [Hebrews 7:28].

The priests serving in the earthly sanctuary were sinful men. They had infirmities and weaknesses. So there always had to be a barrier between the priest and God. Even on the Day of Atonement when the priest went into the most holy place this barrier was represented by a special sacrifice that the priest had to offer for himself. Christ did not have to offer a sacrifice for Himself. Christ died for your sins only for He was without sin.

But here again there is a distinction. The priest had to offer a sacrifice for himself and for his family before he could enter the most holy place. Even then they tied a rope around him so that if he died in the most holy place they could pull him out for no one ever went in there. That is the type but in reality there is no barrier between Christ and God. We can come to God in Christ directly and boldly because there is no barrier.

When Christ died on the cross the veil between the holy place and the most holy place was torn from top to bottom. God did that to show that there is no barrier now between a Holy God and sinful men who come to Him in Christ. There is free access. Hebrews 10:19-22

Does that mean that the Day of Atonement was fulfilled on the day of the cross? The answer is no. The Day of Atonement was centered on the two goats. It is true, the Lord's goat, which was slain on the Day of Atonement, represents the cross, but the goat that represents azazel was not fulfilled in 31 A.D.—it is still future.

The translation "scapegoat" (escape goat) of the Hebrew Azazel comes from the Vulgate *caper emissaries,* "goat sent away" (Lev.16:8). A careful examination of Leviticus 16 reveals that Azazel represents Satan, not Christ, as some have thought. The arguments supporting this interpretation are:
1. The scapegoat was not slain as a sacrifice and thus could not be used as a means of bringing forgiveness (Heb.9:22).
2. The sanctuary was entirely cleansed by the blood of the Lord's goat *before* the scapegoat was introduced into the ritual (Lev.16:20).
3. The passage treats the scapegoat as a personal being who is the opposite of, and opposed to, God (Lev.16:8, "One to Yahweh and the other to Azazel).
4. Therefore in this context it is more consistent to see the Lord's goat as a symbol of Christ and the scapegoat—Azazel—as a symbol of Satan.

The Sanctuary Message
What went wrong with the Jewish nation? They took the sanctuary that God had given them and instead of looking at what it pointed to, they made the sanctuary everything. It became the reality. When God gave the sanctuary to the Jewish nation, He was not pointing to a building in heaven even though we know from Hebrews there is a

sanctuary in heaven. God gave the sanctuary to explain the plan of salvation in a visual way.

The total plan of salvation is contained within the sanctuary courtyard. The brazen alter where animal sacrifices were consumed was in the center of the eastern square. That represented the cross—whereour sins were consumed in the body of Jesus Christ. This court represented the earthly mission of Christ. The spotless lamb reflected His perfect obedience. The sacrificial lamb represented His death on the cross.

The western square, which housed the sanctuary building itself, represented Christ's heavenly ministry. It had two rooms – the Holy Place and the Most Holy Place. These two rooms represented the two-phase ministry of Christ. His intercession, which began from His ascension, will continue until probation closes. There comes a time when God has to bring the plan of salvation to an end. The Most Holy Place represents the final phase of His heavenly ministry when He will eradicate sin and usher in everlasting righteousness.

God gave this visual aid to establish His people in the wonderful hope of salvation. Through the sanctuary model we have a complete picture in a nutshell of the total plan of salvation. We know how it will end with the eradication of sin and the ushering in of everlasting righteousness. The sanctuary is a message that must give us full hope in Christ. It must establish our faith in our Lord Jesus Christ.

The Jewish mistake
The biggest mistake the Jews made is that they took the buildings, furniture, rituals, and ceremonies and gave them merit, made them the reality. The book of Hebrews, which is addressing the Jewish people, tried to correct this.
Hebrews 9:1-5. The writer briefly describes the sanctuary model.
Hebrews 9:6-10 describes the actual service.
Hebrews 10:5-10 describes the new order, the reality of the sanctuary model.

John 2:18-22 unfortunately the Jewish nation completely missed the point of the sanctuary message, the sanctuary model. That is why Jesus tried to correct them by proofing to them He was the Messiah.
He said "destroy this temple"—meaning His body. Ultimately the Jews killed Him by Crucifixion. The Romans used crucifixion though it was not a Jewish method of execution. The Jews demanded the use of this method purposely. They remembered a statement in Deuteronomy 21 where God said to the Jews, if you hang a person on a tree, that means the irrevocable curse. It means good-bye to life forever.

The Jews were asking God to keep Jesus in the grave forever—the curse of God. Jesus said, "You do that, and I will be raised up in three days". The resurrection of Jesus Christ was the greatest proof that God gave to the Jewish nation that Jesus was the Messiah. Before then, He would forgive them for all their rejection. After the resurrection, they were inexcusable for rejecting Jesus Christ as the Messiah. The temple that represented Jesus Christ was raised. Unfortunately the Jewish nation rejected Him.

As a result, the building was destroyed. To this day, they are wailing, crying to God to please build it up. God is saying, "Look, I have already raised the temple in Jesus Christ. Please turn to Him. He's your Messiah."

God has restored the sanctuary message to the Adventist church that we may get a total picture of the plan of salvation and that we may take this total plan of salvation and proclaim it to the world by preaching Jesus Christ and Him crucified, resurrected and at the right hand of God until He comes. Because of this message, we can have assurance of salvation. We can say with Paul, "I know in Whom I believe." Why? Because God has revealed Himself through the sanctuary that which He fulfilled in Christ and is fulfilling in Christ today in heaven until He comes to take us home. When He does, He will say, "Come, inherit the kingdom prepared for you from the foundation of the world." Rejoice in this wonderful message. May we lift up Christ as we glorify Him.

Baptism

Ombati claims that just as circumcision is no longer important water baptism is also no longer important. Water baptism led people to Jesus Christ and since Jesus Christ came what now matters is ministry. Therefore the Holy Spirit baptism is more important after the coming of Jesus Christ. It is the guarantee (Eph.1:13, Acts 19:1-7).

Baptism is equivalent to the death of Jesus Christ (Rms.6:3). When Jesus Christ came He requested John to baptize Him so that the law could be fulfilled (Mat.3:15). According to Him when Jesus Christ died the law was fulfilled verily.

Response:

By baptism, we confess our faith in the death and resurrection of Jesus Christ and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus Christ and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12-13; Acts 16:30-33; 22:16; 2:38; Matt.28:19-20)

Jesus' baptism forever gave this ordinance divine sanction (Matt.3:13-17; cf. Matt. 21:25). Baptism is an aspect of righteousness in which all can participate. Since Christ, the sinless One, was baptized to "fulfill all righteousness," we, who are sinners, ought to do the same.

At the end of His ministry Christ commanded His disciples: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you" Matt.28:19-20.

In this commissioning Jesus made clear that He required baptism of those who wished to become a part of His church, His spiritual kingdom. As, through the disciple's ministry, the Holy Spirit brought people to repent and to accept Jesus Christ as their savior, they were to be baptized in the name of the triune God. Their baptism would demonstrate that they had entered into a personal relationship with God and were committed to living in harmony with the principles of His kingdom of grace. Jesus concluded His mandate to baptize with assurance, "And lo, I am with you always, even to the end of age."

After Christ's ascension the apostles proclaimed the necessity and urgency to baptize (Acts 2:38; 10:48; 22:16). In response, multitudes were baptized, forming the New Testament church (Acts 2:41, 47, 8:12) and accepting the authority of the Father, the Son, and the Holy Spirit.

The Church

Ime yomwana preaches against building churches. They refer to three passages in the Bible to support their position – Mat.8:20, Acts 8:1-4, John 4:20-24. They argue that it is only in the Old Testament where they built temples but not in the New Testament. The disciples' journey was miserable like that of Jesus Christ.

Response
The Septuagint, the Greek version of the Hebrew Old Testament popular in Jesus' time, used *ekklesia* to translate the Hebrew *qahal*, which stood for "gathering," "assembly," or "congregation" (Deut.9:10; 18:16; 1Sam.17:47; 1Kings 8:14; 1Chron.13:2).

This usage was broadened in the New Testament:
1. Believers assembled for worship in a specific place (1 Cor.11:18; 14:19, 28)
2. Believers living in a certain locality (1 Cor. 16:1; Gal.1:2; 1Thess.2:14)
3. A group of individuals in the home of an individual (1 Cor. 16:19; Col. 4:15; Phil.2)
4. A group of congregation in a given geographic area (Acts 9:31)
5. The whole body of believers in the world (Matt.16:18; 1 Cor. 10:32; 12:28; cf. Eph.4:11-16)
6. The whole faithful creation in heaven and on earth (Eph.1:20-22; cf. Phil.2:9-11).

The Church, Visible or Invisible
Close to any view of the church lies the issue of the visible and invisible church. Some deny the existence of any church but the visible church, a visible institution, discernable by marks visible to all. To them the concept of the invisible church is a heretical doctrine.
Others hold as emphatically that the church is invisible, embracing all who as true children of God are indwelled by His Spirit and known only to God.

The two extremes:

Advocates of the first group regard specific organizational structures as part of the true church, especially if they can be traced back to Jesus Christ's day. Groups of persons may gather, organize themselves, study the scriptures, sing hymns, worship God, and call themselves a church, but if they cannot trace themselves back historically to the apostles they are not a church.

No less earnest in their conviction are those who stress the priority of one's direct relationship to God through Jesus Christ. That is what makes one a Christian. It is the sum total of such born again believers that constitutes a church. Whether assembled or not in a visible group, they make up the church.

The visible organization is relatively unimportant, especially since membership in one of them is no guarantee of salvation. In some cases there is an unmistakable aversion to anything resembling a formal structure. The emphasis here is upon the quality of individual Christian living.

Perhaps the biblical solution to the problem lies between these two extremes. The scripture refers to both the visible and invisible church and dimensions of the church.

The priority of faith and repentance:When questioned about salvation Jesus assigned priority to an individual's faith and spiritual condition Matt.18:3, Lk.14:27, John 3:3, John 6:47. The apostles also insisted on repentance, conversion, and faith in Christ: Acts 2:37-38, 3:12-26, 4:7-12, 16:30-31. In none of these instances is there any suggestion that salvation depends on one's relation to a visible institution or group of believers.

A Bodily, Visible Church

It is difficult to minimize the equal importance given by scripture to the visible dimension of the church. Acts 2:14-41 the newly baptized were added to the 120 who assembled in the upper room Acts 4:4; 5:11. It is evident these first Christian believers acted as a corporate and visible community: Acts 2:38-46.

The tendency of *ime yomwana* of playing off the church as an invisible entity against the visible and concrete form of the church displays ignorance of the biblical teaching that time and again attributes the existence of concrete and visible local churches to God or to Christ (cf. 1Cor.11:16; Gal.1:22; 1Thess.2:14; 2Thess.1:4).

The church according to the New Testament is not an invisible entity – the church is bodily, visible, and tangible. It is actual, both local and universal.

Tithing

Ime yomwana followers believe there is no longer any need to return tithes and offerings. They use Hebrews 10:1, 5-7 to support their position.

Response:

Tithing is an accepted practice throughout scripture. Abraham gave Melchizedec, the priest of God Most High, "a tithe of all" (Gen.14:20). By doing so, he acknowledged Melchizedec's divine priesthood and showed that he was well acquainted with this sacred institution.

Jacob also understood the tithing requirement. As an exile and fugitive, he vowed to the Lord, "Of all you give me I will surely give a tenth to you" (Gen.28:22). After the Exodus, when Israel was established as a nation, God reaffirmed the law of tithing as a divine institution on which Israel's prosperity depended (Lev.27:30-32; Num.18:24, 26, 28; Deut.12:6, 11, 17).

Because Abraham is the father of believers, he is the model for tithe paying for Christians. Just as Abraham paid tithe to Melchizedec, the priest of the most high God, so New Testament believers give tithe to Christ, our High Priest according to the order of Melchizedec (Heb.5:9-10, 7:1-22).

Jesus approved tithing and condemned those who violate its spirit (Matt.23:23). *While the ceremonial laws regulating the sacrificial offerings symbolizing Christ's atoning sacrifice ended at His death, the tithing law did not*.

After crucifixion, when the divinely directed role of the Levitical priesthood ended, tithes were still to be used to support the ministry of God's church (1Cor.9:11-14). Church members, then, willingly bring their tithes to the "storehouse, that there be food in My house" (Mal.3:10)—in other words, so that there are enough funds in God's church to provide a living for its ministry and to carry forward the outreach of the gospel.

The Ministry of Ellen G. White

Ombati claims that the ministry of Ellen G. White is a transgression of God's law that does not allow women to teach in churches. He quotes 1 Corinthians 14: 34-39 and 1Tim2:11.

He goes on to support his sentiments by referring to the 24 elders in heaven who were all men, the 40 Bible authors who were all men, the 12 apostles, the Jerusalem Temple that was ministered by only men, and the Apostolic Church which had no woman leader.He says that we began to have women pastors, evangelists, teachers, as church founders etc from the 18th century with the fall of the Christian church into Babylonianism.

This particular criticism of EGW portrays Ombati as a student of A. F. Ballenger.Ballenger attacked the credibility of EGW on theological matters as well as other areas.

EGW on her part wrote that Ballenger "was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication

of these scriptures, for the application was misleading and had not the bearing upon the subject at all which he claimed justified his position." Manuscript 59, 1905, vol.5, pg.408

In the Review and Herald, May 25, 1905, p. 17, Ellen G. White describes how, in the early years, intense Bible study preceded "the clear explanation of the passages we had been studying" that would be revealed to her in vision. None of this was done in secret. "The brethren knew that, when not in vision, I would not understand these matters, and they accepted, as light directly from heaven, the revelations given"

EGW is further quoted as saying that if Ballenger's theories were accepted they "would undermine the pillars of our faith." One of the problems was that in removing "the old landmarks," Ballenger and friends were "working as blind men." Manuscript 62, 1905, vol.5, pg.411, 412

Ombati should realize that under God's illumination, Ellen White clarified and provided timely, determinative and unifying leadership in four theological crises. The crises were:
- ➢ Salvation by faith encounter at Minneapolis in 1888
- ➢ The Holy Flesh Movement in 1901 at Battle Creek
- ➢ Pantheism crises in 1903 at Washington, D. C..
- ➢ The Sanctuary challenge in 1905

No other person involved in these four potentially divisive crises was able to unify and set the course for the future. Many have agreed that "It was she who played a key role in resolving these issues….Without Ellen White's authoritative voice, the outcome may have been very different" Schwarz, in Land, Adventism in America., p. 109.

Many consider Ellen White as the voice of the Seventh day Adventist Church. This is not because she spelled out every theological detail and settled each theological crisis, but because she worked to build the best thinking of the time by following the equation initiated many years before: Sound Bible study + confirmation by divine revelation = present truth.

The Bible and Heresies

Heresies in the gospels

The Sadducees are known for their strict interpretation of "the law"—the five books of Moses. They "reject individual survival, future punishment, and the resurrection (Mark 12:18)

Jesus Christ responded to the heresy of the Sadducees by directly confronting them with the truth and informing them that they were wrong and ignorant of the scriptures and the power of God (Matt 22:29). To His disciples He gave a word of caution—bewares of the Sadducees and their leaven (Matt 16:6).

The Pharisees represented the conservative section of Judaism in the New Testament times and emphasized separation from the world and its corruptions. They believed in and taught righteousness by one's own works, and overlooked the fact that the nature of the heart was more important than outward works.

They believed that a divine providence ordered human affairs and emphasized dependence upon God. They however conceived God as a strict father who relentlessly watched for the least violation of His will so that He could inflict punishment on the erring.

Jesus was involved in bitter contests with Pharisees throughout His ministry. This was mainly directed at their rigorous legal piety. While Jesus accepts the law (Matt 5:17) and gives it a rigorous interpretation (Matt 5:21), He however sets Himself above the law and opposes the oral traditions of the Pharisees (Mark 7:8-9, 13). Jesus branded the Pharisees hypocrites (Matt 23) because of their strict emphasis on outward rules—for example, keeping the Sabbath (Mark 2:23ff.), tithing (Luke 18:12), fasting (Mark 2:18ff), purifying (Mark 2:23ff)—at the expense of inner piety (Mark 7:15).

Jesus told the Pharisees the truth about their hypocrisy and warned them that their theology of salvation by works was wrong. Jesus did this fearlessly knowing all the time that it could lead to His death.

Heresies in the Pauline Epistles

The Galatian Heresy: Some heretical teachers in Galatia were teaching that faith in Jesus Christ was not enough for salvation, that unless you are circumcised you cannot be saved (Acts 15:1). They also insisted that Gentiles must obey the Law of Moses (Acts 15:5) to be saved.

Paul did not hide his anger or mince his words. He opposed Peter to the face and rebuked him directly. He told him, "We know that a man is not justified by observing the Law, but by faith in Jesus Christ that we may be justified by faith in Jesus Christ and not by observing the Law, because by observing the Law no one will be justified" (Gal 2:16).

The Colossian Heresy: Scholars have identified the heresy at Colossae as being a mixture of Judaism and Gnostic. False teachers taught the existence of angelic beings that were arranged in different orders. These angels were intermediate between God and the world and they acted as mediators for human beings. They also taught that the angels brought humans into salvation, therefore these angels merited worship.

Paul responds by refuting Judaizing legalism, and by contending with pagan elements that degraded the office of Christ (Col 1:16-20, 27; 2:3, 18-19).

The Early Church and Heresies

The Ebionite Heresy

This is one of the earliest Christian heresies denying the reality of the two natures in Christ. The strong Jewish background of monotheism influenced the Ebionism view of Jesus Christ as simply the son of Joseph and Mary.

Because heresies are not biblically sound they cannot stand the test of time. Most of them naturally fade away. Ebionitism also lingered in various forms but it finally faded away.

The Docetism Heresy

Docetism held that the humanity of Jesus Christ was an illusion. Jesus Christ was not really a human being—Jesus only seemed to be human; but in reality he was divine. Docetism was a dangerous heresy, which by the beginning of the third century seems to have affected many Christian congregations".

Some early Christian writers attempted to meet these challenges by returning to a more biblical standpoint". Therefore in dealing with heresies it is necessary to use the best tool for understanding the Bible correctly.

The Gnosticism Heresy

Gnosticism believes that the spirit is good and matter is bad; so the true God did not create the world. Gnosticism thus proposed a dichotomy between the visible world of experience and the spiritual world of the true God.

Irenaeus of Lyons argued for the "economy of salvation." The entire work of salvation, from creation through to its final consummation, was carried out by one God and the same God. Matter is not intrinsically evil; it is God's good creation—it has fallen and can be restored and renewed. From the Gnosticism we learn that in dealing with heretics we engage them and show them the truth.

The Marcionism Heresy

Marcion of Sinope's views were considered a threat to the church. His biblical canon excluded the Old Testament altogether. He attempted to deny Christianity's roots in Judaism and Jesus Christ's Jewish lineage. Marcion expunged the genealogy, baptism,

and temptation in Luke's gospel. These were powerful signs of his refusal that Jesus Christ was a human being and also a Jew. When the church refused to accept his views he left and found his own sect.

The Arian heresy

Though Arius affirmed the worship of Christ, he did not recognize Him as God but as a first among the creatures.Arius was greatly criticized by Athanasius of Alexandria. Athanasius argued that only God the savior could save. The New Testament and the Christian tradition regard Jesus as the savior. Athanasius concluded Jesus is God incarnate and He should be worshipped that way.

The lesson learned here is that heretics should be engaged. Just as the Galatian heresy culminated in the Jerusalem council the Arian heresy also ended with the Nicaea council. Once the truth is known people are set free.

The heresy of Donatism

It concerns aspects of church and sacraments. The Donatists insisted that the efficacy of the church and its sacramental system was depended upon the moral or cultic purity of its representatives. Donatism threatened to make the salvation of humanity dependent upon holy human agents rather than upon the death and resurrection of Jesus Christ.

Augustine responded to the Donatist challenge by putting forward a theory of the church that he believed was more firmly rooted in the New Testament than the Donatist teachings. In particular, Augustine emphasized the sinfulness of Christians.

The Pelagian heresy:

It revolved around human nature, and Divine grace. The idea of human disposition towards sin has no place in Pelagianism. It affirmed that it was always possible for humans to discharge their obligations towards God and their neighbours. The Pelagian heresy has persisted in the church with various modifications.

Augustine's views completely contradicted the Pelagian views.Augustine views human nature as frail, weak, and lost, and needs divine assistance and care if it is to be restored and renewed. Grace, according to Augustine, is God's generous and quite unmerited attention to humanity, by which the process of healing begins.

The lesson here is that some heresies are stubborn and do not easily give in to truth. They keep on mutating into various forms like certain viruses. However, the church has to remain vigilant and consistent in dealing with heresy.

The Seventh-day Adventist Church and Heresy

By mid 1800 the church underwent serious challenges as it sought to crystallize its doctrines. The two major ones are those caused by Uriah Smith and Joseph Waggoner; and Desmond Ford.

Uriah Smith and Joseph H. Waggoner's heresy:
 Both Smith and Waggoner eloquently pushed their views that the Son was a derived Son of God, that the Holy Spirit was merely an impersonal influence, and that the Atonement was separate from what happened at the cross.

Froom reveals that the issue of Atonement was corrected by restating that the two concepts of Atonement (the act and application) should not be confused. The judgment hour is the last or second phase of our Lord's Mediatorial ministry in heaven. It is the result of both the atoning act of Calvary and the continuing application of its benefits. The first phase is foundational and should have due and primary recognition and emphasis.

The lesson from this heresy is that some heresies take a long time to deal with and sometimes the people involved are stalwarts in the church who can use their positions to propagate their misguided views. But if God's people stand firm, heresies will be broken and done away with.In 1894 Smith's "Statement of Principle" was dropped out of the statement of faith of the Battle Creek Church.

Desmond Ford Heresy
Ford was a professor of religion in several Seventh-day Adventist colleges. In 1980, he presented a paper where he publically challenged the biblical basis of one of the major Seventh-day Adventist understandings of prophecy. His challenge was focused on the Day of Atonement in Daniel 8. It was established that he had been teaching this view for years.

A major gathering of Seventh-day theologians and administrators met at Glacier View Ranch, Colorado, in 1980 to discuss Ford and his views. After several days of discussions it was generally agreed that the church could not accept the teaching of Ford. However, Ford persisted with his views and he was soon discontinued from his position as a Seventh-day Adventist minister.

Ellen G. White and Heresy

Although it is difficult to separate Ellen G. White from the Seventh-day Adventist Church, but for the purpose of this manual I have tried to do so to the best of my abilities. In this section I will deal with only four of the many heresies that are recorded in Ellen White's books and other books that have chronicled her prophetic ministry.

Stanton and Caldwell Heresy

They taught that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. They also advocated against returning tithes. E. G. White wrote to them and warned them that the devil was deceiving them and that their message was one of the satanic delusions designed to create confusion in the church.

The lesson learnt is that heresies are to be opposed and dealt with firmly. We are to use the various Spirit of Prophecy counsels given to meet these situations as they come.

The "holy flesh" heresy

The entire Indiana Conference executive committee and all its ministers professed the "garden experience" by 1900. Out of this garden experience they believed they received the "holy flesh" that Jesus had. This holy flesh would prepare them for translation.

During the 1901 General Conference meeting at Battle Creek Ellen G. White taught that the holy flesh teaching was an error. She clarified that one can obtain a holy heart but it is impossible to obtain holy flesh. After this teaching by Ellen G. White the whole conference pastorate confessed and a new conference committee was voted in.

Heretics are to be spoken to and shown where they have erred. If they see their errors and confess they are to be accepted back. If they hold positions of responsibility in the church they are to be relieved the position for a time until the church is sure to entrust them the responsibilities again.

Pantheism heresy

In pantheism everything reveals the presence of God. Nature and God are the same. Pantheism bypasses the biblical doctrine of creation, which establishes a total difference between the being of God and the reality of His creation.

E. G. White wrote from Australia advising that nature is not God. Kellogg and his followers left the church when confronted by White over their teachings. Here again White demonstrated that heresy has to be confronted. Unfortunately for those who cannot see their mistakes and confess they should be left to leave the church as they wish

The Ballenger Sanctuary Heresy

In the 1905 conference, Ballenger claimed that when Jesus ascended to heaven he entered the second apartment of the heavenly sanctuary. He taught that previously before

the cross Jesus had been functioning in the first apartment, the Holy Place.

This led to several confrontations between him and White. Ballenger attacked White's credibility on theological matters and other areas. White severely responded publicly and accused him of presenting theories that cannot be substantiated by the word of God.

INTERVIEW WITH MR. OMBATI

Please briefly give me your background history

His early history reveals that until his time of leaving the church he was a principal of an Adventist secondary school. I gathered that he had an extremely sharp mind. Apart from the way he articulated his views his academic records reveal that he was able to complete and graduate from secondary school education in two years instead of the usual four years. The beauty is that he graduated with six distinctions, the highest grades attainable.

He got employed at the Kenya airports but soon resigned when the employer refused to give him time off to worship on Sabbath. He returned home to teach in the local schools and was soon a principal of an Adventist secondary school.

As I talked with him I had a feeling that I was talking to a very proud man. This confirmed what I had gathered about him from my early interviews with his friend Lameck. Lameck had told me that Ombati was a proud man who also commanded respect from his students. He told me a story of how one day as he was teaching the topic of love to his students they took him to task over his remarks that "love does not keep records of sins" Heb.8:12. They accused him of not living according to that teaching because he kept a "black book" where he recorded all the bad deeds of students. If he really loved them he could not be keeping that book. He honorably conceded to their challenge and tore the "black book" into pieces in their presence.

Please give me a brief history of Imeyomwana:

According to Mr. Ombati *Imeyomwana* is a nickname given to him and his followers because their teaching emphasized on redemption in Christ. It is not a registered denomination but it was started by him.

The history of *Ime yomwana* went back to the early 1980s. At this time Pastor Jack Sequeira, a ministerial director at the East Africa Union of the Seventh day Adventist church, preached a weeklong series on righteousness by faith at a youth congress at Matutu Adventist Church. Righteousness by faith was a new teaching to a congregation that all along knew that salvation was by works.

At the end of the congress the youths went to their churches with the message of righteousness by faith. However in their churches a different gospel of righteousness by works existed. Therefore a clash ensued in most churches pitying the youths on one side defending the message of righteousness by faith, and on the other side the rest of the church consisting mainly church leaders and the elderly members.

The youth were emboldened in their pursuit by the opposition they received. They had been forewarned of resistance to the precious message they carried. Scripture passages like Mat.9:16-17, 2Cor.4:4 were cited to encourage them that what they were

doing was biblical. The youths saw opposition as evidence of history repeating itself—they cited the history of the 1888 conference.

The group defending righteousness by works opposed the group defending righteousness by faith because they thought righteousness by faith did away with good works or the law. On the other hand the group defending righteousness by faith opposed righteousness by works group because the righteousness by works group had no place for faith in their gospel.

Because of this controversy the conference called Pastor Jack Sequeira several times to clarify his message. Though he made it clear that works was a fruit of salvation by faith he was unable to unite the two groups. Most leaders defended righteousness by works and accused Pastor Jack Sequeira of misleading the youth.

Ombati told me that he was one of those youth leaders who received and vehemently defended the message of righteousness by faith. He was then an AYO leader at Riokindo SDA Station. He sought to teach the church doctrines in the light of the righteousness by faith message. He agrees and does not regret that in the process he contradicted most SDA teachings – for example, he taught against returning tithes by referring to Hebrews 10:1, 5-7; and the building of churches by using Matt 8:20, Acts 8:48-49, and John 4:20-24.

In 1985, he was summoned by the church and asked to stop teaching the message of righteousness by faith. However he insisted that this was the correct message that must be accepted by all. Because of this he was dis-fellowshipped from the church with all those who insisted on defending the message of righteousness by faith. He soon also lost his teaching job.

He believed his authority was from heaven and compared himself with John the Baptist and Jeremiah the prophet who were both fearless reformers called by God to reform and destroy. He pulled many crowds during his sermons on Sabbath. Both Adventist and non-Adventists attended his sermons.

He challenged the crowds to be ready to carry the cross. He had carried his cross by leaving his lucrative employment at the Kenya airports and also as a secondary school principal. His philosophy was that if you have not been persecuted you can't lead a godly life. He therefore challenged his followers to leave education, employment, all forms of materialism etc. Many obeyed and left their education, employment and other forms of materialism. Many even slept on the floor as evidence of hating materialism.

One Sabbath in 1986 as he preached to a big crowd in his compound police men came and arrested them on charges of participating in a meeting without a license. They were taken to court and most were imprisoned for six months but those who were remorseful were set free. Ombati was among those who were not remorseful and therefore imprisoned.

After serving their terms, he told me, they went underground because of persecution and became an established movement. People called them *Ime yomwana* (in Christ) because their teachings emphasized the in Christ theme as the cornerstone of our salvation and Christian living. They saw themselves as the true church and other Christian gatherings as mere earthly denominations.

They believed that the coming of Jesus Christ couldn't be secret. "God cannot do anything without telling his servants." God ultimately "gave" them a vision that the date

of his return could be November 1, 1997. Most of them prepared themselves to welcome Jesus Christ on His return by selling all their properties and burning the rest.

It was a big disappointment when Jesus didn't return on the expected date and Ombati went into hiding. When things cooled down he emerged back from hiding but with no regrets. He said God allowed it as a shaking for the faithless. He believed that as a prophet of God he never fails.

My research confirms that as a result of the failure the group fragmented into five groups: one group rejoined Ombati, another group refused anything to do with God, another group remains at home waiting for God's help - they believe they had gone so far that only God can restore them. Another group has been assimilated into other emerging groups like Advent hope and SDA reform. Others returned back to the SDA church.

Why didn't you remain in the church and cause change from within?

He quoted John 16:1 and said that things became too hot for him and his friends. They were summoned to several meetings, church boards, even served jail terms because of their belief, and finally were excommunicated from the church. They felt that the church had conspired with the world to persecute them.

In all these he says they found consolation in the life of Paul (2Timothy 3:10-17), Martin Luther, and in the life of Jesus Christ. He believed that Jesus kept out of Jerusalem and Judea because things were too hot for Him there.

Today they say they are at peace for they know that Jesus was correct when he said you cannot pour new wine into old wineskins Luke 5:36-39.

Is it possible for you to come back to the church?

About coming back to the church he first lectured me that there is a difference between the church and a denomination (Gal. 1:13-24). The true church is the body of Christ (Eph 1:22-23, 1Cor 6:19-20, 1Pet. 2:5).

He said that church organizations with over 13,000 sects and denominations are the image of Revelation 13:11-18. He calls the church Babylon, and that Revelation 18 calls all true Christians to come out of her. He and his followers have obeyed this command. He uses home churches as the New Testament model for a Christian church.

He ends by telling me that it is the will of God that they don't come back! There is no room for change from within. To survive in the current church organizations you must compromise the truth! According to him what happened was a fulfillment of prophecy. He made reference to Matthew 7:14 where Jesus states that the way to heaven is narrow and few make it.

In trying to reach these groups of *Imeyomwana*, Ombati's group is the most difficult to penetrate. We found them to be fast talkers and tend to monopolize all the talking. They see those who left their group as Demas who left Paul because he loved the world [2 Tim 4:10].

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