The Impact of Media on the Morality of Young Adventist Church People in the Nairobi Central Church

Alex Ambuchi
Andrews University

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ABSTRACT

THE IMPACT OF MEDIA ON THE MORALITY OF YOUNG ADVENTIST CHURCH PEOPLE IN THE NAIROBI CENTRAL CHURCH

by

Alex Ambuchi

Adviser: Bruce L. Bauer
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh day Adventist Theological Seminary

Title: THE IMPACT OF MEDIA ON THE MORALITY OF YOUNG ADVENTIST CHURCH PEOPLE IN THE NAIROBI CENTRAL CHURCH

Name of researcher: Alex Ambuchi

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Date completed: October 2014

Problem

Young people in urban areas are especially affected by the liberal trends of the media industry. The media advertises and broadcasts programs that promote immoral behaviors among young people. The Nairobi Central Seventh-day Adventist Church is located in the capital city of Kenya and the negative effects of the media have impacted the youth of this church.

Method

The strategy involved sensitizing Adventist youth concerning the negative impact of the media on morality. A theology of morality and purity was developed and a description of the context for the project conducted. I then used the logical framework
and the Gantt chart to describe the flow of activities that were needed to achieve the purpose of the project, which was to develop and implement a strategy to educate Adventist youth in the Nairobi Central Church on the importance of Adventist Christian moral values as the best option for life.

Results

The project succeeded in sensitizing the youth of the church concerning the negative effects of the secular media. Adventist young people were also encouraged to view Adventist produced media such as Hope Channel, 3ABN, ATN, and other Christian media. The young people have responded favorably to this suggestion and are today more actively involved in outreach activities.

Conclusions

Parents and the leaders of the church must take a much more active role in educating the youth on the impact of media on morals and purity. Parents and the church must also help young people find alternative sources for wholesome media activities.
THE IMPACT OF MEDIA ON THE MORALITY OF YOUNG ADVENTIST CHURCH PEOPLE IN THE NAIROBI CENTRAL CHURCH

A Dissertation

Presented in Partial fulfillment

of the requirements for the Degree

Doctor of Ministry

by

Alex Ambuchi

October 2014
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ADVENTIST CHURCH PEOPLE IN THE
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Bruce L. Bauer  Skip Bell

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Wagner Kuhn  Dean, SDA Theological Seminary

__________________________________________  ____________________________
Boubakar Sanou  Date approved
DEDICATION

To my wife Mary

and our sons Ken and Derrick,

whose inspiration and support kept alive my search for wisdom and knowledge.

To the Almighty God who provided strength and health,

and directed my feet unto His footsteps at all times.
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CHAPTER 1

INTRODUCTION

Statement of the Problem

Young people in modern urban centers and in the rural areas are morally affected by the liberal trends of the media industry. The programs and advertisements broadcast by the media often promote immoral sexual behavior. Some music is sexually suggestive, and the singers’ modes of dressing often promote immodesty. The songs constantly stress love, homosexual behavior, use of drugs such as cocaine and marijuana, consumption of alcohol, and behavior that promotes crime. Lack of regulation has encouraged pornographic magazines that fuel sexual activity among the young people of the church at a very tender age.

Access to the Internet exposes many young people to all kinds of activities and as a result many have been encouraged to engage in immoral behavior. This has also contributed to moral decline, increase in school dropouts, drop in school grades, and has affected church attendance by discouraging an interest in spiritual matters. Some brilliant young people with a bright future have been destroyed and others have died of infectious diseases such as AIDS. The purpose of this project is to candidly discuss these challenges and their effects on young people so as to convince them to reaffirm their commitment to moral living.
Statement of the Task

The task of the project is to develop and implement a strategy to educate Adventist youth in the Nairobi Central Church on the importance of Adventist Christian moral values as the best option for life.

Significance of the Project

The postmodern aspect of relativism has affected many parents and children. The multiple choices presented by the media have complicated matters on the question of morality. The media seems more appealing and convincing in the eyes of many young people than the Word of God, which is the foundation of morality. This project seeks to persuade the youth to embrace the Adventist Christian values as described in the Scriptures.

Modern employment has also contributed to the instability of the family. Fathers and mothers are busy at work while neglecting their parental responsibilities to their children and leaving them without proper guidance. In many homes the television is on from morning to night. Children are entertained by the television, with no time for family worship or the reading of God’s Word. This project intends to remind parents of their sacred roles in modeling and mentoring their family in God’s plan of holy living.

There is a tendency for young people to turn away from their parents and instead turn to their peers for advice. This, too, poses a great challenge. Poor relationships between children and parents have eroded the confidence needed to maintain good communication. Young people often claim that their parents have failed to model standards of Christian living at home, so they turn to television and radio personalities, musicians, and celebrities as their role models. This project proposes to teach and counsel
young people on how to relate to their parents and the blessings that come if they treasure biblical ideals.

Many couples have started married life without a proper knowledge of God’s ideal for the family. Children are born and the parents do not know what to do. Some of the television and video programs they used to watch before they were blessed with children are still watched even after children join the family. So children are exposed to TV images and sounds very early in life. This project will teach parents Christian ideals in order to assist them in making right choices when it comes to the media.

The television and radio use prime time news hour to advertise things such as alcohol, tobacco, and even condoms. Sometimes parents and children are together when such advertisements are broadcast and parents are left confused not knowing what to do in such circumstance. This project will share information and guide parents, children, and youth on the biblical ways to select programs.

**Limitations of the Study**

The implementation of this project was limited to the Nairobi Central Seventh-day Adventist Church. The project aims at reducing the negative impact of the media among the youth; however, this can only be successful if there is a combined effort of dealing with the negative impact of the media everywhere. I have made recommendations to the conference that they duplicate the project throughout the conference. If this is successfully implemented in the conference I hope the General Conference of the Seventh-day Adventist Church will adapt a similar program for the world church.
Personal Basis for Ministry

Introduction

Success in the ministry depends on self-awareness. Reggie McNeal in his book *Practicing Greatness* says, “Leaders who know themselves have gained the best ally themselves, self-awareness gifts them with significant insight” (2006, p. 11). Self-awareness touches all areas of the life of the leader; if the leader lacks it, McNeal suggests they “are besieged from within. They often are their own worst enemy. And they don’t know it” (p. 11). He further says that “the hazard for leaders not being self-aware are serious and can even be deadly” (p. 11). A leader must be constantly aware of who he or she is, such consciousness will give them self-alertness as they discharge their duties. In order to cultivate self-awareness one should dig into who exactly he or she is (p. 14). McNeal counsels spiritual leaders to know “the boundaries. Boundaries are like fences. They let us know where we end and where the rest of the world picks up” (p. 20).

In the following paragraphs, I will focus on my personal basis for ministry, discussing my life journey, conversion experience, devotion life, worldview, temperaments, damage factors, spiritual type, personal, and spiritual needs and goals.

Life Journey

Family Origin

I was born into the family of Mr. and Mrs. Sila Ambuchi on May 17, 1969. My father is polygamous and has four wives, two are living and two are dead. I am the last born of eight children in my mother’s house. The children born to my father from his four wives are 26: 10 girls and 16 boys. My father is a large scale farmer on the slopes of Mt.
Elgon in western Kenya, bordering Uganda. My father is a respected farmer, and is one of the rich men in the Mt. Elgon region.

**Education**

I started my pre-primary education at Kapkoto in 1976 and proceeded to class one in the same school the following year. Due to challenges of health, I stayed in one class for three years. I sat for my Kenya Certificate of Primary Education (KCPE) in 1983 and qualified for admission into secondary school education. Upon my selection to join Form one, my father refused to pay my school fees. It was a very devastating and agonizing moment for me.

The reason for my father’s refusal to pay my school fees was because I had become a Seventh-day Adventist, and would not work on Saturday. My father had a large coffee plantation of about 10,000 plants. Saturday was coffee-picking day. He did not pay my school fees, not because he did not have money, he simply opted not to. His refusal prompted my mother to start brewing alcohol in order to raise school fees for me and my siblings.

Upon the completion of my fourth form, I was blessed with three jobs. I worked with a construction company from Finland in the Western region of Kenya. Later I moved to Nairobi where I worked with a Forklift Company. My brother was a senior officer in the army. He facilitated my recruitment into the army but I declined to join the military because I had made a promise to serve God. I proceeded to Tanzania Adventist Seminary and College for a Diploma in Theology from 1989 to 1991. Upon return from Tanzania I was posted to Thika where I served for five years. I then transferred to Eastleigh where I served for nine month before proceeding to the University of Eastern
Africa, Baraton for my Bachelor of Arts in Theology from 1996 to 2000. In 2006 I joined the Adventist University of Africa for a MA program.

Ministry

On the several occasions I have shared my story with friends and fellow believers, I have told them that owing to my background, I am not worthy to be a Seventh-day Adventist, let alone being a pastor. I was educated with money from selling alcohol, which is against the biblical principle as taught by the Seventh-day Adventist Church. Upon completion of my secondary school studies, I worked with various firms before joining the pastoral ministry.

After my decision to join the pastoral ministry, it was challenging because I knew no one who could assist me in getting admitted into a ministerial college. Through providence, I met a brother who was looking for me with the application forms for Tanzania Adventist Seminary and College (TASC). I asked him how he knew I wanted to go to college, noting that I had never shared this with him or met him before.

He encouraged me to fill out the forms right away so that he could take them back to the college. After a few weeks I received admission to join TASC. I had no money, but I placed my trust in God for a solution. I started my journey to Tanzania by faith. Upon completion of my theological training in 1991, I was posted to the Thika District of the Seventh-day Adventist Church where I worked for five years.

I have been in the ministry for the last 23 years and have served in different places as a church pastor. I have conducted evangelistic campaigns in different parts of Africa and in North America. My heart is filled with the joy of service and I am so thankful to God for the opportunity of serving Him.
Personal Spiritual Needs and Goals

Six Subplots That Shape Leaders

Reggie McNeal suggests that God shapes leaders through six major subplots:
“culture, call, community, communion, conflict, and commonplace” (2000, p. 71). These six areas have also shaped my life.

Culture

McNeal says, “Culture also serves God’s purposes. He uses it to shape the hearts of spiritual leaders. This means that culture can be appreciated and studied for its contributions as a heart-shaping drama in the leader’s life story” (2000, p. 73).

Culture plays a major role in shaping leaders. The lives of Moses, David, Paul, and Jesus are evident how “God used cultural factors to prepare them for their life assignments” (2000, p. 74). The “ingredients for life development are language, history, intellectual and philosophical predispositions, worldview as well as prejudices” (2000, p. 73), as one develops these they become part of life because “we breathe the culture through our minds and psyches, as we breathe the air through our lungs” (2000, p. 73). I was brought up on the slopes of Mt. Elgon, with a diverse culture from three communities who live there. I learned their languages, history, worldview, and intellectual ways. Just as Moses shepherded the flock of his father-in-law, I learned to shepherd the flock of my father at an early age. I did not know I was being prepared to be a minister. Through such experiences I know where I came from, where I stand, and where I want to go and take others with me (2000, p. 75).
Call

God’s call remains a mystery. None of us can clearly explain and understand it because “it begins and ends with God” (McNeal, 2000, p. 95). It goes to the very core of one’s being. “It may be sudden and dramatic or more progressively revealed” (p. 95). The call is complex and many can easily misunderstand it. Moses had an experience with God at the burning bush (Exod 3). David was anointed King (1 Sam 16). Paul’s conversion and call came on his way to Damascus (Acts 9). Christ was anointed as the Messiah (Luke 4:16-19). The call should not be confused with the daily assignments of this life. The four examples of leaders being called each had different experiences, but they all had one thing in common, they were anointed by God. The first time I was asked to preach was in May 1985. The request to preach hit me like a thunderbolt. After soul searching and a long struggle, I accepted the assignment. After preaching, my sister and another member came to me and said, “Why can’t you be a pastor?” A year later I was travelling to Nairobi to see my brother. The journey took seven hours, and on the way we were involved in a bad accident which nearly claimed my life. I heard a voice talking to me saying, “Alex, I called you to serve me and you have refused. Look at the state you are in.” For a moment I thought I was going to die. I prayed saying, “God if you will save me and this people, I will for sure serve you the rest of my life.” This experience has humbled me and I take my pastoral assignment very seriously.

Community

Community plays a major role in shaping the life of an individual. I am what I am because of what other people have done in my life. Although my community was not Adventist, I thank God for Adventist friends who have made me what I am. McNeal has
observed that the nation of Israel emerged and was nurtured as a result of community.

Moses sought to establish a nation where he could finally be at home. David established a community between the clans of Israel and formed them into a nation. Paul used community building as a primary strategy for spreading the faith. Jesus revealed to the world that community lies at the heart of the universe in the very nature of God himself. (McNeal, 2000, p. 115)

This concept has greatly assisted me in appreciating the role of community in my life. Hearts are shaped through family. I thank God for the wife He has given me. She has been of great help to me. God has ordained the family unit for human relationships and character development. “The spouse is the gift of God, holding the promise of experiencing full life by enjoying one another. When leaders devote themselves to their life partner, they reflect the heart of God in their desire for growing, intimate relationship with his people” (McNeal, 2000, p. 121).

Communion

Communion is about a leader’s personal relationship with God. As a leader I have had many pressing matters in ministry, such as visiting sick members, bereavements, visitations, committees, and prayer meetings. McNeal observes that without communion with God the “communication line with God begins to register static” (McNeal, 2000, p. 138). I need to “repair communication by altering the busy schedule to make time for God” (p. 138). I have developed a schedule that will afford me the opportunity for communing with God through prayer and Bible study very early in the morning before the day is overcrowded with activities.

Conflict

Conflicts are challenges of life brought in by destructive forces. Some conflicts
distract individuals from focusing on their goals. “God uses conflicts to shape the leaders’ hearts” (McNeal, 2000, p. 155). The apostle Paul struggled with Judaism in his ministry as he went from city to city. Conflict does not necessarily show the displeasure of God with the leader (2000, p. 156). I have struggled with conflict in my ministry and have seen God’s hand of mercy delivering me. Conflict has shaped me.

Commonplace

McNeal talks about the commonplace as “ordinary is extraordinary” (2000, p. 175). This is true, I conducted an evangelistic campaign in Thika town, which some members of the church board opposed, but I insisted. The end result was amazing as we baptized 150 members. I learned a lesson: we need to trust God at all time.

Personal Ministerial Experience

Conversion and Assurance of Salvation

As a boy, the last born of eight children, I was very close to my mother. She introduced me to church life though she was not very committed to her faith in the Anglican Church. I was baptized in the Anglican Church, but some of my older sisters and brothers had been converted to the Seventh-day Adventist Church. Their influence over my life led me to join them.

In 1979, I fell seriously sick. My mother and brothers took me to the hospital, where I was treated as an outpatient. Unfortunately, I did not get well so I repeatedly returned to the hospital for further treatment. Realizing that my condition was not improving, my mother decided to have me visit a traditional medicine man. But even after my mother had taken me to see the medicine man, my condition did not improve. A
day after visiting the medicine man I lost consciousness for over ten hours. Everybody thought I was dead. However, after ten hours of unconsciousness the Lord revived me. God performed a miracle and brought me back to life. That was a turning point in my life. Henceforth, I attended church every Sabbath, and three years later I was baptized. I am very grateful to God, His church, my parents, and siblings for the role they played when I needed them most. Through God’s church I have experienced His love and attained the assurance of salvation. I have no fear for I am His child and heaven is my home. Through the blood of Jesus Christ I have received forgiveness.

Time and Resources

Achieving balance in the areas of time and financial resources, as well as emotional and physical energy, is very critical to the success of ministry engagement.

I have discovered that time and finance are the major areas where I need a lot of improvement. Time is a precious commodity shared equally by all of God’s children and is a gift given by God. Time is a blessing to those who know how to use it, for it can be a curse for those who do not manage it well. Time efficiency is the key to productivity and productivity is the key to success. “The marginless lifestyle and its result are chronic, time pressures are particularly devastating to our relationships: to self, to family, to others, to God” (Swenson, 2004, p. 119). Everyone must learn to say no. Saying no is not a good idea—it has now become a mathematical necessity. Without this two-letter word, I doubt that regaining margin is possible. Focus does not mean saying yes (2004, p. 122), saying no does not mean an excuse for selfishness, rudeness, or insensitivity.

Television has taken control of many lives in this age. Many spend hours and hours watching various programs. I have decided to plan my schedule in the manner that
there is time when the television is permanently off and I am tuned in for edifying lessons only. I have planned my free time and apportioned time for my pastoral work, family, devotions, and rest in order to have balance in my life.

In dealing with finance, I need more margin. I have decided to restore margin in my finances by not living beyond my means. In not living beyond my means, I would live debt free. I have realized that I have limited resources: I need to budget, increase savings, increase income, decrease spending, and discipline desire to live within my means.

**Spiritual Type**

There are various Spiritual Types, and each one is important in helping people on their spiritual path, in thinking correctly about God, and in focusing on truth and doctrine. Paul states: “See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ!” (Col 2:8).

Scripture Driven types apply the Word of God, focusing on Bible study and discipleship. The key scripture reference of the apostle Paul is, “Let the word of Christ dwell in you richly as you teach and admonish one another with wisdom” (Col 3:16). Sharing types pass on the grace of God focusing on evangelism and service. The Scripture says, “We are therefore Christ’s ambassadors, as God was making His appeal through us, we implore you on Christ’s behalf: Be reconciled to God” (2 Cor 5:20). The ascetic type develops a discipline for God in sacrifice and inner values. “I beat my body and make it my slave so that after I have preached to others, I myself will not be
disqualified for the prize! (1 Cor 9:27). Those who are oriented toward the enthusiastic path celebrate and focus on the power of God (1 Cor 4:20).

The mystical type rests in the presence of God focusing on mystery and devotion. Scripture says, “We do not know what we ought to pray for, but the spirit himself intercedes for us with groaning words cannot express” (Rom 8:26). The sacramental path emphasizes the incarnation of God, focusing on liturgy and symbolism. “The word became flesh and made his dwelling among us” (John 1:4).

**Spiritual Stage**

The four spiritual stages introduced by psychiatrist M. Scott Peck are very helpful for those seeking to understand their spiritual journey. The “four stages are: (1) the chaotic, antisocial stage, (2) the formal, institutional stage, (3) the skeptical individualization stage, and (4) the communal/mystic stage” (Dybdahl, 2008, p. 127).

I have discovered that these stages of growth are very practical and important for helping people learn what stage they are in. For example, stage one “people are antisocial because the case of this world rotates among them. They are spiritually undeveloped. Their lives are chaotic because they are unprincipled” (p. 127).

In stage two, people are trapped in an institutional stage. When people are converted, they join existing structures which they love because it shapes them and brings meaning into their lives compared to their former chaotic life. People tend to get used to it, and in case of sudden change, people get upset.

Stage three is a skeptical stage. This stage occurs among adolescences. They question the very thing they had cherished very dearly. This happens because of
intellectual challenges and the inconsistencies of structures. This is part of the development process.

Stage four is communion. At this point the Holy Spirit guides in one’s personal communion with God and members are able to grow in their relationship with God. Transition from one stage to the next is very important because every stage has its own challenges and they are interconnected. I find my spiritual growth in stage four as I trust the guidance of the Holy Spirit each day as I grow in His kingdom and help others to experience the same.

Spiritual and Devotional Life and Plans

Christianity is a way of life “characterized by communion with God” (Dybdahl, 2008, p. 9). I recognize that this is a weak area in my life, and I need to develop a more disciplined devotional life if I am to experience His power in my life and ministry. Dybdahl says, “Theology may give you information that is important, but it cannot fill the deepest longing of the broken soul” (p. 11).

Communion can be experienced through worship, prayer, meditating on the Word, repentance, confession, and forgiveness. I have discovered that a true devotional life consists of prayer, which gives spiritual insight and opens the heart to God and Bible study, which is careful reading of the Word, meditation on the word, application of the Word, and obedience to the Word.

My plan, by God’s grace, is to dedicate my day off for communion with God where everything else is laid aside. I plan to have daily, consistent Bible study, whether I am scheduled to preach or not, a planned time for prayer and fasting and, a daily prayer
session. The plan for the family is to have daily worship, daily Bible study, daily prayer and meditation.

**Worldview**

Worldview is defined as “the deep, underlying, usually unconscious concept structure of a people or culture that is the source of their values” (Dybdahl, 2008, p. 101). There are five possible worldviews, which are: atheistic/agnostic, deist, magical, medieval/mystical, and Christian theist. “These worldview concepts have implication for the religious life” (p. 102). The atheist/agnostic believe that God does not exist. They deny any existence of divine presence or activity. They hold a view of reason based on scientific evidence or understanding. Deists believe that God is the Creator and Maker of the laws of the universe but that He rarely intervenes. This means that God has abandoned or left the universe to its own. They say the indicators are existence of demonic powers terrorizing people left, right, and center. Those who hold this view no longer believe in the validity of the Scriptures.

Another possible worldview is magic, which is “the art of controlling or manipulating events by supernatural powers” (p. 104). Human beings are striving to relate with a personal deity through the use of magical words that bring blessings or send curses. They also “seek for protection from the same power that may harm humanity because humans were playing with God’s artillery” (p. 104).

A Christian theist believes that “God and the laws of the universe both exist at the top level. They believe that true divine human interchange takes place. God made an orderly world that expects us to live responsibly” (p. 105). I have discovered that the last
worldview closely follows Christian principles. The other four are completely in opposition with biblical teachings.

Atheistic individuals construct their knowledge of reason based on science. Christian doctrines are constructed from divine self-revelation in “scripture as the only source of theological knowledge” (Canale, 2005, p. 57). “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rom 1:20, NKJV). I believe in the *sola-tota-prima scriptura* principle as a principle, for the psalmist states that “the heavens were made and all the host of them by the breath of Christ on the cross. . . . He has delivered us from the power of darkness and conveyed us into the kingdom of the son of His Love, in whom we have redemption through His blood, the forgiveness of sins” (Col 1:13, 14).

The entrance of sin has brought misery upon humanity. Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned(Ps 5:12, NKJV).

**Temperament**

After taking the temperamental test, I have discovered who I am. I have also discovered why I do things differently, and why I have a passion for certain things and not for others. The temperament test result indicates I am an ESTJ.

The letter E indicates that I am an extravert. This type of temperament is energized by the outer world, a state of wanting to stay with people.

The letter S is sensing. This type of temperament is energized by working with
known facts. Over 75% of people belong to this group. They see life as a matter of fact; they trust surface and common sense.

The letter T is thinking. This type of temperament is energized by base decisions on impersonal decisions and logic. The thinking group of people may have strong moral commitments and a lot of emotion.

The letter J is judging. This type of temperament is energized by proper planning and decision making that leads to an orderly way of life. They feel relief when decisions are made, assignments are completed, and jobs are finished.

My temperament is in agreement with these four areas. This test has served as an eye opener for me. Previously, I had no idea why I leaned towards certain directions in my leadership and interaction with others. These four temperament characteristics also have their weaknesses. I am not a perfect human being, I have strengths and weaknesses. God has created me with this temperament for a purpose. The purpose is for the edifying of the body of Christ.

**Damage Factor**

Emotional damage is real and impacts many people. It manifests itself in anger, guilt, depression, inferiority, and perfectionism (Seamonds, 1991, foreword). I have learned that many of us are good in concealing our damaged emotions. Seamonds states that “there are scars of ancient, painful hurts of childhood.” Theses scars have eaten away in him, causing all kinds of interpersonal difficulties (p. 11). These scars are buried in pain for so long and the effects or damage they cause is hurt and rage that are often unexplainable.

The experience of Joseph and his brothers reveals to me how damaged emotions
can be difficult to handle. “As he looked about and saw his brother Benjamin, his own mother’s son, he asked, ‘Is this your youngest brother, the one you told me about?’ And he said, ‘God be gracious to you, my Son.’ Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there” (Gen 43:29, 30). When He revealed his identity, Joseph could no longer control himself before all his attendants, and he cried out. He wept so loudly that the Egyptians heard him, and pharaoh’s household heard about it. Joseph said to his brothers, I am Joseph!” (Gen 45:1ff). He had suffered rejection by his brothers, sexual abuse by Mrs. Potiphar, had been in prison, and suffered a lot of emotional pain.

I have discovered that damaged emotions are buried below the surface of the subconscious and when the surface of our lives is scratched the wounds are as fresh as yesterday. When there is conflict, emotions are effected causing one to suffer low self-esteem. I have learned that problems can be caused by fear of failure and fear of making wrong decisions, quarrels, party splits, court cases, property disputes, sexual difficulty, premarital sex, marriage and post-marital relationships, widowhood, divorce, vegetarianism, drunkenness, death, and funerals (Seamands, 1991, p. 18).

I have struggled with these challenges in my life and ministry, and if one cannot get help, chances are one can explode in irrational anger. The question is, “Does the Gospel have remedial measures for the damaged emotions? Is there healing for all of them?” I have discovered there is healing.

God has a way to heal our brokenness. The Holy Spirit will “help our infirmities (Rom 8:26). He (Holy Spirit) partners with us and helps us to heal. Seamands suggests that to find healing for damaged emotions, you “must face your problem squarely by
acknowledging to yourself and acknowledging to other human beings.” Secondly, you must “accept your responsibility in the matter” Third, “ask yourself if you want to be healed.” Jesus asked the sick man who had been ill for 38 years. “Do you want to get well” (John 5:6). Fourth, “forgive everyone who is involved in your problem.” Fifth, “forgive yourself.” Sixth, “Ask the Holy Spirit to show you what your real problem is and how you need to pray” (Seamands, 1991, p. 20ff). I have applied these principles in my life and I know that they work.

**Spiritual Giftedness**

The “spiritual gifts inventory is a tool for personal discovery within the context of community” (Dick & Dick, 2001, p. 25). The inventory exercise has been of great importance to me. I have discovered that each gift has its “uniqueness in the body of Christ, influenced by the passions and personality of the gifted individual” (p. 27). After taking the spiritual gift inventory test, I have discovered that my primary gifts are shepherding, prophecy, and wisdom in that order.

The gift of shepherding has to do with guidance. The shepherd nurtures others in the Christian faith and provides a mentoring relationship to those who are new to the faith (Dick & Dick, 2001, p. 42). The Christian experience is a spiritual journey that involves providing direction and guidance to individuals, and empowering them to maximize their potential in their Christian walk. .

The gift of prophecy, I have learned, is speaking or preaching the Word of God. Prophets are endowed to speak God’s word clearly and faithfully” (p. 42). They communicate the message that people need to hear, and at times the message is rejected;
for example, Jeremiah and Elijah. “The prophet does not foretell the future but proclaims God’s future by revealing God’s perspective on current reality” (Dick & Dick, 2001, p. 42). I have discovered that because of this magnitude, they are unpopular and dismissed; they focus on the message at hand saying it clearly to the audience.

“The gift of wisdom is the life experience translated into spiritual truth as the scripture is applied to daily living. This is a state of applying God-given truth to understand His will” (p. 43). Some people say, experience is the best teacher, but the experience must be wisely applied. My pledge is to help the church by conducting spiritual gifts inventory tests for the members.

**Leadership/Interaction Styles**

The leadership-interaction style is defined as a “tool that points to the ways . . . we behave with one another” (Dick & Dick, 2001, p. 53). Our motive at times reveals why we do certain things. Sometime we do certain things with the right motive and sometime we do things with the wrong motive. By reading the book, *Equipped for Every Good Work*, I have discovered that there are four leadership/interaction styles: Thinker, Director, Pleaser, and Dreamer. I fall in the category of Director. Every leader operates out of one of the four leadership styles.

The characteristics of the Director are: They are task oriented, focused on results and getting the job done. They stick closely to agendas, calendars, and the clock, and they begin and end at assigned time.

They get down to business and strive to keep everyone focused on the work to be done. They are annoyed by side conversations and distractions. They often do much of the work alone rather than groups or teams. They are often opinionated, outspoken and decisive. They say exactly what they are thinking; they expect others to speak clearly and concisely staying on the topic. They are passionate and energetic. They
carry other people along with power of their ideas and actions. (Dick & Dick, 2001, p. 58)

I have discovered that not everything said about the Director is in my leadership interaction style. I also have the thinker behavioral trend, which over 80% of leaders also have with a very small percentage are in thinkers and pleaser categories.

**Task Type Preferences**

“The task type preference relates to the way groups are already functioning within the church to complete various types of tasks” (Dick & Dick, 2001, p. 89).

**Project:** These are people who prefer the project type of task and like to see programs, ministry, or events from the start to the end. This kind of work involves planning, organizing, implementing, and evaluating all aspects of the projects.

**Work:** People who prefer the work type of task like to do hands on work, without planning and organizing. This group wants to be active on the front line.

**Process:** People who prefer a process task type enjoy doing the brain-work around the committee table with pen, paper, and planning. This group hands off the work to those who prefer doing.

**Fellowship:** People who prefer the fellowship task type, perform tasks together with a sense of community and common purpose. The work done is secondary to the sense of connection and shared experience. This is my task type preference.

I have discovered that small group fellowships draw members closer to each other. The small size of the group enables the members to share their challenges together, and by sharing they learn to be open to each other. They experience the love of God, which enriches their spirituality. Sharing tasks together becomes a preference for each
member because they look at things from one perspective. The sense of community becomes a priority. What challenges others in the group, challenges them. The challenges fellowship task types face includes decentralizing, enlarging the group to add new members, and being tempted to own a project might be high. If they move to another place, it could be difficult for such a person to settle down with a new team.

**Conclusion**

As I have discussed in the section above about my basis for my ministry, I have shared my life journey focusing on my family background, education challenges, and ministry challenges. I have also looked at temperament, spiritual giftedness, leadership, spirituality type, personal ministry experience, and personal and spiritual needs and how they have impacted my life.

This chapter has given me a deeper understanding of my life and also in my research work. It has given me an opportunity to appreciate myself more as I embark on assisting others, especially through my project. This chapter has given me ideas on how to progress with the project. My interaction has greatly improved after being cognizant of my worldview, spiritual gifts, and leadership abilities.

**Overview of the Project**

This chapter has given the background of the study including the statement of the problem, statement of the task, purpose of the project, and justification of the project. Chapter 2 discusses a theology of morality and purity for young people in the Nairobi Central Adventist Church. Chapter 3 discusses the political, cultural, and religious analysis of Kenya in general and Nairobi Central Church in particular. Chapter 4 deals
with the strategy on how to reduce the negative effects of the media on the youth in the Nairobi Central Adventist Church. Chapter 5 deals with the project implementation, lessons learned, future impact, summary, conclusions, and recommendation.
CHAPTER 2

A THEOLOGY OF MORALITY AND PURITY
FOR YOUNG PEOPLE

Introduction

This chapter will develop a theology of morality and purity by looking at a few selected young people in both the Old and New Testaments. To develop this theology this chapter will also focus on what some Christian and non-Christian authors have said about the impact of media on young people. The project will investigate the biblical characters’ backgrounds, decisions, actions, and what prompted them to stand out in society in the area of morality and purity. This chapter will briefly look at Joseph, Daniel, Shadrack, Meshack, Abednego, and Timothy. These young people became crucial players in the advancement of God in Egypt, Babylon, and other parts of the world. By looking critically at these examples, principles for helping today’s young people maintain moral purity will be discovered.

Ellen G. White in *Fundamentals for Christian Education* comments on the role played by young people in mission work saying, “For it is in these youth, that we must endeavor to carry forward the work of the future” (1923, p. 543). The Youth Department Manual (Getting It Right) of the General Conference of Seventh-day Adventist Church states, “The Bible is filled with examples of children and young people who were faithful to God and active in His work” (2005, p. 17).
The Old Testament Standard of Morality and Purity

Joseph’s Life

In order to establish the Old Testament standard of morality and purity, the lives of Joseph, Daniel, and his associates will be briefly described. The lives of these five Hebrew youth present unique examples of how to live moral and upright lives.

Joseph’s Family Background and Childhood

In Gen 35:24 it reads that “the sons of Rachel were Joseph, and Benjamin;” and these sons were born to Jacob in his old age. Joseph was the first born to Jacob and Rachel. As the eleventh of Jacob’s child, and Rachel’s own first born, “she called his name Joseph, and said, the lord shall add to me another son” (Gen 30:24, NKJV).

“And it came to pass, when Rachel had born Joseph, that Jacob said to Laban, send me away, that I may go unto my own place and to my country” (Gen 30:25). This text suggests that immediately after Rachel bore Jacob a son, he was prompted to ask permission to go back to his country. “The name Joseph means ‘he takes away.’ In allusion to the removal of her reproach she [Rachel] anticipated another son whom she hoped God would add to her. The removal of the reproach implied this possibility” (Nichol, 1978, vol. 1, p. 393). Joseph is believed to have been “born in Padanaram, when his father was ninety (90) years old, and was his father’s favorite child because he was Rachel’s child and the son of his old age” (Tenney, 1963, p. 448).

The father’s love for Joseph did not go unnoticed. Jacob’s favoritism was shown in his getting “a tunic of many colors” (Gen 37:3). In African culture it is usual that the lastborn benefits from the love of the aging parents by getting more shares. Kugel supports this view in his book, The Bible as It Was, by saying “Because he occupies a
favorite spot in the father’s heart, it could be that Joseph had surpassed his younger brother, Benjamin, in other ways that the Scriptures are silent about.” He goes further to ask, “What does it mean to be a son of old age?” and answers that “when Jacob had begot Joseph, he loved him more than his other sons, because the beauty of the body and virtues of his mind excelled intelligence” (Kugel, 1997, p. 248).

The son of old age perhaps meant Joseph was a son of his old wisdom, because he was an exceptionally intelligent child. Kugel goes on to say; “He observed in him a noble mind greater than the usual, marveled at him and admired him. And he loved him more than all the other sons” (p. 248).

This biblical narrative indicates that Joseph had special insight manifested in his early childhood that won the heart of his father. The Scripture states, “And the lad was with the sons of Bilhah and the sons of Zilpah, his father’s wives; and Joseph brought a bad report of them to his father” (Gen 37:2). Perhaps Joseph’s “rare personal beauty seemed to reflect an inward beauty of his mind and heart” (White, 1890, p. 120) as the source suggests.

White states that Joseph was “pure in character, active, and joyous, the lad gave evidence of moral earnestness and firmness. He listened to his father’s instructions and loved to obey God” (1890, p. 209). This beauty of character is witnessed when he disassociated himself from his brothers’ evil ways and he “brought a bad report of them to his father” (Gen 37:2). These qualities later distinguished him in Egypt.

When these traits of greatness, fidelity, and truthfulness begin to be manifest in a child’s daily life, it encourages the parents. “His mother being dead, his affection clung
more closely to the father and Jacob’s heart bound up in his child of old age” (White, 1890, pp. 208-209).

**Joseph the Truth Teller**

Joseph told his father about the incidents of each passing day when he arrived home. He shared with his father, not because of any favor he was seeking, but because he hated evil. “His brother’s doings which they cared not to submit to the scrutiny of the parental eye: so much the worse of them; his mouth, however, cannot be shut” (Candish, 1979, p. 587). Joseph wanted the sons of Bilhah and Zilpah to desist from doing evil that would damage their relationship with God. “Joseph bore witness to the truth. He witnessed a good confession. He kept nothing. He could only speak the truth and his testimony to the truth was answered” (Mackintosh, 1974, p. 128).

Jacob had narrated to Joseph the story of Abraham and Isaac, which molded the life of Joseph at a tender age. The Scriptures state, “Train up the child in the way he should go, and when he is old, he will not depart from it” (Prov 22:6). The training aspect is vital in character development. God designed a method of training children to love Him and keep His commandments. The Scripture admonishes parents, saying:

> You should love the Lord your God with all your heart, with all your soul and with all your strength. And this words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house in your house, when you walk by the way, when you lie down, and when you rise up. (Deut 6:5-7)

The interaction Joseph enjoyed with his father shaped his life and thinking, because of their special relationship, something his brothers did not have. As the father watched his children grow, he noticed they were unique in character, as compared to Joseph.
The elder son of Rachel, whose rare personal beauty seemed to reflect an inward beauty of mind and heart. Pure, active, joyous, the Lord also gave evidence of moral earnestness and firmness. He listened to his father’s instructions and loved to obey God. The qualities that afterwards distinguished him in Egypt—gentleness, fidelity, and faithfulness were already manifested in his daily life. (White, 1890, p. 209)

Jacob saw the manifestation of a bright future in the life of Joseph. As he was shepherding his father’s flocks with his brothers, he witnessed the evil conduct of his brothers, he was greatly troubled, he ventured gently to remonstrate with them, but only aroused still further their hatred and resentment. He could not endure to see them sinning against God, and he laid the matter before his father, hoping that his authority might lead them to reform. (White, 1890, p. 209)

Like any other God-fearing person, Joseph had no intention to seek favor from his father by reporting his brothers to him. His burden was that they were sinning against God, and the only person who could intervene was his father. The brothers realized that their wickedness, which they committed in secret, had become known. They knew who reported them to their father. They had an opportunity for repentance, but instead they chose to “conceal their real feeling” (White, 1890, p. 209) and pretend that all was well. “They did not choose to renounce their evil ways, and they hated the purity that reproved their sins” (p. 210). Joseph’s character in contrast, was pure and admirable.

The Tunic

The Scriptures say that Jacob “made him a tunic of many colors” (Gen 37:3), a fine tunic. When he gave that gift to his son, little did he know it would bring added hatred on him. The word ‘tunic’ is described as “a loose-fitting, knee-length garment worn next to the skin by both men and women” (Achtemeier, 1985, p. 1100). That the coat was a “special tunic” is certain. It was a robe for royals (Wenham, 1994, p. 351).
The term tunic is mentioned in (2 Sam 13:18-19) to describe the dress of Tamar, which her father had made for her. The coat of many colors (Gen 37:3) had “a beautiful design woven into the fabric.” The SDA Bible Commentary suggests it refers “to the heads and feet” (Nichol, 1978, vol. 1, pp. 428-429). This means that Joseph’s coat must have been long sleeved and went down to the feet. These kinds of clothes were “worn by children of noble rank” (p. 429). It is, however, not clear why Jacob decided to make this special coat only for Joseph. This kind of “costly coat or tunic . . . was usually worn by a person of distinction” (White, 1890, p. 209).

It is possible that Jacob “intended to pass by his elder children, to bestow the birthright upon the son of Rachel” (p. 209). Jacob had planned to marry Rachel, but Laban, her father, had cheated him (Gen 29:25). By this time Rachel had died, but probably the affection Jacob had for Rachel was now transferred to her son.

Joseph’s Dream

Gen 37:5 gives one more reason for tension in the family with his brothers. “Now Joseph had a dream and he told it to his brothers; and they hated him even more.” The dream was treated as his own invention, not from God. “And his brothers said to him, ‘Shall you indeed reign over us? Or shall you indeed have dominion over us?’ So they hated him even more for his dreams and for his words” (Gen 37:8).

Joseph, however, seemed to have felt a certain satisfaction in telling his dreams and watching his brothers’ envy and anger grow. Jacob, who was present at this occasion, “administered him a sharp rebuke” (Nichol, 1978, vol. 1, p. 429).

In the first dream, the 11 sheaves bowed down to the middle sheaf. However, in the second dream, the sun and the moon and 11 stars bow down to Joseph. These dreams
foreshadowed his future ascendancy over his brothers and are “to be understood in light of Joseph’s own words in chapter 41” (Gaebelein, 1991, vol. 2, p. 226).

**Joseph in Egypt**

Gen 37:12 states, “Then his brothers went to feed their father’s flock in Shechem. And Israel said to Joseph, ‘Are not your brothers feeding the flock in Shechem? Come, I will send you to them’. So he said to him, ‘Here I am.’” “Jacob lived a nomadic life moving from one place to another seeking pasture for his animals. Shechem was 60 miles north of Hebron and Dothan” (Nichol, 1978, vol. 1, p. 429).

There was no communication from his brothers or their whereabouts for some time causing a lot of concern for the old man. “The father began to fear for their safety on account of their former cruelty toward the Shechemites” (White, 1890, p. 210).

The old patriarch decided to send Joseph to find them so that he would know of their whereabouts and safety. Joseph went to look for his brothers as his father had requested. Upon arrival in Shechem he did not find them, so Joseph asked a man if he knew where they might be. “And the man said, ‘They have departed from here, for I heard them say, ‘let us go to Dothan.’ So Joseph went after his brothers and found them in Dothan” (Gen 37:17).

When he saw his brothers from a way off, after traveling such a long distance, he was excited and felt relieved, because the mission was accomplished. He also felt that there would be no more fear or anxiety in his father’s face when receiving the information. Joseph loved his brothers, despite their unkind behavior toward him.

Joseph had obeyed his father and submitted to his authority. He went through danger but was
glad that the objects of his long search were accomplished. But instead of the expected greeting and joy, he was terrified by the anger and revengeful glances he met. He was seized and his coat stripped from him. The taunts and threats revealed a deadly purpose. His entreaties were unheeded. He was wholly in the power of those maddened men. (White, 1890, p. 211)

“Rudely dragging him to a deep pit; they thrust him in and having made sure that there was no possibility of his escape, they left him there to perish from hunger, while they sat down to eat bread” (p. 211). He was later removed from the pit upon the intervention of Judah, and he was sold to a caravan of Ishmaelites, who had come from beyond Jordan and “they took him to Egypt” (Gen 37:28).

**Prosperity in Potiphar’s House**

Joseph is believed to have been sold to Egypt during the first half of the second millennium BC. “Many believed that he held office under one of the Hyksos kings; under the illustrious kings of the powerful twelfth dynasty 1991 to about 1780 BC” (Nichol, 1978, vol. 1, p. 438). This period is viewed as a prosperous time for the Egyptian kingdom.

Upon arrival in Egypt, the Scripture says, “And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from Ishmaelites who had taken him down there” (Gen 39:1). Potiphar is introduced as a senior Egyptian officer. Joseph served as a slave in the house of his master. The Scripture states; “The Lord was with Joseph, and he was a successful man: and he was in the house of his master the Egyptian” (Gen 39:2).

Joseph rose through the ranks in Potiphar’s house. “In the house of his Egyptian master, instead of being sent into the fields to work, he pleased his master, and became his personal attendant. And ultimately he was put in charge of his master’s household and was entrusted with all his possessions” (Wenham, 1994, p. 373).
The secret behind Joseph’s success was that the Lord God was with him. Scripture says that “Joseph found favor in the eyes of his master” (Gen 39:4). As a slave in Egypt, the God of his father Jacob, grandfather Isaac, and great-great-grandfather Abraham was with him.

The social status of a slave in Egypt was pathetic. For one to receive favor from ungodly leaders was divine intervention. “Potiphar’s confidence in Joseph increased, as he observed the blessings of Joseph’s God upon his property in the house and in the field, with the result that he eventually left to him the management of all his personal affairs” (Nichol, 1978, vol. 1, p. 439).

Joseph had a unique and attractive character that also drew the attention of Potiphar’s wife, fellow slaves, and everyone else. They observed him and saw that “Joseph was attentive, diligent and conscientious in the performance of his household duties as well as faithful and devoted to the interest of his master” (p. 439).

Joseph was brought up in a godly home that feared and worshipped the heavenly God, and “Joseph’s gentleness and fidelity won the heart of the chief captain who came to regard him as a son rather than a slave” (White, 1890, p. 217). “The youth was brought in contact with men of ranks and learning, and he acquired a knowledge of science, of languages and of affairs—an education needful to the future prime minister of Egypt” (p. 217). However, more than anything else, he was a young man of moral principle and integrity.

Repeated Enticement

The New King James Version puts it this way, “Now Joseph was handsome in form and appearance” (Gen 39:6). But the Revised Standard Version makes it more
appealing; “he was handsome and good looking.” Joseph must have inherited his good looks from his mother, Rachel, of whom the Scripture states, “But Rachel was beautiful of form and appearance” (Gen 29:17). The very same words are used in the Hebrew language in Gen 29:17” (Nichol, 1978, vol. 1, p. 439). His beauty was not only noticed by his master, but also by his master’s wife.

Ellen White states, “His master’s wife endeavored to entice the young man and transgress the law of God. Heretofore he had remained untainted by the corruption teeming in that heathen land; but this temptation, so sudden, so strong, so seductive—how should it be met? Joseph knew well what would be the consequence of resistance” (White, 1890, p. 217).

There are consequences to every action. Joseph knew the disgrace that would be waiting for him; imprisonment or even death. Something very interesting was happening that he had no idea of or privilege to see. “God sees and hears all that we do and say and keeps faithful record of our words and actions and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation” (White, 1890, p. 217).

Potiphar’s wife spoke to Joseph daily as he carried out his duties. The Scriptures states:

And it came to pass after these things, that his master’s wife cast longing eyes on Joseph and she said, ‘Lie with me.’ But he refused and said to his master’s wife, ‘Look, my master does not know what is with me in the house, and he has committed all that he has to my hand: there is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this wickedness and sin against God? (Gen 39:7-9)

The SDA Bible Commentary says: “In this moment of crisis the personal integrity
of Joseph stands forth in sharp contrast to that of his brothers” (Nichol, 1978, vol. 1, p. 438). The Scripture go on to share the rest of the story:

So it was as she spoke to Joseph day by day, that he did not heed her, to lie with her or to be with her. But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house were inside, that she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand, and fled and ran outside. (Gen 39:10-12)

It is evident that there was a prolonged period of Mrs. Potiphar’s seductive appeals. She wanted Joseph. She persistently asked him to be with her, but Joseph refused. According to Ellen G. White, “Joseph’s answer reveals the power of religious principle. He would not betray the confidence of his master on earth, and, whatever the consequences he will be true to his master in heaven” (1890, p. 17). Joseph realized that he was under the scrutiny of God and holy angels, but unlike many who “take liberties of which they would not be guilty in the presence of their fellow men, . . . Joseph’s first thought was of God . . . ‘How can I do this wickedness and sin against God?’” (White, 1890, p. 218).

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall. (1923, p. 57)

Joseph’s character was unique and its uniqueness was not accidental, but was the result of self-discipline practiced since childhood. At an early age he lived by truth that enlightened his heart. The heavenly agencies also played a role in shaping his life.

**Joseph’s Disgrace**

“So it was, when his Master heard the words which his wife spoke to him, saying, ‘Your servant did this to me after this manner,’ that his anger was aroused. Then Joseph’s
master took him, and put him into the prison, a place where the king’s prisoners were confined, and he was there in the prison” (Gen 39:19-20).

Joseph was wrongfully accused of attempted rape. False evidence was produced against him but his master sent him to prison. The *SDA Bible Commentary* states that, “the punishment seems to have been severe” (Nichol, 1978, vol. 1, p. 440) had not the Lord intervened. However, “the Lord was with Joseph and showed him mercy and gave him favor in the sight of the keeper of the prison” (Gen 39:21).

The *SDA Bible Commentary* suggests that “the same providence that has attended Joseph in the house of Potiphar followed him to prison and brought comfort to him in his new affliction” (1978, vol. 1, p. 440). White states that “had Potiphar believed his wife’s charges against Joseph the young Hebrew would have lost his life” (1890, p. 218). However, “he found grace in the eyes of the prison keeper and was entrusted to be the one in charge of the prisoners” (p. 219).

Daniel’s Background and Life in Exile

The story of Daniel and his three companions gives us insights on spiritual, moral, and faithful living in a religiously pluralistic society. Their lives are surrounded with a lot of drama. As youth, they witnessed many political transitions in Judah during the reign of “King Jehoiakim, the second born of King Josiah” (1 Chr 3:15). King Josiah lost his life in the battle in Megiddo (2 Chr 35:22, 23, 24). His son Jehoahaz was made king by the people (2 Chr 36:1) and after reigning for three months, Necho of Egypt placed Jehoiakim on the throne (2 Kgs 23:24). The new ruler of Judah, whose name was changed by the Egyptian king from Eliakim, which means, “my God raises up,” to Jehoiakim which means, “Jehovah raises up,” was forced to pay a heavy tribute to Egypt
(2 Kgs 23:34-35), but he seemed to have been content to be loyal to the Egyptian. The Scripture says,

In the third year of Jehoiakim, King of Judah, came Nebuchadnezzar King of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim, King of Judah, into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure of his god. (Dan 1:1-2)

When the Jewish people were dispersed from Jerusalem to Babylon, “there were among them young men and women who were firm as rock to principle, men and women who had not pursued a course to make the Lord ashamed to call them His people” (Nichol, 1976, vol. 4, p. 1144).

God brought Daniel and his fellow associates into connection with great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Daniel was to represent the character of God. (White, 1917, pp. 356-357)

Life in exile was challenging. “Daniel and his companions were captives in a strange land, but God suffered not the envy or hatred of their enemies to prevail against them. The righteous have ever obtained help from above” (White, 1917, pp. 139-140).

There are few questions to ponder at this stage. How could God give these four Hebrews positions of great trust and recognition at their early age? Were they the only faithful ones among all the captives? “It was their faithfulness in little things that gave complexion to their whole life. They honored God in the smaller duties, as well as in the larger responsibilities” (pp. 48-488)

In *Counsels on Diet and Food*, White states, “If mothers would but follow such a course, they might see their children, like the youthful Daniel, reach a higher standard in moral and intellectual attainments, becoming a blessing to society and an honor to their creator” (1946, p. 226).
Training connects the young with the source of all wisdom so that they can reach the highest standard of their calling. The wise man states, “Train up the child in the way he should go, and when he is old he will not depart” (Prov 22:6). White states, “The truth can in the highest sense be acted, and simplified before the children” (1923, p. 268).

The purpose of this command in Deut 6:6-7 was for the moral training of children by parents. God knew that the best age to plant the truth was when children are still young, because their minds are impressionable. Wisdom comes when children have been properly trained.

Frank E. Gaebelien suggests that the “best age of training a child according to Talmud is sixteen to twenty-four. One has to be started at the right road; the right road is the way he should go” (1991, vol. 5, p. 1059).

When proper training has been given to children, when they are old they will not depart from the right way. Gaebelien further says, “Training involves respect for the children’s individuality but [also] his self will” (p. 1059). Therefore, training of a child is important and vital to a life of moral living.

The education, which God had commanded Israelite parents to provide their children, produced “many youth of Israel [to come] . . . forth vigorous in body and mind, quick to perceive and strong to act.” Their hearts were prepared like good ground for the growth of precious seed, the mind trained to see God in His revelation and in the scene of nature (p. 1059).

White, in *Prophet and Kings* states, “The instruction these Hebrew children had received in the home of their parents, made them strong in the faith and constant in their service of the living God, the Creator of heavens and earth” (1917, p. 428). During the
stay in the courts of Babylon, “they held fast their allegiance to God and depended constantly upon His power” (White, 1917, p. 484).

When Daniel and his associates stood firm

the Lord regarded with approval the firmness and self-denial of the Hebrew Youth, and their purity of motive; and His blessing attended them. He ‘gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.’ The promise was fulfilled, ‘Them that honor me I will honor.’ As Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. (p. 484)

What made a difference in their lives was the fear of God. The four Hebrews would not allow selfish motives and love of amusement to occupy the golden years of this life. In Counsel to Parents, Teachers and Students White wrote: “They worked with willing heart and ready mind. This is no higher standard than every Christian youth may reach” (1943, p. 283).

In the Court of Babylon, there stood “men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honor God at the loss of all things. In the land of captivity these men were to carry out God’s purpose by giving to the heathen nation the blessing that come through a knowledge of Jehovah” (White, 1917, p. 479).

The temptation of appetite that led Adam and Eve to fall was the very first one to confront Daniel and his companions in the courts of Babylon. The Scripture says: “And the Lord God commanded the man saying, ‘Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die’” (Gen 2:16, 17). The Scripture further says that “she took of its fruit and ate. She also gave to her husband with her, and he ate” (Gen 3:6). Appetite was their first great test in the court of Babylon. It was also the test of their
loyalty to God. Would they accept to defile themselves by eating meat, and drinking the wine from the king’s table which had been offered to idols? With their habits of self-denial, they were unified in purpose, diligence, and steadfastness. White states, “Daniel and his associates had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their capabilities, and that they must never dwarf or enfeeble their powers” (1917, p. 482).

The four Hebrew boys, in the prime of youth, were incredible representatives of God in that idolatrous land. They showed that it is possible to obey the standards which the Lord would have His children reach. The standards of purity and morality are possible to follow in a wicked and idolatrous society “But Daniel did not hesitate. The approval of God was dearer to him than the favor of the most powerful earthly potentate” (p. 483).

In Counsels on Diet and Food, White says, “Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite” (1946, p. 54).

The outcome of the four youths vindicated their principles, because they “appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies” (Dan 1:15). The Scripture states that

then the king interviewed them and among them all, none was found like Daniel, Hananiah, Mishael, and Azariah: therefore they served before the king and in matters of wisdom and understanding about which the king examined them, he found them ten times better than all magicians and astrologers who were in all this (Dan 1:19-20)
The apostle Paul shares his perspective on morality and purity when he states, “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy--meditate on these things” (Phil 4:8, NKJV). In this verse, the apostle Paul addresses things of the heart. These things of the heart are the works that God does through His Holy Spirit. There is a need to surrender the heart to God, for every surrendered heart cooperates with God. The thoughts must not be focused on the things of the world. Instead, thoughts must be pure and focused on God through meditation on His word.

**True**

The word “true” in Greek is *alēthēs* and is used as an adjective. The word means either “unconcealed or what is not concealed.” The Scripture states, “And they sent to him their disciples with the Herodians, saying, “Teacher, we know that you are true” (Matt 22:16). The apostle John also used the same word when he said, “He who has received testimony has certified that God is true” (John 3:33). These two texts discuss the personhood of God as being truthful. The word true can also be used about things that conform to reality. “If I bear witness of myself, my witness is not true” (John 5:31).

The authors of *Vine’s Expository Dictionary of Biblical Words* state that the Greek word *alēthēs* denotes “true” in the sense of the “real, ideal, genuine” (Vine, Unger, & White, 1985, p. 645). The word can be applied as follows:
1. About God—the truth is His very name. God is distinct from false gods for He cannot lie; truth is his nature.

2. About Christ—the Scripture states, “That was the true light which gives light to every man coming into the world” (John 1:9). This verse says that Jesus Christ is the true light of the world.

3. God’s word is true. The Scripture states, “Sanctify them by your truth, your word is truth” (John 17:17).

4. His ways are true. The saints victorious “sing the song of Moses the servant of God, and the song of the lamb saying, ‘Great and marvelous are your works, Lord God almighty, just and true are your ways, King of the saints!’” (Rev 15:3).

5. His judgments are true. Jesus says, “And yet if I do judge, my judgment is true: for I am not alone, but I am with the Father who sent me” (John 8:16). The SDA Bible Commentary states, “The scriptural concept of truth is derived from understanding the nature of God and Christ who are authors of what is true” (Nichol, 1980, vol. 7, p.176). Jesus Christ also made reference to himself as the way, the truth and life” (John 14:6).

**Honest**

The word honest in Greek is *semmos*, and is used “4586 times in the Scriptures the meaning is “honorable” (Vine et al., 1985, p. 309). Hawthorne, Martin, and Reid states that the word *semma* means honorable, noble, worthy, venerable, “that which wins respect or commands reverence” (1983, vol. 43, pp. 186-189). The word denotes something as worthy of veneration or respect.

**Just**

The word just in Greek is *dikaia*, singular *dikaios* which when translated
‘righteous,’ would refer to things that are “chaste, modest, innocent, blameless, above reproach” (Nichol, 1978, vol. 7, p. 176). The word is not only used in relationship of one person to another, but also with God. The Scripture calls Cornelius, the centurion, “a just man, one who fears God and has a good reputation” (Acts 10:22). A just man or woman is responsible to both humankind and God. He or she must satisfy all obligations.

**Pure**

The word pure in Greek is *hagnos*. It refers to “pure from defilement, not contaminated” (Vine et al., 1985, p. 499). “Although sexual purity is included under this terms, the reference should not be limited to that sphere, other forms of purity should also be found in the Christian mind” (Nichol, 1978, vol. 7, p. 176). The Scripture states, “Blessed are the pure in heart, for they shall see God” (Matt 5:8). God’s people “should cherish purity of ambition, desire, and motive” (p. 176). The Scripture states, “For as he thinks in his heart, so is he” (Prov 23:7).

In *Ministry of Healing*, Ellen White states, “The Power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy until right thoughts and actions become habitual” (1938, p. 491).

**Lovely**

The word lovely in Greek is *prophilēs*. The word refers to “pleasing, agreeable, lovely” (Vine et al., 1985, p. 383). Hawthorne et al. state that the word calls “forth, love, amiable, attractive, winsome” (1993, vol. 43, pp. 186-189). Love constitutes one principle of moral excellence which is “a Christian attitude and action” (p. 248). “The Christian’s mind is to be set on things that elicit from others not bitterness and hostility
but admiration and affection” (Hawthorne et al., p. 251). Young minds are to exercise self-discipline amidst negative media influence.

**Virtue**

The word virtue in Greek is *aretē* and means having intrinsic eminence or moral goodness. Hawthorne et al. explains it to mean: of good repute, admirable, honorable, kindly and higher toned (p. 252). The *SDA Bible Commentary* states that the word is “referring partly to moral excellence” (Nichol, 1978, vol. 7, p. 176). Paul commanded his friends in Phillippi “to continuously focus their minds carefully upon them with an action-provoking kind of meditation” (Hawthorne et al., 1993, vol. 43, p. 252). Paul makes reference to his own life where these virtues are exemplified when he lived among them (Nichol, 1978, vol. 7, p. 176).

Morality and purity are essential aspects of the Christian life. People should always act from principle but not impulse. Acting from principle is the result of a pure mind. The natural powers are enlarged because of holy obedience. The Psalmist states, “Your word I have hidden in my heart that I might not sin against you” (Ps 119:11). From the study of the Word we come forth with minds expanded, elevated, and enabled. Being pure minded, one becomes strong minded, every faculty becomes strengthened, and the mind is educated and disciplined.

**Timothy**

Paul’s counsel to Timothy was, “Let no one despise your youth, but be an example to the believers in word, in conduct, in love in spirit, in faith in purity” (1 Tim 4:12, NKJV). The apostle Paul counsels Timothy to take heed in his ministry in the following areas: In word, in conduct, in love, in spirit, in faith, and in purity. The word to
despise in Greek is exoutheneo. The word is translated to “make of no account, to regard as nothing, to treat with contempt” (Vine et al., 1985, p. 163).

Timothy’s exact age is not known. He is believed to have had numerous church elders under his charge. Timothy was told not to allow anyone to regard him as nothing, simply because he was young. As a minister of Christ, he should use sound thinking. As an example to the believers, he should be a model.

The youth are objects of Satan’s special attacks; but kindness, courtesy and sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many snares of the enemy. There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is dealing with these minds. We should seek to enter into feelings of the youth, sympathizing with them in their joys and sorrows and their conflicts and victories. Let us remember the claim of God upon us to make the path to heaven, bright and attractive. (White, 1915, pp. 207-212)

**In Conduct**

Being examples to believers in conduct encompasses “to lead,” properly, to denote “a teaching.” The teaching involves “a training and discipline” (Vine et al., 1985, p. 119). The word conduct in Greek is agōgē from agō, which is “a way or course of life, conduct” (p. 119). Conduct refers to conducting oneself, “with apparent focus upon overt daily behavior” (Louw & Nida, 1989, p. 41.3)

The wise man says, “As a man thinketh in his heart, so is he” (Prov 23:7). Ellen White in *Ministry of Healing* says, “We need a constant sense of the enabling power of pure thoughts. The only security for any soul is right thinking. The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thought and action become habitual” (1938, p. 491).
Love

The verb love in Greek is *agapaō*. Vine et al. describe *agape* and *agapaō* in the New Testament as describing “the attitude of God towards His son” (1985, p. 381). The Scripture says, “I have declared to them your name, and will declare it, that the love with which you loved me may be in them and I in them” (John 17:26). Vine et al. say this love is the attitude of God towards “the human race” (p. 381). “For God so loved the world, that He gave His only begotten son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). All who believe on the Lord Jesus Christ should portray and convey the revealed will of God to one another through their attitudes and actions. The Scripture says, “He who has my commandments, and keepeth them, it is he that loveth me: and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him” (John 14:21).

Love can be known or revealed only through actions. Matthew writes, “therefore, by their fruit you will know them” (Matt 7:20). The characteristics of love (*agapao*) are unconditional and unselfish love. Many have confused infatuation with true love. The media presents movies and music on love, accelerating the passion of young people and many become involved in sexual immorality. Hetchman, an authority in music, has this to say:

Music has been also influenced through music videos that are largely consumed by the youth. Music video and lyrics implying that teens, especially female teens, should feel free to be sexually active and expose such great amounts of skin, are working and sex is becoming the style at a young age. Girls as young as 13 are increasingly adding to the amount of young pregnancies because of such effective media influence. Not only is the media encouraging sexual promiscuity they are influential to the degrading of women in their videos, such images as half clothed women dancing wet on bars, to women bathing men in disclosed bikinis. Does this sound right? Why is the media convincing teen, that this is life? (2003, p. 1)

Timothy was a reliable young man. He continually sought guidance to ascertain
that the path he was following was the way of the Lord. He consecrated all his life, abilities, and faculties to the service of God. He became “a model of what every genuine Christian should be like” (Nichol, 1978, vol. 7, p. 306). Timothy’s mind was molded and fashioned by the Holy Spirit of God.

In Faith

In Hebrew, faith is referred to as emunah, whereas in Greek it is called pистis. Vine et al. (1985) suggest that faith is a form of “persuasion, a conviction based upon hearing.” This “kind of conviction that God is trustworthy and merits our fullest loyalty, other church members would be encouraged to do likewise” (Nichol, 1978, vol. 7, p. 306). On this basis, the apostle Paul urges Timothy to be an example in faith. He sees Christian conduct as an expression of faith, and that conduct is acceptable to God because it is an expression of faith.

In Purity

The word purity is derived from the term pure. In Greek, it is called hagnōs. Vine et al. define it as being “pure from defilement, not contaminated” (1985, p. 498). They further suggest that the term hagnōs shares the same root as hagiōs, which means holy. The SDA Bible Commentary commends that Timothy had lived “the example of a Christ-like life, both to believers and non-believers” (Nichol, 1978, vol. 7, p. 306). As a Christian minister, his moral record needed to be unquestionable, so as to be a good example to both the youth and the old. Ellen White recommends:

Always act from principle, never from impulse. Temper the natural impetuosity of your nature with meekness and gentleness. Even the thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true. (White, 1938, p. 491)
Christian Authors on Morality and Purity and Media Impact

Dan 12:4 reads; “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro; and knowledge shall increase.” The mystery of the prophecy of the book of Daniel is for the time of the end. God commands the prophet to shut up the book until that time. The condition of the time of end will be when people start to run to and fro in search of knowledge. The Scripture says knowledge will increase. Today new and sophisticated technology has been invented and introduced.

The word knowledge in Greek is *gnosis*, which means, “inception, progress, fullness of knowledge” (Vine et al., 1985, p.346).

The new media has raised hopes and fears. Hope because we can communicate effectively and with greater speed; fears, because it has ruined privacy and morality. Feilitzen and Carlsson quote the word of Robert McChesney saying: “One of the great developments of the past two decades has been the rapid rise of global, commercial media all across the planet. . . . Massive expansion in the commercial media market . . . explicit policies that permit them to exist and prosper” (as cited in von Feilitzen & Carlsson, 2002, p. 23).

The scientific coordinator of the *UNESCO International Clearing House on Children, Youth and Media*, Cecilia von Feilitzen says, “The media are not only intermediaries of economy, political and culture but are themselves central operators with their own commercial interest” (2002, p. 13)

The expansion of globalized media in the world of children and youth today includes “popular music on radio, CDs, and cassettes; globally distributed films and television programs directed at or watched by children and young people on national and
satellite television, video, and in theaters; interactive games and the Internet; certain international print media; advert and marketing of licensed merchandise worldwide, such as toys, clothes, drinks and other products, . . . media contents and merchandised (von Feilitzen & Carlsson, 2002, p. 14).

The media brings information in an accelerated way but “research suggests that it is the violence in factual television, especially in news program, that children and young people find most disturbing, and even frightening . . . violent such as wars, assassination, deaths, and communal clothes” (2002 p. 149)

The effects of the media on society, particularly on youth are vivid.

Over the past few decades, parents, teachers, media researchers, theologians and presidential candidates along with health researchers, have pondered this question. Christian teachers face an even more daunting question how can we help our students navigate the turbulent waters of media exposure and emerge healthy young Christians? (Hopkins, Babikian, McBride, & Oliver, 2001, p. 10)

Today “television viewing has replaced play and other types of exercise, study and reading—not to mention human interaction. . . . Because of this, television has a vast and powerful influence on young people’s basic worldview, as well as their attitudes toward sex, food choices, alcohol and methods of conflict resolution” (Hopkins et al., 2001, p. 10).

Media influences come from long ‘exposure’ to media content. “Objectionable content consisting of violence, drugs and other substance use, pornography, [overrides] . . . cultural value, so that the sum of media exposure is surely greater that its part” (Hopkins et al., 2001, p. 10). Apart from the content, Mander in *Four Arguments for Elimination of Television*, says, “Although the content you view exerts a powerful effect on your mind, the medium itself also appears to have a profound mental effect.” He goes
on to say that the brain, after many hours of exposure to the television, no longer critically analyzes the information. Children involved were usually “not reacting, not orienting, not focusing, just spaced-out” (Mander, 1977, p. 197).

Media presents things the way they are, but may not be giving an account of reality. “Alcohol use is a central theme in popular music. . . . Media portrayals of sex everywhere is always inappropriate. Sex is used to sell everything from auto insurance, toothpaste, soap. . . . To understand the effect of media on youth, we must examine the amount of time they devote to its various forms. Does it have an influence on youth? Advertising becomes very creative and successful in various non-TV media” (Hopkins et al., 2001, p. 12).

“Many athletic events are sponsored by tobacco or alcohol companies. . . . Violence, encouraging aggressive behavior. Media violence can negatively influence behavior” (2001, pp. 12, 13).

Barbara Wilson states:

Social aggression involves harming others’ feelings through social exclusion, gossip, or friendship manipulation. One study found incidents of relational aggression in 92 percent of Television programs popular with teens. . . . Research has linked heavy exposure to television violence in childhood to increase social aggression in adult” (2008, p. 103).

The contemporary world is confronted by grave and social problems resulting from ethically negative media that is impacting the morality and purity of young people. Joseph, Daniel, and his three associates, and Timothy were not flooded with media challenges. Today moral challenges are similar, yet more powerful.

The Bible characters discussed above were models of purity who lived in “a fallen home, in a fallen world, with fallen human nature and selfish tendencies that want the
world to revolve around ourselves” (Lichtenwalter, 2000, p. 15). Joseph lived in a woman’s house whose “sexy appearance and erotic gestures would have bowled him over.” But that did not happen because it was “a matter of spiritual discernment.” To stand like he did, “we must have firm moral and ethical convictions based on a biblical value system” (2000, pp.48, 49). The apostle Paul says, “Consequently, he who rejects this is not rejecting man but the God who gives His Holy Spirit” (1 Thess 4:8, NASB).

Lichtenwalter, quoting Ellen White in her book Patriachs and Prophets (p. 214), states,

Sexual enchantments will be one of Satan’s special temptations for a final generation. As we approach the boarders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. . . . He employs the same agents now as he employed three thousand years ago. By worldly friendships by the charms of beauty, by pleasure seeking, mirth, feasting or the wine cup, he tempts to the violation of the seventh commandment. (2000, p. 46)

All morality and purity must be built on the biblical foundation. The youth can only be pure if Christ is formed in the heart, because “purity of heart will lead to purity of life” (White, 1991, p. 16).

**Conclusion**

The biblical standard of morality and purity has been modeled through the lives of Joseph, Daniel, Shadrack, Meshack, Abednego, and Timothy who were God’s representatives.

A life of morality and purity is not an accident, but a choice. Such a life is usually imparted in early childhood. The Scripture is explicit in this when it says “train up a child in the way he should, and when he is old he will not depart from it” (Prov 22:6). Ellen White’s counsel is clear:
The greatest want of the world is the want of men-men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as to duty as the needle to the pole, men who will stand for the right through heaven fall. (1952, p. 57)

If this kind of character is developed in young people, it will revolutionize the spirituality of young people and the mission of the church.

Chapter 3 will deal with the historical, political, social, religious, and cultural contexts of the Nairobi Central Church and how media is influencing negatively the morality of the church’s young people.
CHAPTER 3

AN ANALYSIS OF THE NAIROBI CENTRAL SEVENTH-DAY ADVENTIST DISTRICT

Introduction

This chapter presents the context of Nairobi Central SDA District. This has been done under six subsections: (a) Geographical Description, (b) Historical Perspective, (c) Political Situation, (d) Cultural Context, (e) Social Aspect, and (f) Religious Context.

The context for the project is Kenya and the analysis is very significant for my project because it gives an overview of the impact of media on the morality and purity of young people and how it is currently affecting the mission of God. The project context analysis will focus on the location of the project.

Geographical Description

Kenya lies across the equator in the eastern central part of Africa, and the coastal region of the Indian Ocean. Kenya shares common boarders with Tanzania to the south, Uganda to the west, south Sudan to the northwest, Ethiopia to the north and Somalia to the east. Kenya covers an area of about 224,962 sq mi (582,650 sq km) with two mountains, Mount Kenya and Mount Elgon located in the central part of Kenya and the western part of Kenya respectively. Figure 1 is a geographical map of Kenya.
Figure 1. Geographical map of Kenya. Retrieved July 2014, from https://maps.google.com/maps/ms?msa=0&msid=216664126858723937788.0004a310841401d025d4e&dg=feature
Most of the country is agriculturally rich, especially the western part, the Rift Valley, and central parts of the country. The coastal area of Kenya is semi-arid but is rich in coconut, mango, orange, sisal, and cashew nut production. It is also internationally known as a tourist destination because of its beautiful equatorial beaches. The eastern region is semi-arid with limited rainfall where farmers plant crops that require little rain. Northern Kenya is semi-arid where its people engage in pastoralist activities.

Kenya has three major cities: Nairobi, Mombasa, and Kisumu. Nairobi is one of the busiest urban cities in Africa, serving as an entry point to East and Central Africa, and the connecting point to a number of countries in Africa, Europe, and Asia. Nairobi has a lot of moral influence on the other cities and towns in Kenya, so what happens in Nairobi is copied by other youth in other cities and towns, whether good or bad. This has affected the morals and purity of the youth.

The country has two big lakes, Lake Victoria in the western part, which is a freshwater lake, and Lake Turkana in the northwest, which is a salty lake, and serves as a tourist destination area. Fishing is a major activity in both lakes, with the fish exported to other countries both in Africa and overseas. The cities and towns near these lakes have attracted many fish traders and job seekers. Some of the traders have families, but because of the nature of their jobs that keep them away from their families, some are tempted to live unfaithful lives. The end results is that many in these areas are infected with STD and AIDS and many have died of these diseases.

**Historical Context**

The history of Kenya is divided into three phases: (1) pre-colonial rule, (2) colonial rule, and (3) independence and post-colonial rule.
Pre-Colonial Rule

Archeologists were able to estimate the earliest period of settlement in Kenya after the discovery of Iron Age pottery classified as “Urewa Ware.” The period is estimated to be between the second and fifth centuries (Shillington, 2005, p. 53).

Shillington further says that between the fifteenth and seventeenth centuries, a number of later Iron Age pastoralists from southern Sudan and southwestern Ethiopia pushed down into Kenya (2005, p. 118). The tribes in Kenya are grouped into three groups: Nilotes, Bantu, and Cushites.

The first group, the Nilotes, are subdivided into three groups: (1) Plain Nilotes, living in the western and southern part of Kenya; (2) Highland Nilotes, living along the Rift Valley, and (3); River Lake Nilots, living in the south-western region. The Nilote communities are composed mainly by the Lou, Kalenjins, Turkana, Maasai, and Iteso.

The second group is the Bantu, and their “migration is traced by archeological research to have spread across eastern, central, and southern Africa. All this occurred over a very long period of time, stretching back at least to early century of the Common Era” (Shillington, 2005, p. 25). Around the same time another group of the Bantus that arrived in central Kenya were the Embu and the Kikuyu. The other Bantu groups are Kambas, Luyhas, Kisii, and Merus.

The third group is the Cushites who live in the eastern and northern region of Kenya. Upon the arrival of the colonists, most tribes or kingdoms were ruled by chiefs. The chiefs were: Nabongo of Wanga, Wangu wa Mere of the Luo, Koetelel arap Samoei of the Nandi, Olaibon of the Maasai, and other chiefs.
Colonial Rule

In 1884-1885, the Berlin West Africa Conference agreed to partition Africa, and the British took Kenya as one of its colonies (Shillington, 2005, p. 113). From that time to the start of the First World War in 1914, the British solidified their control and gradually took over the governorship of the state. Walter Oyugi says, “The policy of divide and rule was inaugurated with the colonial conquest. This involved, first and foremost, the creation of distinct ethnic identities or tribe” (1994, p. 34).

After the Second World War, hostility was generated towards the colonial policies (Oyugi, 1994, p. 47). Though urban immigration increased and industries increased, there was an immersgence of worker’s unrest organized by Trade Unions. This combined with the start of the Mau Mau Rebellion, which demanded that the White man return back to Europe, made the British reconsider their rule. In 1963, the British governor granted Kenya independence.

Post-Colonial Rule

After the lifting of emergency in 1959, the British accepted majority rule, and the new political arrangement recognized political parties. The existing political parties KANU and KADDDU were merged into KANU. The two leading freedom fighters Jomo Kenyatta and Jaramogi Odinga Oginga united, and in December 1963 Kenya received her full independence. Kenyatta became the first Prime Minister of the Republic of Kenya.

Political Context

Kenya enacted a new constitution in August 2010 after a referendum. Today Kenya has a devolved system of governance where there is national and county
government levels. Gender balance is well outlined in the constitution. A third of all elected members of parliament must be women. The presidential election is held once every five years, and the president can serve only two terms. In the new dispensation the vice president is elected directly by the electorate, and given a new title of deputy president.

There are two houses of power: senate and members of parliament. In every county system the governor and the senator are elected directly by voters. Other elected members are county representatives. The governors form county governments. The national budget is dispersed to all county governments from the central government. The two houses have legislated bills that have contributed in ruining the sacred institution of marriage. Some of these bills are the polygamy marriage bill, which has already been signed to law by the president and the media bill, which was enacted sometime back and has control on media content, which has ruined the morals and the purity of the youth.

The president does not directly appoint cabinet members or other government appointments. All appointments are openly cleared by the parliament through interview. Any member of society who has an issue with the appointment is free to challenge it.

**Cultural Context**

Charles H. Kraft, defines culture as “the total life of a people, the social legacy the individual acquired from his group” (2006, p. 36). Culture “is an idea created to describe a reality that people experience, the behaviors and assumptions common to a group that distinguish one group from another” (Howell & Paris, 2011, p. 25).

Culture is viewed as a “complex whole which includes knowledge, beliefs, arts, morals, law, custom and any other capabilities and habits acquired by man as a member
of society” (Kottak, 2009, p. 27). The attributes that people acquire are not through biological heredity but by growth within one particular society, through exposure to specific cultural traditions.

Individuals are members of a group which forms a society, and learning occurs by “observing, listening, talking and interacting with many other people. Shared beliefs, values, memories and expectations link people who grow up in the same culture” (Kottak, 2009, p. 28). The mixing of cultures, without contextualizing, has affected many good values, and as a result has destroyed the morals of the youth.

Parenting is another process through which values and beliefs are transmitted from parents to children over the generations. Kottak further states, “People become agents in enculturation of their children, just as their parents were for them” (2009, p. 28). Yesterday’s children are today’s parents or today’s children will be tomorrow’s parents.

Symbols

Cultural traditions are learned and “cultural learning depends on the developed human capacity to use symbols, signs that have no natural connections to things that signify or for which they stand” (Kottak, 2009, p. 28). Symbols are “verbal or nonverbal within a particular language or culture” (p. 28). Kottak further says that “symbols are usually linguistic” (p. 28). We also have symbols like road signs which communicate meaning to the road user.

Sexuality and Culture

Human sexuality and marriage are related in all human societies. The learning
process may vary from one group to another. When I was growing up I saw arranged marriages taking place, and there were also sexual arrangements that did not involve marriage.

In other cultures, extramarital sexual activities are permitted, while in others they are condoned. Other societies allow for same sex marriages while others do not. Elmer S. Miller suggests, “No matter how permissive a society may be in sexual matters, there is always some rule limiting the category of appropriate sexual partners” (1979, p. 135).

**Social Context**

The social context of Kenya will be analyzed in terms of population, demography, language, social structure, status, role, and ethnicity

**Language**

Kenya is a multi-linguistic country with 43 languages and 16 dialects. The groups include Bantus, Nilotes (including the River Lake Nilotes, Plain Nilotes, and the Highland Nilotes) and the Chushites. Kiswahili is the national language, while English is the official language. The country’s population is diversified by languages and major and minor tribes. Howell and Paris state, “Language is a system of verbal and non-verbal symbols used to communicate” (2011, p. 46).

**Demography**

There are 42 ethnic groups in Kenya. The five dominant groups are the Kikuyu with 6.6 million, spread over the country, the Luhya with 5.3 million occupying the Western Kenya region, the Kalenjin with 4.9 million in the Rift Valley region, the Luo with 4 million occupying two thirds of the Southwestern region, the Kamba with 3.9
million occupying the Eastern region, the Orma and Rendille occupy the northern areas of the country with the least population of only 66,000 and 60,000 people respectively.

The Kenyan population, according to the census held in August 2009 by the Ministry of Planning, is 41 million people. The life expectancy is 60 years. The most densely populated counties in Kenya are Nairobi, Kakamega, Bungoma, Kiambu, Nakuru, Meru, Kisii, Kilifi, Machakos and Mandera. Table 1 shows the 10 most populated counties.

Table 1

<table>
<thead>
<tr>
<th>County</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nairobi</td>
<td>1,605,230</td>
<td>1,533,139</td>
<td>3,138,369</td>
</tr>
<tr>
<td>Kakamega</td>
<td>800,989</td>
<td>859,662</td>
<td>1,660,651</td>
</tr>
<tr>
<td>Bungoma</td>
<td>795,595</td>
<td>835,339</td>
<td>1,630,934</td>
</tr>
<tr>
<td>Kiambu</td>
<td>802,609</td>
<td>828,673</td>
<td>1,631,282</td>
</tr>
<tr>
<td>Nakuru</td>
<td>804,582</td>
<td>789,743</td>
<td>1,594,325</td>
</tr>
<tr>
<td>Meru</td>
<td>670,656</td>
<td>685,645</td>
<td>820,301</td>
</tr>
<tr>
<td>Kisii</td>
<td>550,464</td>
<td>601,818</td>
<td>789,743</td>
</tr>
<tr>
<td>Kilifi</td>
<td>535,526</td>
<td>574,209</td>
<td>1,109,735</td>
</tr>
<tr>
<td>Machakos</td>
<td>543,139</td>
<td>555,445</td>
<td>1,098,584</td>
</tr>
<tr>
<td>Mandera</td>
<td>559,943</td>
<td>465,813</td>
<td>1,025,756</td>
</tr>
</tbody>
</table>


Social Structure

Social structure “refers to the way people coordinate their lives in relation to one another at the level of society” (Howell & Paris, 2011, p. 66). Howell and Paris refer to the sociologist Max Weber who identifies three related areas of social stratification: “wealth, power and prestige” (p. 67), and these propel people to the higher levels in the
society regardless of age, gender, race, and ethnicity.

Status

Status is position one may occupy in a structure such as in an organization or institution. Howell and Paris say that there are “two types of status; achieved and ascribed” (2011, p. 68). Achieved is what one chooses through behavior or learned skills, for example, being a student or teacher. Ascribed on the other hand is what one inherits, for example, as a son or daughter of so and so. For Kenyan citizens, roots are very important.

Role

A role is the dynamic aspect of status that puts into effect rights and duties. It “prescribes expected or required behavior for those who occupy a particular status” (Howell & Paris, 2011, p. 69). The role clarifies status, and it removes confusion that may arise in an organization for example, racial status, gender, marital status. Social identity is an aspect of self that makes a difference in how one’s right and duties are distributed to specific others.

Ethnicity

Ethnicity is defined as “a category based on the sense of group affiliation derived from a distinct heritage or worldview as a people” (Howell & Paris, 2011, p. 77). This tendency occurs when one group distinguishes themselves from others because of indispensable elements of identity, culture, biology, and history depending on the context.
Religious Context

Kenya is ranked among the nations with many religious groups. Close to 80% are Christians, others are Muslims, Hindus, African Traditional Religion, as well as other religions and non-religious groups.

Religion is defined as “beliefs and rituals concerned with supernatural beings, powers and forces” (Kottak, 2009, p. 295). Africa is a religious continent. Most Africans believe in supernatural powers and Kenya is no exception. These entities, such as “gods and goddesses, ghosts, and souls, are not of the material, nor supernatural forces, of which may be wielded by beings” (p. 295). These supernatural forces are considered to be sacred forces, and they are impersonal, considered to be existing among human beings and outside of space.

African Traditional Religion

African Traditional Religion is famous throughout Africa and is known as ATR. ATR is widely known and practiced among the communities in Kenya. Some of the Christians come from homes where ATR is actively practiced as part of their cultural heritage. ATR is “composed of three basic components: Supreme Being, the spirit world and mystical powers” (Gehman, 1989, p. xi). Mbiti states that ATR “belong to each people within which it has evolved. It is not preached from people to another” (1975, pp. 12, 13) because there are many ethnic groups in Kenya with many traditional religious beliefs. When one moves from one ethnic group to another, religious rituals differ. ATR is a religion with no book for reference; but its members are active as part of the community or ethnic life.

ATR is not primarily for individuals, but for an entire community of which the
individual is a part. “The chapters of African religions are written everywhere in the life of the community and in traditional society, there are no religious people” (Mbiti, 1969, p. 2). This statement indicates that people cannot detach themselves from their group. They are life members of ATR, and if anyone leaves, Mbiti says, they are severed from their roots, their foundation, their context of security, their kinship, and the entire group that gives meaning to their existence (p. 2).

Mbiti further says, “In traditional religion there are no creeds to be recited, instead the creeds are written in the heart of the individual, and each one is himself a living creed of his own religion. Where an individual is, there is his religion, for he is a religious being. It is this that makes Africans so religious; religion is in their whole system of being” (1969, p. 3).

**Supreme Being**

Among the communities in Kenya the name of God or Supreme Being is applied differently as one moves from one community to another. The Luo call God *Nyasaye*, the Kikuyu call Him *Ngai*, the Luhya call Him *Were*, and the Iteso call Him *Edeke*. “The name given to God indicates what men think about His character and attributes” (Parrinder, 1962, p. 39). Others names speak of God as Creator, Omnipotence, Omniscience, while others express the providence of God.

**Spirits**

The spirits are considered stronger than human being. They “may have their abode in any natural object; on every high hill and under every green tree” (Parrinder, 1962, p. 52). Parrinder further says, “Hills and outstanding rocks are likely haunts of
powerful spiritual forces, and many villages which nestle under these hills, take the hill spirit as their principal deity” (Parrinder, 1962, p. 52).

**Ancestors**

The ancestors are the spirits of dead human beings. Among the Bantu people, “they are part of the family or tribe, and are considered and consulted on all important occasions” (Parrinder, 1962, p. 57). “The ancestors are believed to have survived death and to be living in a spiritual world, but still taking a lively interest in the affairs of their families” (p. 58). Human beings are afraid of the ancestors. Any problem of life is attributed to the ancestors, especially drought, famine, sickness, death, disease, and childlessness. “Many people seem to wish the ancestors are kept as far away as possible” (p. 60). Ancestors are wished well by good treatment at the burial and through the offering of sacrifices.

The Maasai people “worshipped one God, Engai, and they fear nothing but evil spirits” (Isichei, 1995, p. 260). They had no structure of government but they have organized themselves in age grades, and they hold a ritual ceremony led by the charismatic specialist known as Laibon who is believed to have had great influence. “The Maasai practice no burial ceremony at all, and corpses were abandoned to the hyenas” (p. 260).

Ancestral rituals are considered very important. Many rites of varying importance are made for the propitiation and repose of the departed spirits (Parrinder, 1962, p. 62). Among the Kikuyu, the dead are considered ever present and receive gifts. They put a little food on the ground for the departed spirit before eating. For the Luhya, Iteso, and the Luo, when the dead person is buried they usually leave a little food by the grave-side
every meal time. This action indicates that the spirit of the relatives share their hospitality with the dead.

Parrinder further says, “On occasions of birth, marriage, sickness and family reunions, the ancestors are called upon. These are family ancestors. The tribal ancestors will be invoked for rain, at seedtime, first-fruit and harvest, in fishing, hunting and war. As elders they must eat of the harvest first. As elders they give strength for the chase or the fight” (1962, p. 63).

**Mystical Powers**

Magic, sorcery, and witchcraft are mystical magical powers. “The African magician believes that there are vital forces or spiritual powers that he can tap. His work is not over mechanical, but depend upon the spiritual beliefs” (Mbiti, 1969, p. 113). The magician uses black magic, but magic can be both offensive and protective. Many charms are worn for the purpose of defeating offensive magic by the use of stronger power.

Sorcerers and witches are all feared, but their works differ. The sorcerer is a day witch, while a witch is a night witch who works while people are asleep. A sorcerer can be paid by his or her client to exercise his or her magic to harm the enemies. Sorcerers like witches “may have familiar animals (like a cat or dog) to work for them. Or they may have the power of metamorphosis and change themselves into animal form at will” (Mbiti, 1969, p. 118).

Through magic power, witches can send an animal as an agent against their foe. A snake or leopard can attack the enemy in the bush and harm him or her even when they carry a charm for protection. The charm also plays a role of spying on the enemy in order to protect from any other force that is greater or that is working against it.
ATR also has implications on the morality of young people because the media, through television broadcasts and movies are often ATR related. Many Nigerian movies, which are played on Kenyan television channels, have content that promotes African traditions that are connected with Nigerian juju (witchcraft). In urban areas this emphasis on using juju is strengthened in both towns and the villages and is causing a revival of witchcraft among Christians. The Christian message against this practice must be well packaged in order to make an impact in today’s society.

Islam

The Islamic religion had been on the coast of Kenya for centuries without spreading inland. In the Coastal region the Islamic religion had influenced many people’s lives for centuries. It had become the force to reckon with. From early times until the nineteenth century, therefore, Islam seems to have remained an important force only on the islands and along the coast. Its diffusion further inland was discouraged both by the nature of the terrain and lack of large inland centers of population and resources sufficient to attract the attention of Islamic merchants (Lewis Grant Associates, 2006, p. 11).

The arrival of the Portuguese in the fifteenth century found the coastal town of Mombasa in greatest turbulence. The unrest was caused by lack of organization and coordination, forcing the coastal town to be almost deserted. The coming of the British dislodged the Portuguese and brought peace to the town of Mombasa. “Mombasa had become the strategic centre for the entire Swahili coast and continued to enjoy this position until the Oman conquest” (p. 12).

“The Heile of Zanzibar in nineteenth century” (p. 12) improved the fortunes of
Mombasa which flourished in business after taking over the leadership of the coastal region. Their presence along the coast strengthened the Islamic faith. King summarizes the characteristics of the teachers of their faith. The five pillars of the Islamic religion were emphasized and it was a duty of every Muslim to confess that there is one God and Mohammed is his prophet, to pray five times a day, to give a certain proportion of one’s possession as alms to maintain the poor and needy, to visit Mecca once during one’s lifetime if possible, and to fast during the month of Ramadhan during daylight hours (King, 1971, pp. 25-26)

The Islamic religion believes in a personal ethical code, which distinguishes the acceptable from the unacceptable, and is called their moral code which is used in shaping the behavior of all their followers. These teachings are taught in Madresas at an early age. Muslims believe that right behavior and morality can therefore be developed through teaching and learning.

Christianity

The history of Christianity in Kenya is subdivided into three important parts: the early missionary era, the modern missionary era, and post missionary era. The advent of Christianity has played a major role in the life development of many Kenyans. Moreover Christianity has developed people economically, socially, and academically.

**Early Missionary Era**

The arrival of the Portuguese along the coast of the Indian Ocean marked the arrival of Christianity in Kenya. In 1489, the Portuguese explorer, Vasco Da Gama, arrived at Malindi in a company of Roman Catholic missionaries. Upon his arrival, he
“ordered the Gospel to be preached around Mombasa” and in “1567, [the] Augustine monastery was established” (Barrett, Mambo, McLangulin, & McVeign, 1973, p. 21).

The Portuguese started to build Fort Jesus that was completed after 1639. In 1598, “Augustinian priests stationed at Lamu were Pate and Faza. [The] Muslim governor of Faza helped build the church [into a] flourishing Christian community” (Barrett et al., 1973, p. 21). Upon arrival in Mombasa after his conversion to Christianity, Faza renounced Christianity, and two priests and 280 people were martyred at Mombasa.

Yusuf was the son of sultan Husain of Mombasa. He spent some time in Goa. He became a Christian, taking the name of Don Jeronimo Caungalia. He served as a soldier in the Portuguese fleet returning to Mombasa in 1623. He was despised by his people, and marginalized by the Portuguese; he reverted to Islam and revolted in 1631. (Isichei, 1995, p. 70)

The early “missionaries intended to concentrate on kings, and some royal conversions were politically motivated and superficial. Even when they were sincere, the lack of missionary personnel tended to mean that the masses had no real instruction in Christian belief” (p. 72).

The other challenge the missionaries encountered was the shortage of missionaries due to the “high mortality rates caused by a new disease environment” (p. 72). Traditional culture also caused a hindrance to the progress of the work.

Modern Missionary Era

The missionary enterprise in Kenya started with the arrival of Johannes Ludwig Krapf in 1844. “Johann Ludwig Krapf was one of the Germans recruited from Basel Seminary” (Basil, 1991, p. 137). He was sent by the Christian Missionary Society from London and started his work in Shoa in Ethiopia where he was forbidden to return. He thereafter ended up in Mombasa and started work in 1844 among the Oromo people with
the expectation of converting them to Christianity before they converted to Islam.

Johann Krapf started his missionary work in Rabai on the coast. He translated the gospel of St. Luke into Nyika (Rabai) language. Barrett et al. state, “Krapf translated “Genesis 1:3 into Mombasa Kiswahili” (1973, p. 21). He translated the Gospel of St. Mark into the Kamba language and his first convert to Christianity was Mrenge who was baptized near his death. Barrett et al. says, “Upon ‘evangelistic exploration, Rebman went to Taita, Krapf to Ukambani’” (p. 21).

Duanne Elmer talks of the Christian faith as “a towel or robe. Both are found in the scripture, but only one is appropriate for Jesus’ followers” (2006, p. 23). The missionaries chose the towel and experienced all of these challenges as they remained faithful and true to their calling as God’s servants. During his service Krapf lost his dear wife and child who died of fever not long after arrival to the coastal region. The weather was not conducive, along with the risk of wild beast, hostile communities, transport problems, communication challenges, and conflict arising from beliefs. The Maasai people “stood aloof, very largely, from the process of westernization. Warriors and pastoralists, passionately attached to their cattle, they clung very largely to their inherited lifestyle. Despite their martial past, they did not fight against the imposition of colonialism” (Isichle, 1995, p. 260).

Krapf preached the gospel to all who could listen. He “pioneered the language translation and became the first to produce a Swahili dictionary and to translate the scriptures” (Barret et al., 1973, p. 30).

**Post-Missionary Era**

There was a respite of supremacy between the church and Arabs over the control
of Mombasa. “The missionary movement in Kenya changed radically after the beginning of the colonial era, particularly when the new rail line had extended to Lake Victoria. Many new missions came in, not all waiting for the railway” (Barrett et al., 1973, p. 33).


The early missionaries were pre-occupied with dividing the field, to avoid overlapping of the work in the country (Barrett et al., 1973, p. 34). The Methodist Church concentrated in the upper eastern region of Meru County. Today the church is very strong in the area, with a big University, Kenya Methodist University. The Anglican Church established its base in the Coastal region and Central Kenya. Today they have a strong following in the region. They also managed to settle in the upper Nyanza region along Lake Victoria and in Maseno. The church managed to establish schools under its sponsorship and today have a large university, St. Paul.

The Friends Church (Quakers) found a base in Kaimosi in western Kenya. Their following today remains concentrated in that region. The Presbyterian Church found their base in the Western and Central regions especially at Thogoto. They managed to spread to other parts of the Central region and to Nairobi. They opened a hospital, college, and secondary schools at Thogoto (Kikuyu) in Kiambu.

The African Inland Church found a base in the lower eastern region in Machakos, Makueni, and Kilifi counties. The larger concentration is in the Rift Valley, at the
Elgeyo-Marakwet, Baringo, Ushin Gishu, Nandi, and Kericho Bomet counties. Through the influence of the retired president Daniel Arap Moi, they managed to have a large following and schools, colleges, and universities in Kabarak in Nakuru County.

The Lutherans found their base in Nairobi, and in the upper Eastern region. The Baptist came later; they have a small following. They established Day Star University in Nairobi.

The Catholic Church was the earliest church to arrive in Kenya. They came in when the Portuguese arrived in Mombasa. Their first base was in the coastal region. They established themselves in almost in every county and they have the largest following in Kenya. They own many secondary schools, colleges, and have established two universities: The Catholic University of Eastern Africa and Strathmore University.

The Seventh-day Adventist Church entered the country from Tanzania, Lake Victoria. They established a base in Gendia, Kendu Bay in South Nyanza. Today they have the largest following in Kisii, Nyamira, Homa-Bay, Migori, Kisumu, and Nairobi counties. The church has managed to penetrate other strongholds with schools, colleges, and two universities: The University of Eastern Africa, Baraton, and the Adventist University of Africa.

The early missionaries faced many challenges.

Most were ordinary people, without great gifts, some displayed human weakness. One early missionary at Kima was accused of immorality. A CMS missionary at Sagalla shot a local inhabitant putting the mission in jeopardy. Some missionaries were harsh, others cruel, but most are remembered for their love and self-sacrifice. (Barrett et al., 1973, p. 34)

The missionaries also had challenges from the colonial masters. “Many British administrators were critical of the missionaries and hostile to African educated
Christians. Uncontrolled missionary activity was worse than rabies said one exasperated official. Some committed Christian administrators sometimes consciously fostered Islam, and showed a preference for Muslim soldiers in colonial armies forcing Christians to conceal their religious affiliation” (Isichei, 1995, p. 233). The fear of educated Africans arose because administrators thought they would propagate ideas about equality which they were taught by missionaries.

The first station of the Seventh-day Adventist Church in British East Africa was “established in 1906 at Kavirondo Bay, on the Eastern shore of Lake Victoria, Nyanza, close by the German East Africa” (Carscallen, 1909, vol. 87, no. 24, p. 41) The Adventist Review states that the first Seventh-day Adventist missionary in Kenya was “Elder A. A. Carscallen” (p. 41)

Kavirondo Bay is currently known as Gendia, Kendu Bay on the shores of Lake Victoria. At the beginning of 1909, the station operated with only four workers who were challenged by the local language.

In January 1909, the work was started at a new station. And in the month of “March, Brother B. L. Morse joined the new station, giving attention to school work” (p. 41). After the establishment of the work in Gendia, the work expanded to Nyanchwa in Kisii. After Kisii it expanded to the Central and Eastern provinces.

The Kenya Union has experienced growth since its inception. It has “six conferences and two fields (General Conference Yearbook, 2012, p. 40). The statistics of the churches stands at “4,451 churches and 695,153 members” against a population of 41,536,000 (p. 40).

The Central Kenya Conference is one of the largest conferences covering the

The Central Kenya Conference was reorganized in 1953, 1968, 1981, and 1989 (p. 41). It has 965 churches and a membership of 109,984. The total population of the region is 17,476,211 people (p. 41).

**Description of Nairobi Central Adventist Church**

Nairobi Central Adventist Church is one of the biggest churches in the Central Kenya Conference. The history of Nairobi Central Church, formerly known as Maxwell, is linked to Maxwell Preparatory School. Maxwell Preparatory School was first established in the compound where the church is today. The teachers, parents, pastors and pupils then decided to worship from within the school. The first congregation comprised the school fraternity, a few missionaries, and just a few elite African families from Nairobi.

The school was established around 1944 by Maxwell who was staying at Karura, about 30 kilometers north of Nairobi. The Maxwell preparatory school was set up for children of missionaries who were working for the church in various parts of East Africa.

The school was later named Maxwell Preparatory School (MAPS). The church was later built on the compound, around 1948, and the church was similarly named Maxwell Seventh-day Adventist Church. The church was known as Maxwell for decades until the 1970s when it was changed from Maxwell to Nairobi Central Church. Since then the congregation has grown and has become mainly African. At the time, there were only two churches in Nairobi: Nairobi Central and Shauri Moyo for Kiswahili speakers.
Early Pastors

The Nairobi Central Church was organized as a church in 1958. Between 1958 to the present, the church has experienced massive growth. The ministers who have pastored the church include: Pr. Glass (from South Africa), Pr. Florle, Pr. Wheeland, Pr. Giddings, Pr. Aztkins, and Pr. Theuri. Pastor Giddings was the first black American pastor of the church. Pr. Theuri came to assist but did not stay long. The pastors who are notable are Ezra Mpyisi (from Rwanda), after him came Paul Wahonya, Peter Kingoina, Absolom Birai, John Macharia, Francis Njau, Peter Ndeto, Pr. I. Muraya, Jacob Akali, Franklin Wariba, and Alex Ambuchi, currently serving.

Growth Patterns for the Past Ten Years

The church’s growth pattern for the last ten years has been significantly very good. The growth was experienced in prayer cell groupings, which were conducted in zones where the membership resides. The evangelistic campaigns conducted perpetuated significant membership growth. A high number of baptisms also came from Branch Sabbath School ministries. The growth has led to the opening of Parklands, Lavington, and Kathiani churches. The membership grew from 2,000 to 6,150 (31 December 2012), excluding the three above mentioned Churches.

Church Activities

The church activities are planned and often followed suggested events from the General Conference, division, union, and local conference. A church business meeting and Holy Communion are scheduled quarterly. Other activities include six evangelistic campaigns, three stewardship revival meetings, early and end of year revival meetings,
camp meeting, departmental weeks of prayer, quarterly child dedications, regular baptisms, mid-week prayer meetings, Friday vespers, monthly church board and departmental councils.

Church Attendance

The church holds Sabbath School teachers’ class every Sabbath morning from 8.00-8.45 and the teachers and care coordinators are in attendance. Children and adults hold their Sabbath School separately. The children attendance is 500, while the adult attendance is around 600. The divine service attendance is approximately 3,500 to 4,000. In the afternoon, the attendance is about 1,000 to 1,500.

Church Finances

Nairobi Central Church is one of the leading contributors in the Central Kenya Conference, East Kenya Union Conference, and East Central Africa Division. Table 2 represents the breakdown of the last seven years total Trust Fund Collection breakdown. Nairobi Central Church is located within the central business area towards the western part of the city center as indicated in Figure 2. Figure 3 shows that the church is located 150 meters off Kenyatta Avenue, along Milimani Road. The Nairobi Central Church shares the same compound with the Kenya Union formally known as East Africa Union Mission. The other institutions in the compound are Health Services, Literature Mission Seminar Guest House, and Maxwell Preparatory School.

Church Structure

According to some long-serving leaders of the church, the idea of constructing the church gained focus in early 1987. The initial fund drive for the church building
Table 2

*Nairobi Central Church Trust Fund*

<table>
<thead>
<tr>
<th>Year</th>
<th>KShs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>33,973,295.00</td>
</tr>
<tr>
<td>2008</td>
<td>39,700,447.00</td>
</tr>
<tr>
<td>2009</td>
<td>47,066,735.56</td>
</tr>
<tr>
<td>2010</td>
<td>50,740,418.97</td>
</tr>
<tr>
<td>2011</td>
<td>62,453,172.43</td>
</tr>
<tr>
<td>2012</td>
<td>69,391,420.09</td>
</tr>
<tr>
<td>2013</td>
<td>75,557,384.36</td>
</tr>
</tbody>
</table>

*Figure 2*. The location of Nairobi City.
Figure 3. Map of Nairobi showing where Central Church is located.

vigorously started in 1987. The reason for constructing the church was because of the church had become smaller, forcing the church to hold two services. Upon the completion of the church building, the members moved into the new church on January 4, 1997. It was dedicated by Elder Jan Paulsen, General Conference president. The elders who spearheaded the construction are Mutuku Mutinga, the late George Okeyo, Joseph Mbinda, John Ombengi, and others.

**Missiological Implications**

The locality of the church in the central business district of Nairobi, the capital city of Kenya, has missiological implications especially as pertains to the influence of the
media on the morals of the youth. The church has to move fast and positively to tap into this very influential aspect of the lives of the youth both inside and outside its context. Technology in Nairobi is state-of-the-art. Mobile phone and computer manufacturers entice the populace, especially the youth, with some of the latest and sophisticated gadgets. Internet facilities are within reach of everyone at reasonable rates. Internet communication is easy and sophisticated and is the center of attraction for all.

There is cut-throat competition among media houses for a share of the market. Television channels aggressively market the latest programs regardless of their moral impact on society. Media rules and regulators have done little to reduce the negative impact of the television programs, radio stations, and newspapers on the populace.

If the church in Kenya, especially Nairobi Central, which is located in the city center with an elitist membership, is to live the Great Commission then it has to open a television channel and radio station to provide alternative media content for its membership. People want to watch something and listen to something, especially when they are not busy. It should be the church’s mission to provide this alternative.

The church can also start a special media and information ministry. This ministry can engage the media using a two-pronged approach. One will be informing the congregation on the negative effects of the media. The other will be using the media positively to engage and reach the youth especially through the use of text messages, Facebook and the publication of Christian magazines.

**Conclusion**

This chapter has dealt with the context of the Nairobi Central SDA Church where the research will be conducted. Having better understood the context the researcher is
now ready to formulate a strategy to deal with the impact of media on the morality of young people. This will be the subject of the next chapter.
CHAPTER 4

THE IMPACT OF MEDIA ON THE MORALITY OF
YOUNG PEOPLE IN THE NAIROBI CENTRAL
ADVENTIST CHURCH

Introduction

The previous chapter dealt with the context of Nairobi Central Adventist Church. The context covered geographical, historical, political, cultural, social, and religious aspects. Having understood the context, the researcher in this chapter embarks on developing a strategy to reduce the negative impact of the media on the young people caused by the liberal trend of the media industry which has contributed to moral decline. The logical framework approach will be used to outline the best strategy in a systematic manner on how to address the problem.

General Methodology: Logframe and Gantt Chart

Logical Framework Analysis

The logical framework analysis is an approach that presents the parts of a strategy in a very comprehensive manner using a tabular framework that is known as a logframe. A logframe is tool for planning and managing projects (BOND, 2003, p.1).

A logframe looks like a table and aims to present information about the key component of a project in a clear, concise, logical, and systematic way (Takyi, 2012, “class notes”).
The logframe approach does not generate new information but rather helps to structure existing information to facilitate decision making. The Logical Framework is viewed as a problem tree analysis. The logframe incorporates four main analytical elements to help guide the process: problem analysis, stakeholder analysis, objective analysis, and a preferred implementation strategy (Aus Guideline, 2005, p. 4)

NORAD defines the logical framework approach as a list of the key elements of a project that identifies information requirements, facilitates communications between all parties involved, analyzes the project’s setting at an early stage, and identifies how the success or failure of the project should be measured (NORAD, 1999).

The logframe approach has been proven to be an excellent planning tool, for it summarizes information puts, it in a standardized format, it lists what the project is going to achieve, what activities will be carried out to achieve its output and purpose, what the potential problems are that could affect the success of the project, and how the progress and ultimate success of the project will be measured and verified (Bond, 2003, p. 1).

A logframe provides linkage in the project by following an “if” . . . “then” logic (Takyi, 2012, “class notes”). For example, if activities are carried out then the outputs can be achieved. The logframe also offers a way of testing the logic of a plan of action. It comprises a 4x4 matrix. Column 1 provides a narrative summary of activities and objectives, reading from the bottom up. Column 2 contains objectively verifiable indicators that provide evidence that the listed items in column 1 have been achieved. Column 3 provides the means of verification by which the objective verifiable indicators are measured and monitored. Column 4 lists major assumptions, which influence the outcome of the activities. Ortengren suggests that the point of departure of the planning is
the problem analysis which leads to objectives and finally makes it possible to choose relevant activities (Ortengren, 2004, p. 6).

A logframe provides linkage in the project by following an “if” and “then” logic (Takyi, personal communication, July 2012). For example, if activities are carried out the outputs can be achieved. The logframe also offers a way of testing the logic of a plan of action (Evans, Myers, & Feld, 2000). It comprises a 4x4 matrix. Column 1 provides a narrative summary of activities and objectives, reading from the bottom up. Column 2 contains objectively verifiable indicators that provide evidence that the listed items in column 1 have been achieved. Column 3 provides the means of verification by which the objective verifiable indicators are measured and monitored. Column 4 lists major assumptions, which influence the outcome of the activities. Ortengren suggests that the point of departure of the planning is the problem analysis which leads to objectives and finally makes it possible to choose relevant activities (2004, p. 6).

A logframe approach involves a problem analysis, an objective tree, an objective hierarchy, a stakeholder analysis, and a preferred strategy that includes activities and inputs (Bennett & Jessani, 2011, p. 237).
Figure 4. Linkages between elements of the Logical Framework Matrix.

<table>
<thead>
<tr>
<th>Narrative</th>
<th>Objectively Verifiable Indicators (Targets)</th>
<th>Means of Verification (Sources)</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goal</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purpose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outputs/Activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inputs</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 5. Format of a logical framework matrix.

Goal

A goal is the main end towards which the project purpose is directed and is a condition to be addressed. A goal is achieved by a variety of projects directed by the purpose.
Purpose

The purpose is the overall objective which the project seeks to achieve and is directly connected to the goal.

Outputs/Activities

The project outputs are the specific outcomes produced by input project means. The outputs can be quantitative or qualitative. The activities are specific end results detailed in the Gantt chart. The project activities are components of the outputs, which gives detail of the activities in the Gantt chart.

Inputs

Inputs are tangible and intangible materials and resources used to produce the project outputs. The material can be quantified in the form of equipment or items. Resources can be personnel, training, technical assistance, funds for contracting services, and required items.

Objective Verifiable Indicators

An indicator is a sign or index which expresses a level of achievement within each of the four rows, namely, goal, purpose, outputs, and inputs. Objective verifiable indicators facilitate assessment of project performance through monitoring and evaluations. Indicators are core components of a logframe that enable project managers to measure the progress of the project.

Description of Mission Strategy

In order for any project to be successful, it requires a good strategy. A strategy is
“an overall approach, plan or a way of describing how we will go about reaching our goal of solving our problem. Its concern is not with the small details” (Dayton & Fraser, 1990, p. 13). The question is, How do we go about this? The answer is by setting out a concrete plan which has details that leads to actualizing the goal. The plan must have an action plan in order to qualify as a good strategy. I have chosen to use a logframe and Gantt chart to help my strategy become a reality.

Application of Logframe

The Overall Goal

The overall goal of the project will be to make the Adventist Christian moral lifestyle a preferred option for young people at the Nairobi Central Seventh-day Adventist Church. To achieve this goal the researcher expects to baptize a 100 youth by January 2014 with 50% of them choosing to adopt an Adventist lifestyle. The means of verification for this overall goal will be the baptism records on file with the church clerk and the personal ministry reports with the Personal Ministry leader. For this project to succeed the main assumption is that the church members will cooperate with the researcher.

Purpose

The purpose of the project is to reduce the negative impact of media on the youth in the Nairobi Central Seventh-day Adventist Church. The indicator that the purpose of the project is achieved is that 35% of the youth in the church will be actively involved in outreach activities by January 2014. The indicator will be confirmed by the reports in the youth council, personal ministry council, and treasury. The main assumption is that the
youth of Nairobi Central Seventh-day Adventist Church will cooperate and participate in the outreach activities.

**Outputs**

The project has six main outputs that depend on various activities to succeed as listed in the logframe matrix. These outputs include: (a) a study to understand media influence, (b) surveys and interviews, (c) the development a biblical understanding of morality, (d) seminars for selected church leaders, (e) pilot groups assigned, and (f) monitoring and evaluation done. The trained personnel will impart the acquired knowledge to the youth. Subsequently, the youth will be taught biblical truth and other lessons regarding the negative impact of media on their morality.

The indicators for achieving the above outputs include: focus groups interviewed, 100 questionnaires administered to the youth and 20 others to parents with children. Also teaching manual developed, personnel made up of pastors, elders, youth, and personal ministries leaders selected and trained, and monitoring and evaluation conducted. The means of verifying the indicators include: the list of interview questions, interview and survey instruments, teaching manual, and attendance register.
## Narrative Summary

### GOAL:
Adventist Christian moral lifestyle becomes a preferred option for young people

### PURPOSE:
To reduce the negative impact of media on young people in the Nairobi Central Adventist Church

## Objective verifiable Indicators

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>50% of young people adopt Adventist lifestyle and 100 Youth baptized by January 2014</td>
</tr>
<tr>
<td>2</td>
<td>35% of youth in Nairobi Central Adventist Church involved in outreach services by Jan., 2014</td>
</tr>
</tbody>
</table>

## Means of Verification

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptism records</td>
</tr>
<tr>
<td>Temperance Department records</td>
</tr>
<tr>
<td>Personal Ministries reports</td>
</tr>
</tbody>
</table>

## Assumption

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The church members will cooperate with the researcher</td>
</tr>
<tr>
<td>The youth in the Nairobi Central Church will cooperate</td>
</tr>
</tbody>
</table>

## Outputs

1. Survey and interview instrument developed and conducted
2. Biblical understanding of morality developed
3. Seminar for selected church leaders conducted
4. Pilot groups assigned
5. Monitoring and evaluation done

### Outputs Details

- 100 questionnaires administered to the youth and 20 to parents with children by April 2012
- Teaching manual developed by December 2013
- 20 Pastors, Elders, Youth, and Personal Ministry Leaders selected and trained by March 2013
- Series held with target group between June 2013 and April 2014
- Quarterly monitoring
- Mid-term evaluation
- Interview and survey instruments
- Teaching manual
- Series of meetings
- Quarterly reports
- Mid-term reports

### Outputs Support Process

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The church leadership support process</td>
</tr>
<tr>
<td>Narrative Summary</td>
</tr>
<tr>
<td>-------------------</td>
</tr>
<tr>
<td>ACTIVITIES:</td>
</tr>
<tr>
<td>1.1 Understand postmodern mindset</td>
</tr>
<tr>
<td>1.2 Understand culture, political, and social media influence</td>
</tr>
<tr>
<td>1.3 Understand motivational media production</td>
</tr>
<tr>
<td>2.1 Administer the questionnaire</td>
</tr>
<tr>
<td>2.2 Conduct survey and interview</td>
</tr>
<tr>
<td>3.1 Develop a teaching manual</td>
</tr>
<tr>
<td>3.2 Select group</td>
</tr>
<tr>
<td>3.3 Train group</td>
</tr>
<tr>
<td>3.4 Develop tracts and article</td>
</tr>
<tr>
<td>3.5 Form small prayer bands</td>
</tr>
<tr>
<td>3.6 Select youth evangelism and prayer leaders</td>
</tr>
<tr>
<td>3.7 Conduct Bible lecture series to sensitize parents and youth on the effect of media</td>
</tr>
<tr>
<td>4.1 Conduct quarterly monitoring</td>
</tr>
<tr>
<td>4.2 Do midterm evaluation</td>
</tr>
<tr>
<td>4.3 Share the findings with Central Kenya Conference</td>
</tr>
<tr>
<td>INPUTS</td>
</tr>
</tbody>
</table>

The budget for material, training of personnel, equipment and other important services shall be made available to produce the project.

Figure 6. Logframe for Nairobi Central Church.
Gantt Chart

A Gantt chart plays a major role in indicating the work of the project by specifying exactly when and how each activity will take place. The shaded bar shown below in Figure 7 indicates the completed section by the assigned personnel. The Gantt chart works very closely with the logframe. The “logframe activities . . . provide a link between the detail of the project planning and the project’s objective” (European Commission, 2001, p. 36).
<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>YEAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Output 1 Study on media influence done</strong></td>
<td></td>
</tr>
<tr>
<td>Activity 1.1 Study media influence</td>
<td></td>
</tr>
<tr>
<td>1.1.1 Understand postmodern mindset.</td>
<td></td>
</tr>
<tr>
<td>Activity 1.2 Study internet</td>
<td></td>
</tr>
<tr>
<td>1.2.1 Internet material</td>
<td></td>
</tr>
<tr>
<td>1.2.2 Media house; TV. Radio</td>
<td></td>
</tr>
<tr>
<td><strong>Output 2 Support group selected</strong></td>
<td></td>
</tr>
<tr>
<td>Activity 2.1 Select group</td>
<td></td>
</tr>
<tr>
<td>2.1.1 Pastors</td>
<td></td>
</tr>
<tr>
<td>2.1.2 Elders</td>
<td></td>
</tr>
<tr>
<td>2.1.3 Personal ministries leaders</td>
<td></td>
</tr>
<tr>
<td>2.1.4 Youth leaders</td>
<td></td>
</tr>
<tr>
<td><strong>Output 3 Media survey done</strong></td>
<td></td>
</tr>
<tr>
<td>Activity 3.1 Develop survey</td>
<td></td>
</tr>
<tr>
<td>3.2 Set date</td>
<td></td>
</tr>
<tr>
<td>3.3 Select participants</td>
<td></td>
</tr>
<tr>
<td>Activity 3.4 Conduct survey</td>
<td></td>
</tr>
<tr>
<td>3.5.1 Develop questionnaire</td>
<td></td>
</tr>
<tr>
<td>3.5.2 Conduct survey</td>
<td></td>
</tr>
<tr>
<td><strong>Output 4 Biblical intervention developed</strong></td>
<td></td>
</tr>
<tr>
<td>Activity 4.1 Develop theological foundation</td>
<td></td>
</tr>
<tr>
<td>4.1.1 The life of Joseph</td>
<td></td>
</tr>
<tr>
<td>4.1.2 The life of the four Hebrews</td>
<td></td>
</tr>
<tr>
<td>4.1.3 The life of Timothy</td>
<td></td>
</tr>
<tr>
<td>4.1.4 Salvation by grace</td>
<td></td>
</tr>
<tr>
<td>4.1.5 Is your conscience a safeguard?</td>
<td></td>
</tr>
<tr>
<td>4.1.6 The scripture a trustworthy</td>
<td></td>
</tr>
<tr>
<td>4.1.7 The effect of media on the youth</td>
<td></td>
</tr>
<tr>
<td>4.1.8 Media effect on child development</td>
<td></td>
</tr>
<tr>
<td>4.1.9 Revitalizing youth ministry</td>
<td></td>
</tr>
<tr>
<td><strong>Output 5 Seminar Conducted</strong></td>
<td></td>
</tr>
<tr>
<td>Activity 5.1 Do Plan</td>
<td></td>
</tr>
<tr>
<td>5.1.1 Plan seminars</td>
<td></td>
</tr>
<tr>
<td>5.1.2 Choose seminar venue</td>
<td></td>
</tr>
<tr>
<td>5.1.3 Conduct seminar</td>
<td></td>
</tr>
<tr>
<td>Activity 5.2 Equip trainees</td>
<td></td>
</tr>
<tr>
<td><strong>Output 6 Monitoring and evaluation done</strong></td>
<td></td>
</tr>
<tr>
<td>6.1 Do Monitoring</td>
<td></td>
</tr>
<tr>
<td>6.1.1 Information gathered quarterly</td>
<td></td>
</tr>
<tr>
<td>6.1.2 Report Summarized quarterly</td>
<td></td>
</tr>
<tr>
<td>6.2 Evaluation</td>
<td></td>
</tr>
<tr>
<td>6.2.1 Six (6) month internal evaluation</td>
<td></td>
</tr>
<tr>
<td>6.2.2 Six (6) month external evaluation</td>
<td></td>
</tr>
</tbody>
</table>

Key:
A= Researcher
B= Pastors
C= Elders
D= Personal Ministries Leader
1=Special seminar organized

*Figure 7. Gantt chart for Nairobi Central Church, for year 1.*
<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>YEAR 2</th>
<th>YEAR 3</th>
<th>ONE IN CHARGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4</td>
<td>1 2 3 4</td>
<td>A  B  C  D</td>
</tr>
<tr>
<td><strong>Output 1 Media influence done</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>1.1</td>
<td>1.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Study media influence</td>
<td>Study media influence</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Understand postmodern mindset.</td>
<td>Understand postmodern mindset.</td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>1.2</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Study internet</td>
<td>Study internet</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Internet material</td>
<td>Internet material</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Media house, TV, Radio</td>
<td>Media house, TV, Radio</td>
<td></td>
</tr>
<tr>
<td><strong>Output 2 Support group selected</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>2.1</td>
<td>2.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Select group</td>
<td>Select group</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pastors</td>
<td>Pastors</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Elders</td>
<td>Elders</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Personal ministries leaders</td>
<td>Personal ministries leaders</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Youth leaders</td>
<td>Youth leaders</td>
<td></td>
</tr>
<tr>
<td><strong>Output 3 Media survey done</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>3.1</td>
<td>3.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Develop survey</td>
<td>Develop survey</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Set date</td>
<td>Set date</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Select participants</td>
<td>Select participants</td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>3.4</td>
<td>3.4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Conduct survey</td>
<td>Conduct survey</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Develop questionnaire</td>
<td>Develop questionnaire</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Conduct survey</td>
<td>Conduct survey</td>
<td></td>
</tr>
<tr>
<td><strong>Output 4 Biblical intervention Developed</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>4.1</td>
<td>4.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Develop theological Foundation</td>
<td>Develop theological Foundation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The life of Joseph</td>
<td>The life of Joseph</td>
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<td></td>
<td>The life of the four Hebrews</td>
<td>The life of the four Hebrews</td>
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<tr>
<td></td>
<td>The life of Timothy</td>
<td>The life of Timothy</td>
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<tr>
<td></td>
<td>Salvation by grace</td>
<td>Salvation by grace</td>
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<tr>
<td></td>
<td>Is your conscience a safeguard?</td>
<td>Is your conscience a safeguard?</td>
<td></td>
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<tr>
<td></td>
<td>The scripture a trustworthy</td>
<td>The scripture a trustworthy</td>
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<tr>
<td></td>
<td>The effect of media on the youth</td>
<td>The effect of media on the youth</td>
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<tr>
<td></td>
<td>Media effect on child development</td>
<td>Media effect on child development</td>
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<tr>
<td></td>
<td>Revitalizing youth ministry</td>
<td>Revitalizing youth ministry</td>
<td></td>
</tr>
<tr>
<td><strong>Output 5 Seminar Conducted</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>5.1</td>
<td>5.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Do Plan</td>
<td>Do Plan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Plan seminars</td>
<td>Plan seminars</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Choose seminar venue</td>
<td>Choose seminar venue</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Conduct seminar</td>
<td>Conduct seminar</td>
<td></td>
</tr>
</tbody>
</table>
### ACTIVITIES

<table>
<thead>
<tr>
<th>Activity</th>
<th>YEAR 2</th>
<th>YEAR 3</th>
<th>ONE IN CHARGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.2 Select and train focus group</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.2.1 Youth groups</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.2.2 Parents with children</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.2.2.1 Children below 11 years old</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.5.2.2 Children between 11 and 17 years</td>
<td></td>
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</tbody>
</table>

#### Output 6 Monitoring and evaluation done.

<table>
<thead>
<tr>
<th>Activity</th>
<th>YEAR 2</th>
<th>YEAR 3</th>
<th>ONE IN CHARGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.1 Do monitoring</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.1.1 Information gathered quarterly</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.1.2 Report summarized quarterly</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.2 Evaluation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.2.1 Six (6) month internal evaluation</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>6.2.2 Six (6) month external evaluation</td>
<td></td>
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</tr>
</tbody>
</table>

Key:
- A = Researcher
- B = Pastors
- C = Elders
- D = Personal Ministries Leader

**Figure 8.** Gantt chart for Nairobi Central Church, year 2 and 3.

### Implementation of Strategy

Inputs and activities involve resources, training, and other facilities that the project provides in order to produce specific outputs. Outputs have an effect on project beneficiaries as expressed in the project objective. If the objectives are met, this will influence the broader social goal.

The researcher will be involved in the following activities: the researcher will embark on a study of the postmodern mindset, the cultural, political, and social influence of media, and the production of media material. The researcher will therefore spend this initial stage studying and gathering materials from various sources regarding this subject. The researcher will also discuss the subject with several authorities in the Central Kenya.
Conference and the Nairobi Central Church Board and seek permission for the strategy by February 2012.

After understanding the media influence, the researcher will conduct a survey and interviews by administering questionnaires between November and December 2012. The aim of these activities is to assess the impact of media on the morality of the young people in the church. The assumption is that the young people will participate willingly in the survey.

The third set of activities will be for the researcher to select a support group by February 2013 and train them between March and April 2013. The researcher will also develop a teaching manual, tracts, and articles to use in sensitizing and equipping the support group by September 2013. The researcher will also select youth evangelism prayer leaders to mobilize the youth so that they can be sensitized on the topic of morality by April 2014. The youth will be encouraged to join various prayer bands to pray for the power of the Holy Spirit in the implementation of this project. Finally, the researcher will also conduct a series of Bible lectures to sensitize parents and the youth on the effects of media on morality between October 2013 and end of May 2014. The venue of the meeting will be the Nairobi Central Church.

Monitoring and Evaluation

The researcher will conduct continuous monitoring and evaluation of the project. However, significant evaluations will be conducted quarterly, mid-term, and at the end of the project. During the continuous evaluations the researcher will use the inbuilt indicators to monitor and evaluate the project. At the end the project success will be
evaluated by how much the project has achieved of its intended purpose and the overall goal.

This chapter has developed a strategy using the logframe and Gantt chart. The next chapter will describe the implementation process, lessons learned, followed by a conclusion and recommendations.
CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

In Chapter 4, the logical framework approach was introduced as an aid in conducting a program. The overall goal of the project was to make an Adventist Christian moral lifestyle a preferred option for young people at the Nairobi Central Seventh-day Adventist Church. The purpose of the project is to reduce the negative impact of media on young people and increase their involvement in inreach and outreach activities.

In order to better understand the influence of media in the church, a survey and interviews were carried out along with two questionnaires, one for parents with children aged 0 to 17 years old and a second one was for youth from 18 years and above. The first questionnaire was filled out by 20 parents and the second one by 100 young people, 50 female and 50 male. The data from the interviews and questionnaires was analyzed, and a manuscript was developed that provide material for the seminars, then the seminar was conducted. A supportive group was selected from the youth ministry team to ascertain the negative impact of media and strategize on its reduction.

The media impacts the youth through the Internet, magazines, radio, television, billboards, music, and many other ways. Media influences almost every activity of life such as consumption of alcoholic beverages, eating habits, financial budgetary
challenges, communication challenges, relationship with old folks, sexual habits, and
time management. Media often has a negative effect in the areas of morals and lifestyles,
choices and actions. Since media is part and parcel of society, mechanisms need to be put
in place to help young people deal with information that goes against biblical principles.

This chapter summarizes the major research findings and describes how the
project was implemented. The chapter is divided into four main parts: (a) a report on
project implementation, (b) lessons learned, (c) future impacts, and (d) conclusions and
recommendations.

A study of literature was carried out and manuals for teaching were developed.
The seminars were carried in four phases. In the first phase the youth were ministered to
at a youth rally that was coordinated and organized by the youth ministries of Nairobi
Central SDA Church. In the second phase, young people were ministered to in the Branch
Sabbath Schools at St. Georges, Kenya High, State House Girls and Dagoretti High
schools. During the third phase, a seminar was conducted for parents with children from
ages zero to seventeen years old. In phase four, a two day seminar was conducted at the
Nairobi Central Church that drew a huge following of young people.

Report of Project Implementation

After developing the strategy in the summer of 2011, what follows is a step by
step report of how the project was implemented.

Permission Received

The researcher sought permission from the Central Kenya Conference on
September 1, 2011, and the Nairobi Central church board on January 1, 2012 to carry out
the survey. Permission was granted by the Conference on September 6, 2011. The church granted permission on January 29, 2012.

Study of Media Influence

A study of the influence the media was conducted between January and the end of April 2012. The study provided an opportunity for the researcher to better understand how the internet, bill boards along the highways, advertizing on television, music on television and radio, newspapers, magazines, and other literature impact the morals of modern young people. This material contributed to the seminars that were presented later in the project.

Support Group

The researcher selected a support group from the youth ministry leadership team on September 1, 2012. The group was comprised of the youth director, three assistants, the two elders assigned to youth ministries, and a youth pastor. Their terms of reference were mobilization of the youth in support of the project, and to oversee the implementation of the project. They also helped administer the second questionnaire that the young people filled out.

The project implementation was delayed because of the church elections of 2012. Church elections brought in new officials who were new to the project. The project was further delayed because of the transfer of the youth pastor to a new station. I therefore had to wait for the new leaders to settle in the office.

Survey

A survey was conducted and the questionnaires were filled out in November and
December 2012. The questionnaire was of two types and carried out in two phases. Phase one involved filling out of a questionnaire by parents with children between 0 and 17 years old. Phase two involved filling out of a questionnaire by youth from ages eighteen and above. Fifty questionnaires were filled by male youth and the other fifty filled by the female youth. The questionnaires were administered on April 21, 2013. The support group administered the second questionnaire to the youth on February 2, 2014.

Biblical Material

The researcher developed a biblical theology of morality and purity based on material from the life of Joseph, the four Hebrew boys, Timothy, and Christian and non-Christian authors. The theme was on morality and purity of young people. Specific topics were: (a) Salvation by grace, (b) Can we trust our conscience? (c) Is the Scripture trustworthy? (d) The effect of media on young people, (e) Revitalizing Youth Ministry, (f) Effects of media on the moral development among children, (g) Youth and stewardship, and (h) Social media. The outline will be put in an Appendix A.

Meetings

On October 5, 2013, a huge youth rally was held at the Moi Girls High School with over one 1,000 in attendance. I was the speaker, and the sermon title was Salvation by Grace. In the afternoon the challenges of social media to our Christianity was discussed. Over 100 young people committed themselves to Christ and 30 of them have since been baptized.

On March 16, 2014, a youth meeting was held in St. Georges, and attendance was 160. It was exciting to see 32 souls surrender their lives to Christ and then to see them
baptized on June 14. The sermon title was, “Is the Scripture Trustworthy?”

On April 12, 2014 a discussion forum was held in the Nairobi Central Church with the participants as follows: parents with children between 0-17 years old, prospective parents, and grandparents. The topic was, “The Effects of Media on Child Development.”

On May 17, 2014, from 2:30 to 5:30 p.m., I held a meeting with the youth of the Nairobi Central Church at the church. The presentation was entitled, “The Standard of Morality from Joseph’s Perspective.” From the testimonies shared the youth pledged to uphold morality and purity.

The following Sunday morning, May 18, another youth meeting was held at the church. The theme of the presentations was, “The Impact of Media and Revitalizing youth Ministry.” The meeting started at 9:30 a.m. and ended at 2:00 p.m. The elders were also in attendance.

The last meeting of the series was held on Sabbath, May 24 when 32 youth gave their lives to Christ. They were baptized on June 14. This brought the total number of those baptized to 94 souls.

Nairobi Central Church youth have been involved actively in global events for the youth each year. They also have been involved in mission activities to unentered areas such as Turkana and Pokot in northwestern Kenya. The results have been amazing. A part from the above activities the youth have also been involved in church programs every Sabbath at Sabbath School. These programs include the Sabbath School and Divine service.

In the afternoon the youth have various programs specially addressing their needs.
During these programs they have discussions on specific topics facilitated by a youth, a pastor, or a guest speaker. Both the youth attendance and participation has greatly improved. Friday vespers has attracted a big number of youth, including youth from other churches and non-Adventist.

The youth have become very innovative in mission work. One youth has opened an online radio program known as Mbarikiwa Radio. The radio brings Christian songs and some biblical teachings (Mbarikiwa radio.org).

The youth ministries have various organizational structures, which include outreach, inreach, drama band, choir, social activities, which aim at drawing youth into participation. They have youth days, youth choir day, drama band day whereby they invite the entire church for these events. Attendance has been amazing.

**Lessons Learned**

The study aimed at discovering the negative impact of media on the morality of the youth at the Nairobi Central Church. The information required in answering the research questions was obtained from library research. The data collected was analyzed using a content analysis approach so as to make objective judgments of the opinions gathered from the youth and a few parents. Below are listed what was learned from the project.

1. Media access and media use among the youth is rampant. The Internet is the most accessed media by most young people today, and is accessed through phones and websites. It also consumes a lot of their time.

2. Spending time on computer games and watching cartoons is increasing of late. Unwholesome movies and TV programs are being watched by many Adventist youth and
children. Some of the movies have violent scenes, are argumentative and controversial. These activities impact the character and attitudes of young people and many adults have noticed an increase in aggressive behavior.

3. Media carries a lot of sexual content, especially in movies, music, in advertisements on billboards, and on television. Sexual messages in mass media can have both immediate and long-term effects. They may induce arousal, lead to a lack of inhibition towards sexual activities, and trigger sexual thoughts.

4. Information overload from many of the television channels is on the rise usually at 9:00 p.m. when many people have arrived home from work. At this time the family is together watching the 9:00 o’clock news and the other popular shows that come immediately before and after the news. Unfortunately, the business adverts that are aired do not take into consideration family values. The adverts do not discriminate between parent and child, age, and gender. This has weakened or destroyed many cultural and Christian principals in families.

5. The TV adverts bring to the attention of children information about a range of harmful products in the market. These adverts provide the children with information on how and where to find products such as alcohol, cigarettes, and condoms. These products are increasingly being used by the youth in families.

6. The Internet avails pornographic materials that usually influence early or bad sexual activities among the youth. Some innocently seek out sexually-related information or materials from the Internet for educational use but end up becoming victims of these exposures’. Some see it as a way of having leisure and within time they become addicted to pornography. From then, Internet pornography controls them and their relationships
and morals suffer. Many married families break up because of this.

7. Television advertising influences the values of the youth. If the children are exposed to aggressive videos or television programs where the actors are violent or aggressive the children usually imitate them and become aggressive.

8. The government efforts to regulate media content have failed and the media freely airs any content, even that which is morally unfit to watch.

9. Parents and the church have a major role to play in guiding the youth. The Scripture has outlined the best way possible of training the children at an early age. We must realize that we are in the battle field; the enemy is aggressively using technology to ruin the youth. The Scripture states; “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things” (Phil 4:8, NKJV)

**Future Impact**

The media is a powerful tool for good if well utilized. It can be used to build or destroy. Its impact is great. It can have effects on brain development, youth choices, and action. It has greater influences on youth morality and lifestyle. Media has both positive and negative effects in our lives today and in the future. It can be a useful tool for spiritual aspect. Use media as a means of outreach as well as inreach. Introduce prayer telephone ministry, prayer chains, prayer email ministry, prayer partners, Bible study and pray sky conferences.

Turn the negative media into the positive by turning on the right channel. The church has a television channel. They need to introduce day-to-day programs that address
the youth’s needs that give them hope for eternity. Introduce participatory programs. Reach their heart first and you would have reached their pockets, dressing culture, their music world, and relationships. Today’s youth rely on media as a voice of thought, expose them to right media. The Adventist Christian moral lifestyle becomes a preferred option for the young people.

Conclusions

Although media has an impact on the morality of the youth, the degree to which it affects them may not yet be known. Media globalization is spreading like bush fire because of new technology, new communication equipment arrival, and they have flooded the market. It will be unwise to ignore it, for it has spread to almost every town and village. The real negative impact can develop into a real problem, especially in the absence of legal policy to govern the media.

Parents and the church should begin to take an active role in educating the youth and children on the impact of the media. This strategy will reduce the negative impact of media on young people in Nairobi Central Church. The positive impact of media on young people was not discussed in the project because it was beyond the scope of this study. The study may not be conclusive because of limitation; there is need of more research to give more understanding of media. The stake holder and the government should make necessary adjustments to minimize negativity in the media industry.

Recommendations

The following are recommendations that can contribute towards the reduction of the negative impact of media, and persuading them (young people) to embrace the
Adventist Christian moral lifestyle as a preferred option for the young people in Nairobi Central Church.

1. Media has become part and parcel of life with the current trends in globalization and we are bound to see more of media influences. The programs aired are not necessarily of Christian content and more so they are not in good moral standing. The church, parents, and young people need to start forums on media discussion and its effects.

2. The youth on their own admission spend most of their media time on the Internet, magazines, radio, and music. Parents have ecclesiastical role over their children. Teach and pray for your children in love. Let every parent assume his or her role and guide the youth to God. For the family is the foundation for morals.

3. Media has lots of negative impact on the youth. For years it has been the voice of reason relied on information and direction. Parents need to strengthen the alter worship, both morning and evening worship in the homes. Guide our children by the guidance of God’s Word and have quality time with them.

4. The media owner and media practitioners should be made aware of the negative effects of the content on the audience. Any content that erodes value should be resisted by all means.

5. The prime time news is when almost every family member is at home. The negative advertisements that are aired during prime time should not be given air time, for many of them impact viewers very negatively.

6. The policy makers for the government need to set policies governing content and advertising.
7. The policy on alcohol and cigarettes should not be allowed to be advertised or sponsor any products or games.

8. The commission mandated to license the media should incorporate religious groups in their meetings as council members.

9. A legal framework for classifying advertisements should be formed and strictly enforced.
September 6, 2011

Pr. Alex Ambuchi,
Nairobi Central Church,
NAIROBI.

Dear Sir,

RE: AUTHORITY TO DO RESEARCH IN NAIROBI CENTRAL CHURCH DISTRICT OF CKC

Christian greetings!

Following your request, the CKC ADCOM sitting on September 6, 2011 voted to authorize you to collect data in Nairobi Central Church District to enable you fulfill your academic obligations.

Kindly note that this authority is for the above mentioned purpose only.

May the Lord guide you as you acquire knowledge to facilitate better services for His course.

Yours faithfully,

[Signature]

cc: Officers – CKC
Our ref: NCSDAC/L.2012/07.04

29th January 2012

Pr. Alex Ambuchi
Church Pastor
Seventh Day Adventist Church – Nairobi Central
Nairobi

Dear Brethren,

REF: AUTHORITY TO COLLECT DATA AT SEVENTH DAY ADVENTIST CHURCH - NAIROBI CENTRAL.

I draw your attention to the above referenced subject matter.

Following your request for permission to collect data from Seventh Day Adventist Church - Nairobi Central in Nairobi District of Central Kenya Conference, the Church Board met on 29th January 2012, deliberated on the matter and voted to allow you collect the data for your research to fulfill your academic research requirements. This permission is for collection of data on “The Impact of Media on the morality and purity of young people” and should be for the above mentioned purpose only.

All data collected cannot be used for any other purpose without authority from us and should be treated with utmost confidentiality.

With kind regards
For and on behalf of Seventh Day Adventist Church - Nairobi Central

Irene Omari
Church Clerk
APPENDIX B

QUESTIONNAIRE

EFFECT OF MEDIA ON THE MORALITY OF YOUTH

Questionnaire

The above study is part of a research study to assess the direct and indirect effect of media upon the youth. Kindly take a few minutes to fill the following questionnaire. The most honest and candid responses will be highly appreciated. Please do not indicate your name anywhere on this questionnaire. All information herein will be treated with confidentiality and used only for the research purpose it was intended for.

Tick the most appropriate answer that applies to you.

1. Gender: ☐ Male  ☐ Female

2. Age:    ☐ 18 to 20 years
            ☐ 21 to 25 years
            ☐ 26 to 35 years

3. Highest level of education:
   ☐ Primary School
   ☐ Secondary / High School
   ☐ College Level
   ☐ University First Degree
   ☐ Postgraduate

4. What is your marital status?
   ☐ Single
   ☐ Married
   ☐ Divorced
   ☐ Other: ..........................................................
5. a. Are you a baptized member of the Seventh-day Adventist Church?
   - □ Yes
   - □ No

   b. If YES, how long have you been baptized?
   - □ Less than 5 Years
   - □ Between 6 and 10 years
   - □ More than 11 years

6. Do you have access to the following media forms; and if YES, approximately how much time, per day, do you access it?

<table>
<thead>
<tr>
<th>Media</th>
<th>Response</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Internet</td>
<td></td>
<td></td>
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<tr>
<td>Television</td>
<td></td>
<td></td>
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<tr>
<td>Radio</td>
<td></td>
<td></td>
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<tr>
<td>Magazines</td>
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<td></td>
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<tr>
<td>Newspapers</td>
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<tr>
<td>Music CDs</td>
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<tr>
<td>Movie DVDs</td>
<td></td>
<td></td>
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<tr>
<td>Video VCR</td>
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</tr>
</tbody>
</table>
7. If you access the internet, which kind / type of websites do you often visit and how long do you browse that section?

<table>
<thead>
<tr>
<th>Type</th>
<th>How long (Hrs)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Business and Corporate Sites</td>
<td></td>
</tr>
<tr>
<td>□ Education, Scholarly and Literature</td>
<td></td>
</tr>
<tr>
<td>□ Email and Social Media including twitter, facebook, blogs etc</td>
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</tr>
<tr>
<td>□ Fashion Industry</td>
<td></td>
</tr>
<tr>
<td>□ Gaming Websites</td>
<td></td>
</tr>
<tr>
<td>□ Local and International News</td>
<td></td>
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<tr>
<td>□ Online Stores</td>
<td></td>
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<tr>
<td>□ Pornographic Sites</td>
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<tr>
<td>□ Religious Sites</td>
<td></td>
</tr>
<tr>
<td>□ Science and Technology</td>
<td></td>
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<tr>
<td>□ Sports and Entertainment</td>
<td></td>
</tr>
<tr>
<td>□ YouTube and other Video Sites</td>
<td></td>
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<tr>
<td>□ Other:</td>
<td></td>
</tr>
<tr>
<td>........................................................................................................</td>
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</tbody>
</table>

8. a. What kind of music do you enjoy?

□ Christian Gospel                          □ None of the Above

□ Classical Music                           □ Country Music

□ Dance Music                                □ Hip-hop / Rap
□ Jazz Music                                 □ Metal Music
□ New Age                                   □ Opera
□ Pop Music                                  □ Punk Music
□ Reggae                                     □ Rhythm & Blues (RnB) / Soul
□ Rock Music                                 □ Traditional Music
9. a. What kind of movies and/or TV programs do you watch?
   - I do not watch movies or TV programs
   - Action
   - African movies
   - Cartoons & Animations
   - Christian Films & Shows
   - Horror Movies
   - News & Documentaries
   - Reality TV
   - Soaps / Romance
   - Thrillers
   - True Stories
   - Others: ..........................................................

10. a. Which of these statements closely describe your experience?
    - I never visit night clubs at all
    - I frequent night clubs every day
    - I often visit night clubs twice or thrice a week
    - I am frequent night clubs once a week
    - I often find myself in a night club once a month

11. a. Which of these statements closely describe your experience?
    - I take alcohol at least once a day
    - I frequently take alcohol taking twice and thrice a week
    - I take alcohol once a week
    - I take alcohol at least once a month
    - I do not consume any form of alcohol
   b. Which of the following forms of alcohol do you consume?
      - Wines
      - Spirits
      - Beer
      - Other: ..........................................................
      - Not Applicable
   c. Where do you find yourself most often taking this alcohol?
      - At Home

112
Nightclubs  
Office Parties  
Other: ..............................................................................

d. Do you take any other form of drugs? □ Yes □ No

e. If YES, which one /s?

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

12. What is your view on the following?
   • It is ok to have sex out of the marriage union True □ False
   • It is ok to have show your love to your boy/ girl friend through kissing and curdling False
   • An engaged person can have sex with his or her fiancée, after all they will get married False
   • If a lady conceives a child out of wedlock, having an abortion is a viable consideration especially if she does not have a stable income True □ False
   • I know of some ladies who have aborted True □ False
   • There are justifiable reasons to bribe False
   • I have ever bribed someone True □ False
   • Once in a while, I use ‘curse’ words in my speech? True □ False

13. Do you spend time in the following activities, and if yes, approximately how much time per day?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Response</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Bible Study</td>
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<td></td>
</tr>
<tr>
<td>Prayer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading Ellen G. White’s Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading Other Christian Literature</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socializing with friends</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attending / Watching / Listening to Christian Programs</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
14. On a scale of 0 to 5 where: 0 is boring, 1 is somewhat boring, 2 is averagely Ok, 3 is somewhat interesting and 4 is interesting: Rate the following activities:

<table>
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<tr>
<th>Activity</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Not Applicable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listening to a sermon in Church</td>
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<td>Attending an organized bible study group</td>
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<td>Listening to a secular radio station</td>
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<td>Night Clubbing</td>
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<td>Visiting and Socializing with Friends</td>
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<tr>
<td>Shopping</td>
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<td>Staying indoors reading</td>
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<tr>
<td>Nature Walks, Hikes, Picnics and Camping</td>
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<td>Movie Theaters with friends</td>
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<tr>
<td>Spending time with Family</td>
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<tr>
<td>Doing house chores</td>
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<tr>
<td>Listening to Music</td>
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<tr>
<td>Attending school to develop a career</td>
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<tr>
<td>Watching a horror / action movie</td>
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</tbody>
</table>

15. To what degree of influence do you think the media has had on the following aspects of your life?

<table>
<thead>
<tr>
<th>Life Aspect</th>
<th>Degree of Influence</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>0% None</td>
</tr>
<tr>
<td>Choice of Career</td>
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<tr>
<td>Choice of Friends</td>
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<tr>
<td>Decision-Making</td>
<td></td>
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</tbody>
</table>
Dressing
Eating habits
Finances & Budgeting
Language & Speaking
Relations with Older Folk
Sexual habits
Time Management

16. Any other comment, experience, challenge or suggestion is welcome in relation to the youth, media and morality:
........................................................................................................................................
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Was the May program with Pr. Ambuchi beneficial to you?

- ☐ Yes
- ☐ No

Do you estimate that you have reduced the amount of time used to watch Television since the program in May?

- ☐ Yes
- ☐ No

Since then, is there a difference in the choice of websites, music, television programs, movies (and so on) you often visit?

- ☐ Yes
- ☐ No
Is the difference for the better?

- [ ] Yes
- [ ] No

Do you think that media (and all its forms) has a great influence on your moral purity? From your thoughts to actions

- [ ] Yes
- [ ] No

Do you think you can be morally pure in this day and age with all the media influence?

- [ ] Yes
- [ ] No
KEY TEXT: GENESIS 39:6 – 10. Thus he left all that he had on Joseph’s hand, and he did not know what he had except for the bread which he ate. Now Joseph was handsome in form and appearance.

And it came to pass after these things that his master’s wife cast longing eyes on Joseph, and she said, “Lie with me”

But he refused and said to his master’s wife, look, my master does not know what is with me in the house, and he has committed all that he has to my hand.

“There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife, ‘How then can I do this great wickedness, and sin against God?’

So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with or to be with her.

In view of what is happening to the values in our society, Potiphar’s wife is the most relevant to our generation today. Potiphar’s position and rank indicated that there was no doubt she was an Egyptian. Egyptian women cherished beauty, dressed in some of the finest linen clothing on the planet earth.

Mrs Potiphar portrays our generation’s blind culture where she knows exactly how to get him to notice her. It would have been easy for Joseph to see only this woman in all her
tantalizing beauty. The scripture states, “So it was, as she spoke to Joseph day by day…..” (GEN. 39:10 NKJV)

What we see in this story is an episode between the devil and me, Potiphar and God. We have a culture set before us. Set before the children, youth and married couples. A culture of no boundary between right and wrong, good and bad, and moral and immoral. The culture of immorality reaches beyond the immoral acts of individual people to constitute the very fabric of our society and the values it extol and promotes.

The culture propagated in Egypt is what our society is propagating through media such as internet, TV, Newspaper and billboards. Given the sexuality permeating Egyptian culture, where woman’s sexy appearance and erotic gestures is exposed, and they say, “Everybody is doing it, “and nobody knows it. ‘One must keep his or her own natural desires and tendencies under control of God’s grace.

Joseph was well – built and handsome. His master’s wife took notice of Joseph. Joseph could notice whom he perceives between himself and the devil who call himself a friend. He makes a firm decision not on basis of some moral standard but on accountability to the master who has put him as a trustee of everything except his wife. More importantly on a higher level, he sees himself accountable to God. “How then can I do this great wickedness, and sin against God? “(Gen 39:9 NKJ)

The behavior of Joseph is founded on a firm principle within certain values. He had set his life within moral boundaries that established his relationship with God that became central to his moral excellence. In absence of rules and standards that guides one’s behavior, that erodes morals and leads to moral compromise, there is absolute truth, the scripture. Moral compromise is a failure to see significance of accountability in our Christian lives. We must trust in God by having firm conviction in him. Potiphar watched everything Joseph did in his home, and he was convinced that Joseph’s faith in God brought in all success into his home. Joseph’s master’s faith in God started to develop.

We must have firm moral and ethical conviction based on biblical value system. Every time I turn to web pages, I meet colourful posters of all kind. The pictures are saying,
“Click me, I’m Free” you could almost imagine his or her voice whispering from the screen.

Joseph was able to resist temptation to sexual comprise because he consciously challenged his culture’s prevailing value system. He rejected his proposition, leaving no room for debate.

E.G. White states: “As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul…he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the Charm of beauty, by pleasure seeking, Mirth, feasting or the wine cup, he tempts to the violation of the Seventh Commandment” (Patriarch and Prophets, P.214)

If that is true, in light of what we can see taking place in our society, TuskerProject Fame, Hollywood both in TV and Internet, we need a clear look at Joseph’s experience.

E.G. White states; “Arriving in Egypt, Joseph was sold to Potiphar, captain of the king’s guard, in whose service he remained for ten years. He was here exposed to temptation of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity and his fidelity to God. The sights and sounds of vice were all about him, but he was as one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects. The desire to gain the favor of the Egyptians could not cause him to conceal his principles. Had he attempted to do this, he would have been overcome by temptations, but he was not ashamed of the religious of his fathers, and he made no efforts to hide the fact that he was a worshiper of Jehovah”
The things he was seeing, the values that were pressing upon, he refused to study or respond to. He would not give himself the luxury of even thinking about them. Joseph guarded his thinking against the verbal and visual stimuli by turning then out in an environment he had no control.

In today’s, we would say, we cannot afford to miss the lesson study. We cannot miss worship service on Sabbath. We cannot miss the bible study. We cannot miss prayers. We cannot miss to witness Jesus to my friends.

The scripture states; “For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. (Romans 16:19-20 NKV)
Child development is a very important age for children. As children grow and develop, they take in information and acquire knowledge at a rapid pace. “As they develop their cognitive abilities, they assimilate new information and accommodate it to what they already know” (Piaget J. 1963)

The child’s mind is like a computer that you log in and save information. In the process of the child’s mind development, any information accessed is likely stored. The child’s mind can be influenced in the process of development by acquiring the idea as it comes through experience, attitude and behavior that are in the environment. When the television develops the same stereotyped ideologies or beliefs the child learns the same.

The effects of media on child development can be studied in four stages:

- Social learning Theory
- Social Cognitive Theory
- Cognitive Theory
- Moral Development.

I. SOCIAL LEARNING THEORY

In Social learning theory, knowledge is best constructed when the learners collaborate together. The social learning theory “is much more than just observing behavior and modeling our own after it. One must be motivated to attend to modeling behavior, store information about it in memory by rehearsing it and later to retrieve it when opportunity arises to put to use” (Bandura, 1977)

It is very important to study and understand children’s changes as they mature and grow older. Berger observes that, “They (Children) observe their environment, other people, and are better placed to extract general rules of behavior from specific example that they have observed” (Berger, 1995)

II. SOCIAL COGNATURE THEORY

The Former Federal communication Commissioner Nicholas Johnson once said, ’all television is educational; the only question is: what is it teaching?” (Bandura, 1986, 1994, social cognitive theory)

Bandura further augues that behavior, personal factors and environmental events operate as interacting determinants that influence each other in both ways. While
factors vary in their strength as influences, they are not always operating simultaneously. Most external influences affects behavior through cognitive process as meaning is assigned to symbol and text. Examples are cartoons.

III. COGNITIVE THEORY
Piaget observes that, cognitive theory has four stages in cognitive development: The sensory Motor stage, Pre-operational stage, the concrete operational stage and formal operational stage.

Concrete operational stage is where children begin to demonstrate intelligence through logical and systematic manipulation of symbols related to concrete object. By developing operational thinking and egocentric thinking of the early childhood stage, it begins to diminish.

Between 7 to 11 years age bracket, Nancy observes that, “A child is able to organize concepts into mental hierarchies, simultaneously extend to two or more object or ideas, appreciate the principal of conversation and operate mental operation of an object.” (Nancy Booker, 2004)

IV. MORAL DEVELOPMENT THEORY
Moral development refers an individual conduct and attitude towards other members of the society. Individual tent to follow whether other members of the society follow the societal norms, rules and law as ability to distinguish right from wrong” (Piaget and Kohlberg, 1999)

Piaget and Konlberg further observe on how children develop moral reasoning. He found young children have much more primitive understanding and right and wrong behavior than the old children. When they (Children) reach adolescence, they are vulnerable to moment of melodrama, (events, behavior or language resembling drama, drama of exciting events and exaggerated character), sentimentality, impulsiveness and ego centric thinking and their ability to engage in moral thinking based on reality which is still very much under construction (1999)

The Adult authority is important, and its breakdown will lead to a greater reliance on peer influence and the effect of mass media culture.

Children are saturated with vivid media images like animated cartoons that glorify violence as the legitimate solution to all problems.

V. HOW TO SURROUND CHILDREN WITH POSITIVE INFLUENCE ON CHARACTER DEVELOPMENT
Children are the future of the church society and nation. Their success depends to a larger extend on what you do and instruct them when they are with you. It’s crucial important for you as parents to understand fully what is expected of you by God.
Parents are confronted with greater challenges of upbringing children because of possible influence at home and environment. God has entrusted to parents a solemn responsibility to exercises possible influence at home to assist children in teaching the heaven ideal.

“Parents are in the place of their children”

God expects parents to represent his character adequately E.G. White states, “(Child Guidance p.480). Parents are “representatives of God “(Education p.287). This means fathers and mothers and teachers need to appreciate more fully the responsibility and honour that God has placed upon them, to the child, the representative of himself.

The scripture states, “Train a child in the way he should go, and when he is old he will not turn from it.” (Prov.27:6, NIV) Training is the process of transferring Christian value to children. They model through their lives the values to children.

God laid down the foundation on how to surround our children with positive influence both now and the future. “Hear, o Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children, talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your forehead. Write them on the doorframes of your houses and on yours gates”(Deut.6:4-9). To help our children develop Christ like character, “Make it your lifework to form the characters of your children according to the divine pattern” (Child Guidance P.476).

Children are born without the ability to decide, judge and act by themselves. In order to learn to govern themselves, they need instruction, motivation, guidance, correction and acceptance. “The object of discipline is the training of the children for self-government” (Education p. 287) introduce to children.

The scripture says, “He that hath no rule over his own spirit is like
A city that is broken down, and without walls” (Proverb 25:28)

Seventh –day Adventist Church
Nairobi Central
Youth Ministries
TITLE: IS YOUR CONSCIENCE A SAFE GUIDE
By Pr. Alex Ambuchi
A university student once said, “Let my conscience be my guide. If I don’t feel something is wrong, I know I am safe. I listen to my conviction.”

Listening to this statement, it appears it has some truth in it.

It is true God convicts us of right and wrong. If we choose to be in touch with God, the small voice of the third person of the Godhead (Holy Spirit) will guide us.

Reverting back to the same question, “Is our Conscience alone a safe guide? The answer to this question would be,

- our conscience is the voice within us that prompts us to duty
- It is the inner voice that convicts of sin (John 16:8)
- It is the inner sense of awareness of right and wrong.

God has given to us a conscience, an inner moral rader system that is sensitive to the spirit of God.

The conscience does not operate in a vacuum.

The question is, “what do we feed our minds with?” For our minds are heavily influenced by what we put in. They, (mind) are shaped by our environment, by our choices, and by the suggestion of others.

The bible talks about good conscience and bad conscience. Let’s begin with good conscience. The scripture states:

“Paul walked straight at the Sanhedrin and said, my brothers, I have fulfilled my duty to God in all good conscience to this day” (Act 23:1, NIV).

“The goal of this command is love, which comes from a pure heart and a good conscience and sincere faith” (I Timothy 1:5, NIV)

“They must keep hold of the deep truths of the faith with a clear conscience.” (I Timothy 3:9, NIV)

“How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from acts that lead to so that we may serve the living God” (Hebrews 9: 14, NIV)

The scripture talks of a defiled conscience.

“But not everyone knows this, some people are still so accustomed to idols that when they eat such food they think of it as having been sanctified to idols, and since their conscience is weak, it is defiled” (I Cor. 8:7, NIV)
“When you sin against your brothers in this way and wound their weak conscience, you sin against Christ: (I Cor. 8:12, NIV)

“Such teachings come through hypocritical class, whose conscience have been seared as with hot iron” (I Timothy 4:2, NIV)

“Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water” (Hebrews 10:22, NIV).

This leads us to our first question, “Is the Conscience a safe guide”

If the conscience is shaped by God’s word, it ought to be sensitive to the Holy Spirit, conditioned by Godly counsel as above stated, then, it can be trusted.

If the conscience is defiled by disobedience attitude, feared by sin, influenced by Christian compromised behavior, and conditioned by fault choices, then it is unreliable.

God’s word must be above our conscience, and any other teachings. The law of God stands above our conscience.

The will of God as revealed in the scriptures, if it does not shape our conscience, then our conscience is not reliable because it is defiled.

The conscience must be shaped by God’s will:

- Allow the Holy Spirit to continually dwell within (James 4:5)
- Allow the Holy Spirit to continue guiding unto the truth (John 16:8, II Cor. 3:8)
- Let the Holy Spirit set a standard for your life (Psalms 19:7)
- Let the Holy Spirit guard and guide your conscience (Prov. 28:26, Acts 24:16)

Let’s open our hearts to the Spirit of God, and allow Him to shape our conscience, let us fill the mind with God’s word, and allow it to mold the conscience. Let the mind be guided by a sanctified conscience like Joseph, Daniel, Shadrack, Meshack, Abednego and Timothy.
The growth pattern of the youth in the youth ministries can be expressed in Inreach and Outreach. Inreach depicts an inner experience in the life of the youth believer reflected in a personal growth process. The process is where he or she is prepared for salvation. Inreach involves a process where individual believer is assisted to grow spiritually in the faith.

The Outreach is the act of reaching out to unreached through sharing the everlasting gospel. Youth involvement can be solicited and assigned a task of assisting those who have not responded to divine invitation both in and outside church.

In Youth Ministry, Inreach program plays a key role. The youth have challenging needs. The program must be exciting and able to address their needs. Since young people love to be involved in God’s work, this will stimulate them in maximizing their potentials in the service of God. The youth have full of energy. In order to hold them in church, they must be involved in activities in the church. Because of the growth pattern process, youth would like to be assisted to develop a personal relationship with Jesus.

The world seems to be more appealing than the church, many of their peer groups are outside there. In order for them to counter the outside appealing pressure, we have to make inside more appealing. They need to be given an opportunity for growth and development. Let them be assured who they are, and they are accepted and loved as both at home and church.

Every human being loves to be appreciated and recognized as worthy human being. When youth environment is filled with love and friendship, it will change their dimension and focus. But the question is “How do we do it?”

We need to create the opportunity for nurture by introducing programs that will cultivate interest in church activities geared toward strengthening their faith, love and hope in Christ. Outdoor activities like swimming, hiking, visitation, games and mission work are very important in keeping the youth active. There are other meetings called by the
conference, Union, Division or GC. These meetings give an opportunity to the young people to meet and also appreciate diversity. The exposure impact lives and strengthen their faith and church commitment.

The prayer and bible study groups ministries are a powerful tools in youth ministries. Because of 21st Century’s explosive challenges, brought in by sophisticated technological, political interest and economic challenges, we candidly need to move faster. The youth prayer network of small group will revitalize youth ministries. Small Bible Study groups and meditation will revive the youths. Their prayer and Bible study groups, small network groups needs to be encouraged. Encourage the formation of prayer and Bible study conference. This can be done when participant members are in different places. Introduce hotline number where the youth can channel question or testimonies. The Friday Vespers is a brilliant idea for the few days I have attended and it is such a blessing.

The concept of small group ministry can impact the youth worship service. We encourage the youth ministries to adopt the following Prayer Ministries.

- Prayer telephone ministry as earlier suggested
- Prayer e-mail ministry
- Prayer chains
- Prayer partners
- Evangelism Prayer groups
- Prayer Retreat

Young people, “Did you know that small groups can help you grow in many ways?” The scripture states, “And He called the twelve together, and gave them power and authority over all demons and to heal diseases. And He sent them out to proclaim the kingdom of God and to perform healing” (Lk 9:1,2)

Anytime the members prayed something happened. The scripture says, “The place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly” (Acts 4:31) E.G.White states: “The formation of small companies as a basis of Christian efforts is a plan that has been presented before me by one who cannot err. If there is a large number in the church, let the members be formed into small companies to work not only for Church members, but for unbeliever also.” (Evangelism 115)
The Following are Steps to New Life:

1. Be convicted of sins John 16:8
2. Confess and repent 1 John 1:9, Rom. 2:4
3. Be converted Matthew 18:2-3
4. Choose whom you will serve John 24:15
5. Ask for the Holy Spirit Lk. 11:13
6. Believe that you have received the Holy Spirit Mrk. 11:24
7. Be baptized with water and the Holy Spirit John 3:5
8. Receive the fellowship of the Holy Spirit Phil. 2:1-2

How to Maintain the Spirit – Filled Life

1. Allow the Holy Spirit to continually dwell within James 4:5
2. Be spiritually minded Rom. 8:6
3. Allow the Holy Spirit to continue guiding unto all truth John 16:8, II Cor. 3:8
4. Walk in the Spirit Gal. 5:16
5. Let the Holy Spirit set the standard for your life Ps. 19:7
7. Grieve not the Holy Spirit Eph. 4:30
8. Pray without ceasing 1 Thes. 5::17, James 5:16
9. Be continually filled with the Holy Spirit. Eph. 5:18

How to Lead Others Into Spirit-Filled Experience

1. Encourage deeper understanding of human need of salvation Rom. 6:23, I Peter 3:9, Isaiah 64:6
2. Review the Rebellion of human Isaiah 53:5, Heb. 2:14
3. Encourage the understanding of God’s great love for each person I John 4:16, 8, 9.
4. Encourage people to realize their personal need John 8:35, Acts 4:12
5. Encourage people to personally claim the promise of God Rev. 22:17, Ps. 51:10, 11, Rom. 8:16
What makes the Scripture Unique?
Why should we trust it?
How can we know God?
How can we experience the joy of salvation?

The scripture says, “For whatsoever things were written a foretime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4)

In the early 1400s, a bright young lecturer at the University of Prague discovered the writings of the English reformer John Wycliffe. John Huss pored over the scriptures. He became convinced that the Church of Bohemian needed badly reformation. Having come from the humble background, he was left fatherless at a very early age of his life. He was thirsty for knowledge, he was a bright young man with outstanding communication skills that made him distinguished scholar after his completion of the University Studies.

Upon completion of his studies, he joined priesthood ministry and he was seconded and attached at the kings court. The challenge he encountered in his ministry was how to reconcile the church’s beliefs and the scripture. He chose to uphold the scripture as the rule of conscience. Through the scripture God speaks to the church but not the church speaks through the priesthood.

The scripture states, “search from the book of the Lord and read; Not one of these shall fail; Not one shall lack her mate; For my mouth has commanded it and his spirit has gathered them” (Isaiah 34:16)

From the above text, the Divine counsel is for us to search the scripture by reading with forensic eyes. God’s assured word is that non of His promises in the scripture shall fail. God’s words were spoken by Him and gathered by His spirit, therefore His words are under His preservative and guard. The same God who said “Let there be light” and there was light, He is the same One who has spoken His word unto us.

The scripture is the book of the Lord. Apostle Paul calls it as; “the oracle of the Lord” (Romans 3:2) He further states; “I have tested the good word of God” (Hebrews 6:5) and finally the Apostle calls it; “the words of Christ” (Colossians 3:16).

The function of the scripture is emphasized as, “the lamp” (Psalm 119:105, 130) The physical role of the lamp is to provide light. The absence of light, causes darkness to rule, and its effects is surmountable. On the spiritual aspects, the lamp provides light, and the light is necessary because it dispel the cloud of darkness which causes doubt and fears of
this world. We cannot see the dangers ahead without the assistance of the light as it is both physically and spiritually. The light provided by the lamp helps us not to be exposed to dangers.

The scripture is viewed as the bread of life. Its function is emphasized by our Lord Jesus Christ; “Man shall not live on bread alone except by every word proceeded the lips of God” (Matthew 4:4). Job emphasizes saying; “….. I have treasured the word of His mouth more than my daily bread” (Job 23:12)

The word of God is viewed as food. As the physical food is for the body so is the spiritual food for spiritual life. The Prophet Jeremiah says; “When your words came, I ate them; they were my joy and my heart’s delight….” (Jeremiah 15:16) In order for anybody to be healthy physically, he or she must eat the balanced diet well. In the same way, one must feed upon the word of God daily. The word of God energizes one’s spiritual being, and restores hope.

The function of the scripture can also be emphasized to that of water. On the physical aspect, water plays a major role in the lives of the living things. On the Spiritual aspect, the scripture states; “How can a young man cleanse his way? By taking heed according to you word” (Psalm 119:9). The word of God cleanses us from spiritual uncleanliness. Apostle Paul says, “to make her holy, cleansing her by the washing with water through the word” (Ephesians 5:26)

In Christ’s metaphorical statement of the vine and branches, brings out the powerful lesson. The branch must be connected to the vine in order for it to bear fruits. Jesus says, you are already clean because of the word I have spoken to you” (John 15:3) The word of God bring connectivity element in our lives, and His word brings an element of cleansing and transforming power.

Apostle James brings forth a metaphor of a mirror. “Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it – he will be blessed in what he does.” (James 1:23-25)

By observing the natural face in the mirror, makes us see ourselves as we really are so that we can implement a change.

The word of God is viewed as a sword. The scriptures says, “For the word of God is living and active. Sharper than any double-edged sword. It penetrates even to dividing soul and Spirit. Joints and mirror; it judges the thoughts and attitudes of the heart” (Hebrews 4:12) The word of God is sharper than any two edged sword, it can pierce the conscience, wound the pride and slay our rebellious spirit. It has power to convict us of sin. It is able to discern thought and the intent of the heart. Our solemn responsibility regarding the word is to submit to its teachings and we shall live.
In the scripture, we have had people who have hardened their hearts. They do not want anything to do with God yet the breath they breathe is God’s. Jeremiah says, “But if I say, “I will not mention him or speak any more in his name,” his word is in my heart like a fire; a fire shut up in my bones. I am weary of holding it in; Indeed, I cannot.” (Jeremiah 20:9) The word of God is like a burning fire. It melts all the alloys of sin in the heart. It makes the proud and arrogant to be meek, the infidel to fidel. God’s word breaks the hardened hearts in sin. “The scripture is the word of God given by divine inspiration through holy men and women of God. They wrote this words as they were moved by the Holy Spirit. They are infallible revelation of God and standard of Character “(Seventh-Day Adventists Believe p.11)

God’s word are eternal and life. Will you like to make friendship with God? Start by reading His words you will have a new experience. You will be revived. Start today. God bless.
REFERENCE LIST


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VITA

STUDENT’S PROFILE

Alex Okapes Ambuchi
A Pastor, Nairobi Central District
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Alex Okapes Ambuchi was born in April 17, 1969, in Bungoma District. He is married to Mary Buyayi, formally Mulisa. They are blessed with two boys; Ken & Derrick. He has had a burning passion for the Ministry that saw him to the University of Eastern Africa, Baraton (Kenya) for his BA. He then proceeded to Adventist University of Africa (Kenya) for his MA in Pastoral Theology.

December 2014 He will be graduating with a Doctor of Ministry (DMin) in Global Mission Leadership from Andrews University, Adventist University of Africa Extension Campus, Kenya.

As one with a passion for young people as a mentor, he has held a number of seminars and revival meetings for young people. He has also held evangelistic campaigns in Kenya and North America. He has also authored a book entitled: Our Church through the Eyes of Young People. The book is aimed to assist them in discovering their potential to the maximum as future leaders for the church.


He and his wife Mary, together with their two Sons, Ken and Derrick, are serving the Lord at Nairobi Central District, Central Kenya Conference.