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ABSTRACT

A FORGIVENESS AND RECONCILIATION STRATEGY
TO BRING ETHNIC HARMONY IN THE
NAIROBI EAST SEVENTH-DAY
ADVENTIST CHURCH

by

Timothy O. Guto

Adviser: Bruce Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A FORGIVENESS AND RECONCILIATION STRATEGY TO BRING ETHNIC HARMONY IN THE NAIROBI EAST SEVENTH-DAY ADVENTIST CHURCH

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Name of degree of faculty adviser: Bruce L. Bauer, DMiss

Date completed: October 2014

Problem

Conflicts have affected the church of God in recent times. The Seventh-day Church in Kenya and especially after the 2007 and 2008 post-election violence was very negatively affected. Some members still cannot co-exist or enjoy Christian fellowship in the same congregation because of lack of forgiveness and reconciliation. Co-existence became difficult because church members fought each other and even destroyed homesteads belonging to rival tribal groups. Tarimo admits that “those churches that happen to be multiethnic with a national outlook are plagued with internal inter-ethnic conflicts” (2008, para. 4). Although conflict management has been done by the government including the setting up of a Truth, Justice, and Reconciliation Commission

to create harmony, ethnic conflicts continue to affect the harmony of church members. Therefore, forgiveness and reconciliation remains vital to create ethnic harmony.

Method

A logical framework and Gantt chart approach was used to organize the project and the linkages were described showing the activities in the development and implementation of the project. Implementation involved administering questionnaires to assess the attitudes of forgiveness and reconciliation among Nairobi East members. A multi-ethnic support group was created that represented the make-up of the ethnic groups in the church.

Seminars were conducted to equip the members with a strategy of forgiveness and reconciliation modeled on the principles in the Bible in order to bring harmony. After implementing, monitoring and evaluation was done to ensure that the desired goal was achieved. Finally, a report on the project was done, starting with the lessons learned, conclusion, and recommendations.

Results

After the implementation of the intervention of forgiveness and reconciliation strategy in the church, harmony was increased among the ethnic groups there has been a reduction of ethnic conflicts from 46% before the intervention to 20% after, showing a reduction of 26%. Before the intervention 60% of the members surveyed felt that each ethnic group should be represented in the leadership, but after the intervention this ethnic bias was reduced to 23%, a 37% reduction in this attitude. Leaders from one group that enjoyed support from other ethnic groups was 57%, but after the intervention it rose to

67%, showing an increase of 10%. When asked if ethnic conflicts in the church had been adequately addressed, those satisfied increased from 34% to 56%, a 22% increase.

Conclusion

When the church enjoys harmony much can be accomplished in the body of Jesus Christ. For example the Nairobi East Seventh-day Church was able to go out for mission to another multiethnic un-entered group and three companies were planted. Around the Eastlands community the Nairobi East members established four multiethnic branch Sabbath Schools in public schools. This project has clearly shown that when members have harmony they can invest their energies to mission for others.

Andrews University
Seventh-day Adventist Theological Seminary

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TO BRING ETHNIC HARMONY IN THE
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ADVENTIST CHURCH

A Dissertation
Presented in the Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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Timothy O. Guto

October 2014

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This dissertation is
dedicated to
my wife
Rose Dama,
my son and daughter
Enosh and Mary, and
my family members, especially my retired father,
Pastor J. Guto Sr., and my mother in their old age.

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CHAPTER 1

INTRODUCTION

Conflicts are on the increase every day in society and in the church. Christian congregations are filled with people who are hurting from the wounds inflicted upon them. The conflicts range from community issues such as ethnicity, family disputes, violence, and political issues. These conflicts affect worshipers because they are part and parcel of society. Conflicts have also affected relationships among church members, making the church's mission hard to fulfill. The affected members need assistance in knowing how to deal with the situations in biblical ways. This can be done through promoting forgiveness and reconciliation among church members. One of the principles in the Lord's Prayer says, "Forgive us our sins for we also forgive everyone that is indebted to us" (Luke 11:4). This is what is sorely needed in many churches.

Problem

Today's world has become a global village where borders have become less and less important. However, forgiveness and reconciliation still remains a serious problem in societies throughout the world and in developing countries like Kenya. Kenya has been independent for more than 50 years and has been making progress in developing its democratic processes; but there are still acts of injustice committed against people that have not been addressed. These past injustices are affecting society and the church. Kenya is largely a Christian country with 80% of the population indicating faith in Jesus.

The recent election violence of 2007-2008 worsened ethnic tensions and even members of the same church were involved in the violence due to tribal loyalties

Purpose of the Project

The purpose of this project is to develop and implement a forgiveness and reconciliation strategy to mitigate and solve the adverse effects of conflicts among Adventists and the larger Kenyan community.

Significance of the Project

This project aims at encouraging forgiveness and reconciliation within the church and the larger society leading to a decrease in conflicts and tensions in order to increase harmony.

Christians are regarded as the salt of the earth (Matt 5:13) so the church needs to take an active role in societal conflicts by encouraging reconciliation and peace.

Christians are the light of the world (Matt 5:14) and need to promote the concept of forgiveness and reconciliation to cultivate brotherhood that guarantees unity and peace among conflict-prone groups.

The day-to-day functioning of the Adventist Church seems to be hindered because of the allegiance of its members to their various ethnic groups. This project seeks to turn the focus to the enormous grace offered by Jesus Christ. Forgiveness and reconciliation among church membership should reduce tribal grouping and tribal loyalty, which are often fertile grounds for conflicts among the church members and those outside the church community. Our mission as a church will be felt in the community by emphasizing the source of true forgiveness and reconciliation as found in Christ. The

conflicts and tensions between church members and beyond will be reduced.

Limitations of the Project

The members of the Nairobi East Seventh-day Adventist Church of the Central Kenya Conference have been affected by the post-election violence, but many are still in denial. It will not be easy to exactly know how they feel towards other tribal members who are often perceived as an enemy. This will hinder some of the progress of the project since important information leading to forgiveness and reconciliation may not be easily shared.

Delimitations of the Project

The problem of ethnicity and internal conflict is a national issue, affecting both the society and the church. However, this study will be limited to the Nairobi East Seventh-day Adventist Church where 200 questionnaires will be administered and 60 leaders will form six groups to be trained to train others in forgiveness and reconciliation.

Description of the Project

Theological reflection will focus on three biblical areas. First, the existence of models of forgiveness and reconciliation in the Bible will be studied. Second, the effects of forgiveness and reconciliation in the Bible will be examined as well as the Pauline principles of forgiveness and reconciliation that he used among the church members of his day. Third, the writings of Ellen White will be studied to ascertain what she says about forgiveness and reconciliation and the role the Adventist Church should play in solving conflicts both in the church and in the community.

Current literature will be reviewed, including books, articles, papers presented in

church forums, and peace initiative meetings organized by other Christian churches.

An initial survey will be conducted to discover the attitudes towards forgiveness among Adventist believers and also its impact on church life.

Seminars will be conducted to respond to the information gathered in the survey. Seminars will show the members the urgent need for the Adventist Church to take an active role in preaching the gospel of forgiveness and reconciliation to bring harmony among ethnic groups. The seminars will be promoted under the title, “You Are God’s Child and I Am Too.”

Sermons dealing with reconciliation will be created and shared with Adventist church members to offer those that are hurting a way to seek healing from the hurts that they have harbored for a long time. In the middle and at the end of the project a survey will be conducted to assess the existence of positive attitudes of forgiveness and reconciliation among the members of the Adventist Church and their readiness to be involved in conflict transformation and peace building within and without the church.

The survey data will be analyzed and the findings used to write recommendations to be shared so that others can benefit from the project. The seminars and sermons that are part of this project will start in the middle of November 2011 and continue to March 2012.

Expectations From This Project

This project should help create forgiveness and reconciliation over the tensions between ethnic groups in the Seventh-day Adventist Church and help the church develop strategies for solving ethnic conflicts, both within and without the church. This project

also seeks to provide a theological basis to be used in addressing tensions between ethnic groups without hurting their identity.

This project will stimulate the Adventist Church to become actively involved in solving conflicts, for God has given it the responsibility to reduce tensions among groups in the church and in society. The project will also promote biblical and Adventist principles in promoting forgiveness and reconciliation among ethnic groups and will help Adventists treat all people as God's children.

Personal Basis for Ministry

Introduction

A biblical leader needs self-awareness because it influences his ministry positively or negatively. Self-awareness is an attempt by a leader to understand him or herself. The awareness includes “self-knowledge (knowing who you are), self-mindfulness (understanding your motives for doing what you do), self-vigilance (knowing what makes you tick and what ticks you off), self-consciousness (knowing how you come across to others), and self-alertness (maintaining your emotional, physical and spiritual condition)” (McNeal, 2000, pp. 11-14). Ministry can be challenging for one who has not developed this discipline.

This discipline is biblical as most leaders in the Bible demonstrated a high sense of self-awareness. David referred to himself as “the anointed of the Lord” (Ps 20:6; 28:8), a conviction that guided him in his service. Later in life he affirmed through the Psalms that the “Lord is my shepherd” (Ps 23) and the one who knew him before he was formed in his mother's womb (Ps 139). This awareness influenced how he discharged his duties to the people and how he dealt with God when he found himself estranged from God.

Paul too identifies himself as “a Hebrew of the Hebrews” (2 Cor 11:21). He admitted his ignorance of the Savior until the Damascus experience. This experience led Paul to develop a zeal for missionary work because of the mercy shown to him when in ignorance he was fighting those who confessed belief in Jesus Christ. The theme of a gracious God is much talked about by Paul because he had also received that grace. He became faithful to the goal that was given to him in a vision at his conversion.

The encounter of Jesus with the priests in his early life at age twelve in the temple points to a deeper relationship with His heavenly father. His response to his parents who had been looking for him that “I am doing my father’s business” (Luke 2:47) indicated that he had a special relationship with His heavenly father. Every leader needs such an awareness to remain focused on his mission.

General Background

This section of the study will provide general information about myself and who I am so that the reader can better understand my approach to leadership.

I was born in Kisii district in Kenya on August 22, 1968. I was the third born in an Adventist family of six boys. My father was the first one to accept the Adventist message in his family when the Gospel came to his village. Since Adventism was strange in those days, his father could not understand how his son could join a religion that was unknown in the entire community. His father actually disowned and cursed him and did not leave him any inheritance except for a plot of ground where he could be buried. That action went against the customs of his people, since the eldest son was designated to be given a larger share than the other siblings.

I grew up in a rural community and lived there until after I completed my

university education. I got married to Rose Dama in 1999, and have been blessed with two children, Enosh Bogonko and Mary Kerubo.

I joined the Mecheo primary school from nursery level to standard three, then transferred to the Emeangara Primary School that was nearer home. Later, when my elder brother was employed, I moved again to join the Riondong'a Primary School where I completed my standard seven in 1981. I proceeded to Mecheo Secondary School briefly, until my father was called to be a district pastor in Gesusu. I then joined the Kiomiti secondary school and completed it in 1986. I then joined the Sameta High School in 1987 and completed my A levels in 1988. After high school I was employed by the Ministry of Education as an untrained teacher. I taught for two and half years before I joined the University of Eastern Africa, Baraton for my undergraduate degree, graduating in 1996. I went back to teach but only for one and a half years before I joined Nairobi International School of Theology for a post graduate degree in 1988. Upon my graduation in 2000, I was employed by the Central Kenya Conference as a pastor and have served as a district pastor ever since.

Six Sub-Plots That Have Shaped My Ministry

The following six sub-plots have helped to shape my heart for ministry. Reggie McNeal states that “the leader’s life story is informed by six major subplots that God develops throughout the leader’s life” (McNeal, 2000, p. 71). I concur with this statement that all the great leaders in the Bible have felt God’s hand in preparing them for ministry. These sub-plots are: culture, call, community, communion, conflict, and commonplace.

Culture

I have discovered that the culture I grew in has shaped me for ministry. It was a culture that had great awe for God, especially in my Adventist home. At an early age my parents created an atmosphere of mentoring me through the family worship that has guided my life to date. Secondly, in the rural setting where I lived, discipline was administered by the entire community. This has made me regard community discipline as an essential part of life.

A sense of service was introduced to me by being assigned the responsibility to give the weekly mission reading. This assignment helped me learn early in life that serving is being accountable to the people and to God. McNeal says that “we depend on culture to give us a beginning point in understanding ourselves” (McNeal, 2000, p. 73). This is true for me, since I grew up in a home that was committed to serving God on a daily basis by sharing with others what God can do for any person who trusts in Him. I do see my cultural upbringing being controlled by God in shaping me to partner with Him in ministry.

Call

I regard my call as one that was delayed until after I had finished my university studies and went to work as a teacher. That delay helped me appreciate and accept my call as divinely arranged and controlled. I have learned that I am just a vessel that God needs to use.

According to McNeal a spiritual leader’s call is more than a vocation and it affects the total lifetime of the person. It cannot be given to a person as a result of a human request or by election by people (McNeal, 2000, p. 95). I now see clearly how

God arranged the various steps to shape me for ministry.

Community

I have learned to appreciate the role played by my community in shaping my heart for ministry. I was brought up in an Adventist family that introduced me to the teachings of the Bible at an early age. My community also contributed in helping me appreciate the loving relationships in the family and community at large. McNeal says, “Many Christian leaders have emerged from homes where they were nurtured and blessed, their accomplishments celebrated, and their relationships securely anchored in health” (McNeal, 2006, p. 120). The shaping I received at home in my early years has followed me in ministry. The motivation to work hard that was impressed upon me by my family and the need to fulfill each day’s promise has been a part of my ministry. I am aware that my early community training has shaped me for ministry.

Communion

I have also learned that communion with God that I experienced in my Adventist home during worship times has also shaped me. More often than not, this aspect of communion is perhaps the most forgotten part of the leader’s life. McNeal has suggested that lack of communion with God and His Word “creates shallow leadership, the kind of leadership informed only by methods and style without substance” (McNeal, 2006, p. 139). I know that I need more time to commune with God so as to be better shaped by Him. I admit that due to the everyday pressures of life I sometimes do not take enough time for this activity. But I am now determined to set aside more time for communion.

Conflict

A leader cannot avoid conflict, but how a leader handles conflict is important. McNeal argues that “The decision to serve as a spiritual leader signs one up for conflict” (2006, p. 155). It is true that when a leader takes any responsibility he has entered into the arena of conflict. As I grew up I remember facing conflict in my high school days over Sabbath worship, with the administration of the Sameta Secondary School insisting that if we ever went off-campus on Sabbath we should also be willing to for-go lunch and supper since they would not wait for us. The administration thought those of us who went out to worship on Sabbath would be persuaded to reconsider the skipping of meals the entire Sabbath day. I remember negotiating between the students and the administration until an agreement was struck for us to go out and enjoy worship even if we had to miss the meals. That situation has impacted my ministry when handling conflict, because I learned that obedience to principle was more important than comfort. I now recognize the importance of that conflict that has shaped me for ministry.

Commonplace

Commonplace is often overlooked in the shaping of a leader’s life. Before I read McNeal’s book, *A Work of the Heart: Understanding How God Shapes Spiritual Leaders*, I did not have any idea of how commonplace things had helped shape me. “The commonplace is the stuff of routine life. The moments when no one is looking. The commonplace experiences fill in the backdrop to the leader’s life drama” (2000, p. 177). I recall being asked to perform small assignments in my early life like dropping letters to the churches that my father ministered too. McNeal attests that small things help to shape a person for leadership by stating that the

stuff that nobody pays much attention to or may not even be aware of. Nevertheless it is the stuff that big moments draw upon. Actions and attitudes that in and of themselves do not necessarily change the course of history. It is what is left over when the spotlight fades. (2000, p. 177)

I have learned to identify the role of small assignments as preparation for big assignments. The part of commonplace in my life has played a major part to make me what I am today.

Examples from the Bible include David moving from shepherd boy, being anointed, and then being given the throne of Israel (1 Sam 16:1-23). God picked him from the commonplace and developed him to be a king for Israel. According to human standards I qualify to be nobody, but through God's hand He has made me what I am today. I believe also during my project, that God will still guide me from the start until the end. His strength will be available to depend on. The way He has led me in the past He will do again during my project and see it to completion.

Specific Personal Assessments

The leader whom God anoints should be aware of how he has been shaped for ministry. God uses several things to shape us to what He wants us to be. He shapes us by establishing a relationship when we submit to His will for guidance in leadership.

Conversion and Assurance of Salvation

The experience of conversion and assurance in a person is completed by the working of the Holy Spirit in that person. The Spirit comes to convict us of our sins and lead us to the light in Jesus Christ. One may walk with God for a long time but fail to have an assurance of salvation. Henry Blackaby laments that he did not realize "the spiritual hunger in the hearts and lives of God's people to experience God. God's people

had head knowledge but little heart and life experience with God” (Blackaby, 2007, p. 5). We need a personal conversion and assurance that Jesus has saved us.

Time and Resources

Time is scarce in every society. Today there is more pressure on people to meet schedules. Richard Swenson says that people are often heard complaining about time by referring to time pressure using the following terms: “no time, lack of time, not enough time or being out of time. Trying to get more time, we borrow time only to incur a time debt and end up with less time” (2004, p. 111). This situation is true when I observe myself and my daily schedule. The conclusion is simple, there is not enough time.

The idea of margin is going to help me put in place time management so that I will be able to achieve the needs of my ministry, attend to my family, and have solitude time to connect my heart with Jesus Christ.

It is true that in society that pressure for time is causing time related stress. But ideally time should be seen as God’s time and should be used for His service. “It is not right that progress has tyrannized us so” (Swenson, 2004, p. 112). I should not allow myself to be trapped by progress which is causing overload.

The following steps can help reduce the time pressure on my busy schedule and put margin back into my life. For example, I have learned that it is important at some point to say “no” to some assignments. I have now made a commitment that by God’s grace I will not be a “yes” minister. I will turn off my television, limit my time on the Internet, and switch off the mobile phone when fasting. I will practice simplicity and contentment in a society that knows no control of what to buy (Swenson, 2004, p. 124).

Concerning financial matters, I now recognize that “debt imprisons the future and

the buy now pay later mentality too often corrupts into binge now, pain later” (Swenson, 2004, p. 134). I will live within my means and avoid debt. Debt enslaves the soul so that no room is left for the spirit to work for the mind is focused on going for more.

This kind of life has no regard for who we are before God. I am determined to not allow money to make us slaves. I know that my research will require more funds than my means but I will endeavor to work within the available resources.

Spiritual Path

Each person has a spiritual path that is being used by God. Knowing oneself causes one to act from truth not ignorance. Schwarz has shown nine spiritual styles and each expresses a specific aspect of biblical truth. One style cannot operate on its own but they complement each other in propagating biblical truths (2004, p. 28). From the nine styles I discovered that I am a “sharing and scripture-driven person,” hence the need to appreciate others who might require my support and assistance to experience God and are outside my path.

Jon Dybdahl proposes that “a decision made to serve Jesus five years ago is not enough for today. That decision must be a growing maturing seed or it will die” (2008, p. 126). This evaluation is right, for our spirituality is a journey that cannot be attained in a day but is a lifetime experience.

Peck’s Stages of Spiritual Development

The spiritual journey can be explained by the four stage theory by Peck who considers the spiritual journey as psychological stages of growth from infancy to adulthood. The stages are

Stage 1. *The chaotic, anti-social stage.* People in this stage think about themselves and are spiritually unconverted. They have no principles.

Stage 2. *The formal, institutional stage.* People desire and appreciate structure. This stage describes the after-conversion growth when people find meaning in their lives.

Stage 3. *The skeptical, individualization stage.* This stage is similar to an adolescence rebellious period whereby young people seek better answers to their problems.

Stage 4. *The communal/mystical stage.* People begin to connect with what they have learned. The term mystic originates from mystery which people live with since not all the questions of life can be answered (Dybdahl, 2008, p. 127). We live with this mystery while here because nobody has answers for many hard questions.

These stages can at times overlap and people can go to any of the four stages. Great concern is found in stages 2 and 3 where some spend a lifetime. I believe that I am in the communal/mystical stage even though I am undergoing constant shaping. Spiritual growth can never be fully attained in this life.

Devotional Life

My devotional life consists of regular prayer and Bible study and the reading of books. I try to maintain a consistent time in the morning and evening for uninterrupted worship. I sometimes spend one hour and thirty minutes in solitude, worshiping and meditating on the Word of God. I also do systematized study of a chosen book of the Bible where I journal by writing down what I learn each time and check what other writers and authors are saying on the same verse during the day.

Once in a while I have prayer and fasting days that have led to spiritual growth in

ministry. I face a challenge when the pressures of deadlines and assignments force me out of my scheduled times of prayer and fasting. I am now determined to try and stick to my prayer routine no matter the circumstances.

Worldview

In the book, *Hunger*, Jon Dybdahl describes five worldviews that affect our values, beliefs, and actions. He defines worldview “as the deep, underlying, usually unconscious concept structures, of a people or culture that is the source of values, beliefs, and actions (2008, p. 101). These views affect our spiritual life and impact our approach to ministry.

The atheistic/agnostic worldview sees the world as being free from God where God has no control. This view uses scientific knowledge and says there is no need for spirituality since God is absent.

The second view is the Deist view that believes God is the Creator and Maker of the laws of the universe but is rarely concerned with His creation. He has given laws on which the universe operates but God is distant and not involved.

The third view is the magical view which stresses controlling and manipulating events by supernatural powers. It believes in a mechanical operation of using spells, chants, and words that guarantee blessings and curses. This affects even Christians who use it to meet personal aspirations.

The medieval/mystical view puts forth a view that questions the involvement of both God and the physical sciences in solving physical problems.

A Christian theist belief is a view that sees an interchange between God and human beings and where God expects us to live responsibly. This belief is the ideal but

has been interfered with by empirical science (Dybdahl, 2008, pp. 102-105).

My worldview has been influenced by my Adventist up-bringing. I embrace the Christian theist view because I believe God is active in human affairs.

Temperament

The Myers Briggs Type Indicator test revealed my temperament and innate preferences that affect our spiritual life (Dybdahl, 2008, p. 112). The test revealed the following: I am an **E**xtraversion person energized by the outer world, a **S**ensing person who likes to work with known facts, a **T**hinking person who bases decisions on impersonal analysis and logic, and a **J**udging person who prefers a planned, decided, orderly way of life.

The test led me to understand my strengths and weakness that will impact my project both negatively and positively. I will be energized more by the externals where I hope to conduct my research, which at the same time can be limiting. Working with known facts will be a great help for my project and the thinking aspect will be an advantage for thought development.

Damage Factor

Seamands, who has analyzed damaged emotions that affect people, suggests that if not checked these events from the past can prevent a leader from achieving his God-given potential. These damaged emotions are anger, guilt, depression, inferiority, and perfectionism. He says they involve constant feelings that we are “never good enough” (1981, p. 5). He also explains them as scars that are buried yet causing hurt and rage that

is unexplainable. Second, “these scars are not touched by conversion and the sanctifying grace or prayer (Seamands, 1981, p. 11).

Damaged emotions can be healed, even the ones that have been buried for a long time. I suffered rejection during my primary school days. A teacher bluntly told me that nothing good could come from my clan. He further remarked that I was wasting time in school. These thoughts have followed me until sometimes they express themselves by slowing down my progress. They make me too cautious in trying not to be hurt again. But, I have learned that healing can take place. I am now content that whatever I do God values me and has allowed me to do it for His glory.

Assessments in Relation to Others

Self-awareness affects much of what we do in ministry. The God-given gifts and the reception of the call cannot be complete if a person is not aware how they interact with others.

Spiritual Gifts

The Bible points out the unique gifts that existed in the New Testament Church. These gifts differed from one church to another as recorded in Rom 12:6-8; 1 Cor 12:4-11; and Eph 4:11-12. Gifts assisted the church to focus on individuals and motivate them to accept their call and vocation (Dick & Dick, 2001, pp. 15-19).

The spiritual gifts inventory test helps to uncover the gifts that lie idle and undiscovered but are meant to be used in serving God and others. Identifying one’s spiritual gifts helps to answer the questions: “What do you really want? What are the deepest desires of your heart? What do you think or feel God wants of you? How are they

the same or different? In what ways are you fulfilling your desires and God's will? In what ways are you blocked from doing so? (Dick & Dick, 2001, p. 25). Once the questions are answered the person who has taken the test ascertains which gifts God has given him.

The gifts assessment (pp. 38-45) helped me to identify my gifts which are faith, miracles, and evangelism. The gift of faith means exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems, and obstacles. The miracles gift was a surprise to me when the test revealed that I had it. I assessed my life to find out how my life has been and I came to accept that my journey has experienced many miracles that I have never thought about before. These have helped me to know where to focus my energy in ministry.

Leadership/Interaction Styles

The leadership/interaction styles have helped to reveal why I work as I do. I have also learned to appreciate others who minister with me. This area deals with behavior and not one's personality. These leadership/interaction styles are: Directors, Dreamers, Pleasers, and Thinkers.

Directors are task oriented people and focus on results by getting the job done. Dreamers tend to be sociable and people-oriented. Sometimes they are unfocused or disorganized but appear to be having a good time. Pleasers focus on people and are concerned with others more than themselves. Thinkers take their assignments seriously and they do whatever it takes to get the job done (Dick & Dick, 2001, pp. 53-68). I have discovered that am director and thinker oriented. This has enlightened me as to who I am

as it relates to my leadership. I have learned where to direct my potential in leadership and what to do to create harmony.

Task Type Preferences

The task type preference test helps to identify a specific preference in working with people. Four task types do exist.

1. *Project*: These are people who prefer to see programs, ministries, or events through from the start to the end by planning, organizing, implementing, and finally evaluating.

2. *Work*: These are people who like to do the actual work. They do not enjoy the preplanning and organization of tasks.

3. *Process*: These are people who enjoy doing the brain-work around a committee table with a pen and paper. They like to hand off the work to those who prefer doing things.

4. *Fellowship*: Fellowship people enjoy doing tasks together with a sense of community. They have a common purpose and a sense of connection in their experiences (Dick & Miller, 2001, pp. 87-91). I see myself as a project type.

Conclusion

The self-assessment I have taken revealed to me that the use of my gifts will be very helpful as I work on this project. At the end of it all I am hoping that many will be helped by the project.

The six sub-plots have helped me understand myself as to who I am and how God has shaped me for ministry. Similarly I am encouraged that it is the Lord who has

prepared me for this project. The sub-plots also have affirmed my call to fulfill the great commission and direct those who are not aware of whom they are.

Margin in time and resources is necessary so I must learn to manage my time well so as to be able to complete my project. I need to also be careful about taking on debt. Good management of both time and finances are necessary for finishing the project.

My temperament as an ESTJ will favor me for the project to some extent and will be against me in other areas. I am more of an extrovert and this means that I depend more on the external world. I enjoy interacting with people. This will be complimented by my thinking and planning strengths, which should also help my project to be achievable.

I am a Christian theist. For I believe that God is active and present in our world.

Overview of the Paper

Chapter 1 states the problem and the personal traits of the researcher and how they will influence the writing of this work. In Chapter 2 a theological basis for forgiveness and reconciliation to promote harmony among the Nairobi East Seventh-day Adventist members is developed. The writings of Ellen G. White on the teachings of forgiveness and reconciliation will be used to develop principles that can assist members to solve conflicts and live in harmony. Paul's principles of forgiveness and reconciliation will be drawn from his epistles where he instructed them on how to live with each other once they were in Christ. In Chapter 3 the project context will be described. In Chapter 4 a logframe and Gantt chart will be used to explain how the project will be implemented from beginning to end. In Chapter 5 a report of the implementation will be given, lessons learned will be shared, and recommendations suggested.

CHAPTER 2

A FORGIVENESS AND RECONCILIATION STRATEGY

Conflicts have not confined themselves to secular circles alone but have, unfortunately, found their way into the Seventh-day Adventist Church. The Adventist church in Kenya, and in the city of Nairobi in particular, is not exempt from conflicts that are affecting the vision of God's people and their mission. Conflicts have affected nations, people groups, as well as families, and wrecked the lives of humanity in many continents. The answer to human conflicts is given by God in his Word, for conflicts are only solved by forgiveness and reconciliation.

I will consider the basic principles of human unity in the Old and New Testaments, citing texts on forgiveness and reconciliation. The Old Testament examples used are Jacob and Esau, and Joseph and his brothers. The New Testament examples are the conflicts between Paul and Mark, Philemon and Onesimus, and Paul's teachings on forgiveness and reconciliation. The study will also focus on the writings of Ellen White and other Christian authors dealing with forgiveness and reconciliation.

Definition of Forgiveness and Reconciliation

A description of the words forgiveness and reconciliation will be briefly discussed in this section, for that discussion will provide a foundation for the study of the Bible and other literature related to this important topic.

Forgiveness

The *Zondervan Pictorial Bible Dictionary* defines forgiveness by looking at the Hebrew word *kaphar* and Greek word *apoluein*. The Hebrew word means “pardon,” whereas the Greek means “remit.” The words are used to describe forgiveness that affects the religious and social life relations of people. When the words are translated, they mean that a person in forgiving someone gives up the right to hold on to resentment or demand compensation for the wrongs done to them (Tenney, 1963, p. 289).

According to Morris, the use of the Hebrew word *kaphar* has in it the idea of atonement, as it is linked to the sacrifices implying that forgiveness has been given. But the verb *nasa*’ which means to lift and carry creates a picture of sin being taken off and “away from the sinner.” The first two verbs refer to God’s forgiveness whereas *nasa*’ refers to human beings forgiving one another (Morris, 1996, p. 381). If forgiveness is to take place both parties involved have to show true repentance so that broken relations can be restored. Three things must take place for forgiveness to be realized: “the motivation should be love towards the wrongdoer that will enable future trust and faith in relating without fearing either failure or future conflict” (Augsburger, 1995, p. 389). Again forgiveness is from God, reflecting His gracious nature and unconditional forgiveness. The person who repented was required to show love, by restoring relationships and reconciling (p. 389).

In the Old Testament, forgiveness was freely given without conditions by God. God had instituted a sacrificial system of offerings for people to receive forgiveness. “Forgiveness, then is possible only because God is a God of grace, or in the beautiful expression in Nehemiah 9:17, a God of pardons” (Morris, 1996, p. 382). In Exodus the

true picture of God who forgives is given in the words: “The Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty” (Exod 34:6, ESV). “To the Lord our God belong mercy and forgiveness” (Dan 9:9). The psalmist affirms that “as far as the east is from the west so far does he remove our transgressions” (Ps 103:12). Isaiah talks of God who freely forgives, stating that “for you have cast all my sins behind your back” (Isa 38:17).

Zenos (1936) submits that “the conditions of forgiveness are repentance and reparation or atonement, but they are not mechanically conceived, nor presented as equal in every case” (p. 276). According to the Gospel of Mark, the responsibility of forgiving men’s sins solely depends upon God (2:9). The character of God when dealing with forgiveness of human beings does even more than forgive, as noted in Jer 31:34, where the Lord says “I will remember their sin no more.”

The New Testament uses two verbs, *charizomai* and *aphiēmi*, to explain the act of forgiveness. The word *charizomai* means to deal graciously with someone, while *aphiēmi* means “to send away, to loose.” The New Testament speaks often about forgiveness; one of its teachings is “that the forgiven sinner must forgive others” (Morris, 1996, p. 382). Moreover, forgiveness is to be wholehearted. It springs from Christ’s forgiveness. “As the Lord has forgiven you so you also must forgive” (Col 3:13).

The term forgiveness used by many who are influenced by psychology has reduced the act to mere feelings or emotions, contrary to the biblical meaning. Longman supports the biblical teaching of forgiveness, saying that “to forgive is less about changing feelings and more about an actual restoration of a relationship. It is about

making a wrong right, a process that is usually both costly and painful” (Longman, 2013, p. 610).

God desires to forgive everybody and restore the lost relationship fully without remembering our past. The example of the prodigal son is evidence enough to assure all who have committed sin or offended another. Our pattern is Jesus Christ who recommends that we should forgive each other because Christ has done it freely for us. If repentance is not sought for, Longman maintains, when “forgiveness of others remains absent it questions, or even jeopardizes their own relationship with God” (p. 611).

Reconciliation

The New Bible Dictionary defines reconciliation using two Greek words from the same root. One is a noun, *katallagē*, and two verbs, *katallassō* and *apokatallasō*. These define reconciliation as that which “applies not to good relations in general but to the doing away of an enmity, the bridging over of a quarrel” (Morris, 1996, p. 1002). In Romans, Paul affirms that sinners are God’s enemies (Rom 5:10). Being enemies we have to trace the root cause of our enmity for reconciliation to take place (Longman, 2013, p. 1401). First we have to be reconciled with God (2 Cor 5:20).

According to Odonovan the words translated “reconciliation” as used in 2 Cor 5:18-20 have the root meaning of change. They mean “change of attitude from hostility to amity, of God toward humanity, of humanity toward God, and of individuals toward each other” (1986, p. 528). Morris argues that only beings forgiven by the accomplished work of Jesus Christ makes reconciliation possible (Longman, 2013, p. 1401).

In the Lord’s Prayer Jesus warned His followers that failing to reconcile with one another breaks our relationship with God. The prayer has provision for every individual

to reconcile with one another. We cannot harbor ill feelings and keep using the Lord's Prayer every day, while repeating the Lord's warning about those who have offended us: "And forgive us our sins, for we also forgive everyone who is indebted to us" (Luke 11:4; Longman, 2013, p. 1401).

In this work the definition that will be used is the one that says forgiveness is freely given to us by God who has forgiven us and reconciled us with himself and by his power in us, we can forgive others. We cannot continue claiming a relationship with God, when we have fellow beings that we have failed to forgive. The prayer of Jesus is in vain to a person who cannot forgive his fellow human being. The power to forgive is given to us by God.

Old Testament Models of Forgiveness and Reconciliation

In the Old Testament two cases of forgiveness and reconciliation will be described. These involve Jacob and Esau (Gen 33), and Joseph and his brothers (Gen 45).

Jacob and Esau

Jacob was the son of Isaac and Rebekah. He was the father of the twelve sons whose names were given the twelve tribes of Israel. Jacob was born after his mother had been barren for a long time and when God answered Isaac's prayer (Longman, 2013, p. 885). She gave birth to twins: Esau the older and Jacob the younger (Gen 25:21-26). The name Jacob means "supplanter," because he held his brother's heel at birth (Gen 25:27-28). The parents of the boys practiced favoritism as they brought the boys up. Esau was favored by his father, while Jacob by his mother. Jacob supplanted his brother Esau twice. First when Esau was hungry, Jacob bought his birthright for a plate of stew. Later

he pretended to be Esau before his father Isaac and received the blessing (Gen 25:29-34; 27:1-29). After the second incident his brother swore to kill him, which prompted Jacob to flee to Haran.

The many years that Jacob stayed with Laban came to an end, as shown in Gen 27:44, when he became tired of problems with his father-in-law Laban and his sons. Jacob left Haran not knowing what would happen to him (31:17). As he neared the place where his brother Esau lived, he was afraid (32:3-8). He sent gifts to Esau (vv. 13-20) and crossed the Jabbok River with his wives and children, to get away from him. There, as he prayed, someone wrestled with him (v. 24). Bible commentators have noted that his encounter with God (vv. 25-31) gave him the victory to forgive Esau and be forgiven by him. In Gen 32:30 Jacob says: "He saw God face to face, and yet [his] life was spared." This indicated that victory in his conflict with his brother was an act of the grace of God in his behalf (Sailhamer, 1990, p. 210).

As Jacob prepared to meet his brother Esau he sent a group of his family members to present themselves as servants of Esau, not as masters anymore. He also sought repentance before God. During the lonely night he had an encounter with the angel of the Lord who blessed him. "Jacob realized that the first step toward forgiveness and reconciliation must be made by him" (Nichol, 1978, vol. 1, p. 405). With humility Jacob prayed a model prayer to receive forgiveness and reconciliation (Gen 32:9; p. 405).

Jacob realized his utter need of external help. He had always come out ahead, but to be reconciled with his brother he required help from heaven. Therefore, he made a request of the man he fought with the whole night, to bless him before leaving (Gen

32:26). After meeting Jacob's servants, Esau's anger cooled and he looked forward to meeting Jacob (vv. 14-20).

Every conflict causes a scar that stays to remind one of the struggles and inherited habits that harm relationships. Once hurt, the only remedy for humanity is forgiveness and reconciliation with God first, then with those fellow human beings involved (Nichol, 1978, vol. 1, p. 405). Reflecting on this incident between Jacob and Esau, Fretheim submits that "no matter how severe the conflict or how deeply rooted in past history, reconciliation among brothers remains a possibility" (1994, p. 573). Furthermore, the forgiveness that took place between the two brothers shows God as the only one able to mend relationships. The guiding principle is: "In the holy God there is always something of the estranged brother. And in the forgiving brother, there is something of the blessing God" (p. 574).

White agrees that once Jacob went through the encounter with the angel and received pardon for the sin of robbing his brother the burden in his life was over. The reconciliation with God had paved a way for him to meet his brother without fear, for the God who forgave him would also move Esau to pardon him (White, 1890a, p. 198).

From the story of Jacob and Esau we learn that forgiveness and reconciliation can only happen to a person who has been forgiven by God first. He who has received forgiveness has power to seek forgiveness from the persons whom he has differences with or who he has offended. God himself declares that we cannot deal with our enemies except first we straighten out our life with Him. It is said in Prov 16:7, that forgiveness and reconciliation can only be possible with others "when a man's ways please the Lord, He makes even his enemies to be at peace with him."

Joseph and His Brothers

Joseph was the first son by Jacob's wife Rachel (Gen 30:22-24). The name Joseph in Hebrew means "to add," which indicates Rachel's prayer: "May the Lord add another son to me" (v. 24). Joseph was Jacob's favorite son, for whom he made a special robe that attracted enmity from his brothers (37:3). Joseph dreamed that he would rule over his brothers (vv. 5-9). To his amazement the dream annoyed his brothers who, when an opportunity came, decided to kill him (v. 21). Finally the brothers agreed to sell him to the Midianites (vv. 26-28), who took him to Egypt where Potiphar bought him as a slave (v. 36). While in Egypt, following an interpretation of the King's dream, Joseph was elevated to be in charge of the entire land of Egypt (41:37-45). The dream about a coming famine was fulfilled when after the first seven years of plenty, famine broke out throughout Egypt and the surrounding countries including, Judah, his homeland where his family lived (42:1-3).

The reunion between Joseph and his siblings took place during the famine in the land of Canaan, which led his brothers to go down to Egypt and buy grain for the family (Gen 42:3-6). In the process of selling the grain, Joseph decided to disclose himself to his brothers (45:1-5). He asked the Egyptians to leave, and revealed himself to them. His brothers were amazed by the change of events and were dumbfounded before Joseph (v. 3). Joseph invited them to come closer to him, and told them not to fear or feel guilt about what they had done. His coming to Egypt was God's plan to preserve their lives and save them (vv. 5-7). He narrated to them how God had elevated him to the highest position in the Land of Egypt. He gave them food and asked them to hurry home and bring the entire family (vv. 8-9). Joseph finally kissed all his brothers, wept, and talked

with them (vv. 12-15). After this reunion and reconciliation word went out to the entire Land of Egypt about Joseph and his brothers (Gen 45:16-17). On their arrival at home they reported to their father what had taken place in Egypt and that their brother was alive.

Exell (1954a) proposes that how Joseph dealt with his brothers has a lesson for today's generation about dealing with those who have hurt us. He states: "Let love be without dissimulation. Forgive injuries and prove the reality of forgiveness" (p. 479). According to White the reconciliation between Joseph and his brothers made it easier for his siblings to open up to their father and confess the deceit they had kept to themselves. The confession led to forgiveness from their father who ended up blessing them (White, 1890a, p. 232).

God's forgiveness ultimately was demonstrated in the affairs of the family of Jacob, until unity was achieved once more. Joseph did not recount all the wrongs done to him by his brothers before he forgave them. Rather he confessed that God had been at work to protect their lives. Of profound importance is the fact that through repentance, life becomes enjoyable (Fretheim, 1994, pp. 645-646).

The forgiveness experienced between Joseph and his brothers and the reconciliation that resulted should teach human beings that there is no offence that one cannot forgive. The one in the right should be able to initiate the process of forgiveness when given a chance to forgive and reconcile. Revenge complicates conflicts and makes forgiveness and reconciliation impossible to achieve.

New Testament Models of Forgiveness and Reconciliation

In the New Testament two incidents of forgiveness and reconciliation involving Paul and John Mark, Philemon and Onesimus will be discussed. Also some principles will be drawn from the Pauline epistles.

Paul and John Mark

An example of forgiveness and reconciliation between Paul and John Mark is presented in Acts 15:36-41. John Mark, a resident of Jerusalem and cousin to Barnabas accompanied Barnabas and Paul during their first missionary journey as far as Perga (13:13). When Paul and Barnabas proceeded on to Asia Minor, John Mark would not accompany them, but decided to return to Jerusalem (v. 13). After some time Paul and Barnabas wanted to visit the churches they had planted. This was a trip on which Barnabas wanted John Mark to accompany them, but Paul objected (15:38-39). The reason for his objection was that he had deserted them on the first trip (v. 38). On this occasion Paul and Barnabas differed and parted ways (v. 38). Paul decided to go with Silas, whereas Barnabas chose to travel with John Mark. This disagreement did not last forever. Later, Paul while in Rome called for John Mark and gave a recommendation for him to the Colossian church (Col 4:10); Paul also praised Mark for his usefulness in the ministry (2 Tim 4:11; Longman, 2013, p. 1106).

In this conflict between Paul and John Mark, White comments on 2 Tim 4:11 and reveals that finally Paul “was reconciled to Mark and received him as a fellow laborer” (2005, p. 348). Further she adds that Mark was able to serve humanity better as he understood the sacrifice of Christ for the lost. Mark did not hesitate to reconcile with Paul

(p. 349). Writing about the end of Paul's life, White admits that Paul did not only recommend Mark, but before his death he spoke well of him saying he was "profitable" and "a comfort unto me" (White, 1911, p. 170).

At this time in history we need more wisdom from the Bible about how to extend forgiveness to every human being, since each has committed offenses against others and needs forgiveness. White accepts this fact saying:

The sorrow and penitence of the guilty, and the wailing of the sin-sick soul, come to us from the past, telling us that man was then, as now, in need of the pardoning mercy of God. It teaches us that while He is a punisher of crime, He pities and forgives the repenting sinner. (White, 1890a, vol. 4, p. 12)

Philemon and Onesimus

Philemon was a church member in Colossae (Phlm 1), who is believed to have accepted the Gospel when Paul preached in the city of Colossae. The name Philemon means loving in the Greek (Tenney, 1963, p. 648). Paul wrote a personal letter interceding for his runaway slave Onesimus. Paul had contact with Philemon when he was at Colossae, since his home was used as a home church (Longman, 2013, p. 1312). Onesimus had run away to Rome, where he met Paul who witnessed to him and converted him (Nichol, 1980, vol. 7, p. 375).

The Roman law was very strict about slaves who attempted to run away. It provided that a slave was considered as a member of the household of the master. A slave was not allowed to own property and whatever he had belonged to the master. Slaves' masters had power over their life and could sentence them to death at will. A slave could not appeal anywhere for justice. They could not be a witness in a civil suit. A slave could not accuse his master, except only for treason. Running away was punishable by

death according to Roman law (Nichol, 1980, vol. 7, p. 375). Against this backdrop, Paul writes to Philemon asking him to take Onesimus back as a brother (Phlm 17, 18).

Exell, who looks at the situation in Paul's time, and compares it to today's relations, raises a challenge why many are not ready to seek forgiveness and reconciliation stating: "Paul quite foresaw that it might be hard for Philemon to receive back his slave in a forgiving spirit and to look on him as a brother through faith in Christ. . . . To forgive those who have injured us; to care not for our own, . . . to do to others as we would be done by; to think no evil, to bear no malice" (Exell, 1954b, p. 3).

Rupprecht comments that the apostle's move to deal with this case was difficult. However, Paul went ahead and asked for Onesimus to be reconciled and accepted back without any punishment (1981, p. 455).

Knox and Buttrick agree that the letter of Philemon has the objective of giving freedom under Christ, stating,

If all men, masters or slaves, depend on Christ for the remission of the bondage of sin-if therefore all men, masters or slaves are now slaves of Christ who in love calls all men brethren- there is no room in the Christian faith for any bondage of man to man. Love for Christ derived from his prior love is the catalyst that dissolves all our coercions in home or commerce or statecraft. (Knox & Buttrick, 1955, vol. 11, p. 570)

Concluding his observations on the letter of Paul to Philemon, Felder noted that "human relations are fundamental and crucial. . . . Like Paul, Christians have to show the world the kingdom values informing and influencing our lives and deeds" (1994, p. 901).

Christians are to lead the world in forgiving one another with their influence.

White proposes that

Christianity makes a strong bond of union between master and slave, king and subject, the gospel minister and the degraded sinner who has found in Christ cleansing from sin. They have been washed in the same blood, quickened by the same

Spirit; and they are made one in Christ Jesus. (White, 1911, p. 460)

Paul's example of pleading for the forgiveness and reconciliation between Onesimus and his slave master Philemon is an example for the righteous in this generation to do for others who have come to Christ. We should not treat them based on their previous life but their position in Christ and as members of God's family. Those who are mature in Christ should be willing to lead in the forgiveness and reconciliation process and see to it that those who have differences solve them by using God's love of forgiveness to all who have sinned.

The Pauline Epistles

The concept of forgiveness and reconciliation features in several of Paul's letters, either directly or indirectly. Some of the passages in Pauline's writings on forgiveness and reconciliation are 1 Cor 3:1-4, 6:1-11; 2 Cor 2:5-11; Eph 1:7, 4:32; Col 1:14, 3:13. To establish the principles of forgiveness and reconciliation each of the mentioned passages will be discussed separately.

1 Corinthians 3:1-4

In 1 Cor 3:1-4 Paul writes to the Corinthian Christians after a problem of divisions among them had arisen. He urges them to end their differences and to live together harmoniously. This passage does not deal with forgiveness and reconciliation directly; however, the concept is implied. Believers should develop ways to enjoy each other's differences without using them to condemn one another (Sampley, 2002, p. 826). In this regard believers are guided to look out for the hindrances to forgiveness and reconciliation. Two concepts are mentioned: gossip and mischief making, which are

things that poison the innocent and leads people to take wrong positions. White recommends strongly: “This sin should not be tolerated among the followers of Christ. No Christian parent should permit gossip to be repeated in the family circle or remarks to be made disparaging the members of the church” (White, 1882, p. 241).

1 Corinthians 6:1-11

In 1 Cor 6:1-11 the issue is believers seeking justice before secular courts for arbitration of their cases. Here Paul advises them to settle their differences among themselves instead of going to non-believers. Christians are to care for and respect one another in case of any differences among themselves (Sampley, 2002, p. 857). Further, Sampley, commenting on the passage, says that “caring for others is not an option, it is an obligation” (2002, p. 857). MacGorman (1979) concurs with the counsel of Paul and writes that it is “lamentable that serious disputes should arise among Christians” (p. 116). He further adds that “it would have been better for the dispute to be resolved fairly within the church family” (p. 116).

2 Corinthians 2:5-11

The subject matter in this passage is counsel for restoring an immoral offender to Christ. In verse 10 we read: “To whom you forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgive I in the presence of Christ.” In the previous verse forgiveness and reconciliation were not directly referred to, as in this verse; in reference to the phrase “Whom ye forgive” (v. 10). *The Seventh-day Adventist Bible Commentary* reads: “He [Paul] fully recognizes the authority of the church under Christ to deal with its own problems” (Nichol, 1980, vol. 6, p. 838).

Ephesians 1:7

Eph 1:7 reads, “In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” Theilman comments on this verse saying: “God’s people presently have forgiveness for their sins because God at the high cost of the death of his beloved Son has rescued them from the blight of alienation from himself into which their sins had plunged them” (2010, p. 60). Wood (1981) adds: “Forgiveness is part of the blessings flowing from the matchless grace of God” (p. 25). He further says, “The magnanimity of God displayed in reception and remission of sins is in proportion to the rich abundance of his grace” (p. 25).

Exell, in the *Biblical Illustrator*, elaborates on forgiveness by stating that: God’s forgiveness is so to speak the preliminary grace which enables the beginning of a new life, so that we become holy and loving children. Forgiveness is the prerogative of him who has been sinned against (1954, vol. 20, p. 37).

Ephesians 4:32

Writing to the Ephesian church, Paul says: “And be kind to one another, tender hearted, forgiving one another, even as God in Christ forgave you” (Eph 4:32). Probably, forgiveness here applies to individuals who have differences with each other. Wood connects forgiveness to true Christian fellowship which should be embraced by all Christians:

Mutual forgiveness is a further mark of true Christian fellowship (Col 3:13). There is a give and take in this matter. Paul sets forth the strongest possible motive: Christians are to forgive one another because all of them have already been forgiven by God in Christ, when he became the atoning sacrifice for the sins of the whole world (1 John 2:2). (1981, p. 66)

The above statement may be reinforced by the assertion that “now, because God

has pardoned us, we should cherish a forgiving spirit and be as ready to pardon others as He has been to remit our trespasses” (Exell, 1954, vol. 20, p. 465). Johnson agrees that forgiveness and reconciliation can only be perpetuated when the believers know it is the fruit of the Holy Spirit. He writes, “Forgiveness and love are given by Christians to each other because they have learned them from Christ” (Col 3:12-13; Johnson, 1988, p. 138).

Colossians 1:14

This text is part of a prayer beginning with verse 9 and ending with verse 14. It reads: “In whom we have redemption through his blood the forgiveness of sins” (v. 14). Vaughan, commenting on this verse, explains forgiveness as “a sending away” and “the removal of our sins from us, so that they are no longer barriers that separate us from God” (1981, p. 180). Exell interprets forgiveness as an act of reconciliation by God through which we become friends with Him (Rom 5:1, 9-10; Exell, 1954, vol. 20, p. 53).

Colossians 3:12-15

In Colossians Paul speaks indirectly of how God expects those called by him are to live a holy life, free from the sinful things of the carnal nature, “bearing with one another and forgiving one another, if one has a complaint against another even as the Lord forgave you, so you must do” (Col 3:13). Martin admits that in this chapter, “reconciliation is not just a cosmic miracle interfering with the universe but that, reconciliation is primarily concerned with the restoration of relationships” (1974, p. 113).

Tolbert views forgiveness and reconciliation from a relational angle, “The determining factor in the Christian’s’ relationship to others is the way the Lord has related to him” (1980, p. 56). He further argues that “not strife but peace is to be the

characteristic of believers in their life together” (Tolbert, 1980, p. 56).

The principles suggested by Paul to the Christians in his time are applicable to the relationships of the people in this age who are wounded, bitter towards one another, and who find forgiveness and reconciliation difficult. People living in brokenness will find healing by knowing that since Christ has forgiven them and reconciled them to Himself that therefore, by His power they can forgive their fellow human beings in Christ. Paul emphasizes in Gal 3:26, “we are all children of God through faith.” The teachings portray what those who are in Christ should be like and how to treat members of Christ’s family because of the grace shown to us by Jesus Christ. Paul expresses that without forgiving and reconciling with one another then God’s love in us is futile (1 Cor 13:3).

Ellen G. White

This section will review some of the writings of Ellen G. White on forgiveness and reconciliation among members of the church. Emphasizing love to one another White made reference to the Bible, quoting the command of Jesus: “Love one another as I have loved you” (John 13:34). She adds, “If we have in any way grieved or wounded others, it is our duty to confess our fault and seek for reconciliation” (1900, p. 144).

Further, White says that there is need to forgive the wrong doer and work for the restoration of that individual.

If one of these little ones shall be overcome, and commit a wrong against you, then it is your work to seek his restoration. Do not wait for him to make the first effort for reconciliation. (1898a, p. 440)

According to the teachings of Ellen White, to forgive and to initiate reconciliation is to follow the example of Jesus by following his command:

Like Christ we shall forgive our enemies, and watch for opportunities to show those

who have harmed us that we love their souls, and if we could, would do them good. . . . If those who have injured us, still continue in their course of wrong-doing . . . we must make efforts to be reconciled to our brethren, following the Bible plan, as Christ Himself has directed. If our brethren refuse to be reconciled, then do not talk about them, nor injure their influence, but leave them in the hands of a just God, who judgeth all men righteously. (White, 1898b, p. 316)

In prayer we ask for forgiveness, based on how we have forgiven those who have wronged us. “Christ taught us to pray, ‘Forgive us our debts, as we forgive our debtors, (Luke 11:4),” and added, “For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses” (1955a, p. 153). White argues that forgiveness towards others comes as a result of the forgiveness we have received from Jesus.

But the mercy of Christ in forgiving the iniquities of men teaches us that there must be free forgiveness of wrongs and sins that are committed against us by our fellow men. Christ gave this lesson to His disciples to correct the evils that were being taught and practiced in the precepts and examples of those who were interpreting the Scriptures at that time. (1954, p. 43)

The importance of forgiving others is emphasized further by the statement: “If he does not cherish kindness, love, and a forgiving spirit toward his brethren, he will not be of the number who shall receive forgiveness of God” (1990, p. 185).

The person who has been offended does not wait for the wrong doer to come for forgiveness and reconciliation but rather initiates the process.

Will you not, if anyone has done you a wrong, and is too proud and stubborn to say to you, “I repent,” go to the offender and say, “I love you for Christ's sake, and I forgive you the injury you have done me”? Jesus will witness and approved of this deed of love; and as you do to others, it shall be done again to you. (White, 1955b, p. 153)

The act of forgiveness should not be taken lightly. White argues that “it is most difficult, even for those who claim to be followers of Jesus, to forgive as Christ forgives us” (1964, p. 180). However, there is no excuse for not forgiving one who has offended you; “we are to have a spirit of pity, of compassion toward those who have trespassed

against us, whether or not they confess their faults” (1955a, p. 153). She added, “Forgiveness has a broader meaning than many suppose. When God gives the promise that He ‘will abundantly pardon’. . . . God’s forgiveness is not merely a judicial act by which he sets us free from condemnation. It is not only forgiveness from sin, but reclaiming from sin” (1896, p. 114).

In conclusion Ellen White recommends that the topic of forgiveness and reconciliation should be continuously taught to believers starting at infancy.

It is not essential that all shall be able to specify to a certainty when their sins were forgiven. The lesson to be taught the children is that their errors and mistakes are to be brought to Jesus in their very childhood of life. Teach them to ask His forgiveness daily for any wrong that they have done, and that Jesus does hear the simple prayer of the penitent heart, and will pardon, and receive. (1954, p. 495)

In her teachings she stresses that we who have been forgiven by the love of God should likewise forgive others. There is no wrong that has been done to us that cannot be made right with one another based on the love of Jesus Christ. Our extension of forgiveness and reconciliation to our fellow human beings is not based on our power but the forgiveness and reconciliation that takes place between us and Jesus Christ forgiving our iniquities.

Other Christian Literature

Forgiveness in the church can be a challenge. Darmani recognizes that members come from different backgrounds and understand matters differently, in spite of common Christian beliefs. Friction is bound to arise among church members and in the leadership necessitating regular reconciliation. (2003, p. 146)

Kulign confirms that on this point many Christians have failed and need to learn from Jesus himself as he hung on the cross. He prayed, “Father forgive them, for they do not know what they do” (Luke 23:34). He raises a question: “If this is the example he set

for us, how can we, who due to our own sinfulness often play a part in the alienation and confrontation we experience with other sinners claim that we need not be forgiving people?” (Kulign, 2006, pp. 163-164).

Wall recommends that most of the conflicts among the faithful are painful because most church members have deep friendships with each other.

Disputes within the fellowship of believers are especially painful, because close friends often find themselves on different sides of an issue and are upset with each other for that reason. Nevertheless complaints must be voiced with civility to initiate the community’s practice of reconciliation. The most important internal conflicts to settle are those that go to the heart of a community’s identity. (Wall, 1994, p. 114)

The world needs reconciliation and the biblical gospel of reconciliation remains “good news to a world fractured by alienation and estrangement. Unfriendliness, indifference and hostility are everywhere and evident in our global society” (D. White, 2000, p. 56).

In the book *Forgive to Live*, Tibbits and Halliday explain some misconceptions about forgiveness:

Forgive and forget, forgiveness that implies ‘It’s ok’, forgive and make up, and forgive and set others free. To forgive and forget contains the idea that if you have not forgotten then you did not forgive. But forgiveness is developing a new relationship with what hurt you. The one that implies ‘it’s ok’ is simply assuming that it will turn out right. However, forgiveness is what measures our maturity. Forgive and make up involves one person to forgive even if the other person is unwilling. Forgive and set others free, is forgiving without removing accountability. (2006, p. 3)

According to Tibbits and Halliday, forgiveness “is the process of reframing one’s anger and hurt from the past, with the goal of recovering one’s peace in the present and revitalizing one’s purpose and hopes for the future” (pp. 3-5).

According to Augsburger, Jesus took it upon himself to reconcile us with God. He proposes that “forgiveness is acceptance with no exception. It accepts not only the hurt

you have received, it accepts the one who did the hurting, and it accepts the loss caused by the hurtful actions or words” (Augsburger, 1995, pp. 27-29).

The clearer forgiveness becomes, the more useful it is to people who will be transformed. “The sinner does not initiate forgiveness, it is offered by God who takes the initiative to clear our past and open a new relationship of love” (Leon-Dufuor, 2005, p. 138). Warren (2012) submits that “Christ wants his family to be known for our love for each other, broken fellowship is a disgraceful testimony to unbelievers” (p. 153).

In the book, *Preaching about Conflict in the Local Church*, Willimon suggests that one has to choose between “community organized around what we want, or community formed on the basis of what God wants” (1987, p. 41). For forgiveness and reconciliation to happen, God’s people should be willing to constantly acknowledge that “we have problems among us. We are not perfect. Let us work together to seek the reconciling Spirit of Christ so that we may be one” (McSwain, & Treadwell, 1997, p. 135). Lewis, who wrote about resolving church conflicts, suggests conflict management which I think does not address forgiveness. For a long time when conflicts are managed it does not take long before eruptions take place. But forgiveness transforms the whole wrong and creates a new relationship. I propose that the church requires forgiveness and reconciliation that leads to transformation of those involved in conflicts (Lewis, 1981, pp. 99-103).

Cunningham and Smalley have emphasized that the power of forgiveness and reconciliation can do much for every individual, starting with the family saying:

The power to forgive is one of the most amazing powers God gives us. Nowhere is this truer than in marriage! Not only can forgiveness transform your marriage, but it can also transform your life and the hearts of those around you. (2009, p. 135)

There are outstanding benefits between those who forgive and reconcile with each other. It reflects God's forgiveness for our sins. Relationships are renewed and healing takes place among those who have been at enmity with each other and with God. Forgiveness is a God-given gift to humankind to exercise towards those who have offended us and to touch them by extending forgiveness. Forgiveness is the only power that can witness to the perishing world what the love of God can do for humankind if they accept his forgiveness.

Conclusion

Our God keeps no record of our wrongs but desires to forgive and reconcile humanity to him. In 2 Corinthians, Paul asserts that "God was in Christ reconciling the world unto himself and not imputing our trespasses" (5:19). All men are of one family by creation, and all are one through redemption (Acts 17:26-31). In His mission on earth Christ broke down every wall of partition. By his sacrifice, He opened every channel for humanity, making it possible to receive forgiveness. His sacrifice at Calvary paid the price for the enmity that existed between God and humanity, for every soul to have free access to God. The love of God to humankind is broad, deep, and full; it penetrates everywhere. It lifts every soul out of Satan's deceptions of enmity with one another and refusal to reconcile, and places each one of us within reach of the mercy of God. In God's presence, there is room for forgiveness and reconciliation (Ps 103:8-12). All people are drawn by His precious blood, which negates all differences in religious belief. Where bitterness of feeling exists because of conflict, much good may be done by a loving ministry that will break down prejudice and win souls to God. Jesus Christ thus remains our example to follow and extend forgiveness and reconciliation to every human being.

This chapter has presented biblical principles on forgiveness and reconciliation. Chapter 3 will explain how the political, cultural, social, religious, and economic context in Nairobi and Kenya have influenced the need for forgiveness and reconciliation.

CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS OF THE NAIROBI EAST SEVENTH- DAY ADVENTIST CHURCH CONTEXT

Introduction

It is important to understand the culture of the people because their reception of the gospel is greatly affected by their culture. This chapter will look at the political, cultural, and religious contexts of Nairobi County, with emphasis on the Nairobi East Seventh-day Adventist Church neighborhood.

Nairobi, the capital city of Kenya, is among the major cosmopolitan cities in Africa. The word ‘Nairobi’ came from the Maasai word ‘*enkare Nyrobi*’, which means “stream of cold water” (History of Nairobi, 2013, para. 1). According to the 2009 Household and Population Census, its population is estimated at 3 million people (Kenya National Bureau of Statistics, 2013, para. 3).

The Nairobi East Church is on the eastern side of Nairobi (Eastlands), about 12 kilometers from the city center. The area is cosmopolitan with almost all of the 43 ethnic groups of Kenya represented. Members of the Nairobi East Church come from various ethnic backgrounds. Most of the members come from the nearby estates that include Buruburu, Jericho, Tena, Donholm, and the slums of Sinai and Lungalunga. The church members are middle-class income earners whose occupations include business and professions. A few expatriates also attend. There are immigrant workers who come from

all parts of the country, mainly civil servants from outside of Nairobi County, non-governmental workers, foreign missions workers and beyond, all forming a multiethnic society.

The analysis presented in this chapter will assist in the project implementation. The national context will be studied and analyzed to understand the geographic, historical, political, and social situations, as well as the varied cultures of Kenya. Also, a description of the project location, as well as the history of the Nairobi East District churches will be done. Nairobi East Church does not have a written history. Information provided by early church members will be used to reconstruct the establishment and growth of the church.

The Country of Kenya

This section will assess the geographical, historical, political, social, and cultural context of Kenya. The description will contribute towards a better understanding of the project area.

Kenya lies across the equator in the eastern part of Africa, bordering Somalia to the east, Ethiopia to the north, and Sudan to the northwest, Tanzania to the south, and Uganda to the west. The country has tall mountains that include Mt. Kenya in the central part and Mt. Elgon to the southwest of the country. The Great Rift Valley runs across the country at the center forming the largest depression in Africa (History of Kenya, n.d., para. 3). The total land area is 5,199 sq km (219,788 sq mi). The population, according to the 2009 census, is 43,013,341. The country's growth rate is 2.4%. The birth rate is 31.93/1000 and infant mortality rate is 43.41/1000. Life expectancy is 63.07 years (Kenya National Bureau of Statistics, 2013, para. 4).

The climate of Kenya varies with the region, with the days being cool to warm

and hot throughout the year. Along the Kenya coast the climate is wet and hot throughout the year. The inland parts of the country experience less rainfall but are hot during the day and cooler at night (History of Kenya, n.d., para. 1).



Figure 1. Map of Kenya. Taken from Maps of the World (2012). Retrieved from <http://www.mapsofworld.com/kenya/>

The History of Kenya

The history of Kenya can be divided into three phases: pre-colonial, colonial, and post-colonial.

The Pre-Colonial Era

Kenya's history dates back to 2000 BC, when Cushitic-speaking people, Nilotes from the lakes, and Nilotes from the highlands migrated from northern Africa into Kenya. They were later joined by Bantu speakers about 1000 BC. The Arabs also visited the coastal region for business. Later the British government followed and wanted to establish a protectorate (Kenya Constitution, 2010, para. 1). It took the British from 1895 to 1905 to harness what came to be known as Kenya. By 1890, the population of Kenya was estimated at about three million. The main peoples subjugated by the British were the Bantu, with the main groups being the Kamba, the Kikuyu, the Embu, and the Meru of Mt. Kenya.

The indigenous people occupied the highlands stretching from the coast to the inland regions. The people did not consider themselves as tribes, but as peoples related to each other. They had boundaries and names to demarcate the environments and the different cultures, but no absolute political and economic exclusion. There were no barriers of trade, marriage, or patronage among them. Men of power from each community related with their neighbors without limits or suspicion (Ochieng, 1989, pp. 11-12).

The Colonial Era

The colonial history of Kenya dates back to the Berlin conference of 1885, when

the Europeans partitioned Africa into protectorates. The government of the United Kingdom opened the fertile Kenya highland to White settlers. The White settlers came to Kenya even before it was declared a British colony in 1920. The Whites denied the Africans direct political power (History of Kenya, 2014, para. 2).

During the colonial era, Kenya was divided along ethnic groups: Bantus, Nilotes, Cushites, and the coastal Arabs. These groups under the British protectorate were governed by the British governor under the auspices of the Queen of England. The governor was assisted by the chiefs who were in charge of territories assigned by the governor. Below the chiefs were the village elders who were in charge of a clan who, together with the chiefs, assisted the colonial government in collecting taxes from the local people. Labor for the White farms was obtained through the local chiefs and village elders. Figure 2 shows the ethnic groups of Kenya and population percentage

Post-Colonial Kenya

Kenya won its independence from the British on December 12, 1963, after a long struggle. The late Jomo Kenyatta became the first African president of the Republic of Kenya, with the Kenya African National Union (KANU) as his political party. He ruled for fifteen years until 1978, when he died and Daniel Arap Moi, then vice president, took over and ruled Kenya for 24 years until 2002. During Moi's regime, the Kenyan constitution was amended to make Kenya a one-party state. The single party clause was deleted in 1991 to reintroduce multi-party democracy in Kenya. In the first multi-party elections of 2002, Moi was not eligible to run, so Mwai Kibaki succeeded him. Mwai Kibaki ran again in 2007 for the second term against Raila Odinga, but the elections were marred by irregularities that led to the post-election violence of 2008. A grand coalition

government was formed between the Kibaki's People National Alliance (PNU) and Raila's Orange Democratic Movement (ODM) in March 2008. The grand coalition government was headed by President Mwai Kibaki and Prime Minister Raila Odinga and was in power until 2012. The 2013 elections were carried out under the new constitution, enacted in August 2010, which returned power to county governments. Uhuru Kenyatta became the fourth president of the republic of Kenya (Mwaruvie, n.d. para. 2-6).



Figure 2. Ethnic groups of Kenya. Taken from Maps of the World (2014). Retrieved from <http://www.mapsofworld.com/kenya-ethnic-groups.html>

History of the Seventh-day Adventist Church in Kenya

Arthur Carscallen, a Canadian-born missionary, accepted a call in 1906 to open Seventh-day Adventist work in Kenya, East Africa, with his wife Helen Thomson. After his ordination, late in 1906, Carscallen sailed to Mombasa with Peter Nyambo, an African teacher from Nyasaland who had been attending school in England. Carscallen

spent 13 years pioneering in Kenya as superintendent of the British East Africa Mission. Under his direction a string of mission stations were established along the eastern shore of Lake Victoria: Gendia, Wire Hill, Rusinga Island, Kanyadoto, Karungu, Kisii (Nyanchwa), and last Kamagambo (Neufeld, 1966, vol. 10, p. 656).

In 1913, Carcallen set up a small printing press in Gendia, South Nyanza, where he published books, papers, and a small monthly journal. He translated the first New Testament into the Luo language (p. 657). The church grew from those humble beginnings to the present levels of conferences, including the Central Kenya Conference with 936 churches, a membership of 120,615 and a population of 16,019,195 according to the annual records of the 2013 yearbook (Central Kenya Conference, 2013, para. 1).

The Context of Nairobi County

In describing the context of the Nairobi East Church, I will highlight the Nairobi County context. These are the areas to be considered: geographical, political, social, and cultural settings.

Geographical Description

The city of Nairobi is situated at 1°17' S 36° 49 'E and occupies 696 sq km (270 sq mi). It is situated between the cities of Kampala and Mombasa. Nairobi is close to the equator and experiences minimal climate differences. The city enjoys a moderate subtropical highland climate, with temperatures in the months of June and July going up to 24°C (75°F).

Nairobi has two rainy seasons with moderate rainfall; the cloudiest season is between September and late March. To the East of Nairobi is Mt. Kenya with an altitude

of 5,199 meters above sea level. The Ngong Hills are on the northwest. One major river, heavily polluted, passes through the city. The vegetation is that of the savannah. Nairobi National Park is located to the west of the city (Nairobi, 2013, para. 2).

Political and Administrative Context

Kenya is a multiparty democracy with four major political parties: The National Alliance (TNA), Orange Democratic Movement (ODM), WIPER stands for who wipes the votes, and United Republican Party (URP). The ruling party is a coalition of two major parties: TNA and URP. Kenya has both central and county governments.

Nairobi County is represented by the county governor, senator, county representative, and a women's county representative. During the country's last elections, the atmosphere was very tense. While the Nairobi East church is cosmopolitan, each ethnic group supports one of their own and this affects relationships in the church.

Administratively, Nairobi East Seventh-day Adventist Church is in the Makadara District, which has eight locations administered by the chiefs who report to district officers. Under the chiefs are the assistant chiefs and village elders, who serve as the link to the central government. The district officer reports to the district commissioner who, in turn, reports to the county commissioner who reports to the President. Figure 3 shows the Makadara district where the Nairobi East Seventh-day Adventist Church is located.

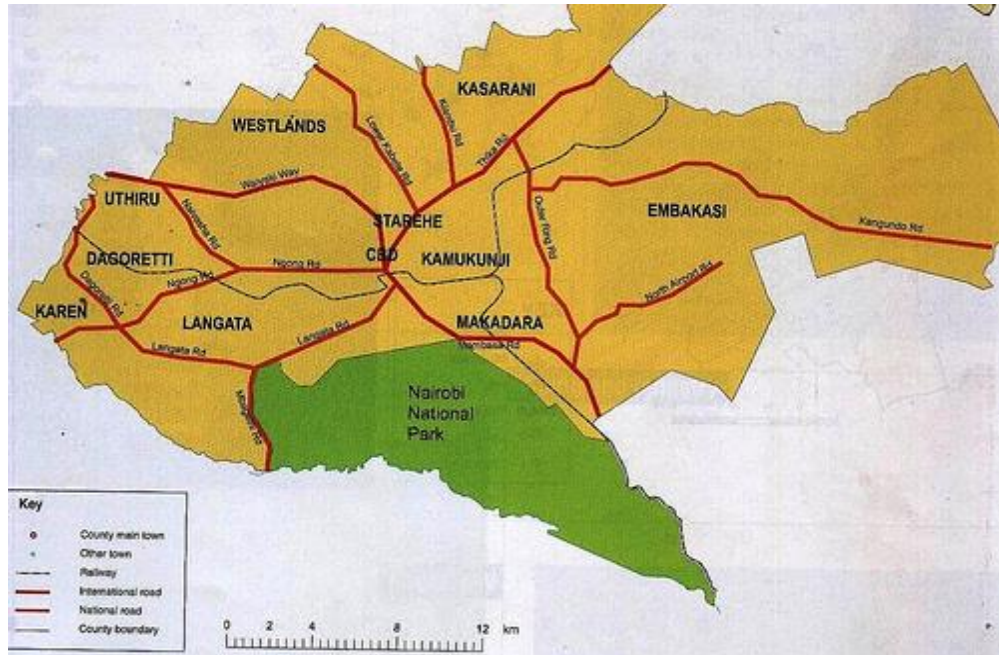


Figure 3. A map of Nairobi County showing the different sub-counties. Taken from Maps of the World, 2013. Retrieved from <http://www.mapsofworld.com/kenya/html>

Social Context

The social element of any society defines what is acceptable to the group and regulates to their day-to-day life. Hiebert (2009) says that social systems cause humans to relate to each other with order because, over time, communities create their own rules. These systems are not static, but are contestable by the groups of the society, who may be males or females, rich or poor, high or low caste by reinforcing or changing as they interact. In an urban society this social system has many layers that are based on institutions, voluntary associations, and networks. Intimate relations are not valued anymore but are influenced by contract (p. 138).

Nairobi East Church is a community where people relate with each other within rules and as time passes by they create new rules. It is a changing community of believers

that regularly incorporates new members. As new members join the church, either they contest or reinforce the existing social systems, rendering relationships similar to those of any other urban society.

Three important issues of culture are visible in the East Nairobi Church. These are (a) gender, youth, and sexuality, (b) kinship, and (c) marriage.

Gender, Youth, and Sexuality

Culture uses gender for human organization in society and this may determine a person's place in the group. Society assumes that people cannot occupy positions not assigned to them by their cultures or perform duties outside their domains (Howell & Paris, 2011, pp. 88-89).

Youth

In Eastlands, most of the youth are unemployed. Some of them are self-employed and others have joined the Jua kali industry where they run service industries like mechanics and handcraft artisan. The rest are either in high school, college, or university students. Those who have dropped out of school often get involved in crime for survival. Drug addiction is finding its way among the young people in Eastlands.

Sexuality

A majority of the young people engage in several activities socially. It is reported by research carried out among youth in Eastlands that they become involved in sexual activities at an early age. According to the 2010 HIV analysis report, based on a study on sexual activities for school-aged children, the majority indicated that by their 12th birthday, they had been involved in sex with multiple partners (Luke & Zulu, 2010, para.

2). Many young people, especially those working, take a long time to get married, thus exposing themselves to illicit sexual acts outside marriage (HIV/AIDS in Africa, 2014, para. 3). This raises concern over the effectiveness of the efforts to fight the HIV/AIDS epidemic. These statistics raise concern over the morals and the biblical teachings of the youth in the Nairobi East Church context. The application of correct biblical morals is wanting among the young generation.

Table 1 shows the ratio of males to females. While there are almost as many women as men in Nairobi County, women are under-represented in major decision organisms within the government.

Table 1

The Population of Nairobi County by Gender

Male	Female	Total
1,605,219	1,533,150	3,138,369

Note. Taken from Kenya National Bureau of Statistics (2011). Retrieved from <https://www.google.com/search?q=Population+of+Nairobi>

Another population issue is the number of households in a square km: 985,016 households are established within 695 sq km, thus giving a density of almost 4,515 households per sq km (Kenya National Bureau of Statistics, 2009, para. 5).

The wage gap between men and women disadvantages the women, who only hold 16% of the top positions in the government. The majority of women are confined to the lower cadres of public service. The poverty rate among urban women stands at 46%,

compared to 30% for men (Ellis, Cutura, & Dione, 2007, p. 53).

Vulnerable groups that include widows and widowers, orphaned children, and internally displaced persons, refugees, and the elderly are faced with multiple challenges that include poverty and deprivation. Youth, from 15 to 35 years of age form the majority of the Kenyan people, with 38% of the total population. Most of the young people are unemployed and not involved in societal decision making. This situation is one cause for the number of youths engaged in crime, drug abuse, and prostitution (Kenya National Bureau of Statistics, 1999, para. 17-18).

Gender roles that used to differentiate men and women are no longer relevant. Nairobi East is cosmopolitan and consists of an educated working class of men and women. They are mainly middle-aged people of the middle class. Most of them are independent and have minimal attachment to their traditions.

Kinship and Marriage

Kinship is defined as a group of people who share blood ties biologically or descent by legal kinship and marriage through affiliation. People who share the same ancestor are known as “kin” (*Webster’s Dictionary*, 2001, p. 684). Peil, a social anthropologist who has studied relations, says that because of neighborliness and communal life, those that are close to us form a bond and become our brothers, though they may not be our kinsmen at all (1978, pp. 133-134).

In their book, Pelto and Pelto, have argued that when people migrate to the city, they do not usually cut ties with their neighbors in their rural homes. Instead the kinship ties and bonds develop in two ways: “back to the home regions and into networks of association in the new and unfamiliar environment of the city. Frequently, kin groups and

village or regional or tribal groups organize mutual benefit associations seeking to improve their adaptations to city life” (Pelto & Pelto, 1979, p. 336). In Eastland kinship is almost non-existent since most of the people are urbanized and mix with people from all over Kenya. Many are residents and others are only temporary workers.

As can be seen in Table 2, Nairobi County is the most populated county in the country. Its growth rate is also high, at about 4.8% per annum, compared to the national growth rate of 3.4%. According to population figures, Nairobi contains 21% of Kenya’s urban people (Kenya Government, 2008, para. 2). Table 3 shows the population of Nairobi by its constituent parts. It therefore means that every ethnic group is part of the Nairobi county population and that they come from all over Kenya.

Nairobi East Seventh-day Adventist Church is located in the third most populated constituency. According to Table 3 it is only superseded by Kamukunji and Starehe. The smallest kinship group is the nuclear family consisting of husband, wife, and children. The extended family system, common in rural areas, is almost non-existent in the areas around Nairobi East church. The extended family custom is not recognized, since urban life has eroded it and replaced it with individualism. Many children have only one parent and lack gender role models.

Most people within the Nairobi East Adventist Church practice cross-cultural marriage. Some are influenced by the Western tendency to delay marriage until mid-life or around forty. Singleness has become part of an acceptable pattern. Marriages that were arranged by the families no longer exist. One identifies the marriage partner and introduces her/him to the family, which is then too late to oppose the marriage or give

advice. The weddings that take place in the city are very expensive, preventing many interested young people from getting married. Wedding arrangements that used to involve families are now managed by hired professionals.

Table 2

The 10 Most Populated Counties in Kenya

County	Males	Females	Total
Nairobi	1,605,230	1,533,139	3,138,369
Kakamega	800,989	859,662	1,660,651
Bungoma	795,595	835,339	1,630,934
Kiambu	802,609	820,673	1,623,282
Nakuru	804,582	798,743	1,603,325
Meru	670,656	685,645	1,356,301
Kisii	550,464	601,818	1,152,282
Kilifi	535,526	574,209	1,109,735
Machakos	543,139	555,445	1,098,584

Note. Taken from the Kenya National Bureau of Statistics, 2011. Retrieved from <http://palsoftgroup.com/knbstrm/topmanagement.php>

Production and Exchange

Production involves the producing of goods or services for use or sale to others. Exchange is the way the products are handled in a given culture, with allocation and use of resources to run daily life and shape the world surrounding those in a certain cultural group. Economic, political, and social factors influence the activities of production and exchange (Howell & Paris, 2011, pp. 109-110).

Table 3

Population of Nairobi by Constituency, With Information on Number of Households and Population Density

Constituency	Males	Females	Total	Households	Area in Sq Km	Density
Makadara	114,457	104,184	218,641	72,924	23.00	9,484.69
Kamukunji	136,919	124,936	261,855	75,555	12.00	21,604.66
Starehe	142,097	132,510	274,607	87,519	11.00	25,640.24
Lang'ata	185,832	169,356	355,188	108,477	223.00	1,591.63
Dagoretti	166,394	163,183	329,577	103,818	39.00	8,533.89
Westlands	124,748	122,354	247,102	75,427	97.00	2,537.52
Kasarani	266,679	258,945	525,624	164,354	86.00	6,081.56
Embakasi	468,093	457,682	925,775	296,942	204.00	4,546.27

Note. Taken from Kenya National Bureau of Statistics (2011). Retrieved from <http://www.infotrackea.co.ke/services/>

Most members in the Nairobi East Seventh-day Adventist Church are workers in service and production industries. In the exchange part, there is more consumption than production, since city life depends on food produced in rural areas. Many factors guide production and exchange in societies as explained by Peil in *Consensus and Conflict in Africa Societies: An Introduction to Sociology* (1977):

The tendency to favor kinsmen and people of common origin is natural in a family-oriented society, but it generally becomes less common with industrialization. . . . Nepotism and corruption in employment also contribute to the atmosphere of corruption in the society as a whole. (pp. 310-311)

The unequal distribution of resources seen outside the church has also crept into the church and is beginning to cause conflict.

Urbanization

Urbanization results from the mobility from a rural environment or agrarian social organization into the organized life in the cities (Kottak & Kozaitis, 2009, p. 251). Peil, an anthropologist regards urbanization “either as the proportion of the population living in urban places, the process by which these urban places grow or the manner of life and values which have come to be associated with such places” (1997, p. 254).

Nairobi East is an urban setting with most of the population living in urban and semi-urban settings, within estates such as Buruburu, Harambee, Tena, Donholm, and the sprawling slums of Mukuru Kayaba. There are white collar jobs and modern social amenities, such as electricity, running water, hospitals, schools, and the Internet. The area is well connected with roads, railway lines, and the Jomo Kenyatta International Airport. A comfortable urban lifestyle exists in Nairobi East, with its shopping complex in Buruburu, with many major banks operating in the area. Life is generally fast and night life is also available for those interested.

Globalization

“Globalization is the integration of local, regional and or national production, exchange, and culture into the global system. It shapes how people live around the world by changing cultures through the modern means of communication and technology” (Howell & Paris, 2011, p. 204). In globalization, the western culture may replace the local culture. Hiebert maintains that despite globalization, local and regional cultures still play a crucial role in the lives of most people. The term *glocal* is used to show that even if people live locally, they are connected globally to receive services and information (2009, pp. 118-119).

Even though the Nairobi East church is located in Nairobi East, it is part of the global church movement of the Seventh-day Adventist Church. The church has a satellite facility and Internet which links the members with the world church activities. The church has access to Christian television channels such as Hope Channel, 3ABN, and other international Christian television networks. The Nairobi East Seventh day Adventist Church has hosted and continues to host some of the leading Adventist preachers, evangelists, and scholars.

Cultural Analysis

Miller defines culture as “the means humans use to adapt to their habitat to survive and perpetuate life” (1979, p. 196). Hiebert concurs that culture is an “integrated system of beliefs, feelings, and values created and shared by a group of people that enable them to live together socially and are communicated by systems of symbols and rituals, patterns of behavior and the material products they put together” (2009, p. 150). Howell and Paris look at culture as “the total way of life of a group of people that is learned, adaptive, shared, and integrated” (2011, pp. 37, 96).

Kenya is a multiethnic society, with the Kikuyu, the Luhya, and the Kalenjin as examples of the major ethnic groups, and Basuba, Swahili, and Gabra as the minor groupings.

Kenyans do not see themselves as Kenyans, but as ethnic groups—a root cause of ethnic conflicts. A prominent lawyer from the Kalenjin ethnic group warned his fellow lawyers saying: “We have been friends for over twenty years, and am the only one who can tell you the truth in Kenya, it is a truism that we first belong to tribe before country” (Angira, 2014, p. 3). See Table 4 for a list of Kenya’s 10 largest tribes.

Table 4

The Top 10 Ethnic Affiliations in Kenya

Ethnic group	Population
Kikuyu	6,622,576
Luhya	5,338,666
Kalenjin	4,967,328
Luo	4,044,440
Kamba	3,893,157
Kenyan Somali	2,385,572
Kisii	2,205,669
Mijikenda	1,960,574
Meru	1,658,108

Note. Taken from Kenya National Bureau of Statistics, 2011. Retrieved October 7, 2013, from <http://africanhistory.about.com/od/kenya/ig/Kenya-Peoples/>

Table 5

The Lowest 10 Ethnic Affiliations in Kenya

Ethnic group	Population
Taita	273,519
Kuria	260,401
Samburu	237,179
Tharaka	175,905
Mbeere	168,155
Borana	161,399
Basuba	139,271
Swahili	110,614
Gabra	89,515

Note. Taken from Kenya National Bureau of Statistics, 2011. Retrieved from <http://www.mapsofworld.com/kenya/kenya-ethnic-gtroups.html>

Table 4 shows the largest ethnic groups in Kenya who form the largest number of worshipers. Whereas Table 5 shows the ten smallest ethnic groups who also are part of the worshipers. However, the dominant ethnic groups in the Nairobi East are the Luos, Kisii, Kambas, Kikuyu, and Kalenjins. The rest of the ethnic groups are represented in the Nairobi East congregation in smaller numbers, but the potential for conflict exists between the various groups. This happens when it comes to church business events, like local church elections and church discipline. Ethnic grouping emerges to dictate who the leaders should be without considering the biblical counsel but just group interests. The dominant groups seek alliances with smaller ethnic groups to either sideline others or derail some church business. Every church business is looked from the group view not as children of God with a mission to the world.

Lifestyle

Most people in Nairobi East Church live an urban life that is fast and individual, while living mainly in rented homes. Sometimes members of the family, such as wives, may live in a family's rural home while the husband and some of the children stay in the city. Urban life extends from the slums to the upper class estates of Buruburu. The Nairobi East context is a complex one, surrounded by middle class families and the poorest of the poor from the nearby slums of Sinai, Lungalunga, and Makongeni, as seen in Figure 4. The existence of class distinctions in society also affects the church, since members view themselves from a particular level and struggle to interact with those not from their same class.

Foods

Most of the people in Nairobi East church eat a variety of foods from different

cultures. People in Nairobi eat in hotels and restaurants. Fast food restaurants are on the increase. Some hotels prepare Western foods, such as take-away chips and chicken.

There are drinking places and entertainment places that operate 24 hours a day.

The various indigenous foods eaten by residents of Nairobi East replicate the face of Kenya. They include: *Mokimo* for the Mt. Kenya region, *Irio* for the Eastern region, *Ugali*, fish, *Nkoko* (chicken), and *Nsaga* (traditional vegetables for the Western and Nyanza region). This kind of diversity should be complimented and should not be a source of conflict. However, people are sometimes labeled by the food they eat.

Languages spoken

The main languages spoken in the Nairobi East church are English and Kiswahili, the two national languages, which are widely spoken in addition to other first languages spoken. Buruburu has another emerging language called sheng slang that is used by many youth. Buruburu developed Eastlands of Nairobi and is being copied by many young people across Kenya (Buruburu, n.d., para. 1). Language is a powerful tool that can reduce tensions among people or that can be used by exclusive groups to cause conflicts like what is happening in the case of the sheng speakers.

Faith and Beliefs of Nairobi East

Most people in the Eastlands where Nairobi East Church is located are Christians, but a few belong to other faiths such as Islam, Rastafarianism, and traditional religions. (Religions of Eastlands, n.d.). The slums of Mukuru Kayaba have some remnants of the traditional religions, for one often sees posters advertising traditional healers and diviners. Most *matatus* contain posters of symbols and tattooed bodies and skeletons,

which are a display of modern animism. Being cosmopolitan, the Nairobi East Adventist Church has integrated many beliefs and values from the multiethnic groups of its worshippers. The Adventist presence in Eastlands is growing; currently there are more than 50 organized congregations with 300 members or more. Although Christians have built more permanent churches in Eastlands, there is an upsurge of mosques, especially in the Lungalunga slums, Sinai, and the Pipeline Estates, and one approaching the Jomo Kenyatta International Airport. Christians are the dominant religion, but do not lead in the area of forgiveness and reconciliation. Table 6 presents the numbers of believers in the various religions and the percentage of the population.

Table 6

The Population of Kenya by Religious Affiliation

Religions	Population	% Population
Catholic	9011007	23
Protestant	18308094	48
Other Christian	4559717	12
Muslim	4305016	11
Hindu	53398	0.14
Traditionalist	635360	1.7
Other Religion	557470	1.5
No Religion	922138	2.4
Don't Know	36942	0.10

Note. Taken from Kenya National Bureau of Statistics, 2011, from <https://www.opendata.go.ke-Environment-And-Natural-Resources>

The largest number of Muslims in Kenya is found in Mombasa and the neighboring coastal regions, as well as the northeastern regions of Kenya. Nairobi also has numerous mosques and a notable Muslim following. About 11% of the total Kenyan people are Muslim, or approximately 4.3 million people with Muslims recently moving in to a number of inland areas like Nairobi (Jimale, 2014, para. 1-3).

Christianity

The majority of Kenyans are Christians with the Anglican and Roman Catholic churches as the most established. Other established denominations include the African Inland Church, Seventh-day Adventists, and the Presbyterian Church of East Africa. In addition, there are a number of Evangelical churches and Independent African Christian churches. “Protestants constitute 45% of the Christian population; Roman Catholics are 33%, Islam, with 10%, and indigenous religions 10%,” (Kenyan Religions, 2013, para. 7).

In Nairobi County, according to the 2009 Kenya census results, the figures for Muslims are ranked second in the country (CIA World Factbook, 2014). It shows that Islam is the fastest growing religion in this city and there is an opportunity to reach them with the gospel. The gospel needs to be proclaimed since it is the only power that can bring reconciliation and forgiveness to both the church and society.

African Traditional Religion

Many of the traditional African religions are no longer widely practiced. Some of the denominations considered as indigenous religions combine aspects of Christianity with traditional religious beliefs. One of these denominations is *Dini ya Msambwa* in

Kenyas' western region. There are a few Indian-Kenyans who adhere to Hinduism and Sikhism who reside in most major towns across Kenya. Sometimes there are religious conflicts between Christians and the indigenous religions.

Nairobi East Seventh-day Adventist Church

The Nairobi East Seventh-day Adventist Church was established late in 1996 as a Sabbath School of the Seventh-day Adventist Church, Newlife, at the Tom Mboya Hall, located at the junction of Jogoo and Rabai Roads. After two years of meeting in that location, the Nairobi East company was organized and accepted into the sisterhood of churches of the Central Kenya Conference in 1997.

Later in 2009 the Central Kenya Conference did some reorganization and added two more congregations from the Makongeni district to form the Nairobi East district. The new district was comprised of three congregations: Nairobi East, Sinai, and Lungalunga. Because Sinai and Lungalunga are Kiswahili speaking and Nairobi East is an English congregation, another realignment was made in 2012, when Sinai and Lungalunga were joined with the Pipeline Adventist Church to form the Lungalunga district. These frequent changes are just indications that the Seventh-day Adventist presence in Eastlands has maintained an upward trend with more than eight district pastors pastoring more than thirty churches.

Church Membership

The membership of the Nairobi East Church when it was organized in 1997 was 197. Table 6 shows a positive growth since then. The loss of members in 2005 and 2006 was the result of internal struggles with the administration of the church because the

pastor made some political comments in regard to the politics of the day which appeared pro to the ruling party. The church clerk decided not to update the records and took all the files. They also wrote letters with all kinds of accusations to the conference office and copies were sent to the General Conference. In 2009 when I was posted, we were able to solve the issue and the files were brought back enabling us to reestablish accurate records.

Table 7

Nairobi East Membership for the Last Ten Years

Year	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Membership	256	113	250	250	493	552	544	554	608	801

Note. Taken from Nairobi East Seventh-day Adventist Church Statistics Records.

Nairobi East Seventh-day Adventist Church
Worship Services Attendance

The attendance at services in Nairobi East Seventh-day Adventist Church varies significantly for the three worship services. The highest attendance is during the sermon, when most members attend, but attendance is much less for Sabbath School and the afternoon Bible study. The attendance also changes, depending on which worship event is taking place. Any afternoon program featuring musical groups is well attended, while interest in studying the Bible appears to be slowly dying out. Table 8 shows that most members attend the worship service. This present situation may not be good for the spirituality of the members. It also needs to be addressed by the pastoral leadership to find out why there is such a variation in attendance of the three services.

Table 8

Church Attendance at Nairobi East, 2014

Month	Church services		
	Sabbath school	Divine service	Afternoon
February			
1 st Sabbath	150	1775	136
2 nd Sabbath	210	1860	122
3 rd Sabbath	136	1720	321
Total	496	5355	579
March			
1 st Sabbath	203	1765	126
2 nd Sabbath	185	1860	144
4 th Sabbath	112	1875	123
Total	506	7310	508
April			
1 st Sabbath	105	1885	320
2 nd Sabbath	201	1912	163
3 rd Sabbath	215	1862	200
4 th Sabbath	225	2015	105
Total	746	6674	788
May			
1 st Sabbath	156	1850	110
2 nd Sabbath	200	1986	1000
3 rd Sabbath	186	2500	210
4 th Sabbath	215	2100	150
Total	542	6436	1460

Note. Taken from Nairobi East Seventh-day Adventist Church and Sabbath School Records of 2nd quarter 2014.

Pastoral Leadership

During the last ten years the church has been served by five pastors, assisted by the head elders, as shown in Table 9. During that period there was a high pastoral turnover because of ethnic misunderstandings in the country that spilled over into the church, affecting the pastors and the parishioners.

Table 9

The Pastors and Head Elders of Nairobi East Church

	Senior Pastor	Associate pastor	Head Elder
2000	Eric Mokuu		Dan Makdwallo
2001	Alex Ambuchi	J.P. Maiywa	Dan Makdwallo
2002	Francis Kariuki	J.P. Maiywa	KephaMakori
2003	Simon Maina	J.P. Maiywa	Jared Getenga
2004	Timothy Guto	Paul Muia	MeshackMuga
2005	Timothy Guto	Paul Muia	MeshackMuga
2006	Wilson Githinji		Joshua Chesop
2007	Wilson Githinji		Chris Wadoi
2008	Wilson Githinji		KephaMakori
2009	Timothy Guto		MeliRono
2010	Timothy Guto		MeliRono
2011	Timothy Guto		Moses Were
2012	Timothy Guto		Moses Were

Note. Taken from Nairobi East, personal Communication from old church members and Central Kenya Conference records.

For the last ten years Nairobi East Seventh-day Adventist Church has had an upward growth pattern, which indicates the church is maturing and is involved in mission work. The exceptions were in 2005 and 2006 when the membership records went missing when the church clerk took the files due to conflicts and they were only recovered rather late in 2012. During the same period the country was experiencing ethnic conflicts, which also affected the church and the pastors.

When leaders get involved in ethnic conflicts in society made up of members from different communities they just add fuel to the fire. Leaders must be influential in strengthening harmony in the church through promoting forgiveness and reconciliation, but they must practice it themselves and not be like those who fan the flames of ethnic rivalry.

Church Finance

The financial pattern of the Nairobi East Church indicates a positive growth as shown in figure 4. This shows the maturity of the members in supporting gospel work. Each year, there is significant improvement in the giving, though economic challenges, such as inflation, have affected the residents of the city. The drop in giving in 2012 and 2013 was due to the completion of the church building which led people to relax in their giving.

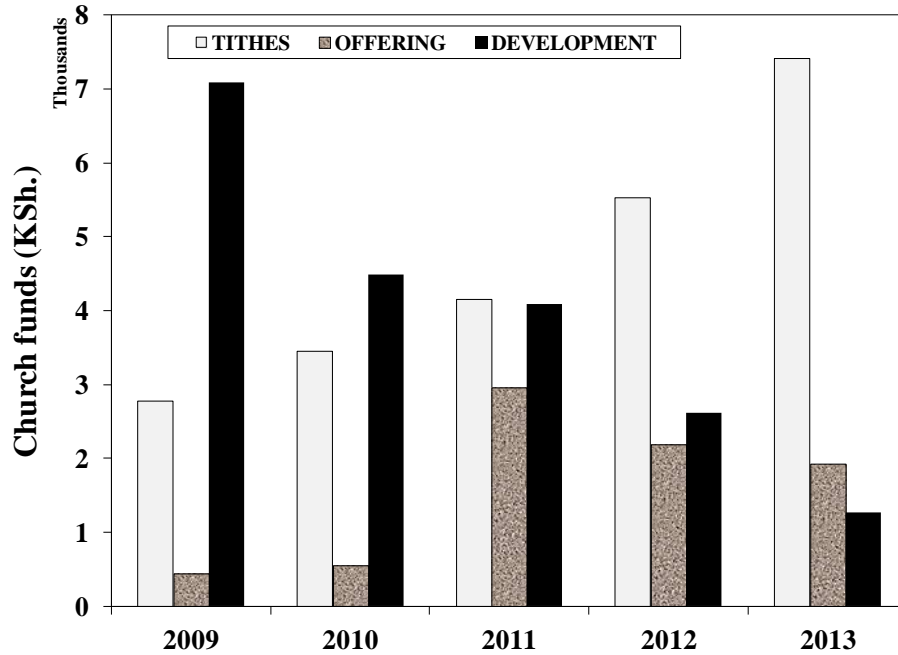


Figure 4. Giving patterns in the Nairobi East Church. Taken from Nairobi East Treasury records.

Church Activities

The Nairobi East church has been involved in various activities, such as evangelistic campaigns, camp meetings, and nurture activities. Gospel proclamation in the city and other locations has been done by various departments of the church. The leading groups are the Women’s Ministry, the Adventist Youth Ministry, the Children’s Ministry, Adventist Men’s Ministry, and Personal Ministry.

When people are involved in church activities conflicts are reduced, but if a few are involved it becomes a club of a few who control and manage others which causes conflicts. The more members who become involved in reaching out will assist in sharing the message of forgiveness and reconciliation which will lead to the fulfillment of the church’s mission to the world.

Felt Needs of Nairobi East Church

The Nairobi East Church is among the cosmopolitan churches in Nairobi, with a membership of 2,500, including Sabbath School members. The membership is multiethnic, necessitating a multi-ethnic approach to help the church address any ethnic conflicts among its members. Nairobi East feels the need to address the problem of ethnicity biblically so that the church can grow spiritually and to enhance healthy relationships, as well as encourage numerical growth.

After looking at the political, social, cultural, and religious contexts of Nairobi County, where the Nairobi East Adventist Church is situated, it is imperative to develop a theological basis to address forgiveness and reconciliation in the cosmopolitan community. Both the church and the community will benefit through such biblical studies on forgiveness and seminars on ethnic conflicts. Since church leaders will be involved, teams will be formed to take the lead in tackling the ethnic issues that hinder the spiritual and mission work of the church. Other felt needs of the church include a school for children to start learning early the Adventist beliefs and to help them develop strong morals to safeguard the church of tomorrow. There is also an urgent need to build an outreach center where the community can come to spend time and interact with our members.

Summary

The world is facing many multiethnic issues that are complex to address. Globalization is taking over and many cultures interact regularly. Communication has been revolutionized by technology, such as the Internet and the social media. If we are to share the gospel efficiently and effectively, there is a need to study the culture of the

people we want to reach. The political, social, religious, and cultural context of Nairobi East Church was studied to better understand how to present the gospel in this context. A theological basis for forgiveness and reconciliation is therefore necessary to reach the people of Nairobi County and beyond. The next chapter will describe how the strategy of forgiveness and reconciliation will be implemented.

CHAPTER 4

A STRATEGY TO ENCOURAGE FORGIVENESS AND RECONCILIATION

Introduction

This project is intended to develop a strategy to encourage forgiveness and reconciliation among Adventist worshippers at the Nairobi East Seventh-day Adventist Church. The world talks about a global village, but the church in Kenya cannot ignore the recent election violence of 2008. All institutions were affected including the church because biblical brotherhood was absent.

General Methodology: Logical Framework Analysis

Logical Framework Analysis

The Logical Framework Analysis (LFA) is a management tool used in the designing, monitoring, and evaluation of projects (Bond, 2003, para. 4). It was developed in the 1960s and has been adopted widely all over the world for assessing, follow-up, and evaluating projects and programs (Chikati, 2010, para. 322). The LFA designs interventions for the project development by involving identification of strategic elements summed up as inputs, outcomes, and impacts and by describing causal relationships, indicators, assumptions, and the risks that may influence the success or failure of the project (New Zealand, Development Cooperation Division, 1996, para. 17).

The logical framework is an analytical tool which can help planners and managers examine the current situation, establish a logical hierarchy, and identify risks to realize the project (Australian AID, 2005, para. 1). The tool contains a matrix with four columns that simplifies the project to be evaluated (Bennet & Jessani, 2011, pp. 236-237). It summarizes what the project aims to achieve and what the main assumptions are (Kirkpatrick, 1996, para. 12). The fourth row has assumptions which are facts that a researcher takes to be true without actually verifying them (Mugenda, & Mugenda, 2008, p. 143). The framework matrix ensures that the objectives of the project are measurable, appropriate, realistic, and timely (Ketchen & Eisner, 2009, para. 56).

Objectives	Measureable Indicators	Means of Verification	Assumptions
Goal			
Purpose			
Output			
Activities			

Figure 5. An example of a logframe.

The logframe contains four columns that run vertically and horizontally. The vertical columns list Objectives, Measurable Indicators, Means of Verification, and important Assumptions. The horizontal column has the following: Goal, Purpose, Outputs, Inputs, and the Activities for the whole project.

Goal

The *Goal* is the aim or the end toward which the project is directed to accomplish. It can be a problem or condition (E. Takyi, personal communication, July 2011). It describes the preferred future of the overall objective.

Purpose

The *Purpose* is defined as the core problem or value which the project seeks to achieve. It is the intended outcome which relies on the outputs or the activities (Swedish International Development Agency, 2004, para. 3).

Outputs

Outputs are activities carried out that can be either quantitative or qualitative in nature to produce the preferred product (UNAIDS, 2008, para. 7).

Inputs

Inputs comprise tangible and intangible resources that support the project to achieve the intended outputs. They include funds, personnel, training, and equipment for the project. The four categories of goal, purpose, outputs, and activities form a logical hierarchy of objectives that are verifiable at the end of the project (E. Takyi, personal communication, 2011).

Means of Verification

The *Means of Verification* (MOV) are all kinds of sources and data available that validates or supports the indicators. The inputs and output help to indicate if the purpose of the project has been achieved. The tangible evidence includes all data collected and

received from the monitoring and reporting systems (E. Takyi, personal communication, July 2011).

Gantt Chart

A Gantt chart is a standard tool for management of project schedules. It lists the activities and the starting and finishing dates in a calendar format. The Gantt chart uses the ‘smart criteria’ to define the tasks assigned. SMART is an acronym that means:

(a) Specific, (b) Measurable, (c) Assignable, (d) Realistic, and (e) Time-framed

(Schwalbe, Nagel, Denning, & Pingali, 1991, pp. 231-233).

In the book *Managing Projects: A Team-Based Approach*, it is suggested that the Gantt chart makes it easier for project management to avoid resource conflicts and meet deadlines (Brown & Hyer, 2010, pp. 232-233). Gray and Larson concur that the Gantt chart is useful for communicating project timelines by allocating time for each activity and by showing when each activity starts and ends (2002, pp. 422-423). Below is a sample of a Gantt chart for managing a project. I will apply the Gantt chart as a management tool to fast track the progress of the research from start to completion by showing the inputs, the activities and the outcomes of the project based on its main goal.

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

Figure 6. Example of a Gantt chart.

Description of Mission Strategy: Application of Logframe

The Seventh-day Adventist Church has several ways of dealing with conflicts within the organization and the community of its believers when they experience conflicts that require forgiveness and reconciliation. However, the available material does not meet the needs of forgiveness and reconciliation among members. This project seeks to assess how forgiveness and reconciliation attitudes are done, and develop a theological basis for forgiveness and reconciliation among Adventists of the Nairobi East Seventh-day Adventist Church to promote harmony in the church and in the community. Forgiveness and reconciliation offers a solution to deal with the conflicts and differences that arise between members. However, the project will limit itself to promoting a theological basis for forgiveness and reconciliation to encourage harmony among members.

The logframe below shows the details of how the project will be managed from start to finish. The four columns of the logframe consist of a narrative summary, measurable indicators, means of verification, and assumptions of the project. On the vertical axis are listed the goal, purpose, outputs, and inputs (activities).

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p>Goal</p> <p>Ethnic harmony realized</p>	<p>Nairobi East be active in forgiveness and reconciliation of conflicts by 2nd quarter 2014</p>	<p>Reports from the support group trained in forgiveness and reconciliation</p>	<p>Central Kenya conference be supportive of the project</p>
<p>Purpose</p> <p>Principles of forgiveness and reconciliation embraced by Nairobi East Church members</p>	<p>Forty percent of the members of East church be involved in addressing forgiveness and reconciliation in the church by 2nd quarter 2014</p>	<p>Support group will be formed to be involved actively in forgiveness and reconciliation</p>	<p>Members be willing to participate in local church forgiveness and reconciliation groups</p>
<p>Outputs</p> <ol style="list-style-type: none"> 1. Select support group 2. Assessment of forgiveness and reconciliation conducted 3. Prepare materials and conduct seminars on Forgiveness and reconciliation 4. Forgiveness and reconciliations sessions 5. Monitoring and evaluation of project activities conducted. 		<ul style="list-style-type: none"> • Questionnaire materials filed • Seminar materials on forgiveness filed • List of trainees and attendance record in file • List of the selected members filed • Testimonies of members <p>Members seeking forgiveness and reconciliation sessions</p> <ul style="list-style-type: none"> • Evaluation forms 	<p>Members and church officers to take part in the seminars</p> <ul style="list-style-type: none"> • Members and willing to be selected for training. • Church members be willing to be involved in addressing forgiveness and reconciliation • Members willingness to address forgiveness and reconciliation

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p style="text-align: center;">Activities</p> <p>1.0 Select support group</p> <p>1.1 Assess forgiveness and reconciliation existence</p> <p>2.1 Prepare Questionnaire</p> <p>2.2 Administer questionnaire</p> <p>2.3 Collect and analyse questionnaire</p> <p>3.1 Develop seminar materials</p> <p>3.2 Conduct seminars on forgiveness, and reconciliation</p> <p>4.1 Conduct evaluation</p> <p>4.2 Analyse data</p>	<p>Inputs</p> <ul style="list-style-type: none"> • Budget • Specialists • Assistants <p>Analyze questionnaire</p>		<p>Members to be involved in forgiveness and reconciliation of sessions in Nairobi East Church</p>

Figure 7. Logframe.

Activities	Year 1												A	B	C	D	
	1	2	3	4	5	6	7	8	9	10	11	12					
Output 1: Ethnic attitudes assessed																	
Activity 1: Conduct survey																	
1.1 Develop interview questionnaire																	
1.2.3 Select participants																	
1.2.4 Administer questionnaire																	
1.2.5 Analyze results																	
Output 2: Seminar material developed																	
Activity 1: Develop a theology from Bible																	
2.1.1 OT on forgiveness & reconciliation																	
2.1.2 NT on forgiveness & reconciliation																	
2.1.3 Paul's principles of forgiveness and reconciliation																	
Activity 2: Develop from other literature																	
2.1.3 Ellen G. White on forgiveness & reconciliation																	
2.1.4 Adventist literature on forgiveness & reconciliation																	
2.1.5 Other Christian literature on forgiveness & reconciliation																	
Output 3: Seminars conducted																	
Activity 1: Train Support group																	
3.1.1 On forgiveness & reconciliation																	
3.1.2 On other literature & forgiveness and reconciliation																	
Activity 2: Support groups train other members																	
3.1.4 On Bible and forgiveness																	
3.1.6 On other literature and forgiveness and reconciliation																	
3:1.8 Teach principles of forgiveness																	
Output 4: Monitoring & evaluation conducted																	
Activity 1: monitor																	
4.1.1 Prepare monitoring instrument																	
4.1.2 Analyze quarterly reports																	
Activity 2: Evaluate																	
4.1.3 Conduct quarterly evaluations																	
4.1.4 Conduct annual evaluations																	

Figure 8. Gantt Chart (year 1).

Activities	Year 2				Year 3				One in charge			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1: Ethnic attitudes assessed												
Activity 1: Conduct survey												
1.1 Develop interview questionnaire												
1.2.3 Select participants												
1.2.4 Administer questionnaire												
1.2.5 Analyze results												
Output 2: Seminar material developed												
Activity 1: Develop theology from Bible												
2.1.1 OT on forgiveness & reconciliation												
2.1.2 NT on Forgiveness & reconciliation												
2. 1.3 Paul's principles of forgiveness & reconciliation												
Activity 2: Develop from other literature												
2.1.3 Ellen G. White on forgiveness and reconciliation												
2.1.4 Adventist literature on forgiveness and reconciliation												
2.1.5 Other Christian literature on forgiveness and reconciliation												
Output 3: Seminars conducted												
Activity 1: Train Support group												
3.1.1 On Bible and forgiveness and reconciliation												
3.1.2 On other literature and forgiveness and reconciliation												
Activity 2: Support groups train other members												
3.1.4 On Bible forgiveness and reconciliation												
3.1.6 On other literature and forgiveness and reconciliation												
3:1.8 Teach principles of forgiveness and reconciliation												
Output 4: Monitoring & evaluation conducted												
Activity 1: Monitoring												
4.1.1 Prepare monitoring instrument												
4.1.2 Analyze quarterly reports												
Activity 2: Evaluate												
4.1.4 Conduct annual evaluations												
Key: A=Researcher; B=TOTs; C=First Elders; D=External Supervisor												

Figure 9. Gantt chart (years 2 & 3).

Figure 7 and 8 above are Gantt charts for years 1, 2, and 3. The Gantt charts show dates when the tasks will start and be completed. They have columns that list the details of when each activity will start, end, and who is responsible. All the activities that will be undertaken during the project are listed.

Description of Mission Strategy

Lack of forgiveness and reconciliation is a scourge that has ravaged the church for generations. This was witnessed during the time of Jesus and during the early church times. This is vividly demonstrated by the rivalry that existed between the Jews and Gentiles. Many of these cases of failure to forgive and reconcile nearly derailed the growth of the church as demonstrated in the events before the Jerusalem council.

The Seventh-day Adventist Church today is facing a lack of forgiveness and reconciliation both internally among its members and externally through state politics that spills over into the church. Failing to forgive and reconcile is also a threat to the success of the Adventist mission of sharing the gospel with all human beings on earth.

The church lacks clear guidelines as to what to do if forgiveness and reconciliation fails in the church among its worshipers. Both the leadership and laity shy away from addressing this evil and tend to wait for others to deal with it. The church also assumes that by burying its head in the sand forgiveness and reconciliation will just happen. This project seeks to develop a strategy to promote ethnic harmony by teaching biblical principles of forgiveness and reconciliation. The strategy will use a logframe and the Gantt chart to present the project. For the above to be realized the researcher will carry out several activities within the Nairobi East Seventh-day Adventist Church.

Application of Logframe

The logframe will be used in the implementation of the strategy to promote forgiveness and reconciliation as a theological basis to reduce and transform conflicts at the Nairobi East Seventh-day Adventist Church and equip members to deal with conflicts that are a hindrance to the mission of the church. The overall goal, the purpose, and outputs will be described below.

The Overall Goal

In this project the main goal is to develop a biblical strategy to be used by church members in dealing with ethnic conflicts to create harmony among the ethnic groups. The Nairobi East Seventh-day Adventist Church membership will experience forgiveness and reconciliation to reduce conflicts. This will allow the church to be a model of forgiveness and reconciliation in the Central Kenya Conference and embrace unity.

The success of this goal will be achieved through the equipping of Nairobi East Seventh-day Adventist church members with principles of forgiveness and reconciliation in the church and society. The results of this project may not be apparent immediately since change in attitudes comes gradually. This lack of forgiveness and reconciliation is deeply rooted in our community and it will take God's power to transform people. Peaceful co-existence and harmony in the church will be verifiable indicators showing movement towards the desired goal.

The level of acceptance for people of different ethnic backgrounds will be another indicator of the success of the strategy. Willingness to forgive will be another indicator.

The main assumption in achieving this goal is that an enabling environment will exist to encourage forgiveness and reconciliation within the church.

Purpose of the Project

The purpose of this project is to develop and implement a forgiveness and reconciliation response to deal with conflicts within the Nairobi East Seventh-day Adventist Church to promote harmony among the membership. The success of this research will be achieved if 40% of the members are willing to practice forgiveness and reconciliation in the church.

The researcher will be able to verify this through the church clerk records of the existence of groups of at least 20 members in the Nairobi East Seventh-day Adventist church involved in promoting forgiveness and reconciliation.

Outputs

To achieve the above objective the researcher will do four things: first the researcher will conduct an assessment of attitudes towards forgiveness and reconciliation in the Nairobi East Seventh-day Adventist Church by administering a questionnaire. Second, the researcher will conduct seminars on forgiveness and reconciliation. Third, the researcher will assign the trained members to train others on how to adopt attitudes of forgiveness and reconciliation in the church. Fourth, the researcher will monitor and conduct evaluations of the project activities.

The researcher will develop and administer 200 questionnaires to establish attitudes towards forgiveness and reconciliation in the church. The researcher will also conduct a seminar in the church to sensitize and equip members on how forgiveness and reconciliation can enhance harmony.

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p>Goal</p> <p>Ethnic harmony is realized</p>	Nairobi East became active in forgiveness and reconciliation December 2013	Reports from the 60 trained in forgiveness and reconciliation	Central Kenya conference be supportive of the project
<p>Purpose</p> <p>Principles of forgiveness and reconciliation embraced by Nairobi East Church</p>	40% of the members of East church involved in addressing ethnicity in their respective Departments by December 2013	six groups will be formed to be involved actively in forgiveness and reconciliation of conflicts	Members be willing to participate in local church forgiveness and reconciliation
<p>Output</p> <ol style="list-style-type: none"> 1. Select support group 2. Assessment of attitudes of forgiveness and reconciliation conducted 3. Conduct Seminars on forgiveness and reconciliation developed and conducted 4. Forgiveness and reconciliation sessions 5. Monitoring and evaluation of project activities conducted 	<p>Six members of the support group</p> <ul style="list-style-type: none"> • 200 questionnaires administered by 2nd quarter 2013 • • 3 seminars conducted in the Nairobi East church and 60 officers trained by 2nd quarter of 2014 • Numbers of members actively involved in forgiveness and reconciliation increased by 40% by December 2012 • Developed monitoring and evaluation instruments by 2nd quarter 2013 	<ul style="list-style-type: none"> • Names of the members filed • Questionnaire materials filed • Seminar materials on forgiveness and reconciliation filed • List of trainees and attendance record in file • List of the selected members filed • Testimonies of members • Evaluation forms 	<ul style="list-style-type: none"> • Members and church officers to take part in the seminars • Members and officers willing to be selected for training. • Church members be willing to be involved in addressing forgiveness and reconciliation • Members willing to be involved in forgiveness and reconciliation

Objectives	Measurable Indicators	Means of Verification	Assumptions
<p style="text-align: center;">Activities</p> <p>1.0 Select Support group</p> <p>1.2 Assess forgiveness and reconciliation existence</p> <p>2.1 Prepare questionnaire</p> <p>2.2 Administer questionnaire</p> <p>2.3 Collect and analyze questionnaire</p> <p>3.1 Develop seminar material</p> <p>3.2 Conduct seminars on forgiveness and reconciliation</p> <p>4.1 Forgiveness and reconciliation sessions</p> <p>5.1 Conduct evaluation</p> <p>5.2 Analyze data</p>	<p style="text-align: center;">Inputs</p> <ul style="list-style-type: none"> • Budget • Specialists • Assistants 		<ul style="list-style-type: none"> • Members be involved in forgiveness and reconciliation workshops

Figure 10. Application of the logframe. A strategy to promote forgiveness and reconciliation in the Nairobi East Seventh-day Adventist Church.

The researcher will also develop monitoring and evaluation instruments. The logical framework shows the logical flow of the project workings tabulated in Figure 116 above.

Implementation of Strategy

The success of any project requires a good strategy to attain the desired goals. Dayton and Fraser define strategy as an overall approach, plan, or way of describing the steps to follow to reach a goal and solve a problem without being derailed with minor details (1990, p. 13). The major problem with many projects is that at the implementation

stage many details are overlooked leading to the stalling of the project and therefore the desired goal is not achieved (Malphurs, 1999, p. 175). In view of this acknowledged weakness, the researcher will take the necessary steps and implement the steps listed so that the desired outputs will be realized. The realization of the outputs will lead to the realization of the project purpose and ultimately the success of the project goal.

Activities and Resources

There are four outputs to be realized using various activities. The detailed activities are already shown in the Gantt chart above. Below is a discussion of these activities.

The support group is the group the researcher will be working with. It will mainly consist of church leaders from various church departments. The researcher and the support group will be meeting once every month to monitor the progress of the project. The first activity for the group will be to conduct a survey to assess attitudes towards forgiveness and reconciliation in the church.

The researcher will start by conducting a survey to establish how the church is doing in the area of forgiveness and reconciliation. To do this the researcher will administer a structured non-disguised questionnaire to a sample population of 60 church members of the Nairobi East Seventh-day Adventist Church.

The researcher will assign the church secretary to manually transfer the responses from the questionnaires into a spreadsheet. With this information the researcher will do the analysis. The success of this survey depends on the willingness of the members to participate in the survey.

Figure 11 below shows how the questionnaire will be analyzed according to responses for each question. The columns will contain the question number and the rows will indicate the participant's responses.

	Member1	Member2	Member3
Q1			
Q2			
Q3			
Q4			

Figure 11. Assessment of forgiveness and reconciliation in the Nairobi East Seventh-day Adventist Church.

Seminar on Forgiveness and Reconciliation Developed and Conducted

After establishing how forgiveness and reconciliation can impact conflicts in the Nairobi East Seventh-day Adventist Church, the researcher, with the help of the support group, will develop and conduct seminars on forgiveness and reconciliation in the church.

Apart from conducting seminars the researcher will also develop handouts on forgiveness and reconciliation. These will be distributed to church members during the seminars. The main assumption is that members will be willing to participate in the seminars.

Evaluation of the Project: Nothing done by human beings is perfect. Human projects therefore call for constant monitoring and evaluation of both the plans and activities. Unforeseen circumstances and events may cause adjustments in the plans.

Evaluation Criterion: The evaluation criterion for this project is the comparison between the pre and post-seminar surveys. Another evaluation criterion will be the

establishment of the support group to deal with ethnic conflicts in the church and beyond and to bring harmony by teaching members about forgiveness and reconciliation. Support group members will lead in seminars of forgiveness and reconciliation among themselves and in the community. Overall it is the involvement of each member in addressing conflicts among the worshipers and their neighbors using the theological model that will indicate the success of the project.

Evaluator: Being a spiritual project within a church setting the evaluation team will consist of the church pastor, the church leaders of Nairobi East Adventist Church, and the executive secretary of the Central Kenya Conference.

Means of evaluation: Constant monitoring will be required to ensure that the project is up-to-date. The means evaluation will be developed at the beginning of the project and will be used until the overall goal is realized. In this research the means of evaluation include the various measurable indicators and the corresponding means of verification. In carrying out this project I will seek permission from the Seventh-day Adventist Central Kenya Conference and the church board of Nairobi East Seventh-day Adventist Church. Two questionnaires will be prepared on the existence of ethnic conflicts. One will be administered at the beginning of the research and the second one in the third year, with an analysis given in Chapter 5. Seminar and focused groups will be carried out and documents filed.

Linkage to the Logical Framework Matrix

The project will follow the bottom-up hierarchical order of the OVI as shown in the Logical Framework. Tasks will be undertaken to reach the desired goal.

The success of the project will depend on the successful implementation of the

activities since they all contribute to the main overall goal. The overall goal is to realize ethnic harmony among the members of the Nairobi East Seventh-day Adventist Church. The purpose is to have the members adopt forgiveness and reconciliation as guiding principles in their lives.

Conclusion

The development of a theological basis to strengthen forgiveness and reconciliation among the members of the Nairobi East Seventh-day Adventist Church is the objective of this project. Four interrelated outputs were identified as vital for this project to be successful. The scope of the implementation of the project was shown in the logical framework matrix. By the end of the project it is hoped that the members will be involved in forgiveness and reconciliation in the church and in the community.

Chapter 5 will show how the strategy was implemented, lessons learned, and recommendations on how forgiveness and reconciliation can transform conflicts.

CHAPTER 5

PROJECT REPORT, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

Chapter 4 described how a theological basis for forgiveness and reconciliation strategy will be implemented from the start to the end. The logical framework and the Gantt chart management tools were used in monitoring the project's main objective of having the Nairobi East Seventh-day Adventist believers promote forgiveness and reconciliation among themselves and in the community. This goal aims at assisting the church live its core objective of mission.

This chapter will present a summary of the implementation of the strategy, will list lessons learned, future impacts, and recommendations.

Implementation of the Project

The implementation of this project that stresses forgiveness and reconciliation started in July, 2011 when the Adventist University of Africa granted permission to do research on the topic of ethnic harmony among the Adventists in the Nairobi East Adventist Church in the Central Kenya Conference (see Appendix A). I also requested permission to do the research from Central Kenya Conference. Permission was granted on 6 September 2011 (see approval letter in Appendix B). After the permission was

granted the implementation of the project was started.

Support Group

A support group was chosen which consisted of six people (2 men, 2 ladies, and 2 youth) representing the make-up of the church. The six were trained on January 30 and on February 1, 2012. They in turn became trainers of trainees by each recruiting ten members to form six groups whom they would train in turn. The members of the six groups would then train the members of their prayer cells on the importance of forgiveness and reconciliation.

Survey Conducted

This project involved conducting two surveys, one at the beginning of the implementation process in February 2012, and at the completion of the project in April 2014. The aim of the surveys was to assess the attitudes of members on various issues perceived to affect the life of the church. The purpose of the first survey was to develop an intervention strategy to initiate forgiveness and reconciliation among affected members.

The survey involved identifying six members who were trained on how to conduct interviews among selected members. Each group was assigned to interview ten members drawn from all genders and age groups. The result of the interviews was used to develop training materials for the church members at Nairobi East Seventh-day Adventist Church (see Table 4).

Seminar Material Prepared

Seminar material was prepared in six lessons. They were as follows:

1. Mend your Relationships (2 Cor 5:17-20)
2. The Effects of Ethnicity in the Mission of the Church (John 4:1-26)
3. The Place of Forgiveness and Reconciliation (Matt 18:15-20)
4. Paul's Principles on Forgiveness and Reconciliation (Eph 4:32)
5. No Forgiveness No Crown (Matt 6:14-15)
6. The Effect of Prayer in Forgiveness and Reconciliation (Gen 32)

The lessons were presented to the support group who became trainers of trainees in their groups. They trained their groups on 18 and 19 February 2012.

Training on Forgiveness and Reconciliation

The training was divided into two sections, training of trainers of trainees (TOTs) or support groups and the training of church members. Immediately after developing the materials I conducted monthly seminars for the support group starting from April 21 2012 to May 2014. The support group in turn conducted seminars for the congregation on at least two Sundays a month.

Because of the findings of the survey the researcher was prompted later in the month of April to preach from 2 Cor 5:17-20 and presented a lesson in the afternoon to the leaders with an emphasis on "Mend Your Relationships" (2 Cor 5:17-20).

During the project period the researcher had planned that the project area would include three churches of the Nairobi East District, namely, Nairobi East, Sinai, and Lunglunga. But changes to reorganize the district took place in which Sinai and Lunglunga churches were put together to form the Lunglunga District. This affected the participation of the two churches and the researcher was forced to reduce the area to just the Nairobi East Seventh-day Adventist Church.

A new pastor was assigned to the Lungalunga district who sided with one of the factions in the Lungalunga Adventist Church, which took the church back into their power struggles and called for church elections at midterm affecting all church business. Some leaders felt disappointed and left the congregation to join nearby Seventh-day Adventist churches. The elections left the church polarized and divided. The church suffers from a lack of forgiveness and reconciliation on the part of the feuding groups. In 2013 the pastor was transferred to another district and a new one arrived. These events forced me to abandon the two congregations and focus only on the Nairobi East Seventh-day Adventist Church. To date the Lungalunga Church has not experienced peaceful co-existence.

Forgiveness and Reconciliation Sessions

Following the seminars a window period for the members to seek forgiveness and reconciliations was allowed for a period of 11 months ending in March 2014. This was a time created for those with conflicts who needed forgiveness and reconciliation help from the researcher or the assistants. Members opened up in the groups explaining how they had suffered. Some had enough courage to approach those who they felt had wronged them to forgive them and reconcile. Specifically, two ladies who had stopped coming to church attended the seminars and learned how to forgive their husbands who deserted them on ethnic grounds and married other women. They are now attending church every Sabbath. The reports were overwhelming as hurting people shared their experiences.

Evaluations

During the evaluation the logframe and Gantt chart were used. They helped the researcher to keep to the timelines set. They were useful tools that assisted the researcher to eliminate procrastination. At the initial implementation of my project I was delayed because of changes in my two churches being moved to a separate district. I had aimed at collecting data from them as part of my research area but the incoming new pastors kept changing my appointments until I had to narrow down the project to one congregation the Nairobi East Seventh-day Adventist Church. The researcher had also indicated that a monthly evaluation would be carried out but it ended up being done on a quarterly basis. Overall the project was a success as the life of the church has changed Tithes and offerings, which were at Ksh. 300,000, went up to 1.2 million. The church now has 1,013 members, and 1,200 Sabbath School members.

Analysis of Results

After teaching on forgiveness and reconciliation a second survey was conducted with the same number of people as in the first one. The six research assistants were used to carry out the interviews among their group members. Table 10 shows how the attitudes changed due to the forgiveness and reconciliation sessions that were held. The researcher also received testimonies from the members of how a breakthrough had come in their lives by overcoming bitterness they had harbored for a long time against fellow members. Some youth who had been stuck in relationships from communities outside theirs are now getting married with Adventist ladies. Last year seven marriages took place and three were with different ethnic groups.

Table 10

Members of Nairobi East Seventh-day Adventist Church on the Impact of Forgiveness and Reconciliation

	Question	Pre-intervention	Post-intervention
1	Is ethnicity a challenge?	46%	20%
2	Should each ethnic group be represented in leadership?	60%	23%
3	Do leaders enjoy support regardless of ethnicity?	57%	67%
4	Has ethnicity been addressed?	34%	56%

In addition to the two surveys conducted the researcher administered a second questionnaire to 200 church members to assess the impact of the implementation of the strategy. The key areas the interview touched on were ethnicity, leadership conflicts, and fellowship among church members. The responses, 53% confessed that ethnicity had gone down, 67% felt leadership struggles in the church had been reduced, and 60% experienced better fellowship among themselves. The majority of the members also indicated that the training on forgiveness should continue.

Lessons Learned

The project targeted teaching on forgiveness and reconciliation in the Nairobi East Seventh-day Adventist Church to bring harmony. Information was obtained on the data collected through the 200 questionnaires within the context of the Nairobi East Seventh-day church membership to ascertain the main goal of the project had been achieved. I learned the following from this project.

1. If people are not aware of what the Bible reveals about origin of all people then there is no biblical basis for unity among various ethnic groups and tribal people.

Understanding that all can help people respect people from other ethnic and tribal groups.

2. Conflicts do exist within the church and it will take forgiveness and reconciliation to enable those hurting to feel accepted as members of the family of God.

3. The older members of the church are more inclined to give loyalty to their own ethnic group than are the youth in the church who care more less about ethnic norms and often marry people from any group as long as they are believers in Jesus Christ.

4. The church has been slow to tackle the problem of ethnic conflicts and to facilitate forgiveness and reconciliation in the church. Some church leaders use ethnic disharmony to their advantage to control the mission of the church.

5. We have many members who are church goers but who are not converted. Such members often find who find forgiveness and reconciliation difficult subjects to deal with. We all have roots, no matter who we are, so a person's family history may have a profound impact on us, people may misunderstand others from different backgrounds. Nevertheless, God values all the people of the world and seeks to bring them into His eternal family. To that end Scripture calls Christ's followers to overcome barriers of race, ethnicity, language, and culture. While our ultimate allegiance must be to Christ, we need not deny our own roots and those of others. We can rejoice in the richness of diversity. Forgiveness and reconciliation illustrates how God works behind the scenes to bring people to faith and how He restores relationships. The Gospel has power to effect change even in faraway places as long as people who are there are given an opportunity to reconcile.

6. The mature followers of Jesus Christ should protect the relationships of younger followers of Christ by creating an environment in which problems and conflicts can be solved amicably. In Christ people do change Onesimus was transformed from being a slave, a thief, and a runaway seeking refuge, to a convert, a brother after his conversion and after seeking forgiveness and reconciliation with Philemon. Labels have played a great role in preventing forgiveness and reconciliation.

7. Church leadership should be open to all and should be based on people's talents and spiritual gifts to avoid tensions that create animosity and tension between groups.

8. When church elections are held pastors should not dictate who can serve. Rather every person should be given a chance to serve without being excluded because they are from a minority group or any other reason.

Future Impact

If forgiveness and reconciliation are realized, the power and witness of the church will be seen in society and the influence of the church will be felt in the communities around us. The Gospel of Jesus Christ should be presented as the power that can bring forgiveness and reconciliation among people with differences to help change their hearts. Issues like church discipline and church elections can be positively impacted if forgiveness and reconciliation become a part of Adventist Church life.

Conclusion

Lack of forgiveness and reconciliation in the church has made the body of Christ lose its mission and influence in the world "as the salt of the earth" (Matt 5:13). People

inside the church and the community often follow the same cultural standards, thus no distinction is made between the church and society.

Forgiveness and reconciliation is now possible since it is given free to all through the abundant grace of God to any person no matter what wrongs have been against God and humankind. The church of God on earth owes the world the same love which was shown by Jesus Christ who forgave without any condition and reconciled us to himself (2 Cor 5:18). If the church does this the world will witness the saving power of Jesus Christ in every people group and be ready for the kingdom of peace where Jesus will reign.

The church must come up with strategies in connection with the government to conduct forgiveness and reconciliation programs since it has a biblical mandate to carry out such programs.

Recommendations

After conducting the seminars to promote forgiveness and reconciliation in the Nairobi East Seventh-day Adventist Church to create harmony, I would like to recommend the following:

1. The researcher should continue offering seminars for the Nairobi East church and compile a manual on forgiveness and reconciliation.
2. The Nairobi East Seventh-day Adventist Church should take the lead in promoting forgiveness and reconciliation among members and in the community.
3. The church should not keep quiet when some members are hurting in the church and need help to start healing from previous conflicts even if it means partnering with Christian psychologists to help people find healing for their damaged emotions.

4. The same project should be promoted among all church leaders.
5. The Central Kenya Conference should promote this project among all its institutions.
6. Pastors should be encouraged to preach on forgiveness and reconciliation at least once a quarter.
7. The East Kenya Union leadership should propose to their institutions, conferences and fields forgiveness and reconciliation seminars to reduce conflicts among members and the seminars should be conducted in the churches and in the communities.
8. Most institutions or organizations in the secular world conduct conflict management seminars but they usually lack forgiveness and reconciliation aspects which the Word of God offers. Therefore, the church should initiate forgiveness and reconciliation programs in the community as a way for the people to be freed and accepted by God and their fellow human beings.

APPENDIX 1

PERMISSION LETTERS



AUA
Adventist University of Africa

Private Bag Mbagathi
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Tel (254) 206603073/660330
Location:
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Email: vc@ua.adventist.org
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AUA ETHICS REVIEW BOARD

I, TIMOTHY ONDICI GUDO, a student of the AUA/Andrews DMin Program, do hereby submit to the Ethics Review Board my project dissertation proposal, together with the questionnaire/survey/ interview schedule (choose one) I will use. I am hereby asking permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: A FORGIVENESS AND RECONCILIATION STRATEGY TO BRING ETHNIC HARMONY IN THE NAIROBI EAST SEVENTH-DAY ADVENTIST CHURCH

Place where the project will be carried out: NAIROBI KENYA

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project dissertation. After my defense, I will destroy the collected data.

[Signature]
Signature of student

24/6/2011
Date

[Signature]
Signature of adviser

XX

Permission has been granted denied.

For the ETHICS REVIEW BOARD of AUA

[Signature]
Signature
Dean
Position

Date





September 6, 2011

SEVENTH-DAY
ADVENTIST
CHURCH

Central Kenya Conference
Executive Office

Pr. Timothy Guto,
Nairobi East SDA Church,
NAIROBI.

Redhill Road
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00100-GPO
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Dear Sir,

RE: AUTHORITY TO DO RESEARCH IN NAIROBI EAST ADVENTIST CHURCH OF CKC

Christian greetings!

Following your request, the CKC ADCOM sitting on September 6, 2011 voted to authorize you to collect data in Nairobi East Church 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,



Pr. Franklin N. Wariba
EXECUTIVE DIRECTOR

cc: Officers – CKC

APPENDIX 2
SEMINAR MATERIAL

Timothy Guto: AUA Andrews Dmin Program June 2011-2014

Introduction

Good morning/afternoon/evening. My name is Pr. Timothy Ondigi Guto and I am conducting a research study on ethnicity in the church which will contribute to the requirements for a Degree of Ministry. I am going to give you information and invite you to be part of this study. This is to make sure that you understand the study well. Please ask me to stop and give clarification at any point. If you have any questions later, you can also ask me, or any of the staffs involved in this study. **Do not write your name.**

Why is this study being done?

We are doing this study in order to gain information on the reasons why ethnicity continues to be a problem within the church despite sharing the same faith and beliefs. The information obtained will contribute to improved handling of tribal complications and this may contribute to reduced cases of tribal conflicts within the church and outside the church.

What does the study involve?

This study is being conducted at Nairobi East Seventh-day Adventist Church. The laity will be interviewed and their responses recorded on paper. Respondents who wish to participate will provide verbal consent to confirm their willingness to participate in this study.

Procedures to be followed

If you consent to participate in the study you will be interviewed for 10-15 minutes. You will be asked questions about your knowledge of ethnicity and your experience in the existence and effects of ethnicity in the church. The enumerator will write down your responses.

Risks

The risks of participating in the study are minimal. There may be some discomfort, embarrassment, psychological stress or anxiety when ethnicity issues are discussed as this may elicit unpleasant memories. All efforts will also be made to maintain confidentiality and cushion the survivors against psychological stress.

Confidentiality

All staff involved in this study will receive appropriate training on research ethics emphasizing the importance of confidentiality. Privacy and confidentiality shall be ensured throughout the study process. Interviews will be conducted where other people do not hear the discussion.

All information will be kept in a locked cabinet. No names or personal identifiers (i.e., address) will be recorded on any study instruments. Electronic data records in the computers will be pass-word protected and only accessed by the study principal investigator.

Right to refuse or withdraw

Your participation in this study is voluntary. If at any time you do not want to answer any interview question, you may skip that question. You are free to withdraw from the study at any time. Your decision to take part or not to take part in the interview or your decision not to answer any question will have no impact on your well being or will not jeopardize services you may seek in the church.

Compensation

You will not be compensated in any way for participating in the study.

What happens if I have any problems with the study?

You are free to ask questions before agreeing to participate. Do you have any questions? In case you have any further questions you may contact the Principal Investigator, Pr Timothy Guto on phone number +254722801256.

Questionnaire:

Date [___ ___ : ___ ___]

A. BIODATA

No **County:**

**District of
Origin:**

1 **Gender:** Male Female

2 **Age:** 0-18
18-35 35-50
 >50

- 3 **i)Marital Status** **Married** **Separated** **Divorced** **Widowed**
- ii)If married the tribe of spouse** **Same** **Different**
- iii)If not married indicate the preferred tribe of future spouse** **Same** **Different**
- 4 **Tribe/Ethnicity** **Mixed Parentage:[indicate tribe of both parents]**
- 5 **What is the highest level of education that you have completed?** **None** **Primary** **Secondary** **Post-Secondary**
- Other**
- 6 **Occupation**

B. ETHNICITY IN THE CHURCH

1. .How many years have you been a member of the Seventh-day Adventist Church
(a) <1 (b) 1-5 (c).6-10 (d) 11-above
2. Is the Seventh Day Adventist Church affected by ethnicity? Yes No
3. Do you see it as a problem in Nairobi East Church? Yes No
4. Elections of church officers are influenced by ethnicity.
1) Strongly agree 2) Agree 3) Disagree
5. Church leaders enjoy support regardless of their ethnic background?
Limited support 2) Moderate support 3) Full support
- 6 The size of one's tribal group affects the quality of Worship and relationships in church? 1) Yes to some extent 2) Yes to a large extent 3) No
7. Church issues are discussed at informal tribal meeting outside the church 1) No 2) Sometimes 3) often

6. You find more satisfaction and fulfillment at church when you interact with people of your own ethnic group. 1) Yes to some extent 2) Yes to a large extent 3) No
7. You struggled to fit in among the worshipers when you first came into this church
1) Yes but for a short time 2) Yes for a long time 3) No
8. Should each ethnic group in this church be represented in the church leadership?
1) Yes No.
9. Are interethnic marriages easily given an ok by the parents to take place without undue pressure to the couples? 1) There is always some objection for the union 2) An ok is given after some pressure to quit 3) No objection
10. What group of people in the church do incline themselves to ethnic affiliations more? 1) The aged Christians 2) middle aged Christians 3) The young generation Christians
11. When discipline in the church is being carried out there is always a tendency of people to support one of theirs without looking at the wrongs committed? 1) Almost in every case 2) Always ethnic influence exists to protect one of their own 3) No ethnic influences are witnessed .
12. During the years you have worshiped in this church have encountered a member of another ethnic group complaining that their people are forgotten by the church administration? 1) Yes to some extent 2) Yes to a large extent 3) No .
13. Do you think the Seventh-day Adventist church has addressed ethnicity and its effects among members? 1) Yes, adequately 2) Yes, to some extent 3) No
14. Does the church have mature spiritual members who live above ethnic grouping?
1) Yes to a limited extent 2) Yes to a large extent 3) No
15. How should the church address ethnicity? 1) Sermon 2) training 3) any other.....

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