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A Strategy to Increase the Number of Young People in the Jericho District Marrying Members of the Adventist Faith

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Andrews University

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

ABSTRACT

A STRATEGY TO INCREASE THE NUMBER OF YOUNG
PEOPLE IN THE JERICHO DISTRICT MARRYING
MEMBERS OF THE ADVENTIST FAITH

by

Alfred G. Marundu

Adviser: Wagner Kuhn

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STRATEGY TO INCREASE THE NUMBER OF YOUNG PEOPLE IN THE
         JERICHO DISTRICT MARRYING MEMBERS OF THE ADVENTIST FAITH

Name of researcher: Alfred G. Marundu

Name of degree of faculty adviser: Wagner Kuhn, PhD

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Problem

The negative impact and loss of members due to many Adventist young people marrying non-Seventh-day Adventists is tremendous. Church services are not attended regularly by those who marry outside the faith community because families are split on the day of worship due to doctrinal differences. There is pressure to do things with the family on Sabbath and even children are confused as to which parent to follow. Two churches were selected to study the extent of this problem. Principles from the Bible, the writings of Ellen G. White, other Adventist and non-Adventist authors were explored to come up with a strategy to correct the situation.

Method

A critical analysis of Bible texts and principles from the writings of Ellen G.
White on marriage were conducted. The researcher also reviewed Adventist and other
Christian literature on marriage and then considered the political, social, cultural, and
religious context of Kenya and the Jericho Church District.

A Gantt chart and a logical framework approach were used to organize the project
and describe the linkage of activities in the development and implementation of the
project. Implementation involved filling out questionnaires, conducting seminars,
sermons, Bible studies, monitoring, and evaluations. A final report on the project,
conclusion, and recommendations were drafted.

Results

The Jericho Church District experienced a tremendous increase in attendance and
participation in church services from 60% to 85% in the Buruburu Central church and
from 30% to 70% in the Jericho church. Same faith weddings increased in Buruburu
Central and Jericho churches from 0 and 2 in 2009 to 3 and 7 in 2013 respectively.
Selected church members have been equipped with biblical principles and guidelines on
same-faith marriages and are passionate to replicate the program.

Conclusion

The project demonstrated that when biblical principles concerning marriage
within one's faith community are emphasized and shared with young Seventh-day
Adventists that the incidences of marriage outside the faith community are reduced. The

project also demonstrated that by training the members in this area that they are much

more willing to talk about this topic than they used to be.

Andrews University

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Presented in Partial Fulfillment

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Boubakar Sanou   Date approved

This dissertation is
dedicated to
my wife
Dorcas
my son
Michael
my daughters
Abigael and Phoebe
and
my parents
Martha, Rebecca, Zakaria, and Joel

TABLE OF CONTENTS

Appendix

LIST OF ILLUSTRATIONS

LIST OF TABLES

LIST OF ABBREVIATIONS

ATR	African Traditional Religion
ESTJ	Extravert, Sensing, Thinking, Judging
KJV	King James Version
LFA	Logical Framework Approach
MBTI	Myers-Brings Type Indicators
NT	New Testament
NIV	New International Version
OT	Old Testament
SOS	Save Our Souls (Orphan Children's Home)
TOT	Trainer of Trainers

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Accomplishing this project work did not come about by coincidence. I am indeed indebted in many ways to many individuals for their part in developing and implementing the strategy and bringing this dissertation to a completion. I am greatly indebted to my God for the good health, wisdom, vision, perseverance and protection throughout my life during the four years of the research project.

I take this opportunity to sincerely express my heartfelt gratitude to my adviser Professor Wagner Kuhn who encouraged my research and sharpened my writing skills. In the same way, I am indebted to all my study and research professors and supervisors namely: Bruce L. Bauer, Nancy Vyhmeister, Gorden Doss, Emmanuel Takyi, Jon Dybdahl, and Boubakar Sanou who, after sharing their knowledge in class have sacrificed sleepless nights editing my work. A special acknowledgement to Linda Bauer who spent tireless efforts to fine tune my dissertation. She greatly improved the quality of this project.

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Most importantly I have no word to thank the church elders and the entire membership from Jericho, Buruburu Central, and Newlife District churches for their support and commitment in my project. God bless you. And to the end of this journey I say, glory and honor to God.

CHAPTER 1

INTRODUCTION

Background

Some Adventist young people marry non-Seventh-day Adventist Christians with many negative results. For example, families are split up on the day of worship due to doctrinal differences of the spouses, and children are confused on whether to follow the father or the mother in religious matters.

The negative impact on Adventist youth marrying non-Seventh-day Adventists is tremendous and the church is losing many young people through such marriages. The Adventist standards on decorum and lifestyle are also affected by these kinds of marriages. Dress codes and feeding habits in some denominations do not measure up to the Adventist ideals. Many Sabbath programs, especially those conducted very early in the morning (the Sabbath School) and in the afternoon (Bible Study), are not attended regularly by those who married outside the church because the Adventist spouse faces pressure to do things with the family on Sabbath.

Statement of the Problem

The task of this project is to develop and implement strategies to encourage Adventist young people to marry members of the Adventist faith.

Purpose of the Project

This project seeks to encourage marriages within the Adventist faith.

Discovering why some Adventist young people marry non-Seventh-day Adventist

Christians justifies the study because the findings will increase Adventist family

commitments, responsibilities, and spiritual growth.

The Seventh-day Adventist Church strongly discourages pastors from performing

marriages between Seventh-day Adventists and non-Seventh-day Adventists. This project

will not only serve as a teaching tool for the members, but will also strengthen this

principle.

The findings and recommendations from this study can be used by others to

discourage young people from marrying non-Seventh-day Adventist Christians.

Moreover, the study will provide resources to those already married that can encourage

families to live by God's principles.

Methodology of the Study

The theological framework will focus on four areas: first, biblical principles on

Christian marriage from an Adventist perspective will be presented; second, principles

from the writings of Ellen White on marriage will be developed; third, principles in

Adventist literature will be discussed; and fourth, what other Christian authors have

written on Christian marriage will be studied.

Literature will be reviewed including books, articles, journals, and magazines on

the topic of marriage. Andrews University dissertations will be examined to gain

additional insights to help shape the development of this project.

A questionnaire will be administered to 50 Seventh-day Adventist members in the

Jericho district. This questionnaire will be administered to both young unmarried people and married couples to obtain information relating to the project.

The questionnaire will be analyzed. Sermons and Bible studies will be prepared to encourage commitment to Seventh-day Adventist doctrines, standards, and principles. The same questionnaire will be administered to the respondents of the first questionnaire after the presentation of sermons and Bible studies to assess if there are changes of ideas and convictions in faith following the program.

The experience and findings will be analyzed to establish the impact, results, and the viability of the program. An analysis of the whole project will be prepared and the results of the project written up, including recommendations and lessons learned. The project will commence on September 3, 2011 and end by September 6, 2013.

Expectation From This Project

This project should increase the number of devoted and committed Seventh-day Adventist families in the churches in the Jericho district. This project should also increase the number of Seventh-day Adventist young people in the Jericho district marrying members of the Adventist faith. The materials developed for this project will be a resource for other churches in the conference.

Delimitation of the Study

Although marriages outside the faith community exists in many districts and churches in the Central Kenya Conference, this project studied only the five selected churches in the Jericho district: Jericho Church, Buruburu Central Church, Makadara Church, Buruburu Newlife Church, and Kiambiu Church.

Definition of Terms

In this study, the researcher has used some words that require a definition. Thus, in order to have an understanding of the terms used in this project, the following definitions are given.

Church district: Number of congregations grouped under one pastor.

Conference: Number of churches in a particular designated region.

Couples: Two people who are seen together, especially if they are married or are in a relationship.

Family: A group of people related by blood or marriage, especially the parents and their children.

Harambee: A Kiswahili word used to mean many people pulling resources together to fund raise towards a project.

Home: A flat or house where a person lives, especially with his family.

Manyatta: Maasai house.

Marriage: The legal relationship between a husband and wife or the ceremony in which two people (man and woman) become husband and wife.

Station: Group of churches carved from a conference for the purpose of administration or representation.

Spouse: A husband or wife.

Personal Basis for Ministry

This section will deal with my personal profile, life journey, ministerial experience, leadership style, and spiritual gifts and life.

Introduction

Self-awareness is vital in the gospel ministry. Christian leaders who know and understand themselves know why they are on the planet and what they want to do in ministry. They know which behaviors and values support their mission. They know how to measure their work and their capability, talents, and gifts. They know what they do not know and endeavor to learn in areas that support their personal growth and mission (McNeal, 2006, p. 11).

David is one among many in the Bible who had a high degree of self-awareness. Psalm 23, 51, and 139 among many of David's psalms, show that he had a self-understanding of himself and list the details of his intimate and special relationship he had with God. Even Jesus grew in self-awareness and in His unique relationship with the Father. We may also imagine that His parents might have told Him of the circumstances surrounding His birth; nonetheless, as He grew, He had insights and a realization that He was profoundly different from all the boys and girls around (McNeal, 2006, pp. 12, 13).

Two other examples of Jesus' profound self-understanding can be traced in His passion and public ministry. He tested His disciples about what people were saying about Him and what the disciples also said about Him (McNeal, 2006, p. 14): "Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven" (Matt 16:16, 17, NIV used throughout). And at the end, Jesus' prayer in the Garden of Gethsemane reflected a full sense of who He was, "Glorify your son that your son may glorify you" (John 17:1). He knew where He had come from and where He was going, "And now, Father, glorify me in your presence with the glory I had with you

before the world began" (John 17:5). He had just succeeded in His ministry.

I too, have realized and learned to be mindful, vigilance, conscious, and alert in ministry. This knowledge includes my self-knowledge (knowing who I am), self-mindfulness (understanding my motives for doing all that I do), self-vigilance (knowing what makes me tick and what ticks me off!), self-consciousness (knowing how I come across to others), and self-alertness (maintaining my emotional, physical, and spiritual condition) (McNeal, 2006, pp. 10, 11).

General Background

I was born on 5 May 1966 at Marimanti Hospital in the Tharaka District in Kenya as the second born in our family. My parents were among the first Adventists in the Eastern Province of Kenya, had already converted to Adventism in the 1940s, and had their wedding in the church in 1964.

Although, I was brought up in an Adventist home, my turning point took place in high school when I was in form two at Kiriiria Adventist Secondary School. I made a full commitment to a life in Jesus in June 1983 during a week of prayer that was conducted by pastor Kioko, the then pastor of the Chuka District. I became active in church activities and the following year was involved in many church and district programs.

After sitting for my form four examinations in 1985, my local church that same December sent me for evangelistic training in a meeting conducted by Dr. Thomas Lindsey and Dr. Goodlet Thomas. That is where my journey and call into ministry began. That same year in December I became more involved in frequent series of youth meetings in the local church, district, and station level of the conference. That same December in 1985, I preached in a local church and many church members nicknamed

me pastor. I did not immediately enroll in the seminary but joined a government teachers'

training college from 1988 to 1990. However, whenever I had a chance to preach, the

church members referred to me as pastor.

As more appointments came to preach this had an impact on my life so that in

1992 I quit teaching and moved to Spicer Memorial College in India, where I took my

undergraduate studies in theology. In my second year there, I had a lot of financial

challenges. However, that same summer I went to canvass in Mumbai as a literature

evangelist, and earned the following year's scholarship from the publishing department in

the Southern Asia Division and was able to complete my degree in three years. I enjoyed

a few months of part-time canvassing while awaiting graduation in March 1996.

Back home in Kenya, I was actively involved in ministry in the Seventh-day

Adventist Church from 1 August 1996. Since then, I have conducted over 16 evangelistic

campaigns with more than 200 souls won into the Lord's kingdom. From 2000 to 2005, I

served as the Central Kenya Conference Youth Director and the Executive Secretary.

From 2006 to 2009, I earned my Masters of Arts degree in Pastoral Theology at the

Adventist University of Africa. And from 2011 to 2014, I have been pursuing my Doctor

of Ministry degree from Andrews University.

Six Major Subplots

My life, ministry, and experience is informed by six major subplots: culture, call,

community, communion, conflict, and the commonplace. Each of these six was used by

God to shape my heart and ministry.

Culture

I was born, brought up, schooled, developed, began my early life, and received my gospel call into ministry while living among the Watharaka people and community in Tharaka District in Kenya.

God shapes His leaders through culture. All of us connect with culture for no one is born into a vacuum. Culture, despite its shortcomings forms, confronts, and challenges leaders. The three most important inquiries and tasks in relation to culture require me to know where I have come from, where I am going, and where I want to go and take others. To minister effectively, every spiritual leader must discover where they come from and must develop a worldview that relates to other cultures (McNeal, 2000, pp. 73-75, 77).

I grew up in a rural country setting in the eastern part of Kenya and was schooled for part of my primary and secondary education there, then attended college in the western part of Kenya and in India. My first pastoral district was in the same eastern part of Kenya and then I pastored in the city of Nairobi.

Call

A spiritual leader's call may be sudden and dramatic or more progressively revealed. The call can come early or late in life and may be expressed in any venue even in a marketplace. However, one should ascertain whether the call is received from God and what one has been called to do. For whether the call comes publicly or privately, it is publicly validated. "It is God's call, it is His decision, it involves a sovereign selection, and it is not their call." While people may run from the call or refuse it, they cannot drum it up (McNeal, 2000, pp. 95-99).

Community

As leaders work to accomplish their aspirations, they may appear as good or bad. However, leaders are shaped in community and cannot be separated from the formative process of community. The Christian leader's heart is shaped deliberately and intentionally by God through community. The difference between good and bad, healthy and unhealthy leaders rests in their willingness or unwillingness to explore and learn from the early heart shaping lessons received from their community (McNeal, 2000, pp. 114-117).

Communion

Good Christian leaders must also let God work through the heart shaping communion arena. It is through communion that spiritual leaders can learn the lessons of God's activity in their lives. When the leader's communication and communion with the heart Maker and heart Shaper begins, the leader grows spiritually and in effectiveness (McNeal, 2000, pp. 137-139).

Conflict

God may allow conflict in the life of a leader to shape their hearts. In leadership, conflicts are always present. However, the following strategies will help people become effective leaders. "Get over it"—the coming to grips with reality that go with the territory of leadership. "Choose your Pain"—survive pain that results from vision. "Examine your Critics"—take stock of the opposition and evaluate the critics' motives. "Look in the Mirror"—initiate a thorough self-examination. "Get good Advice"—counselors are helpful during conflict, especially godly people, the Scripture, and prayer. "Be kind and

Honest"—that is, to yourself and your enemies. Then "Forgive and Make a Decision (McNeal, 2000, pp. 154-174).

Commonplace

In whatever level of leadership, all leaders are involved in the common things of life. A leader's behavior in the commonplace can close or open doors to ministry opportunities. Because God uses circumstances to train our hearts, spiritual leaders must train themselves to look for God everywhere and in everything they do. Cultivating a culture of learning can provide powerful spiritual and personal renewal for the leader. Growth requires saying yes to God to allow Him to shape the heart. Last but not least is the habit of maintaining an attitude of gratitude which provides the leader with contentment (McNeal, 2000, pp. 176-186).

Specific Personal Assessments

Conversion and Assurance of Salvation

I know that the Lord Jesus cares for my life and for my family. On the roads He has saved me from many deadly accidents and protected me at home and at work from robbery and from car hijackers. I thank the Lord Jesus for that protection and continued love, and for being a personal Savior and Friend. I will remain grateful and committed by continuing to surrender to Him day by day until Christ's second coming.

Time and Resources

I thank the Lord for helping me to use my time wisely in all my scheduled appointments. However, I need more margin to control how late I visit members in the evening. Most of the visitations are until 11:00 p.m. leaving no time for me or my family

or God. I wake up the following morning exhausted with a lot of anxiety and a hangover. Swenson's book has helped me to make a commitment to improve on spouse-to-spouse, parent-to-child quality time, and to create more time to commune with God (Swenson, 2004, p. 120).

Managing time better will give me margin in the stewardship of my life. Although our society is geared towards making more and more money, I have resolved to always remember that "wealth is not the primary objective of . . . [the] spiritual life" and I need to cease to compare and compete with others around me. This is an aspect that will lower my financial expenses and help me to live within my income (Swenson, 2004, pp. 132, 136, 137).

Spiritual Path

Despite my call to ministry to directly or indirectly help people decide for Jesus Christ, I am also on a spiritual journey. Anderson was right, I have no ministry of my own, my ministry is to do the will and work of the Father (John 9:4; 17:4) (1997, p. 25). In my mission to lead people to grow spiritually in Christ, I need to keep in mind that the Christian life and growth is a process. It is never instantaneous or a complete transformation. Spiritual growth is gradual. I completely agree with M. Scott Peck's four spiritual stages: the chaotic, antisocial stage; the formal stage where converts or people desire and appreciate structure; the skeptical, individualization stage or the agnostic stage where many have a lot to question; and the communal/mystical stage which occurs as we grow day by day in the life of faith (Dybdahl, 2008, pp. 127-129).

I need to improve my personal spiritual and devotional life and also help my family, by putting into use the variety of Bible translations in my library. My

commitment and plan is to improve in the use of the translations just as I have done before with Bible commentaries and dictionaries.

Worldview

My worldview has changed drastically after reading the concepts in the book *Hunger: Satisfying the Longing of Your Soul*. As a Christian theist, I will always strive to help others view the spiritual life correctly as I believe that all the other worldviews except this are insufficient—for they see only part of reality. I will exploit every opportunity with those I interact with to help them turn to a Christian theistic worldview which follows the teachings of the Scripture (Dybdahl, 2008, pp. 101-106).

Temperament

I find it easy to interact with people and to help my church members to be actively involved in ministry and in the great commission of our Lord Jesus Christ (Matt 28:18-20). It is my commitment to endeavor to train them so that they can easily witness and do evangelism in their places of work. I thank the Lord for my personality and I am determined to make use of my temperament to better His cause. The Myers-Brings Type Indicator (MBTI) test revealed that I am an ESTJ, or an extraversion, sensing, thinking and judging person, who actively works best as a thinker, with facts, details and who is well organized with properly set goals. I strive to benefit others and help them become successful in their own lives and in service to God.

Damage Factor

One of the most disappointing times in my life and ministry was during the December 2005 sessions for the Central Kenya Conference. Most of my valued gospel

ministers and friends made unfounded statements and allegations in order to get into office and vote me out. It was so discouraging that the majority of those who did this were those that I thought were my best friends and some were even the age of my father. Some claimed I had misused funds to purchase a new car, which to date no one has ever provided any data or proof. It was a painful betrayal. I strongly agree with Seamands who says, "It is impossible to know how 'Christian' a person is, merely on the basis of his outward behavior" (1981, p. 12).

<center>Assessment in Relation to Others</center>

Spiritual Gifts

There are four distinct categories of giftedness, namely the nurturing gifts, the outreaching gifts, the witnessing gifts, and the organizing gifts. By determining our gifts, we are able to understand which side we are aligned to and why we do things the way we do (Dick & Dick, 2001, p. 29).

My spiritual gifts test revealed that I am an evangelist both in one-on-one situations and in group settings. I have the ability not only to share Jesus Christ with those who have not heard of Him, but also, with those who have not yet made a decision for Christ. I like to have an intimate relationship with the people I am evangelizing so that as we share and go through experiences of faith I can make a call for a response to God. I am also gifted in teaching and exhortation. Through teaching light shines into the darkness of doubt and ignorance. I enjoy bringing scriptural and spiritual truths to those in darkness by witnessing to the truths of Jesus Christ. Exhortation is a special gift of encouraging and commending others. It is a gift of wise counsel, speaking the truth in love, holding one another accountable, and extending the hand of forgiveness. I find this

gift most encouraging in my congregation as it inspires warm fellowship and empowers the members to feel hopeful for the future (Dick & Dick, 2001, pp. 39, 43).

Leadership/Interaction Styles

As an effective leader, I am aware of my strengths and weaknesses. I always try to maximize my strengths, especially in doing ministry and try to compensate for my weaknesses. In addition to learning about the leadership/interaction styles, I am encouraged as a gospel minister to capitalize on the strengths of my style while minimizing the potential pitfalls that are due to my weaknesses. I personally like to see the work done well and all the programs running smoothly; however, I have a weakness of not ending my meetings at the scheduled ending time (Dick & Dick, 2001, pp. 57, 58).

I have discovered that I am a director and pleaser, and will continue to do my best in ministry to interact more effectively. I am task-oriented, and function best when structure and schedules are clearly defined. However, under stress, I will move into the pleaser mode—especially when working in a group setting. If things still do not work out well, I will move further along the stress path into the thinker mode, or finally, to the final stage of the dreamer (Dick & Dick, 2001, pp. 57, 61).

Task Type Preferences

The four task types explore the ways we do our work in ministry. The Dicks have helped me to find out that I am good in fellowship and project. I prefer performing tasks together or in a group with a sense of community and common purpose. It is wonderful how in my churches I enjoy seeing programs run well and ministries or other events go through from start to the finish. I am good in planning, organizing, implementing, and

evaluating the details of a project (Dick & Dick, 2001, p. 90).

Conclusion

From my personal assessments of conversion and assurance of salvation, time and resource management, spiritual path, devotional life and plans, my worldview, temperament, and damage factor, it is my hope and endeavor throughout this project to effectively lead in my project to share the Bible basics concerning Adventist marriages.

Throughout this project I trust that the Lord, who truly called me to the gospel ministry, will continue His protection and guidance not only in my spiritual growth but in leading others to Christ. I hope this project will create resource materials to guide young people into marriages within their faith community.

Among my weaknesses are keeping visitations short, so I have resolved that I will politely and lovingly end my visits after a short visit.

My lack of margin in personal financial management may end up injuring my ministry. I have resolved after reading Swenson's book *Margin* to lower my financial expenses and to begin living within my income.

This project will need patience for Dybdahl has argued that the Christian life and growth is a process. It is never instantaneous (2008, p. 127).

As a Christian theist, this project will strive to help young people enter marriage by following the Bible principles and standards. I will follow both the Old and New Testament patterns and principles of marriage not only to help young people marry within the Adventist faith but to also encourage all my readers to follow the proper Christian theistic worldview and teachings of the Scripture on this subject. Canale was right when he penned the sources of theological knowledge and said, "Believers seek to

know God personally, experientially by understanding His attributes" (Canale, 2005, p. 10).

Though my temperament was revealed in the Myers-Briggs Type Indicator test as an ESTJ, I will strive to benefit others and help them become successful in their own lives and service to God.

Although I have gone through some damaging situations and have been betrayed by colleagues as outlined in my self-assessment, I strongly believe that forgiveness is the answer. The only thing that gives hope and can solve problems is forgiveness that is capable of releasing and renouncing any right to pay back.

Overview of the Project

This study comprises five chapters. Chapter 1 introduces the problem, the task or the purpose of the project, the significance of the study, delimitations of the study, definition of terms, the researcher's personal basis for ministry, and finally an overview of the project.

Chapter 2 will presents a review of the biblical principles on Christian marriage from an Adventist perspective. The principles from the writings of Ellen G. White will also be developed, and then what other Adventists and non-Adventist Christian authors have written on marriage.

Chapter 3 describes the political, social, cultural, and religious contexts of Kenya and the Jericho district. The fourth and fifth chapters encompass the implementation of the strategy to increase the number of Adventist young people in the Jericho district marrying within their faith community. These last two chapters will involve the researcher directly in the program development and its management. The researcher will

finally make recommendations from the lessons learned during the program and from the entire project.

CHAPTER 2

A BIBLICAL THEOLOGY OF MARRIAGE

This theology of marriage is based on God's act in the Garden of Eden, on the

Lord's declarations during His ministry on earth, on Old and New Testament authors, and

other Christian writers. The words "man shall leave his father and his mother" are not

words about Adam after he woke from surgery to receive Eve as a wife, but are

utterances of God Himself. They are part of the pronouncements made by God at the first

marriage rite and service (Nichol, 1978b, p. 227).

"The creation of a woman from man's rib supplied what was missing for his

perfect happiness. It depicts the relation of man and wife just as the rib is found at the

side of the man and is attached to him" (Wenham, 1987, p. 69). This is true of every good

wife. She stands by the side of her husband to be his helper or counterpart and her soul is

bound with him. Matthew Henry's comment is closer to the spirit of Gen 2:22-24, "Not

made out of his head to top him, not out of his feet to be trampled upon by him, but out of

his side to be equal with him, under his arm to be protected and near his heart to be

beloved" (as cited in Wenham, 1987, p. 69).

Christ's attendance at the wedding in Cana and His declaration that the two shall

become one flesh (John 2:1, 2; Matt 19:5) indicate His acceptance and recognition of

marriage. The words "leave his father and his mother" (Gen 2:24; Matt 19:5) express the

deepest physical and spiritual unity of a man and a woman. Those words do not

recommend or advocate the desertion of filial duties and respect toward father and mother, but are made in reference to the reality that to the man, his wife becomes first in all his affections (Nichol, 1978b, p. 227). This principle to leave one's father and mother is given by God to every marriage (Wenham, 1987, p. 69).

Jesus said in Mark 10:7, 8: "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one." This refers back to the original creation of the male and female. Marriage is grounded in the principle that a man and a woman are united as one flesh. This is a divine mandate and is to be permanent. It is not a contract of temporary convenience or a union that may be dissolved at will (Wessel, 1984, p. 711). At marriage a person's preferences and priorities change. While before marriage one's obligations were to one's parents; they now move with passion and permanence to one's spouse, and thus affirm that just as blood relations are to one's flesh and bone, so in marriage is created a similar kinship relation between man and wife (Wenham, 1987, pp. 69-71).

Married persons are to adhere firmly one to another. This is the nature and purpose of marriage. It is a vow of perpetual and indissoluble friendship. Friendship is to be confined to one, as it has been long observed that "he that has friends has no friend," "for that unsuspecting security which friendship requires, cannot be extended beyond a single object." The duties by which a married life is to be made happy are the same as those of friendship, but for marriage they are exalted to a higher perfection. The unity of a husband and a wife should be like two candles burning together, which make the house brighter (Exell, n.d., pp. 195, 196).

Principles From the Old Testament

The union of a man and his wife is an ordinance of God Himself. He performed the first marriage. He sanctified and blessed the first home and family. Jesus, in Matt 19:6, said that "what God has joined together, let man not separate." This passage teaches that the marriage relationship was instituted by God (Gen 2:22-24), thus God alone can give the proper guidance in marriage. Marriage was, is, and has to be monogamous; God gave Adam only one wife. Marriage is to be heterosexual; homosexuality has no place in the light of the Bible (Ezek 16:49). In marriage the husband and wife are to be united physically, emotionally, and spiritually in a complete sharing with no boundaries between them (Hindson & Kroll, 1994, pp. 18, 19).

The Old Testament and especially the prophet Malachi root their argument concerning marriage within the structure of a community that shares a fundamental relationship based on a common Father and Creator. Marriage is not solely, nor even primarily, an individual act or choice but is seen has having a communal dimension. The larger community has a stake in an individual's choice of a marriage partner, in the maintenance of fidelity to the marriage bond, and in what happens when that bond is sundered in disengagement (Schuller, 1994, pp. 865, 866).

The Old Testament refers to God's plan that a man and his wife are to be "one flesh" (Gen 2:24). The type of intimacy that God desires is so close that it cannot be in competition even with the parent and child relationship. Marriage involves a return to the couple's original unity, captured in the statement, "they will become one flesh." They are partners not competitors. Thus, complete openness to the other, is one of the secrets for a successful marriage (Adeyemo, 2006, p. 14).

God strongly condemned the people of Malachi's day for violating the fundamental principles of the unity in the marriage relationship (Nichol, 1977, p. 1129). Vice and corruption of the old world started with the intermarriage of the sons of God with the daughters of men (Gen 6:2). They gave up their honor and profaned their peculiarity and the holiness of God whom they should have loved (Henry, 1706b, p. 1173).

Abraham desired to preserve this purity (Gen 24:2-4) when he insisted with an oath by the seat of procreation, with Eliezer touching his genitals, that his son should not marry a Canaanite woman (Wenham, 1994, p. 141). This insistence on not marrying Canaanites or other pagans is echoed repeatedly in the law (Exod 34:16; Num 25; Deut 7:3). When considering why Abraham was so set on finding a wife for his son from his own family and people, the answer will be linked to the principle expressed in the instructions not to yoke together believers and unbelievers (2 Cor 6:14). Abraham wanted Isaac's wife to be a woman who could help him fear God, as opposed to a degenerate Canaanite woman who could be a snare to Isaac's soul (Adeyemo, 2006, p. 44).

God had already banned as illegal (Exod 34:16; Deut 7:3) the intermarriage with Canaanites. It had become a covenant matter. Intermarriage with the Canaanites or other pagan people who were not related to the Hebrews would risk assimilation into their way of life and thus jeopardize the covenant promises of the land to Abraham's descendants (Walton, 2001, p. 529). Also, Abraham's experience with Hagar had taught him the danger of alliances with people from a heathen background. Therefore, though his relatives in Haran were not free from idolatry, they preserved to some extent the knowledge and worship of the true God (Gen 31:19; Josh 24:2). A daughter-in-law from

Haran seemed far preferable to one from among the degraded community (Nichol, 1978b, p. 360).

This family and faith community principle was for the first time enunciated by Abraham and later Isaac when he also sent Jacob to his father's homeland and house to find a wife (Gen 28:1, 2). This was meant to avoid taking a woman for a wife from among the licentious and idolatrous people (Wenham, 1994, p. 141).

Intermarriage profaned the Israelites in the very area prescribed to them for the preserving the honor of their singularity. They were expressly forbidden to form marriages with the heathen. As a peculiar people, they were to live and honor their peculiarity (Henry, 1706b, pp. 1172-1174).

There are distinctive features in how Malachi develops his ideas about marriage relationships (Mal 2:15). He stresses the mutual relationship among members of the community based upon a common Father and Creator. He specifically condemns marriages with foreign women precisely because such an exogamous relationship goes beyond their boundaries, for pagan women do not share the same father's faith or belief in their Creator (Schuller, 1994, pp. 864-866).

In the Old Testament an ox and an ass (Deut 22:10) were not to be yoked together since such pairing would cause one much exertion and weariness and make the work twice as hard for the ox or the ass. This prohibition against plowing with two kinds of animals was a considerate and compassionate concern to avoid using two different species of unequal strength (Clements, 1998, p. 453). This particular law teaches us to consider differences in human beings and not to yoke together those who differ from one another to the same task. The law forbidding the Israelites to plough with an ox and an

ass applies to the marriage of young people as well as to men and women in case of remarriage (Exell, n.d., pp. 419, 420).

The people of God must not be unequally yoked with unbelievers, nor mingle with the unclean. The ox was a 'clean' animal and the ass 'unclean' (Deut 22:10), thus warranting avoiding any mixture (Nichol, 1978a, pp. 1030, 1031).

God was a witness between man and the wife of his youth. He was a witness of the marriage (Mal 2:15). It is an abomination and a wicked thing for those who profess the holiness of the Lord to profane it, particularly by yoking themselves unequally with unbelievers. There is an oath of God between the spouses, which is not to be trifled with. Married couples should over and over again call to mind their marriage vows and review them with all sincerity and seriousness, performing what they promised (Henry, 1706b, pp. 1173, 1174).

Principles From the New Testament

Jesus in the New Testament specifically assigns the statement "for this reason" to the phrase "leave his father and his mother" (Matt 19:5, 6, NIV) to God. Thus, husband and wife are "one flesh," "one" in mind and in spirit. Hence they find accomplishment in their marriage relationship. From antiquity all who enter the marriage relationship are "joined," according to the original plan of God, for life. A divorce or separation cannot be honored or recognized in heaven (Nichol, 1980c, pp. 453, 454). Jesus begins with the absolute will of God and then proceeds to illustrate and exemplify the union of the husband and wife as "one flesh," where the physical, personal, parental, and even spiritual are the creation of God and not of man (Boring, 1994, p. 386). When a husband

recognizes that his wife is part of himself, the marriage tie takes precedence over every other human relationship (Wood, 1981, p. 78).

Marriage was not invented by people; therefore, it has to be religiously observed because it is a figure of the mystical inseparable union between Christ and His church (Henry, 1706c, p. 417). God made people male and female, one male and one female. Adam could not put away his wife and take another, in fact, there was no other to take. This became an indication for all of Adam's sons to follow. When a male and female are by the ordinance of God joined together in holy marriage (Mark 10:7) we must understand not only the nearness of a relationship, but the perpetuity of it. A man and his wife are not to be separated, for though they are two, yet they are one flesh (v. 8). In Mark 10:6, Jesus refers to a law that is grounded in creation itself when He says, God "made them male and female" (Gen 1:27) and "a man will leave his father and his mother and be united to his wife and the two will become one flesh" (Gen 2:24; Mark 10:7, 8). Divorce then is tantamount to an undoing of the creation order with its intention to unite a male and female into "one flesh." God's will then, cannot be that of divorce (Evans, 2001, p. 84).

The union between a husband and a wife is the most intimate relationship there can be. Hammand called it "a sacred thing that must not be violated—God Himself has joined them together, fitted them to be comforts and help meets for each other, to live together in love till death parts them" (as cited in Henry, 1706c, p. 417).

The pronouncement that Jesus made in Matt 19:5, 6, institutes the first definitive statement against polygamy as sanctioned in Jewish tradition. The "one flesh" oneness not only protects the wife from any arbitrary power of the husband's right to divorce, but

also places more responsibility on him by declaring any other marital relationship as adulterous (Boring, 1994, p. 386).

Marriage is the most dignified, honorable and helpful human relationship into which a person can enter. "It is a relationship of mutual sympathy. It is a relationship of mutual sacredness. There is no authority that can constrain into marriage, and there is none that of itself can dissolve the tie" (Exell, n.d., p. 589). It is a relationship of mutual honor and responsibility. What is essentially a divine ordinance is graciously designed for mutual satisfaction and delight (Wood, 1981, p. 78). The "one flesh" male and female are complementary, making together one perfect being (Eph 5:31). God intended that such a relationship should be a lifelong association. Any society that treats this institution lightly has within it the seed of its own destruction (Nichol, 1980b, p. 1038).

Eph 5:31 indicates that just as a husband cares for his own body's needs, his love for his wife should provide for all her needs. The husband who loves his wife loves himself. Since husband and wife are "one flesh," this particular formulation leaves no room for the husband to hate his own body, but to nourish and cherish it (Lincoln, 1990, pp. 387, 388).

Paul warns specifically concerning marriage that any linkage with the world that would lead to compromising the integrity of the faith must be avoided (2 Cor 6:14). In this close relationship, unless both parties are true believers, Christian consistency will be compromised and Christian harmony cannot be expected to flourish. With a number of rhetorical questions, Paul argues his logic, giving clear principles for a distinction between a believer and an unbeliever. There is no real or true relationship in the union of an unbeliever and a believer. Their distinctiveness in marriage can be detrimental in

25

practical spiritual living. Paul, noticing the contrast between the two, raises a series of

five rhetorical questions—each question starting with the interrogative pronoun "What?"

"What do righteousness and wickedness have in common? Or what fellowship can light

have with darkness? What harmony is there between Christ and Belial? Or what does a

believer have in common with an unbeliever? What agreement is there between the

temple of God and idols?" (2 Cor 6:14-16). The answer is obvious, since the questions

are rhetorical—none! (Martin, 1986, p. 197).

The relationships we choose ought to be selected and entered into, based on

principles. It is good for Christians to join with those who are of a like faith. "There is

more danger that the bad will damage the good than hope that the good will help out or

assist and benefit the bad" (Henry, 1706a, p. 503). Thus, "do not be yoked together with

unbeliever" (2 Cor 6:14) is clearly a prohibition against forming close attachments with

non-Christians. This principle might be expressed and expanded so that Christians should

not form any serious relationship, whether temporary or permanent, with unbelievers, for

this would lead to a compromise of faith and standards or jeopardize consistency in the

Christian life. "The chief reason why believers are not to enter any syncretistic or

compromising relationship with [an] unbeliever (2 Cor 6:14) is that they belong

exclusively to God" (Harris, 1976, pp. 359, 360).

In 2 Cor 6:14, to yoke in unequal partnership, denotes persons of a different kind.

The principle here is similar to that of Exod 34:16; Deut 7:1-3; Phil 4:3. *The SDA Bible*

Commentary notes:

> So great is the difference in ideas and conduct between Christians and non-Christians,
> believers and unbelievers, that to enter into any binding relationship with them,
> whether in marriage, in business or otherwise, inevitably confronts the Christian with
> the alternative of abandoning principle or enduring difficulties occasioned by

differences in the belief and conduct. To enter into such a union is to disobey God and to bargain with the devil . . . separateness is explicitly set forth throughout the Scriptures (Lev 20:24; Num 6:3; Heb 7:26). (Nichol, 1980a, p. 876)

To enter such a union, especially in marriage, is to disobey God. Throughout the history of God's people, the violation of this principle has resulted in spiritual failure and tragedy (p. 876).

There are many good reasons against this corrupt mixture in marriage: It is an absurdity (2 Cor 6:14, 15). It is an unequal yoking of persons together who will not agree—as bad as Jews who ploughed with an ox and an ass (Deut 22:10). It is a dishonor to the faith profession of the community (2 Cor 6:16). There is a great deal of danger in communicating within two unequally yoked individuals, the danger of being corrupted and ruined (Henry, 1706a, p. 503).

Paul does not forbid all association with unbelievers and people of other faiths, but only the association in marriage, which could diminish the Christian's love for God (2 Cor 6:14). He contrasts the irreconcilable difference between the yoke of Christ and that of the world, in which the character, beliefs, and interests of the Christian lose their distinctiveness and integrity. Such marriages would clearly involve compromise with heathendom. Thus, the Christian who truly loves the Lord will under no circumstance unite with an unbeliever, even in the devout or commendable hope of winning them to Christ (Nichol, 1980a, pp. 876, 877).

Principles From the Writings of Ellen G. White

Marriage, if entered unwisely, can ruin the effectiveness and usefulness of a young man or woman. Ellen G. White notes:

27

No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. (1952, p. 43)

When contemplating marriage, assumptions and emotions should not be permitted to lead to ruin. Unhappy reflections after marriage are a result of unwise steps and plans taken without the endorsement or approval of God (p. 43).

Years after the union of the two in wedlock, a husband and wife learn each other's true character. It is impossible to learn all the character traits during the courtship. The most critical period in a couple's experience begins after the wedding. The happiness and usefulness of their whole future life depend on taking the right course. Their mutual love and mutual forbearance will make marriage, instead of being the end of love, the very beginning of love (1942, p. 360). Thus, "the very first victories are to be won in the home life" (1948b, vol. 6, p. 354).

Marriage can be an exasperating or frustrating yoke, especially when the two are mated but not matched. It is important for a couple to consider the character and influence of the family and home they are founding. The happiness and well-being of their children in the physical, spiritual, and moral areas of life are determined by what they receive for this life and the world to come (1952, p. 44).

Marriage should not be entered into hurriedly. To build purposeful and fulfilling marriages, young men and women should take Christ as their helper, make Him "first and last and best in everything" (1942, pp. 361, 362). Worldly associations can place obstructions in a young person's way of service to God. Christian youth should take great care in the formation of friendships and in the choice of a life companion. Marriage impulsively and selfishly entered into, makes it much easier to make mistakes that are

very difficult to correct. Every youth should consider and examine carefully whether the union will help them heavenwards, enlarge their sphere of usefulness in this life, and increase their love of God, since every marriage has a bearing upon the future life of the couple and their off-spring (1952, pp. 44, 45, 48).

It is better, and far wiser, to break a marriage engagement before the marriage than to separate later. It is better to retract and apologize for the promise and repent for the infatuation that led to the rash pledge than to go on with plans that God cannot approve (pp. 48, 49). Satan is consistently busy trying to allure and hurry into alliances many young people to detract them from the path of holiness into unwise attachments and poor marriages (pp. 80, 81).

Writing about biblical mandates on marriage, Ellen G. White noted that God in His infinite wisdom commanded the ancient Israelites not to intermarry with the idolatrous people around them. Such intermarriage would turn away their sons and daughters from following God. Israel was a holy and peculiar nation unto the Lord. In the New Testament, Paul makes similar prohibitions in relation to marriage between Christians with the ungodly. In 2 Cor 6:14-16, Paul admonished: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" Wherefore "be ye separate, saith the Lord. And ye shall be my sons and daughters, saith the Lord Almighty" (1952, pp. 61, 62).

Worldly influences can sweep the followers of Christ away from true principles if they do not stand firm as a rock to principle. The necessity of decided separation gives us

the vantage ground for not conforming to the customs or practices of the world, and to conforming entirely to the will of God (1968, p. 132).

At Cana in a festal hall where family members, relatives, and friends rejoiced together, Jesus sanctioned marriage and recognized it as an institution that He Himself had established. The marriage union is the closest and the most tender and sacred of any on earth. It is designed to be a blessing to humankind wherever it is entered into intelligently, in the fear of God, and in proper consideration for its responsibilities. When God gave Eve to Adam as a helpmeet, He ordained that man and woman should be united in holy matrimony, to bring up other families whose members, also crowned with honor, would be recognized as members of God's family (1942, pp. 356, 357).

Too often infatuation prevails among young people during courtship and marriage. God has given warnings, reproofs, cautions, and counsel to lead us away from worldly customs and worldly policy. "He requires us to be peculiar in faith and in character, to meet a standard far in advance from worldliness" (1968, p. 84). Thus, vigilance and tact are needed to protect and safeguard the youth from wrong influences (p. 90). "Religion is needed in the home. . . . Only where Christ reigns, can there be deep, true, unselfish love" (1948a, vol. 5, p. 362).

"The choice of a life companion shall be such as best to secure physical, mental, and spiritual well-being" (1942, p. 357) and to be a blessing to their children, to people, and an honor to the Creator. Only "in Christ can a marriage be safely formed." Thus, let every young woman accept only a man "who possesses the pure, manly qualities of character, one who is diligent, aspiring and honest" in his dealings and in the fear of God. The young man should choose a lady who is "fitted to bear this life's burdens, able to

stand by his side at all times and one whose influence will ennoble and refine him"
(1942, pp. 357-359).

All persons planning to marry should consider every sentiment and observe the development of character of the one with whom they expect to unite their lives. Young, sincere Christians should not make plans that God cannot approve. They should earnestly purpose to please and honor God in their marriage alliance since it affects their life in this world and in the world to come (p. 359).

The prosperity, happiness, and spirituality of the couple in married life depend upon the unity and compatibility of the two. The world is filled with unhappiness, sadness, and despair in consequence of irreconcilable differences and because couples are unable to get along in marriage. Young people need to avoid this misery by choosing their mates carefully. They need to make the best of marriage (1952, pp. 83, 84, 85). For "a well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion, an argument that the infidel cannot gainsay" (1890, pp. 143, 144). Thus, young people must know and meet God's high standards and understand that they are deciding their own destiny (1923, p. 306).

While ancient Israel expressed disregard for God's will by following their own ways, Christians today are fast following in their footsteps. Only when self-will is renounced in reference to marriage can there be a compatible union among believers. "It is never difficult to do what we love to do, but to take a course directly against our inclinations is lifting a cross" (1968, p. 104).

The increasing troubles of those who follow their impulse and feelings in

marriage should teach young people a lesson. Their sad experience should be a warning to them (1952, pp. 85, 86).

All young men contemplating marriage should know what an influence their wife and the mother of their children will have. "The mother's influence is unceasing influence; and if it is always on the side of right, her children's characters will testify to her moral earnestness and worth" (p. 240). The mother's influence, united with the father's, is as abiding as eternity. Next to God it is the strongest power ever known on earth. Thus, like mother, like children. The choice of a godly wife is of paramount importance to provide the best mother who can by her life and example impress biblical principles upon her children (pp. 240, 241).

Likewise, fathers should make every endeavor to help their children become as nearly perfect as possible by combining their human effort with divine help. That is why both mothers and fathers should be truly converted to know what it is to be in submission to the will of God (pp. 305, 306).

Principles in Adventist Literature

In 2005, the General Conference Ministerial Association resolved that "the Christian marriage commitment is to God as well as to the spouse and should be entered into only between partners who share a common faith" (p. 329). The home is the place where the principles and practice of real Christianity are passed on from one generation to the next (p. 330).

God made people to love and to be loved. That is, to be social beings. The wife is to be a helper to her husband, a companion who can stand with him in love and sympathy—one appropriate to him and one like himself. This arrangement not only

indicates and points out the need for intimate affection between the two, but also the need for a spiritual union which should exist in marriage. "Real marriage, is not only a physical but a spiritual partnership" (Richards, 1952, pp. 293, 294).

Richards further wrote, "It is only among people with spiritual attitudes that love becomes the supreme element in the marriage relation" (p. 299). Spiritual matters should come first in the Christian couple's lives, and the sweet presence of Christ by His Holy Spirit should be felt in such a way that the success in marriage for both partners is achieved (p. 299).

Compatibility in Marriage

Physical and spiritual partnerships are so significant that, if lacking, marriage will not be the haven of blessings and peace. The two may live together, but their home will not be "a little heaven to go to heaven in," as every Adventist home ought to be (Richards, 1952, pp. 294, 295). Young Adventists must recognize the importance of compatibility. In her book *We've just begun*, Van Pelt has underscored on courtship and true love. True love is not only attracted to the physical appearance and behavior of the other person, but also to his or her character, emotions, personalities, ideas, and attitudes. True love focuses on the values a couple holds in common—that is the attitudes on religion and social issues. Couples with compatible personalities and common spiritual interests and values end up developing lasting relationships (Van Pelt, 1985, p. 93).

Young people contemplating marriage need spiritual maturity to avoid mistakes and pitfalls. They must also realize that what is expected of one is also expected of the other partner. Young people should evaluate and weigh the personality types they want to

enter marriage with and reject any that would frustrate or lead to a disastrous marriage. Just to admire one or two qualities in the life of an unbeliever should not blind the Christian to overlook all the unbelievers' faults and personality (Van Pelt, 1985, pp. 93, 158, 161). One thing is certain; there is an effect for every cause. Even in choosing a life partner, disobedience to God may bring unhappiness. Especially if marriage is not properly entered into, it can bring confusion, suffering, pain, and finally death (Richards, 1952, p. 26).

Young people mature enough to marry should recognize what marriage is. Though marriage brings happiness, great personal fulfillments, and responsibilities, it can also bring new challenges. Maturity in a couples' faith and beliefs is important in a Christian marriage. Christian maturity calls for proper understanding of the nature and type of love to enter with the person to marry. Therefore, a true Christian young person will only marry a spouse to live with in faith, respect, and acceptable common interests and goals (Van Pelt, 1985, pp. 155, 156). Although marriage was intended to provide great joy and happiness, it can also create terrible pain (General Conference, 2005, p. 330).

A person can successfully mate with a number of people. No "one and only" person is specially created for another for marriage. However, young people should not just go into marriage with anyone. They must still choose wisely. One's family and spiritual background contribute to making what and who each person is and what each will bring to marriage. Thus, the components needed for a successful family require an approach to marriage that is intelligent and a willingness to work together toward building a happy and successful marriage (Van Pelt, 1985, pp. 156, 162).

An improper union between a husband and a wife could injure a couple's process of becoming "one flesh." In a fuller sense, a "oneness" of the married couple includes the compatibility to walk together and stand together in social and spiritual activities. Clearly Amos 3:3 indicates that no two persons can walk together unless they are in agreement (General Conference, 2005, p. 332). A successful, happy couple is one that makes both their social and spiritual life in this world a little better. This kind of family, with the blessing of children brought up in the fear of the Lord, has a Christian influence that goes on and on, not only in the local community, but also through eternity (Richards, 1952, pp. 300, 301).

Any young person considering marriage outside the faith community should seriously weigh the following future issues before marrying. If each maintains his or her present denomination or faith affiliation, how will they handle their social activities? When children are born, what denomination or place of worship will they attend? If one is willing to adapt to the other's faith and denomination or religion, does he or she do so now only to please the other or it is out of personal convictions? How might each feel about his or her considerations a few years from now? Will they attend religious services together or will they end up arguing over whose beliefs are right or wrong? All young people need to know that same-faith unions are an asset to marriage in practical and real-life situations (Van Pelt, 1985, pp. 168, 169). The Scriptures clearly intend that believers should not marry unbelievers (2 Cor 6:14-18). The principle is that for a couple to realize true oneness in belief and practice, the two must share in religious experiences so as to avoid rifts and tensions in marriage (General Conference, 2005, p. 333).

Christian believers should marry people only from their same faith. The principles

learned at home, which is the first school, will shape the entire life of the child. Their education should be based on the Word of God taught by both parents in the home every day (Richards, 1952, pp. 303, 305, 306). Therefore, even among same-faith marriages, a serious young Christian must consider, weigh, and then accept only the union with one who has an interest in religious matters (Van Pelt, 1985, p. 167).

Why must we insist on and encourage same-faith marriages? Is religion such an important factor in marriage? Are there ways in which the religious beliefs and faith of a couple would affect their lives after marriage? What are the chances for a happy marriage when one marries out of his or her professed faith? What significance do religion and spiritual values have on a couple, their marriage, and the children born to them? Nancy Van Pelt suggests that the religion and faith of a couple who attend church regularly before and after marriage have a significantly higher degree of success in marriage and have greater marital satisfaction (1985, pp. 165, 166).

Nancy Van Pelt further noted: "In marriages where one person is religious and the other not, the divorce and juvenile delinquency rates are generally twice as high as in marriages where both partners share the same faith" (pp. 165, 166). No wonder Van Pelt strongly asserts that "mixed marriages experience troubles sooner than do other marriages. They seek separation sooner after the wedding than same-faith couples" (p. 166).

Life After Marriage

During courtship, a mixed-faith couple may minimize the difficulties likely to be encountered. However, after the honeymoon, children come and soon conflict begins over what denomination the children will follow. In fact, the husband or wife may never

find the time to train the children in his or her own faith, but will strongly and deeply resent them being schooled in a different faith than his or her own (Van Pelt, 1985, p. 166). That is why true and genuine love must focus on a person who embodies the qualities he or she has selected as essential (p. 92).

Nancy Van Pelt, quotes a research done by Paul Landis on the responsibilities for religious training for children in homes of mixed-faith couples that "in more than a third of the cases, the mother took all the responsibility. In the other cases, the child was exposed to both faiths, where, in a few cases, the child was actually taken to both religious services in turn" (Van Pelt, 1985, p. 166). Thus children from mixed-faith homes may generally have a serious handicap and end up confused and rejecting all religion (p. 166).

Any happiness that is sought with selfish motives outside the service to God or pursued merely for itself will remain unbalanced (Richards, 1952, p. 28). But love for God will encourage a Christian to function at his or her highest level (Van Pelt, 1985, p. 92).

Same-faith marriages prevent conflict over church attendance. A couple sharing the same faith and religious ideals, the same church fellowship and activities strengthens the standards and values of their religious life. However, when a couple is from different religious backgrounds, they will compete with each other for loyalty to their religious affiliation. It is devastating to awaken to the realization after marriage that the partner they have chosen to spend the rest of their life with does not share the goals and values they cherish (Van Pelt, 1985, p. 167).

Van Pelt is right to insist that among "couples who do not share the same faith

and religious background—their interests in religion usually decrease after marriage"
(Van Pelt, 1985, p. 167). A same-faith marriage contributes to marital stability and a
successful home and family for the husband and wife and their children. It is also
possible that in the mixed-faith family, the parents of the couple may also interfere and
create conflicts in denominational or religious matters. Both sets of in-laws can magnify
this marital conflict. Grandparents may be watching and waiting to see if their
grandchildren are brought up in the "right" church. Most grandparents may feel
compelled to apply pressure on the parents or one of the parents to see that they comply.
Many grandparents also introduce religious gifts in order to indoctrinate their children
(p. 167).

Many couples have conflict over the size of the family and the spacing of their
children. This sometimes can produce significant problems for lack of compatibility.
Some individuals have strong religious beliefs that discourage contraception. Any serious
and loyal church member should think twice before marrying someone outside their faith
or even someone who has no interest in religious matters (pp. 167, 168).

It is also wise and advisable in interracial marriages for a couple to consider their
family, social, and cultural backgrounds and the wide variances in values. Prejudice does
not die overnight. Those considering interracial marriage should think carefully about the
conditions of their communities and country, because no man is an island (pp. 167, 171,
172).

Principles in Other Christian Literature

God instituted marriage at the beginning and throughout the scriptures He has
provided a divine master plan, which exists for our advantage (Adei & Adei, 2005, p. 10).

Thus, only a fool can regard, talk, take, and think lightly of this institution. God made

man and woman for marriage; He created them for each other and officiated at the first

marriage. Marriage was planned by Almighty God for the good and happiness of the wife

and husband and for God's own glory from the very beginning of human life in the

Garden of Eden (Rice, 1994, p. 16).

When God created Eve to be a wife and helpmate for Adam, He intended

marriage for happiness. No wonder the Scripture says that "He who finds a wife finds

what is good and receives favor from the LORD" (Prov 18:22), for a "prudent wife is

from the LORD" (Prov 19:14). These texts imply that marriage should lead to happiness

when a spiritual man marries a spiritual woman from the same faith community.

Marriage will be happy, prosperous, successful, and permanent when young people

follow the biblical rules and principles ordained by God (Rice, 1994, pp. 53, 54).

Creating a spiritual family is much more important than just having a physical

family because it is designed to last forever. God treasures relationships. That is why the

entire Bible is about God building a family that will live in love and honor and reign with

Him forever. A family is a precious gift from God to humankind (Warren, 2012, pp. 119,

120).

Guide to Happiness in Marriage

The family unit is the basic framework of society throughout the world. Although

family standards and behavior vary, according to countries and cultures, God has given

basic instructions for marriage and home life that are pleasing to Him (Stedman, 1999,

pp. 339, 343). Some of the biblical rules, principles, and guidelines include the following.

First, Christian young people should marry only Christians from their faith community

(2 Cor 6:14-16; 1 Kgs 11:1-4). Second, every young person should prayerfully seek to find God's will about his or her marriage plan (John 8:12; 16:13). God is glad to guide those who wait upon Him, are willing to follow His will when it is shown to them (as with Abraham's servant in Gen 24:12-19), and who never go ahead without the clear leading of God. Third, there must be genuine heart agreement and compatibility of the couple who marry (Rice, 1994, pp. 57-59).

The Bible standard is that the two shall become one flesh (Matt 19:5). The mission of every Christian parent is to raise their children in Christ, to understand Christ's mission and purpose for their lives, and to have their children reach out to the world (Warren, 2012, pp. 313, 314). The Bible declares the words of Joshua, "As for me and my family, we will serve the Lord" (Josh 24:15).

The natural attraction that one person may have for another is not enough for marriage. "Sometimes a Catholic and a Protestant, each of them equally sincere, may fall in love. However, such marriages do not usually turn out very happily. . . . They have entirely different conceptions on important matters, deep-seated prejudices, traditions, and convictions that differ widely" (Rice, 1994, pp. 58, 59). There will certainly be continued clashes and heartaches of will and purpose between the wife and husband when they have different religious and faith backgrounds (p. 54). And thus, spiritually they cannot become "one flesh" (Matt 19:5).

A true Christian life is asking and rightly answering questions on life. For instance, what am I going to live for? What am I going to build my life around? What is God's will for my marriage? We must remember we will take our character into eternity (Warren, 2012, p. 312).

All Christian young people who want a happy, successful marriage should accept the Bible standards for marriage and the home. They should accept, obey, and follow the principles given in Eph 5:22-31 and other texts on marriage and the home (Rice, 1994, p. 61).

The Oneness in Marriage

A couple has fewer adjustments to make concerning culture, customs, and communication if they share the same cultural background. The compatibility of education backgrounds, interests, and church affiliation make married life more harmonious. A compatible pair soon realizes the oneness—"one flesh" (Matt 19:5) after their marriage. God commanded that an ox and a donkey should not be unequally yoked together for plowing (Deut 22:10). It is even wiser for young people in marriage relationships to pair up in harmony of purpose and in the deepest spiritual bonds (Stedman, 1999, p. 343). Experiencing life together includes honest sharing, unselfish loving, practical serving, and walking together as commanded in the Bible (Warren, 2012, p. 140).

Thus, a husband and a wife who are to be truly mated for life must give themselves wholly to God and to each other with a sense of holy devotion (Rice, 1994, pp. 28, 29). Real fellowship in marriage is experiencing life together. It happens when people are in one accord, people who "get honest about who they are and what is happening in their lives" (Warren, 2012, pp. 140, 141), not only physically, but also in matters of faith.

To lay this solid foundation or start well, young people must realize that the marriage relationship was intended for a divinely ordained mission. Happiness in

41

marriage does not happen by chance. The couple must follow God's process of building a happy marriage. The divine product of marriage is "one flesh," so every couple must aim at that oneness. This oneness calls for submission and commitment by the couple to God's prescribed and ordained roles and responsibilities in their family and home. Clearly the greatest challenge to happiness in marriage as God intended it to be is our rejection of the Lordship of Christ and a dependent relationship with God (Adei & Adei, 2005, pp. 11, 12, 167).

Summary

This chapter suggested a theological framework for marriage in three areas. First, biblical principles on Christian marriage from an Adventist perspective were presented. Second, principles from the writings of Ellen White on marriage were developed. Third, what other Christian authors have written on Christian marriage was studied.

Specific factors that lead to successful, happy marriages included the idea that Christian young people should marry only Christians from their faith community (2 Cor 6:14-16; 1 Kgs 11:1-4). Every young person should prayerfully seek to find God's will about his or her marriage plan (John 8:12; 16:13). Only Christians who share genuine heart agreement and compatibility should marry. The Bible standard is that the two shall become one flesh (Matt 19:5). All Christian young people who want a happy, successful marriage should accept these Bible standards for marriage and the home.

In this chapter I have explored a theology of Christian marriage. The purpose was to reflect on biblical factors and principles that would lead to a happy and successful marriage of a Christian. I will now move to discuss the political, cultural, and religious analysis of the Jericho district.

CHAPTER 3

POLITICAL, SOCIAL, CULTURAL, AND RELIGIOUS

ANALYSIS OF THE JERICHO DISTRICT

Introduction

Chapter 2 dealt with a theology of marriage by offering an overview of God's

original intention for Adam and Eve as a couple and by also looking into other Old and

New Testaments texts. It offered a broad understanding and principles not only from the

Bible, but also from Ellen G. White and other Adventist and non-Adventist authors.

Some Adventist young people are marrying non-Seventh-day Adventist Christians

with many negative results. For example, families are split over the day of worship due to

doctrinal differences of the spouses. Children are confused on whether to follow the

father or the mother in religious matters.

The negative impact on Adventist youth who marry non-Seventh-day Adventists

is tremendous. The church is losing many young people because of such marriages. This

project seeks to encourage church members to get married within the Adventist faith. As

a background to the study, this chapter will focus on the historical, political, cultural,

social, and religious contexts of the Jericho Church District. The reason for this

contextual analysis is to obtain an understanding of the people, especially in the

Makadara Constituency where the Jericho Church District is located, in order to develop

an appropriate strategy that addresses the importance of getting married within one's faith community.

The analysis of the Jericho Church District is important for my project because it will inform my work by highlighting not only the religious, cultural, political, and social aspects, but also the worldview reality prevalent in the Jericho Church District. It will thus reveal my ministry challenges and opportunities. Change cannot take place in a vacuum, nor can people be understood apart from their social-cultural context. Change must be made in and through a context well understood by the researcher (change agent). Taking into account the above, the contextual analysis will lessen misunderstandings and help avoid confusions when handling this subject of marriage in the Jericho context.

I will analyze the location and the history of the Jericho Church District, and make a critical description of the conditions on site. I will rely heavily on oral history because there is no written history of the Jericho Church District.

Description of the Project Context

Geographic Description

Kenya is strategically located in Africa. It is one of the three East African countries. It has a coastline on the Indian Ocean, which contains swamps of East African Mangroves (Geography of Kenya, n.d., para. 1). Kenya covers a total area of approximately 580,367 sq km: a land area of 569,140 sq km and a water area of 11,227 sq km (para. 3).
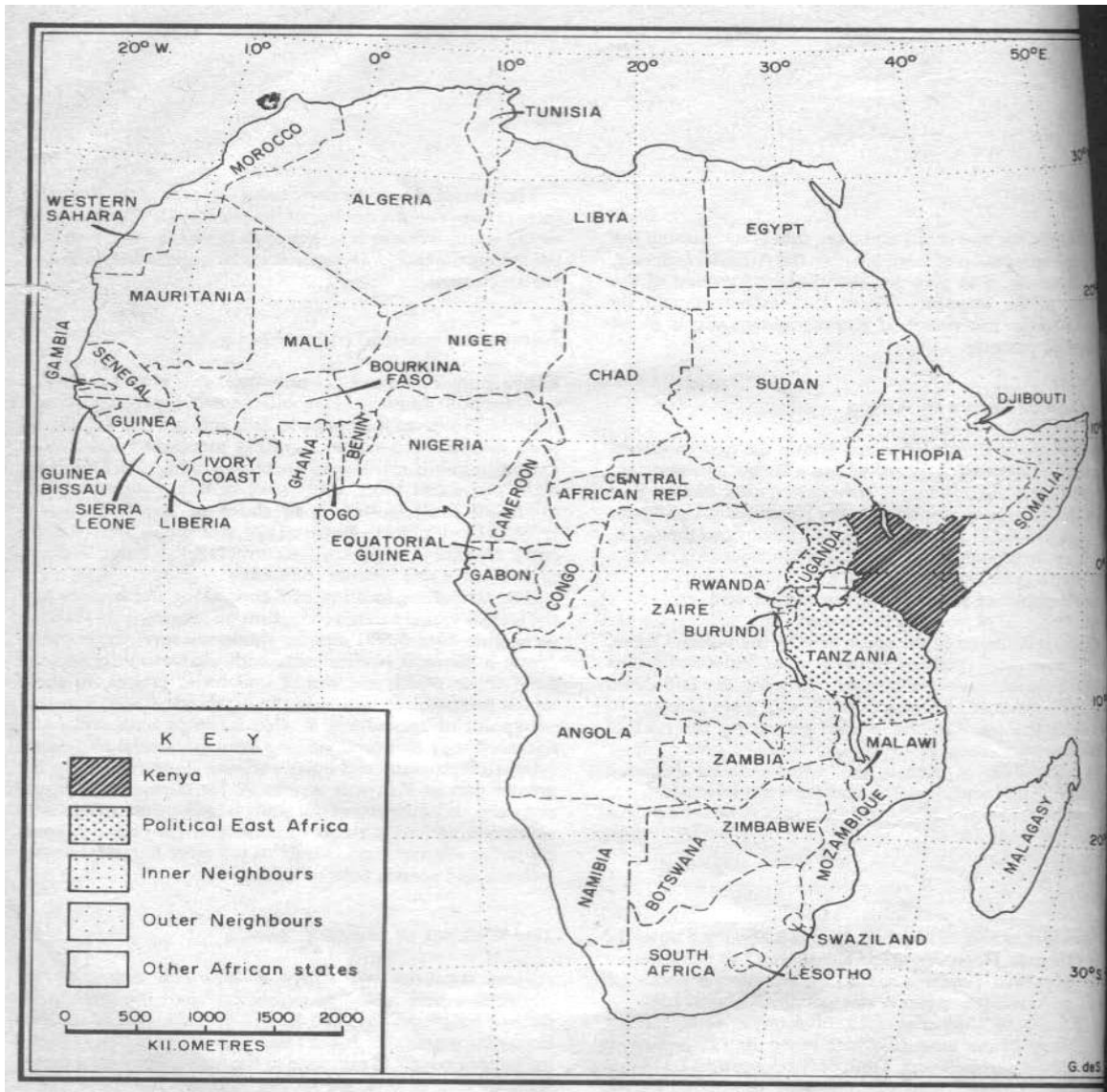
Figure 1. Map of Africa showing the location of Kenya. Taken June 2014, from R. W. Kareri, http://www.google.com/url?

Kenya is longitudinally bisected by the Equator. The natural harbor at Mombasa facilitates imports and exports in the Indian Ocean. This port is an important outlet and an international means of naval or maritime contact. Kenya is bordered on the West by the Republic of Uganda, Sudan, and Ethiopia in the North, Tanzania in the South and Somalia to the East ("Kenya: Maps, history, geography," 2013, para. 1).

Most rivers in Kenya originate from the Aberdare range, Mt. Kenya, Nyambene range, and other local hills in the country. Unfortunately people have interfered with the waters that form the sources of many of the rivers as well as with their river bank vegetation. This threat is seen in the drying up of streams and rivers in some regions (Kareri, 2013, p. 14).

Almost 80 percent of Kenya land mass ranges from arid to semi-arid savanna land, mostly occupied by sparsely populated communities that combine agriculture with pastoralism. Tourism is one of the main ways in which Kenya earns its foreign currency. Kenya has a moderate climate, much open space, and an abundance of wildlife that attracts people from all over the world. Modern transportation has made traveling in the country more convenient. It takes approximately 45 minutes by air and six hours by road to travel from the wild game parks to the Kenyan Indian Ocean coasts which have many modern popular beaches (Kenya history and background education, 2013). The map of Kenya and its neighboring countries is given in Figure 2.

Figure 2. Map of Kenya showing neighboring countries. Taken from http://geography .about.com/library/cia/blckenya.htm

<div align="center">History of Kenya</div>

The history of Kenyan has to a great extent shaped its citizens' way of life. The history of Kenya stretches from pre-colonial and colonial, and through the struggle for independent to post-colonial times.

Pre-Colonial Era

Before the British protectorate in 1890, the Portuguese had taken control of the coast area by the 1500s. The Arab seafarers had already established settlements along the

coast around the 700s (Kenya: History, 2013, p. 1).

Vasco da Gam, a Portuguese explorer, was the first European to set foot on the continent of Africa—arriving on the eastern coast in 1498. His goal was to establish naval bases to protect Portugal's growing trade routes in the Indian Ocean (Kenya constitution, 2013, para. 15).

By 1593 the Portuguese had built Fort Jesus at Mombasa to strengthen the Portuguese economic hegemony, but they met great opposition from Ottoman Turks. After decades of skirmishes, the Ottomans expelled the Portuguese settlers and traders from the Kenyan and Tanzanian coasts in 1730 (Kenya Constitution, 2013, para. 16). Later on the British took control of the Indian trade from the Omari Arabs (para. 17).

Colonial Era

Kenya became a British protectorate in 1890. It was known as British East Africa when it became a crown colony in 1920. The British ruled from the 1940s to 1963 with difficulties. By 1952 the British government was confronted by the militant Mau Mau movement that rebelled and fought until 1957. The majority of those militants were Kikuyus (Kenya: History, 2013, para. 1, 2).

Independence and the Post-Colonial Era

The march to independence began around 1952 and Kenya became finally independent on December, 12 1963 (Kenya: History, 2013, para. 2). From its independence to date, Kenya has been headed by four presidents: Mzee Jomo Kenyatta (1963-1978), Daniel Arap Moi (1978-2002), Mwai E. Kibaki (2002-2013), and Uhuru

Kenyatta (2013 to date). With great difficulties the country gradually moved from single party politics to democracy.

Political Context

From independence on December 12, 1963, Kenya has gone through political turbulence. However, currently Kenya enjoys a relatively peaceful democracy. After the British rule in 1963, the constitution was first adopted in 1963 and amended twice in 1969 and 2010 (Kenya constitution, 2013, para. 1-3).

Social Context

The social context is here discussed in terms of population, demography, language, and the societal structure.

Population

The population of Kenya represents 0.60 percent of the world's total population which arguably means that one person in every 168 people on the planet is a resident of Kenya (Kenyan population, 2013, para. 2). The population of Kenya according to the 2012 estimates was 43,013,341 (Kenya demographic profile, 2013, para. 1). Table 1 shows estimates of the population age structure in 2012.

Table 1

Population Age Structure in 2012

Kenya's Age Population Distribution									
0-14 Yrs		15-24 Yrs		25-54 Yrs		55-64 Yrs		65 & Over Yrs	
M	F	M	F	M	F	M	F	M	F
9.2 m	9.1 m	4.1 m	4.1 m	7.0 m	6.8 m	0.7 m	0.8 m	0.5 m	0.7 m
42.5%		19.1%		32.1%		3.6%		2.7%	

Key: Yrs = Years; M = Male; F = Female; m = Million

Demography

There are over 42 ethnic tribes in Kenya, seven of which constitute the dominant groups: "the Kikuyu, 22%; Luhya, 14%; Luo, 13%; Kalenjin, 12%; Kamba, 11%; Kisii, 6%; and Meru 6%." According to the 2012 estimates, another 15% of the population comes from over 30 other African groups, while 1% is made up of non-African groups (Asians, Europeans, and Arab) (Kenya demographic profile, 2013, para. 24). The 2009 census reports the religious distribution as follows: "Christians are 82.5% (Protestants 47.4%, Catholics 23.3%, others 11.8%), Muslims 11.1%, Traditionalists 1.6%, others 1.7%, none 2.4%, unspecified 0.7%" (Kenya demographic profile, 2013, para. 25).

Language

Great linguistic and ethnic diversity characterizes the population of Kenya. Besides English and Kiswahili which are the official languages, there are many other indigenous languages and dialects spoken in various parts of the country. While English

is spoken as part of the colonial heritage, Kiswahili has become the Kenyan *lingua franca.*

Social Structure

The basis of social structure is the extended family. It includes relatives from the husband and wife's families as well as close friends (Kenya: Language, culture, custom and etiquette, 2013, para. 5). Solidarity among Kenyan tribes is generally not strong. However, there is solidarity with members of one tribe. Within the tribe, people live united and "perceive themselves to have a common affinity for one another, because of their shared language, religion, ethnicity, residence, occupation, class, or caste, situation or ambitions of these" (Robb, 1989, p. 8).

Kinship and Marriage

In Kenya, and generally in Africa, "traditional ethnic groups are determined by geographical regions, language, and common culture" (Kenya history and background education, 2013, para. 15). Each ethnic group is socially organized with a strong sense of kinship. "Kinship controls social relationships between people in a given community, governs marital customs and laws, and determines the behavior of one individual towards another" (para. 15).

Important to this social structure is the family that comes about through marriage. "Marriage is defined as the voluntary union of a man and a woman, whether monogamous or polygamous, and is registered in accordance with the Kenyan marriage act" (Marriage Bill, 2013, para. 2). The minimum age of a recognizable or registrable marriage is 18 years. There are six allowable kinds of marriage in Kenya: the "Christian

marriage, civil marriage, customary marriage, Hindu marriage, Islamic marriage, and marriage by other faiths or groups" (Marriage Bill, 2013, para. 1-4).

> It is interesting to note that the definition given in the Matrimonial Causes Act provides for a monogamous marriage while the proposed Marriage Bill appears to recognize a polygamous marriage. The law as it stands provides only for monogamous marriage and polygamy is only allowed if parties contract a marriage under customary law or are married under Islamic Law. The Bill proposes to take into account the prevailing circumstances in the country which have a strong historical background in that polygamy is as old as humanity. In modern day Kenya, Polygamy is now being practiced by way of concubinage where a married man keeps one or more other women as his wives without declaring marriage. (Legal/Statutory Marriage in Kenya, 2007, para. 13)

Prohibited marriages include marriages where either party is under 18 years of age, or is outlawed by court. It is also important to note that marital relationships between a person and his/her grandparent, parent, child, grandchild, sister, brother, cousin, great aunt, great uncle, aunt, uncle, niece, nephew, great niece or great nephew, and adopted person are highly prohibited (Marriage Bill, 2013, para. 9, 10). These are actually unheard of or taboos to Kenyans.

In Kenya people are generally more group-oriented than individualistic. The first president, Mzee Jomo Kenyatta, coined "Harambee," a word from Bantu and means "to pull together." It defines the people's approach to life as a community, in a spirit of mutual assistance, mutual effort, community self-reliance and mutual responsibility. When harambee was used, it had a political impact and its principle has been adopted in every ethnic group in Kenya (Kenya: Language, Culture, Custom, and Etiquette, 2013, para. 4).

Most people in Kenya live in "homesteads, where children, parents, grandparents, uncles, and aunts live together" (Kenyan Social Structure, 2013, para. 1). Several family groups form a village. One such group in Kenya is the Maasai people. They live in the

southern part of Kenya. The Maasai communities, since colonial times, were opposed to slavery and hunting of animals. In the Maasai society, the older men's decision is final and women and children cannot reverse or question directions from the elders. Wealth is measured by how many cows and children you have. In this society, girls milk the cows, women build the houses—called *Manyatta,* while men herd the cows and protect their land. From age 12 to 25, the boys leave the village and live by themselves to learn the responsibility of being a warrior. The Maasai "women wear deep blue robes" and the men dress in bright red clothes. To a Maasai, blood is given to them by nature. Men's red clothes symbolize their love for the earth and their dependence on it and courage (Kenyan Social Structure, 2013, para. 1, 2).

Cultural and Religious Context

Culture and religion are inseparable in every human system. "Religion, like culture itself, consists of systematic patterns of beliefs, values, and behavior, acquired by people as a member of their society" (Religion and Culture, 2013, para. 1). Culture is the system of shared beliefs, values, customs, behaviors, and artifacts that members of a society use to cope with their world and with one another. The components of culture are transmitted from generation to generation through oral learning (Culture and Religion, 2004, para. 1, 2).

Religion has been defined as "a system of beliefs based on humanity's attempt to explain the universe and natural phenomena, often involving one or more deities or other supernatural forces and also requiring or binding adherents to follow prescribed religious obligations" (Culture and Religion, 2004, para. 1, 2). There are three main religions in Kenya: African Traditional Religion, Islam, and Christianity.

African Traditional Religion (ATR)

In the traditional context religions generally involves belief in an eternal, unique, and omnipotent creator God, who is distant from humankind, but not out of reach. "God created and maintained the universe, including man, who in many cosmologies was lowered from some other world. God cannot be seen, and usually resides in the sky or on high mountains" (Kenya Religions and Beliefs, 2000-03, para. 8). The name given to God may change from one geographical place or ethnic group to another—for example, Ngai, Enkai, Akuj, Mulungu, and Mungu. In ATR, faith, to some extent, is required to organize and influence the thoughts and actions of their adherents (para. 8).

God can be prayed to. However, prayer is "most commonly done collectively at times of celebrations" (Kenya Religions and Beliefs, 2000-03, para. 11). For instance, in times of calamity, such as during epidemics, droughts, and famines, sacrifices must be offered. From these sacrifices and propitiatory rites it is hoped that God repays the attention given him by blessing the people in whatever they requested: "bringing rain to end a drought, or calling off a flood, or quelling disease, or simply blessing a newly married couple or their child or whatever may be the need of the people at the time" (para. 11).

Islam

Islam is primarily the religion of the Kenyan coast. This is a result of contacts with traders from the Arabian Peninsula since the fourteenth century. Islam forms the backbone of Swahili society. Not everybody, however, along the coastal belt is a Muslim. Other coastal people who practice Islam include some Mijikenda, the Orma, and the Pokomo. Islam is also the main religion practiced among the Somali of Kenya in the

northeast, who are about half of Kenya's Muslim population (Kenya Religions and Beliefs, 2013, para. 30).

The earliest tangible evidence of an "Islamic presence in Kenya is a mosque foundation in Lamu Port, where gold, silver, and copper coins dating to AD 830 were discovered during an excavation in 1984" (History of Islam in Kenya, 2013, para. 1) Islam was brought to Kenya by Sulayman and Sa'eed, two Arab chiefs from Oman. They had "fled their homeland in Oman together with their families and supporters after refusing to submit to Caliph Abdul-Malik bin Marwan" around 685-705 C.E. (para. 1-3).

Muslims were among the first and longest settled groups of the major religions of East Africa. Local people were slowly attracted to Islam through "Islamic ideals exhibited in honest trade, business, and other interactions" (History of Islam in Kenya, para. 2). From their arrival at Pate in Lamu Port, they have now spread to almost every urban area in Kenya (para. 2, 4).

Christianity

The history of Christianity in Kenya can be dated back to the fifteenth century Catholic Portuguese traders. Protestant churches came in the late nineteenth century when Kenya was colonized by the British Empire. "Missionaries from Great Britain introduced the Anglican, Methodist, and Presbyterian traditions" (Brookside Baptist Church— Kenya, 2013, para. 1). "The first Pentecostal missionaries came in the early twentieth century. Baptists did not enter the Kenyan mission field until the mid-twentieth century" (para. 1).

Given that Christianity did not exist in Kenya before the colonial conquest, it was inevitable for the religion to be associated with the European rule. "Despite the

determined presence of Catholic and Protestant missions, the Kenyan people were slow to embrace the Christian faith" (Brookside, 2013, para. 2). However, after 1963, conversions to Christianity grew rapidly. In 1900 it is estimated that there were only 0.2 % Christians and 96% tribal religionists, but by 1990 Kenya was 78% Christians and only 13% tribal (para. 4). Thus, "putting aside the way in which Christianity was introduced" to the country, Kenyans now consider themselves to be adherents of the Christian faith (Kenyan Religions and Beliefs, 2000-03, para. 23).

The Seventh-day Adventist Church in Kenya

History

Arthur Asa Grandville Carscallen, a Canadian missionary, brought the Seventh-day Adventist message to Kenyan soil towards the end of 1906. He had a rich experience in colporteur ministry in Scotland, Wales, and England. Carscallen was a gifted missionary, administrator, and a linguist. He was baptized in North Dakota in 1899, before attending Union college from 1900 to 1901. Along with his canvassing ministry, he also assisted in evangelistic meetings which strengthened and heightened his call to pastoral ministry. Thus, by 1904, he entered Duncombe Hall Training College (now Newbold College) and completed his course in September 1906, before traveling to Gendia—in western Kenya (Carscallen, 2013, para. 1, 3).

> In 1906 he accepted a call to open up Seventh-day Adventist work in Kenya, East Africa, with the arrangement that his fiancée, Helen Thomson, be sent out the next year. After his ordination, late in 1906, he sailed for Mombasa with Peter Nyambo, an African teacher from Nyasaland who had been attending school in England. (para. 2)

Carscallen's ministry centered around preaching and publishing work (para. 2). He initiated the first printing work among Adventists in Kenya.

Carscallen spent the next thirteen years pioneering in Kenya as superintendent of the British East Africa Mission. Under his direction a string of mission stations was established along the eastern shore of Lake Victoria: Gendia, Wire Hill, Rusinga Island, Kanyadoto, Karungu, Kisii (Nyanchwa), and last Kamagambo. Returning from furlough in 1913, he brought back a small press and set up a small printing plant at Gendia to publish books, papers, and a small monthly journal. (Carscallen, 2013, para. 3)

Carscallen began his mission work in Gendia by mastering and writing the Luo language. His first work was a Luo textbook which was later widely used for many years. He worked hard throughout Luo and Kisii lands until 1921, when he returned with his family to the United States, where his wife died in the same year in Oregon (para. 4, 6).

Description and Location of
Jericho Church District

The Jericho Church District has five churches: Jericho, Buruburu, Makadara, Kiambiu, and Buruburu-Newlife. The Jericho Church District is one of the 42 districts in the Nairobi Station, Central Kenya Conference of the Seventh-day Adventist Church.

The Jericho Church District stretches over three government administrative constituencies. To the northwest is the Kamukunji constituency where Kiambiu church is found. In the southwest is the Makadara constituency with the Jericho and Makadara churches. The other two—Buruburu Central and Buruburu-Newlife churches are in the Embakasi-West constituency to the northeast. The five churches are easily accessible through a good road network.

There are two important roads through the Jericho church district, known all over the country. They include the Jogoo road on the southeast, known for heavy traffic, and to the east, the outer-ring road—among other road networks. The five churches are therefore easily accessible from any direction.

There are two main markets within this territory—the Buruburu and the Jericho markets. The largest is Buruburu market, with Tuskys supermarket, Uchumi supermarket, and the Mesora supermarket. Buruburu is a city within Nairobi. It hosts a major post office, offering all postal services, and eight banks. These provide financial services to citizens and foreigners.

The Jericho market is known for dressmaking and the sale of cereals and other food stuff. To the west of the Jericho market, and directly opposite the Seventh-day Adventist church, is the famous Jericho Social Hall—for indoor sport games and a center for regional meetings. And to the far east is the Tom Mboya Hall, also offering a variety of similar services.

The residents of Jericho enjoy relatively good security services, as compared to many other estates in Nairobi, because Buruburu has a divisional police headquarters and the Jogoo road police station is equipped to deal with car theft cases. Within the Makadara constituency is a District Headquarters with a Deputy County Commissioner and an Assistant County Commissioner. Beside the district Headquarters are the Makadara magistrate law courts.

To the north of the Jericho church district, near the Kiambiu Church, is the national Moi Air Base—an Air Force Military Center. The southeastern block is crisscrossed not only by the Jogoo road, but also by the famous Rift Valley Railway Line with their County Office Headquarters.

Health facilities in this area are on the increase, but among the oldest and best known hospitals are the Jamaa Hospital and the Metropolitan Hospital. There is also the Kenya National Library, right at the center of the Buruburu market. Crossing this

Adventist church territory is the famous Nairobi River. And along the Nairobi River are two informal settlements: the peaceful Kiambiu Slum, and the City Cartoon Slum area.

Description of the Churches

The history of a place is important because it helps to know the people's way of life. Here the history of the Jericho church district will be provided from the time it was organized by the Central Kenya Conference.

The Jericho Sabbath School was organized into a church in 1972 with many companies. The first pastor was the late Parmenas Nduke. Since then, many companies, like Kariobangi and Umoja, have also grown to be organized into districts. The current Jericho Church District of five churches was organized in 2010, under Pastor Alfred G. Marundu. It has been growing steadily both spiritually and numerically. Tables 2 and 3 show a cumulative membership growth from 2010 to 2012 for the five churches and a membership distribution for the three years.

Table 2

District Membership Growth in Three Years 2010-2012

Year	District Annual Membership
2010	696
2011	732
2012	765

Table 3

Membership Distribution Among Men, Women, Youth, and Baptized Children

Year	Men	Women	Youth (both genders)	Children (both genders)
2010	170	176	185	165
2011	168	177	217	170
2012	172	199	219	175

When I was posted to Jericho district in 2009, there were four churches: Jericho, Buruburu Central, Kiambiu, and Makadara. Buruburu Central and Buruburu Newlife churches are two kilometers to the east of Jericho Church. The Buruburu Newlife Church is only 800 meters from Buruburu Central Church. Two and a half kilometers to the northwest of Jericho is Kiambiu Church. Makadara Church is less than a kilometer from Jericho Church towards the south.

In 2008, these four churches contributed monthly between 200,000 to 250,000 Kenya Shillings per month to the conference funds. Upon arrival in the first quarter 2009, I organized a district board to coordinate the activities of the district. Many projects have succeeded due to the district board. In 2010, Buruburu Central Church moved from a hired place of worship to one it now owns.

A major challenge in this district is acquiring land for the churches. The Kiambiu and Makadara churches worship in temporary iron sheet structures on plots temporarily allocated by the city council. Special Sabbath offerings are regularly collected toward the purchase of plots for the various churches.

In the first year, special offerings were successfully collected. In the first, second, and fourth quarters of 2009, the district raised 430,000 Kenya Shillings. The third quarter is usually for raising campmeeting funds.

In 2009, the district board decided to conduct at least one evangelistic campaign each year. In September 2010, at the City Carton Slum evangelistic campaign, 70 people were baptized. This gave birth to the fifth church—the Buruburu Newlife Church on 16 October 2010. The conference supported this effort by putting up metal pillars and a permanent roof structure on the plot. The building is now completed.

The district board is determined to buy plots for Kiambiu and Makadara churches or any new Sabbath School. However, most of the church members and converts are poor. Very few are employed and therefore the special Sabbath offerings do not raise much money.

Currently, Jericho Church District remits to the Conference an average trust fund of 550,000 to 650,000 Kenya Shillings per month. Faithfulness has increased tremendously. Increase in Sabbath attendance and participation in the morning and afternoon services is due to the sermons, seminars, and Bible studies which have revived many families.

The cost of living in Makadara constituency (the Jericho Church District area) is relatively cheap compared to many parts of Nairobi. Housing costs and the cost of food are reasonable. This has attracted many young people who are job seekers and those who have just attained jobs and are thus beginning in life. This is a great opportunity to meet and share the gospel with new people.

Summary

The focus of this chapter was on my ministry context. The analysis of the cultural, social, and religious context of my ministry has highlighted potential challenges and opportunities for ministry. This call for the development and implementation of a strategy that will help reduce the number of Adventists marrying people of other faiths/denominations.

Chapter 4 developed a strategy to decrease the number of Adventist young people marrying outside their faith community.

CHAPTER 4

A STRATEGY TO INCREASE THE NUMBER OF ADVENTIST
YOUNG PEOPLE IN THE JERICHO DISTRICT
MARRYING MEMBERS OF THE
ADVENTIST FAITH

Introduction

Chapter 3 dealt with the geographical, historical, social-political, cultural, and the

religious contexts of the people of Kenya in general and the people groups in the Jericho

district to offer not only the details of the environment for the project, but also to provide

a background for a strategy to increase the number of Adventist young people in the

Jericho district marrying members of the Adventist faith. In developing the strategy, the

needs of the young people have been considered because they constitute a large

percentage of the Jericho district membership. It was necessary to make certain to

understand them in order to build a strategy to address the increasing number of young

people marrying outside their faith community.

Young people are the most significant group in every community. Therefore, in

developing a strategy, their worldview should be considered as a basis to address their

challenges. This strategy seeks to provide biblical values and social-cultural principles for

healthy marriages to reduce the marriages outside the faith community and encourage

more young people to marry members of the Adventist faith.

Methodology: Logical Framework
Analysis and Gantt Chart

Logical Framework Analysis

A Logframe is used to carefully, systematically, concisely, clearly, and logically

present information concerning a project. It is a very good tool (Takyi, 2006, p. 101) "for

planning and managing development projects and programs" (Harly, 2005, p. 29). A

good logical framework matrix is therefore intended to be clear, transparent, and

accountable, and *must* summarize the resource allocations in a frame; it must list all the

important planning decisions and assumptions (p. 29).

In life, planning is paramount. Planning is a formalized procedure to produce

results (Takyi, personal communication, July 2011). A logframe is a way of describing a

project in a logical way so that it is well designed, described objectively, structured, and

can be evaluated (Bond, 2003, para. 1). It is a "tool which links cause and effect through

a hierarchy of objectives" (Mah, Hii, Punuhana, & Lai, 2011, p. 124). When a logframe is

completed, "it should be capable of being read from top left to bottom right, and vice

versa" (Combrige, William, Srivastava, & Veron, 2003, p. 249) and should be easy to

adopt. In fact, "adopting is an integral part of strategy control" (Ketchen & Eisner, 2009,

p. 18).

An excellent Logical Framework Analysis takes care of significant risks and

issues that impact the project and lists all the important activities necessary for the

success of the project. The logical framework approach has several advantages.

> A key advantage is that it creates a dialogue amongst the project team, helping to
> clarify their roles during implementation, as well as how they can ensure project
> sustainability and maximize results. This dialogue also establishes and expands
> ownership of the project. Another critically important advantage is that applying the
> LFA [Logical Framework Approach/Analysis] clarifies both the project scope and

what it can realistically achieve. This supports a better understanding of how the project will complement other projects with the same or similar aims. A good project design will anticipate possible constraints during the project implementation phase and will thus contribute to smoother implementation. . . . The LFA helps stakeholders to think through and analyze the 'logic' of a project in a systematic and structured way, first by conducting a detailed analysis of a number of elements, and second by relating the results of these analyses to each other and to the project's overall objective. This ensures a sound project proposal and a high quality project. The LFA provides a project structure in which major components are explicitly and clearly interrelated, and interrelationships are clarified. The LFA plays a particularly critical role in project planning and design, but it can also be used throughout the project cycle, including implementation, monitoring and evaluation. (Department of Technical Cooperation, 2012, p. 8)

The logframe is divided into four horizontal rows and four columns. The flow of logic in the framework starts in the bottom left-hand corner with the activities and flows in a sequence of, if . . . then . . . statements (Mah et al., 2011, p. 124; see Figure 3 for the format).

Narrative	Objectively Verifiable Indicators	Means of Verification	Important Assumptions
Goal			
Purpose			
Outputs/Activities			
Inputs			

Figure 3. Format of a logical framework matrix.

A logframe also provides tools to check the program in order to make necessary adjustments to meet goals and objectives (Calderon & Depine, 2005, p. 26) allowing the stakeholders to follow the overall process and make decisions on the way forward (Licina & Schor, 2007, p. 343).

A logframe must bring together in a concise statement all the key components of a project (Takyi, personal communication, July 2011). The logframe "helps to focus on what data to collect" (Bowman, 2009; see also Coffman, 1999; Logical Model Development Guide, 2004; Serve Center@UNCG, 2006). However, no logframe should be an end in itself (Dearden & Kowalski, 2003, p. 502).

A Logical Framework Approach or Analysis—a tool proven for evaluation, monitoring, management, and planning—will be used to provide a better understanding in the subsequent section.

Goal

The goal or overall objective is "the ultimate objective of which the project is undertaken" (Economic Planning Unit, 2010, p. 24). It cannot be achieved by the project alone. It requires the impacts of other programs and projects as well (European Commission, 2001, p. 23)

Purpose

The purpose "should address the core problem" (European Commission, 2001, p. 23). The purpose shows the benefits to be received by the group or explains what is to be established through the implementation of the project. It contributes directly towards the realization of the goal which the project on hand is designed to achieve. It is what is

expected of a project as a result of the outputs that are produced (Economic Planning Unit, 2010, pp. 24, 30).

Outputs

Outputs are the specific results and tangible products produced by undertaking some activities using the project inputs. In the logical framework approach, the outputs are ordinarily written in the past tense. They usually address the causes of the problem that the project is seeking to resolve. They include the exact activities done with the project's inputs to fulfill the purpose of the project (Economic Planning Unit, 2010, pp. 24, 30).

Activities

Activities are definite services and facilities that will lead to or produce the outputs. They are written as actions yet to be done. Activities can be referred to as tasks and subtasks or action steps with starting and ending points carried out to transform project inputs into outputs (p. 24).

Inputs

Inputs include the equipment, technical assistance, personnel, funds for contracted services, training, facilities, and other tangible and intangible items for the project. They are simply the resources needed to perform project activities (p. 24).

Objectively Verifiable Indicators

The Objectively Verifiable Indicators state the accomplishments within the Logical Framework Matrix in each of the four rows (goals, purpose, outputs, and inputs).

These describe the project's objectives in operationally measurable terms and give the basis for performance measurement. An indicator is the thermometer of the project. Therefore, Objectively Verifiable Indicators are very precise and realistic because they reveal the state of the project (European Commission, 2001, p. 29).

Means of Verification

Means of Verification authenticate and support the indicators. They are the sources of information that identify the types of data needed. Because they show the sources of information and methods used to realize the goal, they can be called the Sources of Verification. They are basically the "methods and sources by which the key indicators will be recorded and made available to project management" (Economic Planning Unit, 2010, p. 25).

Assumptions

The last column of the Logical Framework analysis lists the assumptions to be critically considered which would prevent the completion of the project. These are significant external factors, conditions, and constraints that can impact the program and affect the success of the project. Unlike the risks which address the negative side, the assumptions are itemized in positive language because they point to conditions that must be met to allow the project to succeed. Assumptions are usually difficult to predict and no one has direct control over them (Commonwealth of Australia, 2005, pp. 17, 18).

Gantt Chart

A Gantt chart format shown in Figure 4 is a graphical chart or a bar chart that shows the tasks of a project. It is usually shaded to show the progress of each task. A

Gantt chart portrays the duration of the tasks against the progression of time, illustrating

clearly the starting and ending period of the elements of a project. A Gantt chart lays out

the order in which the tasks need to be carried out, shows how long a project should take,

and points out various tasks of a project. It is produced after the completion of the logical

framework analysis and it indicates the various ways in which the project development

can be monitored. The Gantt chart therefore, serves to keep the project on course. Figure

4 is an example of a Gantt chart.

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 4. Format of a Gantt Chart. Taken from Burton, C. and Michael, N., 1992, *A Practical Guide to Project Management: How to Make It Work in Your Organization.* London, UK: Kogan Page, 65.

Figure 4 shows a format of how an eight-mouth work-plan would look like with

details providing a link between the project planning and the project's objectives.

Description of Mission Strategy

I have chosen to use a logframe to describe my strategy to increase the number of

Adventist young people marrying other Adventists.

Application of Logframe

Overall Goal

This proposed project has one sole goal: to increase the number of Adventist young people in the Jericho district marrying members of the Adventist faith. However, the teaching and nurturing of church members concerning marriage and good Christian families will also help strengthen the general membership in the Adventist community.

Project Purpose

The purpose of the project is to develop and implement strategies to encourage Adventist young people to marry members of the Adventist faith.

Outputs

To achieve the above purpose, five major outputs will be carried out in two of the churches in the district. First, 50 questionnaires will be administered in the two churches selected for study to establish the reasons for people marrying outside their faith community. It is important to know their understanding on marriage before instructing them on relevant biblical principles concerning this topic.

Second, after learning from the questionnaires and establishing their views and reasons for marrying outside their faith community, the researcher will establish biblical and social cultural principles for healthy marriages.

The third output involves holding seminars to train 30 married couples from the selected churches on how to use the designed marriage tracts, fliers, and manual. The manual will be based on biblical principles and will be used from the second year of the project cycle to the fourth year. Since the training involves manuals and people it will be

easy to measure and verify the impact at the end of the program.

This program will not only help the married couples but will continue to nurture the church members. The trained personnel will continue to impart knowledge gained to the old and subsequent incoming memberships. By this the program will be replicated (fourth output) and will spread to other churches with more and more trainers of trainers recruited to teach members to embrace the biblical principles of marriage. Finally, the fifth output involves administering 50 questionnaires six months after the project implementation to evaluate the impact of the project.

The next page gives a tabular representation of the logical flow of the components of the project in a logframe as shown in Figure 5.

Narrative / Summary		Means of Verification (Sources)	Important Assumptions
GOAL: More Young People in Jericho district marrying within the Adventist faith	• Marriages within the Adventist faith increase by 50% in the Jericho district in three years	• Elders and Clerks quarterly reports • Home and Family Life reports • Marriage Blessings	• Elders and church board members own and support the program
PURPOSE: Principles to encourage marriages within the faith community identified and implemented	• Warm Christian family fellowships experienced by end of three years • Faith weddings increase by 50% in three years	• Testimonies and confessions made by membership • Home & Family life reports • Marriage certificate counter folds	• Strong family ties in the Jericho district fraternity
OUTPUTS (or results): 1. Reasons for non-faith marriages identified	• Fifty questionnaires administered by December 2011	• Attendance records in the meetings • Questionnaire feedback	• Member's willingness to be involved
2. Biblical and social cultural principles on marriage established	• Seminar materials and eight sermons and Bible studies developed by December 2011	• Sermon materials • Sermons	
3. Seminars conducted	• Four Seminars conducted & thirty married couples trained by September 2012	• Seminar materials and Evaluation Instruments	• Couples willingness to be trained
4. Program replicated	• Thirty seminars conducted by the thirty married couples by 2014	• Marriage Certificate counter folds	• Warm participation and support of the leaders by membership
5. Monitoring and evaluation of project activities	• Fifty questionnaires administered six months after implementing the project	• Seminar attendance records	

ACTIVITIES:	INPUTS:		
1.1 Conduct survey for non-faith marriages	• Researcher / pastor		• Church activities become more appealing to the membership
1.2 Administer questionnaires			
2.1 Exegete biblical materials on marriage			
2.2 Develop sermon materials	• Budget • Teaching materials		• Members heartily patronize the program
3.1 Prepare and conduct seminars	• Church hall / building		• Family life secre-tary and other departmental leaders supportive of the program
3.2 Recruit, train, and equip leaders			
4.1 Group the potential married couple leaders	• Support groups		• Marriage ordinance made sacred, appealing and meaningful in the Jericho district
4.2 Leaders replicate the program			
5.1 Midterm evaluation of project			• Selected members accept to be trained and to be involved
5.2 Final evaluation of project	• Seminar materials on file		

Figure 5. Application of Logframe.

Application of Gantt Chart

Implementation of Strategy

A strategy shows precisely and clearly the way to the goal, whereas

implementation points out the details to be followed to realize the goal of the project. As

described and graphically shown in the logical framework matrix above, even religious

programs require a strategy to succeed. Otherwise a good Christian strategy can die for

lack of implementation. The formulation of a strategy in writing may be easy, while to

make it happen or turn the plan or strategy into action is most difficult. But what is a strategy? And why is a strategy important?

Dayton and Fraser define a strategy as "an overall approach, plan or way of describing how we will go about reaching our goal of solving our problem. Its concern is not with the small details" (1990, p. 13). It is "the careful planning necessary to fight a war in order to attain the ultimate goal of victory . . . we practice strategic planning not only in war but in all areas of life. Even in marriage, we employ a strategy in finding the right partner for us" (Robb, 1989, pp. 37, 38).

Nonetheless, no matter how good and excellent a strategy is, it may just die on the shelf if it is not backed by tactics. Tactics deal with the carrying out of the plans—the implementation. Thus, a good strategy has long-range planning and foresight (p. 37). Even though the term strategy is often used in the military, it can be constructively applied in ministry as well. There is no war, whether spiritual or in the military which can be won without good tactics and strategy. Robb cautions every minister and evangelist that "when we busy ourselves with ministry activities without taking the time to do long-range planning, we are applying tactics without strategy. . . . Many Christian workers have no such concept of strategy other than a vague notion of serving Christ and being His instrument to reach others for Him" (p. 40).

Strategy serves the purpose to help decide what to do and what not to do to remain focused. Nevertheless, as Christians we must depend on God because only God knows the future. Notice what we are advised in the Bible in Jas 4:13-16, " Now listen, you who say, 'Today and tomorrow we will go to this or that city, spend a year there, carry on business and make money.' Why, you do not even know what will happen

tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, 'If it is the Lord's will, we will live and do this or that.' As it is, you boast and brag. All such boasting is evil."

Thus, whatever our strategy we cannot be absolutely sure that our goals will be realized. It is only by faith. Dayton and Fraser admit that "we never grow beyond the childlike dependence upon God even when we have done our very best planning" (1990, p. 16).

Therefore, this section will look in depth at the activities and events which will establish this program.

Application of Gantt Chart

In this section, each output with its corresponding activities from the logframe in Figure 5 above will be transferred to the "Activities and Resource Schedule"—simply known as the Gantt chart.

Careful planning is necessary in establishing an activity and resource schedule. In the first year of the project, activities involving the first two outputs are expected to be partially completed. These activities include a visit with the two selected churches and administering questionnaires to establish the reasons for marriages outside the faith community. The tasks will be to develop the biblical and social cultural principles on marriage. This will involve answering some key questions on marriage, such as: How did marriage come about? What is the purpose of marriage? These questions were broadly addressed in Chapter 2 where a theology of marriage was discussed.

The researcher will gather data from the questionnaires administered on the first visit and then exegete biblical material from both the New and Old Testaments to prepare

seminar materials, eight sermons, and Bible studies. The materials will basically center on understanding the faith-based principles of marriage. The training will be done regularly to prepare 15 couples for their future involvement.

By the second to the final year, four seminars will have been conducted for the 15 recruited married couples so they can replicate the program—producing 15 additional seminars by the 15 married couples by 2014.

There will be two venues in the district where the seminars will be held: the Jericho Church and the Buruburu Central Church. However, the 15 married couples will replicate the program in the five churches in the Jericho district. It is envisaged that the 15 married couples will be motivated to produce their own tracts, fliers, and sermons for teaching not only in the Jericho district, but wherever they are invited outside the local area.

Records will be kept for every seminar held to serve the purpose of monitoring and assessing the effectiveness of the program and following up on the implementation of the various outputs and activities. Feedback from the assessment as well as insights gathered during the seminars will be incorporated to enrich future editions of the manual.

ACTIVITIES	Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1 Reasons for non-faith marriages												
Activity1.1 Survey non-faith marriages						■	■	■	■	■		
1.1.1 Prepare questionnaire copies						■	■	■	■			
1.1.2 Pretest questionnaire						■	■		■	■		
Activity1.2 Gather data						■	■				■	■
1.2.1 Administer the questionnaire						■	■				■	■
1.2.2 Collect & analyze data						■	■					■
Output 2 Biblical & social principles												
Activity2.1 Exegete biblical materials						■	■					■
2.1.1 OT counsel on marriages						■	■					■
2.1.2 NT counsel on marriages						■	■					■
Activity2.2 Study social principles						■	■					■
2.2.1 Conduct forums on principles						■	■					■
2.2.2 Analyze forum discussions						■	■					■
Output 3 Seminars prepared/conducted												
Activity3.1 Conduct seminars						■	■					■
3.1.1 Prepare sermons & studies						■	■					■
3.1.2 Present sermons						■	■					■
3.1.3 Conduct lectures /discussions						■	■					■
Activity3.2 Train & equip leaders						■	■					
3.2.1 Recruit leaders						■	■					
3.2.2 Hold trainer of trainers (TOT)						■	■					
Output 4 Program replicated												
Activity4.1 Group the potential leaders						■	■					
4.1.1 Form small groups						■	■					
4.1.2 Examine leaders resources						■	■					
Activity4.2 Leaders replicate the program						■	■					
4.2.1 Assign leaders						■	■					
4.2.2 Leaders conduct seminars						■	■					
Output 5 Monitoring & evaluation												
Activity5.1 Monitoring						■	■					
5.1.1 Quarterly report gathering						■	■					
5.1.2 Annual report summaries						■	■					
Activity5.2 Evaluations						■	■					
5.2.1 Midterm evaluations						■	■					
5.2.2 Final evaluations						■	■					

Figure 6. Gantt chart for year 1.

ACTIVITIES	YEAR 2				YEAR 3				ONE IN-CHARGE			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1 Reasons for non-faith marriages												
Activity1.1 Survey non-faith marriages									■			
1.1.1 Prepare questionnaire copies									■			
1.1.2 Pretest questionnaire									■			
Activity1.2 Gather data									■			
1.2.1 Administer questionnaire									■			
1.2.2 Collect & analyze data									■			
Output 2 Biblical & social principles												
Activity2.1Exegete biblical materials	■	■	■						■			
2.1.1 OT counsel on marriages	■	■	■						■			
2.1.2 NT counsel on marriages	■	■	■						■			
Activity2.2 Study social principles	■	■	■						■			
2.2.1 Conduct forums on principles	■	■	■						■			
2.2.2 Analyze forum discussions	■	■	■						■			
Output 3 Seminars prepared/conducted												
Activity3.1 Conduct seminars	■	■	■						■			
3.1.1 Prepare sermons & studies	■	■	■						■			
3.1.2 Present sermons	■	■	■						■			
3.1.3 Conduct lectures/discussions	■	■	■						■			
Activity3.2 Train & equip leaders				■					■			
3.2.1 Recruit leaders				■					■			
3.2.2 Hold trainer of trainers (TOT)				■					■			
Output 4 Program replicated												
Activity4.1 Group the potential leaders				■					■			
4.1.1 Form small groups				■					■			
4.1.2 Examine leaders resources				■					■			
Activity4.2 Leaders replicate the program					■	■	■	■	■	■	■	
4.2.1 Assign leaders					■	■	■	■	■	■	■	
4.2.2 Leaders conduct seminars					■	■	■	■	■	■	■	
Output 5 Monitoring & evaluation												
Activity5.1 Monitoring	■	■	■	■	■	■	■	■	■			
5.1.1 Quarterly report gathering	■	■	■	■	■	■	■	■	■	■	■	
5.1.2 Annual report summaries				■				■	■	■		
Activity5.2 Evaluations				■	■	■	■		■			
5.2.1 Midterm evaluations				■			■		■	■	■	
5.2.2 Final evaluations								■	■			
Key:												
A = Researcher; B = Church Elders; C = Personal Ministries Director D = External Evaluator												

Figure 7. Gantt chart for year 2 and 3.

Final Evaluation of the Project

It is important to periodically and systematically evaluate the progress of the implementation of every strategy in a project to ascertain whether the goals have been achieved and whether the activities were done well and in an appropriate way. This is necessary because no human plan is perfect. Although Gantt charts provide the orderly advantage of sequential coordination of activities and personnel, projects are complex, so it may not be easy to communicate details efficiently in the graphical Gantt chart—especially to tell what will actually happen at every point as the project implementation process stretches into the future. Thus, a continuous and constant monitoring and evaluation of both the plans and indicators is needed.

Importance of Evaluation

The importance of evaluation cannot be over-emphasized. It is sometimes very rare for any project to go as planned. Therefore, regular evaluations help ensure that the project is on track. An evaluation gives an idea of how a project is faring, identifying the risks and the rough areas that need to be addressed. This process to ensure and keep the project on track and to achieve its objectives is called monitoring.

Evaluation Criteria

I will base my evaluation of this project on the effectiveness of the seminars conducted. From the eagerness and interests shown in response to the program by the 30 trained married couples trained—that is from their attendance records and their willingness to replicate this program. The project will not only include teaching, evaluation, and monitoring, but will focus on a systematic participatory learning process.

Scope of Evaluation

The scope of the evaluation is described in the logframe, and includes establishing the reasons to marriages outside the faith community. The tools will include questionnaires administered, attendance records of the meetings, questionnaire feedback, members' willingness to be involved, couples' willingness to be trained, tracts and fliers developed, and marriage certificates of the weddings conducted.

Stakeholders

All the church members in the Jericho district are stakeholders. But for the sake of accountability, the following will be key stakeholders: the church elders, the selected 30 married couples, the Family Life and youth leaders in the churches involved, and other departmental church leaders.

Evaluation Team and External Evaluator

The elders, married couples, Family Life and youth departmental leaders, and unbaptized married couples—those interested Sabbath school members (since they are also taught by the researcher)—will play an important role in the continuous and final evaluation of this project.

Since marriages outside the faith community are not only experienced in the Jericho church district, one of the ways this project will impact other districts in the conference is to involve external evaluators from neighboring church districts and the Family Life Directors of Central Kenya Conference and the East Kenya Union Conference.

Evaluation of Project

Monitoring and Reporting Progress

Feedback through the survey tools administered to the groups will be beneficial for this project since it will provide indications of what is being done well and what needs to be improved. Evidence of effective monitoring will be seen in the continual flow of feedback in the form of reports, data, and surveys. This is why the evaluation instruments and tools are designed to keep track of the attendance in the meetings and thus indicate the impact of the entire program.

This monitoring process is more than just collecting current information on the project. It involves control and measure. That is, it provides a systematic check on where we want to go (the impact), what we are going to do (the inputs and activities), and every step of the activity of the program.

**Linkage of the Logical
Framework Matrix**

The activities shown in the Logical Framework Matrix will serve as the means by which the progress of the project will be evaluated. As tasks and subtasks are completed, then the activities can proceed which produce the outputs, which lead to the accomplishment of the purpose and the overall goal. Thus, the verifiable indicators of the Logical Framework Matrix serve as benchmarks or standards to test for the relevancy, viability, and sustainability of the project. And so, in the logframe the periods stated for accomplishments of various functions are indices or guides that help to keep the project on track.

Summary

The development and implementation of strategies that encourage Adventist young people to marry members of the Adventist faith is the purpose of this project. This entails the development and employment of a Logical Framework Matrix where five outputs were identified and established as important ingredients or components for the achievement of the purpose.

The first has to do with administering questionnaires to identify the reasons for the marriages outside the faith community, which lead to the preparation of seminar materials, sermons, and Bible studies on biblical and social principles of marriage. The training of 15 married couples is to be conducted and they are expected to replicate the program.

The entire strategy has been summarized in this chapter in the Logical Framework Matrix and further shown in a detailed Gantt chart. The Gantt chart is drawn in a way which coordinates the activities and resources needed to reach the objective of making marriages within the faith community attractive. Should every plan occur as designed, the couples and young people involved in the program will end up with marriages and homes that are little havens on earth. The next chapter will describe the results of the strategy implementation as well as the accomplishments, achievements, and lessons learned from this program.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, CONCLUSION,

AND RECOMMENDATIONS

Introduction

This chapter presents a step-by-step outline of events and findings that the

researcher discovered through the implementation and establishments of the project. The

project was implemented as outlined in the logframe and the Gantt chart and the goal and

purpose of this project was achieved.

Before giving the questionnaire to obtain information relating to the project, the

researcher selected 15 couples and 20 youth to run the program. After gathering

information, the researcher followed the Gantt chart activities as indicated, with a

timeframe for each activity. The purpose of applying the questionnaire was to give the

researcher information necessary to develop a strategy to increase the number of

Adventist young people marrying members of the Adventist faith.

When the necessary information was collected, the researcher commenced the

program. Most of the 2011 meetings were conducted in the afternoon. However, from

mid-December 2011, at least one sermon was preached on Sabbath and a Bible study

given in the afternoon each quarter. The program involved Bible studies, sermons, and

seminars geared to train the selected members to replicate the program.

The following sections will highlight the program's success and challenges, will

share a report on the project implementation, conveying the lessons learned and any failures, weaknesses, and strengths noticed. Finally as indicated in the logframe, the researcher will group the potential married leaders, evaluate the project, encourage replication, and close with recommendations and the way forward.

Project Implementation

The project has one sole purpose: to increase the number of Adventist young people in the Jericho district marrying members of the Adventist faith. There are couples who married outside the faith community who are experiencing challenges in lifestyle issues and in attending Sabbath services. The researcher's aim was to increase the attendance and participation in the church services especially by those who married outside the faith community.

Before starting the program, the researcher requested permission to visit the two churches in the Jericho district since he had been transferred from that district. On 6 September 2011, the administrative committee of the Central Kenya Conference authorized him to visit and collect data in the Jericho district to meet his academic obligations (see Appendix A). The researcher selected 15 couples and 20 youth from the two churches. He made it optional that as many youth as would be interested would be allowed to attend, but only the selected 20 would respond to the questionnaire.

When the researcher visited the district to administer the first 50 questionnaires in the two churches selected for study to better understand their views of marriage, he met only 17 married members and 15 youth. However, 23 youth in total were present that afternoon. So all 23 young people, plus the 17 married members filled out the

questionnaire. Therefore, only 40 married and single young people filled out the questionnaire during the first round, and not 50 as planned.

After learning from the questionnaires their views and reasons for marriage outside their faith community, the researcher embarked on the preparation and development of sermons and seminar materials for teaching on biblical principles that promote healthy marriages within the Adventist faith (see marriage manual in Appendix D).

This chapter involved the researcher directly in the program development and its management. The program initially began with the selected youth and married couples from the Buruburu Central and Jericho churches—the two centers designated for study. However, the number grew to incorporate the entire church membership in the second year of the program (2012) in both churches. This program was successful due to the interest and involvement of the church elders. I wish to commend the leadership from the two local churches for being very supportive and showing commitment to the program when called for—especially in announcing and preparing the entire membership for the meetings a Sabbath prior to my visit.

Initially, we started with 17 married members and 23 youth, but in the subsequent meetings a few other selected members who had been unable to attend the first meeting joined the program. Not all 17 married members attending were couples. Only five couples attended from the first seminar and filled out the first questionnaire. However, the increased attendance and participation from the church membership is a good gauge of the impact that this project made on the two churches. Other church members also came wishing to be part of the selected group of couples and youth to work with in this

program. This necessitated teaching the selected group and the entire congregation in the third year (2013) of the program.

It is important to note that the program also had challenges. First, not all 50 selected members came to the meetings or filled out the questionnaires. The initial attendance was low from September to December 2011. Many married couples were away for several Sabbaths for unavoidable circumstances so they missed the scheduled meetings. Some missed because of funerals or fundraising for construction of churches in their rural homelands or because they had to visit sick people in the hospital or attend sick family members in their houses in the city. Thus, it also took time for people to fill out and return the questionnaires—especially since on the first day many who came to the meeting just collected the questionnaire to fill out at home.

I also noted that although many were interested, excited, and eager to attend the seminars, some were afraid to fill out the questionnaires even though their names were not required on the form. It was encouraging that the youth showed more interest in the program than many of the married couples whom the researcher expected to be the ones who would replicate the program.

It was not possible to run the program with the 15 selected couples from the two churches since only five couples attended consistently from the first meeting. The number of young people also kept fluctuating, but 29 attended all the meetings. The original plan changed because many church members demanded to be part of the program so the researcher started teaching the entire congregation. In 2012, eight of the recruited married couples started attending regularly, so these 8 married couples and the 29 young people filled out the second questionnaire.

After going through the first questionnaire, it became clear how a number of them viewed Christian marriage. In question 3a, only 7 out of the 17 married members and 8 out of the 23 youth agreed that an Adventist was married to an unbeliever if they married a non-Seventh-day Adventist. The outcome of the questionnaires is analyzed in Table 4.

Some of the married members were comfortable with Adventists marrying non-Adventist Christians as long as they were not Muslims. For question 3b, it was interesting to note that out of the 17 married members who filled out the first questionnaire, 9 married members had no problem with such marriages; out of 23 youth, only 6 were satisfied with an Adventist marrying non-Seventh-day Adventists.

However, unlike their views above, it was encouraging that all 17 married members valued and regarded as very important (question 3d) what the entire Bible taught concerning one's future spiritual life as well as for their marriage and family. One male youth was not sure that the entire Bible was vital for his marriage, spiritual life, and the family. Table 4 presents the views of the members in the Buruburu Central Church and Jericho Church.

Table 4

Responses to the First Questionnaire—Questions 3a to 3d

Q	Married						Youth					
No	Male			Female			Male			Female		
	A	D	NS	A	D	NS	A	D	NS	A	D	NS
3a	5	3	4	2	3	-	5	6	2	3	3	4
3b	6	4	2	3	2	-	3	9	1	3	4	3
3c	6	6	-	3	2	-	5	6	2	6	1	3
3d	12	-	-	5	-	-	12	-	1	10	-	-

Key: Q = Question; No = Number; A = Agree; D = Disagree; NS = Not sure

When the same questionnaire was filled for the second time after the sermons and seminars, all the youth and all the married members agreed that what the Bible teaches was very important for their future spiritual life, marriage, and family.

In question 3a, 14 married members out of 20, and 19 youth out of 29 agreed that Seventh-day Adventists were married to unbelievers when they married non-Seventh-day Adventists. Finally, both married and youth agreed that the Bible is very important for their future spiritual life, marriage and family.

Table 5 records the views of the 20 married members and the 29 youth (the number of respondents increased from 17 and 23 for married members and from 20 and 29 for youth, but all who had filled out the first questionnaire also filled out the second questionnaire) who responded to questions 3a to 3d.

Table 5

Responses to the Second Questionnaire—Questions 3a to 3d

Q	Married						Youth					
No	Male			Female			Male			Female		
	A	D	NS	A	D	NS	A	D	NS	A	D	NS
3a	9	3	-	5	2	1	11	5	-	8	3	2
3b	12	-	-	1	6	1	3	12	1	1	11	1
3c	10	2	-	3	5	-	6	7	3	2	10	1
3d	12	-	-	8	-	-	16	-	-	13	-	-

Key: Q = Question; No = Number; A = Agree; D = Disagree; NS = Not sure

The first questionnaire clearly showed major differences from the second one in question 4d. Twelve married members out of 17, and 15 out of 23 youth felt that Seventh-day Adventists are unequally yoked when they marry non-Seventh-day Adventist Christians. Consequently in question 4f, 8 out of 17 married members, and 15 out of 23 youth believed that it was justified to marry a non-Adventist so as to evangelize the non-Adventist spouse.

In response to question 4g, only 12 married members out of the 17, and 18 youth out of 23 in the first questionnaire were against young Seventh-day Adventist people marrying non-Seventh-day Adventists. While in question 4h, 14 out of 17 married members and 20 out of 23 youth agreed that spiritual and social challenges would arise in a marriage whenever a Seventh-day Adventist married a non-Seventh-day Adventist. Their views are presented in Table 6.

Many respondents after the seminars were of a contrary opinion concerning question 4h when they filled out the same questionnaire. All 20 married members were agreed that it was not biblical to marry a non-Adventist so as to evangelize the non-Seventh-day Adventist spouse. Among the 29 youth, only one male young person indicated that he could marry a non-Adventist so as to evangelize her.

In response to question 4d, there was also a change of opinion among both the married and the young people. Nineteen out of 20 married members agreed that Seventh-day Adventists were unequally yoked together whenever they married non-Seventh-day Adventists—even if they married other Christians. And in response to question 4g, 17 out of 20 married members and 23 out of 29 youth felt that young Seventh-day Adventists should not marry non-Seventh-day Adventists.

Table 6

Responses to the First Questionnaire—Questions 4a to 4h

Q	Married				Youth			
No	Male		Female		Male		Female	
	T	F	T	F	T	F	T	F
4a	4	8	2	3	2	11	5	5
4b	10	2	4	1	8	5	5	5
4c	6	6	2	3	3	10	2	8
4d	10	2	2	3	8	5	7	3
4e	6	6	2	3	7	6	3	7
4f	5	7	3	2	5	8	5	5
4g	2	10	3	2	3	10	2	8
4h	11	1	3	2	12	1	8	2

Key: Q = Question; No = Number; T = True; F = False

In response to question 4h in the second questionnaire, all the married members were convicted that there would be spiritual and social challenges in a marriage whenever a Seventh-day Adventist married a non-Seventh-day Adventist. Out of the 29 youth who filled out question 4f, only 3 maintained that it was biblical to marry a non-Adventist so as to evangelize the non-Adventist spouse. Table 7 shows their views after the seminars.

Table 7

Responses to the Second Questionnaire—Questions 4a to 4h

Q	Married				Youth			
No	Male		Female		Male		Female	
	T	F	T	F	T	F	T	F
4a	3	9	1	7	1	15	2	11
4b	7	5	6	2	14	2	8	5
4c	4	8	3	5	7	9	7	6
4d	11	1	8	-	14	2	11	2
4e	8	4	6	2	11	5	9	4
4f	1	11	-	8	2	14	1	12
4g	1	11	2	6	2	14	4	9
4h	12	-	8	-	15	1	13	-

Key: Q = Question; No = Number; T = True; F = False

Evaluation of the Program

The Buruburu Central Church increased attendance in the afternoon meetings from 60% to 85% of church membership. Attendance during the divine services was not a major issue in either church, but the afternoon attendance was poor. The Buruburu Central Church had a higher percentage of attendance even in 2009 and 2010 compared to the Jericho Church because of the potluck program every Sabbath. The seminars in the marriage program only raised the afternoon attendance by 25%.

It was the Jericho Church that drastically increased its afternoon attendance and

participation. Hardly 100 members attended in the afternoon from a membership of 350.

At the end of the first quarter of 2014 most seminars recorded an afternoon attendance of

243 to 252 members. Program participation grew from about 30% to 70% in the

afternoon meetings—a 40% increase! I believe this is due to the seminars on marriage

where many members who were not officially selected showed interest in the seminars

and attended.

The researcher's sermons, Bible studies, and seminars in the two churches

stressed compatibility between spouses and the peace that is possible when both spouses

share the same faith community. The sermons and seminars encouraged and promoted

the harmony and tranquility that would prevail—when bringing up children, when

participating in church services—in same faith homes.

Currently the 20 married trained members including the 8 couples, and the church

pastors in the Jericho district have started encouraging the young people in the two

churches to marry within the their faith community.

Replication of this program by the trained members has occurred through sermons

and Bible studies in the two churches. No major seminars, except those presented by the

researcher, have been conducted by the trained members yet.

However, it is of interest to note that two couples with other married members

from the Buruburu Central Church with support from their church have planned to

facilitate a weekend marriage seminar in their church from 5-7 September 2014

immediately after campmeeting.

On 7 June 2014, the church pastor told the researcher that the selected married

members were passionate about presenting sermons and Bible studies on marriage.

Quotations from the marriage manual the researcher developed have been referred too several times by the members, youth, elders, and the pastors in sermons and Bible studies. Copies of the manual were shared with the selected members (see Appendix D).

The researcher's purpose was to increase the number of young people in the Jericho district marrying members of the Adventist faith. The researcher's evaluation in Table 8 shows an increase in the number of Adventist weddings conducted from 2011 to 2013 as compared to the church weddings in 2009 and 2010.

Table 8

Increase in Weddings After the Program From 2011 to 2013

Church	Number of Weddings in the Last Five Years				
	2009	2010	**2011**	**2012**	**2013**
Jericho	2	2	**5**	**4**	**7**
Buruburu	0	1	**2**	**2**	**3**

From 2011 to 2013, weddings have increased considerably especially in the larger church of Jericho with its 350 members. Buruburu Central Church has also shown some increase from one wedding in 2010 to three weddings in 2013 in a congregation of 200 members.

Lessons Learned

This program was designed for two churches in the Jericho district. The proposal was to give a questionnaire to 15 selected couples and 20 youth. In the actual

implementation, only 40 questionnaires were filled out. I learned that although some had genuine reasons that took them out of town, others were afraid to fill out the questionnaires even though their names were not required on the form.

The program was successful. Attendance and participation increased. I realize the issues on marriage and families are appealing to both married couples and young people.

Although the selected group and other members were excited with the program, it was only possible to meet on Sabbath. Town people are indeed busy. Two Sunday meetings aborted for lack of a quorum. Some of our scheduled seminars were also called off when the researcher had other demanding administrative issues he had to attend to. Sometimes, unanticipated conference meetings forced the researcher to abruptly cancel seminars.

Regardless of the challenges, from 2011 to the present, this program was a success and the impact is evident. Trained members are on fire, revived spiritually, and are replicating the program.

Summary

The purpose of this study was to prepare a strategy to increase the number of Adventist young people in the Jericho district marrying members of the Adventist faith. The strategy employed to reduce marriages outside the faith community was a program that involved sermons, Bible studies, and seminars on biblical and social-cultural principles for healthy marriage in the two selected churches.

This program was successful due to the commitment, good administration, the cooperation, support, and involvement of the pastors and elders of the two churches. The

program started with a few selected members but later the number grew to incorporate most of the congregations from the two churches.

The increased afternoon attendance and participation of the membership in services is a good gauge to indicate that this program made an impact in the churches. It is also important to note that the program had some challenges to overcome. Any program, however simple, will assume some cost. At times I had challenges fueling my car to the Jericho district. However, I commend the conference treasurer for his understanding and support. Through him the conference voted to add some fuel allowance for the increased distance I had to travel from Newlife Church to Jericho following my transfer away from Jericho.

This project was divided into five chapters. Chapter 1 introduced the statement of the problem, the task, and then gave the description of the project process. Chapter 2 dealt with the Bible and other literature on what others say concerning marriage.

Chapter 3 included a description of the political, social, cultural, and religious contexts of the Jericho district. The fourth and fifth chapters involved the researcher directly in the program development and its management. Indeed, it was a worthy cause despite the challenges and difficulties encountered. Our young people must be guided to choose their life partners within the Adventist community.

Conclusion

The study was conducted because many young Seventh-day Adventists were marrying non-Seventh-day Adventist Christians with many negative results. For example, families are split on the day of worship due to doctrinal differences between the spouses and children are confused on whether to follow their father or mother in religious matters.

It was therefore the purpose of the study to prepare a strategy to increase the number of the Adventist young people in the Jericho district marrying members of the Adventist faith.

The negative impact on Adventist youth marrying non-Seventh-day Adventists led to low Adventist standards on decorum, lifestyle, and many young people left the church because of such marriages.

There is great improvement now in the two churches and the researcher can humbly and honestly say that the program was successful despite the challenges faced at the beginning. The dress code has greatly improved. More and more married members counsel the youth concerning Sabbath dress. The trained married members are in groups of three to four. They often pair up visiting families with marital needs in the district.

The two churches have begun recording a higher number of weddings as compared to the period before the program was initiated. The Jericho Church, for instance, had seven same faith weddings in 2013 compared to only two each year in 2009 and 2010 prior to the program as shown in Table 8.

The afternoon attendance in both churches has increased drastically and this gives more room for members to be nurtured and to grow spiritually. More and more stable families are expected to exist in the future as the program continues to be replicated.

Recommendations

This program was a worthwhile project in the two selected churches and its replication should continue throughout the entire Jericho district.

The marriages outside the faith community are not only in these two churches but are found in all the churches in the Central Kenya Conference and in other parts of the

world. Thus, I encourage the readers of this dissertation to start similar programs in their churches.

Pastors and elders should also conduct regular campaigns and promotions geared to teaching young people the spiritual and social-cultural principles and advantages for same faith marriages.

I recommend that seminars and Bible studies on marriage and family should be a regular part of the yearly programs in Adventist churches. Such an emphasis would help those members experiencing challenges from unions outside the faith community to better understand God's ideal.

It is also my hope and desire to write a book on "Faith Community Marriages" to provide additional resources to Seventh-day Adventist members.

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AUA ETHICS REVIEW BOARD

I, ALFRED G. MARUNDU, 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 STRATEGY TO INCREASE THE NUMBER OF
ADVENTIST YOUNG PEOPLE IN THE JERICHO DISTRICT MARRYING MEMBERS OF THE ADVENTIST FAITH.

Place where the project will be carried out: JERICHO DISTRICT

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.

_____   June 24, 2011.
Signature of student   Date

_____
Signature of adviser

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Permission has been ___✓___ granted _____ denied.

For the ETHICS REVIEW BOARD of AUA

_____
Signature   Date

_____
Position

Adventist University of Africa
Private Bag Mbagathi - 00503
Nairobi, Kenya
2 3 JUN 2011
Signature....
Theological Seminary
Office of the Dean

99

September 6, 2011

Pr. Alfred G. Marundu,
Central Kenya Conference,
NAIROBI.

Dear Sir,

RE: **AUTHORITY TO DO RESEARCH IN JERICHO DISTRICT OF CKC**

Christian greetings!

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

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

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

Yours faithfully,

Pr. Franklin N. Wariba
EXECUTIVE DIRECTOR

cc: Officers – CKC

QUESTIONNAIRE

Kindly respond to each of the following questions and statements by placing a check [X] in the box provided just before the response option that you find most appropriate.

1. What categories describe you? (Check all that apply)

[ ] Parent	[ ] Grandparent	[ ]Unmarried
[ ] Married	[ ] Youth	[ ] Male
[ ] Single	[ ] Female	

2. Since baptism, have you ever heard or read that believers should not marry unbelievers?   [   ] Yes   [   ] Not sure   [   ] No

3. Kindly rate the following questions with a [1] Agree

[2] Disagree

[3] Not sure

a. Seventh-day Adventists are married to unbelievers whenever they marry non-Seventh-day Adventists.   [1] [2] [3]

b. I am satisfied with Adventists marrying non-Seventh-day Adventists but not Muslims.

[1] [2] [3]

c. Young Adventist people may marry other Christians who promise to keep the Sabbath holy.   [1] [2] [3]

d. Overall, what the Bible teaches and encourages on marriage is very important for my future spiritual life as well as for my marriage and family? [1] [2] [3]

4. In the list below, please indicate what you believe is true or false concerning the statements.

a) Sunday and Saturday church going Christians have similar or common faith in Jesus.

[   ] True   [   ] False

b. To marry unbeliever means Christians marrying heathen.

[   ] True   [   ] False

c. To marry unbeliever means a Christian marrying a Muslim.

[   ] True   [   ] False

d. Seventh-day Adventists are unequally yoked when they marry non-Seventh-day Adventist Christians.

[   ] True   [   ] False

e. Committed Seventh-day Adventists are unequally yoked when they marry uncommitted Seventh-day Adventists.

[   ] True   [   ] False

f. I believe it is biblical to marry non-Adventists so as to evangelize the non-Adventist spouse.

[   ] True   [   ] False.

g. Young Seventh-day Adventist people can marry non-Seventh-day Adventist Christians but not non-Christians.

[   ] True   [   ] False.

Please explain:_____

h. There will be spiritual and social challenges in a marriage whenever a Seventh-day Adventist marries a non-Seventh-day Adventist.

[   ] True   [   ] False

Please explain:_____

APPENDIX C

LIST OF SERMON TOPICS

During the program eight sermons were preached. This does not include Bible

studies and other seminar lessons taught. For more information, please do not hesitate to

contact the researcher via amarundu@yahoo.com

Table A9

Topics of the Eight Sermons Preached

Sermon	Topic	Key Text (s)
1	Marriage: A contract for life	Matthew 19: 6
2	The Great Decision	Proverbs 31: 30
3	Forbidden Marriages (Solomon's Example)	Deuteronomy 7:1-6
4	Lessons From Solomon's Fall	Psalms 24: 3, 4
5	Making a Fool in Love	Judges 14:3; 16:15
6	God's Purpose for the Two Lives	Genesis 2:18, 24
7	Whom should I marry	Proverbs 4:23
8	Compatibility in Marriage	Amos 3: 3

APPENDIX D

MARRIAGE TEACHING MANUAL

By Pr. Alfred G Marundu

A BIBLICAL THEOLOGY OF MARRIAGE

WHY MARRIAGES FROM SAME FAITH COMMUNITY?

Objective: The church to understand the need of same faith marriages and Increase the number of Adventist Young People marrying members of the Adventist faith.

From 2 Cor 6:14-16, NIV, Paul raises five rhetorical questions

1.   What do righteousness and wickedness have in common?

2.   What fellowship can light have with darkness?

3.   What harmony is there between Christ and Belial?

4.   What does a believer have in common with an unbeliever?

5.   And what agreement is there between the temple of God and idols?

The answer to Paul's interrogative questions is taken to be obvious since the questions are rhetorical—none!

In 2 Cor 6:14, the "do not be yoked together with unbeliever" is:

1.   A prohibition against forming close attachments with non-Christians. Christians should not form any serious relationship, whether temporary or permanent, with unbelievers, for this would lead to a compromise of faith and standards or jeopardize consistency in the Christian life.

2. "The chief reason why believers are not to enter any syncretistic or compromising relationship with [an] unbeliever (2 Cor 6:14) is that they belong exclusively to God" (Harris, 1976, pp. 359, 360).

3. This kind of yoking together denotes unequal partnership—of different Kind! (Exod 34:16; Deut 7:1-3; Phil 4:3. So great is the difference in ideas, difference in conduct—so that any binding relationship with them, especially in marriage, inevitably confronts the Adventist Christian with the alternative of abandoning principle or enduring difficulties occasioned by differences in the belief and conduct. (My young people—) To enter into such a union is to disobey God… separateness is explicitly set forth throughout the Scriptures (Lev 20:24; Num 6:3; Heb 7:26). (Nichol, 1980b, p. 876)

4. Throughout the History of God's people, the violation of this principle as always resulted in spiritual failure and tragedy in the family—it simply is a great absurdity for many reasons that those who have gone through it may testify: the persons unequally yoking together may not agree—it is like an ox and an ass plowing together (Deut 22:10).

5. It is a dishonor to the faith profession of the community—Adventist Christian faith (2 Cor 6:16). There is a great danger—danger and possibility of being corrupted and completely being ruined. Why? In most cases, the character, beliefs, and interests of the Christian lose its distinctiveness and integrity. For even in the commendable hope of

winning your spouse to Christ, it may involve your compromise of Christ (Nichol, 1980b, pp. 876, 877).

NB: Because it is risking and dangerous for the Adventist Christian to hope that they will help out, benefit, and assist to change those from other faith after marriage, it is good for Christians to join with those who are of a like faith (Henry, 1706, p. 503).

From the pen of inspiration young people are advised to enter marriage wisely so as to remain faithful, useful, and effective even after marriage. In the Adventist Home, young people are to consider the following when contemplating marriage:

> No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife" (White, 1952, p. 43). When contemplating marriage, fancy assumptions and emotions should not be permitted to lead to ruin. Unhappy reflections after marriage are a result of unwise steps and plans taken without the endorsement or approval of God (White, 1952, p. 43).

Happiness and usefulness in marriage defends upon taking the right course. All young persons should remember:

> Marriage impulsively and selfishly entered into, is much easier to make mistakes and very difficult to correct. Every youth should consider and examine carefully whether the union will help them heavenwards, will enlarge their sphere of usefulness in this life, and will increase their love of God, since every marriage has a bearing upon the future life of the couple and their off-spring (White, 1952, pp. 44, 45, 48).

Thus, young people, it is wise and far much better to break an engagement before marriage than to live in a broken marriage or to separate later.

Whenever marriage is entered into intelligibly and in the fear of the Lord and in proper considerations, it will bring joy to the couple as to the children.

Remember the following counsel from Ellen G. White:

➢ "Religion is needed in the home. . . . Only where Christ reigns, can there be deep, true, unselfish love" (White, 1948a, Vol. 5, p. 362).

➢ "It is only in Christ that a marriage can be safely formed. Thus, let every young woman accept only a man who possesses the pure, manly qualities of character, one who is diligent, aspiring and honest in his dealings and in the fear of God. The young man should choose a lady who is fitted to bear this life's burdens, able to stand by his side at all times and one whose influence will ennoble and refine him (White, 1942, pp. 357-359)."

➢ "A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay" (White, 1890, pp. 143, 144). Thus, young people must be knowledgeable to meet God's higher standards and to understand that they are deciding their own destiny (White, 1923, p. 306)."

➢ Compatibility, Ellen White held, was vitally essential to a happy marriage. She wrote of "lifelong wretchedness" which may result from a union of those "not adapted to each other (White, 1890, p. 189)". In a marriage to youth she declared: "The world is full of misery and sin today on consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist."—*The Youth's Instructor.*

August 10, 1899; also Messages to Young People, page 453; or in The Adventist Home, page 83.

➤ **Amos 3:3** (BBE) Is it possible for two to go walking together, if not by agreement? (ISV) "Will a couple walk in unity without having met? And (KJV) Can two walk together, except they be agreed?

➤ "All young men contemplating marriage should know what an influence their wife and mother of their children will have. "The mother's influence is unceasing influence; and if it is always on the side of right, her children's characters will testify to her moral earnestness and worth" (White, 1952, p. 240). The mother's influence, united with the father's, is as abiding as eternity. Next to God it is the strongest power ever known on earth. Thus, like mother—like children. The choice of a godly wife is of paramount importance to provide the best mother who can impress by her life and example biblical principles upon her children (White, pp. 240, 241)."

➤ Likewise, fathers should make every endeavor to help their children become as nearly perfect as possible by combining their human effort with divine help. That is why both mothers and fathers should be truly converted to know what it is to be in submission to the will of God (White, 1952, pp. 305, 306).

Counsel from Adventist authors:

➤ "The Christian marriage commitment is to God as well as to the spouse and should be entered into only between partners who share a common

faith" (General Conference of Seventh-day Adventists. Ministerial

Association, 2005, p. 329).

➢ "It is only among people with spiritual attitudes that love becomes the

supreme element in the marriage relation" (Richards, 1952, p. 299).

Spiritual matters should come first in the Christian couple's lives, and the

sweet presence of Christ by His Holy Spirit should be felt in such a way

that the success in marriage for both partners is achieved (p. 299).

➢ "Physical and spiritual partnerships are so significant that if lacking,

marriage will not be the haven of blessings and peace. The two may live

together, but their home will not be "a little heaven to go to heaven in" as

every Adventist home ought to be (Richards, 1952, pp. 294, 295).

➢ "Young Adventists must recognize the importance of compatibility. True

love is not only attracted to the physical appearance and behavior of the

other person but also to his or her character, emotions, personalities, ideas

and attitudes. True love focuses on the values a couple holds in

common—that is the attitudes on religion and social issues. Couples with

compatible personalities and common spiritual interests and values end up

developing lasting relationships (Van Pelt, 1985, p. 93)."

➢ "A person can successfully mate with a great number of people. No "one

and only" person is specially created for another for marriage. However,

young people should not just go into marriage with anyone. They must

still choose wisely. One's family and spiritual background contribute to

making what and who each person is and what each will bring to marriage.

Thus, the components needed for a successful family require an approach to marriage that is intelligent and a willingness to work together toward building a happy and successful marriage (Van Pelt, 1985, pp. 156, 162)."

➤ "An improper union between a husband and a wife could injure a couple's process of becoming "one flesh." In a fuller sense, a "oneness" of the married couple includes the compatibility to walk together and stand together in social and spiritual activities. Clearly Amos 3:3 indicates that, no two persons can walk together unless they are in agreement (General Conference of Seventh-day Adventists. Ministerial Association, 2005, p. 332)."

➤ "Any young person considering a mixed-faith marriage should seriously weigh the following future issues before they marry: if each will maintain his or her present denomination or faith affiliation, how will they handle their social activities? When children are born, what denomination or place of worship will they attend? If one is willing to adapt to the other's faith and denomination or religion, does he or she do so now only to please the other or it is out of personal convictions? How might each feel about his or her considerations a few years from now? Will they attend religious services together or will they end up arguing over whose beliefs are right or wrong? All young people need to know that same-faith unions are an asset to marriage in practical and real-life situations (Van Pelt, 1985, pp. 168, 169)."

- ➢ **NB:** "The Scriptures clearly intend that believers should not marry unbelievers (2 Cor 6:14-18). The principle is that for a couple to realize true oneness in belief and practice, the two must share in religious experiences so as to avoid rifts and tensions in marriage (General Conference of Seventh-day Adventists. Ministerial Association, 2005, p. 333)."

- ➢ **NB:** "In Num 36:6, God seems to put faith community restrictions on the Hebrews when He commands marriage only within the family, tribe, and clan of one's parents. Thus, Christian believers should marry only from among same-faith believers. The principles learned at home, which is the first school, will shape the entire life of the child. Their education should be based on the Word of God taught by both parents in the home every day (Richards, 1952, pp. 303, 305, 306)." During courtship, a mixed-faith couple may minimize the difficulties likely to be encountered. However, immediately after the honeymoon, children come and soon conflict begins over what denomination the children will follow.

- ➢ NB: Same-faith marriages prevent conflict over church attendance. A couple sharing the same-faith and religious ideals, the same church fellowship and activities strengthens the standards and values of their religious life.

Even non-Adventist Christians have this to say!

- ➢ Creating a spiritual family is much more important than just having a physical family because it is designed to last forever. God treasures

relationships. That is why the entire Bible is about God building a family that will live in love and honor and reign with Him forever. A family is a precious gift from God to humankind (Warren, 2012, pp. 119, 120).

➢ There will certainly be continued clashes and heartaches of will and purpose between the wife and husband when they have different religious and faith backgrounds. Second, every young person should prayerfully seek to find God's will about his or her marriage plan (John 8:12; 16:13). God is glad to guide those who wait upon Him, are willing to take His will when it is shown to them, and who never go ahead without the clear leading of God. Third, there must be genuine heart agreement and compatibility of the couple who marry (Rice, 1994, pp. 54, 57-59).

➢ The natural attraction that one person may have for another is not enough for marriage. "Sometimes *a Catholic and a Protestant,* each of them equally sincere, may fall in love. However, such marriages do not usually turn out very happily. . . . They have entirely different conceptions on important matters, deep-seated prejudices, traditions and convictions that differ widely" (Rice, 1994, pp. 58, 59).

➢ Young people, this principle (Rice above) is very true for an Adventist marrying other Christians.

REMARKS AND OUR WAY FORWARD:

We learned in **Proverbs 4:23**. Above all else guard your hearts, for it is the wellspring of life.

The point is—out of our hearts or in our hearts—are the issues of life. Likewise—the wellbeing of the society—the wellbeing of the church—the wellbeing of the home and its influence—"is our heart" i.e—(mind/thought/character).

If we store up good things in our hearts (minds)—the "wellsprings of life"—our words, and our actions, will be good. Out of the overflow of the heart—the mouth speaks. In other words, actions reveal/ tell our life.

Similarly, the happiness of families depends upon home influences. "The world is not so much in need of great minds as of good men who will be a blessing in their homes" 4T p. 522.

"The restoration and uplifting of humanity begins in the home" MH p. 349.

"The family tie is the closest, most tender, and sacred of any on earth. It was designed to be a blessing to mankind. It is a blessing whenever … entered into intelligently, in the fear of God and with due consideration for its responsibilities… Those who are contemplating marriage should consider what will be the character and influence of the home they are founding… The choice of a life companion should be such as best to secure—physical, mental, and spiritual wellbeing for parents and for their children … to honour their Creator … a relation so important as marriage and so far reaching in its results should not be entered upon hastily" MH. P. 356-358.

"It is only in Christ that a marriage alliance can be safely formed … only where Christ reigns can there be deep, true, unselfish affection … pure and holy affection is not a feeling, but a principle" MH. p. 358.

"Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve" MH. p. 359.

"Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take head, lest what you now think to be pure gold turns out to be base metal … never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. … But too often unconverted hearts follows its own desires, and marriages unsanctified by God are formed. Because of this—many men and women are without hope and without God in the world" FE. p. 500.

"Religion is needed in the home … only where Christ reigns can there be deep, true, unselfish love … Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. … They should seek to glorify God by their union from the first and during every year of their married life" 2T. p. 380.

From the above Ellen G. White quotation and the Bible, the following observations can be made:

Marriage is not an invention of man or woman, but a divine institution, and can thus best be religiously observed—because it is a figure of the mystical inseparable union between Christ and the church. (Mark 10:7, 8).

The chief reason why believers are not to enter any syncretistic or compromising relationship with unbelievers is—that they belong exclusively to God.

For the unbeliever does not share the same Christian standards (e.g., Sunday/Saturday).

Unbeliever does not share similar goals in bringing up children.

Their lifestyle, dress and day to day experiences.

It is a dishonor to the Christian professional (2 Cor 6:16)—think of living God and idols.

There is great deal of danger in communicating with unbelievers and idolatrous—danger of being defied and of being rejected—if not conforming.

It is base ingratitude to God for all the favours He has bestowed upon believers and promised them—if they let Him down like this!

Please remember,

[God] gave Eve to Adam as a helpmeet performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognized it as an institution that He Himself had established. Christ honoured the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says. "Thou art all fair, My love; there is no spot in thee" (White, 1952, p. 26).

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119

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