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A Biblical Strategy to Promote Christian Morality Among Youth in the Seventh-day Adventist Church in the Zambia Union Conference

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ABSTRACT

A BIBLICAL STRATEGY TO PROMOTE CHRISTIAN MORALITY
AMONG YOUTH IN THE SEVENTH-DAY ADVENTIST
CHURCH IN THE ZAMBIA UNION CONFERENCE

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A BIBLICAL STRATEGY TO PROMOTE CHRISTIAN MORALITY AMONG YOUTH IN THE SEVENTH-DAY ADVENTIST CHURCH IN THE ZAMBIA UNION CONFERENCE

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Problem

A good number of the youth in the Seventh-day Adventist Church in Zambia are openly involved in immoral behavior. The youth blame peer pressure and modernity for their lack of Christian morality. The issue is whether youth in today's atmosphere can maintain a biblical norm of moral purity.

Method

A systematic study of the Bible was made. Then the writings of Ellen G. White, other Adventist writers, and other Christian authors were reviewed. This data was used to develop seminar materials for teaching Christian morality to young people. Four congregations were selected to pilot a program to demonstrate that youth can achieve

Christian morality when they become more active in church programs. Eight focus groups were formed to help in implementing the project. Two seminars were held. The first was "Staying Morally Upright" and the second was "God's Healing Power." An evaluation was done before and after the presentations.

Results

The experience of discussing moral issues that affect the youth in particular generated interest for the youth and aided the determination of several to live a moral Christian life. The seminars and the evaluation done revealed that the youth were willing to change and demonstrate they can adhere to Christian moral standards. The youth were revived to lead a Christian moral life. More youth participated in church programs and chose good Christian partners and married in the church.

Conclusion

The project was to implement a program to promote Christian morality among Seventh- day Adventist youth. We now have a cadre of youth who are willing to participate more actively in church programs than those who did not participate in the seminars. Youth who had been involved in immoral behavior determined to change. They embarked on the healing journey indicated in the second seminar.

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I dedicate this dissertation to my wife Roider and our children

Eric, Jeremiah, Priscilla, Tommy Junior, and Jonah.

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CHAPTER 1

INTRODUCTION

Background

The issue of youth morality is a concern in the Seventh-day Adventist churches in

the Central Zambia Conference. While this may be a concern, no major research has been

done in Zambia to ascertain the reasons why the youth may be involved in immoral

issues. Neither has there been a study on how those fallen in immorality may be healed

and restored to church membership. This project seeks to encourage moral purity among

the youth in the Seventh-day Adventist Church in the Central Zambia Conference.

Statement of the Problem

A good number of the youth in the Seventh-day Adventist Church in Zambia are

openly involved in immoral practices. They attend church regularly, but have amorous

affairs fairly openly. They do not seem to understand that this weakens their moral and

spiritual fiber. Some youth feel it is not easy to remain morally pure until they marry.

Some consider the process of getting married an expensive venture. The impact of peer

pressure in schools and social places cause some of them to lose their moral purity. The

pressure that youth feel when they leave home to go to boarding schools is so immense

that it makes some lose grip on their moral purity. The change of localities from pre-

urban to urban areas brings on pressure among the youth for them to remain faithful to

moral standards. Those in higher institutions of learning find it difficult to not become involved in sexual activities with the opposite sex. Cohabiting is alien to the traditional Zambian culture and an immoral behavior in Christianity, yet in the youth culture of the twenty-first century it is happening.

Statement of the Task

The task of this project is to develop and implement a biblical strategy to encourage moral purity among the youth of the Seventh-day Adventist Church in Zambia.

Justification for the Project

The Seventh-day Adventist Church teaches that moral purity is cardinal in Christian behavior. Some of the youth in the church do not seem to appreciate this fact. This project seeks to encourage youth to behave morally. A lack of Christian relationships that lead to marriage also is a cause of moral impurities. This project encouraged pure relationships that lead to marriage.

Some youth complain of the cost of a dowry. This project seeks to encourage members of the church to reduce the cost of dowry. This would make possible proper Christian marriages.

Peer pressure tends to corrupt the morals of the youth, especially in institutions of higher education. This project showed the youth how to handle peer pressure and live morally upright lives. Immoral behavior has negative consequences among young people. The project showed the dangers of immoral behavior. At the same time, it proposed a healing process for the victims of immoral behavior.

Description of the Project Process

Theological reflection on marriage and moral purity was accomplished by exploring five major theological areas. First, the Old Testament teaching on marriage and moral purity was explored. Second, the New Testament teaching on moral purity was studied. Third, Ellen G. White writings on moral purity were considered. Fourth, other Adventist writers on moral purity were investigated. Finally the writings of other Christian authors on moral purity were surveyed.

Eight focus groups were formed from four selected congregations. The focus groups were divided into four from urban and four from pre-urban areas. The focus groups were divided into youth and adult groups for each congregation. Sessions were held with the focus groups to determine their understanding of moral purity.

Seminar materials were produced and seminars held with the focus groups. By December 2011, 24 youth and 24 adults were trained as peer educators. These helped in the implementation of the strategy. Data gathered from focus groups was analyzed and evaluated by April 2013. A healing seminar was conducted before the termination of the project to help the youth recover from immoral behavior.

Expectations From This Project

This project encouraged moral purity among the youth in the Seventh-day Adventist Church. The project increased the number of youth active in church programs from 40% to 60%. The project proposed, developed and implemented strategies to encourage moral purity. The project developed and taught the healing processes of the victims of moral impurity. The project will be replicated through the Zambia Union Conference.

Personal Basis for Ministry

Self-awareness is one factor that helps ministers to be effective. Therefore, this is one of the issues to be considered in this chapter. My personality may affect the result of the research, so I have evaluated my temperament, which might influence the research either negatively or positively. Although personality traits may not change because they are mostly hereditary, yet with self-awareness they will be regulated in this research by the knowledge of spiritual gifts, which deal mostly with behavioral aspects of my life.

General Personal Background

I am Zambian by birth. My passion for ministry led me to do a bachelor's degree in theology at Solusi University in Zimbabwe (1998-2002), then a Master of Pastoral Theology with the Adventist University of Africa in Kenya (2006-2009). I am currently a Doctor of Ministry candidate of Andrews University (2011-2014). I began my work experience as an underground miner from 1983 to 1988. Then I joined the ministry as a Literature Evangelist (1988-1990). I became an Assistant Publishing Director in 1991, a Conference Publishing Director (1992-1993, 2005-2006), and a pastor for many urban and rural mission districts in the Central Zambia Conference. Now I am the pastor for the Matero Mission District in Central Zambia Conference. My wife Roider and I have five children, Eric (1985), Jeremiah (1988), Priscilla (1991), Tommy Junior (1994), and Jonah (2001).

Six Subplots of Ministry

According to Reggie McNeal (2000, p. 188), heart shaping activities are carried on in six major subplots in the leader's life. What goes on in a leader's life is informed by

forces of culture, call, community, communion, conflict, and commonplace. Heart shaping is an interactive activity and depends on the choices the leader makes in life. How the minister responds to God's biddings shapes growth in the ministry. The leader does not design this, but God does. Then the leader is expected to positively respond to God's biddings.

Culture

The culture of the society in which I was brought up emphasized worship. This helped me to love God from an early age. Probably it would be correct to say that I did not have a complete understanding of who God was, yet it made sense to worship, even an unknown God. In my culture, although there were many ways to worship, there was always a worship system with traditions that recognized that there was a God in heaven. I think the major difference was the way this God was worshipped. Because of this I find it easy to communicate with people even when their systems of worship are different.

Call

God calls people from different situations and opportunities. Because I used to see people in the community where I lived travel long distances to spread the gospel, I was encouraged to do the same. My desire was to serve God in any capacity available. By the time I sensed a call to ministry, it was not easy for me to accept it because of the comfort zone in which I found myself. Working in the mining industry in Zambia was a rare privilege, not to be slighted, and it was complicated for me to leave that work without a proper plan. But the hand of the Lord cannot be resisted for long, and I made the decision to leave and accept the call.

I worked as a literature evangelist for six months and was promoted to become the coordinator. After two years I became a regional publishing leader. Within a year of working as regional leader I was asked to become Conference Publishing Director. By the grace of God things worked well for me. While working in the mines God helped me to acquire many leadership skills which in turn helped me in the ministry.

Community

Having grown up in a community that appreciated the worship of God, worship was more meaningful to me than anything else. My society was mostly composed of socialized Adventists, thus choosing Christ as a personal Savior was not difficult. And for me this took place without persuasion because I believed it was expected and so it must just happen.

Communion

Prayer is like a friend communing with a friend. This is my best way for communion with God. I have always enjoyed praying to God for strength and direction in the ministry. My experience has been that the more I pray the more I love and learn from Him. I always believe that there is a lot to learn in constant prayer and communion with God. My experience in meditation has been uplifting.

Conflict

Some perceive conflict as natural, while most consider it a result of lack of skill and failure to live well with people. And I am no exception in this matter. I look at conflict as a sign of failure in properly administering issues. Conflict comes in many forms and is sometimes allowed by God in order to help His children mature in life. In

ministry conflict is never absent; it comes in various forms and sizes. But I believe that it needs to be evaluated every time it appears in order to understand how it has come and the way to handle it.

Commonplace

Every day issues happen to all of us. Yet each situation is different. I learned to pay particular attention to such situations, asking that God might open ways and work mightily in my life. In God's ministry there is no such a thing as luck or coincidence; all things happen by the provisions of God. God can even interrupt my programs to fit in His best plan for me.

The usual thing for me was to complain if things had not gone my way, but God does not need to fit into my program; it is better for me to always fit into His. God is ever present in every situation, no matter how common it may appear. Many times I have missed opportunities because I looked at them as common situations, yet God often speaks new messages to me through common situations.

Specific Personal Assessment

McNeal (2000, p. xi) posits that spiritual leadership is a work of the heart. Leaders are always busy helping other people to maintain their hearts. In very rare circumstances do leaders take time to consider their own heart. Heart shaping involves both a divine and a human effort. God will not unilaterally shape the heart of the leader without the individual response to the work of God. It is therefore my personal responsibility to listen to God and ask him what he wants me to do.

Conversion and Assurance

I am a third generation Adventist and thus no stranger to the message of Adventism. But this can largely be described as socialized Adventism which is without a personal relationship with Christ.

In my case, before baptism I began being a leader in the church. I became involved in youth programs and leading out in weeks of prayers and Bible studies. But when I wanted to join the literature evangelism program, it dawned on me that I needed to change my attitude and be baptized. Not much persuasion was needed because I clearly knew the requirements. It was not just a matter of baptism but a remarkable and transforming experience in my life as well. The many struggles I have faced in ministry have taught me to rely completely on Jesus. It is a clear conviction to me that conversion and assurance are a life-time issue that needs to be placed all the time in the hands of Jesus.

Time and Resources

Richard A. Swenson explains that

some people seem capable of thriving without margin, while others find margin as a matter of good health. Margin gives rest and creates freedom to create relationships. Margin is the space between our load and our limits. This is something held in reserve for unanticipated situations. It is the gap between rest and exhaustion, breathing freely and suffocating. (2004, p. 69)

Among things that may cause tension in ministry are time, finances, and physical and emotional stress. If not careful one can have a marginless ministry due to the many things that one is expected to handle and the pressures of daily living. Without proper planning and discipline, one is bound to face burnout, due to these issues. Because many people have no regard for time, the pastor is always caught up in situation where he has

to balance his activities to make up for lost time.

In order to have margin in my life, it is important to realize that this is stewardship in its fullest sense of the word and whatever I do affects me, not only now but in the here-after. Margin gives me quality and quantity in my work performance. I need guidance from God in order to keep a safe margin.

Lack of margin in time and finances may cause physical and emotional stress. Physical stress may be manageable, but emotional stress is very difficult to manage.

Spiritual Path, Spiritual Stage, and Devotional Life

Spiritual Path

According to Dybdahl (personal communication, June 2012), "The Trinitarian Compass" lists nine ways in which to encounter God. These are sensory, rational, doctrinal, scriptural-driven, sharing, ascetic, enthusiastic, mystical, and sacramental. Each style emphasizes one specific aspect of the biblical message. Some are extroverted while others are introverted. Each is biblical and needs to be complemented by the other styles. I mainly encounter God through rational and doctrinal thinking.

Spiritual Stage

Dybdahl (2008, p. 127) has written that in using M. Scott Peck's systems of growth in faith, we find four stages of spiritual growth. The first one is lawlessness and rebellion, in which there is chaos in one's life before deciding to follow Christ. Then one moves into the institutional stage where it is expected that rules are followed in the structure the person belongs to. After this comes the question stage where one begins to question whether what they believe is true or not. In this stage people are not yet settled.

The last one is the communal stage where a person belongs to a settled community and is comfortable belonging to it.

I believe that God has allowed me to pass through these stages and has comfortably settled me in ministry. I feel safe in the community of believers of the Adventist church.

Devotional Life

In order to have a meaningful devotional life a number of activities are needed. One needs to pray for wisdom, humility, and the presence of the Holy Spirit. Otherwise, reading the Bible may become a casual activity. I have not had the best devotional life due to work pressure. I now realize that this is what has affected me, making me a workaholic, not to my benefit at all. I currently enjoy reading the Bible and the writings of Ellen White.

Worldview

Dybdahl (2008, pp. 106-108) suggests that for spirituality to flourish we must return to a Christian theistic worldview. Such a transformation comes gradually but the desire to change helps to begin the process. Living for a while with people who have different worldviews helps one understand the context of ministry better. The exposure that I have had in ministry and schools has helped me appreciate human beings from all walks of life. I believe that God brings different people of different characters for my benefit as well. Not only must I learn tolerance but I must also learn how to live in the community as well.

Temperaments

Dybdahl finds that

Christian circles have widely used two particular temperament tests. The first is the four-temperament theory that sees most people as varying blends of two of the four types of temperament: choleric, sanguine, melancholy, and phlegmatic. While this four temperament test can be useful, the Myers-Briggs Type indicator (MBTI) is preferred. The MBTI has more depth and does not lend itself quite as easily to quick labeling. (2008, pp. 111-117)

Dybdahl feels that the scale on the MBTI speaks rather to where and how a person is energized. Extroverts gain energy by being with people while introverts lose energy if in contact with people. Extroverts go home energized from socials, while introverts are drained by such activities.

I am an introvert who fits the description of the MBTI given above as an example. My temperament has both strong and weak sides, as the case always is. Some of my strong points are that I am analytical and logical in dealing with information that is presented in a systematic way. I am able to analyze situations and make an impersonal decision according to the facts presented. But impersonal decisions are not always the best when dealing with individuals who need to be understood with mercy.

Damage Factor

David A. Seamands (1981) talks of healing for damaged emotions that occur throughout our life. He says that between our sins, on the one hand, and our sicknesses on the other, lies an area the Scripture call infirmities. Just a few layers beneath the protective bark, the concealing, protective mask, are the recorded rings of our lives. There the thoughts and emotions are recorded faithfully. These affect our concepts, feelings, and relationships. They even affect the way we look at God (pp. 11-12).

I lost my father at a tender age while doing grade three. This was a tragedy. The situation was compounded by the fact that my mother was not working. This meant that going through school was an uphill battle. There were three of us in the family, and my young sister and I had to struggle to get educated. But God is always great because He gave power to our mother, who was determined to get us through school and she was able to achieve that.

The beginning was not easy but God prevailed over the evil forces so that our life did not go into oblivion. Although mistreated by those who desired to help me get into school, a positive thing came from these persecutions, for I learned how to work hard and achieve my goals. The Lord gave us shelter, food, clothing, and eventually an education.

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

Spiritual Gifts

Dick and Dick (2001, p. 38) find that 20 spiritual gifts are defined: wisdom, knowledge, administration, apostleship, shepherding, faith, miracles, prophecy, leadership, giving, compassion, healing, discernment, teaching, helping, evangelism, servant-hood, exhortation, tongues, and interpretation of tongues.

One is able to know one's spiritual gift by taking a spiritual gifts inventory that the Dicks have designed. This is a tool that uses spiritual gift statements and a score sheet to determine where one would fall. Explanations are then given for each spiritual gift (Dick & Dick, 2001, pp. 25-43).

Of particular interest to my ministry are the gifts of apostleship, shepherding, faith, teaching, prophecy, administration, and helping/assisting. My spiritual gifts rank as follows: apostleship and shepherding are the highest (66), these are followed by Faith

(65), then teaching (64), prophecy and knowledge (62), and finally administration and helping (60). All these gifts have their own explanations as expanded by Dick and Dick.

Prophecy is the gift of speaking the Word of God clearly and faithfully. I believe that I speak the work of God with clarity and faithfulness. I have always enjoyed being truthful to the word of God. I study the word of God to the best of my ability. The delivery of the word of God with clarity and professionalism is my desire forever.

Leadership/Interaction Styles

Dick and Dick (2001, pp. 57-58) posit that effective leaders have a keen awareness of their strengths and weaknesses. They strive to maximize their strengths and compensate for their weaknesses. In this area every leader operates out of one of the primary leadership styles. These are called leadership interactive styles. Although one may operate using one of them in leadership, yet they interact depending on different situations. These are directors, dreamers, pleasers, and thinkers.

I find that among these I fall in the category of a director. Directors tend to be focused on results and getting the job done. I stick closely to agendas, calendars, and the clock. I do not enjoy wasting time and am easily annoyed by side conversations and distractions. I like to be in control, and need to be in charge. I display considerable self-confidence and am not afraid to take risks and accept the responsibility for the outcomes.

The next leadership style that is close to me is the thinker; this appears to be closer than the other remaining two. I take work seriously. As a thinker, I will do whatever it takes to get the job done. I am highly organized and rely on facts, information, data, and figures to make decisions.

Task Type Preferences

There are four task types of leadership: project, work, process, and fellowship. The one that fits my type is the project task type. I like to see programs, ministries, or events through from start to finish. I perform most effectively in situations where the specific task, time limits, assignments, and accountability structures are clearly understood.

Conclusion

The research process and results are affected both positively and negatively by the characteristics described above. The personality traits or temperaments tend to influence the way I look at things. The worldview that I hold dictates how I look at the situations that prevail at a given point.

Because I grew up in a culture and community that feared and worshipped God, I feel committed to God. Thus, I am assuming that Seventh-day Adventist young people will want to keep their moral purity since they are Christians. Although this is good and expected, I will tend to be biased against those who show signs of a lack of commitment to their faith. This will need to be watched and balanced so that I avoid too much subjectivity.

My bias is towards studying the Bible and the writings of Ellen G. White and sometimes I expect the youth to do the same. Unfortunately it is not true in the current situation. This tends to bring a stereotyped conclusion that since they do not read the Bible and the writings of Ellen G. White then they may be immoral. This is not always true, because reading may not necessarily make one morally pure unless the person is committed to the cause of God. Being a Christian theist makes this research tilted

towards that worldview and considers the youth being researched the same and that we expect to have a common ground of understanding.

I belong to a temperament that is energized by the inner world, with a bias to detail and reality. It is logical and analytical with systematic conclusions. This temperament though is also impersonal in decision making, meaning not too considerate of personal opinions. This sometimes may lead to structured and opinionated conclusions with undue consideration to individual submissions.

The self-awareness assessments done during the course of the research helped me by showing spiritual gifts, leadership interaction style, and task type. My major spiritual gifts are apostleship and shepherding which are people-oriented gifts. This will make me listen more before coming up with an objective conclusion to the matter.

Overview of the Paper

Chapter 1 deals with the proposal and the process of the project. This includes the statement of the problem, statement of the task, justification for the project, description of the project process and expectations from the project. The second part of the chapter describes my personal basis for ministry. This helped me discover the strength and weaknesses I had as a researcher that may influence the outcome of the project. The purpose of this was to make me aware of the processes so as to be objective during the implementation of the project.

Chapter 2 looks at a theology of marriage and purity by considering what the Old and New Testament says on moral purity. It will also look at what Ellen G. White, other Seventh-day Adventist writers, as well as other Christian writers say about on moral purity.

Chapter 3 describes the political and social context of the Lusaka North District where the project will be carried out. It will deal with issues that could influence the outcome of the project.

Chapter 4 explains the methodology of the implementation of the project and focuses on the formation of focus groups, development of seminar materials, and the implementation of the seminars.

Chapter 5 reports on the actual implementation of the project and its outcomes. The chapter will examine what was done or not done depending on the given situation of the project. Recommendations to the Central Zambia Conference and Zambia Union Conference are also suggested in this chapter.

CHAPTER 2

A THEOLOGY OF MARRIAGE AND MORAL PURITY

Introduction

This chapter, dealing with the theology of marriage and moral purity, begins by

surveying the Old and New Testaments on the topic. The writings of Ellen G. White in

regard to the subject are also considered. A review of literature by Adventist and other

Christian writers follows. The chapter concludes with the consideration of the

missiological implications of a theology of marriage and moral purity.

**A Survey of the Old and New Testaments on the
Theology of Marriage and Moral Purity**

Several texts in the Old Testament have been analyzed. Likewise, the project

takes into account New Testament writings.

Old Testament

Creation of Adam and Eve

The Creation story ends with the account of the first wedding, performed by God.

The information appears in both Gen 1 and 2. The first version of the story reads:

> Then God said, "Let us make man in our image, in our likeness, and let them rule
> over the fish of the sea and the birds of the air, over the livestock, over all the earth,
> and all the creatures that move along the ground." So God created man in his own
> image, in the image of God he created him; male and female he created them. God
> blessed them and said to them, "Be fruitful and increase in number; fill the earth and

subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." (Gen 1:26-28, NIV)

To preserve the moral purity of the human race God instituted marriage at the end of the creation week to show the value He placed on sexuality and moral purity. He created Adam and Eve and performed the first marriage ceremony on the sixth day of creation.

It is written in the *Seventh-day Adventist Bible Commentary* (SDABC) that "by creating a man and a woman, God introduced a unique relationship between man and woman yet the two individuals were different in sex. Verse 26, therefore, prepares us for the creation of the human family presented in chapter 2" (Nichol, 1978, vol. 1, pp. 216-217).

Herbert Wolf (1991) finds that "the climax of the Genesis creation narrative is the creation of the human pair in the image of God on the sixth day. This image and likeness of God distinguishes them from other creatures. The two were created with moral and spiritual capacity, with the ability to be righteous and holy" (p. 34).

Henri Blocher (1984) notes that "in the Genesis narrative the man and the woman are simultaneously the first husband and wife. In Gen 2:24, man and wife are joined together, after they leave their parents. Here the consummation of marriage is the physical joining of the bodies" (pp. 105-106).

Matthew Henry's Bible Commentary states that

> the bond of marriage was not to be dissolved at will since God provided only one Eve to Adam, and one Adam to Eve. There was no one else either could marry. God also wanted to preserve the human family with one ancestor in order to preserve peace in the world. Multiple partners would entail a lack of peace in the family. That which God prevented from the beginning cannot easily be changed without receiving its consequences. The world is now experiencing a lack of peace and stability, due to the intent to improve on God's plan of marriage. (Henry, 1991, p. 9)

The *Seventh-day Adventist Bible Commentary* emphasizes that

the woman was formed for inseparable unity and lifelong fellowship with the man. The mode of creation was to lay the actual foundation for the ordinance of marriage. The woman was to stand as an equal to man and marriage was a type of fellowship of love and life that exists between the Lord and his Church. God Himself solemnized the first marriage; the marriage covenant, implying that God is the author of marriage. Adam was to recognize Eve as part of himself; he was to love her as he loved himself. The words expressed by God in Genesis 2:24, about leaving father and mother express the deepest physical and spiritual unity of man and hold up monogamy as the form of marriage ordained by God. The one flesh signifies the unity of husband and wife, existing in a unity of bodies, a commonality of interests, and reciprocity of affections. (Nichol, 1978, vol. 1, pp. 226-227)

According to the *Dictionary of Bible Imagery,*

a keynote in the original institution of marriage was the relationship between a man and woman. Marriage therefore was to the exclusion of everyone except the two people involved. It is also romantic and is consummated in a sexual relationship, only permissible in a marriage relationship. This what God meant when he said they will become one flesh. (Ryken & Wilhoit, 1998, p. 538)

Lamech Perverted Marriage Purity

The first polygamous marriage is recorded in Gen 4:19, where we read simply

that "Lamech married two women, one named Adah and the other Zillah.

The *Seventh-day Adventist Bible Commentary* posits that

Lamech was the first to pervert marriage as ordained by God. Nothing is said about his reasons for doing so. We can only deduce from the names of his wives that he was persuaded by lust, Adah meaning adornment and Zillah meaning shadow or tinkling. Polygamy became an evil that held its grounds for many centuries. (Nichol, 1978, vol. 1, p. 243)

Matthew Henry's Commentary makes a valid point by stating that

those who disobey God's ordinances open all manner of temptations upon themselves. But when a bad custom is begun by one bad person, even men of good character who are not careful will follow it. Jacob, David, and many other good men were ensnared by the sin that Lamech brought on earth. This is true to all who may be good men but fail to keep purity in their sexual relationships. We could be opening a can of sins that no man can close. (Henry, 1991, p. 37)

Victor P. Hamilton (1990) agrees that "the first time in the Bible a monogamous marriage broke down was with Lamech, who had two wives, Adah and Zillah. No rebuke is received from God for this, it is only recorded. That is the case with all Bible illustrations of polygamy, but nearly the entire polygamous household suffered unpleasant experiences because of the relationship" (p. 238).

Thou Shalt Not Commit Adultery

The seventh of the Ten Commandments reads: "Thou shalt not commit adultery" (Exod 20:14).

The *Seventh-day Adventist Bible Commentary* notes that this "prohibition covers also fornication and impurity of any and every kind, in act, word and thought" (Nichol, 1978, vol. 1, p. 606).

Joseph Ran Away From Immorality

Joseph was in a difficult situation to protect and preserve his morality when his master's wife lusted after him. Palmer O. Robertson finds that two elements helped Joseph remain pure; those same elements will help the youth to be morally pure even now.

> There are two elements in the resistance technique that Joseph used to escape from Potiphar's wife. He says Joseph first regards the woman as being another man's private possession in the sense that she is especially treasured by the husband and thus cannot be shared. Secondly, Joseph braces himself against the woman's tempting offers by constantly reminding himself of his accountability to God. How could he sin against God! (Robertson, 2002, pp. 104-105)

This is the view that the *Seventh-day Adventist Bible Commentary* takes. Safety only comes from avoiding dangerous situations and wishing to overcome them (Nichol, 1978, vol. 1, p. 439). Commenting on the life of Joseph, the SDABC states:

In this moment of crisis the personal integrity of Joseph stands forth in sharp contrast to that his brothers. What would Reuben or Judah have done under the circumstances? Little wonder that Jacob favored Joseph and that Potiphar felt such confidence in him. This confidence in him reinforced his serene purpose to be true to God, and made even more desirable to him his lofty ideals of personal honor and integrity. Joseph's character stood firm under persistent attack. Wisely, he refused even to be in Potiphar's wife's company. In thus refusing, Joseph revealed sincerity, wisdom, and determination in the way of right. The stronger the temptation, the more resolute he became in resisting it. (Nichol, 1978, vol. 1, p. 439)

If the youth will emulate Joseph there is hope for moral purity. According to our sources moral purity is possible even in situations of intense temptations and uncertainty. Reliance on God made Joseph become a hero of his day.

New Testament

This section deals with the New Testament texts of marriage and moral purity that may affect the youth. Jesus is first, in life and teachings. The writings of Paul are also consulted.

Jesus on Moral Purity

"You have heard that it was said, Do not commit adultery. But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt 5:27-28).

Commenting on Matt 5:27-28, John Nolland disputes that the Ten Commandments refer not only to justice but also to moral purity.

The implied interpretation that is opposed is the limitation of the adultery command to the physical act of adultery. The look meant here has sexual arousal in mind and may involve contemplating the steps to adultery in one's imagination. According to Matthew such an activity amounts to violating the commandment of adultery. Although the context of the text suggests a married woman, yet fornication is included here. Although the viewpoint may be rooted in the link between adultery and covetousness, the desire involved here points to sexual imagination and not the more general desire of covetousness. (2005, pp. 236-237)

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The Jews believed that only married women committed adultery by becoming sexually involved with a single or gentile man, a married man involved with a woman committed no adultery. This is the context in which Jesus said that adultery committed by a woman is more dangerous than a man. This is why there is no admonition against the danger of looking at a woman but with the desire to commit adultery. It is therefore clear that adultery takes place in the heart. (Schweizer, 1975, pp. 121-122).

The sources consulted in this project agree that morality was a requirement in the time of Jesus, but it was being selectively practiced (p. 121).

Moral impurity was relegated to women in the sematic society when Jesus dealt with this issue in Matt 5. Because moral purity comes from the heart it cuts across genders, but in this society it was women who were immoral and men were cleared of this sin even before they committed it. Jesus had, therefore, to come clear on the issue so as provide the true moral guidance that seeks to address real human moral purity based on the human heart. In this, women cannot be blamed for what men do to them because each individual should be responsible for their moral conduct in spite of circumstances that may surround the situation. The moral actions that are seen outward are an evidence of what goes on in the mind of an individual. (pp. 121-122)

The *Seventh-day Adventist Bible Commentary* says:

Feminine beauty is a gift from God. The appreciation of such beauty does not constitute adultery but it should be within the ordained limits. Attraction to the opposite sex is also normal but should not be perverted to serve selfish, evil interests, because it then becomes destructive. The Greek word translated lust refers to set one's heart upon, to long for, to covet or desire. Lust in the old English meant to lust for a thing as in experiencing an intense eager for it, while the heart refers to the intellect, the affections and the will of the mind. Christ, therefore, is saying character is determined not so much of the outward act but the inward attitude that motivates it. (Nichol, 1980, vol. 6, p. 336)

Paul on Moral Purity

Paul dealing with the early Christian church had a lot to say to the issue of the moral purity not only among the youth but to the church as a whole. The situation during his time demanded that the church take action on the moral impurity being reported in the churches.

It is actually reported that there is sexually immorality among you, and of a kind that does not occur even among you, and of a kind that does not occur even among

pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even though I am not physical present, I am with you in spirit. And I have already passed judgment on the one who did this, just as were present. When you were assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord. Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? (1 Cor 5:1-6)

The *Seventh-day Adventist Bible Commentary* has more to say on the issue of

immorality:

It was a matter of general knowledge that there was unspeakable immorality going on in the church of Corinth. The word *porneia* appears twice in the first verse. It is a general term used to describe illicit sexual relationships whether between married or unmarried persons. Such fornication as being committed in the church at Corinth was not purposes. Either she was divorced by the father or the father had died. (Nichol, 1980, vol. 6, pp. 688-689)

It is the responsibility of individuals to keep themselves from moral impurity.

This is done by restraining ourselves from sins that defile our bodies especially in this

matter of sexual immorality. Paul wrote about this to the Corinthians.

Do you not know that your body your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her body? For it said, "The two will become one flesh." But he who unites himself with the Lord is one with him in spirit. Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. (1 Cor 6:15-20)

The *Seventh-day Adventist Bible Commentary* finds that

fleeing indicates a habitual, continuous attitude and action that is making fleeing a habit. When the temptation comes the only safety is to flee away. This is an injunction not to linger around where there is a temptation of impurity. The temptation to fornication may prove so subtle that a person is safe only in fleeing from it. One is free from such pollution only when he refuses to harbor an immoral thought; secure only when he turns his eyes away from any object that might suggest an impure thought. There is no other way to move away from fornication unless one does not linger around such a situation. Many individuals would be saved from trouble if they obeyed the injunction to flee. (Nichol, 1980, vol. 6, p. 702)

Many would want to believe they can linger around temptation and come away safely. The injunction that Paul gives of fleeing away should be taken seriously. This theme is found earlier in the strategy of Joseph in Gen 39:11-12. It is better to avoid compromising situations than hope to overcome temptations.

In terms of morality it is required that each one of us be committed to the marriage institution where one man is married to one woman or vice versa.

> Now for the matters you wrote about: It is good for a man not to marry. But since there is so much immorality, each man should have his own wife and each woman her own husband. The husband should fulfill his marital duty to his wife, and likewise the wife to the husband. (1 Cor 7:1-3)

Although marriage does not bring immunity from moral impurity, Paul posits that it does help in stabilizing one's moral conduct, as in the Corinth counsel. Many youth who linger around impure circumstances could avoid dangerous situations if they made a good decision to marry. Paul's counsel to Corinth shows that part of the immorality that is found among the youth is self-generated due to indecision.

According to the *Seventh-day Adventist Bible Commentary,* "immorality abounded in the society of Corinth and it was better for Christians to be married. Whichever society takes the marriage tie lightly seems to have immorality as the order of the day. Purity and virtue are closely connected to the marriage vow thus Paul's recommendation for people to consider marrying their own" (Nichol, 1980, vol. 6, p. 706).

F. F. Bruce considers that "the sexual laxity, which was part of the Corinthian way of life including the church, made some feel sexual relations even for the married should be avoided. Paul affirms that monogamy is the norm for Christians even when there was no higher motive than avoiding fornication" (1977, pp. 266-267). Paul

therefore gives direction to the way Christians must live in this world. He says:

> Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for god's holy people. (Eph 5:1-3)

According the *Seventh-day Adventist Bible Commentary:*

> Paul makes striking contrast when he moves from the sweet smelling savor in verse 2 and mentions *porneia*, which is direct contradiction with the offering given to Jesus. *Porneia* is a Greek term not only for fornication but other illicit sexual intercourse of all kinds. He then adds uncleanness or impurity, which are usually combined together with fornication. In here he is not making a point of holy love but to show that the sacred can also be corrupted. Paul then associates the sin of fornication with covetousness. Covetousness is greed for more, and this is also a mark of all the sensual sins; this is to be abhorred by all Christians. He considers fornication to be so bad that he would have prepared not to mention it save for rebuke and reproof. (Nichol, 1980, vol. 6, pp. 1031-1032)

Purity of Heart

Moral purity comes from the heart; Paul, like Jesus, encouraged the church to be pure in heart. When the heart is under control, purity is the natural result.

> Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. (Col 3:1-7)

The *Word Biblical Commentary* states:

> Sexual sin dominates the discussion of Colossians 3:3-5. Even the subsequent verses center on the works of darkness. Impurity is clearly connected to the sin sexual immorality. When an individual fails to keep the heart pure from evil thoughts then impurity creeps in. When sensual greed overrides the moral values of an individual moral impurity takes over the priorities. One lacks the ability to reason beyond selfish motives and begins to imagine that all were created for his benefit. The lack of moral reason has the capacity to seer the conscious of an individual to a level where morality is subdued to the peripherals. (Lincoln, 1990, pp. 321-322)

Charles H. Talbert agrees with Paul and explains the words Paul uses to describe immorality.

> Paul lists vices that should be killed in our bodies that he calls earthly members or facets of our personality. This includes *porneia,* which refers to all sorts of extramarital sexual behavior such as prostitution, homosexuality and incest, *epithymian kaken*; which is wicked longing for sexual satisfaction outside marriage, *akatharsian*; which is used for religious and moral impurity, including sexual impurity, pathos; used for letting oneself be controlled by one's emotions like sexual excess and *pleonexia*; which refers to always wanting more. (2007, pp. 226-227)

The *Seventh-day Adventist Bible Commentary* emphasizes that worldly thinking brings on immoral thinking. Those whose hearts are centered on the coming kingdom do not defile their hearts. "The law must not be kept for legalistic reasons but for the purification of the heart. The desires of the heart must be lifted up to God if the heart has to be pure. The objectives of becoming a Christian should be clear as a relationship with the savior who then purifies the heart" (Nichol, 1980, vol. 7, pp. 209-210).

Marriage as a Symbol of Purity

Marriage in the Bible has been used to demonstrate the pure relationship between God and His people.

> Let us rejoice and be glad and him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given to wear. (Fine linen stands for the righteous acts of the saints.) Then the angel said to me, "Write: Blessed are those who invited to the wedding supper of the Lamb!" And he added, "These are the true words of God." (Rev 19:7-9)

Consequences of the Impure Heart

Paul warns the church of the consequences of a heart that is not pure and conforms to the world.

> Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness." In a large house there are articles not only of gold

and silver, but also of wood and clay; some are for noble purposes and some for ignoble. . . . Flee the evil desires of youth, and pursue righteousness, faith, love and peace along with those who call on the Lord out of a pure heart. (2 Tim 2:19-22)

The *Seventh-day Adventist Bible Commentary* sets forth the relationship between the heart and our actions.

When one fails to surrender to the Lord fully the consequences are obvious, God rejects the impure in heart. For this reason God requires a full surrender of the heart from every man and woman. Purity of heart is a requirement for receiving the seal of God. The destiny of every individual is determined by what the heart does now and here. If church members do not show moral integrity then God will dishonor them. Therefore Christians must flee youthful lusts or desires, which means, impatient self-assertion and other traits so often revealed by young people. Those who depart from iniquity purge themselves from these youthful lusts and are called to sanctification to which God enables every believer. (Nichol, 1980, vol. 7, pp. 337-339)

This makes Benjamin Fiore encourage moral purity as he comments on 2 Tim 2:19-22.

Paul calls for the purging of the heart as an invitation of hope. This hope changes the vessels from lowly uses into ones for honorable service. A clean conscience is the hallmark of Paul's preaching here, it is also the aim of the letters of exhortation for the whole community. A life under the sway of unbridled passions contrasts with the sober life of piety that Paul's epistles promote. (Fiore & Harrington, 2007, pp. 158-160)

Ellen G. White on Marriage and Moral Purity

This section looks at the counsel Ellen G. White gives on matters of marriage and moral purity. Mrs. White wrote extensively on the topic and in Adventism she had much to say.

[Love] is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choices an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality and religion will characterize every step toward an alliance in marriage. (1952, p. 50)

White further says that "love is a precious gift that we receive from Jesus. Pure

and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves" (White, 1930, p. 435)

In the book *Counsels to Parents, Teachers, and Students,* Ellen White wrote:

The desire for excitement and pleasing entertainment is a temptation and snare to God's people, especially to the young. Satan is constantly preparing inducements to attract minds from solemn work of preparing for scenes in the future. Through the agency of worldliness he keeps up a continual excitement to induce the unwary to join in worldly pleasures. (1913, p. 325)

In speaking of the sin of "self-abuse," Ellen White wrote:

Youth and children of both sexes engage in moral pollution and practice this disgusting soul and body-destroying vice. Many professed Christians are so benumbed by the same practice that their moral sensibilities cannot be aroused to understand that it is sin, and that if continued its sure results will be utter shipwreck of body and mind. (1948, p. 347)

Other Adventist Writers on Marriage and Moral Purity

This section reviews the literature of Adventist writers apart from Ellen G. White. It is a survey of what they have said concerning the issue of marriage and moral purity.

In his book *Building Youth Ministry*, Barry Gane finds:

Young people are exposed to sex every day. They witness it on television in nearly every soap opera, drama and situation comedy each evening. They are told that its o.k. to have sex so long as you love the person or even if you just feel like it. The inference from much of the music and videos they see is that there is something wrong with you if you are still a virgin. Sex is used in advertising to sell everything from toothpicks to nice pants. The young people used in this way become role models for youth and often the values they portray are accepted as the norm. (2005, p. 291)

Moral purity is not an event but a way of life and thus there is need for character building while one is young. Moral strength is not achieved while one is old, so that kind of strength must be developed during one's younger years.

Daniel's first favorable contact was on the social level, where we find integrity of

character winning favor and respect. The way was thus prepared for the second contact, this time on the physical level, where a request for special consideration of health principles resulted in such marked physical improvement as to win active cooperation of those who had already learned to appreciate his personality. (White, 1980, pp. 23-24)

In concluding this matter the *Seventh-day Adventist Bible Commentary* has this to say.

The instruction that Daniel and his three friends received was for them also a test of faith. The wisdom of the Chaldeans was allied with idolatry and pagan practices, and mixed sorcery with science, and learning with superstition. Among the reasons why these Hebrews preserved their faith unsullied may be a noted firm resolution to remain true to God. They had more than a desire or a hope for goodness. They willed to do right and to shun evil. Victory is possible by the right exercise of the will. (Nichol, 1978, vol. 4, p. 761).

The Seventh-day Adventist Church statement on marriage reads as follows:

In His infinite love and wisdom God created mankind, both male and female and so doing based human society on the firm foundation of loving homes and families. It is Satan's purpose, however, to pervert every good thing; and the perversion of the best inevitably leads to that which is worst under the influence of passion unrestrained by moral and religious principle, the association of the sexes has, to a deeply disturbing extent, degenerated into license and abuse which results in bondage. With the aid of many films, television, video, radio programs, and printed materials, the world is being steered on a course to new depths of shame and depravity. Not only is the basic structure of society being greatly damaged but also the breakdown of the family fosters other gross evils. The results in distorted lives of children and youth are distressing and evoke our pity, and the effects are not only disastrous but also cumulative. . . . The degrading results of the obsession of this age with sex and the pursuit of sensual pleasures are clearly described in the word of God. (General Conference, 2000, p. 62)

It is also a moral responsibility of churches to help the youth within their reach to keep their moral purity than to engage them in the blame game and condemning them.

In order to preserve morality the church needs to take an interest in the affairs of young people. Suspicion does not seem to help the youth in their moral purity. It is better to let them know the leaders are interested in their relationships. (General Conference, 2002, p. 51)

Karen and Ron Flowers propose that

God's plan is for everyone to enjoy the love and support of their family throughout their lives. Family includes immediate family, extended family, and the broader

fellowship of the family of God. A sense of connectedness to family has been identified as the most significant factor which decreases the likelihood that youth will engage in behaviors which put their well-being at risk, including sex outside marriage. (2004, p. 37)

D. C. Edmond argues that

the reality is that all romantic male-female relationships between two people who are not married will come to an end of some kind. They will end in either marriage or break up. These are the only two places a healthy relationship can go. The average dating relationship will take off, level off, then break off; until the Lord leads you to the person you will share your life. (2001, p. 20)

Some youth find themselves violated morally and need support from the church and their parents. The Youth Department of the Seventh-day Adventist has published the book *Getting It Right,* to help the youth in making decisions.

In the case of rape the first thing a person should do is to offer instant help. Drive the person to the police, the doctor, or home to their parents. Offer a listening ear and practical help in such a shock-inducing experience. In many rape cases the rapist is someone the victim knows and trusts. This makes it even harder to report the case to the police, because many are led to believe that it was their fault. (General Conference, 2005, p. 314)

Whatever the cause of the moral violation is, there is need to help the victims in the best possible way available. Healing begins when one discovers that help can still be extended in spite of what has happened.

Other Christian Writers on Marriage and Moral Purity

Peer pressure has a lot to do with the moral impurity of the youth. Keith G. Olson observes:

Teenage boys and girls experience tremendous peer pressure to become sexually active. This external pressure mixed with media saturation of sexually focused messages presents a tremendous difficult task for teenagers who seek to keep their sexual expression in line with their Christian values and moral code. Because peer group influence is so great it is advantageous for young people to be involved with groups that reinforce the values of reserving genital sexual involvement for the marriage relationship. Parental and church influence can sometimes be best exerted by encouraging participation in such groups. (1994, p. 36)

Robert J. McCracken posits "that more than they love food, pleasure and money the youth love sex. This one debases the moral purity more than anything else" (1966, p. 45).

Menninger finds that "there are many activities among the youth that benumb their thinking in moral purity" (Menninger, 1973, p. 138). He blames the media for perverting the morals of young people. He also notes that "social amenities where the youth find themselves may also corrupt their morals. What was considered criminal, like nudity, has now become fashionable" (p. 138).

Makewa (2008) says that "one of the most exciting subjects to youth is sex. Society has discovered this, and has used sex to advertise everything. Even when used out of context, they have found that, with the youth, it works. According to some psychologists, the number one peak experience in life is sex" (p. 28).

Stella Okoronkwo speaks to young people and says:

As adolescents you experience more pressure in the 21st Century than young people did in the 19th Century or before then, because of information, communication and technological advances. Many people call it the information super highway. Indeed every kind of information is available to youth through books, movies or the internet, including pornography and sex. (2005, p. 8)

Speaking of the consequences of pre-marital sex, Okoronkwo says,

The consequences of pre-marital sex are many but can be summarized as follows: Feelings of guilt and worthlessness, loss of self-esteem and integrity, separation from God, loss of respect from friends and family, possible contraction of incurable diseases, becoming pregnant, dropping out of school, committing abortion, living with abortion-related health problems, interrupted education, depression, addiction and prostitution, getting into unholy covenants. (2005, p. 25).

Clifford and Joyce Penner (1986) note that "the advent of modern technology has complicated sexuality. The advent of the pill and contraceptives puts the health of the

youth at risk. Immorality is endorsed in homes and schools by the provision of condoms"
(p. 156).

Emmy M. Gichinga shares her experience in counseling from what has been
shared with her in counseling:

> Marriage-intending couples indulge in heavy petting before marriage. It is done in
> varying degrees. Some will caress each other's genitalia and erotic parts of the body
> like breasts for a woman, the chest of a man, the thighs and the lips. She says there
> are others who will partially undress and mutually fondle each other to the point of
> real sexual excitement. The only thing they do not do is to go all the way. Even in
> cultures like the Kikuyu where some intimacy between peers in traditional times was
> allowed, there were restrictions going with it and anyone who went beyond these
> boundaries was severely punished. (Gichinga, 2003, p. 36)

William J. Taverner thinks sex sometimes can be an addiction for some people.
He defines sexual addiction as "any sexual dependency and sexual compulsivity. By any
name, it is a compulsive behavior that completely dominates the addict's life" (Taverner,
2008, p. 56). Sexual addicts, he says, "make sex a priority more important than family,
friends, and work. Sex becomes the organizing principle of the addict's life. They are
willing to sacrifice what they cherish most in order to preserve and continue their
unhealthy behavior" (p. 56).

Howard J. Clinebell Jr. and Charlotte H. Clinebell talk of sex as "a powerful and
pervasive drive in human beings; it is a dynamic force in the will to relate. It colors
everything else a dull gray if it is poor, a passionate pink if it is rich. Some people seem
to wish that sex were not such a prominent motivator in human relationships" (1970,
p. 135)

Kyomo and Selvan advocate for clear and candid sexual education.

> With the advent of HIV/AIDS, the awareness programs which have been launched by
> the churches with a lot of good intentions have often fallen back to a puritanical
> concept of sex and marriage. However, on the long run this may only develop a
> negative attitude on the part of the young people towards sex and marriage. This

would not help in the building of healthy families. Our young people need to be told the truth about sex. Sex is beautiful; the sexual act is pleasurable; and these have a meaningful place within the creative plan of God. (Kyomo & Selvan, 2004, p. 218)

As this may be so, Paul David Tripp advocates a more biblical position on moral

purity in sex education. He says that

there has been renewed interest in virginity both inside and outside church. Christian and community groups are rallying teenagers to sign abstinence contracts, committing themselves to virginity till marriage. For one thing it moves toward a less-than-biblical definition of moral purity. To be physically abstinent is not the same as being morally pure. Moral purity is a matter of the heart. If the heart is not pure, the body will not be kept pure for long. (2000, p. 17)

Githumbi et al. (2009) ask:

Do the youth actually understand what courtship is? Some youth think courtship is illicit sex. Many are now reaping the fruits of such behavior. To many, the word girlfriend means bed friend. Many couples cannot trust one another before marriage. How can a girl be sure that a man who wants to sleep with her before marriage will not do it with other girls? (p. 51)

The Archbishop Council concludes,

Today there are still very many people who would continue to hold to the traditional position, but there is also a growing number of people who would argue that some forms of sexual relationships outside marriage are to be accepted. Surveys of social attitudes make it clear that most people would regard violent or exploitative sexual activity as wrong and would, therefore be opposed to rape or pedophilia. In addition, most people believe that fidelity in marriage is important and would therefore, be opposed to adultery. However, the British Social Attitudes Survey for 1998, for example, indicates that two thirds of those surveyed did not believe that sex before marriage was wrong and, indeed, thought that it was a good idea for people to live together before marriage. (2003, p. 2)

Missiological Implications

Over 60 percent of the church members of Lusaka North Mission District are

youth. The youth are actively involved in evangelistic campaigns in the district. This

means that evangelistic campaigns would be negatively affected if the youth were not

morally pure. The youth not only interact with the community during evangelistic

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campaigns, but also do so in normal everyday interaction. Their moral conduct affects how mission activities succeed. Moral purity may not determine the success of evangelistic campaigns, but it does contribute to the perception about the people of a church. It is therefore of great importance that the youth exhibit the moral standards expected of them by the church and the community. This is not only for evangelism but for the advantage of personal Christian purity as shown by the discussion in this chapter.

In this chapter I looked at the theology of marriage and moral purity. The Old and New Testaments were considered in surveying the position of the Bible on this theology. The position of Ellen G. White and other Christian writers were also considered. In Chapter 3 I will look at the context analysis of Lusaka North Mission District where the project will be carried out.

CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS OF

LUSAKA NORTH MISSION DISTRICT

Introduction

Lusaka North Mission District is situated in the northern part of the city of

Lusaka. It is about 11 km from the center of the capital city and is about 7 km wide and

17 km in length. The area has a membership of slightly over 4,000 baptized Adventists.

The youth make up about 60 percent of the membership of the district. Even with its

location and the influence of urban life, it is possible to have moral impurity among the

youth. The location of the district produces at least two characteristics in the behavior of

the youth. Its proximity to the city center means the youth are exposed to the life that all

other youth experience in the city. In fact even those who are in the pre-urban part have

equal access to the city without much problem. With improved transport and

communication systems it is difficult to find people that are locked into a certain area. In

this regard it is expected that the behavior patterns of the young people may not

necessarily exhibit remarkable differences with those in urban and pre-urban areas.

Description of Lusaka North Mission District

Figure 1 shows Zambia and the district for the project, which is slightly north of

Lusaka.

Figure 1. Map of Zambia showing major roads and cities. Its capital, Lusaka is in the center of the country.

Geography

The Lusaka North Mission District is located on the edge of the city of Lusaka, the capital and largest city in Zambia. It is located in the south-central part of the country. It was founded by Europeans in 1905, but officially was recognized in 1913. It celebrated its centennial in July 2013. Lusaka became the capital city of northern Rhodesia in 1935. After the formation of the Federation of Rhodesia and Nyasaland in 1953, it became the center of the civil disobedience movement that lead to the creation of an independent

state, the republic of Zambia in 1964. Lusaka became the capital of Zambia at independence.

Lusaka is located in a farming area, but it is the administrative, financial, and commercial center of the country. The city is at the junction of the great north road leading to Tanzania, and the great east road leading to Malawi, it is also on the main railroad of the country. The roads leading to the southern and western parts of Zambia start from Lusaka. By 2012 the population of the city was above two million (History of Lusaka, 2013).

Lusaka North Mission District is located along the way to the northern parts of Zambia. It is one of the many mission districts within the capital city of Zambia. It borders three other districts within the city and two in the rural areas of Lusaka: Emmasdale on the south, Matero on the west, Kalundu on the east, Katuba on the north, and Chisamba on the north-east. One is not able to get the exact distances between these districts especially those within the town because some of the townships are shared between the districts, especially for Emmasdale, which was once part of the Lusaka Mission District. Therefore, it is difficult to know where one district begins and ends in terms of operations, except that the congregations are well known. The house of the pastor for Lusaka North is actually in the Emmasdale district.

The areas that have clear district demarcations are the Katuba and Chisamba districts, which border the rural part of the district. Katuba is about 17 km from the city, where it borders with the Lusaka North district. Katuba is along the great north road which leads to Kabwe town and the Copperbelt province. Life, both in Katuba and Lusaka North, is not that different from the city since one can easily access all that is in

the city. Chisamba is around 25 km from the city to where it borders Lusaka North district. This is where the Ngwerere North and Diamondale congregations are located, which also form part of the focus groups for this project. This area is characterized by big farming areas and thus most inhabitants are either farmers or farm workers.

In the urban and pre-urban part of the districts there are no major high schools or colleges. The area has few primary schools for the children. When children grow up, most of them have to attend either boarding schools or commute to the city high schools. There are no colleges in this area where the youth can study close to home. This means the youth in this area mingle with other youth in the city for their college or university education. The largest university in the country, the University of Zambia, is about 15 km from the district in the south-east part of the district. Most of the large colleges are also within the city, which is about 7 km from the district.

Because of its proximity to the city the area has no major shopping malls. This means the youth in the area easily mingle with city friends during their shopping and any other activities they may desire. All the large markets are in the city as well.

History

Lusaka North Mission was part of the old district called Matero Mission district which is on the western part of the current mission boundary. In its size and location currently the district has changed again because a new district called Emmasdale has been cut off from it. Currently Lusaka north has ten churches and five companies.

Because most members of the church originally came from different parts of the country it is possible that the mixture of cultures and urbanization have taken the youth to major shifts in the way they understand moral issues. If these changes are negative then

they can pose major negative missiological implications.

Historically this area was inhabited by people who were not in the upper class but in the middle and lower categories of the society. The area has opened up for new housing projects, which accommodate even the upper class of the society. Therefore, the character of the district has changed in the last ten years. The district houses some of the modern housing complexes now available in the country. The district has seen the rise of modern sports facilities built during the last five years. All these are in the immediate western part of the district, along the great north road. These facilities are within walking distance and this has greatly changed the format of the district.

These historical changes also come with missiological implications. While in the past it was a vast district, making it difficult for most youth to interact easily with each other, that is no longer the case. With easy transport and improved communication facilities, the youth live in a common global village where they can easily interact with other youth from all over the city. They share most of the city facilities both for education and social interactions, making it easy for them to change their moral behavior if they so wish.

Demographics

The area where the district is located may have a population of about 20,000 people; a fifth of the population are members of the Seventh-day Adventist Church. The seven major tribes of Zambia are represented in the district, although not evenly. Of particular interest to this project are the demographic changes that have taken place in the last ten years due to population migration. Because the area has been opened up for

modern building projects the demographic dynamics have changed radically. The demographics of the church have equally changed.

It is also true that more of the young working class have moved to the district due to the availability of houses that fit their class. It is safe to say that the district is populated by a younger population now than ten years ago. The participation of the youth in church activities is also more pronounced than it was ten years ago. Decision making in such a setting is also changing given that the worldview of the youth is different from that of the older members.

Even the so called pre-urban population of the district has changed its complexion. In earlier times this area was inhabited mostly by farm workers. This is no longer the case. There are farm owners in the church now, unlike ten years ago. The demographics of these pre-urban congregations have changed, creating church challenges.

Political Context

Since the district is partly populated by the lower class, party politics naturally thrive. Some members of the church are active in party politics. How this has influenced the moral behavior of the youth is not very evident for now. In any case, moral behavior is not necessarily determined by political behavior, especially for those who are Christians.

It appears the youth of the district are not consumed by the politics of the nation. In fact, the youth in the district are more interested in sports programs than in political groups. With the youth not involving themselves in political affairs one expects a rather stable youth group in the church.

Socio-Cultural Context

Concept of Culture

Hiebert (2009) defines culture as the more or less integrated system of beliefs, feelings, and values created and shared by a group of people that enable them to live together socially and that are communicated by means of their systems of symbols and rituals, patterns of behavior, and the material products they make. Culture is shared by a community of people. It is constructed by people in the course of living together. All human relationships require a large measure of shared understanding between people. They need a common language and some consensus on beliefs and worldview for communication and coordinated action. Ultimately, their culture is the home in which they live together. Cultures express human beliefs, feelings, and morals. The cognitive dimension includes the beliefs and knowledge shared by the members of a group or society. Without shared beliefs, communication and community life are impossible (Hiebert, 2009, pp. 150-151).

Generally the district is cosmopolitan and thus a mixture of cultures gather in the churches of the district. It could be a challenge for the youth to find suitable marriage partners because of mixed cultures. Sometimes these cultures are so closed to outside influences that marrying across tribal lines is difficult. This challenge is not a hindrance, for most of the ethnic groups have lived together for a long time. The churches also have ways of uniting people and making them appreciate one another. Politically the country of Zambia believes in one Zambia, one nation, where tribes are encouraged to mingle and intermarry freely. Although there are individuals who still hold strongly to their cultures and may not engage in inter-tribal marriages, these are in a minority.

Language

Hiebert (2009, pp. 96-97) says that language links a linguistic system to the larger social and cultural systems in which communication is embedded.

English is the official language of Zambia; however, people usually speak their own language in the home and among their families. The languages most often spoken are Bemba, Nyanja, Tonga, and Lozi.

The issue of language, like culture, is not a barrier for the youth or the church as a whole to work together. In fact, many members of the church speak other languages, apart from their own. As a means of communication people enjoy fellowship in spite of differences in language. Throughout the Sabbath school classes all languages are represented. What is interesting is that most youth are found in the English Sabbath School classes.

Social Structures

Each community creates its own order as the result of human interactions that, over time, lead to socially acceptable ways of doing things. Patterns emerge as people relate, imitate one another, learn from their parents, or are forced to behave in certain ways by those who hold power over them. Patterns help people understand what is going on and know how to behave in different situations. Social order makes community life both possible and meaningful (Hiebert, 2009, p. 138).

The members of the church are familiar with the social structures that exist, and do not seem to create any hindrance to the socialization or fellowship of the youth. In fact most of the youth identify already with these social structures.

Gender and Sexuality

Hiebert argues that gender differences are fundamental to all social systems. The normative relationship between men and women varies from culture to culture, but all societies categorize people as one or the other for social purposes (2009, p. 145).

What sometimes causes immorality or its perception is how people understand and relate to their gender issues. And since the youth love studying, it would be of value to analyze the effects of what they know about gender and sexuality and its effects on morals. The youth love adventure, and sometimes that may lead to immoral behavior.

Kinship and Marriage

Although the youth in the area could be influenced by urbanization and globalization, the issues of traditional kinship and marriage are still present within their families. It appears to me that the respect for the family is still cherished in this district. There have been no cases of youths disobeying parents and going into unsanctioned marriages. Even in cases where a marriage was entered into unceremoniously, such marriages are later recognized according to their particular tribes.

Marriages in this district are valued and respected even by the youth themselves. In many youth meetings the most valued topic is the issue of courtship and marriage. When one attends these meetings the desire to do right among the youth is evident among them. There is no meeting that one can attend of such a nature and then feel that the youth slight the issue of marriage. Most parents want their children to enter into honorable marriages that will contribute to the growth of the church and the community in terms of good moral behavior. The church teaches the youth how to enter into pure marriages.

Generational Relationships

Sometimes the youth may not necessarily be immoral but due to generational relationships with the older people they may be seen to be taking an immoral stance. The way the youth relate to each other in the church and society sometimes worries the older people, but may not necessarily mean that such behavior leads to immorality. While the older members have set standards that should be followed on entering into marriage, sometimes the youth may not appreciate this. This should not be taken as rebellion, but as a time misunderstanding of value systems. With proper education and patience the youth do appreciate the delays that they experience when seeking to marry. As stated above, when one attends meetings where the youth are taught about courtship and marriage, no indication of rebellion ever appears. What is required, therefore, is education and more education. Another issue that is of prime importance is for the older members and leaders of the church to engage the youth on a one to one basis on the issue of marriage and moral purity. There is already evidence among some youth who show exemplary behavior that is appreciated by the church.

Production and Exchange

Many of the youth in the Lusaka North Mission District belong to tribes that regard dowry as part of a marriage. Because the district is diverse there is no standard rule. However, among the Tonga of the southern province, Lozi of the western province, and a few tribes in northern and eastern Zambia, dowry can be at least as much as four head of cattle. It seems the other tribes are relatively flexible. These animals are usually exchanged in monetary terms. The system has become flexible to the extent that no one can fail to marry because of such expenses.

To contend that the youth in the district fail to marry due to the dowry system would be stretching an argument too far. Experience shows that the community helps the youth get married, even when they have meager resources to do so. The church also helps in arranging for marriages and dowry for those youth who may be less privileged.

Authority and Power

Social status and roles are very visible in this society, most of them are patriarchal. The fathers take a major role in organizing marriages in this society. This is not to say that mothers are excluded from the activities; given the rapid changes in society, both fathers and mothers are on equal footing when it comes to organizing marriages.

Urbanization

Urbanization is a self-evident fact for all who live in the city. Life drastically changes once people migrate from the rural to urban areas. One of the things that come with urbanization is self-centeredness among families. This sometimes causes stress in the church, as people do not fully enjoy fellowship. This, however, does not necessarily encourage immorality or lack of marriage values.

Adventism in Lusaka North Mission District

History

The Lusaka North Mission District was formed in 1994 as a sub-division of the Matero Mission District, with the first district pastor being Passmore Mudundulu. It had five congregations with an average membership of 400 in each. Those five congregations were Mandevu, Garden, Chipata, Chimwemwe and Emmasdale. By 2009 the church had

grown to 20 congregations with a membership of 7,078 (Central Zambia Conference

Secretariat).

**Growth Patterns of Lusaka North
Mission District in the Last
Ten Years**

The information below is from the Secretariat of the Central Zambia Conference

during the time from 2003 to 2012.

Table 1

Membership Statistics from Central Zambia Conference Secretariat, 2012

Year	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
M/ship	4,228	4,929	5,485	6,115	6,880	6,832	7,078	3,527	3,950	4,288

Note. Statistics from Central Zambia Conference, Kabwe, Zambia.

It is not clear why membership dropped in 2008 and suddenly grew in 2009. The

membership appears to have dropped in 2010, but this was due to the division of the

district into two parts, namely Lusaka North and Emmasdale.

**Financial Growth of the Lusaka
North Mission District**

There is insufficient financial information available from the sources consulted

except from the year 2009 to June 2012. This is due to many changes in the conference

leadership and that the district was subdivided into two districts in 2010. The financial

growth is shown in Table 2:

Table 2

Financial Growth of the Lusaka North Mission District

Year	2009	2010	2011	2012
Amount (K)	543,718,026	193,701,791	231,609,713	227,447.732

Note. Financial information from Central Zambia Conference, Kabwe, Zambia.

**Pastoral Leadership of the Lusaka
North Mission District**

Between 2003 and 2012 there have been four different pastors in the Lusaka

North Mission District. The pastors are listed here: From 2003 to 2006 P. M.

Shimukonka; 2007 to 2008, Lubasi Ngenda; 2009, Moses Ziela; and 2010 to 2012,

Tommy Namitondo. This gives an average of three years per pastor. This appears to be

the current standard of Central Zambia Conference for the maximum stay of a pastor in a

given district.

Church Attendance

The usual trend is that Sabbath School and church attendances are higher than the

official membership records. This is due to the fact that some people do not move their

membership from congregation to congregation or may not just be interested in

committing themselves to a congregation.

Church Activities

The church activities in this district follow the world church calendar of events.

This is characterized by weeks of prayer for the various departments, camp meetings, and

the annual week of sacrifice. The camp meeting period seems to be the high week of the

district. The district has a good number of determined and zealous men and women in evangelism. The youth and Dorcas societies are vibrant in terms of mission. In fact it can be said that the drive of the lay people in the district is impressive. Given that after the project, and the moral behavior improves, there is even a greater chance of growth in mission activities.

Felt Needs

Even with the large membership shown in Table 1, financial growth does not always keep up with numerical growth. This could be attributed to the fact that most members are not formally employed. For the same reason the district has few church buildings. The needy members of the church also expect the church to help them in times of need, but this is not always possible. The district started as a small community of believers helping each other in their daily needs. According to older members of the district that spirit is slowly dying away with membership growth and urbanization.

**Missiological Implications of the Location of
Lusaka North Mission District**

The district is strategically situated for mission due to the fact that the area is still open to more housing projects and other economic growth. The area is favorable in terms of demographics, because almost all tribes of Zambia are represented in the area.

This chapter dealt with the political, cultural and religious context of the place where this project will be carried out showing actual location of the project and issues that may influence the outcome of the project. In Chapter 4, I will proceed to show how the project will be carried out.

CHAPTER 4

STRATEGY TO DEVELOP MORAL PURITY AMONG
THE YOUTH IN THE SEVENTH-DAY ADVENTIST
CHURCH IN ZAMBIA

Introduction

In Chapter 3 I looked at the political, cultural, and religious contexts of the

Lusaka North Mission District. This was done in order to better understand the actual

location of the project area in the city of Lusaka. Political and cultural contexts usually

influence individual behavior patterns and, in this case, the Adventist youth in the project

area. I also wanted to understand how the social amenities in the area influenced the

moral behavior of the youth in the church. In this chapter I will use the logframe and

Gantt chart to guide my strategy for a three-year study. These are tools that help

organizations condense the project process on one sheet of paper.

> The logical framework or *logframe* is an analytical tool used to plan, monitor, and
> evaluate projects. It derives its name from the logical linkages set out by the
> planner(s) to connect a project's means with its ends. The logframe is only one
> monitoring and evaluation tool and its use does not pre-empt the use of other
> evaluation tools such as priority-setting or rate-of return analysis. The logframe was
> originally developed by the United States Department of Defense, and adopted by the
> United States Agency for International Development in the late 1960s. Since then, it
> has been applied and modified by many bilateral donors, including Germany, the
> United Kingdom, the European Union, Canada, and Australia. (Project Management
> Solutions, 2014, p. 1)

> The Logical Framework (Logframe) is a tool that has the power to communicate the
> essential elements of a complex program (or project) and their interplay clearly and
> succinctly. It is used to develop the overall design of a program (or project), to
> improve project implementation monitoring, and to strengthen periodic evaluation of
> implementation. Over the years, the Logframe evolved as a core technique for

planning and managing the complete cycle from design, to implementation activities, to monitoring and evaluation. (Mekong Institute for UNESCO, 2014, p. 1)

**General Methodology: Logical Framework
Analysis and Gantt Chart**

Logical Framework Analysis

According to the Mekong Institute for UNESCO (2014, p. 3), the logical

framework analysis is a tool that has the power to communicate the essential elements of

a complex program and their interplay clearly and succinctly. It is used to develop the

overall design of a program, to improve the project implementation, monitoring, and to

strengthen periodic evaluation of implementation.

Tools for Strategic Planning

According to the World Bank (2011, p. 20), various tools have been developed for

implementation and effective management of projects. The logical framework analysis

remains the most efficient of all. It summarizes the project and its context in a logical

manner so that the connection between the activities and the expected results can be seen.

The framework has both a vertical and horizontal logic. The vertical logic shows what the

project intends to do, the relationships between what will be done and what will be

achieved, and specifies the main risks and assumptions. The horizontal logic defines how

progress and performance will be monitored, and the sources of information needed for

doing this.

Significance of the Logframe

The World Bank posits that the logframe offers a continuous reference. The

logframe helps in deciding where to go and how to get there (World Bank, 2011, p. 20).

Figure 2 is a logframe example. It shows the main components of a logframe presentation and is used in program design and implementation. It helps show the program coordinator and other stakeholders how the program will run and what the expected achievements are. It shows the narrative summary, verification indicators, means of verification, and important assumptions.

The *World Bank Logframe Handbook* posits that the Logical Framework is the core reference document throughout the entire project management cycle. It goes through a cycle of design, implementation, monitoring, and evaluation. It is based on international standards, methods, and terminology. It promotes collaboration and ownership. The logframe produces objective-driven, client-centered designs. The logframe improves causal logic. Because it is a continuous process it also assumes projects are a learning process and integrates projects with program and strategy. The Logical Framework has been in use at the World Bank since August 1997 when it became a standard attachment to the Project Appraisal Document for investment operations. Created in 1969 for the U.S. Agency for International Development, it was used widely throughout the bilateral donor community in the 1970s and 1980s (World Bank, 2011, p. 5). See Figure 2 below for an example of a logframe and a detailed description of its core elements.

Narrative Summary	Verifiable Indicators	Means of Verification	Important Assumptions
Goal The higher order impact to which the project, along with others, will contribute. It is strategy that appears as a statement.	They define the quality standards of the project. They permit us to monitor output performance and evaluate the purpose impact.	Defines the level, people, events, process, documents, and information used to monitor and evaluate the project.	Conditions or factors over which the project either chooses to exert control or does not have control. This is called the external logic of the project because these conditions lie outside the project's accountability.
Purpose The immediate outcome changes in beneficiary behavior because of the combined output strategy and key assumptions.	The quality standards of the project for monitoring and evaluation.	The source of information available to monitor and evaluate the project.	The external conditions that exists to control or not control the success of the project.
Outputs The project intervention. The value added. What the project can be held responsible for producing. They describe the project intervention strategy.	The quality of the outputs and the time available for them to be produced.	The sources of information available.	The external factors that will restrict progress if not available.
Inputs/Activities The main activity clusters that must be undertaken in order to accomplish the outputs.	Indicators must be included in all activities for verification in monitoring and evaluation.	The sources of information available.	The external factors must be recognized for maximum output.

Figure 2. Logframe example. Taken from *The World Bank Handbook of Logframes,* 2011, p. 22.

The World Bank offers the following list of advantages and disadvantages when using a Logical Framework.

Advantages of Using the Logical Framework

1. It helps you ask the right questions.

2. It guides systematic and logic analysis of the key interrelated elements that constitute a well-designed project.

3. It defines linkages between the project and external factors.

4. It facilitates common understanding and better communication between parties.

5. It prepares for replication of successful results.

6. It ensures continuity of projects.

7. It provides a shared methodology and terminology.

8. It makes it easier to do comparative studies.

Disadvantages of Using the Logical Framework

1. It is a straightjacket to creativity and innovation.

2. The strong focus on results can miss the opportunity to define and improve processes.

3. It is one of the tools and does not replace the other tools in project management.

4. It is a general analytical tool (World Bank, 2011, p. 23).

The Overall Goal

The overall goal is the higher order impact to which the project, along with other projects will contribute. It is a strategy that appears as a statement.

Project Purpose

The project purpose is the immediate outcome change in beneficiary behavior because of the combined output strategy and key assumptions.

Outputs

Outputs are the project interventions, the value added, what the project can be

held responsible for producing. Outputs describe the project intervention strategy.

Inputs

Inputs are the main activity clusters that must be undertaken in order to accomplish the outputs.

Performance Indicators

Performance indicators define the quality standards of the project. They permit people to monitor output performance and evaluate the purpose impact.

Means of Verification

The means of verification define the level, people, events, process, documents, and information used to monitor and evaluate the project.

Assumptions

Assumptions list the conditions or factors over which the project either chooses to exert control or does not have control. This is called the external logic of the project because these conditions lie outside the project's accountability.

The Gantt Chart

A Gantt chart is a horizontal bar chart which is a graphical illustration of a schedule that helps to plan, coordinate, and track specific tasks in a project. It was developed by a mechanical engineer and management consultant by the name of Henry L. Gantt. He did this to increase productivity. The Gantt chart was used to schedule and monitor large construction projects like the Hoover Dam, started in 1931. It contributed to industrial management by eliminating chance and accidents. It has since been refined

and used in project planning (History of Project Management, 2011, para. 3). Figure 3 shows a Gantt Chart model.

A Gantt chart is a graphical representation of the duration of tasks against the progression of time. A Gantt chart is helpful when monitoring a project's progress. A Gantt chart is a type of bar chart that illustrates a project schedule. It illustrates the start and finish dates of the terminal elements and summary elements of a project. Terminal elements and summary elements comprise the work breakdown structure of the project. Some Gantt charts also show the dependence relationships between activities ("About Gantt Charts," 2014, para. 2).

The Gantt chart is constructed with a horizontal axis representing the total time span of the project broken down into increments of days, weeks, or months. The Gantt chart has a vertical axis representing the tasks that make up the project. It is constructed with a graph area which contains horizontal bars for each task connecting the period of start and period of ending symbols ("Definition of Gantt Chart," 2013, para. 3).

ACTIVITIES TO BE CARRIED OUT	Months to be covered											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1 Collect data on program												
Activity1 Organize people involved												
1.1												
1.2												
Activity 2												
Output 2 Development of materials												
Activity 1 Carry out program												
2.1												
2.2												
2.3.												
2.4												
2.5 Develop evaluation instruments												
Activity2 Conduct seminars												
2.6												
2.7												
Output 3 Implementation												
Activity1 Carry out program												
Activity2 Meet people involved in program												
Activity3 Meet people involved in program												
Output 4 Monitoring and Evaluations												
Activity1 Program evaluation												

Figure 3. Gantt chart example. Taken from Definition of Gantt Chart, 2013, para. 3.

Description of Mission Strategy: Logframe and Gantt Chart Application

Logframe Application

Goal

The goal of this project is to encourage moral purity among the youth in the Zambia Union Conference. A goal is an integral part of the whole project.

Purpose

The purpose of this project is to develop and implement a biblical strategy to encourage moral purity among Adventist youth in the Zambia Union Conference. A purpose gives guidance to how the goal can be achieved.

Outputs

The project has four major outputs: data on moral purity gathered, seminar materials developed and seminars conducted, support groups formed and assigned to roles of engaging church members, and finally monitoring and evaluation. The monitoring and evaluation to be conducted internally upon completion of the project.

Inputs

The first input is the organization of groups to help me discuss the subject matter and then analyze the data. This enhances the other activities and discussions carried on afterwards.

Objectively Verifiable Indicators

In this project it was envisioned that:

1. Youth participation will increase from 40% to 60% by April 2013;

2. Twenty-four youth will be trained in peer education by December 2011;

3. The number of youth encouraged in moral purity will be increased by December 2013;

4. A focus group will be interviewed by December 2011;

5. Eight seminars will be run by December 2011 and focus group members trained;

6. Four groups of twelve each will be formed by December 2011;

7. Monitoring and evaluations will be done by December 2011;

8. Resources to produce seminar materials will be gathered by December 2011;

9. Materials will be made available by December 2011;

10. The church will be secured for meeting by December 2011.

Means of Verification

Verification for this project will be done by:

1. Having discussions with the youth and adult focus groups to chart the progress being achieved;

2. Having discussions with leaders of the church;

3. Acquiring training materials and evaluation instruments;

4. Completing interview questions and reports;

5. Preparing the seminar evaluation instrument;

6. Stocking marriage certificates;

7. Completing monitoring and evaluation.

Assumptions

It is assumed in this project that:

1. The local church leaders will remain committed to helping the youth grow in moral purity;

2. Training records will be kept systematically;

3. Church members will be willing to help the youth to get married;

4. Seminar materials will be useful to the church;

5. Marriage certificates will be accounted for;

6. Focus group members will agree to participate until the end of the program;

7. The church members will appreciate the program.

NARRATIVE	OBJECTIVELY VERIFIABLE INDICATORS	MEANS OF VERIFICATION	ASSUMPTIONS
GOAL A biblical strategy to encourage moral purity among Adventist youth in the Zambia Union Conference	Youth participation in family life programs increased from 40% to 60% by the end of the program	1. Hold discussions with the youth on moral purity 2. Hold discussions with elders and family life leaders on the mechanisms of bride price	Local church leaders remain committed to helping the youth in moral purity
PURPOSE A biblical strategy to encourage moral purity among the Adventist youth in the Zambia Union Conference developed and implemented	1. Twenty-four youth trained in peer education 2. The number of youth encouraged in moral purity increased. 3. Twenty-four parents engaged on the issue of bride price	Training materials and evaluation instruments	Training records are kept systematically and in order
OUTPUTS 1. Data on youth moral purity gathered 2. Seminar materials developed and seminars conducted 3. Support groups formed and assigned roles of reaching out to youth 4. Monitoring and evaluation	1. Focus group interviewed by December 2011 2. Eight seminars run by December 2011 and 48 focus group members trained 3. Four groups of twelve each formed (two for youth and two adults) by 2011 4. Monitoring and evaluations done by December 2013	1. Interview questions and reports 2. Seminar evaluation instrument 3. Marriage certificates 4. Monitoring and evaluation done	Church members willing to help young people desiring marriage to be assisted Materials useful to the whole church Marriage certificates given and duplicates properly accounted for
ACTIVITIES 1.1 Organize focus group 1.2 Interview focus group 1.3 Analyze data 2.1 Produce seminar materials 2.2 Conduct seminars 3.1 Form support group 3.2 Assign support group 4.1 Program monitoring and evaluation	**INPUTS** 1. Sourced for resources to produce seminar materials 2. Materials made available 3. Church secured for meeting	1. Resources and materials provided 2. Materials made ready 3. Focus using churches	All focus group members agreed to participate up to the end of the program Church members appreciate the program

Figure 4. Logframe application.

Application of the Gantt Chart

Formation of Focus Groups and Data
on Youth Morality Gathered

The preparation for the project will be between June and July 2011. Between

August and December 2011, I will organize the focus groups and gather data for the

project. There will be eight focus groups formed from four congregations. Two of the

congregations are urban while the other two are in pre-urban areas. Each congregation

will provide two focus groups, one for the youth and the other for adults. Each group will

have six members of both genders. The congregations selected for this project are

Ngwerere North and Diamondale in the pre-urban area, and Chimwemwe Main and

Chipata Main in the urban area. These congregations are all in the Lusaka North Mission

District of the Central Zambia Conference. Specific interviews were conducted between

August and September 2011. The first meeting will be a combined session for all eight

focus groups from the four congregations. This is schedule for August 2011 at the annual

camp meeting for the Lusaka North Mission District. Other subsequent interviews were

done for each congregation with each focus group meeting separately. These were done

in September 2011. These first contact interviews were also used to gather data on youth

morality in the Seventh-day Adventist Church in Zambia. The data gathered were be

analyzed between October and December 2011. The period of the collection and analysis

of data included the review of the data gathered for the project.

Development of Seminar Materials

Seminar materials will be prepared and developed between October and

December 2011. The seminar materials have two major categories. The first one is

"Staying Morally Upright" and the second one is "God's Healing Process." The seminar

materials will come mainly from the text in Chapter 2 of this project. Evaluation

instruments to assess the success of the program will also be prepared. The evaluation

process will be continuous until the end of the project.

**Formation and Meeting of
Support Groups**

The support groups consisted of both youth and adults who were helped in

encouraging those who had been found affected by any immoral activity and who wished

to change and walk in new life. The first two support groups were formed and met in

December 2011, while the other two groups were formed and met in March and April

2012. The last evaluation was scheduled for January to April 2013. The presentation of

the above information is presented below in Figures 5 and 6 and provide all the activities

on one sheet to make monitoring and evaluation easy.

Implementation of Strategy

The project has seven main activities accomplished in the three-year project time.

Focus groups will be organized by the end of August 2011. The focus groups consisted of

six members each, one for the youth and another for the adults. Eight seminars were

conducted by the end of December 2011. The data collected was analyzed to determine

the extent of the prevalence of moral purity among the youth. The evils and causes of

moral impurity were determined and healing processes were designed. By December

2011 support groups, both for the adults and the youth were formed. The program was

evaluated internally.

ACTIVITIES	Months in Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1 Data on moral purity gathered												
Activity 1 Organize focus groups						░	░	█	█	█	█	█
1.1 Interview focus groups						░	░	▒	▒			
1.2 Analyze data from focus groups						░	░			▒	▒	▒
Activity 2 Review statistics on moral purity						░	░	█	█	█	█	█
Output 2 Seminars developed and conducted												
Activity 1 Prepare seminars on moral purity						░	░			█	█	█
2.1 Seminar on the evils of immorality						░	░			▒	▒	▒
2.2 Seminar on the causes of immorality						░	░			▒	▒	▒
2.3 High bride prices and other traditions						░	░			▒	▒	▒
2.4 Seminar on the healing processes						░	░			▒	▒	▒
2.5 Develop evaluation instruments						░	░			▒	▒	▒
Activity 2 Conduct seminars on moral purity						░	░			█	█	█
2.6 Conduct seminars on evils and causes						░	░			▒	▒	▒
2.7 Conduct seminars on healing.						░	░			▒	▒	▒
Output 3 Support groups formed												
Activity 1 Form support groups						░	░					█
Activity 2 Meet two youth support groups						░	░					█
Activity 3 Meet two parent support groups						░	░					█
Output 4 Monitoring and Evaluations												
Activity 1 Program evaluation						░	░					

Figure 5. Application of the Gantt chart (Year 1).

Application of Gantt Chart

Developing the Focus Group Questions

The focus group questions were in two categories: one for the youth and another

for the adult group. These questions were approved by the Standards and Ethics and

Review Board of the Adventist University of Africa before they were administered.

ACTIVITIES	Year 2				Year 3				Person Responsible			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1 Data on moral purity gathered												
Activity 1 Organize focus groups												
1.1 Interview focus groups												
1.2 Analyze data from focus groups												
Activity 2 Review statistics on moral purity												
Output 2 Seminars developed and conducted												
Activity 1 Prepare seminars on morality												
2.1 Seminar on the evils of immorality												
2.2 Seminar on the causes												
2.3 High bride prices and other traditions												
2.4 Seminar on the healing processes												
2.5 Develop evaluation instruments												
Activity 2 Conduct seminars on moral purity												
2.6 Conduct seminars on evils and causes												
2.7 Conduct seminars on healing.												
Output 3 Support groups formed												
Activity 1 Form support groups												
Activity 2 Meet two youths support groups			▓	▓								
Activity 3 Meet two parents support groups			▓	▓								
Output 4 Monitoring and evaluations												
Activity1 Program evaluation					▓	▓	▓	▓				

Key: A=Researcher; B=Church Elders; C=Family Life Leaders; D=Youth Leaders (grey area)

Figure 6. Application of the Gantt chart (year 2 and 3).

Formation of Focus Groups

Focus group members were selected from the four churches. Each church

contributed 12 members: six youth and six adults, representing both sexes.

Meeting Focus Groups

All the focus groups were met at scheduled meetings before December 2011 and

their comments were evaluated in 2012 and 2013.

Final Evaluation of the Project

The evaluation of this project looks closely at the positive response of the youth

selected and whether the 40% to 60% response to church programs was met. This was determined by the number of youths attending church programs. The number of youths who attended the two seminars also helped determine whether the materials were appreciated. The number of church weddings conducted in the selected area grew from the current average of two to seven weddings per year. This kind of a project is not common in the Zambia Union Conference setting, therefore a continuous assessment is one way the feedback to how the program is being appreciated was determined. The evaluation process was generally an internal one.

Summary

This chapter looked at the program of encouraging the youth in the Zambia Union Conference to be morally pure in their conduct. This was accomplished by forming focus groups to discuss views on moral purity among the youth in the church. These focus groups were composed of youth and adults of both genders. In the next chapter I will look at the results from the interactions in the focus groups and also for any improvement shown in church programs. The success and failure of the program will be based on the percentage of youth involvement in church programs.

In this chapter I explained how this project was designed using the logframe and Gantt chart. In Chapter 5 I will report on the actual work done and the results that were achieved.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

In Chapter 4 I concentrated on presenting a general methodology for a biblical

strategy to develop Christian morality among the youth in the Seventh-day Adventist

Church in Zambia. The purpose of the strategy was to encourage moral purity among the

youth of the Seventh-day Adventist Church in Zambia. The program was concentrated in

the Lusaka North Mission District of the Central Zambia Conference. I formed four focus

groups of 12 members each in four selected churches. Each selected congregation

provided six youth and six adults for the focus group. The preparation for the project was

done between June and July 2011. The focus groups were formed by August 2011 and by

December 2011 the Diamondale and Ngwerere North (both in pre-urban areas)

completed their first meetings. The Chimwemwe Main and Chipata Main urban churches

completed their meetings between March and April 2012. Between October and

December 2011 data was gathered and analyzed from the first two focus groups. In

March and April 2012 I met the focus groups from Chipata Main and Chimwemwe Main

churches and analyzed the data during the same period. The seminar material used for the

first session was termed "Staying Morally Upright." The second topic was entitled

"God's Healing Process." The focus groups then met together by August 2012 for a

seminar topic dealing with "God's Healing Process." The materials were mainly gathered

from Chapter 2 of this project. The program evaluation was carried out between January

and April 2013.

In this chapter I will report on how the project implementation was carried out, I

will highlight the successes and challenges experienced during the implementation

process, and describe the impact that the project created among the youth and those they

interacted with. I will also discuss the lessons learned in the implementation of the

project and make suggestions on how the program can be replicated in other areas of the

Zambia Union Conference. I conclude by making recommendations to both the Central

Zambia Conference and the Zambia Union Conference.

Report on Project Implementation

The preparation for this project was done between June and July 2011. In August

2011 two focus groups were formed in the Diamondale and Ngwerere North churches.

The Chipata Main and Chimwemwe Main churches formed their groups between March

and April 2012. A questionnaire was administered to the people in the focus groups

separately so that each person gave independent answers. The aim was to find out how

Adventist adults and youth in Zambia understood moral purity. Two seminars were

prepared and administered to each focus group.

Ngwerere North Youth Focus Group

The first meeting was with the youth at the Ngwerere North Church, which was in

a pre-urban area of the district. Among the points discussed was that none of the focus

group members were ignorant of the norms of moral purity among traditional Africans or

as expected in the Adventist Church. This focus group actually regarded moral impurity

as a deliberate act to disobey both God and parents. The prevalence rate for immoral

behavior was considered to be around 34%. The group attributed this to the youth

attending non-Adventist boarding schools where they experienced peer pressure to live a

worldly lifestyle. The group considered this a threat to the church and long-term marriage

stability. The group generally observed that both adults and youth were aware of the

problem and felt the need to create a control and accountability system for the young

people. Co-habitation is not common in this area due to strong traditional and church

values. The group recommended that church leaders make more presentations on moral

purity.

Among the cardinal issues raised by this group concerning the youth themselves

were the lack of commitment to church activities, lack of Christian behavior outside the

home and church, and easily giving in to peer pressure. The group pointed out that it

would be difficult for church leaders to work with the youth in the next five years if the

situation does not change. They believed that some youth would rather attend a worldly

entertainment than come to a church meeting during the week. According to the group it

is difficult at times to distinguish an Adventist youth from any other youth in public

because of their similar behavior, again an indication that some young people give in to

peer pressure and engage in immoral behavior.

<center>Ngwerere North Adult Focus Group</center>

The second focus group was from the Ngwerere North Adult Group, which met in

September 2011. This group considered immoral behavior as not only disobedience of

God's law but also theft against one's future partner since they may never disclose their

immorality to their future spouse. They considered the prevalence rate of immoral

<center>67</center>

behavior to be around 58% of the youth population of their local church. The group defended this high prevalence rate due to the number of youth removed from church membership. They also considered that when young people begin to be rude and self-defensive when discussing the topic of moral behavior then it is quite likely they have begun to engage in such behaviors themselves. The consequences are lack of serious relationships that lead to marriage. The group observed that parents want to push this problem onto the church when actually it is a parental failure and individual bad choices that cause immoral behavior.

The group attributed the unbecoming behavior for most the youth to the neglect by parents to teach them valuable African traditional behavior that prohibits pre-marital sex. It was observed that initiation rites are almost extinct in this society allowing what they termed "Western values" to take over. Western values (i.e., European and American) are regarded as more tolerant than the traditional African moral values. According to them, it was unheard of for a young person to have a girlfriend or boyfriend when African values were strong but this a common and normal trend in the West and among modern youth culture around the world. They were of the opinion that the youth mistake Western values for Christian values. It was their considered view that most parents would not prefer to have their children go through African traditional initiation rites. They hoped for more education concerning moral purity education the church that would combine Christian lessons with good traditional lessons to help the youth maintain moral behavior.

Diamondale Youth Focus Group

This group also acknowledged that some youth in the church show signs of

practicing immoral behavior due to the people they associate with. They considered the prevalence rate to be at around 52%, which was very close to the results from the other church. This is also a pre-urban church where the focus group members considered that bad behavior is due to peer pressure to live like town people, whom they consider to be "civilized." The group believed that the immoral behavior was reflected in unbecoming relationships, abusive language towards parents, and non-participation in church activities.

The group believed that some youth copy immoral behavior from the soap operas they watch and tend to think this makes them appear modern. Although the location is in a pre-urban area yet they believed that the youth are up to date with current behaviors and it seems fashionable for them to live by that standard. One other factor considered was the sudden change of environment from pre-urban to urban when some young people went to urban colleges and universities. The group felt that the church has not prepared enough material for young people on this topic and blamed them for not conducting themselves well.

Diamondale Adult Focus Group

This group considered immoral behavior as disobedience to the moral law of God. The prevalence rate for immoral behavior was considered to be 77% which was the highest among all the focus groups. They defended that high rate by saying the behavior demonstrated by the youth at picnics, the places they visit, the unfavorable reports in society, how they dress, and their rude behavior were signs of immoral lifestyles. Some of the gifts girls receive from boys are too expensive to be given without some expectation of sexual favors in return. Some, youth, especially boys, have condoms in

their rooms and carry them on a regular basis. The evidence of sexual diseases, sexual injuries, and pregnancies are additional signs of immoral activity.

The consequence of this behavior is seen in early pregnancies, early marriages, unstable marriages, unreasonable peer pressure, and demands on parents. There are also a lot young people who drop out from school to get married. Such youth can be exploited as cheap labor when they are hired as farm workers in order for them to support their young families. The church is also under pressure because they cannot choose leaders from among many of the youth due to their immoral behavior. The group believed that some parents are aware of their children's lifestyles but do not attempt to control them owing to their own personal reasons. Some believed that it could be that some parents use their daughters to raise funds through immoral behavior. According to this group the church does not seem to have any intervention mechanisms to help the youth maintain moral purity. The group hoped that more such studies and lessons could be made available in the churches to encourage a Christian lifestyle.

Chimwemwe Main Youth Focus Group

This group is in an urban area and appeared to be more tactical, technical, and analytical than the other groups. Notwithstanding all their observations, it was agreed among the group that immoral behavior is prevalent among the youth in their church. They estimated the prevalence rate to be around 29%. According to the group this was still a big problem because of the embarrassment caused to the church, immoral activity undermined the integrity of the youth and the church as a whole. Such behavior causes mistrust even among the youth themselves because it is never easy to know who is actually involved. They suggested that the church needed to increase its sex education

and moral behavior lessons for young people. The group did not consider co-habitation as a threat to the church because the practice is not wide-spread in Zambia.

Chimwemwe Main Adult Focus Group

This group was also alert and keen to discuss this topic in their church. The group considered the act of immoral behavior as deliberate disobedience to God's moral law. Their prevalence rate was placed at 20%. The group felt that today's the youth have become more complicated, so it is difficult to determine the actual prevalence rate. They considered their statistics as emanating from the number of youth being removed from church membership. The group believed that some parents were aware of some of the immoral activities their children were involved in but they would do everything they could to defend them in public. Such behavior from the parents causes the church to not be very active in dealing with immoral practices because the youth are supported by some parents in the church. This group recommended that the church needed to increase lessons on moral purity for young people. The interaction between the youth and adults needed to improve for the youth to feel secure and free to discuss the challenges in maintaining moral behavior.

Chipata Main Youth Focus Group

This group lives in an urban area of the district. The members of the group were exposed to some lessons on moral behavior owing to the fact that some of them had attended college. They understood that immoral behavior was a known fact, among the youth especially among Adventists in secular colleges and universities. The group put the prevalence rate of immoral behavior at around 25%. They attributed this behavior to peer

pressure, although they thought that some youth act moral when they return to their homes and churches, when in reality some of them have given in to peer pressure. They believed that only a few Adventist youth co-habit while at school but they do not do that when they are at home. The group believed that much unnoticed immoral behavior is due to generational gap between the youth and adults in the church. The lack of useful interaction between the two groups causes some of the ignorance among the adults of actual youth behavior.

Chipata Main Adult Focus Group

This group attributed immoral behavior to a lack of seriousness in spiritual matters. The prevalence rate according to this group was estimated to be around 30%, but the group believed that modern youth behavior is difficult to determine especially those higher learning educational institutions.

Seminar Presentations

The two seminars were prepared and presented as follows.

Staying Morally Upright

The first focus group seminar was held in August 2011 during the Lusaka North Mission District camp meeting. There was a two-hour session each day for two days. The first day was attended by over 120 youths including those who were not part of the focus groups. The second group had more than 200 participants.

The seminar covered the purpose for moral purity from the time of creation up to the present. The major area of emphasis was on youth like Joseph, who resisted sin even under pressure. Lessons on how Jesus considered immorality as not just an act but as lust

coming from the heart. It also included the views of Paul on moral purity and his encouragement to Timothy as a young preacher who needed to be an example in all things. The views of Ellen White, Adventist writers, and other Christian authors were considered. The participants agreed that they were aware that moral purity is a godly requirement but what they called the "reality of life" that sometimes forces them to disobey. They agreed that living among youth in society and trying to be morally pure is an uphill battle. The so called "reality of life" requires them to have a boyfriend or girlfriend who must be offered "the reality of life." The explanation of the "reality of life" is actually sex before marriage. They also noted that starting being immoral is very easy but stopping is a problem for many of them. One other challenge mentioned was the difficulty for Adventist youth to live in two worlds at the same time and still survive. They face pressures to be 100% Christians and 100% worldly and successfully practice both life-styles. Some of them believed that pre-marital sex with a condom is not sin at all for there is no body contact since Paul said, "Do not defile your bodies." The major challenge with this group was they were not willing to discuss this with their church leaders or pastors who they do not have close relations with.

The first seminar was repeated in April 2012 and went through the same process, but with a good number of those who did not attend the first meeting. It was attended by over 250 youth. One of the reasons given for immoral activities was that most of the youth in the church would rather have a boyfriend or girlfriend outside the Adventist Church because Adventists are boring. They mentioned that those who are not Adventists often demand pre-marital sex so there was no way of escaping it. The other reason given included the demands of their peers at the university. Living a life where one has no

sexual partner is old fashioned and causes you to be rejected or become a laughing stock. The group also bemoaned the lack of interaction between the youth and church leadership on the topic of sexual education. Some of the impediments are cultural hindrances that keep adults from talking to the youth about sex. Sometimes youth refuse to listen because they have been sexually involved with the very leaders who should teach them be pure. Some admitted that lack of moral purity among the youth is not necessarily caused by a lack of sexual education but rather by confusion caused by modern lifestyles which are exactly opposite of what God requires. Therefore, they looked forward to the seminar materials on "God's Process of Healing" which was to be conducted at the August 2012 camp meeting. The discussion is summarized below:

1. Christian morality is demanded by God from all, whether youth or adult.

2. Lack of Christian morality embarrasses God and the church.

3. Christian morality is emphasized throughout the Bible, Ellen White's writings, and by Christian writers.

4. Taking part in an immoral behavior is like sharing your own flesh with many people, hoping to be whole again when you marry. That is impossible.

5. Sticky paper sticks only once, likewise you can only be "one flesh" with one person.

6. Living a Christian moral life is a virtue and never a vice.

7. God will always provide power to live a Christian moral life.

God's Process of Healing

The second seminar for all focus groups, held at the August 2012 camp meeting, emphasized the love of God and His willingness to forgive when we sin and lose moral

purity. One of the major texts was 2 Cor 5:17: "Therefore, if anyone is in Christ, he is new creation, the old has gone, the new has come!" Paul encourages us that we become new creatures in Christ when we repent. The seminar included public and one-on-one confession by some of the youth who were courageous enough to share their experiences. The following were the components suggested for healing:

1. Acknowledge that you have sinned and fallen short of the moral purity God expects.

2. Be willing to confess to God in full what you believe is your sin or sins.

3. Be willing to confess to one person you totally trust who is not going to betray you.

4. Be willing to break away from unholy alliances that destroy your moral purity.

5. Pray for healing and believe God has healed you.

6. Move on with your new life totally free from moral impurity.

7. Rejoice in the Lord that you are a new creature.

The seminar was attended by over 300 youth from all the congregations in the district. The meeting had to be extended for three days of three hours each due to the large number of attendees and the emotional discussions that took place. The challenge was that most young people were not willing to disclose anything to their church leaders, thus making it very difficult for proper follow up. During the meeting there were ten interesting cases of those who desired to cement their relationship and marry. One married couple desired to divorce because the man felt that their marriage was just co-habitation and not a recognized marriage. In the three days there were over 50 youth that

I talked to on a one-on-one basis for prayer and counseling. Many more counseling sessions continued after the seminars.

Lessons Learned

The interest that was generated among the youth was encouraging and signified that with determination more could be achieved by the church. The goal was to generate interest among the youth in church programs so as to promote moral purity. The church weddings conducted during the project period indicated that there were marked improvements and more mature relationships. The youth were more willing to engage each other in terms of their conduct towards the opposite sex. There were more youth who attended youth meetings in anticipation of more lessons on moral purity not only from the researcher but from their peers as well. The other churches not selected also desired to be involved in the program yet this was not feasible except as their young people attended the seminars even without being invited. Below is the summary of the lessons learned from the project.

1. The youth are willing to discuss the issue of Christian morality among themselves and with other people they trust.

2. The prevalence of immoral behavior is around 30% and not more than that, as perceived by the focus groups.

3. The perception of youth immorality by the adults is higher than the reality.

4. There is suspicion by church leaders that the youth in the church are not morally pure.

5. The youth do not completely trust church leaders enough that would allow them to openly talk about their moral failures or seek help.

6. The desire to live a morally pure life among the youth is encouraging.

7. Youth participation in leadership positions increased in the congregations studied.

8. Church leaders are not doing much to address the issue of moral purity among the youth.

What was not easy was to determine the actual percentage of youth who entered relationships that led to church weddings. This was difficult because the numbers fluctuated from time to time over the three years of the study. What was known was that it was normal to have two church weddings in a year, but recently some churches have had seven church weddings in a year. In 2012-2013, in the Chipata Main church there were two young elders, at Chimwemwe Main there were three young elders. At Ngwerere North there were two young elders, and at Diamondale, one young elder. This was not the case before the project started. It was also difficult for the adult focus groups to engage other adults by discussing sexual issues as raised in the questionnaires and seminars. I attributed this to strong traditional beliefs where sexual matters are not discussed publicly. Most of the adult focus group members did not attend the seminar lessons.

In order to achieve maximum results in such a study it would be important to spend more time with the adult groups more than with the youth. The youth were keen to make real progress, while some adults seemed to show little interest. The real issue was that some adults seem to have given up on the youth. Adults hold the majority of church leadership positions and show a lack of interest in teaching young people about moral purity. If this continues the church will have no strong leaders in a few years. If I were to

do another project I would encourage church leaders to make the moral purity of the youth a top priority. It was encouraging that youth thoroughly enjoyed the study materials and indicated that it had changed their perception to moral purity.

Future Impact

This project was not only needed in the Lusaka North Mission District, but seems to be needed through the whole Zambia Union. Since the youth make up the majority in most congregations in the Zambia Union, it is of great importance for the church to contribute to their moral purity by not only worrying but also by taking deliberate action to encourage them. The marked improvement that I observed in the Lusaka North Mission in Christian morality among the youth can be achieved in many areas if the leaders of the church at all levels would be willingly to make an effort. The church needs more of its young people to behave in acceptable ways. To make this a reality, Adventist leaders need to be active contributors. It was encouraging to see young people making determined decisions to live morally right and stand against peer pressure. It was even more satisfying to see some of them choose to commit their lives in holy matrimony after attending the seminars. The church would reap great benefits if this program could be replicated through the country.

Conclusion and Recommendations

The project was done to promote Christian morality among the youth in the Seventh- day Adventist Church in Zambia. The purpose was to encourage moral purity among Adventist youth in the Zambia Union. Eight focus groups were formed to contribute to this project. The focus groups helped to answer questions concerning the

issue of Christian morality among Adventist youth. The interest generated among the youth to participate in church programs and to engage in relationships that led to church weddings signified the success of the project.

To implement such a program required more than the three years allocated for the project. It would also be better to have a team of interested and committed people to help with the program. There needs to be a team of facilitators to complement each other and help during the seminars and evaluations.

Anyone involved in such a program needs to love young people and be well-informed about youth matters and the challenges the young people youth face in maintaining moral purity.

Recommendations to the Central Zambia Conference

1. Adventist leaders should find time to study the issues raised by this project and use its findings in ministering to the young people in the conference.

2. A plan should be developed to help encourage Christian morality among Adventist youth.

3. Youth leaders and pastors should be trained on how to teach Christian morality.

4. The Central Zambia Conference leaders should develop a plan to train youth pastors.

5. The chaplaincy department should be strengthened to help teach Christian morality in colleges and universities.

6. Lessons should be developed for teaching Christian morality at camp meetings and youth camps.

7. The conference should develop a manual to teach lessons on Christian morality lessons to be used by pastors in all districts.

8. The conference should encourage churches to include the youth in church leadership positions.

Recommendations to the Zambia Union Conference

1. The Zambia Union should develop a plan of replicating this project throughout the country.

2. The chaplaincy department should be strengthened by appointing full-time pastors in some of the colleges and universities.

3. A manual for Christian moral education should be developed to be used in colleges and universities.

4. The union should develop a program to train youth pastors at the master's degree level.

APPENDIX A

FOCUS GROUP QUESTIONS

Youth Group Questions

1. In your own words, what is immoral behavior?

2. How wide-spread is immoral behavior in your area?

3. If it is wide-spread, do you consider this as a problem?

4. Do the youth in your area consider immoral behavior as a problem?

5. Are the elders and other members of the church aware of immoral behavior among the youth in your area?

6. If they are aware what do they think of it?

7. Is co-habiting common in your area?

8. Do the Adventists youth favor co-habiting?

9. What is your view on co-habiting?

10. How should the church deal with immoral behavior and co-habiting?

11. If you consider immoral behavior and co-habiting a problem, what should be done about it?

12. Some have engaged in these activities, but are now sorry for their actions, in what ways can the church offer healing to these people?

Adult Group Questions

1. What is your understanding of immoral behavior?

2. How far is immoral behavior spread in your church?

3. Do you consider immoral behavior a problem in your area?

4. How would you know that the youth are involved in immoral behavior?

5. Do your members know of the existence of immoral behavior in your church?

6. If they are aware what are they doing about it?

7. Do you consider immoral behavior a sin?

8. What is the best way of dealing with immoral behavior in the church?

9. What do you understand by the term co-habiting?

10. Do Adventist youth co-habit as well?

11. If they do, what is the church doing about it?

12. Some have engaged in these activities, but are now sorry for their actions, in what ways can the church offer healing to these people?

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APPENDIX B

LIVING MORALLY UPRIGHT

THE PLACE OF MARRIAGE BEFORE THE FALL

Marriage is not an afterthought of the creation week. God instituted marriage in

the creation on the very that Adam and Eve were created. God included exclusiveness in

the marriage institution that should be honored as a foundation of the institution. Building

on a strong foundation requires good preparation while you are still a young person. Do

not wait to be and then learn to make strong decisions in your old age.

Assuming the given particularity of all Scripture, the two creation narratives
(Gen. 1:1-2:3 and 2:4-25) should be regarded as normative because they describe God's
ideal for his creation. The narratives serve as God's founding charter for humanity. The
rest of Scripture recounts the sacred story that, to a large extent, moves toward the
restoration of the ideal espoused in the charter. For example Jesus endeavored to
recapture for his church the creator's intention for marriage (Matt. 19:3-9), while noting
that other portions of scripture allowed for departure from the ideal due the hardness of
the human heart (Matt. 19:8). Paul also based his marriage doctrines on the
complementary roles of women in the home and in the church on these cosmogonies
(1 Cor. 11:3-12; 1 Tim. 2:12-15), (Waltke, 2007, pp. 233-234).

MARRIAGE AND PARENTHOOD

The unity of marriage between man and woman which God calls "one flesh" is

only permissible in a holy matrimony. God knew from creation that one is not able to

share sexual emotions with several people and he created the institution from marriage

for such an act. God also provided a process of procreation in this institution. It is

therefore an immoral act to go on sharing your flesh with people you are not biblically

married to. It is difficult to completely give oneself to marriage spouse after sharing your

flesh with people you not married to.

According to the first creation account, God created humanity as male and female
(Gen. 1:26-28; Matt. 19:4), where upon he blessed them to procreate and to govern. He
blessed them to enable them to procreate his image and similitude (Gen. 5:1-3).

According to the second account of creation, God mandated that man and woman to procreate through and within the confines of monogamy. God instituted marriage by giving Adam his bride, defining them as husband and wife, and ordaining the man to leave his parents and cling to his wife, forming a new home. By instituting marriage in the Garden of Eden, which the church restores, God represents marriage as an ideal and holy state, an act of worship (Heb. 13:4). The Sabbath and marriage are the only social institutions that precede the fall, and the homes established through marriage provide foundation stones for society. After the fall God instituted the state to protect society from criminals and the church to promote a new community of love in a conflicted world (Lev. 19:18; Deut. 6:5; Matt. 22:37-40). The gift of the bride story emphasizes the goodness of marriage. God's statement to Adam that it is not good (Gen. 2:18), is more emphatic than lacking in goodness but saying that situation is less than ideal. God completes the man by the gift of a bride, not by placing him in a community, which is no surrogate for a wife. The man and the woman complement and complete one another. This account ends with no trace of male chauvinism, but with the coda that the man leaves his parents to cling to his wife (Gen. 2:24) (Waltke, 2007, p. 237).

MAN AND WOMAN ARE EQUAL IN MARRIAGE

Young professional should not be scared of marriage as an oppressive institution

according to the impression that has been by society. Both men and women are created in

the image of God thus equality of humanity should be maintained in marriage in spite of

the shared roles that may be accepted in marriage.

In the first creation account, both men and women are created in the image of God (Gen. 1:26-28). The second account reinforces this equality and clarifies it. When God says, "I will make a helper equal to him," he means that he will form a woman who is equal to and adequate for the man. She stands opposite him in her sexual differentiation but equal with him in her dignity as a human being (Waltke, 2007, p. 239).

THE LINE OF CAIN: LAMECH (GEN 4:17-24)

The principle of one and one women as laid down by God should be the one be followed

in seeking for a marriage partner. Lamech followed his own heart and eyes and ended up

perverting the institution of marriage that God made holy. Young people should adhere to

God's principle even when under peer pressure.

In God's common grace, family life is enjoyed by unbelievers as well as unbelievers, but in Cain's family there are polygamists and self-avengers, as epitomized by Lamech. Lamech represents both a progressive hardening in sin-polygamy and a grossly unjust vendetta (Waltke, 2007, pp. 271-272).

THE SEVENTH COMMANDMENT: DO NOT COMMIT ADULTERY

God instituted the seventh commandment to protect the marriage institution from

chancers of love. It is a protection against your flesh and love with strangers. This

commandment includes the prohibition of fornication as well. When one avoids

fornication it is most likely that they will also protect their marriage from adultery.

Marriage is an exclusive relationship in which a man and a woman commit themselves to each other in covenant for life and, on the basis of solemn vows, become one flesh physically (Gen. 2:24; Mal. 2:14; Matt. 19:4-6). The seventh commandment protects this relationship by proscribing anyone from coming between the spouses (Deut. 23:7). Abimelech regarded adultery as a great sin (Gen. 20:9) and Joseph called it a "wicked thing" (Gen. 39:9). Job links adulterers with murderers and thieves (Job 24:13-17); Jeremiah regarded adultery as an outrage (Jer. 29:23; 9:1-3). Solomon says the adulterer has no sense (Prov. 6:32; 2:15-19; 5:1-23; 6:20-35; &;1-27). David would have lost his life and his kingdom for his adultery with Bathsheba had he not repented (2 Sam. 10-12; Ps. 51) (Waltke, 2007, p. 429).

JESUS TAUGHT PURITY OF HEART AND PERMANENCE OF MARRIAGE

Jesus further discouraged lust that leads to the destruction of the marriage vows.

This is also to protect the permanence of marriage. Those who wish to engage in

marriage should never take it as an experiment to see if it works or not, God pronounced

it as very good.

Since Jesus did not define this new people as a political entity, the only standard that mattered would be God's ultimate standard. There should not only be no murder, but none of the hate-filled anger that produces murder (Matt. 5:21-22). There should not only be no adultery, but there should be no lust, which leads to adultery (Matt. 5:27-30). Marriage should be institutionalized as permanent bonding of two people into one flesh through sexual intercourse, and one's marriage should only be declared a failure if one's spouse was sexually unfaithful (Matt. 19:3-9, 5: 31-32) (Thielman, 2005, p. 89).

THE SPIRIT SANCTIFIES GOD'S PEOPLE

We are God's property both by creation and redemption. God does not want us

defile ourselves with worldly affairs of any kind. For this he has sent the Holy Spirit to

sanctify his children from worldly lusts that may destroy the body temple. The spirit

transforms us into pure vessels.

If Gentiles are to come into God's people, however, a radical transformation must begin in their lives to make them appropriate dwelling places for God's Holy Spirit- they need to be holy. Among the New Testament writers, Paul especially emphasizes the role of the spirit in effecting this transformation. He tells the mainly Gentile Thessalonian Christians that their holiness is God's will and that they must, therefore, exercise sexual self-control in holiness (1Thess. 4:3-6). God has called them in holiness (1Thess. 4:7), and the person who rejects this instruction rejects the God who has given to his people his Holy Spirit (1Thess. 4:8). Similarly, Paul reminds the predominantly Gentile Corinthians Christians that since the Spirit of God has washed, sanctified, and justified them, they should avoid the kind of immorality that characterized their lives prior to their conversion (1Cor. 6: 9-11). Since their body is the temple of the Holy Spirit, they should flee sexual immorality (1Cor. 6:18-20) (Theilman, 2005, pp. 705-706).

ELLEN G. WHITE'S COMMENTS ON PURE LOVE

According to Ellen White's book *Adventist Home,* [Love] is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choices an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality and religion will characterize every step toward an alliance in marriage. (1952, p. 50)
Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves" (1930, p. 435)
In the book *Counsels to Parents, Teachers, and Students,* Ellen White wrote:
The desire for excitement and pleasing entertainment is a temptation and snare to God's people, especially to the young. Satan is constantly preparing inducements to attract minds from solemn work of preparing for scenes in the future. Through the agency of worldliness he keeps up a continual excitement to induce the unwary to join in worldly pleasures. (1913, p. 325)
In speaking of the sin of "self-abuse," Ellen White wrote:
Youth and children of both sexes engage in moral pollution and practice this disgusting soul and body-destroying vice. Many professed Christians are so benumbed by the same practice that their moral sensibilities cannot be aroused to understand that it is sin, and that if continued its sure results will be utter shipwreck of body and mind (1948, p. 347).

THE CHURCH'S STAND ON LOVE AND MARRIAGE

The Seventh-day Adventist Church statement on marriage reads as follows: In His infinite love and wisdom God created mankind, both male and female and so doing based human society on the firm foundation of loving homes and families. It is Satan's purpose, however, to pervert every good thing; and the perversion of the best inevitably leads to

that which is worst under the influence of passion unrestrained by moral and religious principle, the association of the sexes has, to a deeply disturbing extent, degenerated into license and abuse which results in bondage. With the aid of many films, television, video, radio programs, and printed materials, the world is being steered on a course to new depths of shame and depravity. Not only is the basic structure of society being greatly damaged but also the breakdown of the family fosters other gross evils. The results in distorted lives of children and youth are distressing and evoke our pity, and the effects are not only disastrous but also cumulative. The degrading results of the obsession of this age with sex and the pursuit of sensual pleasures are clearly described in the word of God (General Conference, 2000, p. 62).

It is also a moral responsibility of churches to help the youth within their reach to keep their moral purity than engage them in the blame game and condemning them. In order to preserve morality the church needs to take an interest in the affairs of young people. Suspicion does not seem to help the youth in their moral purity. It is better to let them know the leaders are interested in their relationships. (General Conference, 2002, p. 51).

FURTHER ADMONITIONS ON YOUTH LOVE AND MARRIAGE

Karen Flowers and Ron Flowers propose that God's plan is for everyone to enjoy the love and support of their family throughout their lives. Family includes immediate family, extended family, and the broader fellowship of the family of God. A sense of connectedness to family has been identified as the most significant factor which decreases the likelihood that youth will engage in behaviors which put their well-being at risk, including sex outside marriage (2004, p. 37).

William J. Taverner thinks sex sometimes can be an addiction for some people. He defines sexual addiction as "any sexual dependency and sexual compulsivity. By any name, it is a compulsive behavior that completely dominates the addict's life" Taverner, 2008, p. 56). Sexual addicts, he says, "make sex a priority more important than family, friends, and work. Sex becomes the organizing principle of the addict's life. They are willing to sacrifice what they cherish most in order to preserve and continue their unhealthy behavior" (p. 56).

As this may be so, Paul David Tripp advocates a more biblical position on moral purity in sex education. He says that there has been renewed interest in virginity both inside and outside church. Christian and community groups are rallying teenagers to sign abstinence contracts, committing themselves to virginity till marriage. For one thing it moves toward a less-than-biblical definition of moral purity. To be physically abstinent is not the same as being morally pure. Moral purity is a matter of the heart. If the heart is not pure, the body will not be kept pure for long (2000, p. 17).

Conclusion

1. Christianity morality is demanded by God from all, whether youth or adult.

2. Lack of Christian morality embarrasses God and the church.

3. Christianity morality is emphasized throughout the Bible, Ellen White's writings, and by Christian writers.

4. Living in an immoral behavior is like sharing your own flesh with many people, the hoping to be whole again when you marry, is impossible.

5. Stick paper sticks only once, likewise you can only be "one flesh" with one person.

6. Living a Christian moral life is a virtue and never a vice.

7. God will always provide power to live a Christian moral life.

GOD'S HEALING PROCESS

Introduction

Major Texts: 2 Corinthians 5:17, 1Timothy 4:12, John 6:37-40, James 5:15-17.

This section is meant to encourage youth who may have fallen from the favor of God due to their behavior but wish to come to the Lord. An assurance should be given to them that the Lord does not reject any one in spite of what could have led to the fall. The young people should be assured that God is able to rebuild them even they crumbled in sin.

God accepts those who come to him willingly in spite of what could have happened in the past. What is needed in healing is acceptance of our weaknesses and God will work with us in healing. If we understand God's love then we will always have hope for healing even after disappointing him.

DO NOT ABORT SEEK FOR FORGIVENESS

Many youth worsen their situations by aborting when they discover that they are

pregnant and not able to face the shame of their immoral life. But this not a solution to

the problem it actual compounds it when you consider the consequences of abortion. It is

better to seek the forgiveness of God than to let sin begets another sin.

In the *Youth Worker's Guide: Life style issues* of 2004, it is stated that few issues
are more emotionally intense than the issue of abortion. For a woman who chooses to
have an abortion, the decision is almost always a difficult one. The woman who makes
this choice is facing an unwanted pregnancy; she is often troubled about whether her
choice is morally right or wrong. An abortion is a traumatic event (General Conference of
SDA, 2004, p. 6).

**AVOID CONTRACEPTIVES IF YOU ARE NOT MARRIED THEY WILL
ENCOURAGE YOU TO SIN**

Because contraceptives have been allowed to be sold on the open market the

youth have been at risk in the behaviors. It is prudent that Christian youth must not be

overtaken by this immoral marketing strategy and allow themselves to sin willfully

because they will not be caught. There is prudence in keeping oneself pure and defiled.

Clifford and Joyce Penner add that obviously the single person has to take
responsibility for the expressions of that sexuality conception, infection, detection used to
be the controls on single sexual activity. All three of these controls have changed
radically. The easy availability of birth control methods, especially the pill, have
drastically altered the dating structure. The advent of the pill clearly is one of the bench
marks of modern social change.

BE SATISFIED TO BE AN INDIVIDUAL THE WAY GOD CREATED YOU

Peer pressure is a dangerous destructive tool among youth morality. Young

people should be proud of their unique individual significance than to try and be someone

else. God's purpose is accomplished in each of creation and we do not need to be

approved by anyone.

John Piper and Wayne Grudem say that the tendency today is to stress the
equality of men and women by minimizing the unique significance of our maleness and
femaleness. But this depreciation of male and female personhood is a great loss. It is

taking a tremendous toll on generations of young men and women who do not know what it means to be a man or woman. Confusion over the meaning of sexual personhood today is epidemic. The consequence of this confusion is not a free and happy harmony among gender-free persons relating on the basis of abstract competencies. The consequence rather is more divorce, more homosexuality, more social awkwardness, and more emotional distress and suicide that come with the loss of God given identity. (Piper and Grudem, 1991, p. 33)

Summary of Healing Process

1. Acknowledge that you have sinned and fallen short of the moral purity God expects.

2. Be willing to confess to God in full what you believe is your sin or sins.

3. Be willing to confess to one person you totally trust who is not going to betray you.

4. Be willing to break away from unholy alliances that destroy your moral purity.

5. Pray for healing and believe God has healed you.

6. Move on with your new life totally free from moral impurity.

7. Rejoice in the Lord that you are a new creature.

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