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2014

A Biblical Strategy to Equip Students to Deal With Spiritual Powers in Nyanchwa Adventist College

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Recommended Citation

ABSTRACT

A BIBLICAL STRATEGY TO EQUIP STUDENTS TO DEAL
WITH EVIL SPIRITUAL POWERS IN NYANCHWA
ADVENTIST COLLEGE

by

Ernest Nyakina Motaroki

Adviser: Wagner Kuhn

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A BIBLICAL STRATEGY TO EQUIP STUDENTS TO DEAL WITH EVIL
SPIRITUAL POWERS IN NYANCHWA ADVENTIST COLLEGE

Name of researcher: Ernest Nyakina Motaroki

Name and degree of faculty adviser: Wagner Kuhn, PhD

Date completed: October 2014

Problem

Fear of evil spiritual powers has been a major problem among students and staff
members at Nyanchwa College. In Kisii, fear of witchcraft has also had major
consequences among the community, and hence is a serious problem. People have
reacted in various ways in dealing with those suspected of being in possession of these
powers. There has been a common belief that some students and members have inherited
witchcraft practices and powers which they continue to practice at college.

Fear of evil powers among students and members of the college has immensely
affected spiritual fellowship and worship services, and has also affected student
enrollment in the college. This is the challenge that encouraged research in this area so as
to address this problem.

Method

To help students at the college to deal with evil spiritual powers, a strategy was implemented. First, a random survey was conducted to ascertain the seriousness of fear on campus. Second, a questionnaire was used to determine the needs of the students concerning this problem. A report was compiled and evaluated from the questionnaire conducted, and from this report, relevant seminars were developed. These materials were used to equip 20 trainers of trainees from among the students, and the trained students were later used to share the information with the rest of the college students.

Results

The implementation of this project in Nyanchwa Adventist College had the following results: First, suspicion among students and the members of the staff has been reduced, and students have realized the need to depend upon God for protection from evil spiritual powers. Second, through this study, we were able to conduct deliverance ministries in the college and also in several places throughout the South Kenya Conference. Third, through this study, ministry and fellowship groups were enhanced among students which resulted in a tremendous increase of student baptisms by more than half of the previous years.

Conclusions

The overall goal of the project, to deal with evil spiritual powers in Nyanchwa Adventist College was achieved. Helping people deal with their fear of evil spiritual powers has also had a tremendous impact in making disciples for Jesus Christ and nurturing church members for mission in the Adventist Church.

Andrews University

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A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

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David Penno   Date approved

DEDICATION

To my dear beloved wife Rhoda Nyambeki who has been kind and very

encouraging, and my beloved children: Samuel, Abigail, and Deborah.

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS

ACKNOWLEDGMENTS

First, I take this time to sincerely thank my beloved wife Rhoda Nyambeki and my children; Samuel Motaroki, Abigail Bonareri, and Deborah Kwamboka for their esteemed commitment and support. They have undergone emotional and financial challenges while I was away for my studies.

Second, I express my gratitude to Dr. Bruce Bauer and his dear wife Linda Bauer, who have spent much of their time every summer giving attention to every student to ensure their success. They have been a real blessing to me personally, and servants in the mission work of the church. They have a passion for training workers for God's mission. Bauer worked hard to pilot this cohort, and has since, worked hard in various ways to ensure all of us were successful.

Third, I also express my heartfelt appreciation to my capable professors for their sacrifice to ensure the success of my study. They have taken time away from their families and have relentlessly given priority to patiently guide me and all of us to finish this study successfully. I recognize the contribution of the following professors: Wagner Kuhn, Jon Dybdahl, Gorden Doss, Nancy Vyhmeister, Emmanuel Takyi, David Penno, Boubakar Sonou, and Oscar Osindo who have all in various ways nurtured and developed my ministry gifts.

Fourth, I thank my colleagues of the 2011 cohort who have been of help in technical skills, and morally and spiritually. I also thank all who have in various ways contributed towards the success of my study.

Above all, I reverently thank God who gave me this opportunity for study in this cohort and has made it possible to finish this course. In respect to this call, I pray that I will be truly committed for service in His ministry.

CHAPTER 1

INTRODUCTION

Background of the Project

I was transferred from Riokindo district to Nyanchwa Adventist College in 2011

to serve as the chaplain of the college. This period was just after the election of new

leaders in the South Kenya Conference. The session had affected the leadership of the

college as a new administration was chosen to take over from the previous leaders. I

came into the college during a transitional period when election fever was still high and

people were adjusting to their new appointments.

There were all kinds of rumors and speculations about the failures of the past

leadership from the conference down to the college. Church politics were at its peak as

the people were preparing to hand over their duties and others were taking up their new

responsibilities. At this time everybody in the college had certain expectations of the new

administration.

The students also had their own expectations for the new administration. Among

the several demands that the students forwarded to the new administration was an

accusation against a college worker whom they suspected of witchcraft practices. When

the college administration did not act on this request, the students were enraged and

demanded the immediate removal of the suspected person.

Finally, their request was granted and for some time the situation on campus

returned to normal. However, shortly after that many students were harassed in their dorms by evil spiritual powers. It was difficult to bring the situation back to normalcy, but through God's grace and much prayer the situation settled down.

Statement of the Problem

There is an ongoing problem of fear of evil powers among students in Nyanchwa Adventist College and the College Church in the South Kenya Conference. Many of the students and the members of this church who come from an Adventist background are also affected by this fear. There is widespread belief that some students and members have inherited witchcraft practices and powers which they continue to practice when they are at college and away from their homes.

However, when the college leaders, church leaders, and students did not deal with this problem, some students decided not to return to college and so enrollment has actually declined. Church attendance and the spiritual growth of the students and the church members have also been affected.

Recently, fear has gripped this college community and the residents have developed a great deal of suspicion towards each other. They accuse some of being involved in witchcraft practices and they have even threatened to harm the suspected victims. The situation has been so volatile recently that the student demanded the administration to transfer some of those suspected from the college.

Statement of the Task

The task of this study is to develop and implement a biblical strategy that will help students and church members deal with their fear of evil spiritual powers in biblical

ways. In formulating this strategy, the main task will be to challenge the students and members of the college community to develop their faith in the authority and the power of God.

Justification of the Project

The Adventist Church has a strong belief in the power of God. However, many members do not believe in God's power to protect them. Most of the students and members of the college are vulnerable to fear through various circumstances that compel them to consult diviners and magicians for protection and security. This study will seek to revive confidence in God's protection from witchcraft and increase the faith of the students and the church members.

Many Adventists still seek the guidance of evil powers by either direct dependence on diviners or indirectly by constant lack of trust in God. This study will help uphold the Holy Spirit as the only guide, counselor, and leader. Most students and church members feel threatened by witchcraft and are afraid that witchcraft practitioners can cause bodily harm and even death. This study will stress the protection God gives, but will also help people realize that when Christians get sick or die, they have a hope of an incorruptible body and eternal life with God.

This study will help students, church leaders, and administrators to boldly address the fear of evil powers. This endeavor will encourage evangelism, retention, and nurture of students and the church members. The students and church members will also be well informed that human life is precious, and therefore no one has the right to threaten to kill, harm, or resort to violence against anyone for whatever reason.

Description of the Project Process

Permission will be sought from the college administration to conduct this project and a theological reflection will be developed in three biblical areas. First, the biblical narratives in both the New and Old Testaments will be explored to see how evil spiritual powers are dealt with. Second, Satan's role in the fall of Adam and Eve, fallen angels and their activities, and related topics will be studied. Third, Jesus' teachings and method of dealing with evil spiritual forces will also be used as a basis for this study.

A review of literature will be conducted using books, articles, periodicals, journals, magazines, newspapers, and web-based resources to develop a biblical response to the people's fear of evil spiritual powers. A questionnaire will also be developed to collect data from the students, church members, and the administration concerning fear of evil spirits at the college.

Materials for seminars and sermons will be developed in order to teach the students and church members how to relate to evil spirits from a biblical perspective. Students, church members, and college leaders will be selected and trained so that they can in turn help to teach the college community how to deal biblically with evil powers. Quarterly assessments will be conducted, beginning in 2011 to ascertain the progress of reducing fear of evil spirits in the college. The results will thereafter be shared with the administration of the college. This study will be carried out between 2012 and 2013; in 2014 the research will be ready for defense and in the following year March 2015, I will be ready for graduation.

Expectation of the Project

This research will help the students and the church members have a reduced fear

of evil powers and will also help to increase trust in God's protection and care. This project will encourage the students and the college community to live without fear that will enable them to take the Gospel message to the world.

The study is also intended to increase the spiritual life of the students and church members and help them to depend on God when there are manifestations of spiritualism in the college. This study will also improve interpersonal relationships among students and the college community, and thereby reduce fear among them.

Personal Basis for Ministry

Life Journey

The nature of my earlier context and worldview has significantly contributed to shape my call to the ministry. I was brought up in a humble family background in the remote parts of Kisii County in the western part of Kenya. My parents were peasant farmers. They taught me how to do subsistence farming, and in the process, through hard work, I managed to change my life situation.

I was also involved in church activities such as attending the youth conventions and spiritual retreats. In these opportune moments I strongly felt the Lord calling me to serve as a minister of the Gospel.

Every moment through various experiences, I felt the Lord constantly leading me to pursue either peasant farming or pastoral work. The influence of my humble background, the prevalent corruption in society, and my inner desire to serve God contributed in shaping my call to the ministry. I saw the mighty hand of God leading me through and intervening in every situation.

There was no clear evidence that I would ever be able to start the long journey to

train as a Gospel minister, and some of my close relatives discouraged me by telling me that I was only dreaming a dream that would never come to reality. However, I made all the preparations involved in studying for ministry, and the Lord did not disappoint me in the midst of the many challenges while I was in college.

While in college, my life and studies were very difficult. Little did I know that God Himself was involved in shaping me for the ministry? Through prayer and constant encouragement from my fellow students and my professors, I was able to finish both my undergraduate and graduate studies.

There are some specific incidents that convince me that the Lord was indeed leading and preparing me to serve Him. First, early in my childhood, a committed pastor who owned a motorcycle used to visit my brother who had been converted and was a church elder. I was impressed by the way he preached, and his constant visits with his motorcycle left lasting memories that were never erased.

Second, the discipline I have personally undergone has done a lot to educate me and nourish me in this calling. The sense of responsibility which I learned early in life due to my humble beginnings has contributed greatly to my success and equipped me for ministry. My personal skills and talents were developed around this time when I was under serious introspection to ascertain who I really was, what I wanted to be in life, and how I could achieve the best for myself. These questions ordered my lifestyle and guided my ambitions.

Third, the influential, moral, and financial circumstances the Lord has seen me through have inscribed an assurance in my heart and, beyond reasonable doubt, convinced me that the Lord has been and is still shaping me to fit into His divine plan.

Therefore, with this background that reveals my personal identity and call to the ministry, I am very aware that the Lord loves me and chose me to serve Him in this ministry. Whenever there is any challenge related to my earlier experience, I find an assurance and evidence that He will be in control until His desired victory is achieved through my ministry.

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

According to the MBTI personality test by Keirsy, I discovered that I am ranked as an ESTJ. This means that I am an extrovert, who is normally energized by the outer world. I can do well in diplomacy, as an entrepreneur, negotiator, conciliator, and as itinerant administrator (Dybdahl, 2012, Class presentation).

This temperament factor has been very helpful and coincides with my daily practice in ministry. I have been very instrumental in uniting broken families and have worked as an arbitrator several times in my ministry. I have been able to do all this through counseling and prayer ministries.

However, there are several obstacles that have been a challenge to me in this interactive ministry. There are people who feel I was biased toward the other party and others who are very satisfied with my ministry. The biggest challenge is how to cope with my personality so as to minister appropriately to the body of Christ.

Another aspect in my temperament relates to how I perceive and take information that fall in the aspect of sensing. In most cases I rely on facts and details that are actually based on the present realities. In my ministry I have always been analytical, objective, reasonable, and logical, especially when it comes to making decisions. Lastly, my orientation to the outer world in making judgment is decisive, systematic, and I also like

controlling my life in the best way I know that appeals to me.

 Dick and Dick in their book, *Equipped for Every Good Work: Building a Gifts-based Church,* have stated that "personality analysis can only help us understand why people think and feel the way they do, but it can do little to explain behavior" (2001, p. 9). Therefore, we can only discover who we are through the way we do our ministry and our attitude, actions, and behavior can only be transformed by the grace of God.

Damage Factor

 The damage factor is very crucial and applies to everyone irrespective of race, tribe, class, or position in society. I have seen evidence of damaged emotions in some situations in my ministry. There are times when I am troubled and disturbed and have a strong passion to make things right. There are certain extremes when I have to seek the Lord to help me in my ministry. I have suffered from inadequacy, overconfidence, an inferiority complex, and a superiority complex at times.

 I am caught in a situation where as a servant of God in this ministry I have to positively accept these challenges and learn how to overcome them. David Seamonds in his book, *Healing for Damaged Emotions,* cautions that "low-self esteem is Satan's deadliest psychological weapon, and it can keep you marching in vicious circles of fear and uselessness" (1981, p. 54). He further offers an evidence of this complex and clarifies its remedy.

> The trouble is that your low self-esteem robs God of marvelous opportunities to show off His power and ability through your weaknesses. Paul said, 'Therefore, I will rather glory in my infirmities' (2 Cor. 12:9). Why? Because they give God such a wonderful chance to show off His perfection. Nothing sabotages Christian service more than thinking so little of yourself that you never really give God a chance. (Seamands, 1981, p. 55)

8

There is another extreme that I have always found myself vulnerable to as I try to free myself from low self-esteem. It is striving for perfection in an effort to replace a feeling of inadequacy. Seamonds affirms that "perfectionism is a counterfeit for Christian perfection, holiness, sanctification, or the spirit-filled life. Instead of making us holy persons and integrated personalities—that is whole persons in Christ—perfectionism leaves us spiritual Pharisees and emotional neurotics" (1981, p. 65). Seamands adds that "the trouble with the perfectionist is that he has been programmed to think it is too good to be true" (p. 66).

Spiritual Giftedness

In view of the nine spiritual styles, I discovered that sharing is the dominant style I apply in ministry. Passing on the grace of God is my motto and my personal focus is basically evangelism and service. This description of my personal spiritual path fits very well in practice and service in my call to this ministry.

My personal spiritual life has been and is influenced by my personal encounter with the worldview and lifestyle of my parents. I was not brought up to live a strict Christian lifestyle of worship and devotion, so there is a tendency to be relaxed in my personal and family devotions. I am encouraged by Henry and Richard Blackaby's secret of the spiritual life in their book, *Experiencing God*: *Knowing and Experiencing God.*

> To know and to do God's will I must deny self and return to a God-centered life, I must focus my life on God' purposes, not on my own plans, I must seek to see God's perspective rather than from my own distorted human outlook, I must wait until God shows me what He is about to do through me, I must watch to see what God is doing around me and join Him. (Blackaby & Blackaby, 2011, p. 34)

The influence of my personal worldview and the cares of this life that surround me have had a significant impact on my devotional life, but God has promised to take

9

care of my burdens as I trust in His mighty and enabling hand to support and direct me by faith.

Jon Dybdahl, in his book, *Hunger: Satisfying the Longing of Your Soul*, encourages me by saying, "Christianity should be a way of life, one characterized by communion with God. Jesus was a religious bombshell in people's thoughts because they realized that He was God interacting with us" (2008, p. 9).

Personal Worldview

There are five types of worldview that affect our personal lives and influence the way we perceive God. These include Atheistic/Gnostic, Medieval/Mystical, Deist, Magical, and Christian Theist. In each of the first four worldviews, there is at least some areas that tend to distort the truth about God (Dybdahl, 2012, class presentation).

The fifth worldview represents my personal set of values that guide my encounters and shape my ministerial challenges. The greatest challenge in ministry is to maintain a constant and practical presence of God in our lives.

Blackaby and Blackaby say that

God is extremely realistic, He was in scripture, and He is today. . . . He is and has been real, helpful, and practical. He is revealed in scripture as being real, personal, and practical in the lives of His people. So, there is need to trust God to be practical and real as He relates to us. (2011, p. 65)

Therefore, the ultimate worldview is that God is the source of wisdom in all His creation and controls all that exists. He is the only way we can balance our worship of God with our ministry.

Leadership/Interaction Styles

In the book, *Equipped for Every Good Work*, I have discovered that my first three

10

spiritual gifts are prophecy, discernment, and exhortation (Dick & Dick, 1989, p. 42).

Prophets are normally those who know and speak the word of God with clarity and

without bias or malice. They have a more sincere commitment to the task of their

mission, and tend to neglect the aspect relationships with people. In most cases prophets

are unpopular in society, easily dismissed by the people and will not stay in leadership

roles or remain in a church for a long time. A prophet carries a message of God which

addresses the people's needs in real life situations, which are often unacceptable by the

people (p. 42).

This is a spiritual gift which needs to be exercised with a lot of love and

compassion. People need to be persuaded, and encouraged before they are rebuked so

that they can realize their calling in Jesus. It is my prayer that through the Holy Spirit

who empowers, I may have the humility to serve God through this gift.

Another spiritual gift that comes second is discernment. This is the ability of a

leader to make a distinction between truth and heresy by using spiritual intuition to

faithfully clarify God's Word. This gift helps congregations to make good choices in

selecting leaders, setting priorities, and analyzing how to accomplish tasks (p. 39).

I have applied this gift in ministry and I know that it can enhance leadership and

growth in doctrinal discussions. However, ministry in this area can be challenging. There

is a tendency to avoid those you have chosen not to listen to, because they are critical and

heretical. The big challenge is learning how to relate to people with a lot of humility.

My third gift is exhortation. This involves dealing with other people with a lot of

patience and kindness and being hopeful and optimistic about their future. The gift of

exhortation involves a spirit of exceptional encouragement that discerns a talent in a

person, and endeavors to nurture it in the life of that person. Exhorters are normally confident and committed to what is true, right, and good. "Exhortation is a gift of wise counsel, speaking the truth in love, holding one another accountable, and extending the hand of forgiveness (Dick & Dick, 1989, p. 39).

There is a lot of challenge in the aspect of forgiveness. In ministry many people hurt us and even try suppressing our ministry, especially when you are kind in response to their challenges. We have to be willing to invite God's wisdom through the Holy Spirit to guide us in ministering to these kinds of people.

Concerning the Leadership/Interaction Styles, I am a dreamer. A dreamer is outgoing, creative, loves a good time, is focused on the big picture, is people-oriented, seeks lots of eye contact, is talkative, expressive/dramatic, competitive, very sociable, persuasive, uses lots of gestures while speaking, is opinionated, does not always keep promises, uses visual images, is annoyed by logic, does not know what calendar/clock is for, is spontaneous, and enthusiastic (p. 54).

There is a positive side to dreamers. Dick & Dick say: "Dreamers are community builders, and they hold the centrality of fellowship sacred. They do not take no for an answer, and they look for new ways to do things all the time" (p. 65).

Dreamers are creative and fun-loving people who normally seem to have many solutions to a single problem. They are possibility thinkers, who venture into almost everything you can possibly imagine in life. They are ever persistent and unstoppable whenever they have started on doing something. Dreamers are creative, fearless, and expeditious in trying new ideas, and they are also community builders who enhance fellowship among people (p. 65).

12

There is also the negative side to dreamers, which limits their efficiency. If

dreamers utilize their negatives, they can quickly bring disharmony among the people.

> Dreamers do not always know of their limitations, and they sometimes overcommit. Dreamers jump horses at midstream because they tend to focus where their passion is currently burning. They can appear undependable and undermine trust. Dreamers get so wrapped up in people that they lose sight of task. Often, Dreamers have problems seeing things from other point view. Dreamers can be totally unaware that things are totally headed in a wrong direction until it is late to change course. (Dick & Dick, 1989, pp. 65-66)

Task Type Preference

After an analysis and scrutiny of each of the personality types, I discovered that I

am a task-oriented person. Dick and Dick in their book, *Equipped for Every Good Work,*

say: "Task type people are those who like to have their hands-on work, without having to

bother with the preplanning and organizing. They prefer being very active in the

frontline. They score in servant spirituality and have no patience at committees because

they want to do whatever has been agreed and planned" (1989, p. 114).

I need to improve in areas of strategic planning and implementation of plans so

that order can be maintained in my ministry. It is quite true that God's work should be

done carefully with proper planning to ensure its ultimate success.

Personal Ministerial Experience

I was brought up in a Roman Catholic family. Because my parents were not

strong in their religion, they did not require strict attendance at church. However, I was a

keen observer whenever I attended the services. After watching and paying close

attention to the services, I felt no compelling reason to participate in that worship.

My elder brother was an Adventist and was also an elder in his church. He invited

me one Sabbath to accompany him to church and that experience was life changing and so fascinating that I never wanted to miss another Sabbath.

The Seventh-day Adventist Church had one practice which fascinated me and finally influenced my decision for baptism: that was the all-inclusive approach of the worshippers. Both young and old alike were given equal opportunity to participate in the programs of the church. I loved my new congregation and longed to participate in worship. I joined the baptismal class and later was baptized in 1984.

Finally, one Sabbath I was offered the opportunity to take part in a worship service, after which I received encouragement from the leaders and the church members, for they appreciated my participation. I was asked to participate in the children's, youth, and the Sabbath School departments of the church. These activities help me I become a strong follower of Jesus in the Adventist Church.

I am delighted to be part of this church and have no regrets for the decision I made to serve the Lord in His ministry. I realize I have been called by God and it is a great privilege to serve Him. I always thank the Lord for what He has done to prepare me to serve in this Church.

Family Background

I was born in Kisii County in western Kenya in 1973. I was the last born in a family of six children. My parents were not Adventists and were not very committed Roman Catholics. I come from a very humble family background with not much to admire in appearance. I was married in 2006 to my beloved wife Rhoda Nyambeki Nyakina, and we are blessed with three children, Samuel Motaroki, Abigail Bonareri, and Deborah Kwamboka.

Educational and Ministerial Background

I completed my primary school at Kiabusura in 1987. In 1991 I passed the Kenya Certificate of Secondary Education (KCSE) at Suneka Mixed Secondary School. After a five year break, my education continued at Spicer Memorial College, where I earned a BA degree in 2000 and a MA degree in 2002.

After that, I was employed as a pastor in 2003 and ordained in 2007. I have nothing to regret unless I will forget the way the Lord has led me in the past.

Sub-Plots

In his book, *A Work of Heart: Understanding How God Shapes Spiritual Leaders,* McNeal states that "basic heart-shaping occurs in six significant arenas. These divine-human interchanges provide the six major subplots of the leader's heart-shaping process. The development and convergence of these story lines script the leader's life message" (2000, p. 1). These six subplots or precisely story lines work closely through God's intervention to form the kind of a leader He wants to make (McNeal, 2000, p. 1).

Culture

I was born and brought up in a remote area of Kisii County. My native mother tongue known is *Ekegusii.* I grew up along the slopes of a small hill that was in the vicinity of a nearby market center. The place is relatively densely populated, occupied with many people who are predominantly peasant farmers. All these factors have to a great extent affected my personal life and ministry. McNeal compares the influence of culture on our minds and psyches as the air that we breathe through our lungs. All the environmental forces of cultural influence work to shape a leader (2000, pp. 73-74).

The influences on my life have affected me both negatively and positively. I have had negative emotions in my personal life and ministry that I trace back to my early childhood and youth. There were difficult times I experienced within my family. My parents were not well-off financially, and this left me struggling to make ends meet. On the other hand, this situation prepared me to be responsible and capable in managing my personal life and financial resources, which are very crucial aspects in ministry.

Call

I am impressed personally by the fact that God in His mercy worked through ordinary life situations and experiences to shape my call to ministry. McNeal in his book, says, "God shapes the heart of a leader through the call. God's part of the call dynamic is to initiate, guide, position, and intervene, while the leader's part of the call is to hear, respond, search, and order or reorder his or her life" (2000, p. 95).

I have realized that God's initiative in my call to ministry is supreme. It does not bother Him who I am, where I come from, or where I am going. I was neither a Seventh-day Adventist nor a son of a pastor, but the Lord's call was extended to me. I am optimistic that the work which God Himself has started in my heart, He will Himself bring it to its intended success.

Communion

McNeal emphasizes that for a leader to recapture and maintain his call, he has to maintain a relationship with God. "Leaders often neglect communion than any other heart-shaping arena. Leaders who continue to act this way become cut off from genuine divine intervention on their behalf" (2000, pp. 138-139).

We belong to God who is the Creator and initiator of our call. If we neglect our

association through communion with God, that is like cutting the link that connects us

with the source of life. Therefore, when a leader faces discouragement and clings to

routine actions without a spiritual focus in ministry, he is disconnected from God and

there is danger that he is bound to fail in the ministry.

Community

My family kinship has really played a very key role in shaping my heart for

ministry. I was the last born in a family of six children, and this meant that besides my

parents, my brothers and sisters guided me and disciplined me. That discipline has been

very helpful and rewarding in my ministry. The church community also contributed in

shaping me early in life. I received encouragement from the leaders both through their

bad and good examples in ministry. I have always made an effort to fulfill my leadership

and ministerial responsibilities.

McNeal says that "the family, especially the wife and children, are very helpful

for instilling patience, discipline, self-sacrifice, responsibility, mercy and hope into the

heart of the minister. The freedom with which love is expressed in the family will greatly

create an atmosphere of love in the Church" (2000, pp. 121, 123).

Conflict

There is need to learn how to identify and manage conflict in every phase of one's

ministry. Ministry is filled with people of all sorts of temperaments. McNeal says,

"Conflict is learning to die so that we can live" (2000, p. 154). "Your goal should not be

merely to survive conflict but to wind up more than a conqueror, a genuine champion

whose life has been enriched by conflict rather than impaired by it; Spiritual leaders must welcome conflict as a heart-shaping tool of God" (McNeal, 2000, p. 156).

I have learned to appreciate the fact that there is no conflict that the Lord cannot oversee and take control of. Conflicts will never cease among ministers as long as the prince of this world lives to counteract the ministry of Jesus' followers. I am glad I have experienced how the Lord has and is implementing pertinent skills in my ministry through previous conflict management experiences.

Commonplace

Leaders are formed by everyday experiences and encounters and the faith with which they respond to their closest commonplace companions reveals the nature of their relationship with God. "A leader's choice and behavior in the commonplace can open up doors of ministry opportunity" (2000, p. 176). "Leaders work on their life story every day and as a result God uses the commonplace experiences to shape the leader's heart" (p. 177).

God chooses ordinary things to shape His people for ministry. In the case of Moses, He used an ordinary stick to convince him that he had to depend upon God in the ministry he was about to commence. He has even used this principle of commonplace to convince those whom He has chosen to feel secure and called to serve. No one should feel insecure with ordinary things.

Personal and Spiritual Needs and Goals

Time

In my ministry, the resource I have most trouble with is time. I have not been able

to manage my time well, and this has been very unsatisfying. Marginless living has affected my health, family togetherness, ministry, devotions, and worship time. Richard A. Swenson in his book, *Margin,* has correctly pointed out that "time is not our component to be used as we deserve, but rather all our time should be all God's time, directed by Him and used for His purposes" (2004, p. 112).

Money Resource

Another resource I personally struggle with is money. Swenson has explicitly expressed that there is a fluctuation in the major parameters of economic well-being in life which can drastically affect the way we handle and use our resources (p. 132). I have not been very responsible in the way I handle my resources in times of scarcity as well as times of prosperity. It is clear as Swenson clarifies that "self-discipline in the use of resources is very important if at all we have to maintain margin in the use of our resources" (p. 132). The Bible says, "There is great gain in godliness with contentment" (2 Tim 6:6).

The only remedy for us to be able to maintain margin is to be satisfied with what we have and what we do not have in our individual lives. Margin in resource management is more important than all the marginless living that destabilizes our lives, families, and ultimately, our ministry.

Conclusion

There is enough evidence from these self-assessment areas which reveal I have not been serious to evaluate myself in relation to my call to the ministry. There is much I can learn from my own general background even before learning things from other

people. It is quite clear that the way I was brought up early in life determined the kind of worldview I have and how I look at things. My educational background, in terms of what I went through and where I studied has also had a great impact on my ministry.

The Bible says, "And thou shall know the truth and the truth will set you free" (John 8:32). I have to know all the truth about my personal experiences, so as to be able to assess my personal relationship with God, with my family, and with the Church. It was interesting to learn that my worldview and my earlier background have had a great deal of influence on my current ministry. I am able to better understand my personal weaknesses and strengths which have shaped my attitudes in ministry.

This personal awareness will help me to make adjustments in my relationships with my family and other people. In this way it is possible to work in an atmosphere that is suitable and supportive to the ministry. Ministry is all about relationships, so the discoveries about who I am should help me relate to other people.

Summary

In this chapter, I have introduced the background of my study, described the tasks and the expectation of the problem be dealt with. I have also explained my personal basis for the ministry. In Chapter 2, I will develop a theological basis for this study

CHAPTER 2

A THEOLOGICAL RESPONSE TO THE FEAR OF

EVIL SPIRITUAL POWERS

Introduction

The problem of fear of evil powers has been a challenge for a long time in

Nyanchwa Adventist College and its surrounding environment. In this study I seek to

develop and implement a theological strategy that will equip and guide the students,

college leaders, church leaders, and the community with an appropriate approach to deal

with suspicion and fear. This theology will be helpful to the entire church.

This theological strategy intends to formulate an understanding based upon a

biblical survey of the Old and New Testaments to discover how the fear of evil powers

can be dealt with. I will begin by defining the terms "evil" and "fear," explain the biblical

reason for fear, and the biblical solution to this fear.

Definition of Fear

Webster's College Dictionary defines fear as "a distressing emotion aroused by

impending danger, evil, or pain. This threat can be real, imaginary, a feeling, or a

condition of being afraid. It also carries the second meaning of reverential awe or respect

which is normally due to God" (2001, p. 450).

Douglas (1996) explains different biblical words for fear: "in Hebrew, the word

yir'a means *reverence* and the Hebrew rendering *pahad,* which means *dread*, *fear*. In Greek, the word *phobos* implies *fear* or *terror"* (Douglas, 1996, p. 365).

Fear can signify an act of worship and service to God (Deut 6:13). The fear of the LORD describes the faithfulness to God, who reciprocates with longevity (Prov 19:23; 10:27, NIV, used throughout), becomes the stronghold of life and salvation of the soul (Ps 27:1), teaches people to hate evil and ultimately delivers them from the fear of evil (Prov 8:13; Ps 34:4). Job 1:8 testifies to the fact that God delights in people who fear him and shun evil, and are blameless and upright before him.

Douglas finds that "there are four categories of fear: "Holy fear as an apprehension of God, Slavish fear as a natural consequence of sin, Fear of men, as a reverential awe of men, and Fear as the object fear" (1996, p. 365).

First, holy fear originates only from God and empowers human beings to respect His authority, obey His commandments, and hate and shun all forms of evil (p. 365). In Jer. 32:40, we read: "I will make an everlasting covenant with them: I will never stop doing good to them, and I will inspire them to fear me, so that they will never turn away from me." Abraham feared God in that he gave Isaac as a sacrifice (Gen 22:12),

In his ministry, Jesus offered prayers and petitions with reverent submission, and God heard him (Heb 5:7). Godly fear is also attributed to the source of wisdom (Ps 111:10) and personified as an attribute of the Messiah (Isa 11:2-3). *Matthew Henry's Commentary* states that the fear of the Lord was in Christ and "our faith in Christ was never designed to supersede and jostle out, but to increase and support, our fear of the Lord" (1991, pp. 57-58).

In the OT, because of the legal sanctions, true religion is often regarded as synonymous with the fear of God (Jer. 2:19; Ps. 34:11); and even the early Christians,

the term God-fearers was applied for Gentile adherents of the synagogue. Emphasis is laid on God as loving and forgiving, the one who through Christ gives to men the spirit of sonship (Rom. 8:15), and enables them to boldly face up to life (2 Tim. 1:6-7) and death (Heb. 2:15) without fear. (Douglas, 1996, p. 365)

Second, slavish fear is a natural effect of sin, and can be used by God to punish in order to convict people of their sins (p. 365). In Eden, when Adam and Eve heard God in the garden, they were afraid and hid from his presence (Gen 3:9-10).

Matthew Henry's Commentary on Proverbs admonishes that "guilt in the conscience makes men a terror to themselves, so that they are ready to flee when none pursues. . . . Though they pretend to be easy, there are secret fears which haunt them wherever they go, and they fear without eminent danger" (1991, p. 783). The Bible says, "The wicked man flees though no one pursues, but the righteous are as bold as a lion" (Prov 28:1).

Third, we have fear of people, and this refers to an emotional and reverential regard for human beings, which can be cast out by a living connection to the love of God (Douglas, 1996 p. 365). This idea is clarified in 1 John 4:18: "There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love" (p. 365).

Yarbrough affirms that this kind of fear is expressed in "the Greek word *phobos,* which in the Johannine corpus refers either to 'fear of the Jews' who held political power (John 7:13; 19:38) or to the 'abject terror' (Rev. 11:11; 18:10), caused by witnessing calamitous events" (2008, p. 260). Yarbrough adds that "God's love is 'perfect' [*teleia*], and such love 'casts out', 'expels or throws out' [*ballei*] fear. God's abiding love as demonstrated in Christ's death (1 John 4:10) and manifested among believers (1 John 4:12), leaves no room for morbid fear to fester and spread" (Yarbrough, 2008, p. 261).

23

It is not that faithfulness to Jesus removes any need to fear the day of Judgement, because no amount of human faithfulness can counteract the Judgement that human faithlessness calls forth. Rather, God's love, abides in the believers through the gospel to such an extent that their confidence in that love is more assured than the prospect of death itself. (Yarbrough, 2008, p. 260)

In Rom. 8:15 we read: "For you did not receive a spirit that makes you a slave again to fear, but you received a spirit of sonship. And by him we cry Abba, Father" The death of Jesus Christ freed "those who all their lives were held in slavery by their fear of death" (Heb 2:15).

Through such confidence, we can conclude that perfect reverence or fear in God's love drives out the imperfect fear of punishment caused by Satan and his fallen angels in fallen men. It therefore follows that the fear of evil powers is a result of the inherent lack of the fear of God in the human heart (Yarbrough, 2008, p. 261).

Fourth, fear is also used as the abject fear: God goes before his people to work mightily in favor of their safety and security (Douglas, 1996, p. 365). For instance, God's intervention in guarding Jacob at Laban's home is referred to as the fear of Isaac (Gen 31:42, 53). God also protected the Hebrews in the Promised Land when he sent his fear before them to frighten and scatter the Canaanites (Exod 23:27-28).

Davies (1984) describes such fear

as the state of mind, experienced when a threatening situation occurs, and resulting in behavior which is meant to escape or avoid the threat. In this state, unpleasant feelings prevail . . . many of which describe the state of the brain and the nervous system when fear predominates. There is a high arousal, which is sometimes felt as anxiety; with its well-known physical manifestations. . . . Psychologists have elaborated excessive fears in an attempt to help in their treatment. Phobias can be explained simply by a process of learning; though the method of becoming fearful can be very complex. They found out that treatment of clinically severe fears and phobias may be based on unlearning what has been learnt by faulty teaching, experience and conditioning. The process of psychoanalysis, through psychological repression that helps the person to arrive at the painful experience, that had been long

forgotten, and by bringing the unconscious fear into the world of conscious awareness is thought to be curative. (Davies, 1984, p. 378)

Fear may be proper in relation to approaching God in worship, such as the experience the psalmist was seeking, so that he could know the truth, walk in it with an undivided heart, and fear the name of the Lord (Ps 86:1). In Deut 12:31, the sin of idolatry was practiced by the heathen nations who worshipped their gods by burning their sons and daughters in the fire as sacrifices to their gods. This practice counteracted God's true worship and was a form of allegiance to the Canaanite gods.

From the above observations, I have come to the conclusion that the fear of evil powers is indeed the worship of these same evil powers in the spiritual realm. In Prov 1:7 the fear of the Lord is personified as the beginning of wisdom.

The Problem of Evil

Rahner (1975) describes the problem of evil in the world as "real, complicated and distressing to many people, both Christians and non-Christians. Evil is solely opposed to good" (p. 470). He affirms that "God is holy and good, and is so of himself, not through participation in a good outside or prior to himself, or greater than he. He is the principle and pure source of good, good absolutely as such" (p. 470). Rahner reminds us that "God cannot be the author of evil; he cannot will evil and no shadow of evil falls on him" (p. 470).

The presence of the power of evil is contrary to God, God is absolutely good and powerful. Rahner emphasizes that "the fact or reality of evil points both away from God, and back to God. Evil cannot be due to God, but God must be responsible for what is responsible for evil" (p. 471)

A clarification of the basis of the possibility of evil is theologically necessary to the extent as to think in a way that does justice to God's holiness. The realization of God's holiness in our thought belongs to the coming of his reign, for it prepares the way for it. The question of the ground of evil is completed and replaced by the question of the location, overcoming and the end of evil in God's reign in his salvation will for man and the world, as revealed and accomplished in Jesus Christ. (Rahner, 1975, p. 471)

Rahner further suggests that "Jesus and his resurrection are the overcoming of evil by the free decree of omnipotent determinative origin" (p. 473). Jesus' death on the cross was "an act of radical agreement with the will of the Father, that judged and rejected evil, and by this he lovingly assured that sin and the guilty of the world were conformed into the likeness of the cross" (p. 475).

Rahner amplifies: "The death and resurrection of Jesus Christ is the overcoming offered to man as good news to change his evil, autocratic self-will by consent in faith, hope and love to God's work in Jesus" (p. 473).

Rahner finally submits that "the spirit of the Son produces the same love in the redeemed; it overcomes the conflict in the human will between having to determine itself, yet having to allow itself to be determined" (p. 473). This truth is verified by the fact that "Love wills as its own, 'of itself' what the beloved wills; it is an unbroken, direct union of man with God and his authoritative creative will, with man himself, and with the world produced in being by the loving will of God" (p. 474).

The Reality of Evil Powers in the Old Testament

Rodriguez notes that "the *Hebrew* term *shedim* is usually translated *demons*. The LXX renders it as *daimonioi*. The modern translation is based on the Akkadian cognate *shedu*, which designates evil spirits, good spirits or demons" (1998, para. 3).

The biblical passages describe the heathen gods as inferior and as evil

26

supernatural powers because they required human sacrifices (Deut 32:17-18; Ps

106:37-38). Manasseh, the king of Judah offered sacrifices to the spirits. According to

2 Kgs 21:6, "He sacrificed his own son in the fire, practiced sorcery and divination, and

consulted mediums and spirits. He did much evil in the sight of the Lord." In Lev 18:21,

we read, "Do not give any of your children to be sacrificed to Molech, for you must not

profane the name of your God. I am the Lord."

Rodriguez suggests that "the Hebrew term for demons is *seirim*, from a root

meaning *to be hairy*. The noun means *hairy one* but could also designate *a hairy goat* and

a demon," Some have interpreted *a satyr*, to mean a goat-like demon" (Rodriguez, 1998,

para. 4).

In the world of the ancient Near East, deities and demons were represented as

animals to illustrate the attributes and power of those spiritual beings. Goats usually

inhabited the wilderness, and demons in this part of the world were associated with the

wilderness as a symbol of infertility (para. 4).

> In the Ancient near East most people believed that demons lived in the underworld, and were revered and worshiped for fear they might cause harm and destruction. The Egyptians referred them to the *bloodthirsty demons*; *seirim* to whom bloody sacrifices were offered inhabited the realm of the dead, and is believed to be a demonic power. (para. 4)

This explains why the Old Testament condemns communication with the dead. In

Isa 8:19, we read: "When men tell you to consult mediums and spirits, who whisper and

mutter, should not a people inquire of their God? Why consult the dead on behalf of the

living." The wisdom books explicitly state that the dead do not know anything about the

realm of the living and therefore they do not have secret knowledge to impart to the

living (Job 14:21; Eccl 9:4-6, 10).

In Deut 18:10-11, many activities are considered impure, detestable, and demonic. The Israelites were warned not to engage in witchcraft practices, divination, sorcery, interpretation of omens, casting spells, dealing with a spirit or one who consults the dead. Those who disobeyed God by insisting on these abominable practices were punished and driven out of the congregation of Israel. A medium or a spiritualist who was discovered among the Israelites was to be stoned to death (Lev 20:27).

Arnold noted that "the spirits consulted by the necromancer are known as *elohim,* which means *gods, godlike beings or celestial spirit. . . .* Samuel is also described as arising out of the *ha'ares,* means *ground* which designates the realm of the dead" (2003, p. 374). In 1 Sam 28:13, an encounter between Saul and the Witch of Endor, who possessed demonic powers, caused fear because of the association with the dead. These spirits possessed the medium and apparently spoke through her (p. 375).

The book of Isaiah cautions against the temptation of consulting mediums and spiritualists. The prophet guides the Israelites to seek God instead of the dead (Isa 8:19).

Rodriguez recognized that "the noun *azazel*, used in Lev 16:8, 10, 26, designates *a demon*. This refers to a personal being, because it is in parallelism with the name of the Lord" (1998, para. 6).

The importance of this figure (*azazel*) and the ritual associated with it are significant in Old Testament demonology, as verified by Old Testament writers. Hartley, in the *Word Biblical Commentary,* confirms that "*azazel* is the name of a demon or even the devil himself. In the intertestamental literature, it was the name of a principal evil spirit [Enoch 8:1]. In the Tulmud tradition, it is a compound of the names of two fallen angels" (1994, p. 238).

Rodriguez explains that "the term *lilit*, used only in Isa 34:14, is commonly understood to refer to a demon and *daimonion* as is in the LXX. The noun seems to belong to the word group for *night or darkness*" (1998, para. 7). Rodriguez adds, "The Akkadian use the same root word for a name of a demon known as *lilitu*, a female demon connected in some way with sexual relationships (para. 7).

In his study, Rodriguez observed that sometimes

biblical writers personified plague and pestilence, *reshep* and *deber* evil powers. In Deut. 32:24; Hab. 3:5, plague and pestilence are God's instruments of judgement. *Reshep* was the name of a West Semitic god of the underworld, considered dangerous as well as benevolent, who was in charge of battles and diseases. Because *deber* in ancient Near Eastern literature does not refer to a deity or a demon, it could be argued that in the Bible both terms are used as personifications of destructive powers only. (1998, para. 8)

Rodriguez adds, "In the ancient Near East demons inflicted diseases on people and caused great pain and fear among the people" (para. 8). However, those who fear the Lord are protected from the evil powers, "You will not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, and the plague that destroys at midday" (Ps 91:5).

In the *New Interpreters' Commentary*, Olson (1994) admits that in Abimelech's case, the divine spirit caused division and conflict between people rather than uniting them. God sent the evil, divisive spirit as a just retribution for the murder of Gideon's sons (p. 817).

Rodriguez adds that "spiritual beings are described as performing a negative function in the service of God. In Judg 9:23, the word *ruah raa',* implies an evil spirit sent by God to create antagonism between Abimelech and the citizens of Shechem" (1998, para. 9).

In 1 Sam 16:14, the Bible reads: "Now the spirit of the Lord had departed from Saul, and an evil spirit from the LORD tormented him." Arnold observes that "the Israelites preferred to skip intermediary causes altogether, they chose to focus on ultimate causes, and when it was clear to them that God was at work in history, they saw no need to outline in detail the secondary causes" (2003, p. 242).

Therefore, although Saul was temporarily relieved of the evil spirit by music (1 Sam 16:23), under the influence of the evil spirit, he attempted to kill David (1 Sam 18:10-12; 19:9). It was God who kept the evil power under control and not an independent power (Rodriguez, 1998, para. 10).

The Reality of Evil Powers in the New Testament

In the New Testament the power of God is revealed through the ministry of Jesus Christ and His disciples. Through this divine activity, God revealed His character of righteousness and His purpose of salvation to the world. The spiritual warfare which prevailed throughout the ministry of Jesus and the apostles is a clear indication that there are forces which are constantly opposing the power of God.

In Matt 4:11 and Luke 4:1-13, we have an account of the temptation of Jesus Christ in the wilderness. In the *Daily Study Bible: The Gospel of Matthew,* we read: "Satan revealed his real fury and anger against God and the whole creation. It was Satan's plan to deceive Jesus, to get Him to bow and worship him, tempted by the pleasures of this world, and disobey God who is the Creator of the world" (Barclay, 1975, p. 34).

Jesus took upon Himself human nature and, with it, the possibility of yielding to sin. He was permitted to meet life's perils in common with every human soul, to fight the

battle every child of humanity must fight, at the risk of failure and eternal loss. Hebrews

4:15 testifies that Jesus was tempted in every way, just as we are, yet was without sin.

The great controversy between good and evil powers continues to this day

through the manifestation of demonic evil angels who struggle to gain control in the

world. Paul gives us an assurance that we should approach the throne of grace for help in

the time of need (Heb 4:15, 16). In 1 Cor 10:13, Paul writes that Jesus knows by

experience what humanity can endure, and He has promised to temper the power of the

tempter according to our individual strength to endure, and to provide the way of escape.

Paige in the *The Dictionary of Paul and His Letters,* points out that "the LXX use

of the Greek word *daimonia* means *demons,* which designate heathen gods, as an epithet

of contempt. In Judaism the same word designates evil supernatural beings which cause

physical harm, and tempt people to idolatry and witchcraft" (1993, pp. 209-210).

In the *Daily Study Bible: The Gospel of Mark,* we read that "the collective word

for demons is *mazzikin,* which means one who does harm. They are intermediate

malicious or dangerous beings who work between God and man and are out to do men

harm" (Barclay, 1975, p. 34). Mark 5:1-13 and Matt 8:28-34 confirm that "the Lord

commanded the unclean spirit that possessed the Gerasene demoniac to come out and

enter the herd of pigs and later into the sea" (p. 34).

When Jesus met a man gripped by an unclean spirit in the synagogue, the demons

recognized his authority and cried out in desperation "What do you want with us, Jesus of

Nazareth? I know who you are, the Holy one of God" (Mark 1:24). This was an

indication that the utterance of the simple word of authority brings deliverance to those

who are demonized. The people realized that power was not in the elaborate pagan-Jewish spells anymore, but in Jesus Christ (Barclay, 1975, p. 35).

In Mark 5:9-10, the evil spirits identified themselves as a Legion, a Roman regiment of 6,000 troops. Barclay observes that "the demon possessed man felt a battalion of demons inside him; the legion conjured up for the demoniac a vision of terror, fear and destruction. The demons were many, but they were in great anguish and fear over the presence of Jesus" (Barclay, 1975, pp. 117, 118).

In the *Daily Study Bible: The Gospel of Matthew,* Barclay comments that even the evil spirits in the demoniacs of Gerasenes "knew Jesus as the Son of God, who had power and authority to destroy their strongholds. The demons who possessed these men knew that their days were numbered. They expected the Lord Jesus to come and to engage them in combat" (1975, p. 323).

Barclay notes that "Jesus exercised authority over the destructive forces of evil and visibly used the swine, so that the expulsion could demonstrate the divine authority over the evil powers" (p. 323). It is clear that even the demons know that there is a day of judgment that will bring their complete destruction (Matt 8:29).

In Mark 5, the demons begged Jesus not to be sent "out of the country" (v. 10). And in the parallel account in Luke 8, we find that the demons entreated Jesus not to "send them into the abyss" (v. 31). From these two texts we would conclude that for a demon to be sent out of the country was also to be confined in the abyss.

In Matthew's Gospel we learn that the church which would soon be established was going to withstand the attacks of hell itself (Matt 16:23). Luke tells us that Satan had the boldness, rather the daring spirit to demand that our Lord allow him to "sift Peter like

wheat" (Luke 22:31). Satan entered into Judas, using him to betray his Lord and to hand Him over to those who would arrest Him (John 13:27).

In spite of his efforts to the contrary, Satan, the ruler of this world, was defeated on the cross of Calvary (John 12:31; 14:30; 16:11). The death of Jesus Christ was the ultimate victory, sealed by the blood of the Son of God without blemish. There remains the promise that whoever trusts in the name of Jesus is guaranteed protection from the aggression of evil powers (John 12: 31-31).

The Early Church Gained Victory Over Evil Spirits

In Acts 13:10, Paul rebuked Elymas the magician for opposing the gospel, calling him a son of the devil. In the *Daily Study Bible: The Acts of the Apostles* point out, "The Jewish magician's work involved healing and looking for signs using formulas, incantations, amulets, and other forms of inducing discernment. Elymas particularly opposed the gospel out of fear for his own position" (Barclay, 1976, p. 121).

In 2 Cor 2:7-11, Paul spoke of the church's inability to forgive a repentant brother as giving Satan the opportunity to take advantage, adding that we are not ignorant of his schemes. In the same epistle, Paul speaks of Satan as the "god of this world, who has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ" (2 Cor 4:4). And near the end of this epistle Paul warns that Satan and his subordinates disguise themselves as true believers, thereby seeking to lead some astray by their authoritarian leadership (2 Cor 11:3-4).

> For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ? And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds. (2 Cor 11:13-15)

Acts 16:16-24 describes an encounter of the apostle Paul with a slave girl who had a spirit of divination. This girl harassed God's messengers by announcing his proclamation in a manner that ridiculed and disturbed him. In *Baker's Exegetical Commentary on the New testament,* Bock (2008) further describes the spirit that controlled the girl as "*pneuma pythora,* which means spirit named a python" or *a pythonian spirit"* (p. 534). In either way it refers to a spirit of divination. The slave girl served masters who earned wages from her divination. "This woman is portrayed as being inspired by the *pythonian god*, known as Apollo. . . . Here Paul, by exorcising the demon, liberates the woman being abused by her masters" (p. 534).

Bock clarifies that *"Python,* the *Greek* word used in Greek mythology, was the name of the *Pythian* serpent or dragon dwelling at Pytho on mount Parnassus, guarding the oracle of *Delphi,* who was slain by *Apollo"* (p. 534)*.* Bock reiterates, "This name was transferred to Apollo himself, and later the word was applied to diviners or soothsayers, who were regarded as inspired by Apollo" (p. 534). Since demons are agents to inspire idolatry (1 Cor 10:20), the young woman in Acts 16:16 was possessed by a demon instigating the cult of Apollo, and had a spirit of divination (p. 535).

Bock adds that "the priestess at Delphi was called *Pythiai*, this spirit was said to direct women by overpowering them and allowing them to foretell the future by soothsaying" (2008, p. 535). Paul used the authority of Jesus Christ to stop the woman's actions of exorcism through the power of the Pythian god (p. 535).

In Acts 16:17-18, the Bible reads: "This girl followed Paul and the rest of us, shouting, these men are the servants of the Host High God, who are telling the way to be saved. . . . Finally, Paul became so troubled that he turned around and said to the spirit, in

the name of Jesus Christ I command you to come out of her."

> Paul moved in to stop the woman's actions, and by stopping her, he shows his divine power over such forces. This is part of Paul's significance of speaking in Jesus's name. It is Jesus's authority that is at work in this exorcism. The God Paul proclaims is specifically tied to the divine work through Jesus. The exorcism is immediate, taking place at that very hour. (Bock, 2008, p. 537)

Paul was not responsible for the healing, but it was God who worked through him to heal the demonized girl. Paul basically applied God-given authority to reveal God's mighty power of healing from evil powers (Matt 10:1; Acts 16:18). This miracle performed by Paul verified that he was a true apostle representing God, and that the Gospel they preached was from Jesus Christ (Heb 2:3-4).

The *Daily Study Bible of the Book of Acts* reveals that "exorcism was a regular trade in Ephesus, if the exorcist knew the name of a more powerful spirit, than that which had afflicted a person; he could use it to overpower the evil spirit and make him depart" (Barclay, 1976, p. 144).

However, the seven sons of Sceva, who were Jewish exorcists who superstitiously manipulated the power of God and used the name of Jesus to cure diseases and evil spirits, earned a living from the people in this way. However, the evil spirits turned against them and stripped them naked (Acts 19:13-16). The seven exorcists discovered that it was not enough to know the name of Jesus, but they also needed to encounter Jesus through personal experience (p. 144).

Those who witnessed this scene magnified the name of Jesus, and many of those who had believed confessed their faith and renounced the use of magic spells. The name of Jesus was upheld with reverence throughout Ephesus and the church grew in this great city (Acts 19:17, 18; Barclay, 1976, p. 144).

Eph 6:10-20 is perhaps Paul's clearest definition of spiritual war. He gives

assurance that there is a spiritual war, but warns us that apart from utilizing the weapons

which God has provided for us, we are hopelessly underpowered (p. 144). In this great

spiritual war, if you are still dead in your transgressions and sins, you are unknowingly

under Satan's control, serving him, and in rebellion against God (Eph 2:1-3).

> Acknowledge your sin and trust in the victory which Jesus has already won on the
> cross, then you shall be saved, in which case you shall wage war *for* God. We are in
> great danger, not when the enemy is great and powerful, but when we think that we
> can stand in our own strength, rather than in the strength which God provides.
> (Barclay, 1976, p. 144)

Paul appeals to Christians to resist the insidious and clever attacks of the devil

(Eph 6:11, 16) and his evil cosmic allies (v. 12). Paul prayed that the followers of Christ

would understand how the "power" and "might" of God had been made available to them

by their union with the Messiah, who sits at the right hand of God, victorious over all his

cosmic foes (Eph 1:19-20; 2:6).

The Christian's victory is in keeping the faith of Jesus Christ (Eph 6:16).

Thielman notes "The Messiah ascended a figurative Mount Zion in a triumphant match

after the defeat of his enemies. God's people have shared in his triumph. . . . They defend

the Messiah's position, put on the armor of God and stand firm" (2007, p. 830).

Paul has prayed for the Ephesian Church that they might understand how the

"power" and "might" (Eph 1:18-20) of God had been made available to them by their

union with the Messiah who sits at God's right hand, victorious over all cosmic foes (Eph

2:6-7).

In the Gospel of Luke, we read: "Simon, Simon, Satan has asked to sift you as

wheat. But I have prayed for you, Simon that your faith may not fail. And when you have

turned back, strengthen your brothers" (Luke 22:31-34). Peter was able to withstand the schemes of the devil through the prayer of Jesus for him, and for the church. The church today can share in the same experience as Peter did with Jesus.

Paul wrote: "I have fought the good fight, I have finished the course, and I have kept the faith" (2 Tim 4:7). The idea emphasizes Paul's victory, achieved after a "good" fight. "The word *kalos* speaks of what is beautiful or noble. It is such a noble contest that he has been engaged in, and he has succeeded through faith in the mighty power of Christ's victory upon the cross" (Liefeld, 1999, p. 289).

In his study, Barker clearly states that "love drives out fear. . . . Love and fear are incompatible. They cannot coexist. For the Christian love is first an experience of the Father's love for us. This 'love' is so powerful and life changing that when we know it we are forever removed from the 'fear' of God" (1981, p. 346).

This fear mentioned above is not to be confused with reverence for God. Barker advocates that "reverence will only deepen through the experience of God's love. The experience of the holiness of God's love makes us desire to be even more obedient to his commandments. But it also removes us from the power of fear" (1981, p. 346). Love is made complete among us that we will have confidence now and in the Day of Judgment (1 John 2:21; 2:28; 5:14).

The apostle John affirms that "there is no fear in love, but perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love" (1 John 4:18). The person with fear of evil powers is not perfected in love, but is enslaved to fear (Rom 8:15). Barker adds that "the perfection or completeness of love is

confidence. . . . Confidence is a mark of every believer in relationship with God" (Barker, 1981, pp. 345-346).

> In the spiritual dimension, Christ has already won the victory over the rebellious and demonic powers, but the victory has not yet been fully implemented. Demonic powers (Ephesians 1:20-22a), are still active in the world, influencing the course it takes and working within human beings who continue to rebel against the creator (Ephesians 1:2-3). It is necessary, then, for believers to put on God's full armor, to take their stand on the ground that Christ has won, and to resist the final, ultimately futile attacks of the devil. In (Ephesians 6:11) believers need to put on the armor because of the shrewdness of the devil's strategies against them, but in Ephesians 6:3, they need to take up the armor because of the power of the devil and his minions who are opposed to them. (Barker, 1981, p. 46)

Ellen G. White on Evil Powers

Gen 1:26 reads: "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 over all the creatures that move along the ground." Ellen White indicates that "Satan wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. Satan desired to receive the highest honor in heaven which was next to God" (White, 1882, p. 145).

The great controversy begins with the origin of evil as a result of Satan's unwillingness to surrender to Christ's authority (p. 145). After a successful rebellion in heaven, Satan attacked Adam and Eve in the garden. White admits that "the angels also enjoined upon Adam and Eve to follow closely the direction God had given them, for in perfect obedience only they were safe. Then this fallen foe could have no power over them" (1948, p. 147).

After the fall, Adam and Eve were separated from God. In Gen 3:15 we read: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall

all bruise thy head, and you shall bruise his heel." Ellen White wrote that "this sentence pronounced against Satan after the fall of man was a prophecy that embraces the great conflict of all the ages to the close of time, and to all the human race who should live upon the earth" (1888, p. 505).

She further describes that "when God declared that enmity would exist between Satan and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted, and man could be enabled to resist his power" (1888, p. 505). For this reason Satan, the fallen angels, and wicked people have united in a desperate effort against the human race (p. 505).

White affirms that "hatred of the pure principles of truth, reproach, and persecution of its advocates, will exist as long as sin and sinners remain" (p. 506). This agrees with Paul's statement: "All who will live godly life in Jesus shall suffer persecution" (1 Tim 3:12). Peter wrote: "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of suffering" (1 Pet 5:8-9).

White admits that "Satan's agents are constantly working to establish his authority and build up his kingdom in opposition to the authority of God . . . and consequently, they deceive Christ's followers from their allegiance" (White, 1888, p. 507).

The enemy will intensify his fight against the church, and if possible deceive even the elect (Matt 24:24). White declares that "when it suits the enemy's purpose, he will through his agencies manifest so great a power under pretense of Christianity that, if

possible, they shall deceive the very elect" (White, 1992, pp. 155-156).

She cautioned that "Christians are unable to resist this evil aggression because they are sleepy and have no spiritual connection with Christ, to enable them to meet Satan's power and malice with a determined resistance" (pp. 508-509). She further observed that "the power of evil is so identified with human nature that no man can overcome except by union with Christ" (White, 1948, p. 250).

> Angels are sent on missions of mercy to the children of God. . . . The holy angels have, in all ages; ministered to God's people. A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said: "Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. The agency by which God protects His people is presented in the words of the psalmist: "The angel of the Lord encamps round about them that fear Him, and delivers them." Psalm 34:7: God's people, exposed to the deceptive power of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. (White, 1888, pp. 512-513)

White expresses the idea that during the time when Christ was upon the earth, "evil spirits manifested their power, men who were possessed and afflicted with demons, did not merely suffer with disease from natural causes, but Christ recognized that He was dealing with the agency of evil spirits" (1888, p. 514).

The power and mercy of Jesus Christ were clearly shown in Gadara when the demons were cast out of the demoniac.

> Those wretched maniacs, spurning all restraint, writhing, foaming, raging, were filling the air with their cries, doing violence to themselves, and endangering all who should approach them. Their bleeding and disfigured bodies and distracted minds presented a spectacle well pleasing to the prince of darkness. One of the demons controlling the sufferers declared: "My name is Legion: for we are many." Mark 5:9. In the Roman army a legion consisted of from three to five thousand men. Satan's hosts also are marshalled in companies, and the single company to which these demons belonged numbered no less than a legion. (White, 1888, p. 514)

When the demons begged Jesus to send them into the herd of pigs that was

feeding nearby, he gave them permission and commanded the evil spirits to depart from

their victims (Mark 5:11-13). After this deliverance, White comments that "the men were

left calmly sitting at the Savior's feet, subdued, intelligent, and gentle. But the demons

were permitted to sweep a herd of swine into the sea. This act of deliverance declared

that Jesus had authority over the evil spiritual powers" (1888, p. 514).

In another incident Jesus cast out a demon from the tormented daughter of a

syrophoenician woman. This woman was not Jewish, and had not been acquainted with

the prophecies of the Messiah, but when she heard about the miracles of Jesus, she

insisted on the healing of her daughter. There was not a single barrier or excuse that

could stop her from receiving this gift she had discovered in Jesus Christ (Mark 7:26-30).

This woman's faith was superior to that of the disciples who could not drive out a deaf

and mute spirit from a boy who was presented to them by his father (1988, p. 515).

At the foot of the mountain Jesus responds to the disciples' inability to drive out a

mute and dumb evil spirit from a young boy who was brought to be healed. He suggests

that they need more prayer time—perhaps to strengthen their relationship with Him. In

Mark 9:17-27, we read:

A man in the crowd answered, 'teacher, I brought my son, who is possessed by a spirit
that has robbed him of speech. . . . I asked your disciples to drive out the spirit, but they
could not. O unbelieving generation, Jesus replied, how long shall I stay with you? How
long shall I put up with you? Bring the boy to me. . . . Jesus asked the boy's father, how
long has he been like this? From childhood, he answered. . . . But if you can do anything,
take pity on and help us. If you can? Said Jesus. Everything is possible for him who
believes. Immediately the boy's father exclaimed, I do believe; help me overcome my
unbelief! When Jesus saw that a crowd was running to the scene, he rebuked. You deaf
and mute spirit, he said, 'I command you, come out of him and never enter him again'
(1888, p. 515)

From the above incidents, it can be concluded that there is absolute power over

evil spirits only in Jesus Christ and those who believe in Him. Those who have doubts

and are divided between the kingdom of Satan and the kingdom of God will be defeated

in the battlefield of evil spiritual forces (Matt 12:22-32). Ellen white commented on this:

> None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working. (1948, p. 516)

White cautions that "Satan leads men to serve him with fear, causes them to

cherish false conceptions of God, and to regard him with fear and hate rather than with

love. . . . Therefore the devil rules and controls the conscience of man" (1888,

p. 591).

In the writings of Ellen White, there is explicit evidence of the victory against evil

forces. She affirms that "this is the victory that overcomes the world even our faith. It is

the absence of this faith and trust which brings perplexity, distressing fears, and

surmising of evil" (1948, p. 140). White emphasizes that "through disobedience, human

powers were perverted, and selfishness took the place of love. His nature was weakened,

made captive by Satan, and was impossible in his own strength to resist the power of evil

except by Jesus Christ" (1882, p. 7).

White comments on the experience of Jacob as he fled from Esau (Gen 28:10-22):

"Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at

hand, and will be given every soul who really desires it" (1930, p. 39).

In addressing the work of God's faithful messengers, White encourages them "to

go steadily forward with their work. Clothed with the panoply of heaven, they are to

42

advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time” (White, 1911, 220). Commenting on the boldness of the early Christians, White exhorts that “the early Christians were often called to meet the powers of darkness face to face. By sophistry and by persecution the enemy endeavored to turn them from the true faith. At the present time . . . Satan is putting forth desperate efforts to ensnare the world.” (p. 219).

In conclusion, in the writings of Ellen G. White it is clear that she believed that evil powers and demons exist. Yet, White explicitly declares that “angels are guarding every step of the people of God” (White, 1983, p. 86).

Principles From Other Christian Literature

In his book, *Defeating Dark Angels: Breaking Demonic Oppression in the Believer’s Life,* Charles H. Kraft affirms that “evil spirits are real” (1992, p. 13). However, in reference to Col 2:15, most evangelicals have taught that Satan is so defeated as to render his activities powerless, and therefore they believe Satan and demons do not need much attention in the work of missions (p. 13).

In Col 2:15, Paul reminds the believers that deliverance is a free gift in Jesus Christ. Kraft amplifies this thought: “In the deliverance of the human race from the wrath of eternal condemnation in the law of sin through Adam, followers of Jesus triumph with him by faith, and are empowered to witness through healing and casting out demons” (p. 13). Paul wrote clearly: “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross” (Col 2:15).

The centrality of the cross in the plan of salvation is affirmed in the book *Seventh-day Adventists Believe*: “without it [the cross] Satan and his demonic forces would not

43

have been defeated, the problem of sin would not have been solved, and death would not have been crushed" (*Seventh-day Adventists Believe,* 2005, pp. 150-151). The book also adds concerning the uniqueness of God's gift through the death of Christ that "without the cross there could be no forgiveness of sins, no eternal life, and no victory over Satan" (p. 151). For more details on the victory over evil powers, refer to the chapter growing in Christ in Appendix D

Kraft clarifies that "experiences in mission fields reveal that Satan and demonic forces are active and real, even among those very close to missionaries, the Holy Spirit has convicted many to accept Jesus and bring deliverance to many demonized Christians" (1992, pp. 13, 14).

It is quite clear that deliverance is not only the duty of the selected few members in the church, but a noble task committed to every believer in Jesus Christ. "When Jesus called the twelve disciples together, he gave them power and authority to drive out demons and to cure diseases" (Luke 9:1; Matt 10:1).

Seventh-day Adventists Believe (2005) describes the mission of the followers of Jesus as involving the great controversy that "reveals the tremendous battle that affects every person born in the world—that, in fact touches every corner of the universe" (p. 119; see Rev 12:17). Commenting on the significance of the great controversy, the Ministerial Association affirms that this experience "convict one of the need to combat evil. This success is possible only through our dependence on Jesus Christ, the one 'strong and mighty, the Lord mighty in battle' (Ps. 24:8), the captain of the hosts" (p. 119). For more on the great controversy theme refer to Appendix E.

In John 14:12, Jesus promised that "anyone who has faith in me will do what I

have been doing. He will do even greater things than these, because I am going to the Father." Kraft notes that the ministry of deliverance is a privilege and a responsibility of every Christian. All those who are followers of Jesus, must experience the joy of seeing others set free from the grip of demonic forces and allay the prevalent fear of the church (1992, p. 16). We should have "confidence in the awesome power of God, develop boldness to launch out with God, and to develop a motivation to do the greater works" (p. 16).

Olukoya in *Prayer Rain* says that "there is a network of evil spirits surrounding and tormenting men, but the Lord has assembled his superior forces to destroy any satanic network that is working against us" (1986, p. 73). Olukoya adds that these "Satanic network comes in the form of widespread evil association or gang-up against a person. These associations that connect and target to destroy God's people, are normally destroyed by prayers and scriptural bombardment intended to break up the network communication of the devil" (p. 73).

Job 5:12-14, the Bible reads: "He thwarts the plans of the craft, so that their hands achieve no success. He catches the wise in their craftiness, and the schemes of the wily are swept away. Darkness comes upon them in the daytime; at noon they grope as in the night."

> The devil wants to induce us to believe in our powerlessness and not God's power over him. He is in a serious jealousy and anxiety to do all he can in keeping believers from realizing who they are in Christ. Satan is equally afraid we will discover who we are. He is so jealousy of the attachment and attention God has bestowed upon us. He works to counter by spying out our weaknesses and exploiting them to the fullest, especially in areas God has given us something they do not possess. (Kraft, 1992, p. 82)

There is evidence that Satan is particularly active in the emotional area, regardless

of any particular cultural background. "All human emotions everywhere are susceptible to satanic attacks, and can harbor emotions that can so easily lead to sin" (Kraft, 1992, p. 83). This sentiment is echoed in Paul's exhortation: "If you become angry, do not let your anger lead you into sin, and do not stay angry all day. Do not give the Devil a chance" (Eph 4:26-27). He also admonishes believers to "get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice, showing rather kindness and compassion to one another, forgiving each other, just as in Christ God forgave us" (vv. 31-32).

David A. Seamands in his book, *Healing for Damaged Emotions,* indicates that "Satan knows all human weaknesses, understands the very infirmities, and uses them to maximize his strategies for his great advantage. The power of Satan lies in extreme subtlety, trickery, and deception" (1981, p. 47).

Satan is spoken of in the Bible as "a roaring lion prowling about seeking somebody to devour" (1 Pet 5:8). Paul wrote about the evil powers of darkness against which we fight in (Eph 6:12). It is in the dark where there is no light that we are easily attacked or deceived by the arch deceiver (Seamands, 1981, p. 47). Seamands admits that

> some of the most powerful weapons in Satan's arsenal are psychological; fear, doubt, anger, hostility, worry, and guilt. Long standing guilt is hard to shake off; it seems to hang on even when after a Christian claims forgiveness and accepts pardoning grace. (p. 48)

Ken Blue stipulates in his book, *Authority to Heal,* that "obedience and authority are seen most clearly in Jesus. Through the perfect obedience of the Son of God, the king established his kingdom rule on earth. Jesus re-established the reign of God which had been lost by the first Adam" (1987, p. 155). The atoning life and death of Jesus Christ procured our forgiveness. Jesus "learned obedience from what he suffered" (Heb 5:8),

46

and to his obedience we owe everything necessary for our victory.

Blue affirms that "power is inherent and may be used by the creature as it chooses in a more or less autonomous manner" (1987, p. 157). He further states: "Authority is not the possession of any creature, and it is not possessed at all, rather, it is exercised and, comes only with obedience to God" (p. 157).

Paul emphasizes that authority comes with obedience to God, "For just through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous" (Rom 5:19).

> Jesus operated with spiritual authority; he did not limit this authority to himself, but he conferred the same power and authority upon his apostles (Luke 9) and the seventy-two (Luke 10) to drive out all demons and to cure diseases. "As the Father sent me, so I send you (John 20:21), and with the specific promise that anyone who has faith in him will do what he did and even greater things (John 14:12). Our spiritual authority is, in direct proportion to our spiritual intimacy with God. Our power comes from the indwelling Holy Spirit. (Kraft, 1992, pp. 86, 96)

Donkor (1995) confirms that "demons have superhuman intelligence and strength; demons work assiduously to oppose God and to deceive, influence, attack, and oppress human beings" (p. 58). This deceptive power is noted especially in the story of the Gerasene demoniac: "For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him" (Mark 5:4).

Demon possession is rampant in the entire world. The intensity and forms may differ from one place to another, but demons are real and active in this realm of human existence. The demons' major objective is to cause fear, threaten, and frighten believers so that they are incapacitated to extend God's kingdom of salvation from sin.

> Demon possession represents a vivid preponderance of evil in the world of demons, while Christ's expulsion of the demons represents His victory or superiority over evil.

Others have also dismissed demon possession with the theories of accommodation and hallucination or psychological delusion. However, none of these theories can solve the problems associated with demon possession or even adequately explain them. The biblical view is that there is a dimension of God's created world that is spiritual. In the spiritual dimension, there are real demons that can control and do control human beings. (Donkor, 1995, p. 59)

Missiological Implications

The minister's intimate spiritual life is crucial to spiritual authority, which comes through the indwelling of the Holy Spirit. Jon Dybdahl aptly writes that "mission is not the ultimate goal of the Church. Worship is. Mission exists because worship doesn't" (2008, p. 22). He further notes that "worship is the ultimate, not missions, because God is ultimate, not man" (p. 22).

When this age is over, and the countless millions of those who are redeemed fall on their faces before the throne of God, missions will be no more. "Mission is a temporary necessity. But worship abides forever as the fuel and goal of missions" (p. 22). Worship is the source of strength and power over the evil spirits that have for ages crippled mission in the church. It is quite evident that the devil employs strategic deceptions to mislead God's servants and eventually to confuse the church of Christ (p. 23).

In conclusion, true worship unites us with God and sustains our relationship with God. It is through a proper relationship that we can find our anchor in the victory that Christ provides now and in eternity. In this victorious living, servants of Jesus can claim victory over the evil spiritual powers, with God's authority; they can stand fearlessly to set free those who are demonized.

In this chapter I have discussed the theological aspects of evil spiritual powers. In

Chapter 3, I will evaluate the geographical, historical, political, social, cultural, and religious contexts of Nyanchwa Adventist College. These areas will provide important background knowledge that will contribute greatly in my project, and will help in the application of the findings of this study.

CHAPTER 3

POLITICAL, SOCIAL, CULTURAL, AND RELIGIOUS ANALYSIS
OF NYANCHWA ADVENTIST COLLEGE IN KENYA

Introduction

Any given ministry must be approached from a specific cultural context. These aspects play a significant role on issues of real life that affect people's relationships and general way of life. This chapter will provide the historical, political, cultural, social, and religious analysis of the ministry context in Kisii County in Kenya, and will focus on the project context in Nyanchwa Adventist College.

In order to minimize rejection and alienation and avoid syncretistic tendencies from the target group, the gospel has to relate to people in ways that they can relevantly see God in their own cultural setting (Hiebert, 2009, p. 12). This contextual analysis will facilitate the effectiveness of my strategic plan to equip students at Nyanchwa Adventist College to deal with evil spiritual powers. For the gospel to be presented effectively, we have to communicate the gospel to a specific people who live their everyday lives in a worldview different from our own.

This chapter will concentrate on the context analysis of Kisii County in Kenya as a macro context that will be foundational for a critical project analysis and evaluation in Nyanchwa Adventist College which forms the micro context. In both macro and micro contexts, the geographical, socio-political, and cultural descriptions will be explored

50

Description of Kisii County

Kisii is located in Nyanza region, one of the provinces of Kenya at "Latitude 0°
41 0 N and Longitude: 34° 46 0 E. The town is located south east from Kenya's capital
city of Nairobi. The town is connected with an all-weather road. Kisii receives frequent
convectional rains and enjoys a great highland climate" (Kenya tribes, 2013, para. 4).

Public transportation is operated privately by taxis *(matatus),* taxi cabs, and *boda-
boda* (motorcycle taxis) and is available throughout the entire town. There is an airstrip
located in Kisii County, in the town of Suneka, which is approx nine km from Kisii.
There are minimal chartered flights, mainly from Nairobi's Wilson Airport to this
airstrip. The facility is not utilized well, but many of the residents, especially
businessmen, local politicians, and tourists, are using this means for convenience (Kenya
tribes, 2013, para. 4).

Kisii is a focal point from which tourists and visitors can access various
destinations such as the Tabaka Soapstone quarries, Maasai Mara Game Reserve in
Narok County, Lambwe Valley Game Reserve in South Nyanza County, Kisumu city and
the Kenya-Tanzania or Kenya-Uganda border points. This accessibility and the peaceful
atmosphere that prevails in Kisii has made this town popular in business transactions
(Kenya tribes, 2013, para. 4).

Kisii County has a total population of 1,152,282. Among Kenya's urban areas, the
Kisii municipality has a relatively high population density of 2,862 persons per square
kilometer. The population density currently is relatively high owing to the scarcity of
land within the municipality boundaries, spurring further expansion of settlement to the
outlying metro area. The situation has been made worse by the recent inflow of Kisii

Figure 1. Map of Kenya. Retrieved: http://i2.cdn.turner.com/cnn/2009/images/11/11/
stacks.kissi.kenya.map.jpg

Figure 2. Map of Kisii. Retrieved: http://w0.fast-meteo.com/locationmaps/
Kisii.12.gif

people from other parts of the country due to the effects of post-election violence of 2007.

Kisii is the sixth largest community in Kenya, and one of the fastest growing populations in the world. This is mostly rooted in their cultural belief of the importance of having many children for security. In any case, anyone who was believed to interfere with population growth was dealt with by the community elders. This kind of belief has infiltrated to young people who brutally kill people suspected of witchcraft practices. Recently, several incidents have occurred where people suspected of witchcraft practices have been burned alive to death (Kenya tribes, 2013, para. 1).

> The Kisii are known to believe in the power of witchcraft more than any other tribe in Kenya. Two years ago 11 people believed to have been witches were killed in Kisii farming community. The Kisii people are generally afraid of witchcraft, but often accuse of it to settle unrelated, petty arguments. Part of the ancient ceremony of funerals was to dissect bodies before burial to determine if they were killed by witchcraft. (Kenya tribes, 2013, para. 5)

Historical and Political Context of Kisii

Kisii was originally known by the Gusii people as *Bosongo*. It is believed to have originated from *Abasongo*, to mean the *White people* or *Whites*, who lived in the town during the colonial times. The town is predominantly inhabited by the Gusii community (Kenya tribes, 2013, para. 2).

The Kisii people belong to a group of Bantu-speaking people. Bantu means *the people* or *humans*. They are thought to originate from Cameroon in Western Africa and have made their way through western Kenya from Uganda and settled at the foothills of Mount Elgon. They later moved to Goye Bay near Lake Victoria before moving to the Kano plains and, later to the present location (Kenya tribes, 2013, para 2).

53

During their migration, Kisii family units became more inclusive and interdependent, forming clans headed by a clan elder, who was in charge of making decisions on behalf of the clan. The family head was still responsible for making decisions about his homestead (Kenya tribes, 2013, para. 7).

The Kisii tribe has gone through a transitional period politically since independence. There are a great number of women who have become involved in politics. The political change in Kenya from a single party to a multi-party system of government has affected the Kisii people greatly.

The recent political paradigm shift from National Government to County Government has created enormous adjustments in the entire country on the powers of the executive, legislature, and the judiciary. The administrative challenges of the newly introduced county system of the local governments have triggered unrest not only to Kisii County, but also elsewhere in the country.

The Kisii community has in the past faced political segregation from the national government. Robert Nyasato has quoted Simon Nyachae, a retired politician from Gusiiland who said that "leaders should be identified based on their abilities and not where they come from" (Kenya tribes, 2013, para. 2).

The Kisii tribe had a strong political system of chiefs and clan elders based on wealth or status. Traditionally each clan has a clan leader, a male in charge of making decisions on behalf of the clan. The family head is still responsible for making the daily decisions in and around his homestead (Kenya tribes, 2013, para. 16).

During the pre-colonial period, disputes over cattle and land, crimes, and other misdeeds were handled by local male elders' councils. The Kisii clan cluster later

developed a political office of a chief, *Omogambi* which means *giver of verdicts*. Today local disputes are handled by a meeting of local male elders and the assistant chief *baraza*. Crimes and disputes can also be taken to the court system. Women are usually alienated, and geographically separated, from their clans and are in a position of little influence and power during the first years of marriage (Kenya tribes, 2013, para. 17).

However, men continue to dominate political life and leadership in the twenty-first century. In recent development, women have become involved in elective offices in local and national governments, in administration as chiefs, and assistant chiefs, and even in parliament.

For years there have been disputes between Maasai, Kalenjin, and the Luo tribes with other ethnic groups over land expansion. These tribes are majorly pastoralists who have always pushed for land for their cattle. The Kisii depend mainly on agriculture and therefore everyone scrambles for access to land. Fathers must, for instance, provide each son with a piece of land. As a result of land becoming scarcer, the Kisii have negotiated with neighboring ethnic groups for the use of their land. This practice worked well at first, but in recent years members of those groups have said that the Kisii can no longer use their land (Kenya tribes, 2013, para. 16).

Kisii members cannot leave their ethnic group, because even if they leave their homeland, they will always be Kisii. The greatest political aggression showed up in the recent political violence of 1997 and 2007, when they were evicted from their acquired homesteads and most of them are now displaced, and have come back to Kisii, seeking to buy land in order to build their new homesteads.

Cultural Context of Kisii

Culture is created in a given social set up. Hiebert defines culture as "an integrated system of beliefs, feelings, and values created, and shared by a group of people to enable them to live together socially and communicate by systems of symbols and rituals, patterns of behaviour, and the material products they make" (2009, p. 150).

Language

They speak the Ekegusii Language or *ekeGusii* as it is properly called. However, some older texts refer to the language of this community as *Kosova*. This Kisii language and other Bantu languages are very similar. Most of their phrases are similar or have been derived or acquired in the same manner. The only difference between these languages is that some words have been altered or differently pronounced and given new meanings (Kenya tribes, 2013, para. 9).

Howell and Paris, in *Introducing Cultural Anthropology: A Christian Perspective,* confirms that "a language family is a group of languages that derives from a common ancestor language, and each language family traces back to a protolanguage, the ancient language from which all the members of a particular language are derived" (2011, p. 46). For instance, the Meru in Eastern province are closely related to the Kisii people or AbaGusii in language and culture (Kisii People of Kenya, n.d., para. 9).

Gender and Sexuality

In Kisii, gender and sexuality are very remarkable and normally attributed to the assignment of roles and functions. Sex refers to the biological maleness or femaleness, and gender describes what it means to be male or female in a particular culture. Every

culture has its implied meanings of gender statuses such as a boy and a girl, and a woman and a man (Howell & Paris, 2011, p. 88).

In this society premarital sex was permitted to some extent, provided that pregnancy did not occur. The traditional permissiveness was in stark contrast to the sexual control of women later in married life. As long as a woman is not married, a certain amount of promiscuity is expected. The increasing number of pregnant girls today reveals that female abstinence is no longer observed (Kenya tribes, 2013, para. 4).

Traditionally, during female initiation ceremonies, adolescent boys encouraged each other to conquer girls; they would sneak into houses where adolescent girls were sleeping and attempt to have intercourse with them. However, today premarital or rather adolescent sex is expected and feared by many parents due to the spread of HIV/AIDS (Kenya tribes, 2013, para. 5).

Among the Kisii community, sexuality was conceived as a cultural construct constituting the cornerstone of marriage. Thus, marriage and sexuality are closely interrelated and particularly important for male prestige and social value. Moreover, social value and prestige is the domain of social structure that directly affects cultural notions of gender and sexuality (2013, para. 5).

For instance, in the Kisii culture, "a woman has no direct access to economic and social resources. . . . This kind of expression of gender and sexuality limits women to participate in the public institutions to exercise their political and economic power" (para. 6). Howell and Paris have argued that "it is an oversimplification to assume that gender is cultural and sex is biological because people invented gender distinctions and God created sexual differences" (2011, p. 88).

57

However, this cultural practice involving women segregation among this community has been influenced by globalization, and it is no longer the dynamism that regulates gender and sexuality any more. Women are freer to study and engage in social and economic endeavors without much interference from men.

Kinship and Marriage

In traditional Kisii society, kinship and marriage are highly valued and respected. "Kinship roles govern inheritance of political positions and property, ritual and religious responsibilities, marriages, territorial distribution, dispute resolution, and landownership" (Howell & Paris, 2011, p. 154).

Kinship systems in the Kisii tribe are intact and interconnected, both from the mother's side and the father's side. For instance, in the sibling classification system, all women and men of the same generation are considered brothers and sisters. Real brothers call each other *momura ominto.* At the death of a husband, the widow chooses an alternative husband among the deceased's brothers to propagate that family (Kenya tribes, 2013, para. 11).

The Kisii people practice exogamy. This is a social arrangement where marriage is allowed only outside a social group. The social groups define the scope and extent of exogamy, and the rules and enforcement mechanisms that ensure its continuity. The practice of endogamy is the opposite of exogamy whereby a marriage is conducted within a social group, and this kind was discouraged among the Kisii community (Kenya tribes, 2013, para. 10).

The institution of marriage was regarded with seriousness and much respect. This attitude was evident during the time of marriage exchange talks. The parents from the

girl's side and the boy's side met to negotiate the agreement to be met by the boy's

parents (Kisii tribes, para. 10). Howell and Paris emphasizes that "marriage exchange

involves exchange of material resources between families before, at, or after the

wedding" (2011, p. 164).

Economy and Trade

In the Kisii traditional African community they laid down strategies for their

existence as a people. "Throughout time, adapting to historical and ecological conditions,

people have employed their God-given creativity to develop an extraordinary variety of

systems to organize the production , exchange, and consumption of items that meet

human needs" (Howell & Paris, 2011, p. 107).

Trade was practiced by the Gusii tribe very early, before the colonial period. The

Kisii tribe had earlier learned how to meet needs through production, exchange, and

consumption. In pre-colonial Gusii, exchange took place within the homesteads. Tools,

weapons, crafts, livestock, and agricultural products were exchanged, and goats and cows

were often used as the media of exchange (Kenya tribes, 2013, para. 8).

During the nineteenth century, in regular barter trade between the Luo and the

Gusii, women took place at periodic border markets. In addition, there was a regular and

voluminous trade of Gusii grain for Luo livestock that took place on Gusii farms. Luo

traders still today arrive in Gusiiland on donkeys loaded with salt, ropes, and pots. The

town of Kisii features numerous marketing facilities, shops, and wholesalers and cash-

crop purchasing centers that connect Gusiiland with the rest of Kenya (Kisii tribes, 2013,

para. 9).

Kisii land is fertile and often wet throughout the year, making it a rich agricultural

area. As a result, Kisii are one of the most economically successful tribes in Kenya, alongside the Kikuyu tribe. Due to the high altitude and a favorable climate, the Kisii tribe has exploited their land by growing cash crops mainly of tea, coffee, and pyrethrum.

The Kisii also do a lot of domestic farming and supply their communities and the rest of Kenya with agricultural food stuffs for consumption. Traditional foods grown by the Kisii people include maize, millet, sorghum, yams, bananas, pumpkins, and green vegetables. As a result of the intensive farming that takes place on the densely populated highland of Kisii, very little free land remains. Besides farming, the Kisii tribe also raises livestock on the crowded farmlands.

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

Social interaction is categorized according to age and gender. Daily interactions follow strict rules of politeness. There are rules for avoiding sexual shame, *chinsoni,* and rules governing respect, *ogosika*. Rules regulate proper behavior between women and men, between generations, and between different kinds of relatives. Bodily functions must not be mentioned or implied between different generations or between women and men (Kenya tribes, 2013, para. 10).

It is important to avoid being seen on the way to the toilet. Body language is reserved and gesturing is kept to a minimum. Between people of unequal status, such as young and old or woman and man, the person of lower status is not supposed to look directly into the other's eyes (Kenya tribes, para. 10).

Village and house organization in Kisii before the colonial period, was the extended polygynous family and was spatially divided into two components: the homestead *omochie*, where the married men and women and their unmarried daughters

and uncircumcised sons lived, and the cattle camps *ebisarate*, located in the grazing areas, where most of the cattle were protected by resident male warriors (Kenya tribes, 2013, para. 10).

A homestead in Gusii community consisted of the wives' houses surrounding their husband's house at the middle. The traditional Gusii house *enyomba* was a round, windowless structure made of a framework of thin branches with dried mud walls and a conical thatched roof. Today, the Gusii continue to live in dispersed homesteads in the middle of farm holdings. Modern houses are rectangular, with thatched or corrugated iron roofs. Cooking is done in a separate building (Kenya tribes, 2013, para. 10).

In a large homestead there were many houses, belonging to mothers, grandmothers, and adult sons. They were arranged according to custom. In the center of the homestead was the cattle sleeping area, called the *boma*. Directly facing the gate was the house of the senior wife. The houses of the junior wives were arranged to the right and left of the senior wife's house. Near the main gate were the houses of both the married and the unmarried sons. The owner of a homestead would most likely have his own small house in the middle, very close to the cattle shed, where he ate most of his meals (Kenya tribes, 2013, para. 10).

<div align="center">Religious Context of Kisii</div>

Traditional African Religion

Before Christianity, the Gusii people believed in one Supreme Being or god who created the world, and did not interfere directly in human affairs. Interference was only caused by ancestor spirits, *Ebirecha*, witches, and other impersonal forces. The Gusii believed that displeased ancestral spirits were responsible for disease, the death of people

and livestock, and the destruction of crops (Kenya tribes, 2013, para. 11).

The amount of time the Kisii devoted to religious practices, rituals, and ceremonies, is situational. Religious ceremonies and rituals take place when a child is born, someone comes of age, during times of sickness or calamity, when one dies, and other celebrations such as harvest time, which brings people together for the common goal (Kenya tribes, 2013, para. 18).

Hiebert adds that "people express their deepest beliefs, feelings, and values in rituals; rituals range from shaking hands, blowing a kiss, weddings, funerals, celebrations, and sacred ceremonies in Churches, Temples, and Mosques" (2009, p. 156).

Bruce Bauer, in *Diversity: Challenges and Opportunities,* aptly comments on the African religious diversity "the African Religious worldview has no excluded middle. Therefore, our theology must provide answers to every aspect of African life. Where there is a need to change a traditional belief, a good functional substitute must be provided" (2010, pp. 11-12). Indigenous Gospel workers and missionaries in any particular context have to ensure that they are relevantly addressing the needs of the people they are serving.

The Kisii people have specialized shamans, or medicine men that they consult when afflicted by misfortune. Many Gusii people visit a diviner, *abaragori* who may point to displeased spirits of the dead and prescribe a sacrifice appropriate to appease the ancestors (Ondieki Onchangwa, personal communication, May 12, 2012).

In *The Church, Culture and Spirits,* Donkor clarifies that "misfortunes—be they traffic accidents, illness, or a woman's inability to have children—are generally assumed to be the work of forces in this spiritual world" (2011, p. 69).

Animism in Kisii

Professional sorcerers in Gusii *abanyamosira* protect people against witchcraft and retaliate against witches on behalf of the people. *Omoriori*, the witch smeller, finds witchcraft articles hidden in a house. Witches as *Abarogi,* can be men or women, but are usually women. They are believed to dig up recently buried corpses to eat the inner organs and use body parts for magic. Among the Gusii, witchcraft is believed to be a learned art handed down from parent to child (Ondieki Onchangwa, personal communication, May 12, 2012).

The Kisii people believe in spiritualism. Donkor reiterates that "the spiritual realm is densely populated with spiritual beings, spirits and the living-dead, and together with magic, witchcraft, and ancestors who may bring harm and misfortune to the living" (2011, pp. 69-70).

The witches work in obscurity. Gailyn Van Rheenen points out that "a witch performs no rite, utters no spell, and possesses no medicines, but it is simply an act of a psychic act" (1991, p. 162)

In Kisii community, witches and sorcerers are feared for they are believed to inflict spiritual powers to harm other people in the community. This kind of fear has triggered witch hunting and thieves in the area. Many innocent people are burned and killed in the process. This kind of response towards the witches and even those suspected of witchery has so legalized among the Kisii community, to such an extent that it is almost believable that this is the only way of dealing with bad people (Ondieki Onchangwa, personal communication, May 12, 2012).

In Gusii society medicine men, *abanyamariogo,* were highly valued and

respected. These were the specialists who suffered most from European writers and administrators, who often and wrongly were branded as witch doctors. Among the Gusii community was a man known as Sakawa, the prophet of Abagusii, highly regarded for healing and revealing the future circumstances. The Gusii had, and still make a clear distinction between a healer, a sorcerer and a poisoner. The healer was loved by all but sorcerers and poisoners, often called witches, were feared, as indeed they are still feared today (John Mburu, personal communication, April 30, 2012).

Herbalists in Kisii, the *Abanyamariogo,* use a variety of plant mixtures for medicines. There used to be no hospitals, and even now when there are many hospitals, these traditional herbalists are quite helpful. There was no fixed rule governing the calling of a person to become a medicine man. This might come when he was still young, or in his middle or late life. Usually a medicine man inherited the profession of his parents or close relatives, but there were those who believed that ancestral spirits had called them in dreams or visions to become medicine men. There were both men and women in this profession. Their personal qualities varied greatly, but medicine men were expected to be trustworthy, upright, morally friendly, willing and ready to serve, able to discern people's needs and problems, and not exorbitant in their charges (John Mburu, personal communication, April 30, 2012).

The duties of a medicine man were many and varied, and overlapped with those of other specialists. His medicines were made from plants, herbs, powders, bones, seeds, roots, juices, leaves, liquids, minerals, charcoal and the like. In dealing with a patient he could massage, apply needles or thorns, he could bleed the patient, use incantations, or ask the patient to perform various activities such as sacrificing a chicken or goat, observe

certain taboos or avoid certain foods. All these were carried out to give the patient physical healing (John Mburu, personal communication, April 30, 2012).

The medicine men had potions and pastes for sprains, diarrhea, pulmonary complaints, and heart ailments. They had, and still have, expert traditional surgeons, *ababari*, who set fractures and cure backaches and concussions by the removal of sections of bone from the spinal column or skull. They performed various rites to increase the fertility and productivity of the field livestock and barren women or their husbands. They also assisted people in order to prosper in business or succeed in politics (John Mburu, personal communication, April 30, 2012).

It was also the duty of medicine men to purge witches, detect sorcery, remove curses and control the restless spirits of the dead. Some medicine men were experts at conjuring and hypnosis. In many ways they played the role of the psychiatrist in the community. They were experts at questioning their patients and could diagnose the causes of psychosomatic disorders with amazing accuracy (John Mburu, personal communication, April 30, 2012).

In this regard, medicine men had access to and, sometimes, control of the forces of nature and other forms of knowledge, unknown or little known to the public. They, thus, symbolized the hopes of the society: hopes of good health, protection, and security from evil forces. In the Gusii traditional religious beliefs, religious leaders like the shamans, diviners, magicians, astrologers, priests, and prophets, were greatly esteemed and respected by the community. These people were helpful in guiding the people during unpredictable times and circumstances (Kenya tribes, 2013, para. 18).

In his book, *Communicating Christ in Animistic Contexts*, Gailyn Van Rheeenen

points out the difference between a medicine man *(mganga)* and a witch *(mchawi)*. He says that "the *mganga* uses spiritual power for benevolent purposes; the *mchawi* uses the same power for malevolent purposes" (Van Rheeenen, 1991, p. 48).

Death in Kisii

The Kisii tribe believe in life after death. Paul Hiebert clarifies, "To make sense of human lives, humans must give meaning to death, the great reality that challenges all systems of meaning. If they cannot do so, their explanations of life fail" (1999, p. 116).

Funerals of people who have died take place at the dead person's homestead, and a large gathering is a sign of prestige and respect for the deceased person and the bereaved family members. Women are buried beyond the yard, on the left side of the house, whereas men are buried beyond the cattle pen, on the right side of the house. The preferred person to dig the grave is the deceased's son's son (John Mburu, personal communication, April 30, 2012).

After burial, the widow or the widower lives in seclusion and cannot move far from the homestead until after a period of a few weeks to two months, when ritual activities, including a sacrifice, are performed. At the funeral, there is a practice of wailing, head-shaving, and animal sacrifices. Before burial, the corpse is dissected in order to determine whether death was caused by witchcraft. One basic theme of the funeral is the fear of the dead person's spirit. The deceased, enraged at having died, may blame the survivors and therefore must be placated with sacrifices (John Mburu, personal communication, April 30, 2012).

Hiebert, Shaw and Tienou have written on the African systems of belief about the state of the dead. Their writing agrees with the Kisii concept of death;

Formal religions focus on what happens to people after death. Folk religions answer the question of death by seeking to maintain relationship with the dead. Most hold that human spirits exist beyond death, and continue to live in their old community with living humans, spirits, animals, and nature. These spirits needs to be fed and cared for to keep them healthy and happy. . . . The finality of separation at death is often blunted by relief in visitations by the deceased. (Hiebert, Shaw, & Tienou, 1999, p. 118)

Nyanchwa Adventist College in Kisii

Nyanchwa Adventist College is a complex institution that includes an Adventist college, Adventist secondary school, and an Adventist primary school. The administration has recently introduced a degree program affiliated with the Adventist University of Baraton. This is the oldest Adventist learning institution in Gusiiland, and in fact the first Adventist institution in the area.

Nyanchwa College is located within Kisii town at Nyanchwa suburb, on the slopes of Nyanchwa hill. Its terrain enables one to have a proper view of Kisii town and its environs.

Due to rapid urbanization and heavy investment by the locals in real estate, the whole place has changed physically, giving the impression that in the future, Nyanhwa College will be within the town.

Nyanchwa is located in Kisii Central District of Kisii County in Nyanza province of the Republic of Kenya. It also serves as the headquarters of the Seventh-day Adventist Church, South Kenya Conference. This conference serves the political territory of Kisii Central district, Kisii South district, Borabu district, Gucha district, Kenyenya district, Sameta district, Nyamache district, Narok and Transmara districts of Rift Valley province in Kenya.

Political Context

Early converts to the Seventh-day Adventist Church, who were trained in literary skills and religion, were the people the colonial government appointed as local chiefs. These chiefs ruled on behalf of the colonial government. With such influence they were able to shape the opinion of the people under them in terms of religious persuasion and educational development. This kind of influence gave the Adventist homes in Gusiiland prominence, even in the country leadership positions.

Historical and Socio-Religious Context

The first missionary to bring the Adventist message to Gusiiland was Bwana Cascallen, a medical missionary doctor. The local people loved him as he touched their lives through medical mission. Many Kisii people embraced the Adventist message. The missionaries were led by Jacob Orwa, who acted as a guide and a translator for he was very fluent and had mastered the local langua-franca (Kiswahili) and English (Nyaundi, 2012, p. 10).

> The first Kisii young boys who learnt literary skills and religion were ; Paul Nyamweya, Daniel Kiyondi, Senior Chief Musa Nyandusi, Joseph Simba, Abel Nyakundi all from Nyaribari in the current Masaba district. Others are Abraham Oirere, Nathaniel Misati, Nathan Omambia from Kitutu,and Chief Laban Motaroki of North Mugirango in Nyamira district. Chief Asa Onyiego and Elijah Mogoi from Kenyenya district, Chief Matayo Ratemo from Nyamache district, and Isaiah Omwega from Kisii South District. (Nyaundi, 2012, p. 11)

Nyaundi says that "it was Mrs. Myrna Beavon who operated the girl's boarding school at Nyanchwa known as 'Nyanchwa Rirondo' and taught at the school until a qualified teacher, Miss Ruth Raitt arrived in 1923 (p. 11).

They built long grass-thatched mud houses (*Rirondo),* which were used as classrooms. Unmarried girls were collected from all over Gusii for instruction in three

areas: writing, reading, and arithmetic. The first missionary teacher was Bwana Beavon

in the 1920s, from Britain, and the first lady missionary was Ms Robinson, followed by

Ms Sarah, and later on Mrs. Webster, from 1947 into the 50s (Nyaundi, 2012, p. 10).

The factors that stimulated the constant growth of the Adventist message in

Gusiiland were education and the good reception of the people of Gusii, which is still the

experience today. Nyaundi affirms Beavon's words, "In 1930, Beavon confided,

'Adventists are the only protestant missionaries at work in Kisii and the progress of their

work has been phenomenal. Work had grown into a company of 4 churches, 313

members, 80 schools, 3,286 pupils and 149 teachers" (Nyaundi, 2012, p. 13).

It is remarkable that education was so instrumental in the propagation of the

gospel. Nyanchwa forms the backbone of evangelism in Gusiiland.

In the book *Adventism in Kenya*, Isaac Okeyo, testifies:

> When the Europeans came they made an effort to teach people how to read and write.
> They started with this kind of education because they perceived that was the way
> many would receive and pass information. Nobody was allowed at that time to
> become a Christian or a church in member before qualifying in the reading and
> writing. The work of building schools progressed rapidly. Wherever there was a
> church building there had to be a school too. (1989, 24)

Growth Patterns for the First Ten Years

Nyanchwa Adventist College has been vibrant in its growth due to the high

enrollment of students at the institution. During the first 10 years, the college reached the

whole country with its advertisement about the mission of the school. The excellent

results that are normally the result of the commitment of teachers and administration have

sparked a major inflow of the students from the whole country.

However, the present situation at Nyanchwa has been very challenging for the

teachers and the staff. The economic situation has created an atmosphere, where both

students and teachers are grumbling and complaining due to unsatisfactory remuneration and services, respectively. This has sparked a lot of gossip and politics which have led to a steady decline of the student enrollment.

Finances in the Past Five Years

The financial inflow in the college was constant before the year 2007, but in recent years, the college workers have undergone a severe underpayment and delays in receiving their salaries. This has led to the discouragement of workers, who have subsequently lost their enthusiasm for working. There is an obvious decline in performance and enrollment whenever workers lose their morale and are not being paid their salaries.

**Church Attendance and
Pastoral Leadership**

The college is an Adventist institution with a full-time pastor. Recently, the Church responded to a request for associate pastors, who are assisting in the secondary school and the primary school, while the senior pastor would concentrate with the college students. In this kind of an environment, spiritual care and nourishment is assured and many parents appreciate this concern of the school administration.

However, as in any educational institution, some students have to be monitored in matters of church attendance. There are also workers of the college who do not feel free to attend the services in the college church. There are several reasons for this neglect, ranging from hatred and unforgiveness among the workers, to other excuses that are usually personal

There is a close association among the three pastors and the church elders,

although there are some elders who are negligent about God's work. Both students and staff conduct the Sabbath services as arranged by the pastoral office, and they do this work with a great deal of commitment.

There are challenges, which have always been a hindrance to the spiritual growth of the staff, faculty, and students. There have been leadership challenges, struggles, and even politicking in this institution. This kind of situation has created an environment where people cannot work for the common purpose of encouraging and saving souls.

Missiological Implications

The project topic has negatively impacted the growth of the college and the entire church in South Kenya Conference. Church members have no clear guidelines on how to respond to evil powers and, as a result, they have come to deal with evil powers from the perspective of fear. This has always left the people questioning the kind of Christian faith the believers exercise. This has ultimately rendered many faithless, and having lost confidence in the Seventh-day Adventist mission.

Church leadership has recently observed other denominations convert Adventist members into their fellowship, contrary to what has been the case in the past. This happens basically because the church has been reluctant to address the problem of evil spiritual powers that are often manifesting among the believers. The church members have always sought for comfort and help but all in vain. The result of this challenge has been a massive search for power ministries in search of deliverance from evil powers. In order to address their problem, many church members have secretly consulted diviners and magicians in pursuit of social security.

Summary

The evidence of this chapter confirms the reality that the gospel can only be understood and propagated in the historical, cultural, social, political, and religious environment. The presence or lack of this understanding may propagate or hinder the work of missions.

The analysis of Kisii County and Nyanchwa Adventist College has a significant bearing on the study of the evil spiritual powers manifested in this area. This will lead the researcher into Chapter 4 to develop an implementation of strategies that will help equip the students and the college family to deal with evil spiritual powers.

CHAPTER 4

A BIBLICAL STRATEGY TO EQUIP STUDENTS TO DEAL WITH

EVIL POWERS IN NYANCHWA ADVENTIST COLLEGE

Introduction

The previous chapter presented an analysis of the religious, cultural, and social

contexts of the Kisii community in Kenya. This information provides an appropriate

foundation to establish a biblical strategy for a lasting solution to the fear of evil powers

in Nyanchwa Adventist College. This chapter will present a systematic approach of

dealing with this problem of fear of evil powers using a Logical Framework and Gantt

chart. This chapter outlines the strategy in a step-by-step approach in order to realize the

goal of this study.

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

Logical Framework Analysis

The Logical Framework Analysis (LFA) is a tool for planning and managing

development projects that helps maximize in a standard format what the project is going

to achieve, what activities will be carried out to achieve the outputs and purpose, the

resources required, the potential problems which could affect the process of the project,

and how the process and ultimate success of the project will be measured and verified

(AusAID, 2005, para. 1; Takyi, 2011). The LFA is a tool designed for planning and

managing international development projects. The LFA has been proven to be excellent

for its logical basis, coherent structure, flexible nature, and comprehensive outlook. This

coherent structure is tabulated in a framework known as the Log Frame (Bond, 2007;

NORAD, 1990)

The logframe analyzes and presents information about the key components of a

project goal (overall objective), purpose (outcomes), performance indicators, outputs,

activities, inputs, as well as assumptions—in a clear, concise, logical, and systematic

way. It also takes care of significant risks and issues that impact the project, and it

indicates important activities necessary for the success of the project (Takyi, 2011). This

tool is used to improve the design of inventions at the project level and identifies strategic

elements summed up as inputs, outcomes, and impact with their casual relationships,

indicators, assumptions, and the risks that may influence success or failure of a project

(Department for International Development, 2011, p. 7).

<center>Constitution of Logical Framework Matrix</center>

The Logical Framework Approach was invented in 1969 by Leon J. Rosenberg to

be used by the Agency for International Development (AID) for the key purpose of

planning programs (Logical Framework Approach, 2011). The Logical Framework

Matrix (LFM) has four columns and four rows which summarize selected aspects of an

activity design. The vertical logic identifies what the project intends to do, and the

horizontal logic clarifies the casual relationships and specifies the important assumptions

and uncertainties beyond the project manager's control (Takyi, 2011).

The following sections give definitions for the logframe design elements.

<center>74</center>

Goal or Objective

The goal or objective is the ultimate result to which a project is contributing to the solution of a problem. The goal refers to the structural objectives that lay the foundation for designing the activities in a project. The objectives can also help to set up a general context within which the activity fits and describe the long term impact that the activity is expected to fulfill (Takyi, 2011).

Purpose or Outcome

The purpose or outcome is the change that occurs if the project outputs are achieved at the end of the project. The purpose is also the specific objective or the core problem which the project targets and which contribute directly to bring about the goal. The purpose can also refer to the structural objectives, which form the foundation for designing the activities (Takyi, 2011).

Outputs or Activities

Activities or outputs are the actual tasks required to produce the desired outcomes. "Outputs can be quantitative, such as the rate of change in population; qualitative; such as the development of more effective devotional practice; and attitudinal, such as increased awareness of community agencies with supporting services" (Takyi, 2011).

Inputs or Resources

Inputs or resources are materials, equipment, time, and the financial and human resources needed to carry out all the activities of the project. When enough inputs are provided for a given project, then it is possible for all the necessary activities to be

carried out (European Commission, 2012, para. 1).

Measurable Indicators

An indicator is a sign or an index which expresses a level of achievement within each of the four rows of the Logical Framework Matrix. The measurable indicators (MI) can also be referred to as objectively verifiable indicators (OVI). They define performance and standards to be reached in order to achieve the objective and provide specific evidence that will indicate if an overall goal, purpose, or result or output is reached. "The level of performance which must be reached in order to achieve [the] objectives and evaluate the extent of the achievement . . . [is known by the] acronyme SMART . . . [for] Specific, Measurable, Available, Relevant to information needs, and Time bound" (Takyi, 2011; Toolkit, 2008, para. 18).

Means of Verification

Means of verification tell where we get the evidence that the objectives have been met and where we can get the data necessary to verify the indicator. "They are sources of information and methods used to show the fulfillment of a goal or objective of a project" (Takyi, 2011).

Assumptions

Assumptions are derived from indicators, worded as a positive condition, and weighed as per importance and probability. An assumption is basically any fact that a researcher takes to be true without actually verifying it (Mugenda, 1996, p. 28). Assumptions are stated is positive language because, unlike risks that look at the negative side, they look at the favorable conditions that need to be met for the project to succeed

76

(Takyi, 2011). For instance, it is assumed that students will be willing to participate in the interviews that will be carried out at Nyanchwa Adventist College. Listing our assumptions helps us to discover the missing steps or needs, clear up any missing steps, uncover hidden agendas, and facilitate effective communication (Dayton & Fraser, 1980, pp. 220-221).

Advantages of the Logframe

There are several advantages in using a logframe. It checks the internal logic of a project plan, harmonizes strategy and objectives, evaluates critical aspects of a project in order to reduce documentation, and clarifies objectives. It also develops, describes, and synthesizes the project programs in a standardized common language for various stages of different programs. The project planners can easily reflect on forms of supervision and evaluation of the project by identifying them in the initial phase (European Commission, 2004, para. 10).

Disadvantages of Logframe

The logframe also has some disadvantage as it requires time to master the logic of the approach and makes it difficult to put ideas and relationships into simple sentences. This kind of situation makes life difficult for frontline workers to implement strategies (European Commission, 2004, para. 11).

A representation of the logical flow of the various components of a project is shown in Figures 3 and 4 below.

Narrative Summary	Objectively Verifiable Indicators	Means of verification	Assumptions
Goal—the overall aim to which the project is expected to contribute	Measures (direct or indirect) to show the project's contribution to the goal	Sources of information and methods used to show fulfilment of goal	Important events, conditions or decisions beyond the project's necessary for maintaining the progress towards the goal
Outcomes (or objectives)—the new situation which the project is aiming to bring about	Measures(direct or indirect) to show that progress is being made towards reaching the objectives	Some information and methods used to show progress against objectives	Important events, conditions or decisions beyond the project's control, which are necessary if achieving the objectives is going to contribute towards the overall goal
Outputs—the results which should be within the control of the project management	Measures (direct or indirect) to show if project outputs are being delivered	Sources of information and methods used to show delivery of outputs	Important events, conditions or decisions beyond the project's control, which are necessary if producing the outputs is going to help achieve the objectives
Activities—the things which have to be done by the project to produce the outputs	Measures (direct or indirect) to show if project outputs are being delivered	Sources of information and methods used to show that activities have been completed	Important events, conditions or decisions beyond the project's control, which are necessary if completing activities will produce the required outputs
	Inputs Resources—type & level of resources needed for project. Finance—overall budget. Time—planned start and end date.		

Figure 3. Sample logframe 1. Taken from F. Mikkelsen, *Methods for Development Workand Research; A Guide for practitioners.* New Dehli, India: Sage, 1995.

Project Description		Objectively verifiable indicators of achievement	Sources and means of verification	Assumptions
Goal	What is the overall broader impact to which the action will contribute?	What are the key indicators related to the overall goal?	What are the sources of information for these indicators?	What are the external factors necessary to sustain objectives in the long term?
Purpose	What is the immediate development outcome at the end of the project?	Which indicators clearly show that the objective of the action has been achieved?	What are the sources of information that exist or can be collected? What are the methods required to get this information?	Which factors and conditions are necessary to achieve that objective? (external conditions)
Outputs	What are the specifically deliverable results envisaged to achieve the specific objectives?	What are the indicators to measure whether and to what extent the action achieves the expected results?	What are the sources of information for these indicators?	What external conditions must be met to obtain the expected results on schedule?
Activities	What are the key activities to be carried out and in what sequence in order to produce the expected results?	Means: What are the means required to implement these activities, e. g. personnel, equipment, supplies, etc.	What are the sources of information about action progress? Costs What are the action costs?	What pre-conditions are required before the action starts?

Figure 4. Sample logframe 2. Taken from http://www.sswm.info/category/planning-process-tools/implementation/implementation-support-tools/project-design/logical-f

Description of Gantt Chart

A Gantt Chart is a bar chart that shows the tasks of a project, when each task must take place, and how long each will take. As the project progresses, bars are shaded to show tasks have been completed. People assigned to each task also can be represented. A Gantt chart is therefore, a milestone chart, a project bar chart, or an activity chart (Tague, 2004).

The researcher constitutes a Gantt chart by first identifying the tasks that need to

be done in a project schedule, observes significant milestones in the project process by

brainstorming a list, or by drawing a flow chart, a story board, or an arrow chart for the

project. The project leader should then identify the time required for each task. And

finally, the team should identify the sequence: which tasks must be finished before

another task can begin, which tasks can be carried out together? And which tasks must be

completed before each milestone (see Figure 5).

The procedure below outlines how a Gantt chart can be created:

There are many ways to create a Gantt chart. For example, Microsoft Project, a task-planning program, makes it easy to track and chart project timelines with a built-in Gantt chart view. Another option is to use Excel. Excel does not contain a built-in Gantt chart format; however, you can create a Gantt chart in Excel by customizing the stacked bar chart type. (Tague, 2004)
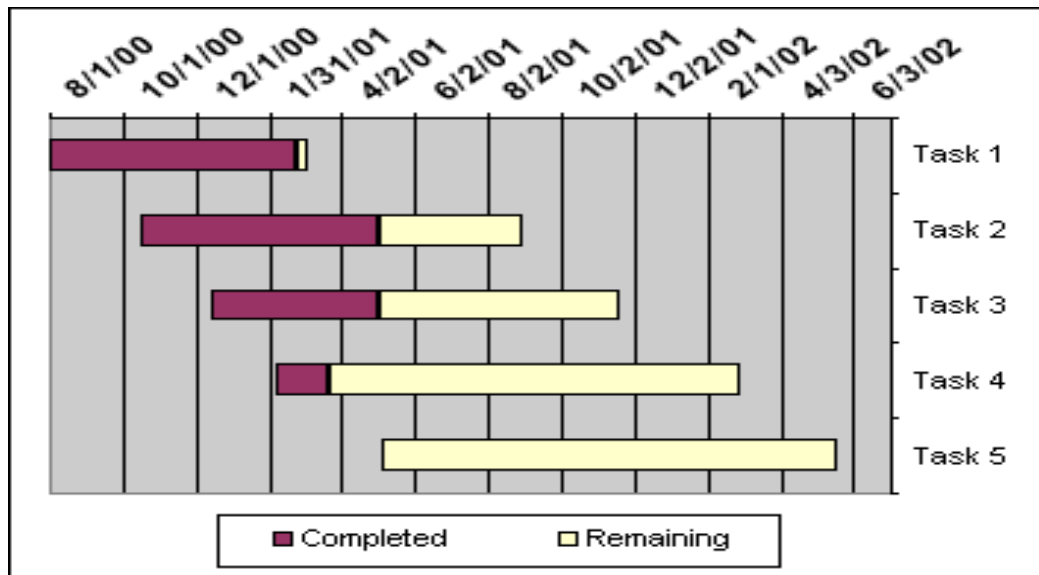
Figure 5. Sample Gantt chart showing completed tasks. Taken from http://
www.ehow.com/how_4811706_gantt-chart-excel.html

Description of Mission Strategy: Application of
Logframe and Gantt Chart

The Seventh-day Adventist Church has the right message for the world, but for a long time its ministers have struggled with the challenge of evil spiritual powers. The church has neglected to address the problem of witchcraft, demonization, and evil spiritual manifestations, which has hindered and affected the efforts made in proclaiming the Gospel in the South Kenya Conference.

The ministers have always preached the gospel but there has remained a haunting fear among some church members which leaves them searching for freedom from the attacks of evil powers. There is great fear among many professed Christians that has crippled the mission of the church among unreached people in the community. This study therefore seeks to formulate a manual that will guide ministers and church members on how to respond to situations or incidents that produce fear among people.

In normal circumstances the issue of fear of evil powers affects everybody irrespective of denominational background. Fear is an emotion that touches all human beings. This project will involve all the students in developing a working model that will provide an approach for dealing with the fear of evil powers among the students at NAC.

The logframe in Figure 6 therefore will demonstrate a practical approach whether or not fear exists among the student congregation. The cause and the effect of that fear will be studied, and a strategy will be formulated to deal with such situations among the students. The ultimate goal of this study is to enhance strong faith in the power of God and eliminate fear of evil powers. Assurance of God's protection and power among the students will increase faith in Jesus Christ and enable the students to face situations involving evil manifestations with courage and confidence.

SUMMARY	OBJECTIVELY VERIFIABLE INDICATORS	VERIFICATION INDICATORS OR METHODS	ASSUMPTION
GOAL: Student in Nyanchwa College believe in and depend on God's supremacy over evil powers	• Faith in God's care & protection among students increased by 2014	• More Students involved in spiritual activities. • Harmony prevails among students	• Students are, and come from Christian background
PURPOSE: Biblical strategy to equip students to deal with evil spirits in Nyanchwa College developed and implemented	• Fear of evil powers among students in the college reduced by July 2014	• Quarterly Sabbath School reports • The final project results	• Established stable environment to ward off evil powers & tensions
OUTPUTS: 1. Fear of evil powers in the college assessed	• Five groups of students from various schools interviewed by 2012	• Results of interview	• Maximum cooperation from the five
2. Seminars on fear of evil powers developed	• Materials for three seminar materials developed by 2012	• Seminar conducted	• Seminar materials will be accessible & available
3. Seminars on fear of evil powers conducted	• Twenty students trained as TOTs by July. 2012	• Twenty students equipped	• Students are ready & receptive to be involved
4. Trainer of trainees(TOTs) assigned	• Twenty small groups formed & organized by Sept 2012	• Twenty small groups equipped	• Students are willing & cooperative
5. Monitoring & evaluation of project conducted			

ACTIVITIES:	OBJECTIVELY VERIFIABLE INDICATORS	MEANS OF VERIFICATION	ASSUMPTIONS
1.1 Conduct initial survey to assess fear of evil powers	• Teaching materials available	• Documentation of the proceedings of the research proposal	Research activities appropriate & relevant for the college students
1.3 Administer questionnaire	• Small group units formed		
2.1 Develop biblical principles on fear of evil powers			
2.2 Develop materials on fear of evil powers, demonization & deliverance	• Time		
2.3 Conduct seminars on fear of evil powers			
3.1 Recruit twenty students for training as TOTs			
3.2 Conduct training for the TOTs			
3.3 Group leaders (TOTs) share the biblical strategy			
4.1 Organize NAC students into twenty fellowship groups	• Students		
4.2 Assign leaders(TOTs) to the twenty small groups			
4.3 Train and equip the groups on fear of evil powers			
5.1 Develop monitoring instrument of the project	• Budget		
5.2 Conduct evaluation of the project			

Figure 6. Logframe of project at Nyanchwa College.

ACTIVITIES	YEAR 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1: Fear of evil powers assessed												
Activity1. 1 Do a survey on fear of evil	■					▒	▒					
1.1.1 Review literature on evil powers	▒					▒	▒					
1.1.2 Do random sample interviews	▒					▒	▒					
Activity1.2.Administer questionnaire		■				▒	▒					
1.2.1 Prepare & pre-test questionnaire		▒				▒	▒					
1.2.2 Administer questionnaire		▒				▒	▒					
1.2.3 Analyze & tabulate results		▒				▒	▒					
Output 2: Seminars developed												
Activity2.1 Review biblical literature on evil			■	■		▒	▒					
2.1.1 OT literature			▒	▒		▒	▒					
Activity2.2 Develop materials on fear of evil					■	▒	▒	■				
2.2.1 Derive authority of evil powers					▒	▒	▒	▒				
2.2.2 Derive effects of evil powers					▒	▒	▒	▒				
2.2.3 Affirm Bible authority over evil					▒	▒	▒	▒				
Activity2.3 Review other literature					■	▒	▒	■				
2.3.1 Review Ellen G. White					▒	▒	▒	▒				
2.3.2 Review Adventist books					▒	▒	▒	▒				
2.3.3 Review other Christian writers					▒	▒	▒	▒				
Activity2.4 Develop training curriculum					■	▒	▒	■				
2.4.1 Prepare seminar material					▒	▒	▒	▒				
2.4.2 Locate venue & set date to train					▒	▒	▒	▒				
Output 3: Seminar conducted												
Activity3.1 Recruit students for training						▒	▒		■			
3.1.1 Inform Administration						▒	▒		▒			
3.1.2 Select twenty students to train						▒	▒		▒			
3.1.3 Train the students as TOTs						▒	▒		▒			
Output 4: Trainers (TOTs) assigned												
Activity4.1 Assign TOTs to train students						▒	▒			■	■	■
4.1.1 Allocate TOTs to students						▒	▒			▒	▒	
4.1.2 Assign twenty TOTs to train						▒	▒			▒	▒	▒
Output 5: Final monitoring & evaluation												
Activity 5:1 Conduct Monitoring						▒	▒					
5.1.1 Prepare monitoring instrument						▒	▒					
5.1.2 Analyze quarterly reports						▒	▒					
Activity5.2 Conduct evaluations						▒	▒					
5.2.1 Conduct quarterly evaluations						▒	▒					
5.2.2 Conduct annual evaluations						▒	▒					

Figure 7. Gantt chart (year 1).

ACTIVITIES	YEAR 2				YEAR 3				ONE IN CHARGE			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1: Fear of evil powers assessed												
Activity1.1 Do a survey on fear of evil									■	■		
1.1.1 Review literature on evil powers									■	■		
1.1.2 Do random sampling interview									■	■		
Activity1.2 Administer questionnaire									■	■		
1.2.1 prepare & pre-test questionnaire									■	■		
1.2.2 Administer questionnaire results									■			
1.2.3 Analyze & tabulate results									■			
Output 2: Seminars developed.												
Activity 2.1 Develop biblical principles									■			
2.1.1 OT literature									■			
2.1.2 NT literature									■			
Activity2.2 Develop materials on fear of evil									■			
2.2.1 Derive authority of evil powers									■			
2.2.2 Derive effects of evil powers									■			
2.2.3 Affirm biblical authority of evil									■			
Output 3: Seminar conducted												
Activity 3.1 Recruit students for training									■	■	■	
3.1.1 Alert Administration & set time									■			
3.1.2 Select twenty students to train										■	■	
Activity3.2 Train & equip twenty TOTs									■			
3.2.1 Distribute seminar materials									■	■		
3.2.2 Train & assign TOTs to train									■			
Output 4: Trainers (TOTs) assigned												
Activity 4.1 Assign TOTs to train students												
4.1.1 Allocate TOTs to students												
4.1.2 Train & equip the students												
Output 5: Final monitoring & evaluation												
Activity 5:1 Conduct monitoring	■	■	■	■					■			
5.1.1 Prepare monitoring instrument	■	■							■			
5.1.2 Analyze quarterly reports			■	■					■			■
Activity5.2 Conduct evaluations					■	■	■	■	■			
5.2.1 Conduct quarterly evaluations					■	■	■	■	■			
5.2.2 Conduct annual evaluations					■	■	■	■	■			■
Key: A- Researcher B- Chaplain C- First Elder D- External Evaluator												

Figure 8. Gantt chart (Years 2 & 3).

Application of Logframe

The Overall Goal

The overall goal of this project is to help every student at Nyanchwa Adventist College believe in and depend on God's supremacy over evil powers. This strategy will equip and prepare them to handle demonic manifestations whenever such situation arises. Eph 6:10-18 forms the basis of the Christian victory over evil spiritual powers. Paul admonishes the Ephesian church to put on the full armor of God, so that when the day of evil comes they may be able to stand.

Emmanuel Eni in his book *Delivered From the Powers of Darkness* writes that *"*a child when left alone in the world is controlled by one of two powers: good or bad, right or wrong, God or the Devil" (2011, p. 5). In Prov 22:6, the Bible says "train up a child in the way he should go and when he grows he will not depart from it."

In measuring the effectiveness of this project, there will be challenges to be faced throughout the project. Many students have little knowledge of the Word of God and therefore a minimal experience with Jesus Christ in matters of demonic manifestation. It will be necessary to teach these students a biblical approach of handling the issue of evil spiritual powers. In the process, this may trigger some people who are associated with these powers to become defensive for fear of being exposed.

The effectiveness of this study will be measured by the response of students who will boldly surrender their lives to follow Jesus through baptism. I project a 30% increase in student baptism by end of the fourth year, which will be verified in the baptismal records. The change of attitude among the students will also be experienced and verified by a positive response through student involvement in the spiritual activities on campus.

The progress of the project will depend on the assumption that those students who will be involved are Christians and come from a Christian background. This study takes place in a college setting, therefore its administrators and all the stakeholders will be expected to be positive and supportive.

Project Purpose

The purpose of the project is also referred to as the specific objective that the project intends to achieve in the course of the study. The objective is normally a new situation anticipated to be realized after the study is completed, and relates directly to the overall goal. In this case, the purpose is to ensure that students are properly trained and equipped to deal with evil spiritual powers.

The book of Isaiah describes those who are wicked at heart, "The wicked are [a] tossing sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace for the wicked" (57:20-21). Therefore, an indication of peace among the students will reveal their commitment and surrender to God. All these achievement will be verified through the overall departmental quarterly reports forwarded to the chaplain's office.

Outputs

In order to achieve the above objectives, five outputs need to be realized by this project. The first is to conduct a survey accessing the fear of evil powers among students. The results will be collected and evaluated to form the basis of the study. This evaluation will determine the areas to be covered in developing the seminar materials (second output) which will be used to help the students overcome their fear of evil powers. The third output is to hold the seminars. There will be a careful selection and training of

students, elders, and teachers who will also be assigned to train other students using the seminar materials (fourth output). The fifth output is to ensure that proper evaluation and monitoring is done to make sure this project achieves its goal and purpose.

In order to verify that the objective of this study has been achieved, interviews will be conducted among five groups of students who will be randomly selected from the college students and the results will be recorded. Material for three seminars will be ready to use for training and equipping 20 students who will be used as trainers of trainees (TOTs) to equip 20 groups of students on the campus by September 2012. This project is carried out on the assumption that seminar materials are produced and the students are willing and receptive to cooperate.

Application of a Gantt Chart

The researcher will use a Gantt chart in the form of a bar chart to show progressively the specific tasks or activities of the project carried out at Nyanchwa Adventist College. The chart will show clearly the time frame when each activity must take place and for how long the activity will take to complete. This chart will graphically represent the logframe and serves as a link between the project planning and the project objectives (Takyi, 2011).

Implementation of Strategy

A study needs an overall approach, plan, or way of describing how a group will go about knowing their problem or about reaching their goal. In every successful project there must be a well-planned strategy to steer the study towards its intended goal (Dayton & Fraser, 1990, pp. 13-14).

The Logical Framework Matrix is an efficient tool when the activities are entered into the Gantt chart and explained how they contribute to the project. The activities in the Gantt chart above in Figures 7 and 8 will be carried out in the first through the third year of this project as follows:

I will select five groups of students whom I will use to assess whether there is fear of evil powers existing in the college. This survey will be used to ascertain the areas that need to be addressed in the review of relevant literature. Next, I will administer a questionnaire and tabulate them by the end of February 2012.

In the months of March, April, and May 2012, I will concentrate on reviewing literature from the Old and New Testaments, Ellen G. White, and other writers, which will help me to develop seminar material to be used in teaching and preaching. With the help of the administration, a training curriculum will be developed and the time and place will be assigned according to the convenience of the students. This exercise will be continued in August after the summer classes in June and July.

In the month of August, in consultation with the administration, I will select 20 students who will be trained as TOTs in conducting the training of other students. For each student trained, he or she will train a group of 20 students in the college on how to overcome fear of evil powers by using the materials prepared by the researcher. In the month of November and December, I will assign the students to train the assigned groups of students.

Evaluation of Project

Monitoring and evaluations will be conducted and the results tabulated for use in the study. The researcher will be mainly concerned with this exercise. However, for an

efficient administration of the research, I will be assisted by the associate chaplain and the first elder. Also an external evaluator will be useful in offering technical guidance. After this process has been completed, the results will be recorded.

This chapter has outlined a strategy to help the students at Nyanchwa College overcome their fear of evil spiritual powers. The strategy uses a logframe and a Gantt chart to organize the activities needed. The next chapter will describe how the strategy was implemented, lessons learned, and then some recommendations will be made.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

In Chapter 4, I developed a strategy to help students deal with evil powers at the Nyanchwa Adventist College in Kenya. In the strategic plan, I initiated modalities which were intended to minimize the fear of evil spiritual powers which existed among students and members of the college. In developing this strategy, I utilized the logframe and the Gantt chart to show the flow of activities of the project. The logframe was used to plan, manage, and implement the strategy while the Gantt chart was used to monitor and evaluate the project process.

In order for the study to be effective, five outputs of the project need to be achieved. I will begin by assessing evil spiritual powers in the college; develop materials on the fear of evil powers, conduct seminars on the fear of evil powers, assign trained trainers of trainees (TOTs), and finally, monitor and evaluate the project results.

I will then monitor and evaluate these activities progressively with the help of the first church elder and the associate chaplain. I will tabulate and compile a clear report of the project results and their implications. A clear indication of learned lessons from this study will be explained and a way forward will also be suggested. The future impacts will also be given for an efficient follow up of the events of the program. Finally I will offer certain conclusions and recommendations.

Project Implementation

Introduction

Most of the activities were carried out later than planned, others were done much earlier before the scheduled time, and some activities were not carried out as planned. There are certain omissions and additions that were encountered as the implementations report will describe.

Assessing Fear of Evil Powers

The first step taken in the implementation of my project was to know whether there was any evidence of fear of the evil powers in the college. To achieve this objective, I interviewed a specific sample-group of students to gather information from both high school and the college students.

During the December holidays, I took time to brainstorm the topic of my study by assessing the resources available on the fear of evil powers. In order to gather more information about the topic, I consulted web materials, read some books including the Bible, and also interviewed specific individuals from the community, including my fellow pastors.

When all the students came back from their December holiday in January 2012, I randomly selected five sample-groups from among the high school and the college students. In this process, a random-sampling assessment was carried out on the fear of evil powers. This activity involved new and old students from both high school and college sections. This information was helpful in the collection of pertinent and relevant information that was later used to search for relevant literature on the fear of evil powers. The aspect of the project was completed by the end of January 2012.

Questionnaire

The survey was followed by the administration of a prepared questionnaire that was analyzed by the end of February 2012. The results were tabulated and recorded in Appendix B.

The questionnaire was administered in the month of January 2012. The questionnaire comprising 10 questions was distributed to 20 students who were randomly selected from the three schools to represent the prevailing views of the students in the entire campus. From the primary section I picked 5 pupils, from the high school 5 students, and from the college division 10 students. The responses of the students who participated are listed below.

**College Provides Opportunities
for Spiritual Activities**

After analyzing the results of the questionnaire, out of the 20 students who were involved, 19 of them agreed that the college had a clear program for their spiritual development. This was a positive response of 95% of the participants.

**Involvement of Students in
Spiritual Activities**

Participation of students in spiritual activities was confirmed at 95% of the total number of students selected, or 19 out of 20.

Awareness of Evil Powers

It was interesting that 18 out of the 20 students who participated responded that they were aware that evil spiritual manifestations were present on the campus. This was equivalent of 90% of the total students who participated.

College Chaplaincy Provided
Appealing Programs

When asked if chaplaincy programs were appealing, 18 out of 20 confirmed that

pastoral programs were relevant and addressed their needs.

Students Believed in Consultation
of a Diviner for Protection

In answer to a question about consulting a diviner, 18 out of 20 attested to the fact

that the solution to dealing with evil spiritual powers was to consult diviners and

magicians whom they believed could guard them from the influence of evil powers. This

was also 90% of the total participants. In essence this response meant that for the students

to feel secure within the school campus, they needed an intervention of diviners and

magicians. Although the highest score of students agreed that the school gave them

opportunity to participate in the spiritual programs, they still doubted whether they were

safe within the campus.

Students Believe That God Is Still
in Control Over Evil Harassment

All 20 students responded that they knew that God was in control over the

manifestation of evil powers. This is 100% of the students who participated. However, it

can be observed that the students revealed a high level of syncretistic tendency that is

also observed in African Christianity. They believe that God is in control, and at the same

time they have to consult diviners and magicians to address the problem of evil powers.

Students Are Frightened by
Evil Spiritual Powers

Whenever evil spiritual powers are manifested at school, 17 out of 20 students

testified that they were scared. This is 85% of the participants.

**Students Encouraged Enrollment
of New Students**

It was encouraging to see that 75% of all the participants agreed that they could

encourage other students to join the school. This seemed to indicate that the school

environment for the students was appealing except for the problem of evil manifestations

which was a challenge.

**Students Suspect People Associated
With Evil Powers in the School**

Of the participants, 75% agreed that some people in college are associated with

evil spiritual powers. This percentage is represented by 15 students out of 20 who

responded.

Material Developed on Evil Powers

In order to respond to the information gathered from the questionnaire, I collected

relevant material on a biblical and theological understanding of evil. First, I established a

biblical basis on evil powers. Second, I consulted Ellen G. White writings on evil. Third,

I also referred other Adventist writers and non-Adventist writers on this subject. This

activity was carried out between the months of March and August 2012.

Training Curriculum Developed

I prepared and developed a teaching curriculum, and by the end of August,

training materials and the training venues were ready. The material was easy and relevant

for use by both the researcher, associate chaplain, and the 20 students who served as

trainers of trainees (TOTs). This curriculum was based on the biblical view of evil

spiritual powers and from the writings of Ellen G. White. The venue for this training was

also arranged in consultation with the administration.

In the college, we have a spiritual calendar of events that take place three times

throughout the year. In the first and third term, we normally have spiritual weeks of

emphasis, and in every second term, we hold a camp meeting for the school. For each of

these spiritual programs held in April, June, and November 2012, I incorporated key

topics about the great controversy and evil spiritual powers.

Students Recruited for Training

For the intended seminars to run properly, I had to coordinate with the

administration. As a member of the administration council, I had to inform them on what

and how I wanted to carry out this exercise. There were students, some staff members,

and the associate chaplain who were involved in this exercise.

I had no doubt that the administration would allow me to carry out the project

assignment. Early on, I had informed the principal and some staff members concerning

the approval of my proposal, and all were excited and congratulated me for the

achievement.

Response of the Administration

When the administration heard about the details of the training and the objectives

of this study, they were all reluctant and unwilling to allow me to carry out the study,

because they feared the topic would trigger unnecessary rumors around the college.

I later consulted the principal on this matter, but he insisted that this kind of study was unacceptable in a school setting. However, later on as we shared, he allowed me to conduct the training, and warned me to be careful on the implementation of this kind of study. He also advised that this kind of venture may interfere with student enrollment.

Response of the Students

Most of the college and high school students who had trained as TOTs were already experiencing deliverance from evil spiritual power. They had earlier witnessed the effect of demons upon some students and how after prayer, the evil spiritual powers disappeared. Therefore, for most students who were involved in this situation, they were all ready and welcomed the idea of this kind of training.

I carefully selected 20 capable students including the spiritual leaders who were ready to be trained as trainers of trainees (TOTs). This activity was carried out by the researcher and the associate chaplain, and by the end of September 2012, the exercise was completed.

TOTs Assigned to Train Students

At the beginning of October and through November 2012, I had the task of assigning the 20 students who had been trained to train 20 groups of students in the college. The target number of students intended to be trained by December 2012, was about 400. Every student was assigned and ready to train a specific group of students.

Challenges Encountered

There were challenges that hindered this training progress. First, most of those in the administration were not supportive for this kind of study within the college. In my

observation, they believed that this study could misrepresent the fundamentals of Adventist beliefs. Second, the Administration was cautious and feared that this study may trigger unnecessary tensions among students, and as a result hinder college enrollment.

However, some of the members of the administration who attended the prayer sessions conducted by the students in classes and in the dorms were convinced that they were doing the right thing. As they kept attending the presentations by the guest speakers I had invited for the spiritual week of prayer, they confessed their ignorance and promised to work with me in order to guide and assist the students in this endeavor. The decision made by some of these administrators was resented by those who remained committed to their earlier decision, and this caused a major division among the administration.

Adjustment of Strategy

I held discussions to gather the divergent views in order to guide the administration, but most of them were still very uneasy, so I decided to allow more time for further meditation and consultation. Finally, when their stand remained opposed to what we were doing, I decided to adjust my strategic plan to suit the situation. Instead of assigning the 20 TOTs to train the college students, I selected five spiritual leaders out of the group I had trained to assist me in training students.

I also decided to invite specific guest speakers whom I instructed on the details of my research goal and objectives. These speakers addressed the students during the Sabbath programs. In November, I also invited some of these speakers for the week of spiritual emphasis. These change of strategy assisted me in equipping the students and at the same time to calm a situation that was becoming contentious. However, the high

school head teacher, his deputy and a couple of other teachers supported this idea, and they worked with the students and gave all the support I needed in this research.

Effects of Training

After training the TOTs, they were able to gather courage and confidence to face the manifestations of evil spiritual powers. They started exercising their newly acquired knowledge in dealing with these evil manifestations. These students started to pray in their respective classes and dorms. They started prayer ministries among themselves. They discovered that there was power in the name of Jesus and ministered to their fellow students when prayer requests were presented in their respective dorms.

These students were basically using everything they had learned about evil powers to solve the problems of evil manifestations facing them in the dorms. Most of these students discovered through experience that prayer coupled with the study of God's Word was very powerful. When they exercised this authority, they experienced the power of healing and deliverance in Jesus Christ.

During the final examinations, we encountered a strong challenge whereby many students including the final examination candidates, manifested demonic disturbances. The demons spoke through these students, revealed their plan with these students, and even threatened to harm those who were praying for them. Sometimes the evil spirits spoke with contempt and disgust over those who were involved in praying for these students. In the midst of great challenges, those students managed to finish their examinations successfully.

There is one amazing testimony out of the many encounters I personally experienced. There was a girl against whom the demons had vowed every time we prayed

for her, that she would not be able to finish her final examination. As we insisted in prayer, the evil powers revisited her more and more frequently, until the evil spirits finally testified that they were defeated. They left and never came back again. This girl passed her examination and she is doing fine to date, and is soon getting married.

The college finally closed down and all the students left for the December holidays. This meant that I was not able to do anything until the college reopened in early January 2013. Before 2013, at the year-end workers' meeting in December, 2012, I received a letter of transfer to a new district.

When the church decided to transfer my services to another district, I took the initiative to record the relevant information that was needed for my research, compiled it, and moved to Mochengo district where I am serving to date.

Project Implementation Report

The project was carried out at Nyanchwa Adventist College. It was implemented and carried out by the researcher with some assistance from the associate chaplain and some elders. This exercise was completed in October and November 2012.

Monitoring and Evaluation

Monitoring

The project was monitored by the researcher. The situation at Nyanchwa Adventist College was tense at the time of implementation of this study. Therefore, circumstances did not allow for another person to monitor these activities. I had to take responsibility in monitoring the project process so that I could make the necessary adjustments where necessary.

I met with the five students and two teachers every evening after classes and we prayed together and guided them in some difficulties encountered. I delegated responsibility to the two teachers from the high school to work with the students.

I also met students on Friday and Sabbath evenings when they were free from school activities. I specifically guided them in specific areas where they needed help and answered questions they raised. After sharing with these students, I realized they were making relevant discoveries which were very helpful in the study.

These students also brought friends, most of whom were not Adventists. Many of these students, after a series of questions concerning their personal experiences, decided for baptism at the end of the term. Many students from Adventist background also had their faith strengthened and were baptized. By the end of November 2012, when the college was closing, I had gathered and received information on the number of students who were baptized by the end of the third term 2012 as indicated in Table 1

Table 1

Baptisms at Nyanchwa

	No. of Adventists	No. of Non-Adventists	No. of Non-Residents	Total
2011	63	4	0	67
2012	112	13	8	133
2013	77	8	0	85

Evaluation

The evaluation of this project was conducted based on nine activities out of ten activities that were planned to be carried out. Although some of these activities were not completed as planned, this study has had a tremendous impact at Nyanchwa Adventist College. The activity of assigning 20 trainers of trainees (TOTs), to train 20 respective groups in the college was not carried out because most of the members of the administration were uncomfortable with this exercise.

First, there was a clear indication that fear of evil powers was reduced among the students. As the students involved themselves in prayer sessions, they learned to trust God more for protection and care than depending on their own fears. They discovered for themselves that praying together made them strong and gave them confidence to deal with spiritual manifestations.

Second, there is evidence that love and concern among the students improved. This relationship was especially observed whenever spiritual manifestations occurred among fellow students. They worked together to assist each other, and there was minimal evidence of fear. The relationship between teachers and students also improved through shared experiences during prayer sessions and through seeing other students delivered from evil spiritual powers through their ministry.

Third, the students learned to depend upon God whenever there were spiritual manifestations in the college. On several occasions when students challenged were with these manifestations during the night, they separated into groups to pray for those who were affected, and others surrounded the victim and prayed for special deliverance from God.

Fourth, before this study was conducted, students suspected each other and even the members of staff of being associated with some kind of evil power. There was a lot of tension on the campus which worried even the administration. This was so bad that some students demanded for the immediate expulsion of the student or individual thought to be involved in these activities. However, the situation changed after the implementation of this study and students were able to trust God through prayer and the study of His Word. They were strengthened and encouraged through prayer sessions which were very helpful in dealing with this situation. Teachers and students worked together in dealing with these evil manifestations, and through the shared experience there was an improvement in their relationships.

Fifth, through this study, I also discovered that female students were vulnerable to evil spiritual manifestations and many male students were involved in drugs and violent behaviors. During the spiritual week of emphasis in November 2012, one high school fellow testified that he had been involved in cases of murder in the past, and that he had a few cases to deal with as assigned by the evil spiritual powers. This student made a decision to follow Jesus, and he surrendered his drugs and knives he was using to accomplice this vice.

Several female students also reported various strange disturbances in the form of dreams and visions at night, which had haunted them for a long time. Most of these students felt disturbed, and at times experienced strong feelings to commit suicide. They discovered for themselves that this might be the influence of evil spiritual powers involved in their lives. These students felt relieved after I had several prayer sessions with them, and finally they decided to be baptized at the end of the spiritual exercise.

In my experience during the implementation of this study in dealing with evil spiritual powers, I witnessed several manifestations on how the devil dealt with the students. Those affected with these powers were extremely violent, not even the strongest men could control a female student possessed with these powers. Sometimes these girls would kick and break doors, carry very heavy objects, and perform certain things that cannot be carried out by normal human beings.

I also witnessed that evil powers can be very tricky, cunning, and dangerous without God's protection and care. The evil powers have a tendency to deceive those who are in combat against their influence. Sometimes students affected can pretend to be in a deep sleep, motionless, stiffening certain parts of their body, keeping silent for a long period of time, and disappearing mysteriously without the knowledge of those taking care of them.

As noted earlier, the administration was divided and unwilling to learn through these experiences. However, some of them, especially from the high school, decided to disagree with the rest of the administrators. This kind of division manifested a clear disunity between those who were for and against this kind of study.

Those who were against the implementation of the study made critical remarks, such as, demons do not exist and they insisted that the students who were affected were simply pretending. They also denied any reality of demons in the college, and expressed fear that those involved with this encounter could be ignorant about what was happening.

They were against the use of the Bible, which was used to pray for the victims. They were also critical about those who prayed for the affected students, stressing that

they were not real Christians since they had to pray for the victims over a long period of time before they could be delivered.

Lessons Learned

There are several lessons that were learned from the implementation of this study at Nyanchwa Adventist College. First, the great controversy between good and evil is real and it is being carried out on this planet by the agents of the devil. The devil can use human beings and evil angels as his agents to promote his evil plans on the earth.

Second, in dealing with evil spiritual powers, deliverance is possible as we commit our dependence upon God and claim the promise in his word. In Matt 9:33 we read: "And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, nothing like this has ever been seen in Israel." The church leadership today has to be more alert and concerned to make use of Jesus' promises of deliverance.

Third, it has been proved that accusations and persecution will follow all who are committed to fulfilling the great commission. There will be emergent discouragement in the ministry of deliverance. In Matt 9:34 we read: "But the Pharisees said, it is by the prince of demons that he drives out the demons." The leaders and members of this church have not been trained to take up the ministry of deliverance, but, like the Pharisees, they are experts in criticism whenever deliverance is being carried out.

Fourth, the love of money has been one of the greatest hindrances for inhibiting deliverance ministries, and thereby limiting Christ's authority to minister as He commanded. A yearning for material gains has taken center stage and this attitude has quenched a discerning spirit to do a real ministry for God. In Matt 9:37-38 we read:

"When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'the harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"

Fifth, all the followers of Jesus Christ have been given the authority to drive out evil spirits and to heal every disease and sickness (Matt 10:1). This authority is given to all believers in Jesus without exception. Judas Iscariot, who betrayed Jesus, was also along with the other disciples given the authority to drive out evil spirits and to heal diseases. This implies that deliverance ministry is for all believers and it should not be restricted to some churches or a few individuals in the church.

Sixth, demons are real but are not often visible. They can make the victim talk, request tolerance to be allowed to fulfill their obligations in their victims.

Seventh, demons are able to identify genuine Christians and those who are not. They rebuked some members who participated in the prayer band as belonging to their group (the seven sons of Sceva).

Eighth, demons have an objective goal and work objectively to accomplish their specific mission in their victims.

Ninth, demons are sent by a higher power and are superior to human strength. They can cause physical injury, can cheat, and also pretend to have left the victim when they are in reality still active in the victim.

Future Impacts

The overall goal for my study was to inspire students at Nyanchwa College to depend on God's supremacy over evil powers. This study was very appropriate except

that the college environment was not convenient for a real independent study. There was some suspicion towards this topic and there was a lot of interference by the administration. However, the findings of this study can provide a working modality to address the fear of evil powers elsewhere in the conference and beyond.

I propose two ways to replicate this strategy in local churches. First, the South Kenya Conference leaders need to capture the vision on the significance of dealing with the fear of evil powers. This challenge has hindered harmony of worship in several churches in the conference. Encouragement by these leaders will create a positive environment for the local pastors who would like to implement this strategy. Second, I recommend that the conference leaders set aside a budget for training and encouraging local church elders and pastors to adopt this strategy to address the various challenges of fear that cripple worship in the local churches.

There are three ways this study has contributed in realizing the overall goal of this project. First, students and the members of the staff have realized the need to depend upon God for protection from evil powers.

Second, through this study, we were able to conduct deliverance ministries throughout the conference and even beyond. In one case, we witnessed, delivered, and baptized a magician whose daughter had also been delivered from demon possession at school. The students later had an opportunity to witness in a church close to the magician's home, where the whole family was introduced as members of that church.

Third, the students and some teachers in the college were able to approach situations of fear with confidence and claim the promise of deliverance in their ministry

to others. Most students in the campus related well with fellow students even when they were suspicious about them.

Recommendations

Throughout the study program, I have observed challenges that have prompted me to make the following recommendations:

1. I suggest that the conference leaders assist the college leadership to have a clear biblical understanding of evil spiritual powers and consider adopting the results achieved by the implementation of this study.

2. The South Kenya Conference leadership should adopt the findings of this study to help them address pertinent challenges in the college and elsewhere in the conference.

3. I suggest that the South Kenya Conference encourage its pastors to make use of these findings in order to help their members who are facing the same challenges.

4. The East-Central Africa Division in conjunction with the East Kenya Union Conference should consider the possibility of including a ministry of deliverance as one of the courses in the curriculum of our universities to address this challenge.

5. Finally, I recommend that those who engage in deliverance ministry have to ensure they maintain a biblical approach by following the example of Jesus Christ.

APPENDIX A

LETTER OF PERMISSION

![AUA logo] AUA
Adventist University of Africa

AUA ETHICS REVIEW BOARD

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

Title of the project: A biblical strategy to equip students to deal with evil spiritual powers in Nyanchwa Adventist College.

Place where the project will be carried out: **Nyanchwa Adventist Collge.**

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

_____   07/23/2014
Signature of student   Date

Bruce L. Bauer
Signature of adviser

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Permission has been ___✓___ granted_____ denied.

For the ETHICS REVIEW BOARD of AUA

_____   07/23/2014
Signature   Date

Position

Signature....................
Office of the Registrar

109

QUESTIONNAIRE

A questionnaire to be used between September and December 2011 at Nyanchwa Adventist College, to find out whether fear of evil powers exists in the College Community.

This questionnaire will be administered to 20 selected students, from the college between the ages of 12-40 years. Of these, 5 pupils will be from Nyanchwa Primary School, 5 students from the High School, and 10 students from the college section. Each group will be represented equally by males and females and will include non Adventist students.

Questionnaire

Choose the answer that best reflects your personal feelings on each question. The choices are given on A-E scale. Please circle or tick the right answer.

A. Strongly Agree, B. Disagree, C. Agree, D. Strongly Agree. E. No opinion.

1. The students are aware of manifestations of evil powers within the college.
   A.   B.   C.   D.   E.
2. The college administration provides opportunities for the students to participate in spiritual activities.
   A.   B.   C.   D.   E.
3. The college students are actively involved in spiritual activities.

   A.   B.   C.   D.   E.
4. The college church leadership provides appealing programs for the spiritual nourishment of the students.

   A.   B.   C.   D.   E.
5. When evil powers are manifested in the college, do you get frightened?

   A.   B.   C.   D.   E.
6. Do you believe that God is still in control even when evil spirits harass the students in the College?

   A.   B.   C.   D.   E.

7. Do you believe there are some people in the college who are associated with evil

    powers?

    A.   B.   C.   D.   E.

8. Do you believe that evil spiritual powers can cause sickness and death?

    A.   B.   C.   D.   E.

9. Do you believe it is all right to consult a diviner for protection from evil powers?

    A.   B.   C.   D.   E.

10. When there are evil spiritual powers and people involved with these powers in the
college, do you still encourage new students to join this college?

    A.   B.   C.   D.

Fear of Evil Powers

Hearthen practices of witchcraft is believed to cause of Fear of evil Powers

The Bible describes the heathen gods as inferior and as evil supernatural powers because they required human sacrifices (Deut 32:15-21; Ps 106:37-38). Manasseh the king of Judah offered sacrifices to the spirits. According to 2 Kgs 21:6, "He sacrificed his own son in the fire, practiced sorcery and divination, and consulted mediums and spiritists. He did much evil in the sight of the Lord".

The practice of witchcraft is associated with sacrifices to the evil supernatural powers, this kind of practice dishonors God. In Lev 18:21, we read, "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the Lord."

Those who have strong beliefs in witchcraft, like the false prophets, are in search of peace from fear and dread of evil spiritual powers. In Ezek 13:17-18, 21, we read, "Now, son of man, set your face against the daughters of your people who prophecy out of their imagination. Prophecy against them and, this is what the sovereign Lord says: Woe to the women who sew magic charms on all their waists and make veils of various lengths for their heads in order to ensnare people. Will you ensnare the lives of my people but preserve your own?" . . . I will tear of your veils and save my people from your hands, and they will no longer fall prey to your power. Then you will know that I am the LORD".

The apostle John affirms that "there is no fear in love, but perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love." (1 John 4:18). The man with fear of evil powers is not perfected in love, but he is enslaved to fear. In Rom 8:15, we read, "For you did not receive a spirit that makes you a slave again to fear, but you received a spirit of sonship, and by him we cry Abba, Father."

Assurance of Christ's victory

Freedom from the dominion of Satan, Col 1:13-14, the Bible reads, "For he has rescued us from the dominion of darkness and brought us into the kingdom of the so he loves. In whom we have redemption, the forgiveness of sins. " The death of Jesus Christ on the cross makes possible our new life of freedom from the dominion of Satan.

Freedom from the condemnation of sin, Rom 8:1, Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the spirit of life set me free from the law of sin and death." This freedom has been made possible our victory in Jesus Christ. Freedom from the death penalty of sin and reconciliation to God, Rom 6: 23, we read, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." In 1 John 1:7, we read, "But if we walk in the light, we have. Satan was fellowship with one another, and the blood of Jesus, his son, purifies us from all sin."

Through the cross Christ triumphed over Satan. From the fiery temptations in the wilderness and through the agony of Gethsemane, Satan mercilessly led the attacks against the son of God, in order to weaken His will and cause him to distrust Him. White comments that "As a Conqueror He planted His banner on the eternal heights. Was there

not joy among the angels? All heaven triumphed in the Savior's victory. Satan was defeated, and knew that his kingdom was lost" (White, 1898, p. 758).

Assurance of Deliverance in Jesus Christ The death of Jesus on the Cross disarmed Satan: In Col 1:13-14, we read. "For he has rescued us from the dominion of darkness and brought us into the kingdom of the son he loves, in whom we have redemption, the forgiveness of sins." Christ disarmed the principalities and the powers of evil. The *Greek* for *disarmed* means, to be stripped. Through the cross, Satan stands stripped of all his demonic powers over God's people as they trust in Jesus.

The death of Jesus on the Cross defeated Satan: The cross of Christ made Satan and his cohorts "a Public spectacle and" before the universe. In Isa 14: 14, we read, "I will ascend above the tops of the clouds; I will make myself like the Most High."The devil boasted that he would "be like the most high", has been made rendered a cosmic spectacle of shame and defeat. Evil now has no more power over believers, who have been transferred from the kingdom of darkness to the kingdom of light (Col 1:13)

Jesus has assured final eschatological victory: Through Jesus' death on the cross; Satan, sin and death have received complete and a forever defeat. The gift of forgiveness and victory has been made available and possible, whereby sin shall no longer reign in our mind or body (Rom 6:12, 1 Cor 10:31).

Jesus has assurance of His presence through His Spirit: In Rom 8:1-16 "For you did not receive a spirit that makes you a slave again to fear, but you received the spirit of sonship. And by him we cry Abba, Father. The spirit himself testifies with our spirit that we are God's children." Jesus promised that He will give the Holy Spirit to those who love him and obey His commandments (John 14:15-21).

Jesus offers an eschatological certainty: Jesus gives hope that, the world full of evil and misery will be cleansed of the presence and power of sin, and that Satan and his evil dominion will be forever destroyed (Rev 21:1).In Rev 21:7-8 "He who overcomes will inherit all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-their place will be in the fiery lake of burning sulfur. This is the second death."

Principles of Growing In Christ

A life of Spirit: Jesus told Nicodemus, "Unless one is born of water and the Spirit, he will not enter the kingdom of God" (John 3:5). The Christian life cannot begin without the regenerating power of the Holy Spirit. He is the Spirit of truth (John 14:17). He guides us in all truth (John 16:13), and makes us understand the will of God as revealed in the Scripture. He brings a conviction of sin, righteousness, and Judgment (John 16:7, 8).

A life of love and unity: Christian life is a life of unity, a life reconciled to God, on the one hand, and reconciled to one's fellow human beings, on the other. Reconciliation is the healing of a breach in relationships, and the primary cause of this breach in relationship is sin. Sin has separated us from God (Isa. 59:2), and has splintered humanity into a multitude of factions-racial, ethnic, gender, nationalities, color, caste, etc. The of Jesus Deals with this problem of sin and all the breaching factors associated with it and creates a new order of unity and reconciliation. Hence Paul could say, God "has reconciled us to Himself through Jesus Christ" (2 Cor. 5:18)

A life of study: Jesus clearly taught the importance of God's word "Man shall not live by bread a lone, but by every word that proceeds from the mouth of God" (Matt. 4:4). "Jesus met Satan with the words of scripture. 'It is written,' He said. In every temptation the weapon of His warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a 'Thus saith the Lord,' was a sign that could not be controverted. As longer as Christ held to this position, the tempter could not gain advantage" (White, 1848, p.491).

A life of prayer: If God's word is the bread that nourishes our soul, prayer is the breath that keeps our soul alive. Prayer is speaking with God, listening to His voice, kneeling in surrender, and rising up in the full empowerment of God's strength. It demands nothing of us except that we deny self, lean on His strength, and wait upon Him. Out of that waiting flows the power with which we can walk the Christian journey and fight the spiritual warfare. The prayer of Gethsemane assures the victory of the cross.(Matt. 26:36-45).

Effective prayer is self-denying, Spirit-filled, intercessory, pleading for the needs of others, even as we pray for the fulfillment of God's will on earth by being His faithful witnesses. "Prayer" Ellen White writes: "is one of the most essential duties. Without it you cannot maintain a Christian walk. It elevates, strengthens, and ennobles; it is the soul talking to God" (White, 1948, p. 313).

A life of fruit bearing: "By their fruits," Jesus said, "You will know them" (Matt. 7:20). Fruit-bearing is an important aspect of Christian growth. Salvation by grace is often misunderstood as denial of obedience and fruit bearing. Yes, we are saved freely by faith in what God's grace has done through Christ, and we have nothing of which to boast in

116

ourselves (Eph. 2&, 8; John 3:16). But we are not saved to do what we please; we are saved to live in accordance with God's will.

A life of spiritual warfare: Paul says, For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:12, 13).

The spiritual warfare is arraigned against us. The fallen angels are deeply plotting to turn us away from the demands of discipleship. Satan and his are in rage against the followers of Jesus (Rev. 12:17). The devil himself is walking "about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8, 9). The road to spiritual growth is filled with the devil's traps, and it is here that our spiritual warfare takes on its ferocity. White writes "The Christian warfare is a battle and a match. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy and maintained with a resolute fixedness of purpose. . . . All must engage in this warfare for themselves; no one else can fight our battles. Individually we are responsible for the issues of the struggle" (White, 848, p453)

However, the angels of the Lord are engaged in the ministry of serving His followers, delivering them from evil, and guiding them in spiritual growth (Ps. 34:7; 91:11, 2; Acts 5:19,20; Heb. 1:14; 12:22). God has not left us alone in this warfare. He has provided victory in and through Jesus Christ (1 Cor 15:57).

A life of worship and witness: The Christian growth does not take place in a vacuum. It takes place, on one hand, within the community of the redeemed, and on the other, as a witness to the community that needs to be redeemed. The Apostolic community, soon after the ascension of Christ and accompanied by the Holy Spirit, the early church both individually and corporately manifested its growth and maturity in worship, fellowship, study, and witness (Acts 2:42-47; 5:41,42; 6:7).

The more we grow in worship, study, and fellowship, the more we are urged to serve and witness. The Christian growth demands in service (Matt. 20:25-28). We live, worship, and fellowship in time-and for the Christian, time anticipates the future. "I press on," says Paul, "towards the goal for the prize of the upward call in Christ Jesus (Phil. 3:12-14). "To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for that loftier worship into which there can enter nothing that defileth" (White, 1991, p. 249).

APPENDIX D

GREAT CONTROVERSY

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

APPENDIX E

GROWING IN CHRIST

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life.

In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Ps 1:1, 2; 23:4; 77:11, 12; Col 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph 5:19, 20; 6:12-18; 1 Thess 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil 3:7-14; 1 Thess 5:16-18; Matt 20:25-28; John 20:21; Gal 5:22-25; Rom 8:38, 39; 1 John 4:4; Heb 10:25

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