

**THE INFLUENCE OF CHANGES ON HISTORICAL
STANDARDS IN SELECTED URBAN SEVENTH-DAY
ADVENTIST CHURCHES IN KENYA**

BY

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C82/13400/2009

**THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES
AND SOCIAL SCIENCES, IN FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF**

DOCTOR OF PHILOSOPHY

OF

KENYATTA UNIVERSITY

SEPTEMBER 2014

DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DEDICATION

To the one and only true God for whom this work and its consequences bring
glory now and forever!

ACKNOWLEDGEMENTS

The process of researching, writing, correcting and eventually producing this thesis has involved help from many people who I may not be able to exhaustively list here. However, I wish to express my gratitude to the LORD God almighty for His intervention in this process. He alone deserves credit.

My regards go to Mrs. Clara Chemtai Towet, my wife and my son Gamaliel Kibet Towet who bore with the demands of this process and were a motivation. Pastor Peter Kesis, my father, kept calling daily to inquire on the progress of this work and praying for this work even on phone. He was a great inspiration. My mother Mrs. Mary Kesis and sisters Ellen and Eglia encouraged me to never give up and to trust God.

Mr. Johnstone Munyao, Mr. Samson Ooko, Mr. Ian I. Mbae and Mr Kevin Nyamiaka helped with settings, charts and tables. Mr. Benson Kinuthia assisted with the Statistical Package for Social Sciences (SPSS) analysis. Mr. Nick Abura was greatly handy at the printing shop. Dr. Lameck Miyayo and Dr. Hotamo Fanta read and corrected initial drafts before I presented the work to my supervisors. Dr. Paul Wahonya my immediate work place supervisor and Mr. Wilfred Mugeke my very able assistant were understanding and cooperative when I needed days off work to attend to this thesis.

Dr. Zacharia W. Samita and Dr. Humphrey M. Waweru my supervisors, were resourceful in many ways, academically steering the work. Prof. Mary Getui led me to Kenyatta University to pursue this PhD programme. Miss Morine Kemunto Onyancha and Mrs. Elizabeth Bwana facilitated my access to critical secondary sources at the E. G. White Research Center at the University of Eastern Africa, Baraton.

Mr. James Maiyo, Mr. and Mrs. Moses Orupia Karani as well as Mr. and Mrs. Daveline Nyakundi spent part of their resources to support this study. Dr. Hulda Amenity greatly assisted with editing of the proposal at no cost! Mr. Amon Njoroge Karanja and Mr. Anthony Gichatha Kamau gave invaluable advice and assistance as I met various obstacles. Dr. Argwings Otieno was quite inspirational during my low days.

I wish to thank all my field assistants; they helped with collection of data in various churches. I also thank the Higher Education Loans Board (HELB) for giving me a scholarship grant and loan. I am indebted to the Seventh – day Adventist (SDA) Church in Kenya, its leaders, its congregations and the pastors who accepted to participate in this study. Last but not least, my employer, the University of Eastern Africa, Baraton its leadership and community provided resources and support that made work and study possible.

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DEFINITION OF TERMS

- Adventist** Refers to a member of the SDA Church or the SDA Church. Adventism is that which is identified with the SDA Church.
- Church** refers to the whole Christian establishment around the world at all times, regardless of denominational affiliation. But church beginning with lower case ‘c’ will refer to a denomination or even a local congregation.
- Church Manual** a book that is reviewed and published every five years by the SDA Church. It is used to govern local churches in an orderly manner across the world.
- Church Member** SDA Church members are those individuals who are baptized into the SDA Church and therefore have their names in church records.
- Conference** An ecclesiastical region at the same level with the field but is financially self-sustaining and can handle its leadership issues without supervision from the higher organization.
- District Pastor** Refers to a pastor in charge of one church or a group of churches. District refers to the territory headed by one pastor or one with associates.

- Eschato-centric Liturgy** a liturgy that is centred on the preaching and teaching that is eschatological. The overriding theme in this liturgy is that the world will soon end and Jesus Christ's return is imminent.
- Evangelism** propagation of the Biblical message as understood by the SDA Church to those who have not yet understood, heard or accepted it. This is the mission of the SDA Church.
- Executive Secretary** A pastoral position in the SDA Church at the headquarters of an ecclesiastical region. This is the second rank after that of president.
- Field** an ecclesiastical region that cannot support itself financially and also may mean that it is not able to have its own leadership without close supervision.
- Historical standards** Doctrines, lifestyle and liturgy developed at the formative stage of the Seventh-day Adventist church.
- Liturgy** Order and details of public worship.
- Local church/local congregation/congregation** refers to a particular Seventh-day Adventist church group of members or place of meeting.
- Lost values** values that should have been handed down to the younger generation but were not and have not been and therefore they do not possess them.

Mission of the church is the primary assignment of the church for which it exists to fulfil. The mission of the church is to evangelize those outside the SDA Church and nurture those within the SDA Church.

Negative change Changes that contribute to and are a loss of values.

Normal dynamism The liveliness of an organization that makes it adjust to its environment and times and therefore cause change.

Official Changes a new way of perceiving, understanding and doing things, arrived at through the church's decision making organs.

Positive Change Changes that promote the mission and goals of the church. Changes that sustain and protect values.

President The president is the pastor who heads an ecclesiastical region of the SDA Church. Sometimes also known as Executive Director. The President could be in charge of a Conference/Field or a Union mission/conference or a Division or the highest level of organization, the General Conference of Seventh-day Adventists.

Sabbath The SDAs believe that the Bible teaches that the Sabbath as a day of worship is Saturday and on that day they desist from secular activities and work.

Sabbath School Member refers to anyone and everyone who attends worship whether they are baptized or not, and it includes visitors and children.

Unofficial Changes a new way of perceiving, understanding and doing things as adopted informally overtime by local congregations in a region or all over the world. These are not sanctioned by the official decision making organs of the church.

Values The unique teachings and practices that define the mission and vision of a religious organization.

Value audit examination of religious practices to find out if the desired values are still upheld.

ABBREVIATIONS

CKC – Central Kenya Conference

CNF – Central Nyanza Field

HELB – Higher Education Loans Board

KCF – Kenya Coast Field

KLC – Kenya Lake Conference

LG – *Lumen Gentium*

NC – Nyamira Conference

RC – Ranen Conference

RM – *Redemptoris Missio*

SDA – Seventh-day Adventist church.

SKC – South Kenya Conference

SPSS – Statistical Package for Social Sciences

WKC – Western Kenya Conference

ABSTRACT

This study investigated the phenomenon of the influence of changes on historical standards in selected urban SDA Churches in Kenya. The problem was that the precipitating factors and implication of change in historical standards to the achievement of mission of urban SDA Churches in Kenya was unknown. The historical standards are gift of prophecy, health reform lifestyle and eschato-centric liturgy. The study involved issuing questionnaires in thirteen selected urban SDA congregations from the then eight ecclesiastical regions in Kenya. This was in order to give a more representative and balanced view of what was happening in the SDA Church in Kenya. The study further involved interviews with sixteen pastors, eight of them at the conference/field leadership and the other eight at the local church level. The pastors were identified from the eight ecclesiastical regions of the SDA Church. Data collected was eventually analysed using SPSS. The theoretical framework used in this study was developed from a combination of *socio-cultural change* and *urbanization* theories. The key arguments are that change is inevitable. Human societies are in groups and networks that regularly influence one another and urban areas are the epicentres of change. The focus was on urban congregations in Kenya viewed to influence one another and other churches. The study revealed that urban churches were strategic in initiating church programmes and were also influential to the extent that what happens in an urban church will soon spill over to other churches. This study has established some positive and negative developments. The study has identified key factors that precipitate changes occurring in historical standards. The study has assessed the influence of the changes on historical standards to the mission of the SDA Church and concluded that there is a steady negative influence. It is now determined that there is a relationship between the changes taking place in historical standards and the mission of the church. This study has contributed to knowledge a diagnostic procedure that serves as an early warning system when an urban church is drifting away from its mission. This procedure is very important because assessment of urban churches by what is just observed might be inaccurate because of invisible underlying factors. Assessment of the influence of changes on historical standards is a much more reliable analysis of church performance.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The SDA Church was noted by Knight (1999a, 146) as one of the fastest growing Christian denominations in the world. It has been in existence for almost 150 years since its inception in 1863, with a presence in all the six continents of the world (Knight, 1999a, 149). According to Nyaundi (1997, 20). The SDA Church was established in Africa around 1887 in South Africa, 1894 in Zimbabwe, 1903 in Tanzania and 1906 in Kenya. The SDA Church has, therefore, been in Kenya for slightly more than a century.

The SDA Church has experienced change throughout its growth. In fact, Knight (2000, 17) intimated that, “most of the founders of Seventh-day Adventism would not be able to join the church today.” This is because the church has had significant changes in its doctrines, lifestyle and liturgy. Knight (2000, 21) observes that change was part of the early Adventists’ understanding of their mission. The pioneers did not assume that they knew everything; they were open to new teachings and new perceptions of the truth.

The pioneers of Adventism had a concept of ‘present truth’ that was dynamic rather than rigid. That is one of the reasons that they avoided a creed. One result of that openness is that Adventist theology has a developmental history. It has transformed over time with some of the changes leading in the direction of being more biblical and some towards being less so. By avoiding the rigidity of a creed, Adventist theology left itself open to correction (Knight 2000, 201).

Other changes that have taken place over time are theological, including changes of 1888 that led the SDA Church to adopt a Christo-centric

understanding of salvation. This underlined that salvation is by faith alone and that the keeping of God's commandments is but a way of life of those who are already saved (Knight 2000). There was also the restructuring of the church in 1901-1903 in order to better serve the increased number of members by decentralizing leadership (Knight 2001). The most significant change to the structure of the church since 1903 has been the creation of divisions of the General Conference in 1918. This has enabled the church headquarters to have offices in various regions, thereby offering effective service to the worldwide population of members (Knight 2001, 133).

There have also been continuous changes in the SDA Church Manual, a book with guidelines for the SDA Church's authoritative understanding of Christian life and church governance and discipline based on biblical principles (Church Manual 2010, 18). These changes include a revision (16th edition, 2000) in the understanding of marriage, divorce and remarriage, addition of fundamental beliefs from 27 to 28 (17th edition, 2005) and ordination of women as deaconesses (18th edition 2010, 78). These are considered as official changes, since they have been sanctioned by the worldwide SDA Church leadership in its meeting that takes place once in every five years.

There are also unofficial changes which are not sanctioned by the SDA Church leadership but are being adopted by individuals and local congregations. These changes include but are not limited to, time span of worship, details of worship aspects, colour of clothes to wear during baptism or during Holy Communion and even burial days.

Both official and unofficial changes have an influence on the mission of the church. Historical records show that early in the history of SDAs, there was an influence of unofficial change that was bad and almost frustrated the mission of the church at that time.

By the late 1880s, the Seventh-day Adventist leaders seemed to have forgotten the radical, biblical, *sola scriptura* roots of the founders of their message. After 40 years of denominational existence some of the leadership were more than willing to use sources of doctrinal authority that the founders of their message would have rejected. Sensing the problem, Ellen White endeavoured to uphold the centrality of biblical authority in Adventism (Knight 2000, 93-94).

Both official and unofficial changes are continuously taking place within the SDA Church around the world and locally. The changes are affecting the mission either positively or negatively. This study sought to understand the influence of these changes on historical standards in selected urban SDA churches in Kenya.

1.1.1 Mission of the SDA Church

Mission has been defined by Wright (2006, 23) as, “long term purpose or goal that is to be achieved through proximate objectives and planned actions.” The mission of the SDA Church according to the Adventist Annual Year Book (SDA Church, 2011, 8) is, “to proclaim to all peoples the everlasting gospel in the context of the three angels’ messages of Revelation 14:6-12, leading them to accept Jesus as personal Saviour and to unite with His Church, and nurturing them in preparation for His soon return.”

The heart of this mission is “preparation for Christ’s soon return.” SDAs believe that they are to prepare themselves and others for the imminent return

of Jesus Christ. A sense of urgency underlies the implementation of this mission of the SDA Church.

1.1.2 Historical Standards

A standard is a balanced, coherent articulation of expectations of a given institution (Carr and Harris, 2001, 19). When the SDA Church clearly understood its mission during its formative stages, the church went ahead to develop and embrace standards to ensure the implementation of its mission.

The standards can be categorized into three: gift of prophecy doctrine, health reform lifestyle and an eschato-centric liturgy. The gift of prophecy doctrine and other doctrinal standards of the SDA Church were developed between 1844 and 1848. The doctrines developed include the doctrine of the sanctuary, the gift of prophecy, the Sabbath and conditional immortality (Knight 1999a, 28-43). Lifestyle standards included health reform, modesty in dressing and proper education for the children. Liturgical standards included type of music, eschatological preaching and teaching, tithes and offerings and Bible study.

This study examined the gift of prophecy doctrine, health reform lifestyle and finally, an eschato-centric liturgy. The gift of prophecy doctrine represents the teachings of the church, while the health reform lifestyle represents what ought to be visible in the life of the church member. The eschato-centric liturgy represents the type worship that members will participate in.

1.1.3 The Change Factor

This research sought to understand the nature and influence of changes taking place in the aforementioned standards. Change as a word is difficult to define. Miller and Baca (2001, 12) explain the concept of change by stating that, “change happens. It is one of the few constants of life.” Change implies an influence. Change is a must, meaning we cannot stop it but we can influence its course. Change can be initiated, restricted, encouraged or left to take its course. The decision on what to do with change that is already here ought to be made. However, that decision must be based on an assessment of change taking place.

1.1.4 Urban SDA Churches in Kenya

The SDA Church has got a presence in most urban centres in Kenya. SDA churches have a membership that cuts across classes, ethnic groups, clans and races. Thirteen urban churches have been selected from the eight ecclesiastical regions of the SDA Church in Kenya (see Appendix A6.0).

Urban life attracts those who are poor, unemployed, educated, wealthy and influential alike. Churches in urban centres attract people, most of them having moved to the urban areas. Rural, semi-urban and urban people perceive those in urban areas to be informed and living the ideal life. Such perceptions on urban life, make it admirable and a standard to be attained or in the least, to be imitated. In view of this perceived privilege of the urban people, urban churches are highly esteemed by rural and other churches. This indicates that there is a greater responsibility with urban churches on what influence they

spread, since they have a privilege of being admired by other churches, especially the rural based church.

1.2 Statement of the Problem

The SDA Church is constantly experiencing change. There appears to be some uneasiness among church members, leaders and scholars regarding the influence these changes imply on the mission of the SDA Church. Initial general observation by this researcher, in the year 2009, while attending a rural and later an urban camp meeting as a speaker revealed glaring differences in aspects of worship and attitudes towards the church; urban churches are fast embracing change compared to rural churches. There are changes in members' health reform lifestyle, in eschato-centric liturgy and even in doctrinal emphasis on the gift of prophecy. This study sought to address some of the concerns. What are the factors underlying the upsurge of these changes? What are the implications of the changes taking place in the historical standards in selected urban SDA churches in Kenya and on the church's mission? Will the influence of these changes lead to the growth or degeneration of the SDA Church? These are amongst the issues that constituted our research problem calling for research investigation.

1.3 Objectives of the Study

1. To investigate some major changes on historical standards of the SDA Church in Kenya.
2. To identify key factors precipitating change in historical standards of the SDA Church.
3. To determine whether or not, there is any relationship between the changes on historical standards and the mission of the SDA Church.
4. To initiate an appropriate response to the changes on historical standards.

1.4 Research Questions

1. What kind of changes are taking place in the historical standards of the SDA Church in the selected Kenyan urban congregations?
2. What are the key factors precipitating these changes on historical standards?
3. Is there any relationship between the changes on historical standards and the mission of the SDA Church?
4. Are the changes on historical standards supportive or non-supportive to the mission of the SDA Church?

1.5 Research Premises

1. The church exists essentially to fulfil its mission hence if the mission is altered, the church too is altered and if the mission is new then this implies dynamism in the church.
2. Historical standards connect the church to its initial mission and ensure that the mission remains on focus.
3. Changes are both positive and negative. Changes can support or destroy the mission of the church.
4. Urban churches like urban communities are agents of influence and change. If urban churches are safeguarded against negative change, then other churches too can be safeguarded. If positive changes are encouraged in urban churches, then the same influence will spread to all other churches.

1.6 Justification and Significance of the Study

This study was necessary because society and its institutions are subject to continuous change. Therefore, there was need to assess the influence of change in order to be aware and appropriately respond to or plan for the risks and opportunities brought about by such changes.

The research sought to determine whether or not the relevance of the SDA Church had been boosted or jeopardized by the changes on historical standards.

This determination would lead to an informed response to the changes experienced in society.

This work contributes to literature on Phenomenology of Religion that studies religion as a phenomenon that is alive and changes depending on the circumstances and influence (Nyaundi 2004, 36-37). This study looked at factors influencing positive and negative changes in religion.

This study contributes to literature on Applied Theology. Such theology is interested in how meaningful theological conclusions are to the laity and how the people live out their beliefs. The study also adds to the existence of knowledge about the SDA Church in Kenya and to the data base of Kenyatta University's Department of Philosophy and Religious Studies.

This also acted as a process of self-examination and value audit report for leaders and members of the various Christian denominations in Kenya and the East-Central Africa Region of SDA Church. It provides information that assists in planning the training of church leaders, effective evangelism and church nurturance.

1.7 Scope and Limitations

A representative number of church members were surveyed in thirteen selected urban churches from eight ecclesiastical regions of the SDA Church in Kenya. This study focused on the eight ecclesiastical regions of the SDA Church in Kenya as of December 31, 2012. Urban congregations were chosen because

they are viewed to greatly influence one another and they also influence rural churches.

A total of sixteen church leaders and local church pastors in the then eight ecclesiastical regions were interviewed. This group has knowledge of the major issues facing congregations and leaders under them.

This study did not venture into the influence of change experienced by rural churches. Instead, it limited itself to urban churches only. The study did not seek to establish the influence of change in policies and how it could affect the mission of the church.

Because of the challenges of time and financial resources, the study was limited to the selected urban congregations of the SDA Church in Kenya. The SDA Church has 28 fundamental beliefs which are its historical standards. The study was limited to the selected historical standards of the SDA Church, which are the gift of prophecy doctrine, health reform lifestyle and an eschatocentric liturgy. These three selected standards give the SDA Church a unique identity and were developed at the inception of the church.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.0 Introduction

This study is interested in the influence of change in historical standards as manifested in selected urban SDA churches in Kenya. Literature reviewed revolves around the concept of mission, standards, the change factor and urban churches. Mission constitutes the purpose for which churches exist. On the other hand, the standards focus the mission of the church on its values amidst changes over time.

2.1 Mission

Literature on missions has varied and contrasting perceptions of what mission really is. Mission in relation to the church has many definitions with diverse emphases. Wright (2006, 23) views mission as, “long term purpose or goal that is to be achieved through proximate objectives and planned actions.” This definition applies to any organization, be it religious or not. The church exists because it has a long term goal to achieve. Its nature and efforts are geared towards achieving the mission. According to Samita (2004, 11), “Christian mission is a fundamental divine and universal obligation of the church.” Without the mission, the church lacks purpose to exist for in the world.

Stott (2008, 32) identifies two definitions of mission, the first one being a traditional view and the second one an ecumenical view. Accordingly, he sees the “traditional view of mission as exclusively evangelism and the current

ecumenical view of it as the establishment of *shalom* ...” The traditional view was that the church exists specifically for evangelism. The ecumenical view perceives the church as existing for the general purpose of establishing peace on earth through evangelism as well as through social work.

Stott (2008, 37) admits, “I now see more clearly that not only the consequences of the commission but also the actual commission itself must be understood to include social responsibility as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus.” Stott seems to support the ecumenical view of mission by further suggesting that, “The word mission, I have so far suggested, is properly a comprehensive word, embracing everything which God sends his people into the world to do. It therefore includes evangelism and social responsibility, since both are authentic expressions of the love which longs to serve man in his need” (Stott 2008, 55). The Great Commission as presented in Matthew 28:18-20 may not readily concretize the said elements Stott is suggesting to be part of the mission of the church. Indeed, the gospel according to Matthew apparently presents mission as primarily evangelistic work hence more inclined to the traditional view.

Viewing mission as primarily evangelism is not rejecting social responsibility; rather, it is prioritizing what is primary. For evangelism to succeed, it has to be wholistic. Tollefson (1987) prescribes “a comprehensive approach to evangelism. Such an approach integrates the physical with the spiritual, the idealistic with the realistic and the individual with the communal.”

Johnstone (1998, 35) had earlier opposed the generalized ecumenical view of mission by stating that, “Sadly the term ‘mission’ has been so broadened and distorted in some Christian circles that it has lost its punch by including anything that ought to be done and lost its meaning by downplaying the spiritual and emphasizing the political and physical.” Wright (2006, 22) is also “dissatisfied with the popular use of the word mission solely in relation to human endeavours of various kinds.”

Citing ecclesiological work of Vatican II, Onwubiko (2001, 42-43) presents the mission of the church as being, “theologically derived from the divine mission and concretized in the mission of Christ (LG2). It insists that this mission is continued through the Holy Spirit as a mission of communion.” Onwubiko goes on to suggest that “The church, as an instrument of the union between God and humankind, participates in this mission of communion. And in fact, the church is a communion, and theologians have not been wanting who assert that the theology of communion is at the heart of the ecclesiology of Vatican II.” Mission has also been understood to mean “our committed participation as God’s people, at God’s invitation and God’s own mission within the history of God’s world for the redemption of God’s creation” (Wright 2006, 22-23).

Pope John Paul II as quoted in *Redemptoris Missio* (RM) by Onwubiko (2001, 48) took the mission concept to a logical level by asserting that, “Mission is an issue of faith, an accurate indicator of our faith in Christ and his love for us ... This is why the church’s mission derives not only from the Lord’s mandate but also from the profound demands of God’s life within us (RM 11).”

Johnstone differentiates between mission and missions, noting that “mission is God’s overall plan for the redemption of humankind and for the world itself at every level (Romans 8:18-25). Missions are the varied human initiatives to further God’s mission.” (1998, 35). Mission is, therefore, the evangelistic responsibility that the church and its members take up as a matter of faith in God who initiated the mission of redemption.

Sahlin (2003, 51) has results of a research done on various aspects of the life of SDA churches in America, “The SDA Church has always been a mission-driven, action-oriented organization. A key element in the life of the local church is the variety of opportunities for members to get involved in ministry and make a difference in the world.” However, responses from church members led Sahlin (2003, 95) to conclude that, “only about a third of the people in the pews say that their local church has a strong vision for mission to which they are personally committed, while another third say their local church has no vision for mission and almost a third say that although their local church has a vision for mission, they personally do not support it. Is Adventism becoming something other than a mission-driven movement?”

Mission is primarily evangelistic work; secondary to it is the social responsibility and other related missions. Mission seeks to prioritize the problem of sin before dealing with the consequences of sin that social responsibility seeks to address. The gospel comes to liberate humanity from sin first and then from its consequences.

This study, thus, seeks to examine the SDA Church's mission in the context of the changes on historical standards in the urban churches in Kenya. This is important given that the mission of the SDA Church seems to be more inclined to the traditional view that holds evangelism as being primary to mission.

2.2 Standards

This section seeks to show the value and role of standards in organizations and particularly the church. All organizations including the church exist in order to achieve a specific mission. Standards, therefore, ensure that the goals remain in focus and are achievable. Standards are basically the limits within which an organization ought to operate in order to be acceptable as being on track to achieve its goals or mission.

Carr and Harris (2001, 19) while explaining supervision and curriculum development in schools refer to standards as what is, "public and shared across schools and districts. Standards encompass accurate, high-quality content and skills. Standards are a balanced, coherent articulation of expectations for student learning. Standards provide the structure from which a deep and rich local curriculum can be built." Related to the church, standards are likewise public and shared across all congregations. Standards show what is expected of each member of a church. They also provide a structure in which local interests can be included in church life.

Standards are very important when the church wants to assess its achievement or progress towards achievement of the mission. Carr and Harris (2001, 69)

also portray this reality expressing that, “standards also provide the basis for establishing assessment criteria. Just as the purpose of assessment of results should be clearly stated in policy, the relationship between standards and assessment needs to be made explicit.”

Standards are not only important in assessing achievement but also in identifying what needs to be achieved, “Standards are statements that identify the essential knowledge and skills that should be taught and learned in school ... Standards also identify behaviours and attitudes related to success in and outside of school.” (Carr and Harris 2001, 184). This, applied in church contexts implies what should be taught to those who wish to join a church. Standards of the church also show the members the behaviour and attitude expected of them in and outside it.

One of the arguments against strict adherence to standards is that local needs supersede universal standards for any organization. This means that in the event of conflict between local interests and prescribed global standards, the local interests would prevail. This thinking leads to substandard progress towards goals which an organization exists to achieve. However, this thinking has been challenged by the World Bank study geared towards provision of high quality education in Peru. The World Bank (2007, 130) concludes that, “The need for local and regional adaptation is, currently, being used as an excuse for mediocrity. It is possible to develop standards that are locally adapted yet that provide both ambition and a metric of accountability.” Adaptation of local interests should be part of satisfaction of universal standards and not a

replacement of those standards. In fact, standards are meaningful if they apply to all, everywhere, and equally. As such, “Standards need to allow for cultural and regional diversity, and yet remain standards.” (World Bank 2007, 130).

Possible standards for the SDA Church have been hinted to by Sahlin (2003) as he discusses a research report done on American SDA churches. The author notes that, “There is no clear consensus among local churches about changing worship styles. Each local church must make its own decisions, using Scriptures, the Adventist Heritage and denominational policy, as well as a careful analysis of local needs and mission.” (Sahlin 2003, 14). Clearly, the author prioritizes the first three standards but places the mission at the end, yet mission ought to be prioritized and be the generator of standards.

No organization, not even the church, can do without standards. World Bank (2007, 129) underlines that:

Without standards, accountability is either impossible or consumes too much social energy in transaction costs; standards are the currency, or the weights and measures, of accountability and help to economize on the informational content of transaction costs. Similarly, it is only the application of standards that gives meaning to the notion of a right to education once mass-scale enrolment exists. Thus, standards are the key not only to efficiency, but also to a rights-oriented approach to quality and equity of quality.

Therefore, any change within the standards set by the church is worth studying.

This is because its influence directly affects the mission of the church, hence, its reason for existence. The present study focuses on how SDA churches in an African urban context perceive and act out three important SDA historical standards.

2.3 Change Factor

Miller and Baca (2001, 12) express the concept of change by stating that, “change happens. It is one of the few constants of life.” We cannot stop change; we cannot avoid change and neither can we defer change. As Noble (2000, 1) puts it, “change is everywhere ... In the wider world we move in to, there are new ideas to assimilate, new procedures, new technologies, fresh opportunities to grasp or ignore.” It is this nature of change that has influenced this study to seek to understand its influence on the mission of the SDA Church in Kenya.

Satterlee (2005, 5) identifies the causes of change and what really eventually changes in the church. The author notes that, “Within congregational life, the changes brought on by a postmodern world, a post-Christian culture, and a post denominational church have caused profound transitions in theological understanding, doctrine, Christian practice, and the church’s place in society – so profound that many pastors regard change as normal and expected part of parish ministry.” Satterlee’s conclusion concurs with the historical standards identified by this study as undergoing change. However, there is a challenge since many pastors consider change even of doctrine and practice as being normal, yet change of doctrine and practice directly bears on the mission of the church. Do many of the pastors whom Satterlee refers to care about the changes on historical standards or are they oblivious of the logical end of such an attitude to change? The present study attempts to address this question.

In order to understand change, several writers have tried to categorize aspects of it. For Noble (2000, 5), “The first issue for theories of change is where to look for its causes. Is change primarily *endogenous* – that is, generated within the social system itself by the cultural and structural processes at work within it – or is it mainly *exogenous*, that is, the result of external factors intruding so as to destabilize an existing situation?” Miller and Baca (2001, 5) who have written on quantum change that affects individuals, have also alluded to change that originates from external events that, “can intervene in our lives as windfalls or tragedies to produce sudden, vivid and enduring personal changes Quantum changes are predominantly inner transformations, which often occur in the absence of any salient external event.” Miller and Baca, together with Noble therefore perceive change as an occurrence that is initiated from either without or within. Properly applied to the church, this means that changes could be originating from external events or internal causes.

Noble (2000, 7) goes a little further to conclude that even though change may be from within and without, there is a higher likelihood that change will always be exogenous.

The potential for endogenous change is always there in the struggle to reallocate the distribution of social advantage. Consensus theorists are likely to see change as exogenous, originating as an adaptation to culture contact, invasion or changes in the economic environment. The common interests of members of the group, or the component elements of the wider society, then need to adjust in the light of the changing circumstances. In this way, change is, on the whole, regarded as a reaction to events elsewhere.

Miller and Baca (2001, 12) also provide another way of looking at change apart from the causes to the manner in which it occurs, either rapid or slow and invisible.

Like a canoe on a river, the question is not how to start to move but rather where your current course of movement is taking you. Usually change is gradual, cumulative, like drifting slowly down stream. Call it Type 1 change ... You shift or drift a little bit at a time and, as with growing children, the changes may be most apparent to those who haven't seen you for a while. Yet sometimes change also comes in big waves. Type 2 change is more like hitting the rapids. You are drifting along, and all of a sudden, before you know what has happened, you're moving fast and find yourself in a very different place.

Change can also be understood not only from its causes and manner of appearing but also from what it does to us. McCorry (2004) in his doctoral study on change in the Roman Catholic Church, recognises the categorization of change into endogenous and exogenous but has also added two identities of change: "Change comes in many forms. There is stifling, threatening change and alluring change. There is change for which we dreamt, and that which we dread. There are changes foisted upon us from without and there are changes that come from our desires within" (McCorry 2004, 6). This conclusion, that change is not always friendly but can also be threatening, creates the basis of this study to find out whether or not the changes the SDA Church is experiencing today are alluring or threatening.

McCorry (2004, 2) presents the purpose of his study as being, "... to reveal, identify, and describe some of the spiritual tools that people can employ to adapt to the changes that are currently taking place in the church." Thus, he seeks to facilitate people to embrace ensuing change. The problem he addresses is that people are just resisting change when changes are, in his own words, 'the dancing steps of God almighty.' McCorry (2004, 11), however, admits that, "change is not a monolith, and it can be categorized as 'good' change, 'bad' change, and 'inevitable' change."

In a personal assessment of how individuals react to change, McCorry (2004, 8) comments that, “Every individual assesses how he/she will be affected by the change because every change can present both positive opportunities and dangerous negative outcomes. Whenever we encounter a new situation, our inherent response is to be alert, physically and emotionally.” The present study provides a practical African ecclesiastical urban context of the SDA Church in which McCorry’s views can be examined through scholarly research.

Presenting another way of understanding change through the response of those it affects, Satterlee (2005, 6) notes that:

In and of itself, change is neutral. Any change can be approached as either a threat or an opportunity, either a cause for celebration or a reason to despair. The issue confronting congregations and their leaders is not the changes themselves. The issue is the congregation’s response to both the change and the transition it initiates.

The present study further establishes the influence of such response to changes on historical standards and thereby, to the mission of the church.

Since change has been spoken of as a constant in life and a fact that cannot be wished away, it may seem prudent to let it be, so that nature takes its course. The challenge is that not all change may be good. McCorry (2004, 12) points out that, “the only bad change that can be discerned with certainty at the moment it happens is the change that entails giving up, such as abandoning the faith.” Yet as earlier indicated, Pope John Paul II rightly recognized mission as a matter of faith and if change would lead to abandonment of mission, that change would truly be bad change that must be resisted. Satterlee (2005, 4) further observed that, “Today congregations are confronted by many kinds of changes that move them into transition.” The present study becomes relevant,

because, “congregational transitions always affect people’s relationship with God. In every transition, congregations consider God’s nature, purpose and participation in light of the prevailing situation. Is God an anchor or a breeze?” (Satterlee 2005, 13). Change can affect the faith of the parishioners in God; change can lead to abandonment of faith, hence the influence of change ought to be investigated. A practical situation, as the one provided by the present research endeavour is thus quite appropriate for such an investigation.

Malphurs (2007, 17-18) has written about the 21st Century Church in America. Using the analogy of a patient, he laments,

Churches are changing but not necessarily for the better. If the typical church were to go to hospital’s emergency room, the attending physician would likely admit it to the hospital and put it on life support. Churches all across America are struggling. Some are plateaued and in decline, while others are in the last stages of dying.

If churches in America are changing for the worst, what about the SDA Church in Kenya? What is the influence of change in it? What factors are precipitating such change? McCorry (2004, 3) holds that since, “significant changes are envisioned for the near and distant future, developing a spiritual response to these changes will hopefully have a positive influence upon the church.” These are the issues of concern to this research. It is of great interest to establish how the SDA Church appreciates and relates to such inevitable change.

2.4 Urban Churches

Urban churches are unique because of the fast pace of life in urban areas, the type of members who attend them and because the churches influence one another and the rural churches. This study focuses on urban churches because

to a considerable degree, impressionistic evidence shows that whatever influence of changes they experience, it is likely to overflow to the rest of the church. Although referring to urbanization and secularization, Aylward Shorter describes this scenario of the urban influencing the rural by pointing out that, “urbanization as a social process has rebounded on rural areas, secularizing them in turn” (2004, 255). This indicates that for the most part, influence flows more from urban areas to rural areas than vice-versa. Therefore, if the mission of the church changes in urban areas, it would most likely change as well in all other remaining churches.

Shorter (*ibid*) has explained the situation that majority of people who migrate to town find themselves in, especially with regard to their faith.

These migrants to town found that they were no longer members of a coherent community, in which church-going was an accepted practice. Urban church life proved uncongenial, since it was associated with respectability and affluence. From being an unconscious Christian, the migrant became an unconscious secularist.

This implies that it is always possible that part of the congregation attending an urban church is unconscious secularists. Such could easily adopt any change to historical standards disregarding the mission of the church. Therefore, close research scrutiny at what is happening in the urban churches will be in order.

Apart from the unconscious secularists who could be attending the urban church, there are also the affluent. Both these categories probably attend the church for reasons unrelated primarily to supporting the mission of the church. Shorter (2004, 256) cites social interaction and personal gratification as drivers to these categories in attending church:

Often the affluent do not attend the local worship center of their domicile, but choose a 'selective' congregation that corresponds to their own educational and professional level. Such churches are found on prime sites in the city and are a focus for social events that are widely reported in the media. Church-going offers affluent Christians scope for achieving social, as well as religious goals, and provides them with opportunities for deploying their managerial and professional skills. Above all, it provides a justification for continuing to enjoy and acquire wealth. Clearly this is a situation of some ambiguity, which presents them with the danger of being further sucked into the value-system of secular economism.

Therefore, urban areas and their congregations are of great interest to this research. This is due to the many forces of change that face the congregation, because of the pressures the parishioners experience and most important, their perceived influential position to other churches.

In summary, the reviewed literature has given the researcher a much clearer understanding of key issues concerned with this study. The concept of change, importance of mission, the universality of standards and the considerable influence of urban churches has been put in perspective. However, the reviewed literature does not concretely assess the influence of change in historical standards: gift of prophecy doctrine, health reform lifestyle and an eschato-centric liturgy, more so in very specific contextual ecclesiastical realities. Even though a lot has been written about change, analysis on its influence on the mission of the church, especially in an African landscape is missing. The church in Kenya as elsewhere globally is transiting through inevitable change. Capturing the details of this change as perceived by congregants is a worthy scholarly feat. This is the intent of the present study. To do so, however, we need conceptual parameters to guide us, the focus of our next section.

2.5 CONCEPTUAL FRAMEWORK

In order to understand the relationship between changes on historical standards and the mission of the SDA Church, the study has developed a conceptual framework from a combination of *socio-cultural change* and *urbanization* theories. Aylward Shorter (1998) has discussed socio-cultural change and urbanization in a manner that can be applied to assessing the influence of change in historical standards to the mission of the SDA Church. Shorter (1998, 29) observes that, “to live is to change and to be perfect is to have changed often. Human societies and cultures are not static. They are constantly changing. All human societies and cultures are subject to regular, internal change.” The SDA Church therefore must have been undergoing change whose influence this study sought to examine.

Socio-cultural changes occur because social relationships that constitute society take two major forms: network and group (Shorter 1998, 12). Network is the manner in which urban folk relate; group is the manner in which rural folk relate (Shorter 1998, 36). Our study assumes that due to network relationships, urban churches influence one another whether positively or negatively. Shorter (1998, 13-14) also sees, “social facts as being transmissible, that is to say, they can pass from group to group across space and time.” The influence of change in one urban church should thus be seen as an indicator of changes taking place or yet to take place in all the urban churches, because they relate in the form of a network. The network or grid is an ego-centred structure of interlocking relationships among individuals (Shorter 1998, 12).

The importance of urban areas in understanding the process of change and its influence is best understood through urbanization theory. Little (1974) observed that, “urbanization is the social process by which people acquire material and non-material elements of culture, behaviour and ideas that originate in, or are distinctive of the city or town.” Any change that is deemed progressive and admirable begins with urban areas, because “human civilization is associated with the rise of towns. Being on the threshold of international life, they are gateways of new ideas and techniques” (Shorter 1998, 34). The general population considers urban areas to be gateways to international life and ideas. This is the key reason why this study treats urban centres as epicentres of change.

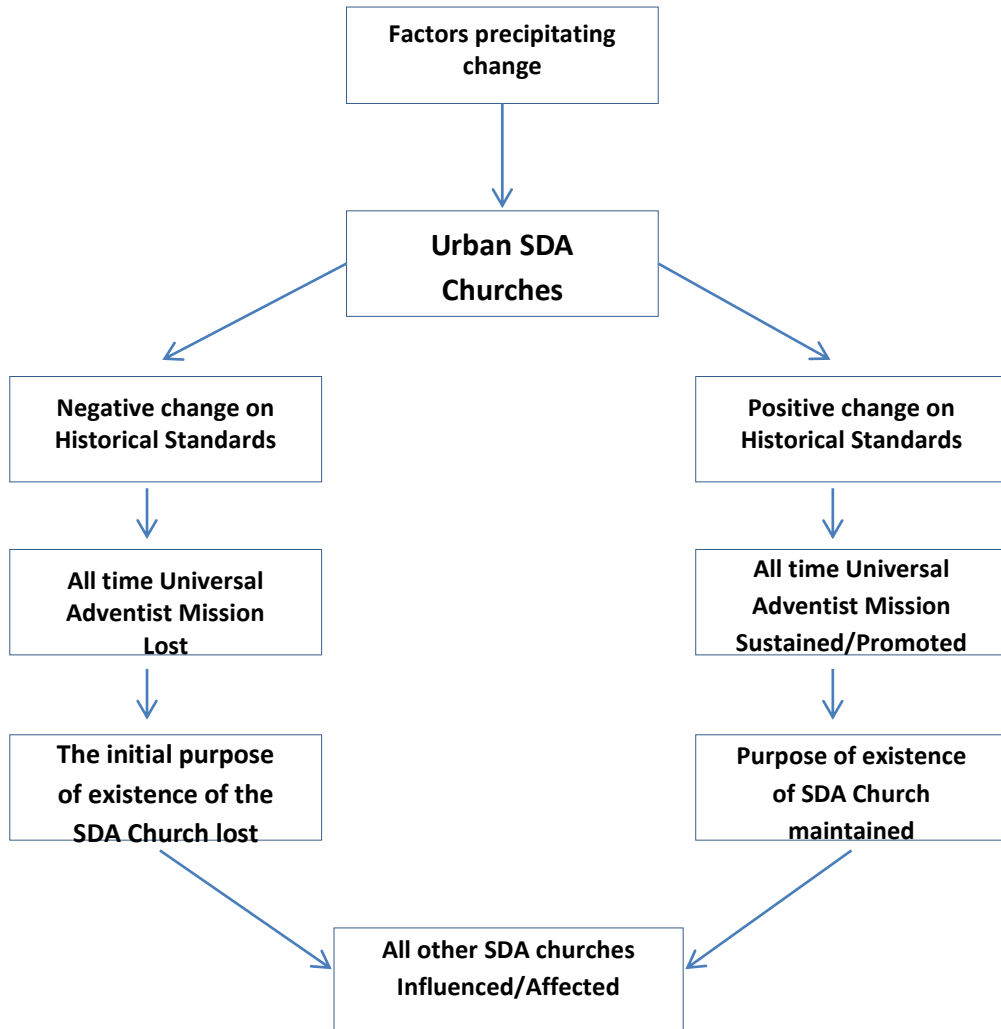
The second reason why urban centres are perceived by this study to be key to influencing change is because, “towns are also attractive, because they are power centres: political power centres, religious centres, education centres, medical centres, communication centres, information centres, cultural centres, rural development centres” (Shorter 1998, 35), economic centres for business and communal trade links. Outside church life, the member of the church looks up to the urban area for many things that influence his or her life. This is not necessarily different when she or he comes to worship. Regional offices of the church are even located in urban areas. Urban areas are therefore attractive for personal, professional and religious purposes.

The third reason why this study focuses on urban churches is provided by Andrew Hake (1973), who underlines that “towns are channels of change.”

Shorter (1998, 34) rightly emphasizes that, “urbanization can therefore affect rural areas. In Africa it does this through the ‘rural-urban continuum’ or interdependence of rural and urban areas.” Changes in any urban church not only affect other urban churches but eventually also affect rural churches because of the relationship between rural and urban areas. Rural churches on the other hand will influence one another because they are in a group relationship. And, “The group or community is a relationship of individuals founded on a common factor or factors” (Shorter 1998, 12).

The urban person is also an agent of change to the rural area because of his or her attachment to the rural area where he or she originates from. Parkin (1975) explains that, “in Africa, an extremely rapid urban growth is based on rural-urban migration, rather than on the natural increase of urban populations. But it is mainly based on the perceived attraction of towns – the so-called “pull factors.” Migration accounts for at least half of all urban growth. The African migrant, according to anthropologist Philip Mayer as quoted by Parkin (1975), “remains focussed on the rural homeland, and only remains in town as long as this does not interfere with his rural commitment. The rural area is ‘home.’ The urban area is a temporary work-place.” Members of the SDA Church who live in urban areas but remain attached to the rural homes are also considered to be responsible for influencing rural churches to adopt changes taking place in urban churches. Figure 2.1 below presents in summary, our discussion on how change in urban churches can be communicated to all other SDA churches.

Figure 2.1: Conceptual Framework for Understanding the Influence of Changes on Historical Standards in Urban SDA Churches in Kenya.



CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This section first presents the research design. Variables/categories of analysis, site of the study, target population, sampling techniques and sample size are then discussed. The section concludes with an explanation of research instruments, data collection methods, analysis, management and ethical considerations.

3.1 Research Design

The descriptive design/survey was used in this study. Kombo and Tromp (2006, 71) have defined a descriptive design/survey of research as, “a method of collecting information by interviewing or administering a questionnaire to a sample of individuals.” Commenting on the research design, Orodho and Kombo (2002) reckon of such design that, “it can be used when collecting information about people’s attitudes, opinions, habits or any variety of education or social issues.”

Questions were asked to determine whether or not there were any changes taking place in the historical standards of the SDA Church. The standards include gift of prophecy doctrine, health reform lifestyle and an eschato-centric liturgy. The questions were meant to establish any change in attitudes, opinions and practice by members and congregations. The study was interested in

numbers of people giving certain responses and also the percentages involved. Therefore, it is both qualitative and quantitative.

3.2 Variables/Categories of Analysis

The independent variables in this study are the historical standards of the SDA Church because they can be manipulated hence affect the consequent changes. These standards are in three categories: the gift of prophecy doctrine, health reform lifestyle and an eschato-centric liturgy. In the absence of these factors, there would be no positive or negative change. The dependent variables will be the influence of the changes on mission whether positive or negative. The influence is an outcome, therefore cannot be changed (Salkind 2009, 22). The influence of the changes are precipitated by the changes, thus are dependent on the factors.

3.3 Site of the Study

Thirteen SDA churches across Kenya constituted the research locale. These churches are located in nine urban areas. The churches were identified after a pilot survey. They were also chosen according to the ecclesiastical regions of the SDA Church in Kenya as of December 31, 2012. The churches are in the urban areas that are central to SDA work in the ecclesiastical region whether Conference or Field. Appendix A5.0 shows the map of Kenya and its counties. It is helpful in appreciating the manner in which SDA Church had demarcated its ecclesiastical regions.

Kizingo SDA Church and Ziwani SDA Church are in Mombasa Town. They use English and Kiswahili in their services respectively. These two churches are in the Kenya Coast Field (KCF) of SDAs. KCF covers Mombasa, Kwale, Kilifi, Tana River, Lamu, Taita/Taveta, Garissa, Wajir and Mandera counties.

Nairobi East SDA Church, was studied alongside New Life SDA Church, and Karengata SDA Church. All these churches use English in their worship services. They are within Nairobi. These churches are in the Central Kenya Conference (CKC) of SDAs. CKC covers Marsabit, Isiolo, Meru, Tharaka-Nithi, Embu, Kirinyaga, Murang'a, Kiambu, Samburu, Laikipia, Nakuru, Kajiado, Kitui, Machakos, Makeni, Nyandarua, Nyeri and Nairobi city counties.

Victory SDA Church and Kisumu Central SDA Church are in Kisumu City. These churches are in the Central Nyanza Field (CNF) of SDAs. CNF covers Kisumu and Siaya counties.

Kisii Central SDA Church is in Kisii Town. It is in the South-Kenya Conference (SKC) of SDAs. Nyamira Central SDA Church is in Nyamira Town in Nyamira Conference (NC). Therefore, the SKC and NC span across the Kisii, Nyamira and Narok counties.

Oyugis Central SDA Church is in Oyugis Town in the Kenya Lake Conference (KLC) of SDAs. Maranatha SDA Church is in Homabay Town in the Ranen Conference (RC) of SDAs. These regions cover the Migori and Homabay counties.

Sunshine SDA Church is in Eldoret Town, the largest town in Western Kenya Conference (WKC) of SDAs. Another church that was a site for this study is Kitale Central SDA Church in Kitale Town, also in WKC which covers Busia, Bungoma, Vihiga, Kakamega, Bomet, Kericho, Baringo, Nandi, Elgeyo/Marakwet, Uasin Gishu, Trans Nzoia, West Pokot, and Turkana counties.

3.4 Target Population

The target population was the membership of the SDA churches in urban settings. Membership includes baptized members and Sabbath school members who regularly attend but are yet to be baptized. Church members are important because, what members are, is what the church will be seen to be and actually will be.

The targeted population was approximately 15,902 members who were registered in the official records of the thirteen selected churches in urban settings across Kenya. The urban churches were preferred for this study because influence in society was perceived to spread from urban areas to rural areas. The urban people are assumed to be pace-setters of society in most things. What happens in an urban area would sooner or later find its way to rural areas and thus to the rest of the society. Therefore, any influence of change in historical standards in the urban churches would be imitated by the other churches.

The members of these churches are people who have influence and affluence. The leadership within these churches is strong and influential as opposed to

those churches where pastoral influence is significant. The chosen churches also are considered influential because of their generous material contribution to the church budget.

3.5 Sampling Techniques and Sample Size

The quota sampling method has been used to identify the urban churches that were studied. According to Kombo and Tromp (2006, 82), “this sampling technique begins by dividing the population into relevant strata such as age, gender or geographical region.” That is why the churches have been identified from various regions of Kenya and the administrative units of the SDA Church. The purpose was to ensure that there was a good representation of urban areas that made up Kenya’s urban population and that represented areas that could be influencing the Adventist mission in Kenya.

The sampling technique applied for members in the churches identified through the quota sampling method was the convenience sampling method. Convenience sampling method falls under the non-random sampling methods. Fraenkel and Wallen (2006, 108) observe that, “a convenience sample is any group of individuals that is conveniently available to be studied.” This method is best suited because the members targeted are convenient to sample and is also inexpensive (Salkind 2009, 97). The study applied to the members who were in attendance during worship time when the researcher went to administer questionnaires.

The formula used to arrive at the number to be sampled is $n = \frac{N}{1 + N(e)^2}$ (Triola 1998, 298; Kothari 2009, 176). The lowercase **n** is the sample size

needed. The uppercase **N** represents the total number of members on record which is 15902. The **e** represents the error term which is 0.05. The sample size arrived at is 390. The individual sample size for each church is arrived at by taking the number of members on record divided by the total number of all members on record in the thirteen churches (15902) and multiplied by the sample size of 390. However, because of decimal points and the necessity to round off numbers, the exact sample size is 396.

Table 3.1: Summary of Sample of Informants

No.	Name of Church	Town/ City	Conference /Field	Members on Church Record	Approximate Members Attending per Sabbath	Number of People to be Sampled
1	Ziwani SDA Church	Mombasa	KCF	300	380	08
2	Kizingo SDA Church	Mombasa	KCF	960	1100	24
3	Nairobi East SDA Church	Nairobi	CKC	4100	3000	103
4	Newlife SDA Church	Nairobi	CKC	1550	2500	38
5	Karengata SDA Church	Nairobi	CKC	507	600	13
6	Victory SDA Church	Kisumu	CNF	800	1200	20
7	Kisumu Central SDA Church	Kisumu	CNF	999	550	25
8	Kisii Central SDA Church	Kisii	SKC	3475	3500	86
9	Nyamira Central SDA Church	Nyamira	NC	1200	800	30
10	Oyugis Central SDA Church	Oyugis	KLC	880	1000	22
11	Maranatha SDA Church	Homabay	RC	209	250	06
12	Sunshine SDA Church	Eldoret	WKC	450	500	11
13	Kitale Central SDA Church	Kitale	WKC	372	300	10
	Total			15902	15680	396

3.6 Research Instruments

3.6.1 Questionnaires

Since the respondents were members of urban congregations, it was more convenient to use questionnaires since majority of them were literate; many of those churches use English in their services. The questionnaires targeted 396 members who regularly attended the urban churches surveyed.

An announcement was made to members that at the end of the church service, they should wait a little longer in order to assist with filling the questionnaires. Those expected to remain behind, according to the announcement, were members who regularly attended and any other interested person. In a few other churches, the leadership preferred that questionnaires are issued on Sunday to members who were attending various committees and seminars. Those churches that preferred Sunday felt that the research questionnaires should not be issued during or after the worship services for sanctity's sake. The questionnaires were then issued to those who turned up in response to the announcement. The questionnaires were filled and returned to the researcher and in other cases, to his assistant(s) who were waiting to collect them.

The questionnaire sought to find out how churches were handling the changes on historical standards. This information came through the members' responses to various questions on how they as members perceived particular historical standards and how the church was contributing to that perception. The questionnaire ultimately sought to find out the members' attitude and

participation in the church's mission of evangelism. The analysis related responses to historical standards and responses to the mission of the church. The results of this analysis are in the subsequent chapters of this study.

3.6.2 Interviews

This study applied the structured interview method, which according to Kombo and Tromp (2006, 94), "involves subjecting every informant in a sample to the same stimuli, for instance, asking each informant similar questions ...". This method targeted church pastors and leaders of the selected ecclesiastical regions. One regional leader and one local church pastor were interviewed in each of the ecclesiastical regions. The total number of people who were interviewed is sixteen.

3.7 Data Collection

This researcher consulted local church pastors and leaders in order to arrive at an appropriate time to collect data from their congregations. The pastors were of great assistance as they coordinated their local church leadership and members to support this researcher, by creating time for him in their planned activities of the day.

The data was collected in various ways depending on the advice from leaders of various congregations. Some congregations allowed data to be collected at the end of Sabbath service, while others preferred data to be collected on Sunday when members came to church to attend committee meetings and seminars. The data was collected from members of the SDA Church who were

in the church at the time when the questionnaires were issued. The members received the questionnaires and were given ten to thirty minutes to fill them. The questionnaires were then collected at the same day from the members immediately after they filled them.

The researcher collected a list of phone numbers for conference/field leaders. The leaders were contacted and asked if they had time to answer a number of questions for this study. The first priority for interview was given to the President's office and down the ranks in SDA Church order. At least one available leader from each of the Kenyan conference/field was able to be interviewed on phone. The local church pastors who were interviewed are pastors of the congregation where questionnaires were collected from. In exceptional cases where a local church pastor could not be reached, another pastor of another urban church was interviewed.

The data collected through questionnaires and through interviews was grouped to represent each congregation and then ecclesiastical regions of the SDA Church in Kenya. This grouping assisted in developing a proper view of the influence in changes on historical standards in various congregations and regions governed by the SDA Church in Kenya.

3.8 Data Analysis and Presentation

The data was collected and categorized according to the eight ecclesiastical regions of the SDA Church in Kenya. However, the data was analysed as one group of the SDA Church in Kenya. The data collected was analysed using the SPSS. The data was presented as a pie chart, graphs and tables. The graphs

appropriately help in showing the relationship between independent and dependent variables.

Analysis begun with questionnaires then interviews. Analysis was divided into sections. The first section analysed changes in the gift of prophecy doctrine. The second section dwelt on changes in health reform lifestyle. The third, dwelt on changes in eschato-centric liturgy. The last section analysed the achievement of mission in matters of nurture and evangelism.

3.9 Data Management and Ethical Considerations

Nobody was coerced to participate in the study. The researcher explained the purpose of the research, the potential benefits for the church and the possible harm it may have on the church. Harm of this particular research may include but is not limited to the fact that data may reveal that the church as a corporate group has not been faithful to its calling and the members are not living a life expected of SDAs.

Those who participated in the study were informed and a formal consent letter was received from the church leadership in charge of the SDA Church in Kenya (Appendix A4.3). Permission from the National Council for Science and Technology was sought and authorization was granted (Appendix A4.2). Confidentiality of individuals is ensured since no one was required to provide their names in the questionnaire survey. Those interviewed were requested to consent to their names and positions being revealed. In consultation with church officers, this researcher ensured that the collection of data during worship time did not interfere with the smooth running of the church services.

CHAPTER FOUR

HISTORICAL STANDARDS OF THE SDA CHURCH

4.0 Introduction

The present chapter covers the third objective and answers the third research question by showing that there is a relationship between changes on historical standards and the mission of the SDA Church. This chapter is based on the second premise of this research, that, historical standards connect the church to its initial mission and ensures that the mission remains on focus.

Historical standards are doctrines and practices that were established in the formative stage of the SDA Church. These standards define who an Adventist is. They also distinguish the Adventist Church from other religious entities and Christian denominations. Above all else, these standards contribute towards the accomplishment of the mission of the SDA Church. This section, using secondary data, explores the significance of the three historical standards; the gift of prophecy doctrine, health reform lifestyle and an eschato-centric liturgy. We begin with the gift of prophecy doctrine that gives the SDA Church its world-view and a distinct identity from other religious groups.

4.1 Gift of Prophecy Standard

The SDA Church holds the belief that, “one of the gifts of the Holy Spirit is prophecy” and that “this gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White” (Church Manual 2010, 162). Ellen G. White is therefore regarded as a prophet. Her writings are considered

to be inspired even though not at the same level as the Bible itself. This section discusses the Adventist's perception: who Ellen G. White was, why SDAs assert that she is a true prophet, the value of her published works to the SDAs and why this belief is viewed as a historical standard.

4.1.1 Ellen G. White the Person and Prophet

Ellen G. White (known as Ellen Gould Harmon before marriage) and her twin sister Elizabeth were born on November 26, 1827, to Robert and Eunice Harmon at their farm in Gorham, Maine, USA (Jemison 1955, 203). She was an active member of the Methodist Church; she and her father's family got attracted to William Miller's preaching about the nearness of the end of the world (Irwin 1999, 29-30, White 2000, 17-18). Her life as a school-going child was cut off at age nine when she was hit by a rock thrown at her by a classmate (Knight 1996, 13-14; White 2000, 15). She spent a considerable amount of time as a patient at home and never continued with her studies after several failed attempts in the three years that followed the accident (Ellen G. White Estates, 2012, CD-ROM, EGW Biography 2012).

William Miller's prediction that Jesus would return and the world would end on October 22, 1844 did not materialize. That led to what is now known as the great disappointment to Millerites who included Ellen and family (Coon 1992, 16). The Millerites disintegrated as a result and many individuals chose to give up religion in its entirety. However, a small group of believers banded together believing that God does not fail and did not fail them during the great disappointment, but rather they had misunderstood the prophecy (Collins 2005,

34-35). Ellen's twin sister, Elizabeth and her brother Robert gave up their belief in the soon coming of Jesus. But Ellen continued joining the small group of people who believed that Jesus would still return (Collins 2005, 79).

Ellen Gould Harmon got married to James Springer White on August 30, 1846 by a justice of peace in Portland, Maine; they were blessed with four children; "only two of whom survived to adulthood" (Douglass 1998, 48 & 52, Dudley 1999, 65). James White was a Millerite. He not only believed in the imminent return of Christ; he also preached about it. James did not lose faith in Christ's soon return due to the great disappointment (Spalding 1947, 53; Numbers 2008, 68; Knight 2003, vi). He supported his wife Ellen in her ministry until he died on August 6, 1881 (Ricchiuti 2003, 17-18, Numbers 2008, 243).

Ellen G. White started her prophetic ministry at the age of seventeen when she is believed to have received her first vision from God. According to Schwarz and Greenleaf (1995, 61), it was "one December day in 1844, while praying with four Adventist sisters, Ellen felt, 'the power of God ... upon me as I had never felt it before.' Lost to her surroundings, she seemed caught up above the earth." That morning was the beginning of her seventy years ministry, receiving visions, dreams and instructions from God for His people. She received her last vision on March 3, 1915, five months before she died (Douglass 1998, 50, 72).

When the SDA Church was formally organized May 20-23, 1863 the founders were Joseph Bates, Ellen G. White and James White (Ellen G. White Estate & Biblical Research Institute, June 1999; Schwarz and Greenleaf 1995, 94).

Indeed, “Ellen G. White was one of the founders of the SDA Church. Her inspired counsels were important to the development of the denomination and its institutions and gave the church confidence in its belief system” (Brand and McMahon 2005, 11).

During the seventy years of her prophetic ministry, Ellen G. White, based on the revelations from God, spoke and wrote about many things affecting the church and Christian life. She played a very instrumental role in the shaping of the church as it is today. She gave counsels on how to go about evangelism, she helped in resolving disputes that would have affected the church and she gave direction at times when the way forward was unclear.

By the time of her death on July 16, 1915, she had written “more than 5,000 periodical articles and 40 books; but today, including compilations from her 50,000 pages of manuscript, more than 100 titles are available in English. She is the most translated woman writer in the entire history of literature, and the most translated American author of either gender.” (<http://www.whiteestate.org/about/egwbio.asp>).

1. Tests of a True Prophet

The SDA Church understands the prophetic ministry from the biblical viewpoint and also seeks to test the truthfulness of any and all prophets from the same perspective. This sub-section explains the basis of accepting the prophetic gift of Ellen G. White presently and the criteria that helps to distinguish true from false prophets.

The prophecy of Joel 2:28 is a promise that there would be a resurgence of the prophetic ministry. We read in part, “and afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, and your young men will see visions.” From Acts 2:17, we read of Apostle Peter’s reaffirmation of Joel’s prophecy that the end of time would witness a resurgence of the prophetic gift.

This promise of an abiding prophetic gift in the book of Joel has first been understood to be a reference to the coming day of Yahweh (Smith et al 1974, 123). Secondly, it has been understood to refer to the Pentecostal experience (Matthew Henry’s Commentary 2003, 17; Nichol 1980, Vol. 6, 143). Thirdly, it is viewed as a reference to the experience of the end of time when Christ is about to return to the earth a second time. In the words of Adeyemo (2006, 1031):

Peter recognized that the outpouring of the Spirit prophesied by Joel occurred on the day of Pentecost (Acts 2:16-21). He interprets the ‘afterward’ as equivalent to ‘in the last days’ (Acts 2:17; see also 1 Peter 1:5, 20) and sees God pouring out his Spirit in a measure far more abundant than the promised rain (see 2:22-26). Yet this was only a partial and preliminary fulfilment of Joel’s prediction. Its total and ultimate fulfilment awaits the Second Coming of Christ.

The SDA Church links itself to this reality: it emerged at a time when a fulfilment of Joel’s prophecy was anticipated because of a belief that the world was coming to an end. At the back of the minds of believers was the caution by Christ that the end of time would also witness a multiplication of counterfeit prophetic gift. Matthew 24:11 quotes Jesus saying; “... many false prophets will appear and deceive many people.” Now that the SDA Church had within it the prophetic ministry of Ellen G. White and a possibility of others emerging,

the SDA Church found it necessary to seek biblical counsel on how to differentiate true prophets from false prophets.

The following tests of a true prophet have been derived from the Bible by the SDA Church and have been used to determine whether or not Ellen G. White was a true prophet. An SDA theologian, Herbert Edgar Douglass, has summarised the four tests used to determine a true prophet. According to Douglas (1998, 28-32), they also apply to any other prophet that may arise:

(1) The test of fulfilled predictions (Jeremiah 28:9). The prophet's word must be fulfilled or else he or she is a liar.

(2) Agreement with the Bible (Isaiah 8:20), implies that the prophet should not contradict the Bible since the same Spirit inspires both.

(3) The Orchard Test (Matthew 7:15-20), suggests that the lifestyle of the prophet and the consequences of that ministry are the fruits that show whether one is a liar or not.

(4) Unequivocal witness to the divine-human nature of Jesus Christ (1 John 4:1-3). The prophet must acknowledge the ministry of the life, death and resurrection of Jesus Christ.

Characteristics of a true prophet include timeliness of the prophet's message, heroic and unequivocal witnessing. The prophetic ministry provides practical counsel and not abstractions. After the weight of evidence from tests and characteristics is assessed, the prophet should not have a ministry that

contradicts other previous prophetic messages as the Bible (Douglass 1998, 32-33).

Adventists have applied the tests of a true prophet and concluded that Ellen G. White qualifies as a prophet of God in spite of many evidences that she was an ordinary woman and not superior to others in any way. Knight (1999b, 43) reflects that, “people seem to want prophets to be more than human, but it just isn’t so... Ellen G. White, like the biblical prophets, was a human being. Like them she had her problems. And also like them, she needed to rely solely upon grace ...”

The SDAs believe that during her life, Ellen G. White served as a true prophet of God. She preferred to refer to herself as a “Messenger of the Lord” but did not refuse the fact that she was a prophet. She is cited remarking,

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out (White, Selected Messages, Book One, 34).

4.1.2 Ellen G. White’s writings and the Bible

The SDAs have accepted Ellen G. White as a true prophet of God. Therefore, SDAs consider her ministry and her writings as being inspired by God. However, SDAs are also quick to point out that this belief does not elevate her as superior or her writings as equal to or beyond Biblical authority.

Ellen G. White referred to the Bible as the greater light and her writings as the lesser light. She considered her work as that of redirecting people back to the

scriptures. Ellen G. White (1973, *Evangelism*, 257) writes that, “little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.” She also urges her readers to uphold the supremacy of scriptures over all other sources of knowledge.

God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creed or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support (White 1950, 595).

George W. Reid (1990, 2) writes that Ellen G. White does not deny the value of other channels of learning,

Instead she is identifying the Scriptures as the sole final voice in matters of religious faith. That she does not intend to limit the biblical voice to religious matters alone, however, is evidenced by her repeated commendation of the Bible as a source of historical information and bearer of the one authentic record of origins, surely of importance to science.

SDAs therefore treat the writings of Ellen G. White as inspired; they also seek to make the Bible final in all their deliberations.

While discussing the development of an Adventist Biblical Hermeneutic vis-à-vis the works of Ellen G. White, Reid (n.d., 1) writes that Ellen G. White’s role, “was important but not definitive.” Doctrines were developed through Bible study and her writings influenced but did not determine the nature of the developed doctrine. Ellen G. White’s contribution to SDA doctrines was that, “where she made firm assertions with respect to meaning, interpretation was significantly influenced although not determined by her statement. In general, this was the mainframe of Seventh-day Adventist hermeneutic” (Reid, n.d., 1).

The significance of Ellen G. White is that she is seen by SDAs as one of the key qualifying factors in identifying the SDA Church as a biblical remnant church. The remnant, according to the SDA biblical interpretation, is identified by possessing a prophetic gift amongst them apart from keeping God's law. This is why the prophetic gift as seen in the ministry of Ellen G. White is a historical standard and a key doctrine to the SDA Church.

4.1.3 Doctrine on Prophecy as a Historical Standard

Another significant reason why SDAs take the prophetic work of Ellen G. White very seriously is because of their interpretation of Revelation 12:17, in which we read that, "then the dragon was enraged at the woman and went off to wage war against the rest of her offspring-those who keep God's commands and hold fast their testimony about Jesus." SDAs believe that this text gives the clearest identity of God's remnant church at the end of time. God's remnant people are seen to be first, those who keep the commandments of God and second, those who have a testimony of Jesus Christ.

SDAs believe that they have the first qualification because they keep all commandments of God (not as a way to salvation but as a consequence of salvation) and particularly the Sabbath command which they believe other Christians have neglected. When it comes to the second identity from that text, the testimony of Jesus, it is interpreted to mean having the gift of prophecy. This interpretation is based on the definition of the testimony of Jesus as found in Revelation 19:10, "... I am a fellow servant with you and with your brothers

and sisters who hold to the testimony of Jesus. Worship God! For it is the Spirit of prophecy who bears testimony to Jesus." Holbrook (1982, 6) explains:

Furthermore, it is reasonable to assume that the remnant or last phase of God's people spoken of in Revelation 12:17 will also preach God's last message. That last message is described in Revelation 14:9-12 as the "third angel." It is a specific message with definite points and involves the contents of the first two angels as well (see Rev 14:6-14). If those who compose the "remnant" of Revelation 12 are the propounders of the message of the third angel (Rev 14), then they would of necessity have to be a specific group of Christians, distinguished by the characteristics of that special message. Historically, Seventh-day Adventists have believed they were fulfilling the role of the third angel; hence, we have naturally seen our movement as also symbolized in Revelation 12:17.

Therefore, SDAs perceive the gift of prophecy doctrine as a historical standard, because of their interpretation of the biblical promise of the gift of prophecy and their belief that Ellen G. White fulfils it. Further, her writings are viewed to remain relevant to date. It is also a historical standard because this gift of prophecy helps identify the SDA Church as the remnant church hence its mission and reason for continued existence. The gift of prophecy doctrine as a historical standard does not mean that every member has to possess the gift of prophecy. Rather, it means that church members have to acknowledge that Ellen G. White's writings are inspired and relevant in the SDAs' spiritual growth.

1. Gift of Prophecy as a Doctrine

Doctrines are fundamental teachings that are considered significant and many times distinctive. The doctrine on the gift of prophecy in the SDA Church is very important; it is taught as a fundamental belief. This implies that everyone who professes to be an Adventist holds seriously this belief in the gift of prophecy. This doctrine is instrumental in understanding other SDA teachings

and practices. The gift of prophecy as doctrine of the SDA Church is presented as number 18 in the list of 28 fundamental beliefs in the Church Manual. According to the Church Manual (2010, 162),

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Hebrews 1:1-3; Revelation 12:17; 19:10.)

This doctrine was developed by 1848 alongside the first eight doctrines that would later constitute core fundamentals of the SDA Church (Schwarz and Greenleaf 1995, 66-67). Other doctrines that were later developed were built on these first eight and in reference to them.

2. Gift of Prophecy as a Baptismal Vow

The SDA Church has two groups of members, the Sabbath school members and church members. The former are all people who are present in any one particular worship session. These include visitors, children and adult baptised members. The latter are adults who are baptised and their names recorded as members of SDA Church. Church members participate in the business of running the church, decision making and leadership.

Qualification to be a church member is by baptism. Ideally, individuals should not be baptised unless they are sufficiently taught the fundamental beliefs of the SDA Church. But this is changing as some evangelists prefer to baptize individuals first and then teach them later. The challenge has been the lack of a church structure that accommodates post-baptism teaching of new converts.

There has also been contention on how long baptismal candidates should stay in the baptismal class. The official baptismal manual has lessons that span a period of one full year, with weekly topics expounded in daily lessons (General Conference of SDAs, n.d., 2). In the recent times, evangelism teams have been known to baptize individuals even on the same day that they join the baptismal class.

However, church members are considered to be individuals who understand what the church's beliefs are and have accepted all its teachings and practice. Baptismal candidates are supposed to be taught church doctrines which include the gift of prophecy as understood by SDAs. Shortly before the act of baptism, baptismal candidates are required to take baptismal vows showing their commitment to the Lord and the mission of his church, the SDA Church. The gift of prophecy being a historical standard of the church appears as vow number 8 of the 13 baptismal vows. According to the Church Manual (2010, 47), the vow is rendered as follows, "Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?"

3. Doctrine as Standard of Discipline

Doctrines are so interlinked that if one is rejected or doubted, then the whole chain collapses. Doctrines are like links in a chain. That is why each doctrine is emphasized differently. An individual who rejects the doctrine of the gift of prophecy would not accept the manner in which Adventists approach hermeneutics. Likewise, such an individual would not see the import associated

with certain routine practices hence cannot truly be an SDA member. This fact is true not only of the doctrine of the gift of prophecy but also other doctrines.

The aforementioned reasoning is part of the guiding principles that inform the SDA system of church discipline. First, among the thirteen reasons for which members shall be subject to discipline is, “denial of faith in the fundamentals of the gospel and in the fundamental beliefs of the church or teaching doctrines contrary to the same” (Church Manual 2010, 61-62).

4.2 Health Reform Lifestyle Standard

The SDA Church began at a time when medical science was not as developed as it is today. Many of the pioneers of the church suffered various illnesses and even death. Douglass (1998, 279-280) writes that, “early Adventists were as physically afflicted as their contemporaries. Many of them, fearful of the prevailing medical practice, turned to prayer as their best hope.”

Ellen G. White is believed to have received a vision on June 06, 1863 that is now known as the Otsego Vision on Health. The vision was detailed on how the Adventists were to take care of their health. The vision addressed circumstances that were prevalent then and even touched on the lives of the pioneers of the church. The vision also outlined a new healthful way of life that was to be adopted by those who became SDAs. Writing about the vision, Douglas (1998, 282) notes:

Many items in it were extremely relevant to the Whites themselves as to how they could improve their health by setting better priorities for their time and energies, by a more ‘cheerful, hopeful peaceful frame of mind,’ and by not leaving

their own health care to God 'to take care of that which He has left for us to watch and care for.'

Some of the core principles streaming from Ellen G. White's Otsego Vision have been summarized by Douglass (1998, 283-284) as follows:

1. Those who do not control their appetite in eating are guilty of intemperance.
2. Swine's flesh is not to be eaten under any circumstance.
3. Tobacco in any form is a slow poison.
4. Strict cleanliness of the body and home premises is important.
5. Tea and coffee, similar to tobacco, are slow poisons.
6. Rich cake, pies, and puddings are injurious.
7. Eating between meals injures the stomach and digestive process.
8. Adequate time must be allowed between meals, giving the stomach time to rest.
9. If a third meal is taken, it should be light and several hours before bedtime.
10. People used to meat, gravies, and pastries do not immediately relish a plain, wholesome diet.
11. Gluttonous appetite contributes to indulgence of corrupt passions.
12. Turning to a plain, nutritious diet may overcome the physical damage caused by a wrong diet.
13. Reforms in eating will save expense and labour.
14. Children eating flesh meat and spicy foods have strong tendencies toward sexual indulgences.
15. Poisonous drugs used as medical prescriptions kill more people than all other causes of death combined.
16. Pure water should be used freely in maintaining health and curing illnesses.
17. Nature alone has curative powers.
18. Common medicines, such as strychnine, opium, calomel, mercury, and quinine, are poisons.
19. Parents transmit their weaknesses to their children; prenatal influences are enormous.
20. Obeying the laws of health will prevent many illnesses.
21. God is too often blamed for deaths caused by violation of nature's laws.
22. Light and pure air are required, especially in the sleeping quarters.
23. Bathing, even a sponge bath, will be beneficial on rising in the morning.

24. God will not work healing miracles for those who continually violate laws of health.
25. Many invalids have no physical cause for their illness; they have a diseased imagination.
26. Cheerful, physical labour will help to create a healthy, cheerful disposition.
27. Will power has much to do with resisting disease and soothing nerves.
28. Outdoor exercise is very important to health of mind and body.
29. Overwork breaks down both mind and body; routine daily rest is necessary.
30. Many die of disease caused wholly by eating flesh food.
31. Caring for health is a spiritual matter, reflecting a person's commitment to God.
32. A healthy mind and body directly affects one's morals and one's ability to discern truth.
33. All God's promises are given on condition of obedience.

SDAs, therefore, approach health matters as a Christian responsibility for which they would be accountable on the Day of Judgment. Adventist health reform lifestyle was not based on provisions in the Pentateuch but on the need to live a whole-some life that glorifies God. Therefore, healthful living was not to be based on fear of illnesses and death but for the glory of God. Hospitals were established across the globe as part of the understanding of the need to lessen suffering and recommend healthful living for all.

As a result of this vision and teachings on health, the SDA Church has always championed a health reform lifestyle. The church has a health ministries department in every local church all the way to the highest organizational level of the SDA Church. The Church Manual (2010, 91) describes the role of the health ministries department throughout the SDA Church.

The church believes its responsibility to make Christ known to the world includes a moral obligation to preserve human dignity by promoting optimal levels of physical, mental, and spiritual health.

In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in

promoting optimum health, free of tobacco, alcohol, other drugs, and unclean foods. Where possible, members shall be encouraged to follow a primarily vegetarian diet.

Adventists believe that human lifestyle is part of the fundamental teachings of the scriptures. Fundamental belief Number Twenty-Two of the Twenty-Eight, entitled Christian Behaviour, captures lifestyle responsibility of SDA members. SDAs believe that “health reform and teaching of health and temperance are inseparable parts of the church’s message” (Church Manual 2010, 140).

The lifestyle of an SDA member is perceived as a medium of evangelism and obedience to God. The church’s health system emphasizes a wholistic approach to health. Focus is on the whole person: mental, physical, emotional and spiritual. Those who join the church by baptism are therefore required to take vows which include a promise to take care of one’s health. Baptismal vow number 10 of the 13 vows, is presented by the Church Manual (2010, 47) as follows,

Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is harmful, and abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; from the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?

Health reform lifestyle becomes a historical standard of SDA Church and its members. The Church Manual (2010, 140) gives a historical perspective by stating that, “From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership. God has given us great light on the principles of health, and modern scientific research has abundantly verified these principles.” Therefore, since health reform lifestyle is a historical standard and a fundamental teaching of the church, it also becomes a standard

of disciplining members. According to the Church Manual (2010, 61-62), there are thirteen reasons for which members shall be disciplined, these include, “(11) The use, manufacture, or sale of alcoholic beverages. (12) The use, manufacture, or sale of tobacco in any of its forms for human consumption. (13) The use or manufacture of illicit drugs or the misuse of, or trafficking in, narcotics or other drugs.”

SDAs are aware of the health reform lifestyle standard of their church. However, when it comes to observing the principles taught, the individual members’ response varies. Response of SDAs to the health reform doctrine ranges from those who are very strict to those who do not observe the teachings at all.

4.3 Eschato-centric Liturgy Standard

The third and last standard of focus in this study was on liturgy. Eschato-centric liturgy refers to the theme that ought to pervade the liturgy of the SDA Church. The SDA liturgy has an informative aspect characterized by teaching and a proclamation aspect where preaching takes place. Teaching is the backbone while preaching is the climax of SDA liturgy. Eschatology is the thematic standard of SDA liturgy.

The SDA Church was born out of the disappointment that followed Millerite preaching on the imminent return of Jesus Christ. William Miller, like many others of his time, preached and taught that Jesus was soon returning to mark the end of the world. The Millerite movement was not an organized church but

a group of people who followed and accepted Miller's interpretation of the Bible on Christ's imminent return. Pioneers who later on formed the SDA Church came from different denominations but were Millerites in the sense that they believed in the imminent return of Jesus Christ.

Millerites were gathered not by the belief that Christ would come soon but by the certainty of that event (Knight 2008, xiv). William Miller prompted by his followers set a date for the coming of Jesus. When Jesus failed to come, Knight (2000, 55) reports, "Millerite Adventism struggled in utter confusion and majority of believers left the faith, while those who remained were divided into camps." There were three major camps and the last one to emerge was the Sabbatarian Adventists. According to Knight (2000, 58), "they consisted of a few Bible students here and there searching for the meaning of their Adventist experience but who generally didn't personally know one another before 1846 or 1847." This is the group that later became SDAs. Therefore Adventism was born out of a tradition of certainty of Christ's imminent return. This certainty informed their liturgy and permeated their music, literature and world view.

Schwarz and Greenleaf (1995, 91-92) reveal in their historical account why the name SDA was chosen. "The delegates favoured a name that would quickly identify the major doctrines held. What better name than Seventh-day Adventist? It had been applied to them as much as any other and had the virtue of clearly identifying the chief biblical truths they proclaimed." Therefore, the SDA focus on eschatology stood out as a defining feature, to the extent that it contributed to the name given to this new denomination at its inception. The

SDA Handbook of Theology reiterates the importance of the Advent doctrine as revealed in the church's name.

The Second Coming [of Jesus] finds its place in the name "Seventh-day Adventist." The pioneers felt that belief in Christ's Second Coming was sufficiently important to warrant a place in the name of the "little flock" when it became a church in 1860. Today God's people on earth eagerly await Jesus' return to earth, along with prophets and apostles and many faithful throughout the centuries (Reid 2000, 893).

The Second Coming of Jesus Christ gives hope to SDA believers and reminds them of their mission. This belief influences the daily life of an SDA Christian to reflect hope and need for continuous preparation. This belief is the motivation for witnessing regardless of what seems to be a delay of Jesus' return (Reid 2000, 910). This is why this belief is the eschato-centric liturgy standard of Adventism. The belief in the soon coming of Jesus Christ is a motivation for evangelism with a sense of urgency (Reid 2000, 911). A slight departure from this historical standard would leave the SDA Church with neither a sense of mission nor urgency required to carry out the evangelistic work.

Belief in the Second Coming of Jesus Christ has therefore been the earliest and fundamental doctrine of the SDAs even before the doctrine on Sabbath worship. Adventists who join the church today are required to accept all the 28 fundamental beliefs that include the Twenty-Fifth on Christ's soon return. This belief is stated in the SDA Year Book (2013, 9) as follows,

The Second Coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfilment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times....

After instructions on the fundamental beliefs, baptismal candidates are required to take vows before baptism. These vows emphasize the fundamental doctrines they have been taught and the importance of applying them in their daily lives. The vow on the belief of Christ's Second Coming has been rightly linked to the belief in the mission of the church. Among the thirteen vows, it is presented in the Church Manual (2010, 46) as vow number seven,

Do you look forward to the soon coming of Jesus and the blessed hope, when "this mortal shall... put on immortality" [1 Cor. 15:54, KJV]? As you prepare to meet the Lord, will you witness to his loving salvation by using your talents in personal soul-winning endeavour to help others to be ready for His glorious appearing?

The eschato-centric liturgical standard is an earlier tradition of the SDA Church keeping focused on the soon coming of Jesus Christ. It is expected that anyone who visits an SDA Church or interacts with an Adventist, should be able to note an active anticipation for the coming of Jesus. This anticipation ought to have been expressed in lifestyle, church music, preaching and teaching. Sermons and lessons that discuss the doctrine of Christ's Second Coming ought to be regularly heard during SDA worship hence making the liturgy eschato-centric.

4.4 Conclusion

This chapter has shown that the SDA mission is actually defined by its unique historical standards. Hence the third objective and third research question have been met and answered by the relationship of historical standards to the mission. We conclude that changes on historical standards will also change the mission of the SDA Church.

The historical standards of the SDA Church have defined Adventism from its earliest history to date. The doctrinal standards of the church which include the belief in the gift of prophecy and Ellen G. White as a prophet have been with the church since 1848 when the first set of fundamental beliefs were formed. The health reform lifestyle standards have been with the SDA Church from 1863, a few weeks after the SDA Church was formally organized. The eschatocentric liturgy standard, that is the belief in Christ's soon return, have been with the church pioneers from as early as 1846.

These are key historical standards. They are inseparable with the identity and mission of the SDA Church. The standards define the mission for which the church exists to accomplish. Any changes on the standards will change the mission and the church too. The following chapter recognizes change in the historical standards and probable factors precipitating the change.

CHAPTER FIVE

FACTORS PRECIPITATING CHANGE ON HISTORICAL STANDARDS

5.0 Introduction

The previous chapter analysed the historical standards of the SDA Church and why they are very important in defining the church and its mission. The present chapter discusses factors underlying change in the historical standards. This chapter is based on primary and secondary data. Subsections 5.1 to 5.7 will discuss each of the factors precipitating change. This chapter also addresses the second objective and the second research question, by identifying key factors precipitating change in historical standards of the SDA Church. These are factors that the researcher generated from the analysis of responses to questionnaires and interviews. Considering that change does not just happen, it is important to appreciate the factors underlying the change in order to manage or encourage the change, depending on whether it is desired or abhorred.

5.1 Time Spent in Baptismal Class

The baptismal class is where the historical standards of the SDA Church are taught to baptismal candidates. The baptismal class is a very important component of the SDA Church; it is the entry point for new members. The baptismal class is part of the Sabbath school which is the early morning segment of the Sabbath services. Sabbath programmes are divided into church at study and church at worship. The former is known as the Sabbath school

programme. The latter is also known as the divine service. In the latter service, preaching takes centre stage and marks the climax of the day.

The Sabbath school department at the world headquarters prepares Bible study guidelines for themes to be taught and discussed during each quarter of the year. Some Bible study guidelines are adhered to worldwide. Bible study guidelines are prepared for adults, college level students and various categories of children. During the Sabbath school programme, the entire church is divided into classes for Bible study.

Since the content of the Bible study booklets comes with an assumption that the users are members who are familiar with SDA teachings, it was necessary for the SDA Church to have a baptismal class where new members and visitors are introduced to basic biblical teachings. Baptismal class discussions are to be led by a district pastor or a church elder. A district pastor is the highest clergy person assigned the leadership of a church or group of churches. A church elder is the highest ranking lay leader in any local church. The instruction of the baptismal class therefore is a responsibility of the pastors and elders available in any SDA congregation. It is after completion of baptismal classes that one can be considered for baptism. That is why the Church Manual (2010, 45) suggests that,

Candidates individually or in a baptismal class should be instructed from the scriptures regarding the church's fundamental beliefs and practices and the responsibilities of membership. A pastor should satisfy the church by a public examination that candidates are well instructed, are committed to taking this important step, and by practice and conduct demonstrate a willing acceptance of church doctrines and the principles of conduct which are outward expression of those doctrines ... If public examination is impractical, then candidates should be examined

by the board or a committee appointed by the board, such as the board of elders, whose report then should be given to the church before the baptism.

The Church Manual (2010, 45), underscores the importance of baptism and baptismal class by stating that, “baptism is the avenue of induction into the church. It is fundamentally the pledge of entrance into Christ’s saving covenant and should be treated as a solemn and yet joyful welcome into the family of God.” Therefore, leaders of the church should handle baptism and the baptismal class in a manner that would best serve the interests of the church.

Considering the importance of the baptismal class to the mission and future of the SDA Church, a manual was developed to guide Bible discussions (General Conference of SDAs, n.d., 2). The baptismal manual, *Mafundisho ya Biblia*, Kiswahili for Bible Teachings, was developed by the worldwide church headquarters. It is printed and published locally. The baptismal manual has lessons that are broken down for daily personal study and once a week group discussion. The General Conference of SDAs (n.d., 2), explains the purpose of the baptismal manual in its opening paragraph as follows:

Ni jambo la maana kwa wale wanaotaka kuwa washiriki wa Kanisa kujifunza Biblia. Ili kwamba waweze kuelewa mafundisho ya asili. Katika mfululizo wa mafundisho 52 (masomo) yamepangwa kukusaidia kufanya hivyo. (These Kiswahili words are translated by this researcher into English as: It is important for those who want to be church members to study the Bible. That they may understand historical teachings. In a series of 52 (lessons) prepared to help you study).

The above quoted baptismal manual discusses fundamental beliefs in detail and runs for one year. Merle and Andreyev (2002, 646) discussing inequality in relation to length of study in France concluded that expensive courses that require deeper grasp also require longer time in school. This underlines the significance of the length of a study. Pischke (2007, 1216) in a study of the

impact of length of study to performance in German agrees with Merle and Andreyev (2002, 647) that the short school year is associated with failure leading to repetitions. Pischke (2007, 1241) further notes, “Mostly poor performing students may not be able to keep up with the increased pace implied by a shorter school year. This indicates that the length of instructional time matters differently for different students.” Therefore, the time spent in the baptismal class is crucial to the church as it seeks to accommodate all categories of Bible students.

The longer the time spent in the baptismal class, the better for all the baptismal candidates to learn, understand, digest and appreciate Adventism. We must quickly add, however, that it is not merely longevity for its own sake. Rather, depth and intensity of content delivery is critical. More important, learners need time to internalize content for proper formation to take place. As such, longer rather than shorter time is preferable. The following table shows the time spent in baptismal class by the respondents.

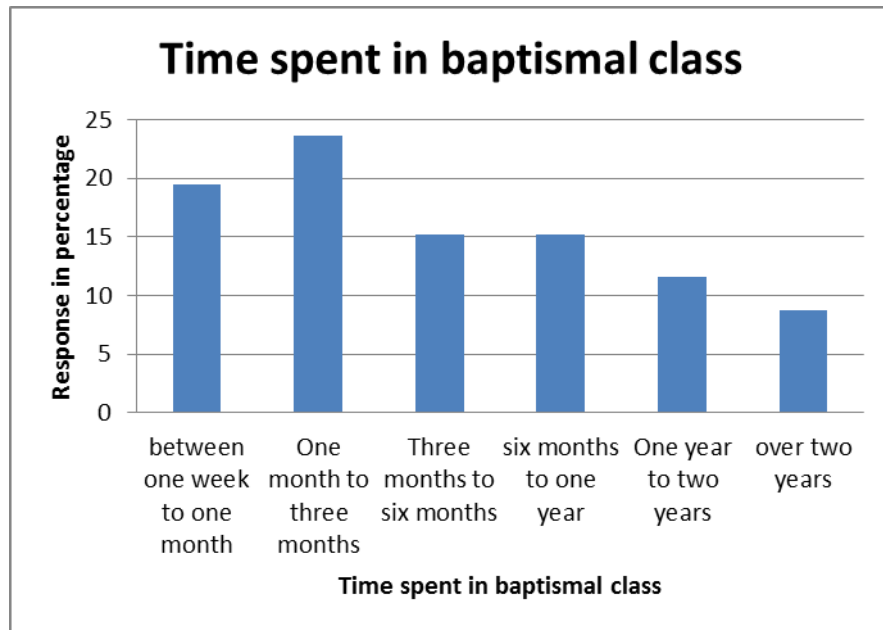
Table 5.1: Time Respondents Spent in the Baptismal Class

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	between one week to one month	76	19.5	20.8	20.8
	One month to three months	92	23.7	25.2	46.0
	Three months to six months	59	15.2	16.2	62.2
	six months to one year	59	15.2	16.2	78.4
	One year to two years	45	11.6	12.3	90.7
	over two years	34	8.7	9.3	100.0
	Total	365	93.8	100.0	
Missing	System	24	6.2		
Total		389	100.0		

Table 5.1 gives responses showing how long members indicated having stayed in the baptismal class before they were baptized. About 21% had only spent up to one month in the baptismal class. Those who had been in class for up to three months were 25.2%. Approximately 16% had spent three to six months and a similar 16%, six months to one year in the baptismal class. Since ideally the class should run for one year, those who stayed in class for three to six months make up a cumulative 62%! Those who stayed in baptismal class for six months to one year were 16%, one to two years were 12%, while those who made it for more than two years were 9.3%. Twenty four respondents (6.2%) of

the group sampled did not respond to this question. Bar Graph 5.1 gives a rendering of the data.

Bar Graph 5.1: Time Respondents Spent in the Baptismal Class



The implications of these findings are that the curriculum for the baptismal is no longer being followed as recommended. Therefore, historical standards are not properly taught and may not be understood. It also means that the SDA Church was probably admitting people into its membership ranks, who were not well qualified to be members. It also implies that members who were admitted without proper preparation were ill-equipped to support the mission of the church, hence threatening the very welfare of the church. It also demonstrates that the leaders meant to guard and implement the mission of the church by overseeing the baptismal class, were failing the church in this matter.

5.2 Baptized or Re-baptized

Baptism implies that the candidate was in full agreement with historical standards taught in the baptismal class. Re-baptism means that the candidate had a problem with the historical standards of the church hence needed to make a re-commitment in order to be re-admitted to the church.

Baptism as taught by the SDA Church is supposed to be an once-in-a-lifetime experience. Children who cannot personally decide for Christ are not baptized by the SDA Church. Instead, they are presented to God in a child dedication ceremony. The General Conference of SDAs (2009, 185) explains that,

Distinct from those churches that practice infant baptism, the dedication of children follows the biblical example of Mary and Joseph dedicating the infant Jesus in the Temple (see Luke 2:22) ... From the occasion of blessing the children, Jesus gives a further example ... (Mark 10:14) ... (Mark 10:16). Baptism should follow belief as recommended in Mark 16:16, “whoever believes and is baptized will be saved ...”

As children approach teenage to adulthood and they can make personal decisions, they join the baptismal class where they are taught the fundamental beliefs of the SDA Church and the meaning of baptism and responsibilities of church membership. At the end of the baptismal class, class members would be given an opportunity to decide whether or not they were ready for baptism.

Rebaptism is, therefore, rare; it ought to be treated as a very serious unusual event. Rebaptism means that the person was a member of God’s kingdom then he or she changed his or her mind and now desires to join afresh. Baptism should be an informed process, not influenced by emotional surges which, when they die out, another need for rebaptism occurs. According to the church Manual (2010, 50-51), if a member feels that his or her spiritual experience has

gone low, the way to revival is repentance and participation in the holy communion service instead of rebaptism. Accordingly, rebaptism is acceptable only in cases where there was apostasy or backsliding from matters of faith:

Rebaptism is specifically mentioned only in Acts 19:1-7, where the apostle Paul endorsed it for a group of believers whose previous baptism of repentance had been by John. In addition to repentance, Christian baptism is associated with an understanding of and personal commitment to the gospel and teachings of Jesus and a reception of the Holy Spirit. With this increased understanding and commitment, rebaptism is acceptable. (Church Manual 2010, 49-50).

The Church Manual (2010, 50) concludes that, “on the basis of biblical teaching and the guidance of Ellen G. White, rebaptism should occur only in special circumstances and should be relatively rare”. However, Table 5.2 presents a different picture from what has been recommended.

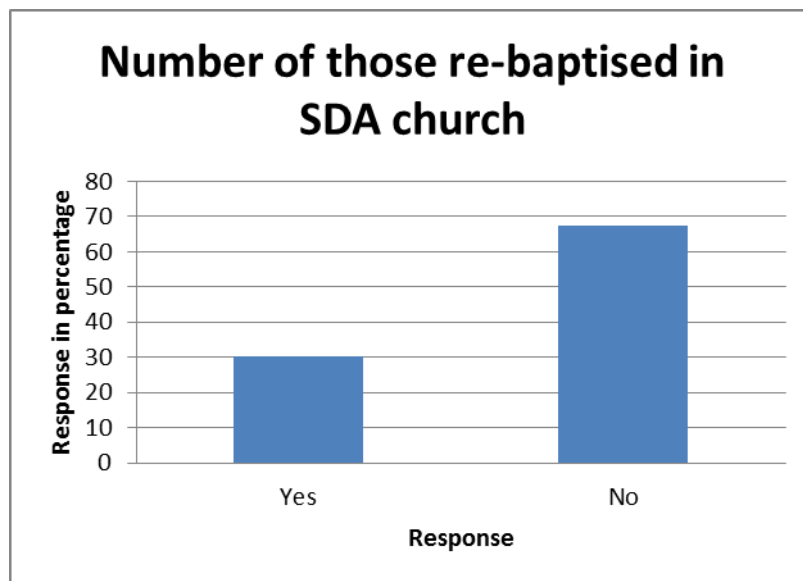
Table 5.2: Number of those Re-baptised in the SDA Church

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	117	30.1	30.9	30.9
Valid No	262	67.4	69.1	100.0
Total	379	97.4	100.0	
Missing System	10	2.6		
Total	389	100.0		

A question required respondents to indicate whether or not they had been re-baptised in the SDA Church. A significant cumulative number of them (30.9%) indicated that they had been re-baptised, though the majority (69.1%) had been

baptized only once in the SDA Church. Ten people did not respond to this question making 2.6% of all the people who were questioned. Bar Graph 5.2 gives a graphical presentation showing that this supposedly rare occurrence is, on the contrary, always a norm in the contemporary SDA Church in Kenya.

Bar Graph 5.2: Number of those Re-baptised in the SDA Church



5.3 Brought up in an SDA Home

Members who were brought up as SDAs have understood and accepted historical standards partly as family tradition. It is possible that this familiarity with historical standards can breed contempt. Church members, collectively give a denomination its character and identity. Members who are not brought up in SDA families also indicate an effective evangelistic work to non-SDAs. Therefore, it was necessary to establish how many were brought up as SDAs in order to appreciate how this organization was progressing in mission achievement.

Church organizations are like living organisms; they are born, they grow up through various stages and they can eventually die (Burrill 2007, Chapter 2- Church Pathologies, slides 13-29, Chapter 6- Revitalizing Plateaued and Declining Churches, slides 5-10). Some changes that greatly influence an organization could result from its own growth in population and age. Nyaundi (2004, 36-37 & 200-201) shows in the church-sect typology that as religious organizations grow, their characteristics keep on changing. The number of individuals who were born and brought up in an organization gives an indication on how old the organization is.

The assumption is that majority of those who are not the first generation members will tend to have a lesser zeal and interest in the religious organization than those who just came in out of a conviction of the truth. Therefore, a growing number of those who were born in an organization may mean that the organization has members who have an undying commitment to the church as a heritage from their parents but not actively participating in its mission. Such members if significant in number will influence others into laxity when it comes to making the church vibrant to fulfil its God-given mission.

Such an organization will have deeper and stronger roots in its perceived territory of influence as more and more are born into the church but not growing to attract new adherents. The declining number of converts steadily weakens the church. Rather than have an army mentality of conquering, it shrivels into a private club of select individuals and their families. Membership

by heritage rather than conviction carries serious risks that need special attention in order to save an organization from a slow but certain death. A refocus on the mission would be necessary as opposed to maintenance of the *status quo*. Table 5.3 gives the respondents' answers to the question on whether or not they were born and brought up in the SDA Church.

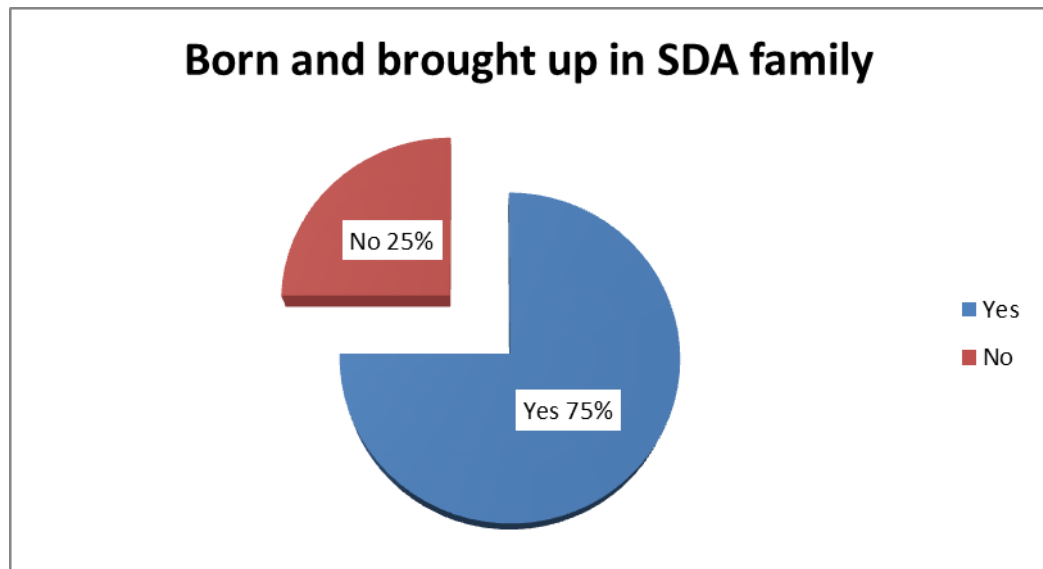
Table 5.3: Born and Brought up in an SDA Family

	Frequency	Percent	Valid Percent	Cumulative Percent
No	95	24.4	24.7	24.7
Valid Yes	289	74.3	75.3	100.0
Total	384	98.7	100.0	
Missing System	5	1.3		
Total	389	100.0		

The SDA Church has been in Kenya for slightly over a century since 1906. Appendix A2.2 reveals that 79.1% of those who filled the questionnaires were below age forty-five. Appendix A2.3 showed that of those who responded, 39.7% were single and 54.5% married. Appendix A2.4 revealed that 95.5% SDAs responded to the questionnaires. Table 5.3 shows that 75.3% of this group of SDAs were born and brought up in the SDA Church; only 24.7% were new adherents to the SDA faith.

In Pie chart 5.3, **Yes** represents those who affirmed being born and brought up in the SDA Church, while **No** implies new adherents. About 5 individuals who were 1.3% of the respondents did not respond to this particular question. They are presented in Table 5.3 as Missing System.

Pie chart 5.3: Response to whether or not Members were Born and Brought up in SDA Family



5.4 SDA's Teachings Not Understood

Compliance with historical standards begins with understanding them. Could it be possible that there are historical standards that are not understood? This question is answered by the findings below. Historical standards that are not understood will not be adhered to.

Fundamental beliefs of the church are its teachings cum historical standards that supposedly distinguish one denomination from another. It is, therefore, important that members of a particular denomination have a clear

understanding of what their church teaches and believes. The Great Commission as recorded in Matthew 28:19- 20 includes, the teaching of new disciples, “to obey everything” that Christ has commanded. The church has a ministry of continued teaching. Filson (1975, 306) expounds that, “the purpose of this continuous Christian education is to effect real obedience to Christ.”

To ensure that Christians who attend the church, understand the teachings of the church, ought to be a priority and greatest concern of church leadership. Teaching is followed by understanding which leads to better adherence to the church doctrines. Nichol (1980, Vol. 5, 557) emphasises the need to teach new converts by interpreting the Great Commission as follows:

The acceptance of the gospel of Jesus Christ involves the action of the intelligence. Only an intelligent Christian can be a real Christian. Concepts of Christianity that make of conversion and salvation a simple assent to faith in Jesus Christ as the Saviour – important though that be – omit a most important part of the gospel commission. It is fully as important to teach men to observe the things Christ has commanded as it is to baptize.

Apostle Paul also underscores the importance of understanding the teachings of the church as cited in part in his epistle to the Romans 10:14-15, “How, then, can they call on the one they have not believed in? And how can they believe in the one whom they have not heard? And how can they hear without someone preaching to them?” The New International Commentary (Murray 1980, 58) suggests that this text is a reminder of the Great Commission.

The main point in the saving relationship with God is calling upon His name. This is informed by a knowledge or revelation of God in a believer’s life. Calling on Christ’s name follows the hearing and understanding of His teachings. Hodge (1977, 346) concludes that, “As invocation implies faith, as

faith implies knowledge, knowledge instruction, and instruction an instructor ...” Therefore, faith originates from the teaching and understanding of God’s word. Church doctrines are teachings from the Bible as understood and propagated by a particular denomination.

It, therefore, is right to conclude that members, who for whatever reason do not understand the historical standards of the SDA Church, cannot support the mission of the SDA Church. Table 5.4 summarizes respondents’ views on whether or not there were any teachings of the church that they did not understand.

Table 5.4: Respondents’ Understanding of SDA Teachings

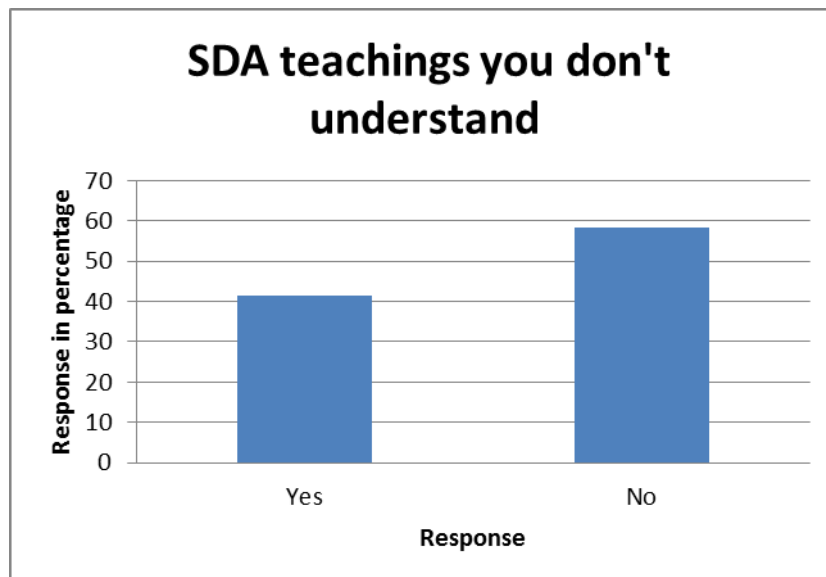
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	151	38.8	41.5	41.5
Valid No	213	54.8	58.5	100.0
Total	364	93.6	100.0	
Missing System	25	6.4		
Total	389	100.0		

Three hundred and sixty-four individuals out of 389 (93.6%) responded to this question on whether or not there were teachings of the SDA Church that they did not understand. Those who declined to respond were 25 (6.4%). Members

who indicated not understanding some of the church teachings totalled 41.5%. Those who indicated understanding all church teachings were in the majority (58.5%). Therefore, almost half of the respondents, members of the SDA Church (41.5%), confessed that there were teachings they did not understand as shown in Bar Graph 5.4.

This could be resulting from premature baptism, as discussed in Section 5.1 of this study, hence inadequate learning from the baptismal class. This could also reflect on the effectiveness of the liturgy that ought to have taught and proclaimed the word in an understandable manner. But the greatest concern is that, whatever the cause, we have almost half the church ill-equipped for her mission.

Bar Graph 5.4: Respondents' Understanding of SDA Teachings



5.5 Respondents' Agreement with SDA Teachings

Agreement with historical standards will breed loyalty to the SDA Church. The mission, therefore, was to rest on the shoulders of members who are loyal by agreeing with church teachings. In order to determine cause of change, it was necessary to establish how many members were in agreement or disagreement with the church's historical standards.

If it is true that the teachings distinguish one church from the other, then it will be right to conclude that the church is identified by the teachings it professes. Does disagreement with a portion or all of the teachings constitute disagreement with the church? Disagreement does not mean lack of understanding; rather, it implies holding a contrary or different view to that of the church. A member who holds contrary views to that of the church will not unswervingly support the church and its mission. A member who disagrees with certain teachings of the church has options to start his/her own denomination or join other like-minded adherents.

Throughout church history, individuals and even groups have come to a point where they disagree with church doctrines. For Augustine (354-430), the honour of God was always at stake, but the doctrine of the Trinity increasingly became a focal point in heresy trials (Partridge 2002, 9). Heresy has been defined as, "aberration of doctrine" (Reid 1990, 72), or "the opposite of pure doctrine" (Fahlbusch et al 2001, 525). According to Partridge (2002, 9), in the Middle Ages, heresy included blasphemy and all else that the church declared heretic. This was punishable even by torture or death.

Church history reveals that the risks brought to the church by dissenting views were so serious that capital punishment was used for deterrence. This researcher does not agree with such methodology in dealing with those who hold different or contrary opinions about church teachings. But the serious risk to the church mission posed by such dissent ought not to be treated casually.

When members of the church come out to confess that they do not agree with the teachings of the church, is it heresy or apostasy? Elwell (2000, 32) defines apostasy as “defection from faith, an act of unpardonable rebellion against God and his truth. The sin of apostasy results in the abandonment of Christian doctrine and conduct.” At what point does heresy become apostasy? Reid (1990, 72) explains the full extent of apostasy in the following passage.

Apostasy is the abandonment of true Christian faith. It refers to the total renunciation of Christianity through either word or deed. Apostasy may take the form of outright renunciation or the abandonment of a recognizably Christian lifestyle. The concept presupposes that the person who commits apostasy appeared to be a genuine believer at one time ... or may have never been genuinely saved.

The situation in the Kenyan SDA Church may not be conclusively described as heresy and apostasy. However, it is important to note the seriousness of disagreement with the doctrine and conduct prescribed by the church. This disagreement is a key component in defining heresy and apostasy. Table 5.5 collates respondents' views on the question whether or not there were any teachings that they disagreed with.

Table 5.5: Church Teachings Respondents Disagreed With

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	48	12.3	13.0	13.0
Valid No	321	82.5	87.0	100.0
Total	369	94.9	100.0	
Missing System	20	5.1		
Total	389	100.0		

According to Appendix A2.4, those who filled the questionnaires and were not SDAs were 4.5%. Yet Table 5.5 shows that those who disagreed with some of the church teachings were 13.0%. Twenty individuals (5.1%) did not respond to this question. An overwhelming 87% indicated that they agreed with all teachings of the church. We take note, therefore, that there are some SDAs who are baptized in the church but do not fully subscribe to all the teachings of the church.

5.6 Relevance of Baptismal Class

The baptismal class is where historical standards are first taught in detail to the new members. Its relevance is in being able to prepare members for their

responsibilities to God and the church after baptism. We sought to establish whether on hind sight, members found the baptismal class relevant in teaching them the historical standards.

The SDA Church uses the baptismal class as the orientation and training point for new members. The baptismal class is treated as a seed bed where seedlings are nurtured delicately in preparation for the hard field life that comes after baptism. It is in the baptismal class that historical standards are emphasised and the mission of the church put into perspective. The baptismal class enables the church to achieve the teaching to obey part of the Great Gospel Commission.

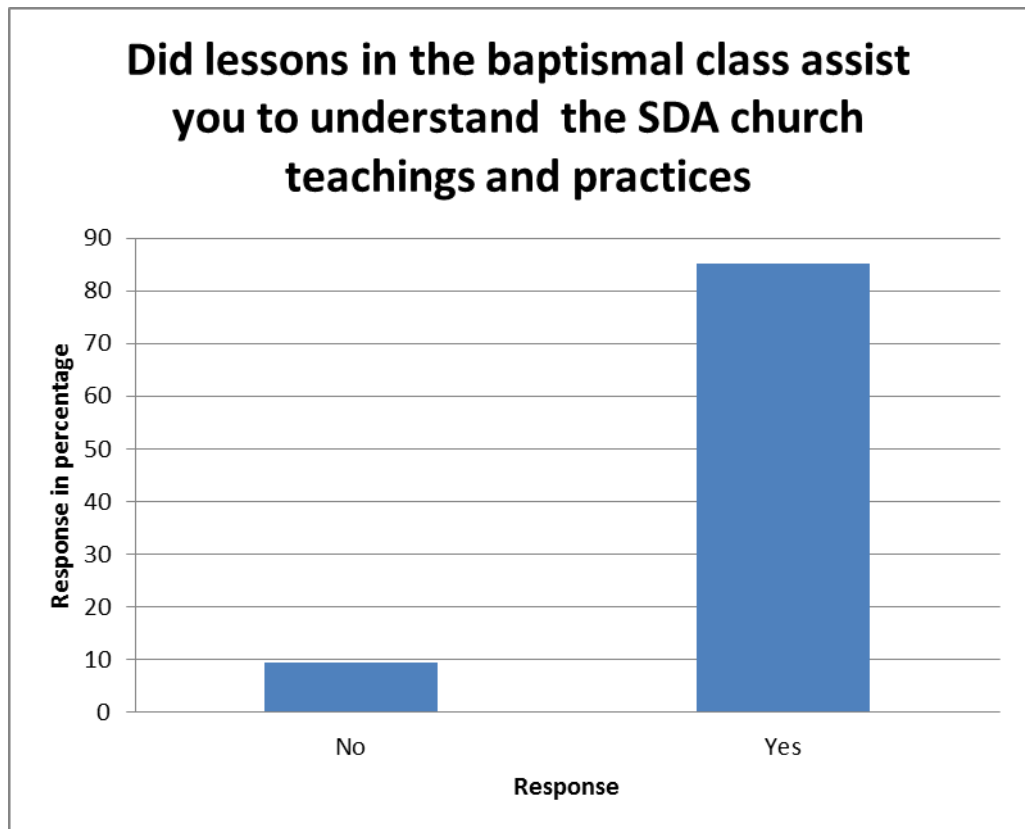
The questionnaire sought to establish whether or not members still found the baptismal class relevant to them. Table 5.6 shows what respondents thought about the relevance of the lessons in the baptismal class in assisting them to understand the SDA Church teachings and practices.

Table 5.6: Whether or not Baptismal Class Lessons were Helpful

		Frequency	Percent	Valid Percent	Cumulative Percent
	No	37	9.5	10.0	10.0
Valid	Yes	332	85.3	90.0	100.0
	Total	369	94.9	100.0	
Missing	System	20	5.1		
Total		389	100.0		

A dismal 10% indicated that lessons in the baptismal class did not assist them in understanding the SDA Church teachings and practices. Those who found the baptismal class very helpful were 90.0%. These figures speak very positively of the activities taking place in the baptismal classes. Bar Graph 5.5 gives a better perspective of the results to the same question on the relevance of baptismal classes.

Bar Graph 5.5: Whether or not Baptismal Class Lessons were Helpful



5.7 Membership Turn-over

Members are agents of whatever change takes place in historical standards. Change is contagious and wherever the members come from or go to, they carry the change with them. The rate of turn-over, therefore, indicates the rate at which change moves from one church to another. The influence of change in the Kenyan SDA Church is determined by the rate of turn-over.

Membership turn-over refers to the rate at which members join and leave a particular church. Joining may be as new converts or as old members moving to a new location. Leaving a church implies transferring to other SDA churches or defecting from the SDA faith altogether. The case in this study referred to transfer from one SDA Church to another because a majority (75%) of the respondents were born and brought up as SDAs.

The pattern of life in urban areas is such that people come into these areas at different times to settle or for short-term or long-term business. People move out of one urban area to another or to rural areas. These people who move in and out of urban areas may be church members or they may get converted into the church. This pattern of urban life should be reflected in urban churches as membership turn-over.

The conceptual framework of this study acknowledges the nature of urbanization and how social change takes place. According to Shorter (1998, 12) rural churches relate in groups, while urban churches relate in networks. Influence in a rural church will be shared within that limited group, while an

urban church will share it in an ever-growing network. The successes and challenges of one urban church are quickly shared in a network facilitated by membership turn-over. Eventually, such influence transcends the urban and affects the rural.

Membership turn-over predisposes a church to be accommodative, since those coming in bring a new variety, perception and contribution to church life. An accommodative church will most likely reach out in evangelism to seek new converts hence, fulfil the mission of the church. In this sense, the turn-over is positive to the life of the church.

Extremes of turn-over rate are indicative of significant problems. A very low turn-over or no turn-over is a bad symptom to the church. Since urban centres continue to turn over masses of people, the church should reflect the same pattern. Lack of turn-over is a sign of inactivity in evangelism that neither retains the old nor attracts the new. A very high turn-over indicates that people are running away from the particular church. An average turn-over rate is ideal for it balances the old for consistency and the new for a lively variety of freshness in implementing church mission. Table 5.7 reports on membership turn over with a reference to how long members had stayed in a particular SDA urban church in Kenya.

Table 5.7: Respondents' Length of Time in a Particular SDA Church

	Frequency	Percent	Valid Percent	Cumulative Percent
Visitor	14	3.6	3.7	3.7
Less than a year	64	16.5	16.7	20.4
One to Five years	86	22.1	22.5	42.8
Six to ten years	61	15.7	15.9	58.7
Over ten years	158	40.6	41.3	100.0
Total	383	98.5	100.0	
Missing System	6	1.5		
Total	389	100.0		

The report shows that the visitors in church on the day when questionnaires were administered were 3.7%. Those who had been in the church as members for less than a year were 16.7%. Those who had been members for up to five years were 22.5%. Those who had been members for a period of six to ten years were 15.9%. Those who have been there for more than ten years were 41.3% of the respondents. Six people (1.5%) did not indicate how long they had been in the particular church.

The cumulative percentages show that 42.8% of the members had been members in the church for a period of five years or less. Those who had been members for up to ten years were 58.7%. The indication here is that almost half

of the members were new and had been around for less than five years, while the other half had been around for over ten years.

The membership turn-over is average, therefore ideal; it balances the old for consistency and the new for a lively variety of freshness in implementing church mission. The average membership turn-over confirms that these urban churches are in a network that shares influences, success and challenges. The influence of changes in such urban churches will spread to other urban churches and even rural churches. The turn-over also indicates that these churches are predisposed to experiencing change at a higher rate whether it is positive or negative. Bar Graph 5.6 gives a better view of the responses on the matter of member turn-over.

Bar Graph 5.6: Respondents' Length of Time in a Particular SDA Church



5.8 Conclusion

Data analysis in this chapter has served the second objective as well as the second research question of this study. Consequently, the following seven factors precipitate change in historical standards. First, time spent in the baptismal class before baptism is crucial for the successful coaching of the members for the mission of the church. However, the study has shown that majority of members stayed in the baptismal class for an average period of three months, apparently inadequate for the proper teaching, internalization and appropriation of historical standards to new members.

Secondly, 30% of the members reported to have been re-baptised. It implies that the first baptism did not profoundly instil a passion and knowledge for historical standards. The SDA Church in Kenya should investigate why re-baptism, supposedly a rare phenomenon, is becoming common.

Thirdly, most of those who are in the church were born and brought up in SDA homes. They thus need new approaches to keep them zealous, active and committed to the church values and historical standards. Fourth, the church needs to continuously teach members her doctrines and mission, answering as well to their questions. Indeed, some of them already reported not understanding some of the historical standards. Fifth, a few of the members (13%) though still in the church, reported to disagree with the church's historical standards. The church leadership should retool its members to competently confront any influence in the church.

Sixth, respondents who were church members rated highly the effectiveness of the baptismal class. The church should enhance the baptismal class in effectively transmitting historical standards to new members. New guidelines may even be necessary to guide various churches on conducting the baptismal class. Seventh, the turn-over of members in urban churches is ideal for growth and spreading the right influence in the church.

Chapter Six discusses study findings directly linked to historical standards. It will analyse the influence of changes on historical standards in Kenyan urban SDA congregations.

CHAPTER SIX

INFLUENCE OF CHANGES ON HISTORICAL STANDARDS IN URBAN CHURCHES

6.0 Introduction

Chapter Five analysed the questionnaires and identified key factors underlying changes on historical standards of the SDA Church. The present chapter focuses on the first objective, responding to the first research question. It does so by investigating the changes occurring in historical standards of the SDA Church in urban Kenya. The chapter also assesses changes touching on historical standards and discusses the kind of influence the church is experiencing. Each subsection 6.1 to 6.3 analyses the influence of change in each of the three historical standards. The chapter further analyses respondents' views to questions eight to twenty-one (see Appendix A1.1) revolving around the three historical standards of the SDA Church.

6.1 Gift of Prophecy Standard

This standard focused on the SDA belief in the continuous existence of the gift of prophecy and the belief that Ellen G. White was an inspired prophet. SDAs find her writings to be a relevant inspired counsel to the church and even to members in their private life. SDAs find their distinctive identity in the gift of prophecy. The belief that the SDA Church is the remnant church is rooted in this understanding of the gift of prophecy. This historical standard is thus core in the SDA Church and its mission. Therefore, this study sought to investigate whether or not there are any changes taking place in this historical standard. The study also sought to establish whether or not

those changes are negative or positive in order to appreciate the influence. The following analysis of responses will determine our conclusion.

Table 6.1: Does the Gift of Prophecy still exist in the SDA Church?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Not sure	36	9.3	9.4	9.4
Valid No	35	9.0	9.2	18.6
Valid Yes	310	79.9	81.4	100.0
Valid Total	381	98.2	100.0	
Missing System	7	1.8		
Total	388	100.0		

Does the gift of prophecy still exist in the SDA Church? This is the question that attracted responses from 381 out of 388 individuals, making up 98.2% (Table 6.1). Those who did not answer the question were seven (1.8%) of all the respondents to the question. A mere 9.4% were unsure whether or not the gift of prophecy still existed in the SDA Church. Those who felt that the gift did not exist altogether were 9.2%. Majority (81.4%) were convinced that the gift of prophecy still existed in the SDA Church. This was on the basis that the writings of Ellen G. white remained relevant to the church and its members as discussed in Chapter Two.

The response in Table 6.1 is an indication that a significant membership of the church still holds onto the gift of prophecy standard of the SDA Church. Table 6.1 has addressed issues on personal conviction on what the church teaches. Table 6.2 summarizes what the church has done to enhance members' confidence and belief in this distinctive teaching.

Table 6.2: Have you been Taught about Ellen G. White in this Church?

	Frequency	Percent	Valid Percent	Cumulative Percent
	Not sure	32	8.2	8.4
Valid	No	331	85.3	95.0
	yes	19	4.9	100.0
	Total	382	98.5	100.0
Missing	System	6	1.5	
Total		388	100.0	

Table 6.2 records responses to the question as to whether or not respondents had been taught about Ellen G. White in their respective churches. The question attracted answers from 98.5% individuals while 1.5% withheld their response. Only 5.0% pointed out that they had been taught about it in their churches. An overwhelming 86.6% of the respondents indicated that they had not been taught about Ellen G. White in their churches. Those who recorded being unsure were 8.4%. A cumulative of 95.0% respondents had not heard this doctrine presented in their churches.

These findings were alarming. They seemed to be an indictment against the clergy who were responsible for teaching and preaching to members. Even though members were personally convicted on this doctrine, yet the clergy were apparently unenthusiastic in enhancing the conviction. The sustainability of the conviction tabulated in Table 6.1 remains in question until this anomaly is resolved. Bar Graph 6.1 puts the statistics in clearer perspective.

Bar Graph 6.1: Whether or not Members have been Taught about Ellen G. White in Church

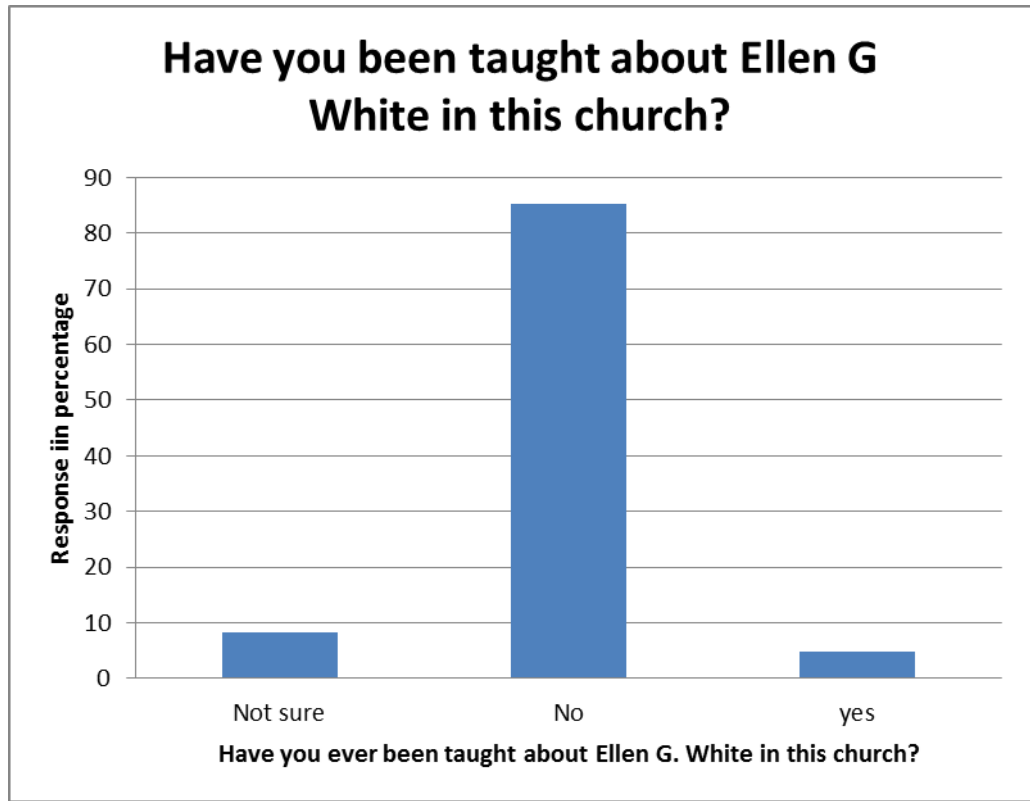


Table 6.3: Do you think Ellen G. White was a True Prophet?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not Sure	21	5.4	5.5
	No	14	3.6	9.2
	Yes	347	89.4	100.0
	Total	382	98.5	100.0
Missing	System	6	1.5	
Total		388	100.0	

Table 6.3 collates responses to the question whether or not the respondents thought that Ellen G. White was a true prophet. Those who were unsure were 5.5%. Majority (90.8%) were affirmative, with an insignificant 3.7% holding a contrary position. The question on whether or not Ellen G. White was a true prophet attracted 98.5% responses and only 1.5% did not give an answer. Responses summarized in Table 6.3 once again confirm that the members' individual conviction was positive.

Table 6.4: How Relevant are Ellen G. White Writings to SDAs?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
Not relevant at all	12	3.1	3.2	3.2
Somehow relevant	32	8.2	8.5	11.7
Completely Relevant	332	85.6	88.3	100.0
Total	376	96.9	100.0	
Missing System	12	3.1		
Total	388	100.0		

Table 6.4 captures the results of respondents' perception on the relevance of Ellen G. White writings to the SDA Church today. This question attracted 96.9% responses, with 3.1% respondents abstaining. Those who viewed her writings as not relevant at all were a dismal 3.2%. Those who thought her writings were somehow relevant were 8.5%. The majority (88.3%) found the writings of Ellen G. White to be relevant to the SDA Church today.

This question established that the church members were apparently grounded in their faith on this matter. This doctrine is evidently relevant to the members. Appendix A3.1 (5-6b.) shows that 68.75% pastors acknowledged that the teaching on the gift of prophecy was understood in the urban churches. However, 62.5% pastors also noted that the confidence in Ellen G. White's writings was waning in urban SDA churches.

In Appendix A3.2 (6a) pastors interviewed gave reasons for the waning confidence in the writings of Ellen G. White. The reasons included secularism. Already, Shorter and Onyancha (1997 cf. 2004) had noted secularism's devastating encroachment on Africa, the church not being exempted. Pastors also observed that the high cost of the Ellen G. White's books meant that they could not be accessed by most members; hence they had no basis for building confidence. According to Appendix A3.1 (6b) 87.5% of the pastors interviewed felt that, pastors were no longer teaching and explaining the role of Ellen G. White to the church. This factor pointed to a decline in confidence in her writings by the members.

Pastors were no longer teaching about Ellen G. White because they assumed that members were already informed adequately about her (see Appendix A3.2 [6b]). Accordingly, they gave the doctrine less prominence. This could be a pointer that they were losing grip of their work and they were probably less inclined to conservatism.

On their part, members regarded the doctrinal standard as relevant. The next question captured in Table 6.5 sought to investigate whether or not conviction translated into mission. Did members share this belief?

Table 6.5: Are you able to Confidently Speak about Ellen G. White?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
Not comfortable at all	15	3.9	4.0	4.0
Somehow Comfortable	110	28.4	29.0	33.0
Very Comfortable	254	65.5	67.0	100.0
Total	379	97.7	100.0	
Missing				
System	9	2.3		
Total	388	100.0		

Table 6.5 presents responses on whether or not respondents could confidently speak to their non-Adventist friends and relatives about the role of Ellen G. White in the SDA Church. Majority (67.0%) indicated a high level of confidence teaching about Ellen G. White. This question attracted a 97.7% response, with only 2.3% abstaining. It is noted here that there was not an overwhelming enthusiasm among respondents. Although those who would participate in the mission of the church due to conviction of having understood this gift of prophecy doctrine were in the majority (67.0%), it cannot be ignored that 33.0% were less or not enthusiastic altogether about the same. The influence of changes on this historical standard of SDA Church was thus on 33.0% of the members in urban Kenya.

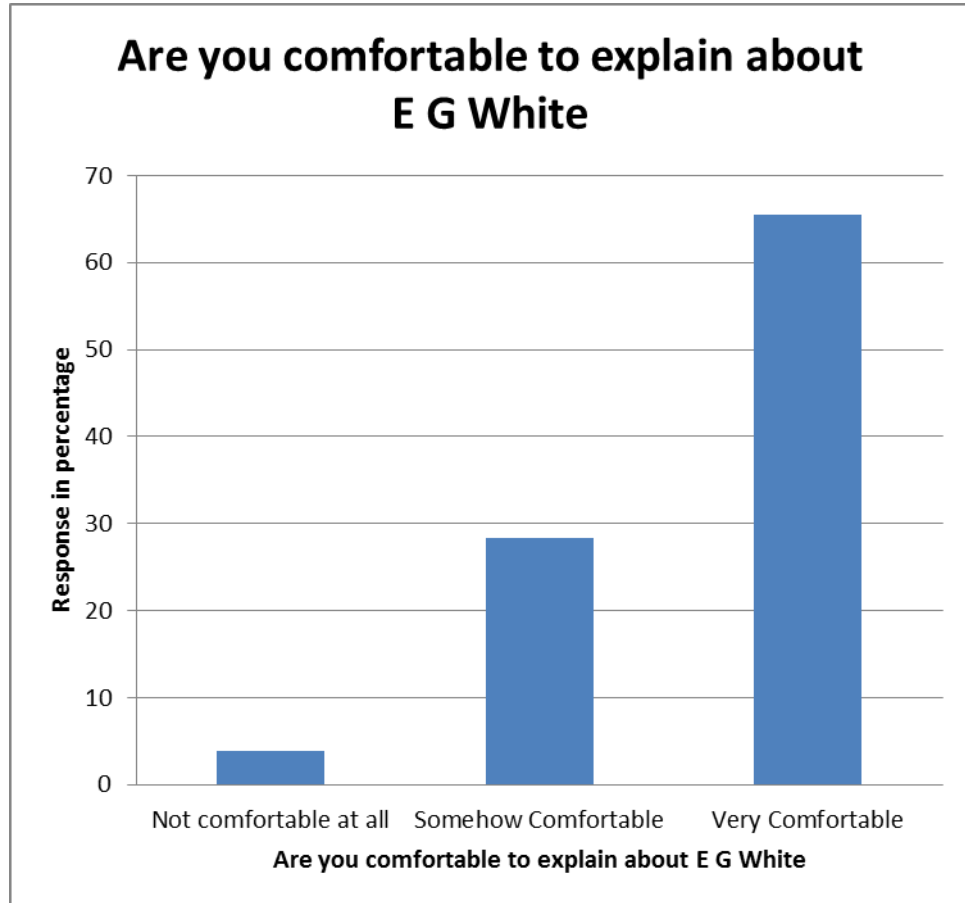
To further understand the influence of changes to this historical standard, we proceeded to assess the responses given to other questions on this standard and the response to this question on mission. The question on the existence of the

gift of prophecy garnered an 81.4% affirmative response. The other question on whether or not members had been taught about Ellen G. White had an 86.6% negative response. Those who indicated that Ellen G. White was a true prophet were 90.8%, eighty eight point three per cent found her writings completely relevant to the SDA Church.

Responses of the majority discussed above ranged from 81.4% to 90.8%, but now responses of the majority in Table 6.5 attracted only 67.0%, a 14% difference. This drop is significant because it implies that when it comes to what matters most to the church, which is mission, the percentage that constitutes the majority of the participants drops. This drop could signify a negative influence on this historical standard. Could this drop be because members have a conviction that is not enhanced with teaching by the clergy? Appendix A3.1 (6[b]) reveals that 87.5% of those who were interviewed noted that pastors were no longer teaching and preaching to facilitate clarity of this doctrine to members. Therefore, even though members were zealous, they lacked content to disseminate.

Pastors were reported to be reluctant to teach and preach on historical standards. The influence of pastoral reluctance may have negatively affected the mission of the church to a drop of 14% majority response to questions on the gift of prophecy standard. We present Bar Graph 6.2 showing those comfortable to share their belief on the doctrine of the gift of prophecy and role of Ellen G. White.

Bar Graph 6.2: Respondents' Confidence in Speaking to others about Ellen G. White



6.1.1 Influence of Change on the Gift of Prophecy Standard

This standard is core, crucial and distinctive in the identity of the SDA Church and its mission. In spite of its significance, results from the questionnaires and interviews with pastors were equivocal that members have a high interest and conviction about the truthfulness and relevance of this doctrine. However, the pastorate did not share this responsibility with enthusiasm to continuously instruct its members on the gift of prophecy standard.

The negative influence on the gift of prophecy standards of the SDA Church emanates from pastoral negligence of duty (see Table 6.2, Bar Graph 6.1,

Appendices A3.1 [6b] and A3.2 [6a no. 10]). The attitude of the members towards the gift of prophecy doctrine is positive and ought to be augmented by pastoral leadership. A reluctant pastoral leadership can affect mission preparation of the members hence threaten the very reason of her existence.

6.2 Health Reform Lifestyle Standard

The SDA Church has since its inception taught that health matters are equally spiritual matters. Human beings have a spiritual responsibility to God over how they take care of their health. SDAs believe that human beings shall account to God on the judgment day on how they went about taking care of their health. This is the reason why health reform lifestyle is one of the defining standards of what Adventism is.

This study sought to establish what kind of change was taking place in the church with regard to this historical standard. We were keen to also find out whether or not members understood this teaching, were taught, saw it as relevant and were able to share it with others. The following Table 6.6 collates responses in that regard of the study and their analysis.

Table 6.6: Whether or not Respondents Understood SDA Teachings on Health

	Frequency	Percent	Valid Percent	Cumulative Percent
No	15	3.9	3.9	3.9
Valid Yes	365	94.1	96.1	100.0
Total	380	97.9	100.0	
Missing System	8	2.1		
Total	388	100.0		

According to Table 6.6, an overwhelming majority of 96.1% understood SDA teachings on health, with a bare 3.9% indicating not to have understood. The question received a 97.9% response; 8 individuals (2.1%) declined to respond. This is an indication that whatever changes are taking place in relation to this historical standard are positive. This is positive because members were comfortable with what they understood, and what they understood, they would be ready to share with others in evangelism, the purpose and mission of the church's existence.

Table 6.7: Have you been Taught in this Church about your Health?

	Frequency	Percent	Valid Percent	Cumulative Percent
No	19	4.9	5.0	5.0
Valid Yes	362	93.3	95.0	100.0
Total	381	98.2	100.0	
Missing System	7	1.8		
Total	388	100.0		

Question 19 of the questionnaire sought to find out from respondents whether or not their churches which they attended at the time of the interview taught about healthful living for SDAs. From Table 6.7, 5.0% respondents indicated that they had never been taught, while for the majority (95.0%) they had been taught. An extremely small number (1.8%) were non-committal. Those who responded to the question were 98.2%. The influence of change on this health reform lifestyle standard is positive. These responses point to members' acknowledgement that the church was playing its appropriate role in teaching and preaching.

Nevertheless, we need to observe that in appendices A3.1 (10) and A3.2 (9a), 62.5% of the pastors interviewed reported that the clergy were not involved in the teaching of Adventist health in the churches. The clergy are hired to take a leading role in teaching and preaching of all historical standards. The lay people are supposed to augment pastoral duty but not replace it as it seemed in this case. The results of church members' overwhelming appreciation of health teaching are impressive. But we should not forget that if those teaching and preaching about health are unknown and their content unregulated, the church faces the risk of being misled. Hardinge (2013, 30) cautions that:

Today, the world is filled with greedy opportunists, and sadly there are in the church as well. They seek to sell unproven health products through multilevel marketing schemes: nutraceuticals, botanicals, cancer cures, equipment, and others. Rarely are these things inexpensive, but almost always the claims are fanciful.

Some of the pastors who were interviewed remarked that the overwhelming response to the health message was based on an increase in sicknesses (see Appendix A3.2 [9a]) and not a spiritual responsibility as it ought to be. The influence of change to the health reform lifestyle standard is cautiously positive. It is cautious because members are learning, but the clergy are not responsible for teaching. Questions have arisen on who is responsible for the teaching and preaching of health and what is he/she teaching and promoting.

We take note from the study of health reform lifestyle standard that pastoral involvement in teaching has decreased and responsibility is shifting to non-clergy. The influence of that shift is positive in spite of questions raised. Table 6.8 below demonstrates the relevance of the health reform lifestyle standard.

Table 6.8: Is the SDA Health Message Relevant for Christians Today?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not relevant	12	3.1	3.2
	Somehow relevant	37	9.5	9.8
	very relevant	330	85.1	87.1
	Total	379	97.7	100.0
Missing	System	9	2.3	
Total		388	100.0	

Table 6.8 presents the answers to whether or not respondents consider the SDA message on healthful living to be relevant at the present time. Those who refuted its relevance for life today were 3.2% while others (9.8%) recognized that it was somehow relevant. Majority (87.1%) viewed it as very relevant. The question received a 97.7% response, with 2.3% abstinence in response.

The response in Table 6.8 shows that the influence of change in this historical standard is positive. Majority (87.1%) of the members find the Adventist health message very relevant. Among the key factors precipitating this positive change is effective teaching in the church. The methods used are effective. The content taught may or may not be right but the method has worked. The next thing to establish is whether or not such effective methods of teaching can translate into mission and lead to an active sharing of the beliefs.

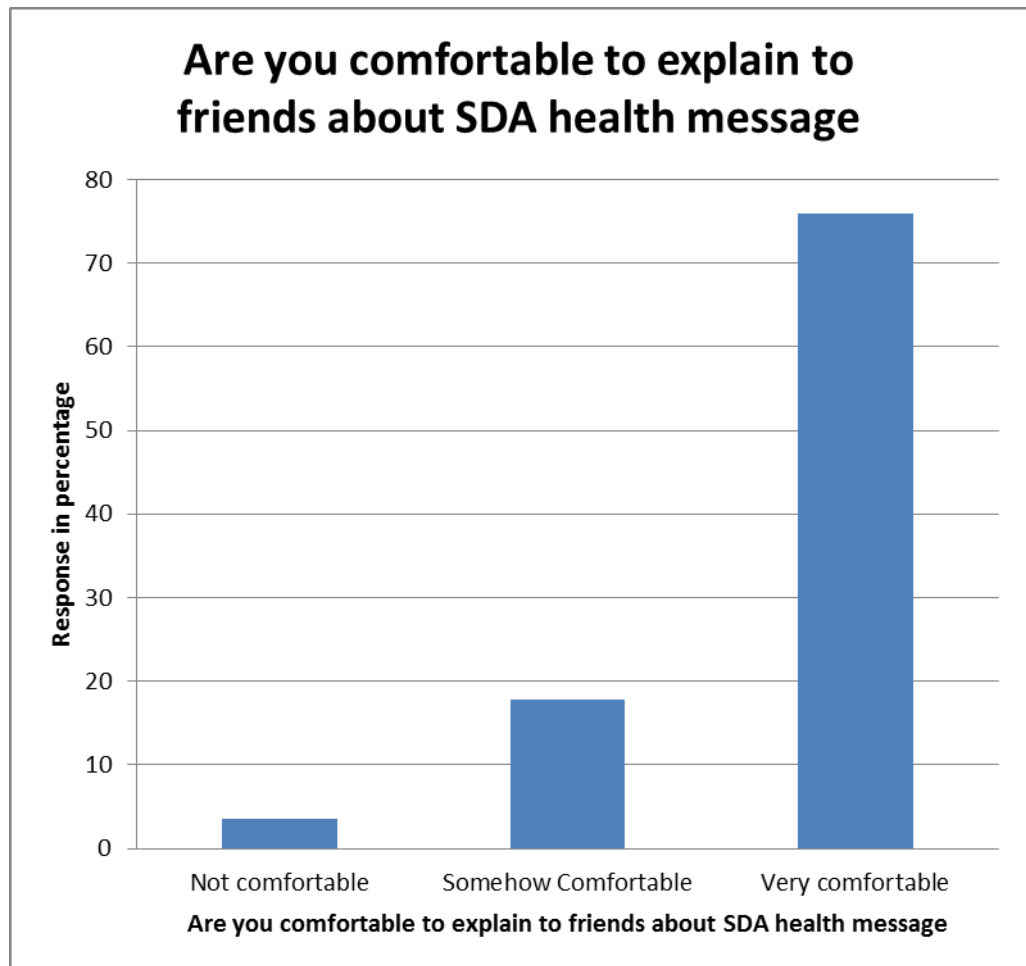
Table 6.9: Respondents' Comfort to explain to Friends about the SDA Health Message

	Frequency	Percent	Valid Percent	Cumulative Percent
	Not comfortable	14	3.6	3.7
Valid	Somehow Comfortable	69	17.8	22.0
	Very comfortable	295	76.0	100.0
	Total	378	97.4	100.0
Missing	System	10	2.6	
Total		388	100.0	

Table 6.9 collates responses to the question on how comfortable the respondents felt in explaining SDA health messages to non-SDAs. Those who expressed uneasiness were 3.7% while, those who were somehow comfortable were 18.3%; majority (78.0%) reported to be very comfortable. The question attracted 97.4% responses while 2.6% declined to respond. Cumulative percentage shows that 22.0% were not completely comfortable to share their faith in this matter. This is a slight increase but notable because it means that the 22% may have challenges engaging in church mission.

The third objective of this study was to determine whether or not, there was any relationship between the changes on historical standards and the mission of the SDA Church. Table 6.9 confirms that there is a relationship between changes on historical standards and the mission of the church. In the assessment of responses to the questions on health reform lifestyle standard, we note that members reported to be having clear understanding and being taught about it in church. The changes were positive and 78.0% were comfortable with participation in mission of the SDA Church.

Bar Graph 6.3: Respondents who are Comfortable to explain the SDA Health Message



6.2.1 Influence of Change on Health Reform Lifestyle Standard

The SDA health message is being taught and preached actively but not by pastors who ought to. Whoever is doing the teaching has satisfied the members as per their response in this study. But whether or not that teacher meets the standards and teaches exactly as the church expects is unclear. This is a change we need to take note of that, teaching and preaching responsibility on the matter of health seems to have shifted from the clergy to an unknown group.

This poses a future risk of being misled, but at present the influence is positive to the SDA Church and its mission.

We observe, as pastors also did from the interview (see Appendix A3.2 [9a]), that an interest in health may not necessarily be because of spiritual discernment of one's responsibility. Pastors noted that the surging interest in the church's health message had more to do with an increase in lifestyle diseases and deaths. Fear of disease and death as a basis for driving the SDA health message is misplaced; healthful lifestyle ought to be seen as a responsibility to God. This is where the pastoral teaching and preaching will help the laity. Another study may unearth the content of what members are being taught and what reasons have elicited an interest in health reform lifestyle standard. But suffice it that as of the responses received, the influence of change in this historical standard is positive.

6.3 Eschato-centric Liturgy Standard

The SDA Church at its inception had a liturgy whose tone, theme and goal was about the imminent end of the world and the coming judgment. As a result, Church members at every worship were inspired by the sense of urgency that was continuously presented and experienced in their liturgy. The eschato-centric liturgy standard was an emphasis on the future which was awaiting Christians. This zeal drove the mission of the SDA Church as it spread around the world. The present study sought to establish whether or not there were any changes to this eschato-centric liturgy standard. The following are descriptions

of the answers given by respondents in relation to the eschato-centric liturgy standard.

Table 6.10: Would you like to Hear Sermons Preached on the End of the World and Judgment?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No	5	1.3	1.3	1.3
Valid Yes	379	97.7	98.7	100.0
Total	384	99.0	100.0	
Missing System	4	1.0		
Total	388	100.0		

Respondents who seemed not enthusiastic about hearing sermons preached on the end of the world were merely 1.3%. However, majority (98.7%) of the respondents recorded an inclination towards sermons on the end of the world and judgment. Only 1% of all respondents did not answer this particular question. We, therefore, could conclude that SDA members were interested very much in sustaining the liturgy whose theme is an imminent end of the world and God's judgment.

Table 6.11: Respondents who Regularly Hear Sermons on the End of the World and Judgement

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No	59	15.2	15.4	15.4
Valid Yes	324	83.5	84.6	100.0
Total	383	98.7	100.0	
Missing System	5	1.3		
Total	388	100.0		

Table 6.11 shows that a few of the respondents (15.4%) had not heard sermons on the end of the world and judgment preached to them regularly. Most respondents (84.6%) reported that they regularly heard sermons on the end of the world and judgment in their churches. Only very few (1.3%) did not respond to the question. But it was still important to interrogate what *regular* meant for the said 84.6%. Table 6.12 gives a summary.

Table 6.12: Respondents' Last Time to Hear a Sermon on the End of the World

	Frequency	Percent	Valid Percent	Cumulative Percent
	More than one year	39	10.1	10.6
	About one year ago	22	5.7	16.6
Valid	One month to six months ago	100	25.8	43.9
	Less than one month	206	53.1	100.0
	Total	367	94.6	100.0
Missing	System	21	5.4	
Total		388	100.0	

Table 6.12 collates responses on when last respondents heard a sermon on the end of the world and judgment. Those who heard it more than a year before were 10.6% while those who heard it about one year before were 6.0%. Those who heard the sermon between one to six months before were 27.2%. Majority of respondents (56.1%) heard the sermon less than a month before. The cumulative percentage shows that those who had taken more than a month before hearing a sermon on the end of the world and judgment constituted 43.9% of the respondents. A mere 5.4% were non-committal to this question. An overwhelming 94.6% responded to the question.

From Table 6.11, majority indicated that they regularly heard the sermons and teachings on the end of the world and judgement being presented in their churches. Table 6.12 has shown that regular, could be a period that spreads to over a year. The theme has not been regularly and clearly presented in the church liturgy in a manner that would register as it ought to in the minds of 43.9% respondents.

Table 6.13: Respondents' Understanding of SDA Teaching on the End of the World and Judgement

	Frequency	Percent	Valid Percent	Cumulative Percent
Other (specify)	2	.5	.5	.5
Don't understand at all	7	1.8	1.8	2.4
Very Little Understanding	28	7.2	7.3	9.7
Valid Average understanding	126	32.5	33.0	42.7
Above average understanding	82	21.1	21.5	64.1
Full understanding	137	35.3	35.9	100.0
Total	382	98.5	100.0	
Missing System	6	1.5		
Total	388	100.0		

Table 6.13 sums up views on respondents' understanding of the SDA teaching on the end of the world and judgment. This question had a 98.5% response. Those who did not respond were 1.5%. Only 0.5% had a response outside the options provided. But the two respondents did not even specify their answer as required (see Appendix A1.1 [question 11]).

Those who did not understand at all were 1.8%. Those who understood very little were 7.3%. Those who claimed to have an average understanding were 33.0%. Those who had an above average understanding were 21.5%. Those

who indicated that they fully understood the teaching were 35.9%. From the cumulative we note that those who scored an above-average understanding or none make up the majority at 64.1%.

Respondents who fully understood the eschato-centric liturgy standard and those who had above average understanding were 57.4%. A sizable 40.3% of the respondents had an average or very little understanding of the eschato-centric liturgy standard. This is an indicator that this historical standard could be on its way to being gradually replaced over time. There are changes taking place in this historical standard. The main role of this standard was to focus the SDAs into church mission with an accompanying sense of urgency. With 40.3% of respondents unclear about this standard, the church and its mission are not safe from negative mutation.

There is need for SDA leadership to revisit the liturgy of the church and restore its historical theme. Need arises for making the eschato-centric liturgy standard clear to the new converts who attend the baptismal class, considering the high rating that this class received (see Table 5.6 and Bar Graph 5.5). There is also need to teach and preach about it so that it is fully understood. A theme ought to be obvious and clear to all worshippers. Every worship opportunity should make this clearer. Bar Graph 6.4 illustrates the responses.

Bar Graph 6.4: Responses to whether or not Members Understood SDA Teachings on the End of the World and Judgment

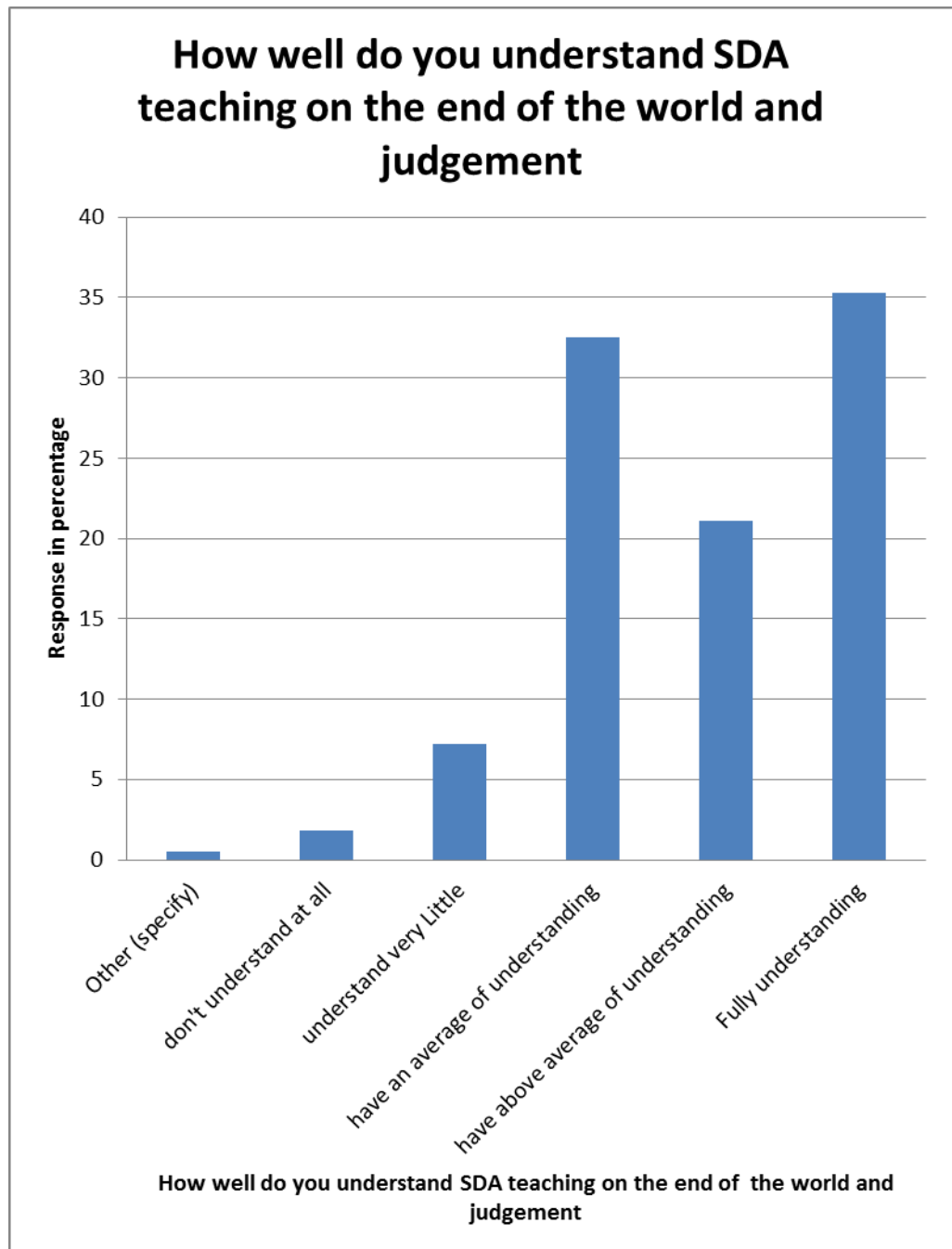


Table 6.14: Respondents having Unanswered Questions on the SDA Teaching on the End of the World and Judgment

	Frequency	Percent	Valid Percent	Cumulative Percent
.00	2	.5	.5	.5
Yes	117	30.2	31.3	31.8
Valid Just a few	81	20.9	21.7	53.5
No	174	44.8	46.5	100.0
Total	374	96.4	100.0	
Missing System	14	3.6		
Total	388	100.0		

Respondents were asked whether or not they had any unanswered questions on the SDA teaching on the end of the world and judgment. Table 6.14 gives their responses to this question as being 96.4%. Those who did not respond are 3.6%. Those who affirmed having such questions were 31.3% while those who had only a few questions were 21.7%. Those who did not have any questions were 46.5% of the respondents. We note from the cumulative that 53.5% had questions on this matter.

These findings point to possible factors that were precipitating change in historical standards in the SDA Church. Questions that members had could have been answered in the baptismal class, but the time spent in that class was less than what was recommended; therefore, they still had questions to ask. Questions that members had, could have been answered during worship when the church does Bible Study, but 43.9% respondents had already reported that it was not a regular theme of liturgy. Since members had questions yet to be answered, they could not fulfil the church's mission of sharing the gospel. The

changes in this historical standard were seemingly affecting the church mission in a negative way.

6.3.1 Influence of Change on Eschato-centric Liturgy Standard

Church members are apparently still interested in listening to the church's teaching on end of the world and God's judgment. But they are divided on whether or not they really heard these sermons and teachings in their churches. The last time they heard such teachings varied from less than a month before (56.1%) to more than one year before (10.6%).

The level of understanding ranged between fully understanding (35.9%) and not understanding at all (1.8%). The number of people without proper understanding of the eschato-centric liturgy standard that would inform and drive their fulfilment of church mission is significant (40.3%). Indeed, 53.5% of members still had questions on this liturgical theme unanswered. These are negatively affecting the function of the eschato-centric liturgy standard of the SDA Church. Therefore, in order to attain the mission of the church, the level of understanding and unanswered questions among members has to be addressed by the clergy through teaching and preaching.

The interview with pastors as tabulated in appendices A3.1 (12-14) and A3.2 (12 & 14) revealed that interviewees had noted a significant difference in the theme and style of liturgy in rural and urban churches. According to interviewees, urban churches seem to be on a constant change mode of liturgy. The pastors also acknowledged that church members had a high interest in the liturgical theme of a soon coming end of the world. However, pastors conceded that the problem was that the clergy were preaching and teaching too little of

this theme and doctrine. Therefore, pastoral performance in this matter according to the interviewees needed restructuring.

The influence of change in this eschato-centric liturgy standard could thus be seen as negative. The negative influence is because of the significant number of those who lack understanding, those who have unanswered questions and the different liturgical themes in urban and rural areas. The negative change is also with pastoral laxity. This diversely affects the members' expectation and preparation for mission. The change may be at its initial stage of development since there still is a great interest among members for the preaching and teaching on the end of the world and God's judgment.

6.4 Conclusion

The influence of change on the members of the church is supportive to church mission as it relates to the health reform lifestyle standard. However, it will be necessary to verify the driving factor, whether it is spiritual as it ought to be or alternative medicine to a disease ridden world. We observe with great concern that negative influence of change has affected the gift of prophecy doctrine and eschato-centric liturgy standards. The clergy has acknowledged in the interview that they were no longer teaching and preaching around the historical standards as expected of them. Members in their questionnaire responses have also observed the absence of the pastoral direction in these matters.

The most affected of the three standards is the gift of prophecy doctrine followed by eschato-centric liturgy then health reform lifestyle. Gift of prophecy standard give a distinctive identity to the SDA Church and its mission. Mission of the church is driven by the zeal that is aroused by the

eschato-centric liturgy. The SDA health message is theocentric, namely, God centred; it is practised for the glory of God. However, if it is driven by fear of disease and death, then it is self-centred. Negative change that is creeping in puts the identity and mission of the church at risk. The zeal for mission wanes and people's attention is turned from God to self.

Samita (2004, 8) noted in the study on crusades, that "observations and findings from Nairobi as a locale may, therefore, be applied to or reflect the reality of crusades in other parts of Kenya." It is, therefore, equally true that what we have observed in urban churches will sooner or later reflect reality in all other churches in Kenya. This relationship of urban churches to other urban churches and rural churches is derived from the conceptual framework governing this study.

This chapter has ascertained the research premise number three, that changes are both positive and negative, and these changes can support or destroy the mission of the church. The next chapter will look at these changes we have identified and how they relate to the overall mission of the church.

CHAPTER SEVEN

RELATIONSHIP BETWEEN CHANGES ON HISTORICAL STANDARDS AND THE MISSION

7.0 Introduction

This chapter addresses the third objective hence fourth research question of this study focusing on how historical standards affect the mission of the SDA Church in urban Kenya. The first premise is tested on whether or not the changes affecting the mission will also be changes that affect the church. Chapter Four has analysed the influence of changes on historical standards as it is taking place in the urban SDA churches in Kenya. Some positive as well as threatening aspects have been identified. This chapter further analyses those identified changes the mission of the SDA Church. Subsections 7.1 and 7.2 of this chapter focus on personal and public evangelism respectively.

Mission is supreme, given that it is the very purpose for which the church as an organism and organization exists. The SDA Church, like all other churches, has a unique mission it targets. The success or failure of Adventism is determined by the status of its mission achievement.

The mission of the SDA Church is basically to evangelise the world according to its interpretation and implementation of Jesus Christ's Great Commission (c.f. Matthew 28:18-20). This section examines mission as evangelism in two aspects: personal and public.

7.1 Personal Evangelism

Evangelism has been defined as, “the telling of the ‘good news’ or the promulgation of the gospel” (Hubbard 1918, 203). Personal evangelism therefore refers to evangelistic efforts exerted by an individual. In this way, an evangelist directs his activities to people on an individual basis. Personal evangelism is an inevitable responsibility of every SDA Church member in fulfilment of her/his vows. The Church Manual (2010, 46) presents vow number seven of the thirteen vows, as follows;

Do you look forward to the soon coming of Jesus and the blessed hope, when “this mortal shall ... put on immortality” [1 Corinthians 15:54, KJV]? As you prepare to meet the Lord, will you witness to His loving salvation by using your talents in personal soul-winning endeavour to help others to be ready for His glorious appearing?

Questions twenty-two, twenty-three and twenty-four of the questionnaires (see Appendix A1.1) sought to establish if the members were fulfilling the mission of the church by engaging in personal evangelism. The study also sought to establish how regular the members engaged in personal evangelism. The following is an overview of analyses to those questions.

Table 7.1: Respondents who Regularly Reach out to Non-SDAs to Tell them about SDA Beliefs

	Frequency	Percent	Valid Percent	Cumulative Percent
No	118	30.4	31.0	31.0
Valid Yes	263	67.8	69.0	100.0
Total	381	98.2	100.0	
Missing System	7	1.8		
Total	388	100.0		

Table 7.1 reports on whether or not SDAs regularly reach out to non-SDAs with a view to sharing with them about their Christian faith. This question attracted a 98.2% response, with only 1.8% abstaining from responding. Those who recorded to have regularly been reaching out were a significant 31.0%. Those who regularly reach out to share their faith with non-SDAs comprised an impressive 69.0%.

Fifteen out of sixteen pastors who were interviewed (see Appendix A3.1 [15]) indicated that less than 50% of the members were engaged in personal evangelism. Actually, ten out of sixteen believed that less than 25% of members were involved in fulfilling their mission as SDA members. Bar Graph 7.1 gives a picture of this trend.

Bar Graph 7.1: SDAs who Regularly Reach out to Non-SDAs to Tell them about their SDA Beliefs

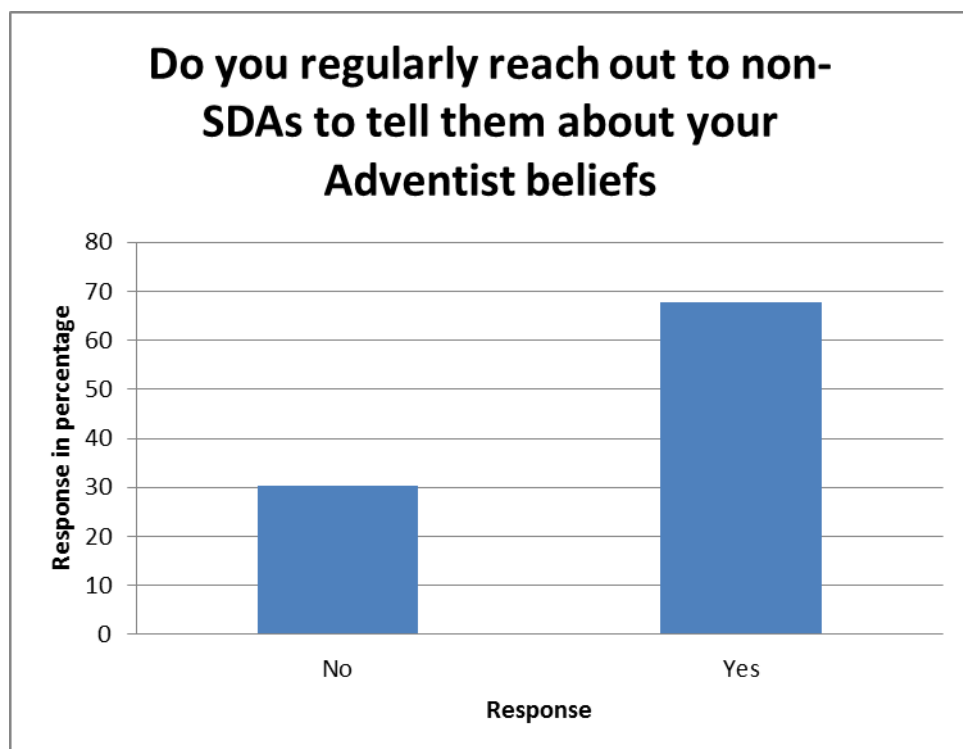


Table 7.2: How Regularly Respondents Reached out to Non-SDAs to Tell them about SDA Beliefs

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not at all	61	15.7	16.6
	Yearly	71	18.3	35.9
	Monthly	93	24.0	61.2
	Weekly	81	20.9	83.2
	Daily	62	16.0	100.0
	Total	368	94.8	100.0
Missing	System	20	5.2	
Total		388	100.0	

Table 7.2 shows the regularity of respondents to reach out to non-SDAs and tell them about their faith. This question received a 94.8% response, while a small number of 5.2% did not respond. Whereas 16.6% were categorical that they did not reach out at all, majority seemed to warm up for personal outreach: 19.3% annually, 25.3% monthly, 22% weekly and 16.8% daily. We note from the cumulative percentages that 61.2% of respondents took long before reaching out to others, ranging from once a month, a year to not at all.

As such, only 38.8% (22.0%, weekly and 16.8% daily) were rather constantly engaged in the mission of the church on the basis of their baptismal vows. Majority of members indicated to have responded to the Great Commission in an inconsistent manner. Mission of the church needs a better commitment than a sporadic once-a-month or a once-a-year or never response to evangelism. Bar Graph 7.2 renders the results of Table 7.2.

Bar Graph 7.2: How Regularly Respondents Reached out to Non-SDAs to Tell them about their SDA Beliefs

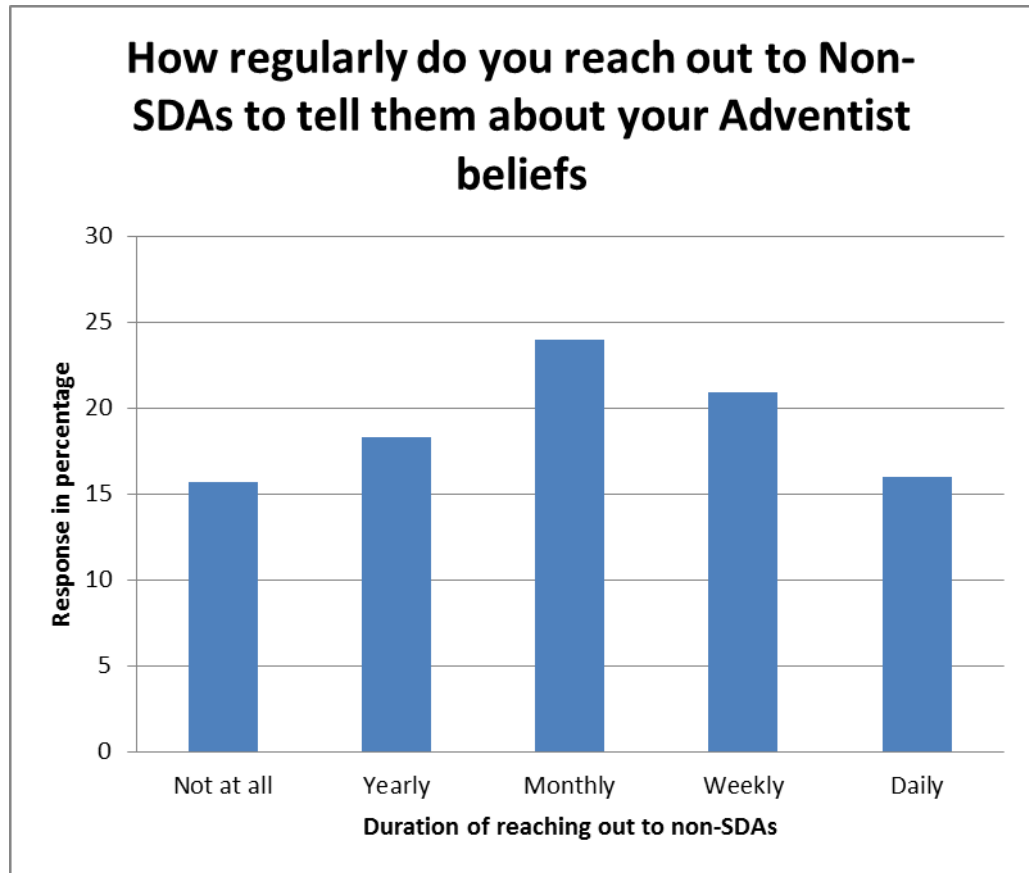


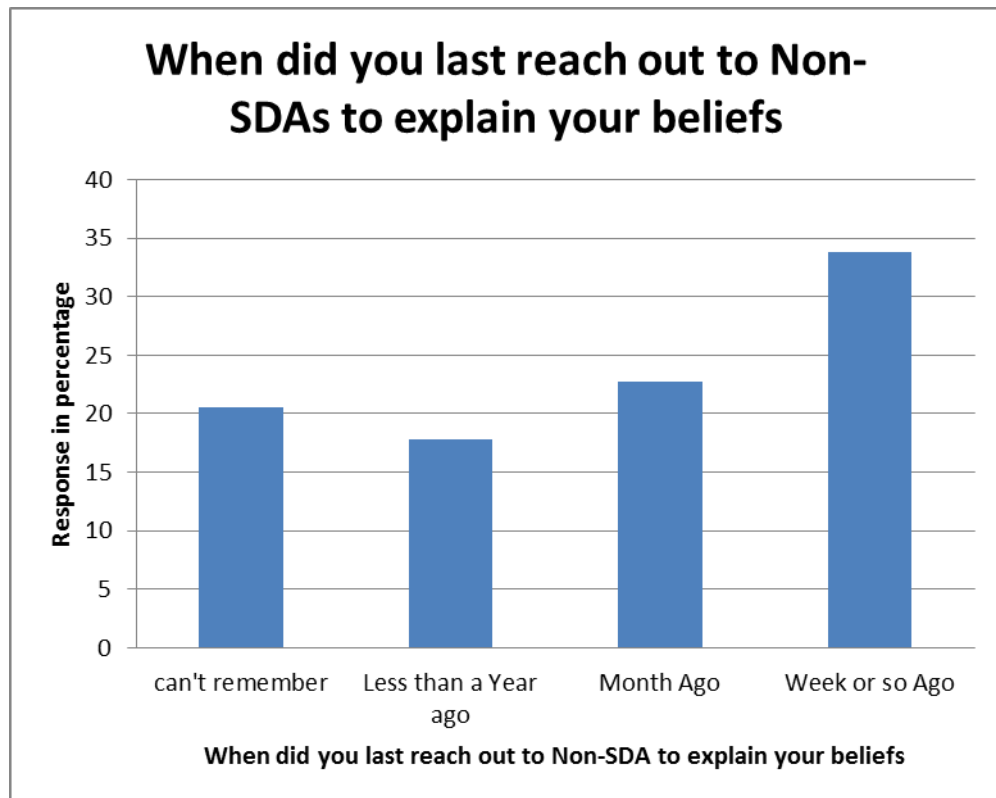
Table 7.3: Last Time Respondents Reached out to Non-SDAs to Explain SDA Beliefs

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	can't remember	80	20.6	21.7
	Less than a Year ago	69	17.8	40.5
	Month Ago	88	22.7	64.4
	Week or so Ago	131	33.8	100.0
	Total	368	94.8	100.0
Missing	System	20	5.2	
Total		388	100.0	

Question 24 of the questionnaire (Appendix A1.1) sought to know when last the respondent went out to non-SDAs to share her/his beliefs. Table 7.3 shows that 94.8% answered the questions while 5.2% did not answer the question. We note that these respondents' percentages are similar to those in Table 7.2. Those who indicated that they could not remember when they last went out to explain their beliefs were 21.7%. Some 18.8% indicated that they went out less than a year before, 23.9%, a month before and 35.6%, a week or so out of all respondents. We observe that 40.5% had taken a year or so to a period they could not remember to reach out to others with their faith. (See Bar Graph 7.3).

This (Table 7.3) corroborates information from the interview with pastors. Although the majority of members (see Bar Graph 7.1) indicated that they were regularly engaged in mission; they had not done so. This is because a month and a period ranging to one year and beyond cannot be categorised as regular. In Table 7.1, those who regularly shared were 69.0% while in Table 7.2 those who shared their faith from monthly, yearly to not at all were 61.1%. The finding of this section is that members slackened in their role of engaging in personal evangelism.

Bar Graph 7.3: Last Time Respondents Reached out to Non-SDAs to Explain their SDA Beliefs



7.1.1 Influence of Change on Personal Evangelism

As far as personal evangelism is concerned, the SDA Church has less than 40% members involved. With around 60% of the members sporadically engaged in ministry, the church is bound to change from an outreach army to probably a private club of members only. Majority (75.3%) of these individuals were born and brought up in the SDA Church (see Table 5.3).

The influence of effective personal evangelism is that the church fulfils its mission. An effective church is a growing church. Growth results from

evangelism. Personal evangelism is important; it directly relates to church growth by membership increase and expansion into new frontiers. The influence of change on historical standards affects personal evangelism. This was seen in the fairly small number of members who reported regular involvement.

7.2 Public Evangelism

Public evangelism targets a larger group of people: it targets members of the public, in public places, seeking to confront them with the gospel of Jesus Christ. Public evangelism is the responsibility of every local church. Members are expected to support the church by their resources, effort and influence as it engages in public evangelism. Supporting the church's efforts is an expected responsibility that members should be committed to, when they took the baptismal vows. The Church Manual (2010, 47) renders vow number nine of the thirteen vows as follows: "Do you believe in church organization? Is it your purpose to worship God and to support the church through your tithes and offerings and by your personal effort and influence?"

Since the mission of the church includes public evangelism, this study sought to establish if members were truly supporting the mission of the church. The following is an analysis of responses to both sections of question twenty-five (See Appendix A1.1).

Table 7.4: Respondents who have Participated in Public Evangelism Organized by the SDA Church

	Frequency	Percent	Valid Percent	Cumulative Percent
No	118	30.4	31.8	31.8
Valid Yes	253	65.2	68.2	100.0
Total	371	95.6	100.0	
Missing System	17	4.4		
Total	388	100.0		

Table 7.4 shows those who participated in public evangelism organized by their local SDA churches. The questionnaire garnered 95.6% responses, with only 4.4% abstaining. Those who had never participated in public evangelism were 31.8% while those who had participated were 68.2% (See Bar Graph 7.4). Participation in public evangelism included financial support, offering to freely do the various chores that keep evangelism running. It also entailed being present and willing to help when and as need arose.

The interview with pastors (Appendix A3.1 [17]) revealed that 81.25% of pastors believed that less than 50% of the members participated and supported the church during public evangelism. Seven out of sixteen pastors (43.75%) believed that less than 25% members took part in evangelistic campaigns organized by the church. While six (37.5%) out of sixteen interviewees believed that, only 26% to 50% members gave the church support during its public evangelism. As such, at least 50% of the members were not supporting the church's mission in public evangelism.

Bar Graph 7.4: Respondents who have Participated in Public Evangelism by SDA Church

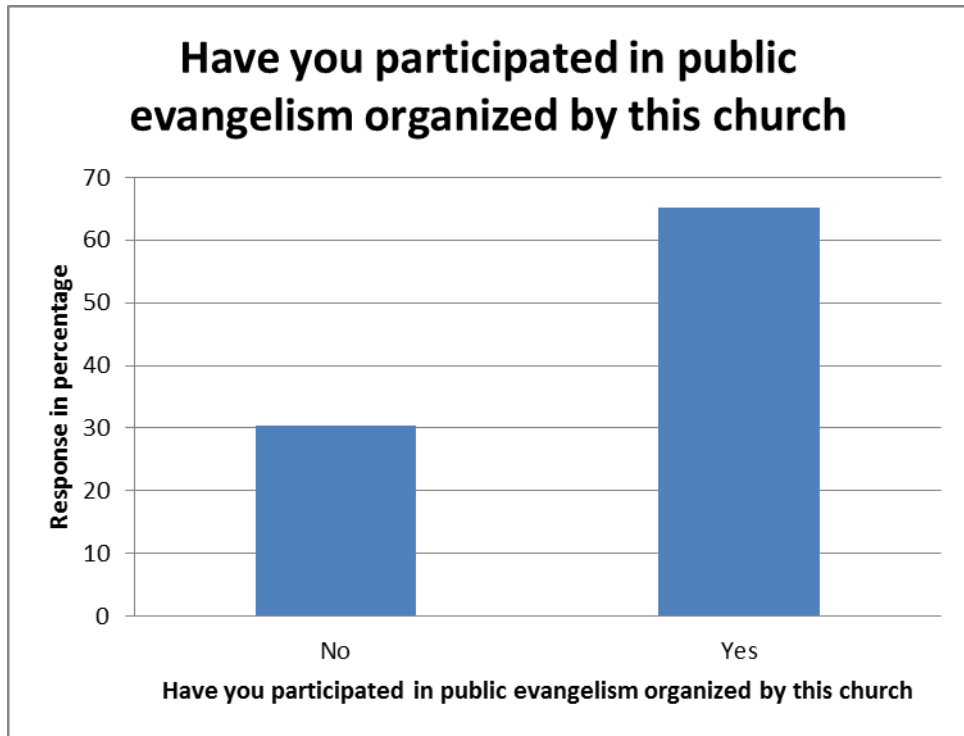


Table 7.5: Last Time Respondents Participated in Public Evangelism Organized by the SDA Church

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Over five years ago	22	5.7	8.4	8.4
Valid Two to five years ago	25	6.4	9.5	17.9
Valid One to two years ago	32	8.2	12.2	30.2
Valid A year ago	183	47.2	69.8	100.0
Valid Total	262	67.5	100.0	
Missing System	126	32.5		
Total	388	100.0		

Question 25 section b (see Appendix A1.1) sought to find out how long ago SDA members had participated in public evangelism organized by their various churches. Table 7.5 shows that those who responded were 67.5%, while a very significant 32.5% did not respond. Those who had taken over five years to participate in public evangelism were 8.4%. Those who had taken two to five years were 9.5%. Those who had taken one to two years were 12.2%. Those who had participated a year ago were 69.8%.

Majority of the SDA churches in Kenya organize a public evangelism event, at least once a year. According to the interview with pastors (Appendix A3.1 [16]), this is because the various regional headquarters have required pastors to ensure that their congregations engage in public evangelism at least once a year. Pastors noted that some churches are able to hold several events while some fail to honour even the once a year requirement. Majority of members therefore have an opportunity annually to support the church in its public evangelism efforts.

7.2.1 Influence of Change on Public Evangelism

While churches organized public evangelism events at least once a year, a significant number of members (50%) did not participate. There are more questions that arise even among those who participate, because pastors who organized these events did not witness their contribution to public evangelism. Pastors in their interview acknowledged that a number of members would appear at public evangelism functions at the opening or closing ceremony of

the events. This could probably be what members meant by participation. Pastors also revealed that a bigger number of members supported the evangelistic campaign with their monetary resources without physically appearing on site to offer help.

7.3 Conclusion

Personal and public evangelism are core complementary avenues of achieving the mission for which the SDA Church exists. The first premise is thus ascertained; the welfare of the mission is the welfare of the church. Notably, about 50% of the members were engaged in both personal and public evangelism.

Half of the church members not engaged in evangelism seems to suggest a negative influence due to the changes observed in the historical standards. Negative changes in eschato-centric liturgy standards are denying the church the zeal it requires to drive mission. Negative changes in the gift of prophecy standard are denying the members a solid doctrinal basis that would give them confidence to evangelise. Pastoral reluctance to preach and teach historical standards left members with neither content to share nor a sense of unique identity to drive them to evangelism. Changes in health reform lifestyle standards seem to progress positively. Nevertheless, they lacked pastoral direction to serve church mission. We can, therefore, conclude from the third objective and fourth research question that, changes on historical standards appeared to weaken the mission of the church by keeping away half of its work force.

CHAPTER EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.0 Introduction

This chapter draws a summary, develops recommendations and arrives at a conclusion of this study. These are based on the conceptual framework and the fourth research premise which establishes the relationship of urban churches to all other churches. Whatever happens in an urban church is likely to be adopted by all other churches. This chapter answers the third research question by determining whether or not there is any relationship between changes on historical standards and the mission of the SDA Church. This chapter also addresses the fourth and final objective of the study by initiating an appropriate response to changes on historical standards.

8.1 Summary of Findings

This study has determined the influence of changes on historical standards in selected urban SDA churches in Kenya. A lot has been written about change, but this study has contributed to knowledge an analysis on the influence of change to the mission of the SDA Church in Kenya. This study investigated the changes on historical standards of the SDA Church in Kenya and identified seven key factors that were precipitating change. This study has determined that there is a relationship between changes on historical standards and the mission of the SDA Church. This study makes recommendations on what could be an appropriate response to changes in historical standard.

8.1.1 Historical Standards of the SDA Church

The SDA Church has 28 historical standards also known as fundamental beliefs. However, the three selected historical standards are the gift of prophecy doctrine, health reform lifestyle and an eschato-centric liturgy. These three historical standards were developed during the early years of the formation of the SDA Church, hence the name historical. These three historical standards give the SDA Church a unique identity from other religious entities and Christian denominations.

These three historical standards are also inseparable from the mission of the SDA Church. The gift of prophecy doctrine identifies the SDA Church as the remnant church with a mission. The health reform lifestyle standard sets apart the SDA members as individuals living for God's glory so that their lifestyle may evangelize the world. The eschato-centric liturgy standard provides the SDA Church with the reason, the urgency and zeal for mission.

8.1.2 Factors Precipitating Change

This study has established seven factors that were responsible for precipitating change in historical standards. First, was the inadequate time spent in baptismal class. The classes were conducted for averagely three months when one year was the recommended ideal. Second, was the unusual high rate of re-baptism. Re-baptism pointed to a flawed first baptism process. Re-baptism ought to be rare and not at the current 30%.

The third factor was that 75% of members were brought up in SDA homes. This means the church was not actively engaged in the mission of converting new members as seen in the low percentage of those who were not brought up in SDA homes. There also was a risk that those brought up in the SDA Church could develop contempt for its historical standards as a result of familiarity.

This study has also showed that the high number of born and brought up SDAs could be the reason why pastoral guidance in urban churches was apparently becoming less effective. Individuals born and brought up in SDA would most likely have an attitude that we know it all and do not need pastoral guidance. Such members would easily intimidate pastors because they had means and influence which the pastor required to make his ministry succeed. As a result, pastoral effectiveness in urban churches was declining. Therefore, pastoral guidance of church mission in urban areas was diminishing. This was another reason explaining why the members reported to be engaged in evangelism were less than 50%.

The fourth factor was that members acknowledged that there were teachings of the church which they did not understand. Teachings included the historical standards of the SDA Church. Compliance to the historical standards of the SDA Church comes from a clear understanding of the teachings.

A significant number of urban church members have many unanswered questions on historical standards of the church. The pastors who would give answers have shied away. The baptismal class that would have offered proper instruction was letting them go into baptism too soon before they learnt what

was substantial. As a result, re-baptisms which should be very rare were on the rise, a clear symptom that something seemed to be wrong in the system. Lack of understanding therefore precipitated a negative influence to the church's mission. About 50% members did not participate in evangelism, partly because they did not fully understand the teachings they were to evangelize.

The fifth factor is that 13% of the members indicated that they did not agree with some of the teachings of SDA Church. Agreement breeds loyalty and commitment necessary for an individual to participate in a mission. Members who did not agree with the historical standards could not be expected to actively support the mission of the church. The number is small but not negligible, considering that it posed a risk to the mission of the church and that the attitude could spread to other members.

The sixth factor precipitating change in historical standards was the influence of the baptismal class to the members. About 90% of the members found the class relevant in their induction to the church, its standards and mission. This was in spite of the weaknesses of this class noted in the first and second factors. This confirmed the significant role of the baptismal class in teaching historical standards and propagating the church's mission.

The seventh factor precipitating change in historical standards was membership turn-over. Between 20 and 40% of members moved from one SDA Church to another due to varied reasons in a period of one to five years. This movement in the light of our conceptual framework, socio-cultural change and urbanization theories, was responsible for spreading changes from one

congregation to another. Change is contagious, and movement of people carries change with it. In this manner negative and positive influence on the three historical standards was spread. The negative attitude towards evangelism also spread in this manner. Figure 8.1 (p. 131) summarises these findings.

8.1.3 The Influence of Change on Historical Standards

The influence of change on the gift of prophecy doctrine standard raises concerns because of neglect of duty by the pastorate. Members want to be taught and preached to, but the pastorate was apparently failing them. This explains why the baptismal class also had seemingly been ineffective: the same clergy were in charge.

The influence of change on the health reform lifestyle standard is positive because of satisfaction expressed by members. This standard is regularly taught and preached in the churches, but not by the pastors. The influence of change on the eschato-centric liturgy standard is not supportive to the mission of the SDA Church. This is because of the significant number of members who reported lack of understanding (40%) of the standard, having unanswered questions (53%) about the standard and different liturgical themes being used in rural and urban areas.

8.1.4 Influence of Changes in Urban SDA Churches

Urban churches were selected because of the urbanization theory chosen to guide this study. Urban churches are able to spread a positive or negative influence to other churches. Urban churches appear lively and progressive, but

a close examination has revealed that mission was no longer a top priority. The reason established by this study is that a majority of the SDAs in urban churches though born and brought up in the SDA Church, remained nominal. They were, therefore, able to present themselves as very committed and coming every Sabbath for worship but the reasons are allegiance to family tradition as opposed to the required conviction. Such individuals engage in the bare minimum requirements of church membership and would not strain to engage in mission.

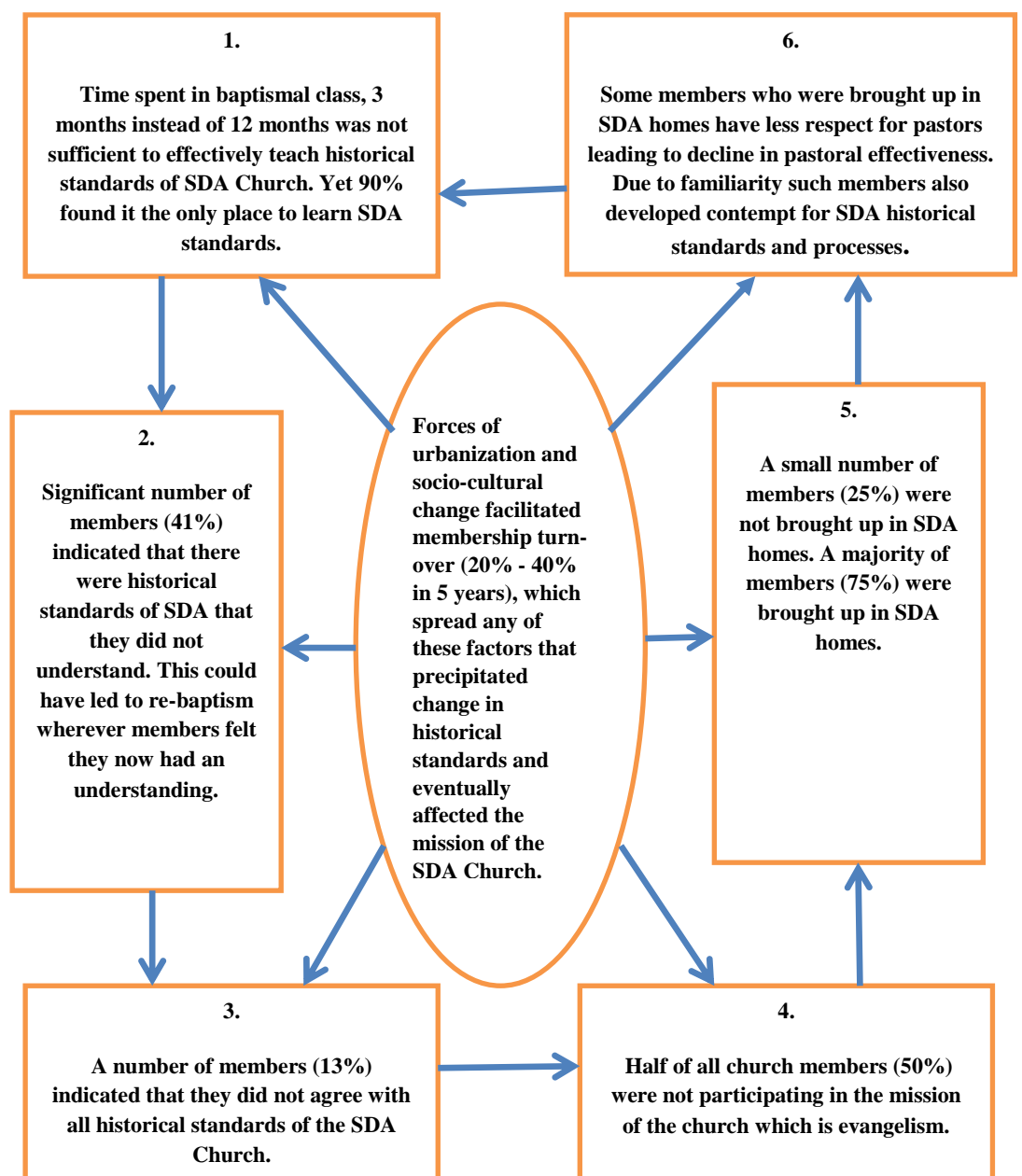
Urban churches have been reported to be very lively and having many programmes running. However, this study has also established that of all those activities and liveliness, mission is not a priority for the majority of its members. The church could be meeting social needs for interpersonal relationships of urban people as they meet every week, but not for its core business of mission.

8.1.5 Changes on Historical Standards and SDA Mission

The mission of the SDA Church is evangelism, be it personal or public. Personal evangelism is done by individual members targeting individuals at a time. Public evangelism targets groups of people at a time. The influence of change in historical standards affected personal evangelism, since only 40% of members reported to be involved. The influence of change in historical standards did not fare well with public evangelism, since less than 50% members participated. The influence of change in historical standards seemingly compromised the mission of the SDA Church by keeping off 50% of

the members from participation. The summary of this study is well expressed in Figure 8.1 showing the vicious cycle of factors precipitating change.

Figure 8.1: Vicious Cycle of Factors Precipitating Change on Historical Standards



8.2 Conclusion

This study has contributed to knowledge a diagnostic procedure that serves as an early warning system to churches that could be drifting away from their core mission. This study has succeeded in establishing that there was positive change taking place in the standard of health reform lifestyle. This study has also concluded that changes in the gift of prophecy doctrine and eschatocentric liturgy standards were not supportive to the mission of the SDA Church. The influence of change in historical standards led to a decline of pastoral effectiveness in managing urban churches. The influence of change in historical standards in urban SDA churches in Kenya was enormous; it reveals the need to rethink the mission for which the church was established to accomplish especially so, in contemporary contextual realities.

8.3 Recommendations

The following recommendations will be the intervention that could break the vicious cycle presented in Figure 8.1. The pastorate needs to be encouraged and enabled by the church leadership at Conference /Field level in order for them to effectively apply their skills in the direction of the church. This study has observed that pastors had very little influence on the direction the church took in urban areas. Since the church has invested in the training of the clergy, it ought to ensure that they are functioning accordingly.

There is need for re-awakening within the urban churches to teach and preach the historical standards in order for them to be up-held. Members of the church

need to be encouraged to participate in the mission of the church. The church should develop a new approach to ministering to those who were born and brought up in SDA families.

The baptismal candidates should spend the recommended one year in the baptismal class. A re-introduction of a lesson book and a stipulated period of time will help the church have an informed membership. The increasing rate of re-baptism calls for an internal audit process to determine exactly why this is the case. The baptismal class and its activities in each church should be regularly inspected by the church leadership to ensure quality control.

The church leadership should investigate the teaching of the Adventist health message in the churches. Guidelines should be developed so that the approach is that which is recommended by the church. The pastorate should be encouraged to take a lead in this matter.

8.3.1 Further Research

This researcher recommends for further research, the following suggestions cropping up from this study. First, is a research on effective pastoral supervision for urban SDA churches. Second, is a research to determine to what extent the seminaries are responsible for pastoral effectiveness. Thirdly, need arises for a study on how to restructure the baptismal class for maximum success. Lastly, is a study on how to minister to individuals who are born and brought up in the church.

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APPENDICES

A1.0: Research Instruments

A1.1: Questionnaire

CHURCH MEMBER QUESTIONNAIRE

Dear Respondent,

Kindly fill the following questionnaire and immediately return the forms to the ushers at the exit door. Your honest response will not only contribute to my academic research success but will also profit God's Church in how it serves you and many others.

Just TICK(√) the appropriate response

Thank you for your time,

Rei Towet Kesis, PhD Student, Kenyatta University.

QUESTIONNAIRE

1. What is your gender ?
 - a. Female_____
 - b. Male_____

2. What is your age bracket?

<ol style="list-style-type: none"> a. 10-15yrs___ b. 16-20yrs___ c. 21-25yrs___ d. 26-30yrs___ e. 31-35yrs___ f. 36-40yrs___ g. 41-45yrs___ h. 46-50yrs___ 	<ol style="list-style-type: none"> i. 51-55yrs___ j. 56-60yrs___ k. 61-65yrs___ l. 66 yrs and above___
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3. What is your marital status?
- a. Single_____
 - b. Married_____
 - c. Widow/Widower_____
 - d. Single parent_____
 - e. Other_____
4. Are you a baptized SDA Church member?
- a. (i) Yes____ (ii) No____
 - b. How long did you stay in the baptismal class before baptism?
 - i. Between one week to one month__
 - ii. One month to three months__
 - iii. Three months to six months__
 - iv. Six months to one year__
 - v. One year to two years__
 - vi. Over two years__
5. Have you been baptized into the SDA Church more than once?
- a. Yes__
 - b. No__
6. Were you brought up in an Adventist family?
- a. Yes__
 - b. No__

7. How long have you been coming to this particular church for worship?
- a. Less than a year___
 - b. One to five years___
 - c. Six to ten years___
 - d. Over ten years___
 - e. Am a visitor I just came today___

ESCHATO-CENTRIC LITURGY STANDARD

8. Would you love to hear sermons preached in this church about the end of the world and God's coming judgement?
- a. Yes___
 - b. No___
9. Do you regularly hear sermons on the end of the world and God's coming judgment being preached in this church?
- a. Yes__
 - b. No__
10. When did you last hear a sermon/teaching on the end of the world and the coming judgment being preached in this church?
- a. Less than one month ago___
 - b. One month to six months ago___
 - c. About one year ago___
 - d. More than one year ago___
11. How would you describe your understanding of the SDA teaching on the end of the world and God's coming judgment?
- a) I don't understand at all__

- b) I understand very little___
- c) I have an average understanding___
- d) I have an above average understanding__
- e) I fully understand___
- f) Other (specify)_____

12. Do you have unanswered questions on the Adventist teaching on the end of the world and God's coming judgment?

- a. Yes___
- b. No___
- c. Just a few___

GIFT OF PROPHECY STANDARD

13. Do you think the gift of prophecy still exists in the SDA Church?

- a. Yes___
- b. No___
- c. Am not sure___

14. Have you ever been taught about Ellen G. White in this church?

- a. Yes___
- b. No___

15. Do you think Ellen G. White was a true prophet?

- a. Yes___
- b. No___
- c. Am not sure___

16. How do you view Ellen G. White's writings as relevant to the SDA Church today?

- a. Not relevant at all___
- b. Somehow relevant___
- c. Completely relevant___

17. Are you comfortable to explain to your non-Adventist friends and relatives about the role of Ellen G. White in the SDA Church?

- a. Am not comfortable at all___
- b. Am somehow comfortable___
- c. I am very comfortable___

HEALTH REFORM LIFESTYLE STANDARD

18. Do you understand the Adventist teachings on healthful living?

- a. Yes___
- b. No___

19. Have you ever been taught in this church about healthful living expected of an Adventist?

- a. Yes___
- b. No___

20. Is the Adventist message on healthful living relevant to our Christian life today?

- a. Not relevant at all___
- b. Somehow relevant___
- c. It is very relevant___

21. Are you comfortable to explain to your non-Adventist friends and relatives about the Adventist health message?

- a. Am not comfortable___
- b. Am somehow comfortable___
- c. Am very comfortable___

MISSION - EVANGELISM

22. Do you regularly reach out to non-Adventists to tell them about your Adventist beliefs?

- a. Yes___
- b. No___

23. How regularly do you reach out to non-Adventists to tell them about your Adventist beliefs?

- a. Daily___
- b. Weekly___
- c. Monthly___
- d. Yearly___
- e. Not at all

24. When did you last reach out to a non-Adventist to explain your Adventist beliefs?

- a. A week or so ago___
- b. A Month or so ago___
- c. Less than a year ago___
- d. I can't remember___

25. Have you ever participated in public evangelistic campaigns (Crusade) organized by this church?

a. (i) Yes _____ (ii) No _____

b. If Yes, how long ago?

i. A year ago _____

ii. One to two years ago _____

iii. Two to five years ago _____

iv. Over five years ago _____

26. a) Are there any SDA Church teachings you don't understand?

(i) Yes _____ (ii) No _____

b) Briefly explain your answer.

27. a) Are there SDA Church teachings you don't agree with?

(i) Yes _____ (ii) No _____

b) Briefly explain your answer.

28. a) Did the lessons in the baptismal class assist you to understand the SDA Church teachings and practices?

(i) Yes they did help _____ (ii) They somehow helped _____

b) Briefly explain your answer.

A1.2: Interview Questions**INTERVIEW QUESTIONS FOR THE CLERGY**

Position held _____

URBAN CHURCHES

1. Are there churches which are strategic in terms of being important in initiating new church programmes?
2. Are there churches which are considered influential in their ability to influence other churches?
3. How important are urban churches compared to rural churches in initiating change or influence?
4. What are the major influences that emanate from urban churches in this conference/field/district?
 - a. Positive
 - b. Negative

GIFT OF PROPHECY DOCTRINE

5. Is the teaching on the gift of prophecy understood in urban churches in this region?
6. Is there an increasing/decreasing confidence in the writings of Ellen G. White among members of urban churches in this region?
 - a. What are the reasons behind the increase/decrease?
 - b. Are pastors in this region still teaching and explaining the role of Ellen G. White and why?

HEALTH REFORM LIFESTYLE

7. What is the essence of the Adventist Health message?
8. Is the Adventist Health message relevant to urban church members?
9. (a) Is the number of members adopting the Adventist Health message increasing or decreasing?
 - (b) Briefly explain your answer.

10. (a) Are the pastors emphasizing the importance of the Adventist Health message to members?

(b) Briefly explain your answer.

11. What percentage of pastors are practising the Adventist Health message and to what extent?

ESCHATO-CENTRIC LITURGY

12. Is the worship style and theme the same in urban churches as well as rural churches?

13. If you were to rate in percentages, what percentage would you give the interest members of urban churches have in preaching/teaching on the end of the world and God's judgment?

14. Are the pastors preaching more or less on the end of the world and God's judgment and why is that?

MISSION – EVANGELISM

15. What percentage of members in urban churches are involved in personal evangelism and why?

16. How frequently do urban churches organize public evangelism and why?

17. What percentage of members in urban churches get involved in public evangelistic campaigns (crusade) organized by their local church and why?

18. In terms of percentage, how much does the pastor influence the direction an urban church takes?

19. Between rural and urban churches, in which churches would the pastor have more influence and why?

20. Does pastoral effectiveness and influence have anything to do with the seminary they attended and why?

A 2.0 Respondents' statistics

		Gender of Respondent	Age of respondent	Status of Respondents
N	Valid	380	388	385
	Missing	8	0	3

A 2.1 Gender of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	172	44.3	45.3	45.3
	Male	208	53.6	54.7	100.0
	Total	380	97.9	100.0	
Missing	System	8	2.1		
Total		388	100.0		

A 2.2 Age of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
10 yrs to 15yrs	2	.5	.5	.5
16yrs to 20yrs	30	7.7	7.7	8.2
21yrs to 25yrs	63	16.2	16.2	24.5
26 yrs to 30yrs	72	18.6	18.6	43.0
31 yrs to 35 yrs	53	13.7	13.7	56.7
36 yrs to 40 yrs	50	12.9	12.9	69.6
Valid 41 yrs to 45 yrs	37	9.5	9.5	79.1
46 yrs to 50 yrs	38	9.8	9.8	88.9
51 yrs to 55 yrs	20	5.2	5.2	94.1
56 yrs to 60 yrs	10	2.6	2.6	96.6
61 yrs to 65 yrs	9	2.3	2.3	99.0
66 yrs and above	4	1.0	1.0	100.0
Total	388	100.0	100.0	

A 2.3 Marital Status of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Single	153	39.4	39.7	39.7
Married	210	54.1	54.5	94.3
widow/ widower	15	3.9	3.9	98.2
Single Parent	6	1.5	1.6	99.7
Other	1	.3	.3	100.0
Total	385	99.2	100.0	
Missing System	3	.8		
Total	388	100.0		

A 2.4 SDA Church Membership of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No	17	4.4	4.5	4.5
Yes	365	93.8	95.5	100.0
Total	382	98.2	100.0	
Missing System	7	1.8		
Total	389	100.0		

A 3.0 List of names of pastors who were interviewed on May 2013 and their positions in the SDA Church in Kenya

1. Pastor Samson Sirare Keraka – Executive Secretary, **Ranen Conference.**
2. Pastor Tom Obuya – District Pastor, Kisumu North District, **Central Nyanza Field.**
3. Pastor Tom Eli Ogal – Executive Secretary, **Kenya Lake Conference.**
4. Pastor Nichodemus Koyo Onyango – District Pastor, **Kenya Lake Conference.**
5. Pastor Zachariah Mwita Marwa – President, **Kenya Coast Field.**
6. Pastor Daniel Kahindi Yeri – District Pastor, Kizingo District, **Kenya Coast Field.**
7. Pastor Alfred Marundu – District Pastor, Newlife District, **Central Kenya Conference.**
8. Pastor Lucas Oduor Olwayo – Executive Secretary, **Central Nyanza Field.**
9. Pastor Franklin Njeru Wariba – President, **Central Kenya Conference.**
10. Pastor Charles Begi Bonuke – Associate District Pastor, Kisii Central SDA Church, **South Kenya Conference.**
11. Pastor Philip Kipsang Nyalilei – District Pastor, Sunshine Eldoret District, **Western Kenya Conference.**
12. Pastor Joseph Oyola – District Pastor, Homa Bay Central SDA Church District, **Ranen Conference.**

13. Pastor Japheth Okware Ochorokodi – Executive Secretary, **Western Kenya Conference.**
14. Pastor Moses Makori Atemba – Youth Director, **South Kenya Conference.**
15. Pastor Irene Kerubo Ombati – Women and Personal Ministries Director, **Nyamira Conference.**
16. Pastor Nicholas Kibagendi Akunga – District Pastor, Keroka District, **Nyamira Conference.**

A3.1 Interview tabulated responses

URBAN CHURCHES			
Question	Response	Frequency	Percent
1. Are there churches which are strategic in terms of being important in initiating new church programmes?	Yes	16	100%
	No		
	No Response		
	Total	16	100%
2. Are there churches which are considered influential in their ability to influence other churches?	Yes	16	100%
	No		
	No Response		
	Total	16	100%
3. How important are urban churches compared to rural churches?			
4. What are the major influences that emanate from urban churches in this Conference/ Field/ District?	Positive	06	37.5%
	Negative	10	62.5%
	No Response		
	Total	16	100%
GIFT OF PROPHECY DOCTRINE			
5. Is the teaching on the gift of prophecy understood in urban churches in this region?	Yes	11	68.75%
	No	05	31.25%
	No Response		
	Total	16	100%
6. Is there an increasing/decreasing confidence in the writings of Ellen G. White among members of urban churches in this region?	Increasing	06	37.5%
	Decreasing	10	62.5%
	No Response		
	Total	16	100%
6(a). What are the reasons behind the increase/decrease?			
6(b). Are pastors in this region still teaching and explaining the role of Ellen G. White and why?	Yes	02	12.5%
	No	14	87.5%
	No Response		
	Total	16	100%
HEALTH REFORM LIFESTYLE			
7. What is the essence of the Adventist Health message?			
8. Is the Adventist Health message relevant to urban church members?	Relevant	14	87.5%
	Not Relevant		
	No Response	02	12.5%
	Total	16	100%

9. Is the number of members adopting the Adventist Health message increasing or decreasing?	Increase	06	37.5%
	Decrease	08	50.0%
	No Response	02	12.5%
	Total	16	100%
9(a). Why are they increasing/decreasing?			
10. Are the pastors emphasizing the importance of the Adventist Health message to members?	Yes	04	25.0%
	No	10	62.5%
	No Response	02	12.5%
	Total	16	100%
11. What percentage of pastors are practising the Adventist Health message and to what extent?	0 – 25%	05	31.25%
	26 – 50%	09	56.25%
	51 – 75%	01	6.25%
	76 – 100%	00	0.00%
	No Response	01	6.25%
	Total	16	100%
ESCHATO-CENTRIC LITURGY			
12. Is the worship style and theme the same in urban churches as well as rural churches?	Yes	03	18.75%
	No	12	75.0%
	Other Response	00	0.00%
	No Response	01	6.25%
	Total	16	100%
13. If you were to rate in percentages, what percentage would you give the interest members of urban churches have in preaching/teaching on the end of the world and God's judgement?	0 – 25%	00	0.00%
	26 – 50%	05	31.25%
	51 – 75%	06	37.5%
	76 – 100%	03	18.75%
	No Response	02	12.5%
	Total	16	100%
14. Are the pastors preaching more or less on the end of the world and God's judgment and why is that?	Yes - More	03	18.75%
	No - Less	10	62.5%
	Other Response	02	12.5%
	No Response	01	6.25%
	Total	16	100%
MISSION – EVANGELISM ORIENTED			
15. What percentage of members in urban churches are involved in personal evangelism and why?	0 – 25%	10	62.5%
	26 – 50%	05	31.25%
	51 – 75%	01	6.25%
	76 – 100%	00	0.00%
	No Response	00	0.00%
	Total	16	100%

16. How frequently do urban churches organize public evangelism and why?	Once a year	09	56.25%
	Twice a year	05	31.25%
	Thrice a year	01	6.25%
	More than thrice a year	01	6.25%
	Other Response	00	0.00%
	No Response	00	0.00%
	Total	16	100%
17. What percentage of members in urban churches get involved in public evangelistic campaigns (crusade) organized by their local church and why?	0 – 25%	07	43.75%
	26 – 50%	06	37.5%
	51 – 75%	02	12.5%
	76 – 100%	01	6.25%
	No Response	00	0.00%
	Total	16	100%
18. In terms of percentage, how much does the pastor influence the direction an urban Church takes?	0 – 25%	02	12.5%
	26 – 50%	08	50.0%
	51 – 75%	03	18.75%
	76 – 100%	02	12.5%
	No Response	01	6.25%
	Total	16	100%
19(a). Between rural and urban churches, which churches would the pastor have more influence in and why?	Rural	12	75.0%
	Urban	03	18.75%
	No Response	01	6.25%
	Total	16	100%
19(b). Between rural and urban churches, which churches would the pastor have more influence and why? Rural:	0 – 25%	00	0.00%
	26 – 50%	01	6.25%
	51 – 75%	00	0.00%
	76 – 100%	08	50.0%
	Other Response	07	43.75%
	Total	16	100%
19(c). Between rural and urban churches, which churches would the pastor have more influence and why? Urban:	0 – 25%	02	12.5%
	26 – 50%	08	50.0%
	51 – 75%	03	18.75%
	76 – 100%	02	12.5%
	No Response	01	6.25%
	Total	16	100%
20. Does Pastoral effectiveness and influence have anything to do with the seminary they attended and why?	Yes	08	50.0%
	No	08	50.0%
	No Response	00	0.00%
	Total	16	100%

A3.2 Interview other responses

Question 3. How important are urban churches compared to rural churches, when it comes to implementing new church strategy?

1. Members in urban churches easily understand new directions and strategies of mission
2. Three quarters of effective Christians have moved from rural to urban areas in search of work.
3. They have resources (money) to support the mission.
4. Members in urban areas are educated and dynamic.
5. They have facilities to make the work easier and effective.
6. Level of civilization is higher.
7. Rural churches are too conservative.
8. Easily accept change.

Question 6(a). What are the reasons underlying the increase or decrease of confidence in the writings of Ellen G. White among members of urban churches in this region?

1. Secularism and liberalism is the reason behind the decrease.
2. Confidence is increasing because members are taught well.
3. Increasing because pastors are talking about it and quoting her writings regularly.
4. Increasing because of improved reading culture and access via technology.
5. Decreasing because Ellen G. White is these days quoted as any other writer by pastors unlike when remarks indicated that these were inspired quotes.
6. Her books are expensive hence the decrease for lack of access.
7. Ellen G. White may be completely forgotten by the next generation if something isn't done.
8. Decreasing because members question too much!
9. Decreasing because Ellen G. White has been given negative publicity by hardliners.
10. The pastors are the reason for the decline.

11. People are getting other teachings hence the decline.
12. People's lifestyle is changing and causing the decrease.
13. Decreasing because members doubt their pastors.
14. Decreasing because other programmes are given higher priority e.g. music, youth etc.
15. Decreasing because it is associated with health message.
16. Decreasing because people are no longer reading.

Question 6(b). Are pastors in this region still teaching and explaining the role of Ellen G. White and why?

1. May be up to 60% pastors.
2. Not so much because they assume people know.
3. Pastors in urban areas have given the doctrine a cold shoulder.
4. Pastors are losing grip of the work.
5. They are not and as a result, off-shoot organizations are troubling the church.
6. Most pastors fear, unless they are conservative who are not many.
7. Only done by pastors in charge of publishing work.

Question 7. What is the essence of the Adventist Health Message?

1. Health reform.
2. Counselling on how to live a healthy life.
3. Good health reduces lifestyle diseases.
4. Totality of our health system.

Question 9(a). Why is the number of members adopting the Adventist Health message increasing or decreasing?

1. The approach really matters and also the exposure of the pastor.
2. Sickneses have driven up an increase in those who are adopting SDA health message.
3. International satellite programmes by church stations are stepping up the increase.
4. Secularism is the reason underlying the decrease.

5. Decreasing because youths who have gone to school are discouraging members.
6. Decreasing because of too much or mixed up knowledge, e.g. what is taught to be wrong one day is proved to be beneficial the next day!
7. Decreasing because pastors and Elders who should teach are not teaching.
8. Stagnant because of politicization.
9. Decreasing because pastors are not leading from the front and have become obstacles.

Question 12. Is the worship style and theme the same in urban churches as well as rural churches?

1. Urban churches do not keep time and choose what they will hear from the pulpit.
2. Rural churches keep time and they maintain the original Adventism.
3. Urban have many additional programmes unlike rural.
4. Urban churches are vibrant while rural churches are cold due to ignorance.
5. Not the same since urban have good preachers and messages while rural are dry and people are migrating.
6. Rural are conservative while urban are liberal and worship has much to do with celebration.

Question 14. Are the pastors preaching more or less on the end of the world and God's judgment and why is that?

1. They don't preach this at all; they dwell on what is called the gospel like other non-SDA churches.
2. Yes they are preaching a lot; actually over 80% are doing it.
3. Pastors have left this for lay preachers.
4. Very few may be 20%
5. The topic is difficult and more time needed hence less preaching.
6. Less, because pastors are pre-occupied with stewardship.
7. Only 50% are doing it and prophecy is no longer emphasized.


Question19. Between rural and urban churches, which churches would the pastor have more influence and why?

1. It depends on the capability of the individual pastor.
2. It's fifty-fifty.
3. Pastors would have less influence in the urban because those churches already have their own programmes and way of doing things.
4. Pastor has even up to 100% influence in rural.

Question20. Does pastoral effectiveness and influence have anything to do with the seminary they attended and why?

1. Yes, because training equips and enhances the call to ministry.
2. Secularism could be originating from the seminary.
3. Yes, training moulds a person.
4. No, the call to ministry is personal.
5. The call is individual and the seminary doesn't change one's effectiveness.
6. Seminaries influence those who have no call to the ministry.
7. Yes, because people have mentors from seminaries whom they emulate
8. Yes, the seminary has a deep influence.
9. It depends on the individual pastor some are influenced and some are not.
10. The seminary is not addressing practical challenges that pastors face.
11. There is a percentage of seminary influence.
12. Yes, it has been seen in field experience that seminary matters.

A 4.0 Research license by the Government of Kenya (part B of B)



REPUBLIC OF KENYA

RESEARCH CLEARANCE PERMIT

CONDITIONS

1. You must report to the District Commissioner and the District Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officers will not be interviewed with-out prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2)/four(4) bound copies of your final report for Kenyans and non-Kenyans respectively.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.

GPK60553mt10/2011

(CONDITIONS-see back page)

A 4.2 Research license letter from the Government of Kenya

REPUBLIC OF KENYA



NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telephone: 254-020-2213471, 2241349, 254-020-2673550
 Mobile: 0713 788 787, 0735 404 245
 Fax: 254-020-2213215
 When replying please quote
 secretary@ncst.go.ke

P.O. Box 30623-00100
 NAIROBI-KENYA
 Website: www.ncst.go.ke

Our Ref: **NCST/RCD/14/012/1621**

20th December, 2012

Rei Towet Kesis
 Kenyatta University
 P.O.Box 43844-00100
 Nairobi.

RE: RESEARCH AUTHORIZATION

Following your application dated *26th November, 2012* for authority to carry out research on *“The impact of changes in historical standards in selected urban Seventh-Day Adventist Churches in Kenya,”* I am pleased to inform you that you have been authorized to undertake research in **Selected Districts** for a period ending **31st December, 2013**.

You are advised to report to **the District Commissioners and the District Education Officers, selected Districts** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

DR M.K. RUGUTT, PhD, HSC.
DEPUTY COUNCIL SECRETARY

Copy to:

The District Commissioners
 The District Education Officers
 Selected Districts.

A4.3 Research permission letter from the East African Union (EAU) / Kenya Union (KU) of SDAs



SEVENTH-DAY
ADVENTIST
CHURCH

East African Union

Secretariat
P.O. Box 42276, G.P.O 00100 Nairobi, Kenya
Millimani Road
Tel: 2722718 / 2727939 / 2710255 / 2713907 / 2713961
Fax: 254-20-2728379
E-mail: eausec@eau.adventist.org

September 2, 2012

Pr. Rei Towet Kesis,
UEAB Chaplain,
P O Box 2500,
ELDORET.

Dear Sir,

RE: PERMISSION TO CONDUCT RESEARCH IN KENYA UNION TERRITORY

This is in response to your application dated July 24, 2012 asking for permission to carry out a research in the Adventist local churches towards a PhD at Kenyatta University entitled. **THE IMPACT OF CHANGES IN HISTORICAL STANDARDS IN SELECTED URBAN SDA CHURCHES IN KENYA.**

This letter serves to inform you that the Union Administration Committee (ADCOM) has granted your request to carry out your PhD research in our church territory. Kindly get in touch with the leadership of various conferences, fields and churches and be assisted accordingly. You are free to administer questionnaires and conduct interviews. This permission requires that you use the information gathered for academic purposes only.

Thank you

Sincerely yours

Samuel Makori
Executive Secretary KU

A5.0 Map of Kenya showing its counties to help understand the ecclesiastical regions of the SDA Church in Kenya

<http://www.flickr.com/photos/albertkenyaniinima/5485880286/>



A 6.0 A Table showing the thirteen selected Churches in the context of Kenyan urban areas and counties

No.	Ecclesiastical Region	Selected Churches	Urban Area(s) Of selected Churches	Some Urban Areas in the Ecclesiastical Region	Counties covered by the Ecclesiastical Region	Ecclesiastical Region Head-Quarters
1.	CKC	Nairobi East SDA, Newlife SDA, Kerangata SDA	Nairobi	Nairobi, Nakuru Meru, Embu, Machakos, Kitui, Kajiado, Isiolo, Marsabit, Moyale	Marsabit, Isiolo, Meru, Tharaka- Nithi, Embu, Kirinyaga, Murang'a, Kiambu, Samburu, Laikipia, Nakuru, Kajiado, Kitui, Machakos. Makueni, Nyandarwa, Nyeri, and Nairobi	Nairobi
2	CNF	Victory SDA, Kisumu Central SDA	Kisumu	Kisumu, Bondo, Siaya	Kisumu and Siaya	Kisumu
3	KCF	Ziwani SDA, Kizingo SDA,	Mombasa	Mombasa, Voi, Malindi, Garissa, Mandera, Wajir, Lamu	Mombasa, Kwale, Kilifi, Tana River, Lamu, Taita/ Taveta, Garrissa, Wajir, Mandera	Mombasa
4	KLC	Oyugis Central SDA	Oyugis	Oyugis, Kendu Bay	Homa Bay	Kendu Bay
5	NC	Nyamira Central SDA	Nyamira	Nyamira, Keroka, Nyansiongo	Nyamira	Nyamira
6	RC	Maranatha SDA	Homa Bay	Homa Bay, Rongo, Sare- Awendo, Migori	Homa Bay, Migori	Ranen
7	SKC	Kisii Central SDA	Kisii	Kisii, Narok, Kilgoris	Kisii, Narok	Kisii
8	WKC	Sunshine SDA, Kitale Central SDA	Eldoret Kitale	Eldoret, Kitale, Kericho, Bungoma, Webuye, Kakamega, Kapsabet, Kapenguria, Lodwar, Kabarnet, Eldama- Ravine, Busia, Malaba, Iten	Busia, Bungoma, Vihiga, Kakamega, Bomet, Kericho, Baringo, Nandi, Elgeyo- Marakwet, Uasin Gishu, Trans- Nzoia, West- Pokot, Turkana	Eldoret