

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Leadership

Adventist University of Africa

Theological Seminary

Title: SABBATH OBSERVANCE: A STUDY TO EDUCATE BUSINESS
ORIENTED MEMBERS OF NYAMAHARAGA SOUTH
SEVENTH-DAY ADVENTIST CHURCH IN KENYA

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Date completed: August 2016

About 50 percent of the members of Nyamaharaga Seventh-day Adventist Church (NSSDAC) are Business Oriented Members (BOM) by the nature of their engagements. These BOM have a tendency of going about their businesses on the Sabbath day, even though the Bible strongly emphasizes Sabbath observance.¹ Because of this, newly baptized members and their children are having difficulties perceiving the fourth commandment as a divine principle worth sacrificing for in the Christian faith.

¹Isa 58:13,14; Exod 35:3; Jer 17:21-27; Neh 13:15-22; Amos 8:5.

In addition, this has impaired both the Sabbath morning church attendance and Sabbath afternoon Bible studies. Because of this situation, this study develops, implements, and evaluates a discipleship-training handbook aimed at helping the BOM of NSSDAC to rediscover value and practice the principles of Sabbath observance, in order to reduce the number of those not observing the Sabbath by at least 60 percent.

The study was conducted in two different phases. In the first phase, a baseline survey was carried out. This formed the foundation from which the improvement was to be developed. This was the starting point from which implementation was to begin. The second phase of the survey was done after the implementation of the intervention. It was used to evaluate the effects of the intervention. The implementation began in October 2015 and ended in June 2016. However, the researcher received approximately twenty-one questionnaires as late as July 2016, which were also included in the analysis.

During the first survey, both questionnaires and interviews were done. One hundred and fifty questionnaires were administered to the members of the NSSDAC of which 85 (56.7%) were filled, 52 (34.7%) were lost, while thirteen (8.6%) were not filled. In addition, five Former Seventh-day Adventist Church Members (FSDACM) at Nyamaharaga town, ten former pastors at the NSSDAC, and the five focus group members were also interviewed. From the feedback of these surveys, the researcher developed the intervention.

Several activities were done as part of implementation of the initiative: sermons, nurturing seminar, training of leaders, inductive Bible teaching, the use of Discover Bible Lessons, and the workshop. These created time and opportunities for

interacting with the NSSDAC members and empowering them concerning Sabbath observance.

The second phase of the survey, which consisted of the both the interviews and questionnaires were administered to the focus group and the NSSDAC members respectively. Again, 150 questionnaires were administered to the NSSDAC members. One hundred twenty-eight questionnaires were filled (85.3%) and twenty-two (14.7%) were not returned. Three activities were done during the second administration of the questionnaires to avert the loss of the questionnaires and to improve the response.

The questionnaires were translated into Swahili, the estate leaders were to monitor in each of the five church branches, and five youth volunteered to ensure that the distributed questionnaires were brought back to the researcher. Participatory research approach was employed during all the quantitative data collection sessions to motivate the participation of the respondents. This was familiar in the region and refers to what is known as community-based-participatory research (CBPR).

Apart from the quantitative research, the qualitative method of data collection was used, including interviews (the focus group, and telephone interviews). Other forms of data collection approaches were face-to-face conversations, personal observations, gestures, and e-mail messages.

The researcher also formed a focus group, which consisted of five persons. A conference-like meeting was convened with the researcher as the moderator. The meeting acted as a planning session for the study. At least three weekends were specifically marked for the researcher's presentations at the NSSDAC: a sermon on

the Sabbath, the teachings of Ellen White on Sabbath,² and for introduction to the Discover Bible Lesson guides.

Thematic and content analysis were used in grouping the collected data. The thematic data analysis helped the researcher to group the data according to different themes. Content analysis was helpful to the researcher for classification of the information according to the situation of the content.

The final evaluation indicated an improvement on Sabbath observance. The number of those who observed the Sabbath moved from 50 percent to 83 percent. This meant that at least 146 (66.4%) of the BOM had reformed their way of engaging in business affairs on the Sabbath. While 74 (33.6%) had not reformed their way to Sabbath observance.

This was done through various verifications: the ‘Amazing Formula,’ the SMART analysis, the Test-retest analysis, the SWOT analysis, and feedback analysis, among other means.

The researcher gained a lot of knowledge by engaging in this study: first, the ‘Amazing Formula,” the need for intelligent courage, and the need for pastoral ministry in improving the state of Sabbath observance at the NSSDAC. Second, the researcher noted that many of those who reported to have engaged themselves in any business on the Sabbath had observed the same, at least from older members, who had gained the Bible knowledge about Sabbath observance, or even church leaders.

The lessons learned were grouped in environmental, psychological, social, mental and spiritual. The researcher then did a recommendation of those things that require further research.

²Two points are worth mentioning here: that in the subsequent work, the term Spirit of Prophecy has been used interchangeably with the writings of Ellen White, who is recognized as the messenger of God by the Seventh-day Adventist church.

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A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Dickens Miko

August 2016

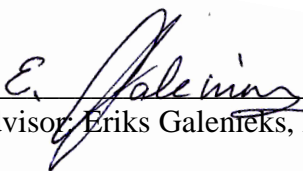
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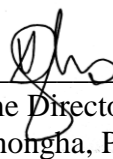
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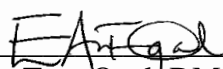
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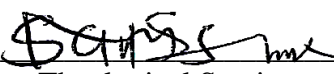
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Date: August 2016

Dedicated

To the Almighty God, the Creator

To my wife, Lillian

To my children, Esther, Zilpah, and Ted

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LIST OF ABBREVIATIONS

AYS	Adventist Youth Society
BOM	Business Oriented Members
CBPR	Community-Based Participatory Research
CCC	Catechism of the Catholic Church
FSDACM	Former Seventh-day Adventist Church Members
NSL	National Sunday Law
NSSDAC	Nyamaharaga South Seventh-day Adventist Church
NT	New Testament
OJT	On-the-Job-Training
OT	Old Testament
PARL	Public Affairs and Religious Liberty
RCAS	Roman Catholic's Approach to the Sabbath
SDA	Seventh-day Adventists

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The success of this project was made possible by the cooperation of my dear wife Lillian who continually financed, encouraged and supported me on every challenge I encountered during the study period. My acknowledgement will not be complete without mentioning my daughters, Esther, Zilphah and Ted Wilson Junior, who were patient with me when sometimes I was not able to show the needed attention to them because of the pressures of my studies.

CHAPTER 1

INTRODUCTION

After the six days of creation, God the Creator rested on the seventh day and instituted the Sabbath for all people as a memorial of creation (Gen 2:2-3).¹ “The fourth commandment of God’s unchangeable law requires the observance of the seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teachings and practices of Jesus, the Lord of the Sabbath.”²

Though the Seventh-day Adventists and other five hundred and fifty-four Sabbath keeping denominations (Sabbath Churches)³ are known to advocate for Sabbath observance the practice has often been ignored by some Business Oriented Members (BOM) of Nyamaharaga South Seventh-day Adventist Church (NSSDAC) in pursuit of their interests. The study of this topic is thus, important especially in the light of the fact that the Sabbath message be presented in a clear manner to the NSSDAC. The study created the necessity for the NSSDAC members to again see the Sabbath not only as one of the Ten Commandments, but also to recognize its distinctiveness, in determining the destiny of the world.

¹All the Bible quotations in this study are from The Holy Bible, New International Version (Colorado Springs, CO: International Bible Society, 1984), unless indicated otherwise.

²General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventists Believe: An Exposition of the Fundamental Beliefs of the Seventh-day Church* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2005), 281.

³“The Ten Commandments,” accessed 13 July 2016. <http://www.the-ten-commandments.org/sabbathkeepingchurches.html>.

Description of the Ministry Context

In this section, the researcher briefly looks into the history of Adventism in Kenya and in the NSSDAC. This gives an overview of the background of the study.

Seventh-day Adventism in Kenya

The coming of the first Seventh-day Adventists missionaries to Kenya can be dated back to 1906.⁴ This was after Adventism had taken root in South Africa (1887), Zimbabwe (1894), and Tanzania (1903). History reveals that the first two missionaries who came to Kenya were the Canadian-born Arthur Asa Carscallen, and an African from Malawi, Peter Nyambo.⁵ “On November 27, 1906, Carscallen and Nyambo opened the first Seventh-day Adventist mission station at Gendia near the shores of Lake Victoria among the Luo people.⁶

It later reached Kamagambo (now Kamagambo Adventist College), which was 40 miles away from Gendia through the same missionaries in 1912. Gendia was the first the head-quarters from where other stations like: Wire Hill and (1909), Karungu were opened in the 1909 and 1912 respectively. The message later reached Rusinga in 1913, Kisii especially at Nyanchwa in 1912, and Kamagambo in 1912.⁷

⁴David B. Barrett, et al., eds., *Kenya Churches Handbook: The Development of Kenyan Christianity, 1498-1973* (Kisumu, Kenya: Evangel, 1973), 23. See also, Nehemiah Maobe Nyaundi, *Religion and Social Change: A Sociological Study of Seventh-day Adventism in Kenya* (Lund, Sweden: Lund University Press, 1993), 33.

⁵Nehemiah Maobe Nyaundi, *Seventh-Day Adventism in Gusii, Kenya* (Kendu Bay, Kenya: African Herald Publishing House, 1997), 21.

⁶*Ibid.*, 22-27.

⁷*Ibid.*, 28.

The NSSDAC

Though the NSSDAC is situated in Ranen Conference, the Seventh-day message that penetrated this area was never from Ranen, but from Tanganyika (now known as Tanzania). Brother A. C. Enns, a German missionary, who had learned Swahili language, was instrumental in establishing churches around Sirare while, Spencer G. Maxwell was in charge of the work at Pare station in Tanganyika.

The NSSDAC is a multi-tribal church situated in the populated cosmopolitan town of Sirare, at the Kenyan border with Tanzania. From its organization in 1994, the NSSDAC is composed of members from the Kisii, the Kikuyu, the Luo, the Luhya, and the Kuria communities. The Kuria community are mainly cattle herders. Generally, because of good inter-tribal relationships, the area is very stable and peaceful. This socio-political context offers a favourable environment for business to its inhabitants. Because of this opportunity to excel in business, the principle of Sabbath observance has been neglected by about 50 percent of NSSDAC members as they strive to become rich.

The eagerness to become rich, the growing and sale of tobacco, and the smuggling of grains and other goods across the border have tremendously contributed to many church members becoming nominal Christians. This distorted approach to social issues has negatively influenced the advancement of the Adventist message among the local communities. In addition, Sabbath observance among the BOM of NSSDAC still remains a challenge to the leadership not only in the NSSDAC, but even in the local surrounding Seventh-day Adventist Churches.

Statement of the Problem

About 50 percent of the members of the NSSDAC, have a tendency of going about their businesses on the Sabbath day even though the Bible strongly emphasizes the requirement of the Seventh-day⁸ Sabbath observance (Isa 58:13,14; Jer 17:21-22; Neh 13:15-22; Amos 8:5).⁹ Because of this, newly baptized members and their children are having difficulties perceiving the fourth commandment as a divine principle worth sacrificing for in the Christian faith.

Statement of the Purpose

The study developed, implemented, and evaluated a discipleship-training handbook aimed at helping the BOM of NSSDAC to rediscover, value, and practice the principle of Sabbath observance, in order to reduce the number of those not observing the Sabbath by at least 60 percent.

Justification for the Dissertation

Sabbath observance is among the identifying marks of the Seventh-day Adventist Church. God Himself instituted the Sabbath as a sign between Him and His people (Ezek 20:12, 20). There is, therefore, a need for Seventh-day Adventists to understand more about the sanctity of the Sabbath, and to practice the principle of Sabbath observance learned. It was by this very reason that the researcher as a spiritual leader, decided to conduct a study so that the BOM of NSSDAC honours the Creator by keeping His Sabbath holy.

⁸In this region, the Sunday keepers also call their day of worship as “Sabbath.”

⁹Isa 58:13, 14; Jer 17:21-22; Neh 13:15-22; Amos 8:5.

Since there is a lot of confusion between the Sabbath and Sunday as days of worship, by undertaking this research, the researcher intended to educate the BOM of NSSDAC to clear out the confusion. An example is in the book of Ezekiel 20:11.

As a matter of urgency, the Scripture requires the proclamation of the three angels' message in Revelation 14:6-11. This enhances the understanding of the NSSDAC members about Sabbath observance, the researcher was preparing them for the perilous times which will come just before Christ's Second Coming.¹⁰

Delimitations of the Dissertation

The study investigated four groups of people: the Sabbath School members¹¹ of the NSSDAC (youths and adults), the FSDACM at the Nyamaharaga town, the focus group, and former pastors who had served at the NSSDAC. Granted that there are other forms on breaking the Sabbath that may exist among members of NSSDAC, this study will only concentrate on the BOM of the NSSDAC, and their business activities on the Sabbath.

Methodology and Procedures

The researcher used the mixed method of research. Chapter one introduces the topic of the study by highlighting more on the description of the ministry context, the statement of the problem, the statement of the purpose, justification for the study, delimitations of the dissertation, methodology and procedures, expectations from the study, and definition of the terms.

Chapter two establishes the biblical theological foundation for Sabbath

¹⁰Ellen G. White, *Maranatha* (Complete Published Ellen G. White Writings [CD ROM]) (Silver Spring, MD: Ellen G. White Estate, 1976), 33, 185.

observance. The researcher exegetically examined the biblical and theological basis for Sabbath observance. The help of theological dictionaries, commentaries, encyclopaedias, and the internet sources did this. The topic chronologically presented while using the Scripture as the foundational threshold, soliciting the claims of Ellen White, and the researcher's input of the same subject summarizes the whole chapter. It formed the background of the study.

Chapter three deals with the literature review. The chapter examines diverse opinions on the Sabbath observance in comparison to the biblical and the theological foundation. The researcher cross-examined the contemporary worldview, the historical, the moral significance of the Sabbath, John Paul II's contribution to the Sabbath commandment, and some theories against the Sabbath.

Chapter four narrates the methodology and procedures used by the researcher in order to achieve the desired goals of the study. Both the macro and the micro ministry context relayed. The design for the implementation of the intervention developed. The researcher applied the mixed method in the study: qualitative, quantitative, and participatory.

The researcher conducted the study in two different phases: the first and second field research. This formed the foundation from which the improvement was to be developed. This was the starting point from which implementation was to begin.

The second phase of the survey was done after the implementation of the intervention. It evaluates the effects of the implementation of the intervention. The implementation began in 17 October 2015 and ended in 18 June 2016. However, the

¹¹Sabbath School membership involves all those who attend the church regardless of whether they are baptised or not.

researcher received some twenty-one questionnaires as late as 3 July 2016, which were also included in the analysis.

The researcher used questionnaires and interviews during the first survey. One hundred and fifty questionnaires were administered to the members of the NSSDAC in which 85 (56.7%) were filled, 52 (34.7%) were lost, while thirteen percent (8.7%) were not filled. In addition to, five Former Seventh-day Adventist Church Members (FSDACM) at Nyamaharaga town, ten former pastors at the NSSDAC, and the five focus group members.

The second phase of the survey, which consisted of the both the interviews and questionnaires were administered to the focus group and the NSSDAC members respectively. The researcher administered 150 questionnaires to the NSSDAC members. One hundred questionnaires were filled (85.3%), twenty-two (14.7%) were not returned. During this second administration of the questionnaires, the researcher employed three activities to avert the loss of the questionnaires and to improve the response.

First, was the translation of the questionnaires into Swahili language for better understanding by the NSSDAC members. Secondly, the estate leaders were to monitor in each of the five church branches. Third, the five youths who volunteered to participate in the distribution and collection of the questionnaires.

Apart from the interviews, qualitative data was collected means of face-to-face conversations, telephone interviews, and e-mail messages. At the same time, personal observation was also used during the research. During all the quantitative data collection sessions, the researcher employed participatory approach in motivating the participation of the group.

The researcher also formed a focus group which consisted of five persons. A conference-like meeting was convened with the researcher as the moderator. The meeting acted as planning session for the study. At least three weekends were specifically marked for the researcher's presentations at the NSSDAC on: a sermon on the Sabbath, the teachings of Ellen White on Sabbath, and for introduction to the Discover Bible Lesson guides.

After getting the input of the focus group, the researcher incorporated five youth who helped during the distribution of the questionnaire and monitoring their collection. The qualitative research, the quantitative research and the participatory research we employed during the study. The latter was familiar in the region and refers to what is known as community-based-participatory research (CBPR). Thematic and content analyses were used in grouping the collected data.

The final evaluation indicated an improvement on Sabbath observance. This was done through various verifications: the 'Amazing Formula,' the SMART analysis, Test-retest analysis, SWOT analysis, feedback analysis among other means.

The number of those who observed the Sabbath moved from the 50 percent to 83 percent. This meant that at least 146 (66%) of the BOM had reformed their way of engaging on their business affairs on the Sabbath. Since, the achievement was not 100 percent successful, the researcher made recommendations for further studies. While seventeen percent of the membership still does not observe the Sabbath. This was attributed to the fact that, there are others ways other than engaging on business affairs on the Sabbath that are being done by the members of the NSSDAC.

The researcher gained a lot of knowledge by engaging in this study: first, the 'Amazing Formula,' the need for intelligent courage, and the need for pastoral ministry in improving the state of Sabbath observance at the NSSDAC.

Expectations of the Dissertation

The main aim for carrying out this research was to develop spiritually mature and God-fearing BOM at the NSSDAC, whose lifestyle is in accordance with the biblical principles and the mission of the Seventh-day Adventist as expressed in Revelation 12:4-6.

The researcher expects from the current study that through this study the congregation at the NSSDAC would be able to understand the sanctity of the Sabbath and how its observance identifies God's people.

The researcher hopes that there will be heightened awareness on Sabbath observance so that the number of the NSSDAC not observing the Sabbath will be reduced from about 50 percent by at least 60 percent.

By successful initiative implementation, prepares the NSSDAC members for the end-time events. With the information gained from the study, individual members would arrive at mature decisions.

The Seventh-day Adventists at the NSSDAC will be able to recite biblical texts and their explanations regarding the Sabbath, the arguments in favour of these texts and the reasons for worshipping on the Seventh-day rather than the first-day of the week (Luke 20:26; Col 4:6; 1 Pet 3:15-16).

The NSSDAC members would be equipped not only on how to relate to erring members, but also on how to nurture and retain new members. This comes out clear as those FSDACM are treated in a manner so as to bring them back into the church.

Both pastors and the rest of the members would be able to pay a closer attention to Sabbath observance guidelines highlighted in Isaiah 58:13-14. Issues like cooking on the Sabbath, making long journeys on the Sabbath among others.

The researcher and his family expects to be enriched spiritually and would endeavour to exemplify the true Sabbath observance. Finally, in the larger context, the researcher expects that the study and the materials prepared would be able to circulate to other Seventh-day Adventist Churches within the station, conference, union and even the General Conference at large for discipling.

Definition of Terms

There are some terms and specific concepts which are frequently be used in this study which needs to be defined. These terms are meant to help the readers to understand the issues discussed in this study in connection to the Sabbath observance. The terms have been arranged in alphabetical order.

Adventists and the Seventh-day Adventists: Adventists pioneers' defines Seventh-day Adventists as "those who teach that all God's commandments are binding upon mankind, and should be observed. This group of believers therefore hallow the seventh day as the Sabbath of the Lord...The Adventists on the contrary almost all believe and teach that the commandments are abolished."¹²

Business Oriented Members (BOM): The term Business Oriented Members of NSSDAC does not only refer to members of the NSSDAC who by the nature of their occupations are in the trading industry. But it also includes the NSSDAC members who still find themselves entangled in business affairs on the Sabbath day.

Inductive Bible Teaching Model: This is a five-step bridge building process. It is an attempt to understand the ancient world of the Bible by the modern worldview

¹²Andrews John Nevils, "The Words of the Pioneers: The Crime at Pocasset," "Words of the Pioneer" (Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1879), 22.3.

of the Bible student, which includes: studying the Bible, focusing on the message, structuring the lesson, teaching the class, and evaluating the results.

Educate: To educate is to “to develop the faculties and power of (a person) by teaching, instruction, or schooling.”¹³ It may also be used to mean training for a particular calling, or to inform.

Pastoral Ministry: This refers to a renewal of the Seventh-day Adventist ministry: teaching and training the church leadership in crucial matters such as the Sabbath, and other fundamental doctrines. It also includes pastoral visitation, the minister’s personal touch with the members, as well as ministers themselves.

Pentateuch: A word derived from the Greek *penta* (five) and *teuchos* (roll/scrolls), referring to the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Instruments: Is a (collective name for surveys, questionnaires, interview outlines, etc.) that have already been prepared by a credible researcher.¹⁴ The instruments normally assist the researcher to collect more information on the research topics.

Outcome Mapping: An instrument used in evaluating the results of the research. The researcher used the first and second field research findings. Then the researcher resorted to what is called “outcome mapping.” It “focuses on changes in the behaviour of people, groups, and organizations with whom a programme works

¹³Thesaurus Dictionary, “Educate,” accessed 13 July 2016, <http://www.dictionary.com/browse/educate>.

¹⁴Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers: for Students of Religion and Theology*, 2nd edition (Grand Rapids: MI, Zondervan, 2008), 154.

directly ... concentrates on monitoring and evaluating its results in terms of the influence of the programme on the roles these partners play in development.”¹⁵

¹⁵Oliver Bakewell, Jerry Adams, and Brian Pratt, *Sharpening the Development Process: A Practical Guide to Monitoring and Evaluation* (Oxford, England: INTRAC, 2003), accessed 13 May 2016. INTRAC 2003, Praxis Guide No.1. ISBN 1 897748 78 7. INTRAC, <http://www.intrac.org/resources.php?action=resource&id=345>.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION FOR SABBATH

In chapter one, the researcher did the introduction to the problem with the BOM of NSSDAC who continued their business endeavours even on the Sabbath day. In this chapter, the researcher undertakes an in-depth study on some of the Sabbath texts in the Scripture. This exegetical study covers the following chosen themes and concepts: the Sabbath (its usage and functions), the spiritual insights given by God to Ellen White¹ especially those dealing with Sabbath observance. The researcher's contribution to the Sabbath issue concludes this chapter.

The purpose of this chapter is to establish the biblical and theological foundation for Sabbath observance. The researcher's intention in chapter is to equip the BOM of NSSDAC with a deeper knowledge on Sabbath observance. In this manner, the BOM of NSSDAC are able to re-think about their stand for the Sabbath. This means an enhanced understanding on why God gave the Sabbath to humankind.

¹“Ellen White and her twin sister Elizabeth were born on November 1827. At the age of 9 Ellen suffered a severe injury to the face by a stone thrown by a classmate. At the age of 17, she joined four other women for study and prayer. The Spirit of God rested upon her and she was given the first approximately 2,000 visions that she was to receive during her next 70 years. In response to this, she began to travel from place to place with friends and relatives to share with fellow believers what had been revealed to her. Before her death in 1915, she had written more than 100,000 pages of material that appeared in her 24 books, manuscripts, handwritten letter, and periodicals, among other pamphlets, diaries, and journals.” Seventh-day Adventists believes she was the Lord's messenger and extensively uses her teaching. Raoul Dederen, Nancy J. Vyhmaster, George W. Reid., eds. *Handbook of the Seventh-day Adventist Theology: Commentary Series* vol. 12. (Hagerstown, MD: Review and Herald, 2000), 633-637.

This study is crucial since engaging on the business endeavours on Sabbath is not only experienced with the BOM of NSSDAC but is a practice with many Seventh-day Adventist Churches with the environs of Nyamaharaga town and even beyond. “A recent survey estimated that an average of 600,000 people in Israel participate in commercial activities on Saturdays.”² In addition, “the demand for shopping on a Saturday has quickly found its supply with business entrepreneurs who discovered a way to attract more and more consumers, to the dismay of the seemingly helpless religious public.”³

Definition of the Sabbath

The English *Sabbath*, like the Greek *sabbaton*, is a transliteration⁴ of the Hebrew *šabbāṭ*.⁵ The term designates the seventh day of the Jewish week, a day marked by cessation of work and by religious and ceremonial observances. The Hebrew root *šāḇaṭ* carries the meaning “to cease” or “rest.”⁶ The verb *šāḇaṭ* is the root for *šabbāṭ*. This word occurs about 200 times throughout the Scriptures. The root also appears in Assyrian, Arabic, and Aramaic.

²Omri Shamir, and Guy Ben-Porat, “Boycotting for Sabbath: Religious Consumerism as a Political Strategy,” accessed 23 May 2014, *Contemporary Politics* 13, 1 (March 2007), 76.

³Haaretz, *Real Estate Section*, 15 December 2002.

⁴Is simply the conversion of a text from one script to another.

⁵Joel B. Green, Scot McKnight, and I. Howard Marshall, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: Inter-Varsity Press, 1992), 716-719.

⁶David J. Atkinson and David H. Field, eds. *New Dictionary of Christian Ethics and Pastoral Theology* (Downers Grove, IL: Inter-Varsity Press, 1995), 754. See also G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old New Testament* (Grand Rapids, MI: Baker Academic, 2011), 778.

The verb first occurs in Genesis 2:2-3.⁷ From the above explanation, Sabbath: is the seventh day of the week, where people are supposed to cease from work and engage in worship services for the Creator.

It is noted in Exodus 16:22-30, that the “Sabbath” or “rest” occurs six times within eight verses Exodus 16:23-30; in vv. 23[twice], 25, 26, 29,30.⁸ It was evidenced that on the Sabbath, the seventh-day, no manna was found, yet unlike other days the manna collected the previous day had not turned foul (Exod 16:24). This concept of manna has influence the miracle manna story of Angola.⁹ This informs humankind that Sabbath was not just a usual phenomenon it was a unique one. This calls for true reverence to the Sabbath by God’s people.

An exposition on Genesis 2:1-3, reveals that the Sabbath is unique because God Himself had rested, blessed, and hallowed it. “It was perpetual reminder to them (God’s chosen people) that He is the Creator, the great Benefactor.”¹⁰ The “origin of the Hebrew *šabbāt* is uncertain, but it seems to have derived from the verb *šābat*,

⁷W. E. Vine, Merrill F. Unger, and William White Jr., *Vine’s Expository Dictionary of Biblical Words* (Thomas Nelson Publishers, 1985), s.v. “cease.”

⁸James K. Bruckner, *Exodus: New International Biblical Commentary* (Peabody, MA: Hendrickson, 2008), 152. See also, W. Rordorf, *Sunday: The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church* (London: SCM, 1968), 12-13.

⁹The researcher followed the Miracle Manna Story from Angola at the Namba Adventist Mission Station (NAMS). Like the biblical manna, the story indicates that the manna in Angola (which started in 1945), fell every day except on the Sabbath. However, from the year 2010, “manna rained on Wednesday and Fridays.” SID Media, “Miracle Manna Story from Angola’ accessed 22 August 2016, <http://www.youtube.com/watch?v=Ntadn2DHRQ>, 24 February 2014.

¹⁰Millie and John Youngberg, *Family Sabbath Traditions: To Bless Your Heart and Home*, ed. Jerry D. Thomas (Mountain View, CA: Pacific Press, 2001), 20-21.

meaning to stop, to cease, or to keep.” Its theological meaning is rooted in God's rest following the six days of creation (Gen 2:2-3).

Further study reveals that the root *šbt* also is found in related semitic languages, in Aramaic and Syriac *šebat*, as well as is Arabic *sabata*. “The Greek noun Sabbath (*tó sabbaton*) translates the Hebrew noun *šabbāt*: the noun form is used primarily to denote the seventh day of the week.”¹¹ However, in some instances, it may occasionally refer to the Sabbath week (Lev 23:15-16) at the end of every seven Sabbath or fifty days, or the Sabbath year (Lev 25:1-7) in which the land was to be at complete rest.

Much emphasis should be given “to the Sabbath observance than other ordinances that the Lord gave for His people, since He blessed, rested and hallowed the seventh day.”¹² It is only Sabbath keeping that was included at Sinai as a part of the Decalogue, or the Torah. In addition, it is reinforced by an even more daring anthropomorphism in Exodus 31:17, where Sabbath observance is backed by the astonishing statement that the Lord paused to “get his breath back” (Hebrew *wayinnahpas*) on the seventh day.¹³

¹¹In Hebrew the word for answering, returning, resting, and Sabbath all derive from the same root word *shav*. This means to say that our answer to God’s eternal question to Adam (Man), “where are you?” should be our return to His rest: that is the Sabbath. Joseph Herman Hertz, *The Pentateuch and Haftorahs: Commentary* (London: Soncino, 1972), s.v. “shav.”

¹²Dan Allender, *The Sabbath: Ancient Practices* (Nashville, TN: Thomas Nelson Press, 2009), xi.

¹³In the processes of faith some seven practices has been used almost universally in the history of Christianity: tithing, fasting, fixed hour of prayer, Sabbath observance, adherence to liturgical year, sacred pilgrimage, and participating in sacred meals.

Another act of God that He did on the Sabbath was to sanctify it “*hagiázō*.”¹⁴ The Greek root also carries the meaning of “saint”, “holy”, and “hallow.” In the classical Greek, *hagiázō* means “to consecrate” for instance, altars, sacrifices, to set apart for the god, to present, to offer.¹⁵ God therefore intended that the Sabbath day was specifically to be set apart for His worship.

The Origin of the Sabbath

The origin of the Sabbath is one among many controversial issues. The Jews have always pointed out that it originated with God at creation, others insist that it was an institution of the Jews, and still others that it is a product of Christianity, thus it needs a closer examination. “God did not only create the heaven and the earth, but He also created the Sabbath.”¹⁶ In other words, the crowning work of creation was the Sabbath. This concept clearly comes out from Genesis 1:1-2:3.

The Sabbath is the theme of the first creation story. Scholars affirm that the Creation story was not only “written primarily to describe the creation of the physical world, but to set forth the divine origin of the Sabbath.”¹⁷ Thus, “the Sabbath is not holy by the grace of man. God sanctified the seventh day. In the language of the Bible

¹⁴Hagiasmós signifies that which is set aside for the realms of the holy. W. Kohlhammer Verlag, *Theological Dictionary of the New Testament*, Abridged edition, Complete Published PC Study Bible [CD ROM] (WM. B. Eerdmans, 1985). See, Thomas R. Shreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker Academic, 2008), 371.

¹⁵James Strong, *Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary* (Biblesoft, Inc, and the International Bible Translators, 2006).s.v. “*hagiázō*.”

¹⁶Ahva John Clarence Bond, *Sabbath History I: Before the Beginning of Modern Denominations* (Plainfield, NJ: American Sabbath Tract Society, 1922), 10-15.

¹⁷*Ibid.*

the world was brought into being in the six days of creation, yet its survival depends upon the holiness of the seventh day.”¹⁸

The Origin of the Term “Sabbath”

Though it has been understood that there are many theories as to the origin¹⁹ of the term, this study concentrates on the biblical view. The Greek *tó sabbaton* transliterates the Hebrew *šabbāṭ*. The term is found in singular and the plural *ṭà sabbatá* for a single Sabbath day and only the context helps to determine its right meaning in the Scripture. “Etymologically the most likely explanation for Sabbath...is derived from the verb *šābat*, “to cease, to pause.”²⁰ The word “Sabbath” is qualified by the adjective *qōdeš*, “holy” (Exod 16:23). Three usages of “sixth day” (Exod 16:5, 22, 29), and the four usages each of “seventh day” (Exod 16:26, 27, 29, 30), and “Sabbath” (Exod 16:23, 25, 26, 29) signifies that an additional aspect is emphasized by the Sabbath theology.

The “Sabbath fast”²¹ was used in the early Christian church. “Even before the coming of Christianity several people groups, tribes and even countries had an idea about the seventh-day Sabbath, which was not only known as a day of worship,

¹⁸Joshua Abraham Heschel, *The Sabbath* (New York: Harpers and Row, 1952), 76.

¹⁹Five theories have been employed: The Babylonian origin, the Lunar origin, Kenite origin, socioeconomic origin, and the Calendar origin. In spite of all these theories, the Biblical View has concrete evidences. Niels-Erik A. Andreasen, *The Old Testament Sabbath* (SBLDS, Missoula: Scholars Press, 1972), 8.

²⁰Colin Brown, ed. *The New International Dictionary of the New Testament Theology*, vol. 3 (Grand Rapids, MI: Zondervan, 1971), 405. The attempts to derive the term from Babylonian, Canaanite, or Kenite sources have not proved successful.

²¹The term “Sabbath Fast” as used in the early Christianity signify the weekly fast on the seventh day of the week. See Kenneth A Strand, *The Early Christian Sabbath: Selected Essays and a Source Collection* (Worthington, OH: Ann Arbor Publisher, 1979), 10.

but also as a day when people rested from the normal duties.”²² Consequently, many scholars still credit the origin and development of the Sabbath to biblical texts: “not even one hypothesis created by man has attempted to explain the origin and development of the Sabbath.”²³

“The primary purpose for Sabbath observance is that in resting on this day, the Israelites take as their model the Lord, who rested on this day after his work of creation.”²⁴ Thus, it is in the Sabbath commandment that the concept *imitation dei* “Be like me” is expressed as in Leviticus 19:2b. “The Lord expected his people to pattern their lives after what he himself had done at Creation.”²⁵ A look at the first-century Sabbath practices in Judea proves this point.

Most Jews felt strongly that they should rest on the Sabbath (sundown Friday to sundown Saturday), for this demonstrated their trust in God to provide their needs and their obedience to the Ten Commandments...people were not to engage in activities that earned money, such as tilling their fields, repairing equipments, or buying and selling.²⁶

²²Many communities including in the African continent confess that they have the knowledge of the Seventh-day Sabbath: Akkadian, Ethiopian communities, the Yoruba of Nigeria, Ashanti of Ghana among other as discussed in chapter three of this paper. In fact scholars have identified Akkadin term sap/pattu which was associated with the monthly full moon day, (Willy Hartner, “The Earliest History of the Constellations in the Near East and the Motif of the Lion-Bull Combat,” *Journal of the Near Eastern Studies* 24 (1965):1-16).

²³R. de Vaux, “It is Useless to Try to Find the Sabbath Origin by Connecting it to Some Way with the Phases of Moon,” *Ancient Israel: Its Life and Institution* (London, 1961), 480.

²⁴Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2011), 339.

²⁵John L. Mackay, *Exodus: A Mentor Commentary* (Geanies House, Ross-shire: Christian Focus Press, 2001), 350.

²⁶Gary M. Burge, Lynn H. Cohick, and Gene L. Green, *The New Testament in Antiquity: A Survey of the New Testament Within its Cultural Contexts* (Grand Rapids, MI: Zondervan, 2009), 172.

In conclusion, the seventh day “Sabbath” carries the idea of ceasing from labour on this sacred day. It means therefore that those who claim to be Sabbath keepers must cease from any work on the seventh day, and devote the day for God’s service, otherwise any claim of Sabbath keeping is violated the moment one engages in any work on this holy day.

Sabbath in the Hebrew Scripture

In surveying the cases of Sabbath observance, significance and purpose for the Sabbath command in the Scripture, the researcher examined the Hebrew divisions/segments, giving a concise coverage to key issues. Thus, the study examined: the Sabbath as discussed in the *tōrāh*,²⁷ *neḥī’īm*,²⁸ and in the *ketubī’īm*.²⁹

Studying Sabbath in the Pentateuch is very important since it is rich with information about the Sabbath. It carries its origin, institution, purpose, and meaning. The study investigated the Creation Sabbath and the Sabbath before Sinai, at Sinai and after Sinai. It should be taken positively that the Sabbath was introduced to

²⁷The noun *tōrāh* is from a root *yārāh*, “to throw” or “to shoot”, and means “direction”, “law”, “teach,” “instruction.” It denotes the five books of the Bible. The word is employed in a more restricted sense to stress the legal elements which forms so great a part of the Pentateuch.

Pentateuch is also known as: 1. the law (Ezra 10:3). 2. The book of the law (Josh 1:8). 3. The book of the law of Moses (2 Kgs 14:6). 4. The book of Moses (2 Chr 25:4). 5. The law of the Lord (Ezra 7:10). 6. The book of God (Neh 10:28, 29). 7. The book of the law of God (Josh 24:26). 8. The book of the law of the Lord (2 Chr 17:9). 9. The book of the law of the Lord their God (Neh 9:3). 10. The law of Moses the servant of the Lord (Dan 9:11). “It will be noted how aptly these phrases characterize the Pentateuch. They stress its legislation, the Law; they indicate that it is in permanent form, the Book; they call attention to its human author, Moses; and they point to the Divine Author, the Lord, who is God.” Edward J. Young, *An Introduction to the Old Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1964), 41-42.

²⁸The term used here refers to the books of the Prophets.

²⁹The name refers to the third division of the Hebrew Canon called Writings, which (next to Five Rolls or Megilloth and three historical books) include three poetical books: Psalms, Proverbs, and Job.

remind the people of God (Israel) of a divine timetable- workers need of a period of rest, which is provided for everybody-animals, servants, and aliens (Exod 20:11).

In the Scripture, “reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh-day to be kept, because God Himself first kept it, making it obligatory on all as ‘a perpetual covenant.’”³⁰ In this study, the researcher also analyzed the issue of the Sabbath as related in the Scripture.

Sabbath in the Pentateuch

While in Genesis 2:1-3 the Sabbath rest is introduced by God—the Creator, in Exodus 31:12-17, the command to observe the Sabbath is explicitly put in place. “The word Sabbath (*šābat*) occurs forty-five times in the Pentateuch: fourteen times in Exodus, twenty-five times in Leviticus and three each in Numbers and Deuteronomy.”³¹ “The Sabbath has a close connection with Creation.”³²

The Sabbath passages appearing at the beginning chapters of the Bible are rooted in the creation story. The Creation Sabbath appears in Genesis 2:1-3; Exodus 20:8-11, and Exodus 31:12-17.”³³ It is in these texts that Christians extract the basic biblical motivation for Sabbath observation, and its origin. Consequently, in Exodus 20:8-11, the commandment to refrain from work on the seventh-day Sabbath is also

³⁰“Rome’s Challenge, Why Do Protestants Keep Sunday?”From the Catholic Mirror of Sept. 9, 1893 (Stevensville, PA: His Marvelous Light Ministries, 1996), 4, accessed 14 May 2014, www.HisMarvelousLight.com.

³¹T. Desmond Alexander and David W. Baker, eds. *Dictionary of the Old Testament: Pentateuch* (Downers Grove, IL: Inter-Varsity, 2003), 695.

³²The Bible is very particular that “God blessed the seventh-day and made it holy, because on it he rested from all the work of creating he had done” (Gen 2: 3).

³³H. W. Wolf, “The Day of Rest in the Old Testament,” *Concordia Theological Monthly* (1972), 43:501.

introduced in reference to the Creation, the divine example: the fact that God Himself was involved “rested on the seventh-day; therefore the Lord blessed the Sabbath day and made it holy” (Exod 20:11).

In Genesis 2:1-3, the Bible lays down the biblical Creation account. The Bible uses the verb “finished” (*kâlâ*) to affirm what God has done by creating both heavens and earth (Gen 1:1; 2: 4; Exod 20:11; 31:17). Though the term Sabbath is not mentioned in Genesis, the book gives the background by which Sabbath, known as the “seventh day” in Genesis is developed. It also brings the idea that, the Sabbath was not only a celebration between the Creator and man, but all the creatures had time to acknowledge the Maker.

In the book of Exodus 16:23-29, immediately after the Exodus from Egypt, Sabbath is revealed as the day upon which manna gathering is to cease weekly; the first of many Sabbath commands is given, in both positive and negative forms. In this same text are the Sabbath prohibitions: doing work, kindling of fire, and trading, latter carrying luggage (Exod 35:3; Jer 17:21-22; Neh 13:15-22).

The literary structure of the Sabbath Commandment. The researcher was particularly interested in examining Exodus 20 because it reveals much about the Sabbath commandment (Exod 20:8-11): First, the Ten Commandments in Exodus 20:1-17 are called in Hebrew “the ten words.”³⁴ Second, this passage consists of fifty-five Hebrew words, and is “the longest of the Ten Commandments.”³⁵

³⁴Bernhard W. Anderson, *The Living Word of the Old Testament*, 3rd Ed. (Englewood Cliffs, NJ: Prentice-Hall, 1975), 86-87.

³⁵John I. Durham, *Word Biblical Commentary: Exodus* vol. 3 eds. David A. Hubbard, Glenn W. Barker and John D. W. Watts (Waco, Texas: Word Book, 1987), 288.

The second most interesting thing is the structure. The text at first appears to be an *inclusio*³⁶ at a closer inspection, but at the same time has the characteristics of a larger concentric pattern. However, because chiasmic or concentric pattern often has one element in the centre that has no parallel element, this pattern is thus not a larger concentric arrangement (A-B-C-B'A'). Figure 1 is an illustration of this concept.

A	Introduction	Remember the Sabbath day by keeping it holy (v. 8, NIV)
	B ¹ Command	Six days you shall labour and do all your work; (v. 9)
	C ¹ Motivation	but the seventh day is a Sabbath to the Lord your God; (v. 10a)
	B ² Command	On it you shall not do any work, neither you, nor your son or your daughter . . . (v. 10b)
	C ² Motivation	For in six days the Lord made the heavens and earth, the sea... but rested on the seventh day (v. 11a)
D	Conclusion	Therefore the Lord blessed the Sabbath day and made it holy (v. 11b)

Figure 1. The Literary Structure of the Sabbath Commandment.³⁷

From letter A through D in Figure 1, the following aspects come out clearly: It is observed that (Exod 20:8) forms the introductory part of the Ten Commandments. It is the official opening statement highlighting the key principle of the wholeness of the Sabbath commandment.

Consequently, it is noted that B's initiate a command: B¹expresses the positive command to engage in work for six days, whereas B² expresses the negative side of

³⁶This is a phenomenon of beginning and ending a text, a sentence, or a verse on the same note. The parallelism may be noticed by a particular words, phrase, image, or idea that both introduces and concludes a paragraph or a stanza, a story or an argument. Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers, Revised and Expanded Edition* (Peabody, MS: Hendrickson, 2009), 92-93. See also Richard McBrien, *Catholicism*, ed. 3 (York Road, London: St. Paul, 2008), 887.

³⁷Figure 1 is adopted from, Kenneth A. Strand, ed. *The Sabbath in Scripture and History* (Washington, D.C: Review and Herald, 1982), 29.

the command of refraining from any work on the Sabbath day. It thus means that this prohibition has a broad application for the entire family and even the domestic animals, as well as the stranger or alien (*gēr*).³⁸

From Figure 1, it is observed that the C's carry with them motivational aspects: Both C¹ and C² clearly provide the motivations for the commands. C¹ emphasises the sequence of time in the six-days-seventh-day duality; the motivating idea here is bound in the fact that the real meaning of the seventh day is revealed in a formula like statement that it is a Sabbath to the Lord your God. Two more facts are further emphasised here: the seventh-day Sabbath is “for the Lord” (Exod 16:23, 25; 31:15; 35:2; Lev 23:3). Thus indicating that God is the Owner of this day that comes as a gift to His people (Exod 16:29), and is filled with many blessings. Consequently, the “seventh-day” is identified as the “Sabbath of the Lord,” which had early been introduced in the manna experience in the wilderness of sin (Exod 16:23, 25, 26).

C² carries the formal motivation clause with the introductory “for” (*ki*). In summary, it provides the detailed motivation in terms of the Lord's six days of work and His resting on the seventh day. This motivation has its roots in the Creation Sabbath, and provides the link between Exodus 20:11 and Genesis 2:2, 3.

The last part of the Sabbath commandment, concludes the whole process: This is shown by the use of the independent clause, joined by a less connective-result particle “therefore” (*al-kēn*). It is also noted that the last words of the Sabbath commandment, “and made it holy,” have a correspondence to the exhortation of the introductory principle A, “to keep it holy.” Finally, “it is in Exodus 31:12-17 that the

³⁸R. Martin-Achard, “gur als Fremding weilen,” *Theologisches Handwörterbuch zum Alten Testament*, eds. Ernst Jenni and Claus Westermann, 1:409-412.

Sabbath is introduced as a sign between God and His people.”³⁹ “A sign points to something beyond itself. In the Bible sign has been used mostly to show a mark of separation, or as a memorial that brings remembrance.”⁴⁰

Sabbath in the Ten Commandments. It is very interesting that eight of the Ten Commandments are negative prohibitions. Only two are positive. “Remember the Sabbath day . . . Honor your father and mother” (NRSV). Second, the commandment is explicitly referring to a specific day, not any one day of the week, but, “the seventh day.”⁴¹

There is a deutero-graph of the Exodus Decalogue in Deuteronomy 5:6-21. Though the list is a duplicate of Exodus, however there are three interesting variations in the wording of commandments four, five and ten. For the fourth commandment, in Exodus to “remember” the Sabbath, Deuteronomy 5:12 instead reads, “observe,” and it adds the motive clause “as the Lord your God commanded you.” In addition, whereas Exodus 20:11 grounds the Sabbath in God’s day of rest after the six days of creation, Deuteronomy 5:15 roots the Sabbath in Israel’s Exodus from Egypt.

The fourth of the Ten Commandments, as recorded in Exodus, enjoins:

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it (Exod 20:8-11).

³⁹R. Alan Cole, *Exodus: An Introduction and Commentary*, ed. D. J. Wiseman (Inter-Varsity, 1973), 210-211.

⁴⁰Exod 13:9, 16; Num 17:25; Deut 6:8; 28:46; Josh 4:6; Isa 55:13; Ezek 14:8.

⁴¹Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary*, vol. 1 (Hagerstown, MD: Review and Herald, 1978), 605.

This commandment obviously uses the creation account in Genesis 2:1-3, as its source, as noted in the text in Exodus which states in conclusion:

Now the heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which he had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and hallowed it; because in it He rested from all his work which God in creating had made (Gen 2:1-3).

For these passages to be understood, some fundamental terms used within these texts need a clear explanation: for example the use of the term “rest.” Prophet Isaiah’s words which confirm that the Lord, the Creator, “does not grow tired or weary.” “Do you know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and His understanding no one can fathom” (Isa 40:28).

The description of "rest" on the part of God is perplexing and incomprehensible to the mortal mind. It should not be literally understood that God was tired, so He needed rest as humans do. This understanding is “completely material and a result of human experience with the material world. God, as people understand Him, certainly does not need a “rest.”⁴²

“[T]he presentation of creation in chapter one of Genesis not only describes the seventh day as one of rest, but as one in which the creation process ceased, *finished* [va-yekhulu].”⁴³ This brings a sense of sacredness. “It is a Sabbath of rest for

⁴²“It was never God’s intention that the Sabbath be made a day of useless inactivity. The Sabbath was a day when man forsook the secular pursuits and devoted the day to worship and to the service of God. Malcolm E. Schrader, “God Rested on the Seventh Day,” *Jewish Bible Quarterly* 41, 2 (April-June 2013): 130, accessed 6 July 2014, <http://connection.ebscohost.com/c/articles/86063926/god-rested-seventh-day>.

⁴³Ibid.

you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe the Sabbath.”⁴⁴

“Remember the Sabbath.” What did God mean when He used the two phrases, “remember” and “to keep it holy?” The word “remember” (*zākōr*),⁴⁵ as used in the introduction of the Sabbath commandment has a lot of meaning. “There are three ways to introduce a positive command in Biblical Hebrew: a simple imperfect *yiqtol* form, an infinitive absolute, and a second-person imperative.”⁴⁶ Thus, by the use of an “infinitive absolute, *zākōr*, the fourth commandment is a positive command.”⁴⁷ The command to remember the Sabbath is moral insofar, as it requires of a person a due portion of his or her time dedicated to the worship and service of God.”⁴⁸ Thus, the Sabbath holiness and the Sabbath blessings stem from God.

“Keep it holy.” The phrase, “to keep it holy” is used as a factitive Piel in Hebrew and translates as “to make holy.”⁴⁹ In other words, those legitimate concerns of the previous six days are to be laid aside momentarily. This act is beautifully painted as, “a retreat into restorative magic.”⁵⁰ It is also observed that, “there is a

⁴⁴Lev16:31; 23:32; Num 29:7.

⁴⁵Ronald James Williams, *Hebrew Syntax: An Outline*, 2nd ed. (Toronto, Canada: University of Toronto Press, 1976), 39.

⁴⁶Hamilton, 340.

⁴⁷W. H. Bellinger Jr., *Leviticus Numbers: Understanding the Bible Commentary Series* (Grand Rapids, MI: Baker Books, 2012), 116. See, James K. Bruckner, *Exodus: New International Biblical Commentary* (Peabody, MA: Hendrickson, 2008), 185.

⁴⁸Frank E. Gaebelin, ed. *The Expositor's Bible Commentary*, vol. 2. (Grand Rapids, MI: Zondervan, 1990), 424.

⁴⁹Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Philadelphia, Westminster: Old Testament Library, 1974), 415.

⁵⁰Herman Wouk, *This is My God* (New York: Doubleday, 1959), 60.

connection between the Sabbath, which is the seventh day and the seven living beings called to observe it: you, your son, your daughter, your manservant, your maidservant, your cattle (even animals observe the Sabbath), the sojourner.”⁵¹ The Sabbath therefore, as discussed in Exodus, “links the Sabbath with the seventh day rest after creation, while the book of Deuteronomy connects it with Exodus from Egypt.”⁵² In a deeper sense it is observed that the fundamental sanctions on the Sabbath in both statements of commandment is “creation” in Deuteronomy the creation of a people, in Exodus the creation of the world.⁵³

Sabbath in other books of the Pentateuch. The book of Leviticus uses another approach in distinguishing God’s people with “holiness,” separation from paganism that surrounded Israel. The cultic acts, particularly the Sabbaths and festivals, served to mark the Israelites as a peculiar people in the midst of the Canaanite religion. The people’s sin was summarized as “profaning my Sabbaths.” In Leviticus 19:3, 30, the Sabbath commandment is expressed in a short form.

The book of Numbers introduces two new aspects to Sabbath observance: what should be done to the one found breaking the Sabbath (Num 15:32-34), and two, “the description of a specific offering for this day is mentioned for the first time (Num 28:9),”⁵⁴ the Sabbath offerings (Ezek 46:1-5).

⁵¹Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes, 1967), 415.

⁵²Victor P. Hamilton, *Handbook on the Pentateuch*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 193.

⁵³B. Davie Napier, *The Book of Exodus, The Layman’s Bible Commentary*, 3 (Richmond: John Knox, 1963), 82.

⁵⁴John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1992), 414. See also Ralph Alexander, *Ezekiel* (Chicago, IL: Moody, 1976), 155.

Finally, the book of Deuteronomy⁵⁵ concludes the study on Sabbath by deepening the meaning of the original Mosaic covenant. In regard to the Sabbath, for example, “the Decalogue version in the book of Exodus uses the term “remember” (*zākōr*) “the Sabbath day” (Exod 20:8), while in the book of Deuteronomy the term “observe” (*šāmór*), the Sabbath day” is employed (Deut 5: 12).”⁵⁶

In Hebrew the two terms, “remember” and “observe” are pronounced and written in the Qal infinitive absolute form, not in imperative, (but it has the strength of an imperative). Thus, it does not call for an occasional observance, or occasional remembrance of some past events. Both terms refer to eternal divine institution of the Sabbath and its divine blessings, from the days of Creation to the divine covenant and to Israel’s destiny for all future time. In conclusion, while Exodus 20:8-11 reflects the divine constitution of the Sabbath commandment and eventual relevance for all human beings, Deuteronomy 5:12-15 specifies it and concentrates on its implementation by Israel.

Sabbath in the Books of the Prophets

Sabbath is given an in-depth approach in the prophetic literatures. Ezekiel for example “uses the expression “my Sabbaths” twelve times, mostly in chapter 20.”⁵⁷

⁵⁵The Greek translation (Septuagint) from which come the present names for the books of the Pentateuch reproduces this phrase as “this second law” (*to deutoronomion touto*). Following this trend, the Greek title designates the book according to its central themes: the “seconding” or repetition of the original law given by Moses. William L. Moran, “The Ancient Near Eastern Background of the Love of God in Deuteronomy,” *Catholic Biblical Quarterly*, XXV (1963), 77-87.

⁵⁶Asher Eder, “The Sabbath: To Remember, To Observe, To Make,” *Jewish Bible Quarterly*, vol. 34, No. 2, (2006), 104.

⁵⁷Ezekiel indicates the fact that the Sabbath are the Lord’s possession given to man as a gift “my holy day” (Ezek 20:12-24; 22:8-26; 23:38; 44:24; 45:17; 46:1-6, 12), as used earlier by other biblical writers (Exod 31:13; Lev 19:3, 30; 26:2; Isa 56:4; 58: 13).

“He has been accused of introducing an emphasis on cult (cultus, or formalized worship) contrary to the main prophetic position.”⁵⁸ In Ezra 10:28-39, God’s covenant people had in mind four specific tasks, which were to be adhered to in the society: “to keep the laws, to strictly observe the marriage rules, keep the Sabbath, and pay the tithes and temple dues regularly.”⁵⁹

Amos particularly addresses the issue of profaning the Sabbath with business activities (Amos 8:5). “The text implies that commerce was forbidden on it.”⁶⁰

“The oppressing class of Amos’s day could not wait for the holidays to be over so that they could again go about the business of getting gain for themselves.”⁶¹ Contrarily, Hosea refers to the Sabbath not on the positive side, but as a neglect act (Hos 2:11).⁶²

Isaiah is rich with the Sabbath messages: admonitions, counsels and rewards. Isaiah begins with the Sabbath and ends with the Sabbath (the first and last chapter).⁶³ Isaiah commends honouring the holiness of Sabbath, rather than using it to go one's own way or to do idly as one pleases.

⁵⁸R. B. Y. Scott, *The Relevance of the Prophets: An Introduction to the Old Testament Prophets and their Message* (New York: Doubleday, 1944), 209.

⁵⁹William Sanford Lasor, David Allan Hubbard, and Fredric W. M. Bush, *Old Testament Survey: Message, Form, and Background of the Old Testament* (Grand Rapids, MI: W. M. B. Eerdmans, 1982), 643.

⁶⁰Elizabeth Achtemeier, *Minor Prophets I: Understanding the Bible Commentary Series* (Grand Rapids, MI: Baker Books, 2012), 225. See Mark J. Boda and J. Gordon McConville, eds. *Dictionary of the Old Testament Prophets: A Compendium of Contemporary Biblical Scholarship* (Nottingham, England: Inter-Varsity Press, 2012), 101.

⁶¹Thomas Edward McComiskey, ed. *The Minor Prophets: An Exegetical and Expository Commentary*, vol. 1 (Grand Rapids, MI: Baker, 1992), 470.

⁶²H. W. Wolf, *Hosea: A Commentary on the Book of the Prophet Hosea* (Philadelphia, Westminster: Old Testament Library, 1974), 33.

⁶³Isa 1:13—corrupted corrupted Sabbath tradition, Isaiah 56:1-8 and 58:13-14—counsels, Isa 66:22-23—the foresees the Messianic Kingdom.

It is very important to examine Isaiah's message in two ways: keeping the Sabbath was one of the major indicators of showing one's loyalty to Yahweh and His will (Isa 56:2-4). Two, his emphasis is on the words, "restrain your feet." Linguistically, the very distinctive idiom "to set astride the heights of the earth" appears only here and Deuteronomy.⁶⁴ Isaiah specifically refers to restrictions on travel on the Sabbath (Isa 58:13-14). "Unnecessary travel was thought of as a kind of labor that was prohibited on the Sabbath (Exod 20:8-11; Deut 5:12-15).

Conforming to Sabbath restrictions was interpreted as symbolic denial of doing your own pleasure on the day that is Yahweh's holy day."⁶⁵ "There was no greater way of uniting the people of Israel when exiled from their own land than the keeping of the Sabbath. Divine blessing is ever covenanted to those who maintain the sanctity of the day of rest."⁶⁶

Jeremiah expresses one idea: that the exile was directly related to Israel's failure to observe the Sabbaths. In his time, "Sabbath observance seemed almost trivial in relation to other charges God gave to His prophet"⁶⁷ (Jer 17:21-27). In addition, the chronicler associated Jeremiah's prophecy of seventy years of captivity (Jer 25:11 and 29:10), with the keeping of the Sabbath (2 Chr 36:21).

⁶⁴Shalom M. Paul, *Eerdmans Critical Commentary: Isaiah 40-66, Translation and Commentary* (Grand Rapids, MI: WM. B. Eerdmans, 2012), 495.

⁶⁵John D. W. Watts, *Word Biblical Commentary*, vol. 25, Isaiah 34-66, eds. David A. Hubbard, Glenn W. Barker, John W. Watts, and Ralph P. Martin (Waco, TX: Word Books, 1987), 276.

⁶⁶F. Davidson, *The New Bible Commentary* (Grand Rapids, MI: WM. B. Eerdmans, 1954), 603.

⁶⁷Tremper Longman III, *Jeremiah, Lamentations; Understanding the Bible Commentary Series* (Grand Rapids, MI: Baker Books, 2012), 137.

In the Scripture, Nehemiah comes out clearly for the Sabbath reform: closing the gates and prohibiting commerce on the Sabbath (Neh 13:15-22). “The nub of the problem a Sabbath market in Jerusalem... They were breaking the tradition injunction against work on the Sabbath, including selling (Amos 8:5), and the associated conveyance of goods for sale (Jer 17:21, 27).”⁶⁸ Nehemiah called the people not only to maintain their integrity as a separate nation by observing the Sabbath but also by refusing to marry their sons and daughters to the neighbouring tribes.⁶⁹ Finally, “a special indignation is expressed in Lamentation 2:6, where people had forgotten the appointed feasts including the Sabbath.”⁷⁰

Sabbath in the Historical Books—*ketubî’im*

The historical book equally clarifies much about the Sabbath. The book of Psalms for example expresses the idea of the sanctity of the Sabbath. That the Sabbath should be honoured by “turning away from the business pursuits of the working days.”⁷¹

Sabbath narratives are also found in 2 Kings 4:23; 11:5, 7, 9; 16:18. In Chronicles, Sabbath passages appear in (1 Chr 9:32; 2 Chr 23:4, 8; 36:21). “Since the sabbath was the seventh day, the duration of seventy years also plays on the

⁶⁸Leslie C. Allen and Timothy S. Laniak, *Ezra, Nehemiah, Esther: Understanding the Bible Commentary Series* (Grand Rapids, MI: Baker Books, 2012), 163.

⁶⁹Victor H. Matthews and James C. Moyer, *The Old Testament: Text and Context*, 2nd ed. (Peabody, MA: Hendrickson, 2005), 263-264.

⁷⁰John Calvin, *Commentaries on the Prophet Jeremiah and Lamentations*, vol. 4 (Grand Rapids, MI: Baker Books, 2009), 354.

⁷¹C. F. Keil and Franz Delitzsch, *Commentary on the Old Testament: Biblical Commentary on the Psalms, Third Book of Psalter* (Grand Rapids, MI: Wm. B. Eerdmans, 1871), 65-67.

metaphor of the exile as a sabbath period.”⁷² In Psalms, the introduction of Sabbath worship is experienced is presented as, “a special sign between Israel and the Lord and reminded them that God had delivered them from Egypt. The Sabbath also reminded them of God the Creator (Gen 2:1-3; Exod 20:8-11).”⁷³

Sabbath in the New Testament Scripture

There are sixty-eight⁷⁴ texts in the New Testament Scripture on the Sabbath. The establishment of the Christian church is introduced in the NT. It is because of this, therefore, that a survey on Sabbath observance in the NT be done to determine how the early church and/or the apostolic church treated the Sabbath at that time.

In the Gospels alone, “the term *sābbaton* is used fifty-six times in the Greek New Testament.”⁷⁵ “In six of these references, *sābbaton* means ‘week.’ Five of these speak of the first day as the week,’ the day on which our Lord rose from the dead. The remaining fifty refer to the Sabbath, the seventh day of the week.”⁷⁶

Definition of the Sabbath

At this point the study will focus on the usage of the term “Sabbath” in the New Testament Scripture. *Tó sābbaton*, the Greek word for “Sabbath,” is found sixty-seven

⁷²Steven L. McKenzie, *Abingdon Old Testament Commentaries: 1-2 Chronicles* (Nashville, TN: Abingdon Press, 2004), 371.

⁷³Warren W. Wiersbe, *The Bible Exposition Commentary: Wisdom and Poetry Complete*, PC Study Bible v.5 [CD ROM], Eastbourne, England: Kingsway Communications, PC Study Bible, 2004).

⁷⁴Sakae Kubo, *A Reader's Greek-English Lexicon of the New Testament* (Berrien Springs, MI: Andrews University Press, 1975), 277.

⁷⁵Eleven times in Matthew, twelve times in Mark, twenty times in Luke, and thirteen times in John.

⁷⁶Strand, ed., 93.

times in the critical texts of the Greek New Testament (GNT). The plural of this word, *sabbata*, may be regarded as a transliteration of the Aramaic, *šhabbēta*, the emphatic state of the singular noun, meaning “the Sabbath.”⁷⁷ In addition, “the Lexicographers recognize two clearly differentiated meanings for *sabbaton* in the NT: one, Sabbath, the seventh day of the week, and two the period of seven days between Sabbaths, i.e., week.”⁷⁸

It is also noted that in the NT passages where *sabbaton* means “Sabbath,” the word occurs forty times in the singular and nineteen times in the plural. However, in most of the occurrences of the word in plural, the context makes it clear that a single day is intended.⁷⁹

In defining the Sabbath, it is also prudent to consider some important events that can help one in understanding the Sabbath issue. At the crucifixion of Jesus (Matt 27; Mark 15; Luke 23; John 19), the Scripture records that Jesus was crucified on the *paraskeue*⁸⁰ “preparation” day, the day before Sabbath. Moreover, that He rested in the tomb on the Sabbath day and resurrected on Sunday morning: after the Sabbath (Luke 23:53-24:1).

The Scripture also reveals that the resurrection of Jesus (Matt 28; Mark 16; Luke 24; John 20) took place on the first day of the week. He was raised from the

⁷⁷F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literatures* (Chicago: 1961), par. 141 (3), s.v. Sabbata.

⁷⁸Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament* (New York, 1889), 565, 566.

⁷⁹Matt 12:1, 5, 10, 11, 12; 28:1; Mark 1:21; 2:23, 24; 3:2, 4; Luke 4:16; 6:2; 13:10; Acts 13:14; 16:13.

⁸⁰It is noted that by the NT times, the “preparation day” had become a technical name for Friday. James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (Grand Rapids, MI: 1959), 490.

dead by God and appears publicly on the first day of the week to several women (Matt 28:5-10). Jesus appears to Peter and again on the evening beginning the second day (i.e., after two disciples travelled seven miles from Emmaus, having begun when it was almost evening and getting dark (Luke 24:28-36).

Jesus and the Sabbath Services

In the Gospels, several texts prove that Jesus Christ was a Sabbath keeper. According to the Gospel of Luke, a thirty-year old (Luke 3:23) Jesus Christ visited His home town of Nazareth,⁸¹ and attended the Sabbath services in the synagogue. “He went to Nazareth, where he had been brought up, and on the Sabbath day he went to the synagogue, as was His custom. And he stood to read” (Luke 4:16).

For the text to be understood well, two points are worth of explanation here; what was the Saviour’s custom? Was His custom teaching (in the Jewish synagogue, Luke 4:15), or entering the synagogue on Sabbath day? Two scholars have responded to this question as follows: First, “It has been ‘His custom’ during His early life at Nazareth to attend the synagogue every Sabbath.”⁸² Second, “As His custom was’ (Luke 4:16), points to a lifelong habit of attending the synagogue on the Sabbath day.”⁸³

The purpose of the Sabbath. Even though the OT has given us the purpose of the Sabbath, in this section the study will examine Jesus’ approach to the same topic, as expounded in Mark 2:27. “Then He said to them, ‘The Sabbath was made for

⁸¹Nazareth was a little town in the mountain village of Galilee (Matt 2:23). It is here that Joseph and Mary settled after their return from the flight into Egypt. It is also here that Jesus began His public ministry.

⁸²Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to S. Luke*, 5th ed. (Edinburgh: T. & T. Clark, 1922), 118.

⁸³Ralph Earle, “Luke,” *Wesleyan Bible Commentary*, 4:233.

man, not man for the Sabbath.”” This clearly shows that the Sabbath was designed not only to be a blessing for man, and a day of physical rest, but also a day devoted to spiritual exercises. The Pharisees treated the day as though man were created to serve the Sabbath, rather than the Sabbath meeting the needs of human beings. “Reflection of Jesus’ act and word, through which he established the true intention of the Sabbath and exposed the weakness of a human system of fencing the Law with restrictions, revealed his sovereign authority over the Sabbath itself.”⁸⁴

It is also true that, “In our overly commercialized society the churches may need to recover the Sabbath ‘rest’ if people are to experience that it was made for the sake of humans and not humans for its sake.”⁸⁵ In conclusion, the Sabbath in our days is not a social necessity, but a requirement of the Lord. “Even without the Sabbath, there are many occasions for rest and vacation: every day after work, vacation with pay, official recreation, and insured sick leave.”⁸⁶

All the three Synoptic Gospels record the concluding statement, “So the Son of Man is Lord even of the Sabbath” (Mark 2:28; Matt 12:8; Luke 6:5). This statement asserts Christ’s sovereignty over the Sabbath. He, after all, was with our heavenly Father when Sabbath was made (1 John 1:1-3). Therefore, rather than the Scribes and the Pharisees, He has the authority to state what is lawful and not lawful to do on the day of rest. It was not the Sabbath law itself that Jesus’ disciples had violated, but man-made pharisaical regulations regarding Sabbath observance. On

⁸⁴William L. Lane, *The New International Commentary on the New Testament: The Gospel of Mark* (Grand Rapids, MI: WM. B. Eerdmans, 1974), 120.

⁸⁵John R. Donahue and Daniel J. Harrington, *The Gospel of Mark: Sacra Pagina Series* vol. 2 (Collegeville, MN: The Liturgical Press, 2002), 114.

⁸⁶Eliezer Livneh, “Some Thoughts about the Sabbath in Our Days,” *Tradition* 7, 4 (Winter 1965 - Spring 1966): 57-63, accessed 6 July 2014, <http://www.jstor.org/stable/pdfplus/10.2307/23256043.pdf>.

more than one occasion, Jesus completely ignored the oral law so dear to the Pharisees.

“T. W. Manson linked his interpretation with his well-known hypothesis that Jesus uses ‘Son of man’ as a collective or corporate term, based upon the Danielic identification of the ‘one like a son of man’ to whom was given ‘dominion and glory and kingdom,’ with ‘the saints of the Most High’ (Dan 7:13-14).”⁸⁷

The Sabbath controversies. It is also necessary to concentrate on two major issues in this section: The plucking of the grain on the Sabbath, and the healing controversies. This is in an attempt to prove that Jesus indeed supported the Sabbath observance.

The “Gospels record six cases in which Jesus' action resulted in controversy over the Sabbath and two more that did not.”⁸⁸ Just how Jesus and His disciples regarded the Sabbath is a matter of discussion.⁸⁹ “Some argue that Jesus deliberately broke the Sabbath commandment in order to call attention to his messianic character. Others contend that Jesus violated not the Sabbath commandment but only the

⁸⁷F. W. Beare, “The Sabbath Was Made for Man?” *Journal of Biblical Literature* 79, No. 2 (June 1960): 130-136, accessed 6 July 2014, <http://www.jstor.org/stable/pdfplus/10.2307/3264463.pdf>.

⁸⁸Jesus faces the accusation that His disciples have broken the Sabbath by picking grain and eating (Matt 12:1-8). He is interrogated concerning his healing of a man with a withered hand (Matt 12:9-14), a crippled woman (Luke 13:10-14), a man with dropsy (Luke 14:1-6), a sick man by the pool of Beth-zatha (John 5:1-18), and a blind man (John 9). (Lane, 115). Also, D. M. Cohn-Sherbok, “An Analysis of Jesus Arguments Concerning the Plucking of Grain on the Sabbath,” *Journal for the Study of New Testament* 2 (1979), 31-34.

⁸⁹ The Jewish people were humane as others, and believed that if a sickness was life-threatening they allowed and still medical intervention on the Sabbath. Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids, MI: Eerdmans, 2012), 297-300.

casuistry of the Pharisees as contained in the *halachah*. ”⁹⁰

“A careful study of these controversies shows that the point of issue was not whether the Sabbath should be kept or not. . . . He refused to abide by the man-made rabbinical rules for Sabbath observance, by which the Sabbath had become a burden instead of a blessing.”⁹¹ In support of this argument, Sampey asserts, “There is no reason to think that Jesus meant to discredit the Sabbath, as an institution.”⁹² Jewett also echoed the same thought “Jesus did not reject the institution of the Sabbath as such, but only the tradition of the elders regarding Sabbath keeping.”⁹³

The controversy of plucking grains. Even though Jesus himself did not touch the grain, he was accused since it was believed by the Pharisees that the teacher was responsible for his disciples’ fault. In other words, the disciples exemplified the teacher.

⁹⁰Halacha or Halachah or Halocho is the collective body of Jewish religious laws derived from the Written and Oral Torah. In summary, Halakhah is a set of Jewish rules and practices. Tracey R. Rich, *Judaism 101*: “Halakhah: The Jewish Law,” accessed 24 September 2015. <http://www.jewfaq.org/halakhah.htm>.

⁹¹Strand, 94.

⁹²John Richard Sampey, “Sabbath,” *International Standard Bible Encyclopaedia* (Grand Rapids, MI: 1939), 4:2631.

⁹³Paul K. Jewett, *The Lord’s Day* (Grand Rapids, MI: 1971), 34-35.

The conflict over plucking grain on the Sabbath is the first conflict that is recorded in all the Synoptic Gospels (Matt 12:1-8; Mark 2:23-28; Luke 6:1-5). However, “the plucking of the grain is the fourth of five dispute stories that Mark places it toward the beginning of Jesus’ public ministry (Mark 2:1-3:6).”⁹⁴ The point of issue here is not about plucking heads of grains from someone’s garden⁹⁵ but rather breaking the Sabbath. This is true because the Scripture forbade agricultural activities on the day of rest, “Six days you shall labour, but on the seventh day you shall rest; even during the ploughing season and harvest you must rest, (Exod 34:21). “The Pharisees evidently interpreted plucking as reaping, rubbing the heads in one’s hands as threshing, and blowing away the chaff as winnowing. Hence the disciples were working.”⁹⁶

Jesus later solved this problem by declaring that the disciples were guiltless in satisfying their hunger (Matt 12:7) and quoting from the Scripture (Mark 2:25; 1 Sam 21:1-6).⁹⁷ This meant that Jesus did not abolish the OT as well. In deed Jesus emphasized the importance and the role of the OT in his times.

By quoting David, Jesus reminded the Pharisees, that if it was right for the anointed David and his hungry companions to eat the holy bread belonging to the priests, how much more the hungry disciples of the Son of David could violate the

⁹⁴John P. Meier, “The Historical Jesus and the Plucking of the Grains on the Sabbath,” *The Catholic Biblical Quarterly*: 66, 2004), 566.

⁹⁵The OT indicated that there was a provision for using someone’s grains: “When you go into your neighbour’s standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbour’s standing grain, (Deut 23:25, RSV).

⁹⁶Strand, 95.

⁹⁷Mark 2:26, speaks of Abiathar as the priest, but in 1 Sam 21:1, 2 names the priest as Ahimelech. Abiathar succeeded into the office after his father Ahimelech’s death (1 Sam 22:20-23).

scribal rules about the sacred Sabbath.”⁹⁸

As noted from the Scripture (Num 28:9, 10), the Lord commanded Moses to instruct the Israelites that it was their duty to see that the old loaves of “the bread of the Presence” were removed and fresh loaves put on the table. There was incense to be offered, and the daily burnt offerings were doubled on the Sabbath. For this matter, the animals were to be slain, wood to be prepared and placed on the altar, et cetera. The priests actually worked harder on the Sabbath than any other day of the week. But their work was not sinful, because it was in the service of God. Their priestly service was justifiable work, because it was sacred, not secular.

Further insight on the duties done on the Sabbath can be better explained from the, “famous hermeneutical principle known as *qal wahomēr*.”⁹⁹ The argument here was that, “though the disciples profaned the Sabbath, they, like the priests who worked on the Temple on Sabbath days were guiltless of a higher legal consideration: if the greatness of the Temple surpasses the sanctity of the Sabbath, the superior greatness of Jesus surpasses the sanctity of the Sabbath much more.”¹⁰⁰ The best example being the Christological statement in Matthew 12:6. On another occasion,

⁹⁸Hermann L. Strack and Paul Billerbeck, *Das Evangelium nach Matthaus Erläutert und Midrasch Kommentar zum Neuen Testament* (Munich, Germany: 1922), 1: 619.

⁹⁹The *qal wahomēr* hermeneutical principle is applied on the actual precept of the law depending on the “light and weighty” of the matter. This was the principle behind Christ’s words, “I tell you that one greater than the temple is here (Matt 12: 6). It is an assertion that our Lord is superior to the Jewish regulations of worship. He is greater than the Temple and its cultus. It was to Him and His work as both priest and sacrifice that the Temple services pointed forward. Thus, it was right for His disciples to satisfy their physical hunger to receive strength to carry out their work further. W. D. Davis, *The Setting of the Sermon on the Mount* (Cambridge, 1964), 103-104.

¹⁰⁰Robert H. Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution*, 2nd ed. (Grand Rapids, MI: WM. B. Eerdmans, 1994), 223-224.

the Lord accused the Scribes and Pharisees of neglecting the weightier matters as “justice, mercy and faithfulness,” while meticulously tithing “mint, dill, and cumin” (Matt 23:23).

Responses to the Sabbath healings. Contrary to what Samuele Bacchiocchi tries to suggest,¹⁰¹ the Bible does not indicate the fact that Jesus compromised the truth in fear of the Pharisees. However, concerning this issue, Carson confirms, “there is no compelling evidence that Jesus went out of His way to make Sabbath conduct an issue. Indeed, there was some evidence that hatred toward Jesus prompted the Pharisees’ use of Sabbath regulations against Him, so that Jesus did not initiate these confrontations.”¹⁰²

None of the following incidents of healing indicate that Jesus belittled the Sabbath: the healing of the demoniac at Capernaum on the Sabbath, (Mark 1:21-28); Peter’s mother-in-law at Peter’s house on the same Sabbath (Matt 8:14, 15); the man with withered hands (Matt 12:9-14); the woman who had had infirmities for eighteen years (Luke 13:10-17); the man with dropsy (Luke 14:1-4) and the lame man at the pool of Bethesda (John 5:1-9). This is probably why the healing issue in (Mark 1:27) did not become as an immediate problem to the Pharisees but was questioned later in the day.

The Jews and the Sabbath. The Bible confirms that the Jews worshipped regularly on the Sabbath day (Luke 4:16, 31; Acts 13:14-15; 17:2). However, they

¹⁰¹Bacchiocchi asserts that the Gospels of Mark and Luke suggest that Christ at first limited His Sabbath healing activities to special cases, undoubtedly because He was aware of the explosive reaction that would result from His proclamation of the meaning and usage of the Sabbath. Samuele Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation of the Rise Sunday Observation in Early Christian* (Berrien Springs, MI: Biblical Perspectives, 1977), 29.

¹⁰²Donald A. Carson, ed. *From Sabbath to Lord’s Day: A Biblical Historical, and Theological Investigation* (Grand Rapids, MI: Zondervan, 1982), 57-84.

used the Sabbath as a focal point of legalism (Matt 12:2, 10; 13:14; John 9:13-16).

According to Bacchiocchi, “the hostility that was directed initially toward Christians of Jewish birth and that later was extended to all Christians was the cause for the origin of Sunday as majority of Christians attempted to distinguish themselves from the Jews in the eyes on the Romans.”¹⁰³

According to the study, it comes out that, Jesus is the Lord of the Sabbath (Matt 12:8; Mark 2:28). He also tried to restore its proper spirit (Luke 13:10-16; 14:1-6; John 5:16-18), by teaching that Sabbath was for our good (Mark 2:27). Sabbath symbolizes the rest the Lord wants for us (Heb 4:3-4), and the eternal Sabbath (Heb 4:8-11).

Jesus’ Statement Concerning the Sabbath

In a conscious way, Jesus made a strong statement concerning the Sabbath: “Pray that your flight may not be in winter or on a Sabbath” (Matt 24:20; Mark 13:18). It is obviously that during winter it is very cold. However, Jesus’ statement may have a double meaning. The first being, “Because the cold and rainy weather would make it more difficult to flee as well as to find shelter.”¹⁰⁴

¹⁰³Samuele Bacchiocchi, *Anti-Judaism and the Sunday Origin* (The Pontifical Gregorian University Press, 1975), 18-19.

¹⁰⁴Grant R. Osborne, *Matthew Zondervan Exegetical Commentary on the New Testament*, vol. 1, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2010), 885. See also, Floyd V. Filson, *A Commentary on the Gospel According to St. Matthew* (London: 1960), 255.

Second, this passage should also be understood “as a reference to the prohibition of travelling beyond a Sabbath-days’ journey, which was three fifth of a mile.”¹⁰⁵

The Apostles and the Sabbath Observance

Having looked at the Gospels and Jesus’ teachings on Sabbath observance, the study will finally examine Sabbath in the apostolic times. In the book of Act alone, “the Greek word for Sabbath “*sābbaton*” occurs ten times.”¹⁰⁶ “The Sabbath observance was flourishing during the apostolic age, as churches, and homes, under-trees, and river banks were used for worship on the Sabbath days.”¹⁰⁷ It was not only for the men who were apostles, but the Scripture records women also, who participated in the congregation like Tabitha and Priscilla respectively (Acts 9:36; 18:2).

Sabbath in the Book of Hebrews

For the author of Hebrews, God’s Sabbath is an eschatological reality into which believers have not yet entered, even if by faith and hope they can claim it. “God’s eternal rest has been available within creation since the time when he completed his work, and believers will not enjoy God’s rest until they cease from their own labours on the Sabbath.”¹⁰⁸

¹⁰⁵Jervell J., *Die Apostelgeschichte: Kritische-exegetischer Kommentar Uber das Neue Testament 3* (1998), 117.

¹⁰⁶Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4.

¹⁰⁷Darrell L. Bock, *Acts* (Grand Rapids, MI: Baker Academics, 2008), 533.

¹⁰⁸Herold Weiss, *A Day of Gladness: The Sabbath among Jews and Christians in Antiquity* (Columbia, SC: University of South Carolina Press, 2003), 174.

Sabbath in the Writings of Ellen G. White

Ellen G. White was given extensive light regarding the Sabbath message. She was particularly given the clear picture of what is expected of God's peculiar people. In this section of the paper, the attention was paid to counsels concerning the Sabbath observance especially among Seventh-day Adventists.

[I] was shown that there has been slackness in regard to the observance of the Sabbath. There has not been promptness to fulfil the secular duties within the six working days, which God has given to man and carefulness not to infringe upon one hour of the holy, sacred time which He has reserved for Himself.¹⁰⁹

Even though Seventh-day Adventists are doing as much to keep the Sabbath, not enough has been achieved. Concerning the universality of the Sabbath she said, "The Sabbath was not for Israel merely, but for the world. It has been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation."¹¹⁰ Church members are so busy that the six days given for work does not seem to be enough, thus many infringe into the holy Sabbath. White has this to say about this act:

There is a fault with Sabbath-keepers in this respect; but God is very particular, and all who think that they are saving a little time, or advantaging themselves by infringing a little of Lord's time will meet with loss sooner or later. He cannot bless them as it would be His pleasure to do, for His name is dishonored by them, His precepts lightly esteemed. God's curse will rest upon them, and they will loss ten or twentyfold more that they gain.¹¹¹

Instead of working for six days, many are working on the sixth day. By the time the Sabbath begins they are so exhausted to listen to the Church programs. She has this to say on the penalty for Sabbath breakers:

¹⁰⁹Ellen White, *Testimony for the Church*, vol. 1 (Seoul, Korea: Everlasting Gospel, 2006), 532.

¹¹⁰White, *The Desire of Ages: The Conflict of Ages Illustrated in the Life of Christ* (Oshawa, Canada: Pacific Press, 2005), 283.

¹¹¹White, *Testimonies for the Church*, vol. 1, 532.

To knowingly transgress the holy commandment forbidding labor upon the seventh day is a crime in the sight of heaven which was of such magnitude under the Mosaic law as to require the death of the offender... for God will not take a transgressor of His law to heaven. He must suffer the second death, which is the full and final penalty for the transgressor of the law of God.¹¹²

Sometimes church members may feel satisfied even if they infringe upon the Sabbath, and justify their acts. But, just as the Bible forbids such acts, White also has the same advice from the Lord: “There is no business of man’s that should be considered of sufficient importance to cause him to transgress the fourth precepts of Jehovah.”¹¹³

Another aspect of the Sabbath that has given many a challenge is when should Sabbath begin? In line with Leviticus 23:32, several authors agree that “the Sabbath begins at sunset on Friday.”¹¹⁴

For the Sabbath observance to be realized a lot of preparation should be done not only on Friday (the preparation day), but throughout the week. The preparation ranges from preparing the Sabbath clothes, offerings, and cleaning of one’s room and taking a bath. This preparation procedure refers to all the family members. Knowing the parameters within which the Sabbath should be observed there is one more step: how are God’s people to keep the Sabbath? The following passage gives an insight to these thought:

“Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to

¹¹²White, *Testimonies for the Church*, vol. 1, 533.

¹¹³*Ibid.*, 532-533.

¹¹⁴Merlin D. Burt, ed, *Understanding Ellen White: The Life and Work of the Most Influential Voice in Adventist History* (Silver Spring, MD: Ellen G. White Estate, Inc., 2015), 110. See David E. Garland, *Luke Zondervan Exegetical Commentary Series on the New Testament*, vol. 3. ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2011), 938.

the best of their ability....these these the angels were specially blessing with light and health, and special strength was given them.”¹¹⁵ Because of these instructions, Sabbath keepers should not allow business transactions to divert their minds from the Sabbath of the Lord.

On the contrary, it is necessary that the people of God assemble to talk of Him, to interchange thoughts and ideas in regard to the truths contained in His word, and to devote a portion of time to appropriate prayer. The holy hours of the Sabbath should not be spent indoors. It is a time when parents should gather their children together to give the correct knowledge of the Creator by taking them through the beautiful scenery of nature.

Sabbath keeper should carefully watch against their manners on the Sabbath day. “When worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. ... Common talking, whispering, and laughing should not be permitted in the house of worship. ... We all lose much sweet communion with God by our restlessness by not encouraging moments of reflection and prayer.”¹¹⁶

For example, “If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided ... we should be more careful about travelling on the boats or cars on this day.”¹¹⁷

¹¹⁵White, *Testimonies for the Church*, vol. 2, 511-512. See also Gerhard F. Hasel, “The Resurrection: Myth or Reality?” *Perspective Digest*, Vol. 1, No. 1, ed. Roland R. Hegstad (Silver Spring, MD: Adventist Theological Society, 1996), 39-48.

¹¹⁶White, *Testimonies for the Church*, vol. 5, 492.

¹¹⁷White, *Testimonies for the Church*, vol. 6, 360.

White highlights some of the benefits enjoyed by the Sabbath keepers:¹¹⁸ She says our heavenly Father desires through the observance of the Sabbath to preserve a people among men and women who acknowledge Him.

Thus, the observance of the Sabbath distinguishes God's people from the idolaters. In other words, it was the Sabbath observance that made the distinction between those who acknowledge the sovereignty of God and those who refuse to accept Him.

In conclusion, from both the Scriptures and the writings of White, it has been established that the Seventh-day is the Sabbath of the Lord. In addition, White supports the fact that Jesus swept away the senseless restrictions of the Pharisees by asking a question regarding the Sabbath: "Is it lawful to do well on the Sabbath day?" (Luke 14:3). In this case, therefore, the Sabbath shall direct the minds of God fearing people to His precepts and commandments.

The Sabbath is the sign that distinguishes God's people as they come out from the world ready to enter the heavenly rest.¹¹⁹ The Sabbath observance functions as a sign of relationship between God and His people, a sign that they honour His law, a sign of sanctification. True sanctification is manifested in harmonious living with God's will. It is oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. It is a sign by which God recognizes His chosen people; it is a perpetual covenant.

¹¹⁸White, *Testimonies for the Church*, vol. 6, 349-352.

¹¹⁹Robin Routledge, *Old Testament Theology: A Thematic Approach* (Downers Grove, IL: IVP, 2008), 143, 167.

CHAPTER 3

LITERATURE REVIEW

The previous chapter dealt with the theological foundations for Sabbath observance. This chapter examines different literatures in the field of Sabbath observance. The researcher investigates four major areas among others: the historical approach to the Sabbath issue, the purported change of the Sabbath from Saturday to Sunday, permanency of the Sabbath, the moral significance of the Sabbath, and the controversies encountered by Jesus Christ on the Sabbath.

The study in this section is of a particular importance to the researcher since it provides the contemporary ideas affirming the concepts discussed in chapter two, while bearing chapter one in mind.¹ It is in this chapter that the controversy between Sabbath and Sunday worship is analyzed in a deeper sense.

At the same time, the ideas expressed in chapter two are further polished by a review of the latest works regarding Sabbath observance. The theories that define the boundaries between the seventh-day Sabbath and the first-day “Sabbath” are clarified by explaining the concepts that might have led to Sunday observance.²

¹Some of the Sabbath challenges realized among BOM of NSSDAC include using their phones for business transactions. Others drops their children to school on the Sabbath morning before going to church, buying foodstuffs in the morning hours of the Sabbath, before going to church. Opening their premises on Sabbath afternoons after leaving the church, Sabbath-motor-bike transportation business, among others.

²While dealing with theories against or for Sabbath and Sunday, five authors whose works are not current have been used substantially: this is because of their vast knowledge on this area; thus, Samuele Bacchiocchi, Ellen White, Roy B. Thurmon, Joshua Heschel, and Warren L. Johns. Likewise, the researcher noted that most of the

Consequently, this chapter also looks into the works of contemporary Seventh-day Adventist authors regarding the Sabbath observance. It also highlights the current activities within the Roman Catholic Church aimed at reviving Sunday observance. The researcher specifically looked into Pope John Paul's passionate plea³: "appealing to the moral imperative of the Sabbath Commandment and the civil legislation to facilitate the observance of Sunday as a 'Holy Day.'" The researcher heavily uses the Pope's pastoral letter to the Roman Catholic adherents (*Dies Domini*) of May 31, 1998.⁴

Fortunately, the researcher studied Roman Catholic's Approach to the Sabbath (RCAS) issue. This was because "most converts to Christianity come from an animistic background. When they come to Christ, they interpret the Scriptures through the filter of an animistic worldview."⁵

Chronological approach to the study helps the researcher to present a logical understanding of the topic. Finally, the study concludes by outlining a brief summary of the concepts explored in this chapter.

best theological materials were purely not current, thus, even classic authors' works were used in this study sparingly.

³"The Pope's approach in this case is an entirely a different approach, unusual to the known Roman Catholic belief: while the tradition has been that Sunday observance is an ecclesiastical institution, the Pope's appeal calls the world to a moral imperative rooted in the Decalogue (though with no biblical reference). Furthermore, by rooting Sunday keeping in the Sabbath commandment, the Pope offers the strongest moral reasons to urge Christians not to be involved in cultural, political, and sporting activities on Sunday." Accessed 19 July 2016, <http://english.sdaglobal.dyndns.org/dnl/bacchi/books/crosfire.pdf?>

⁴Ibid.

⁵Boubakar Sanou, Class notes for AFTR/MSSN 721 Seminar in African Traditional Religions, Adventist University of Africa, Nairobi, Kenya, July 2014.

The study is especially important at this moment “when many are seeking for inner rest and release through pills, drugs, meditation groups, vacations, and sports clubs.”⁶ All these are done in order to help the NSSDAC member to rediscover value and practice the biblical principle for Sabbath observance in order to reduce the number of those who are not observing the Sabbath from about 50 by at least 60 percent.

Historical Approach to the Sabbath Issue

Unfortunately, many (especially Christians) have been so much blinded with theories, and arguments that they look at the Sabbath without seeing its relevance. Because of this, “millions of Christians have conscientiously turned their backs on the Sabbath without feeling any guilt. Moreover, they turned around and started pointing fingers at the Sabbatharians as legalists and religious extremists who hold on to the outdated tradition of the Old Testament.”⁷ It is evident even today that those who are not able to observe the Sabbath as it is required in the Scripture, may argue as hinted by Lee. However, this does not render the Sabbath message outdated.

“Some still argue that Sabbath observance is a practice for the Jews.”⁸ In order to understand the essence of Sabbath observance, it is necessary to understand first,

⁶In contrast, the Sabbath invites every single individual to find “inner rest and peace not through pills or places, but in a right relationship with a Person, the Person of our Saviour, who says: “Come to me, all you who are weary and burdened, and I will give you rest” (Matt 11:28).” Accessed 8 August 2016, <http://english.sdaglobal.org/dnl/bacchi/books/crossfire.pdf>.

⁷John K. Lee, *Sabbath Redemption* (Elmhurst, NY: Global Chinese Evangelism, 2010), xi.

⁸H. Weiss, *A Day of Gladness: The Sabbath among the Jews and Christians in Antiquity* (Columbia, SC: University of South Carolina Press, 2003), 1-2.

some crucial concepts concerning its origin, history, and its relation to God's plan in the context of the redemption of humankind.

Historians⁹ record that the early Christians continued to keep the seventh-day Sabbath (not Sunday) as a memorial of the Creation. And that God made all things through His Son, and in keeping the Sabbath, the church honoured Christ, not only as a Saviour and Redeemer, but also as the Creator (John 1:3).

The Apostle Paul said that the ordinance of baptism was a symbol of death, burial, and resurrection of the Lord Jesus Christ (Rom 6:3-9). God did not design that His holy Sabbath, the memorial of creation, should be abolished.

Sabbath keeping should not be viewed as a Mosaic institution given exclusively to the Jews, but as a creation ordinance given to humankind. This leads to another aspect of the study, to determine whether the Sabbath is a moral or ceremonial law, and to differentiate between moral and ceremonial laws.

To determine whether the Sabbath is a ceremonial or moral, the study examines the events in the Garden of Eden before sin entered. The Eden story reveals that there were no ceremonial ordinances. However, moral laws existed. "God gave humankind a standard or right of conduct from the beginning. If man had never sinned, there never would have been the penalty of death; there would be no need for redemption, and not types and shadows. Consequently, there would have no need for ceremonial laws."¹⁰

⁹Walter Eichrodt, and Gerhard von Rad for example, recognizes the fact that OT contains not one but several theologies, each relevant within a particular theological settings. Robin Routledge, *Old Testament Theology: Thematic Approach* (Downers Grove, IL: IVP, 2008), 35-37.

¹⁰B. Thurmon, *The Sabbath Today: A Reply to A. G. Hobs* (Nashville, TN: Southern Publication, 1962), 10.

From the above statement, the study suggests that moral laws have to do with the right conduct of human beings, while ceremonial laws have to do with the symbolic acts of worship. Thus, moral laws, as contained in the OT and NT, have not changed and cannot change; however, the ceremonial rites do change.

From the above conclusion, there is need to adhere to the covenantal requirements of the Sabbath. Seventh-day Adventist Church members have the challenge of being grounded in the Word of God. Like in the OT times, the Lord still needs a people who keep His covenants. It should be coupled with the understanding of the Seventh-day Adventist Church pioneer's faith. "The practices of the Sabbath were not mere legal stipulations. They were grounded in the collective history and faith of the Hebrew people."¹¹ In this aspect therefore, Sabbath observance is not just legal stipulations, but should portray the kind of faith exhibited by the Seventh-day Adventists pioneers and the people of Israel.

The Purported Change of the Sabbath

There is a belief among Sunday keepers that the Sabbath was changed from Saturday to Sunday. Because the proponents of this idea also acknowledge that the Sabbath is on the seventh day, they accept that their Sabbath falls on the next day after the Sabbath. So the proponents of Sunday argue that they "also celebrate the eighth day with gladness, for on it Jesus arose from the dead and appeared, and ascended into heaven."¹² Even though this may seem to be logical, but it lacks the authority of the Saviour. Neither Jesus nor His disciples authorized the Sunday

¹¹Christopher Spotts, "The Possibilities of the Hebrew Sabbath for Black Theology," *Journal of the Society of Christian Ethics*, 33, 2 (2013): 41-56.

¹²Rieuwerd Buitenwerf, Harm W. Hollander, and Johannes Tromp, eds. *Jesus, Paul, and Early Christianity: Studies in Honour of Herk Jan de Jonge* (Danvers, MA: IDC, 2008), 255.

worship. In fact, His disciples continued in keeping the Sabbath as had been noted in chapter two.

On her side, White did not support the purported change of the seventh day Sabbath. The following quotation illustrates White's opinion on the fact that the Sabbath was not changed.

And I saw that if God had changed the Sabbath, from the seventh to the first day, he would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai.¹³

From the above argument, it is clear that the deliberate change of the Sabbath from the seventh day to the first day is not biblically sound. It is because of this point that this is directed to the permanency of the Sabbath.

Permanency of the Sabbath

Having seen the moral content of the Sabbath, the next step is to determine the permanency of the Sabbath. Apparently, many scholars agree that there is a marked continuity between Judaism and Christianity. Consequently, there is also a marked continuity between the OT and NT, and the concepts of Law and Grace. It therefore means that the supposed abandonment of the Sabbath and the adoption of Sunday must have originated with the discontinuity of the above concepts, if it is to be a theologically correct standpoint.

Historically, the supposed substitution and abrogation views being aired today have been largely based on assumptions that the coming of Christ brought to an end the OT era. However, the Roman Catholic Church introduced it as an ecclesiastical

¹³Ellen G. White, *A Sketch of the Christian Experience and Views of Ellen G. White* (Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1851), 17.

institution rather than a moral obligation. It is because of this point that this study looks into some of the texts assumed the biblical base for Sunday observance. These texts have been misapplied, intentionally taught out of the context, or deliberately ignored in an attempt to cover the truth about the Lord's Sabbath in favour of tradition.

What then did God mean when He said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws?" (Gen 26:5).

Were the Ten Commandments as a written law during Abraham's time? Abraham knew God's Commandments. He knew His statutes, and he knew His laws. From this point of view, it is evident that Abraham knew of the sins of adultery, lying, murder, Sabbath breaking, and all the other moral precepts.¹⁴

Facts for Continuity of the Sabbath in the NT

The Scripture is full of evidences that show the continuity of the OT issues into the NT. Many questions remain unanswered if one is arguing against the seventh day Sabbath in the NT since there is a general continuity of the OT into the NT.

¹⁴In the story of Jacob and Esau, "The promises made to Abraham and confirmed to his son were held by Isaac and Rebekah as the great object of their desires and hopes. With these promises, Esau and Jacob were familiar. They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth but spiritual pre-eminence...On the other hand, there were obligations resting upon the possessor of the birthright." Ellen G. White, *Patriarchs and Prophets* (Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2006), 177.

Even though the word *šabbāt* itself is not found in the Book of Genesis, it is specifically stated that at the end of creation week, God rested on the seventh day, "blessed the seventh day, and sanctified it," for "in it he had rested from all his work which God created and made." (Gen 2:2, 3). In Exod 20:10 God say, "The seventh day is the Sabbath." The people of God understood this. Even before Israel came to Sinai, where God spoke the Ten Commandments, He gave them manna in the wilderness and told them to gather a double portion of on the sixth day, for "to morrow is the rest of the holy Sabbath unto the Lord" (Exod16:23).

Is it true that Christ commanded the church to abandon the Sabbath and adopt another day of worship? Was it possible that among the Ten Commandments, God chose the Sabbath Commandment as the only one to be abolished but accepted the nine others to be kept in His honour? If there is no apparent biblical support for the Sunday worship, should Christians continue dishonouring God by continued-breaking the Sabbath commandment?

The facts mentioned below are meant help Bible believers to understand the biblical guidance concerning the Sabbath. During the Apostolic church, the Scripture records that there were mass conversions of thousands of Jews.¹⁵ The Jews were obviously converted by thousands because of their acceptance of Jesus of Nazareth whom they had viewed as the fulfilment of their Messianic expectations.

During the early church's time, the Apostles had to take time to reason with those who were not familiar with Christian teachings (Acts 17:1-2; 16, 17). If Christianity were a discontinuity of Judaism, then the Jews could not have joined the Apostolic Church; but because it never negated the teachings of the latter, the Jews found it comfortable for them to join such religion to the extent that they offered their synagogues for fellowshiping.

The believers in the Apostolic church were 'zealous for the law and God-fearing people (whether Greeks or Jews)-Acts 17:3. In fact, the Scripture indicates that they believed everything written in the 'law of the prophets' (Acts 24:14).

¹⁵Acts 5:14; 9:42; 12:24; 13:43; 14:1; 17:10.

In addition, they had done nothing ‘against the law of the Jews, nor against the temple’ (Acts 25:8; 28:17).

Christ’s life and teachings were all an affirmation, a continuation, and a fulfilment of the OT theological insights. When addressing the rich young ruler, Jesus emphasized the fact that “he was to keep the commandments” (Matt 19:16-19). He then proceeded by listing the five of the commandments. Jesus openly indicated that He came not to ‘abolish’ but to ‘fulfil the law’ (Matt 5:17-20). In the light of the antithesis of verses 21-28, ‘to fulfil’ appears to mean ‘to clarify,’ ‘to explain’ the meaning of the law and the prophets.

While the elements of discontinuity may be read in Luke 16:16, 17, a deeper understanding of such texts will enhance a good theological background for Sabbath observance: “The law and the prophets were ‘until John.’ Since that time the kingdom of God has been preached, and everyone is pressing into it” (Luke 16:16, NKJV). Though it may seem that there is a discontinuity in the verse sixteen, it does not involve abrogation of the law as indicated in verse 17: “And it is easier for heaven and earth to pass away than for one title of the law to fail.”

The book of Hebrews reveals a perfect continuation of God’s communication to human beings in both eras: “God, who at various times and in various ways ‘spoke in time past to the fathers by the prophets,’ has in these last days ‘spoken to us by His Son,’ whom He has appointed heir of all things, through whom also He made the worlds” (Heb 1:1, 2, NKJV). This clearly indicates that the Lord still has a way of communicating His desires to this generation just as in the past generation.

Therefore, there is clear evidence from the Scripture indicating the continuity between the OT and the NT. The earliest converts were predominantly Jews who were God-fearing and were very zealous in the observance of the laws (Acts 21:20).

They saw in Christ the fulfiller of the law and as the One who clarified its meaning and realized its promises. Consequently, they understood that certain aspects of the law, such as those relating to the levitical ministry, had become obsolete by the coming of Christ.¹⁶ In addition, they recognized the moral aspect of the law, including the principle of Sabbath-keeping as part of their obligation to God (Acts 2:41; 4:4).

The Creation Origin of the Sabbath

Having observed the continuity of the OT into the NT, the study looks at the creation origin of the Sabbath. This answers the challenge on believing that the Sabbath was meant only for the Jews.

The Sabbath is not a shadow¹⁷ as many may suggest. The fourth commandment is part of the Ten Commandments given by God. God did all that He did in a sequential manner. This should tell the world something on God's orderliness. The following text portrays God's orderliness.

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done...¹⁸

¹⁶Acts 21:20. "The Jewish economy was not yet destroyed; nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation." Adam Clarke, *Adam Clarke's Commentary* (Electronic Database, BibleSoft, Inc., 2006).

¹⁷A shadow is something typical, something that points forward toward an object. A shadow on the ground is a reflection from an object. Proponents of this concept, like Dale Ratzaff of the "New Covenant" Christians argue that one need not to observe the Sabbath because Christ fulfilled its typological function by becoming our salvation-rest. In addition, "New Covenant" Christians observe the Sabbath spiritually as a daily experience of the salvation-rest, not literally as the observance of the seventh day unto the Lord. In the contrary, the spiritual salvation-rest does not negate the physical Sabbath rest.

¹⁸Genesis 1:31-2:3, (NKJV).

God-fearing people have to work six days a week. God's work during the six days of creation is called 'good' and 'very good.' Then, humankind are rest. The term *qōdeš* has been used to denote this: that which is 'holy,' or "set apart."

While examining different translations of Isaiah 58, people are asked to turn from the following things: pursuit of their interests and affairs, going their own way, doing as they please, and speaking idle words. From this chapter, it is clear that Sabbath-keeping is not only a physical rest but it also entails emotional, social, spiritual, and, intellectual rest.

Contextualization of the Sabbath Message

Three books that contain three different expressions of the Sabbath observance are worth mentioning here: Exodus, Leviticus, and Isaiah's versions of the Sabbath commandment. Three terms ("remember," "observe," and "refrain") has been used to denote what God wanted His people to do. In the first case "Remember the Sabbath Day and keep it Holy" (Exod 20:8). It is again important for one to notice that, the Sabbath commandment is the only one of the ten that bids us to "remember," as if God knows human beings will forget. "The word sanctify in Exodus 20:8, where humankind are enjoined to 'remember the Sabbath day to sanctify it,' is the Hebrew word *l^e-qādēshō* which is the same word the Talmud uses to speak of consecrating or betrothing a woman to a man."¹⁹ In this sense, the Sabbath is covenantal.

The second case is in reference to the Ten Commandments. God emphatically requires His people to "observe" the Sabbath (Lev 23:3). To observe, carries the concepts of seeing, ensuring, looking into, and to consider strictly.

¹⁹The text of Exod 20:8 as rendered by Abraham Joshua Heschel, *The Sabbath* (New York: Farrar, Straus and Giroux, 1983), 44.

For this matter therefore, to observe the Sabbath has the meaning; keep it holy by insuring its integrity, its wholeness.

Peter Ochs describes the Sabbath observance as follows: “we know for sure that scripture commands observance of *šabbāt* and that observance entails ‘doing no manner of work.’ But precisely what is included in ‘work’ and what not, and when, and in what circumstances?”²⁰

The researcher agrees with Ochs in the fact that, there is a need proper attention to be given to the observation of the Sabbath. This is important since God still wants His laws to be honoured.

On another look, “the rabbis enumerated 39 categories of work which can be divided, “into four broad groups: preparing food (the first eleven), making clothing (the next eleven), production parchment for writing (the next eleven), and constructing shelter (the last six).”²¹ In a deeper sense, the boundaries should not be seen as restrictions, but for anyone who observes the *šabbāt*, these boundaries insure a kind of freedom; the Sabbath thus, re-sanctifies the creation, protecting it from human use and abuse for twenty-four hours (John 11:9-10).

Based on the above examples, there are better ways of teaching about the Sabbath in a contextualized manner. People well understand about the gifts, signs, holidays, dating, and flags.

²⁰Peter Ochs, “Nonviolence and Shabbat,” *The Conrad Grebel Review* (2013), 94-100.

²¹Robert Goldenberg, "The Place of the Sabbath in Rabbinic Judaism," in *A Shabbat Reader: Universe of Cosmic Joy*, ed. Dov Peretz Elkins (New York: UAHC Press, 1998), 12-26.

Sabbath as a Gift

As Susan S. Phillips puts it, “acknowledging Sabbath as gift helps focus on what is central rather than on the interminable debates about what behaviours are permitted.”²² The researcher underscores Susan’s view that the Sabbath is a gift. It is precious and valuable gift from God for His people in this busy world. Many may not understand this. However, those who have tested the Sabbath rest will surely enjoy the Sabbath rest.

Among those who had experienced this gift are the Jews. In the Jewish liturgy, there was a recitation of Psalms (The *Kabbalat Shabbat* psalms).²³ This was a special service created by the Kabbalists. It was similar to the Friday vespers practiced in many of the Seventh-day Adventists institutions, served as a kind of preamble to the Friday night worship service which reminded people on the role of the Sabbath. These poetical songs have special focus on creation. During this service, the Jews sang, praised, and trembled to honour the One who made them. In these psalms, creation and Creator are inseparable.

The Sabbath as a Holiday

Apart from Sabbath being a gift from God, it is a holiday. Holidays play a significant role in each country’s historical achievements. Such days are marked with

²²Susan S. Phillips, “Stop! In the Name of Love: The Radical Practice of Sabbath-Keeping,” accessed 27 October 2014, *CRUX Fall 2011*, Vol. 47, N0.3. She concludes that, it is not only that Sabbath-keeping is commanded, nor that it is a habit of highly effective people or devoutly religious people. It cultivates the bond between humankind and God who loves humankind and asks her to reciprocate.

²³The “Kabbalat Shabbat psalms in the Jewish liturgy have a special service created by the Kabbalists, the mystics of Safed who lived in the 1600s, that serves as a kind of preamble to the Friday night worship service itself. The Kabbalists strung together six psalms to set just the right atmosphere for Shabbat. The psalms they used were 95-99 and 29.” Ety Boochny Mendelbaum, *The Holy Land: Follow the Steps of Jesus* (Petah, Tikva: Dror International, 2010), 56.

celebrations, a relief from normal work and duties, in addition to listening to speeches from dignitaries of such particular nation, especially the President. They remind the citizens of the struggles they have gone through, and what has been achieved since then. Thus, to the heavenly citizens, the Sabbath-Holy-Day is equally a crucial event. The Jews for example had a regard for the Sabbath not only as a holiday but as a holy day.²⁴

Holiday festivals have power to pull a community together. “Holiday celebrations, when conceived and executed sensitively, have the power to capture the imagination of an entire community. It also has the ability to change peoples' attitudes and behaviours because they engage people in a full-bodied, not just a mental-experience”²⁵—the force which Sabbath should have. The Seventh-day Adventists obligated to look for ways in which they can be able to celebrate the Sabbath. In the researchers' observations, most of the Seventh-day Adventists are far much closer to gloomy than to happiness and joy on the Sabbath day.

²⁴“The Jewish holidays offers some natural dimension, Sukkot for example. Sukkot follows on the heels of the Jewish New Year, Rosh Hashanah in early autumn; it is the harvest fest and the beginning of the rainy season in Israel, the time to gather in the fruits and vegetables of the year's labours. Observant Jews build wobbly little huts called sukkot to commemorate the Israelite wandering in the wilderness.” Ellen Bernstein, “Celebrating God, Celebrating Earth: Psalms, Sabbath, and Holy Days,” Lutheran School of Theology and Mission, *Currents in Theology*, vol. 37, October 2010.

²⁵Ibid.

Sabbath as a *Date with God*

A research was carried out among Seventh-day Adventist pastors to show how passionate they were about Sabbath observance.²⁶ The findings were then reported. This pastor noted that several pastors defined the Sabbath by use of the metaphor of *a date with God*.

In the social world, starting a relationship begins with a date. It is time to know one another's likes and dislikes, "A date is something that is planned for both in setting aside time as well various activities that will take place during that time. It is a time spent with a special person one is in love with."²⁷ If the Sabbath was treated as holidays are treated, if adequate preparation were done for the Sabbath as the one done for having 'a date' with an important person, then the meaning of the Sabbath commandment would have been achieved.

Consequently, in Isaiah 58:13, the 'refrain' is introduced in regard to the Sabbath observance. This text appears in a section of Isaiah that the NRSV with a caption "False and True Worship." While in another version, "The Lord tells the people that their spiritual disciplines are not true spiritual disciplines, but are rather self-centred practices that strike the pose of worship."²⁸ The prophet's passage begins with the word "refrain."

"In Latin, this word comes from one meaning to stop a horse with a bridle. Perfect for us, I think, for Sabbath can feel like a bridle in the context of our galloping lives. Stopping is just about the most counter cultural action we can take. The Hebrew

²⁶Erik C. Carter, "The Practice and Experience of the Sabbath among Seventh-day Adventist Pastors," *Pastoral Psychol* (2013) 62:13–26, accessed 27 October 2016. DOI 10.1007/s11089-012-0482-8.

²⁷Ibid.

²⁸Phillips Bible, 2011.

word *šabbāṭ* means, “Quit ... Stop ... Take a break.”²⁹ The researcher summarizes this thought by highlighting the fact that Sabbath keepers need to stop and look back in order to understand the Lord’s instruction. Otherwise, many who claim to be Sabbath keepers are not really keeping the Sabbath. Genesis creation story illustrates this.

In Genesis 2 God stopped His work and rested (Gen 2:2-3 NIV). This is the first use of the word “holy”—*qādōsh*— in Jewish Scripture. Like God, there is a need for humankind to stop from their doing, and have a rest.

To summarize these section, the prayer and recitation of psalms, the fundamental meaning of *šabbāṭ* in Genesis 1, the use of the terms “remember,” “observe,” and “refrain” as used in relation to the Sabbath commandment, and a special attention to the holidays are some of the reasons for acknowledging and commemorating the historical event of the Sabbath commandment. Sabbath is thus pausing to rest with God.

Sabbath as a Sign between God and His People

In Ezekiel 20:12-13, 20, God speaks of having given His people the Sabbath as a sign of holy covenant. It was to identify His people among nations. But the people desecrated the Sabbath, and in doing so lost their understanding of God. However, a deeper reveals that the term used for a sign in *'owth* (oth); “a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.”³⁰ Thus, the Lord placed the Sabbath as a sign to His, just as He used the rainbow as a sign that He will not destroy the world again with flood.

²⁹Phillips Bible, 2011.

³⁰James Strong, *Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary* (Complete Published PC

Alternatively, in the KJV, the terms: “mark, miracle, (en-) sign, token,” are used in reference to ‘signs.’ In conclusion, therefore, the fact that the *šabbāt* functions as a ‘sign,’ ‘flag’ or ‘beacon’ means a lot. Just as the signs, flags, and beacons are honoured in every country, so is the Sabbath, which is the heavenly sign to be seen among God-fearing people. As the power found in signs, flags, and beacons have a lasting meaning to the citizens, so the governing institutions, the same is with the Sabbath.

An Illustration of the Sabbath

When there was a boundary conflicts between the Republic of Uganda and Kenya at the Migingo Island, a committee of surveyors was from both divide. This committee had to rely on the beacons to trace the boundary.³¹ In the same manner, the Sabbath as a beacon should direct God’s people to the Lord, the Creator. Sabbath should direct God-fearing people to understand His love for humankind by providing a day of rest.

Mark Bittman, a journalist, insists that there is a need to give even, “the gadgets a ‘rest.’ Since the use of internet communication technologies can be so all-consuming, advocating for a technology Sabbath may seem common sense.”³²

Study Bible, v. 5 [CD ROM] (Biblesoft, Inc. and International Bible Translators, Inc. 2006).

³¹Sam Shead, “A real treasure island!” “Small land mass housing shanty town is at heart of battle over prime fishing waters. Island is half the size of a football pitch and home for up to 1500 people. It is marked as Kenyan on maps and official documents but Ugandan government claims it lies in Ugandan waters. Kenyan or Ugandan? The tiny island of Migingo in Lake Victoria houses up to 1500 people who make their living catching Nile Perch,” accessed 7 December 2014. <http://www.daily-mail.co.uk/news/article-2203467/A-real-treasure-island-Small-land-mass-housing-shanty-town-heart-battle-prime-fishing-waters.html#ixzz4EPWF3ShW>.

³²Adam J. Copeland, “The Ten Commandments 2.0,” accessed 29 October 2014, *Word and World*, Vol. 32, No. 3, (Summer 2012), 217-220.

Even though this may be seen from a secular point of view, Bittman's description should compel believers to consider digital Sabbath-keeping.

The Moral Significance of the Sabbath Commandment

The Sabbath Commandment especially in Exodus 20:8-11, contains moral advice for the universe. Fortunately, so long as the world exists, there will be a need for moral coexistence. Human beings and even animals are charged by the Bible to live in tune with the creation's cycle by observing the Sabbath: "Six days you shall work, but the seventh is a Sabbath to the Lord: you shall do no work-neither you nor your children, nor your slaves, nor your animals" (Exod 20:8-10). The existence of *šabbāt* alone is not enough to insure that humankind will receive its gifts. It is up to every individual to create space for it in each individual life; thus, those who understand the true meaning of the Sabbath must build what Jewish philosopher Abraham Joshua Heschel³³ called a "palace in time."

Following the above argument, it is prudent for Sabbath keepers to prepare for the Sabbath, if at all they need Sabbath rest. It should be part of their planning to ensure that duties are put aside for the Sabbath rest. "Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world."³⁴ The Sabbath rest should enable all the Sabbath keepers to dedicate the time for reflecting on God's blessings in creation.

³³Abraham Joshua Heschel, a renowned rabbi and theologian of the twentieth century, ended his gem of a book *The Sabbath* with the sentence, "Eternity utters a day."

³⁴Heschel, 1983, 10.

With the understanding that there are duties done during the week days, the Sabbath day should not be an idle day. Sabbath keepers should plan for redeeming activities. The Sabbath rest should creatively be used for the Lord's work. "Rest, like the other creations, requires its own day. Rest is not a negative concept; it is not the absence of work, but is inherently positive. While God's work yields tangible gifts on the first six days (earth, water, planets, and fish), God's rest on the seventh day yields intangible gifts: time and rest to enjoy the creation."³⁵

Like the Law, the Sabbath is a practice. That is why it is compared to "playing an instrument or learning a language. In Hebrew, the form of the verb for pray, *hitpalel*, hints at its meaning; *hitpalel* is a reflexive verb indicating an action directed back on the self: we wash ourselves, we dress ourselves, and ...we pray ourselves."³⁶

The Sabbath day is referred to as *qōdeš*, which is the Hebrew word for holiness. "That which is holy is set apart for divine purposes, as opposed to that which would be referred to as common or profane. If God declares something *qōdeš*, it has been set aside for God's purposes. The first time the word *qōdeš*, is used in the Hebrew Bible is regarding the Sabbath day."³⁷ "And God blessed the seventh day and made it holy" (Gen 2:3). Therefore, the Sabbath day has been set apart by God for the divine purpose of rest, and humanity is invited to participate in that rest with God.

³⁵Ellen Bernstein, "Celebrating God, Celebrating the Earth: Psalms, Sabbath and Holy Days," *Currents in Theology and Missions* 37:5 (October 2010), 382.

³⁶*Ibid.*, 379-381.

³⁷Christopher Spotts, "The Possibilities of the Hebrew Sabbath for black Theology," *Journal of the Society of Christian Ethics*, 33, 2 (2013): 41-56.

Having discussed about the Sabbath's sanctity, there are four main points being addressed in the Sabbath Commandment. The Sabbath was given by God to humankind in order to accomplish what the researcher has called the four Ps.³⁸

Protect One's Life

God the Creator knew the physical limitations of humankind: if not prohibited otherwise, man would labour continuously and thereby shorten human beings life. God knew that human beings are not machines. God therefore prescribed that man should work six days but rest on the seventh day. Therefore, the provision would give time for the body to be refreshed and the mind relaxed.

Protect Lives of the Labourers

The employees' lives were being protected from exhaustion because on the seventh day, the son, the daughter, the manservant, and the maidservant, even the strangers. If such provisions had not been in place, then the struggle for earthly gain would have resulted to the employers demanding a continuous work throughout the week, thereby shortening the labourer's life.

Protect the Lives of the Animals

God, who knows each individual also, knew that some people would provide the animals to other people to use while they themselves kept the day of rest, for this matter therefore God became specific by pointing the care for animals. This rest gave time for physical recuperation, for the animals.

³⁸Protect one's life, protect the lives of the labourers, protect the lives of the animals, and preserve faith in God, as indicated in Exodus 23:12.

Preserve Faith in God

The Sabbath day is not just a day to rest in the house it involves taking time to seek God guidance, and an appreciation of the created world. It is therefore prudent for one to cease from work each week, and to remember that the Lord made all that is in the world.

The Sabbath and the Theology of Wealth

While dealing with the topic of Sabbath observance, the researcher looked into two different scenarios: the Miracle of Manna in Angola, and the theology of wealth in relation to the topic. The biblical manna and the miracle manna in the country of Angola examined and lessons drawn.

The Manna in Angola

The two scenes of manna, the biblical manna and the miracle manna of Angola reveals God's care for His people especially about the Sabbath (Exod 16:24). "‘Eat it today,’ Moses said, ‘because today is a Sabbath to the Lord. You will not find any of it on the ground today. Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any’" (Exod 16:25,26)

It is believed that when the area around Namba Adventists Mission Station (NAMS) in Angola was experiencing drought, they fasted and prayed.³⁹ It was through this experience that the Lord rained manna to this region. This took place in 1945. The manna rained daily except on the Sabbath day.

Sabbath observance is revealed in the manna story. This has influenced the understanding of the people around NAMS about the Sabbath. In addition, is also

³⁹SID Media, "Miracle Manna Story from Angola," accessed 1 September 2016, <https://www.youtube.com/watch?v=gtcdc-d1xx4>. Also, <https://www.youtube.com/watch?v=COtilxzpwc8>.

reminds the people around this region of the purity needed of God's people.⁴⁰

However, when the Namba Adventist Church was destroyed during the civil war, the manna was no more.

At the rebuilding of this church, the manna started falling again. However, this time it was on the Wednesday and Friday. The researcher used this point to teach the NSSDAC members of some of the practices that are fading in the Adventists church—the mid-week prayers and the Friday evening vespers. The people of Israel practiced these occasions in worshipping their Creator.

The Theology of Wealth

The Scripture indicates, “The Sabbath-offering, which was to be added to the daily sacrifice consisted of two yearling lambs as a burnt-offering.”⁴¹ This passage suggests that in observing the Sabbath, God had wanted His people to worship Him with the Sabbath-offerings. This involves worshipping the Lord with the believers' wealth for God is the provider of wealth—silver, gold, large herds, bronze, iron, great quantity of clothing (1 Chr 29:12, 28; 2 Chr 1:11).

Though the concept of wealth is found in both the OT and NT, the researcher limited the scope of the study and looked into how Sabbath observers should reverently serve the Lord using their wealth. “But remember that the Lord your God, for it is he who gives your ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today (Deut 8:18).

The history of God's people in the Bible portrays them being blessed with a lot of wealth. Abraham, Isaac, Jacob, Job among other biblical characters in the

⁴⁰It is noted from the story that when the congregation had some sins among them, the manna that rained would be bloodlike, or bitter. This would continue until there is a revival among the members.

Scripture who were wealthy (Gen 26:13). That this wealth included planted crops in that land, and domestic animals as an example (Josh 22:8).

In the NT, Jesus suggests the use of worldly wealth to gain friends for eternity (Luke 16:9). Literally taken, the Sabbath observers should use their wealth to gain converts. Because of this knowledge, there is a need to Sabbath observers to sacrifice so that Sabbath offerings are encouraged.

Figure 2 is an explanation of the initiative taken by God to ensure that humankind was not lost for good. In step one; man enjoyed a sweet communion with God at the Garden of Eden. Step two shows the initiative taken by God by sending His only begotten Son to come and die at the cross in order to save humankind.

In step three, all those who accepts Christ's death at the Calvary, are growing again into maturity in Christ. Figure 2 illustrates this concept in brief.

⁴¹Keil and Delitzsch, Comments on Numbers 28:9-10.

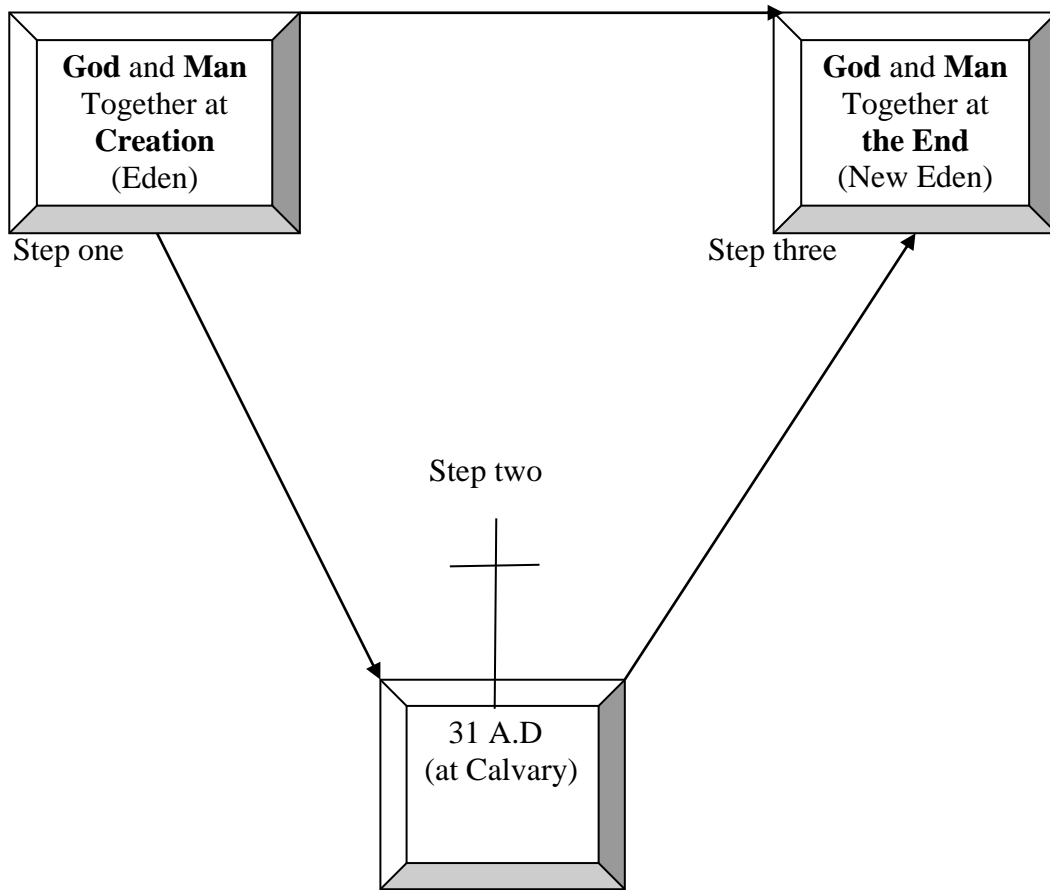


Figure 2. God's Plan for Saving the World

In conclusion, the two manna stories and Figure 2, illustrates the fact that God the Creator still cares for His people. He proves that wealth, honour and strength comes from Him (1 Chr 29:12). That's why in 1 Samuel 2:7 the Bible says that "The Lord sends poverty and wealth; he humbles and exalts." By the miracle manna experienced in Angola, the Lord reminds His people His existence and the need for purity because He is pure.

Pope John Paul II and the Sabbath Commandment

There is a lot of confusion facing the world concerning the biblical day of worship. Thus, it is better for the Bible students to identify the biblical truth about the

Sabbath. After a careful study of Pope John Paul II's pastoral letter: *Dies Domini*, on May 31, 1998, the researcher made these observations.

Pope John Paul II was right when he made a commendable remark on the Sabbath Commandment. He emphasized the fact that, "the Sabbath Commandment is a moral imperative."⁴² This means that the Sabbath is very important. It is because of the urgency of the call by Pope John Paul II on the imperativeness of the Sabbath that this section dedicates to understanding the Sabbath concept.

The researcher looked at the Pope John Paul II's contribution as a major affirmation for Sabbath observance. This idea was considered in light presented by Martin Luther's argument on the Ten Commandments.

Martin Luther famously wrote "this much is certain: those who know the Ten Commandments perfectly know the entire Scriptures and in all affairs and circumstances are able to counsel, help, comfort, judge, and make decisions in both spiritual and temporal matters."⁴³

On 25-27 October 2012, there was a joint theological forum which brought both the Orthodox and Catholics' theological gurus from North America together. The major question that was addressed was on rediscovering the theological significance of Sunday worship. The problem was the fact that Sunday was becoming less of a day of worship and family and more like an ordinary working day: shopping, sports, and work squeeze out the chance for a day of worship or rest to the Christian sense. One of the resolutions of the meeting was on how activities appearing on Sunday should

⁴²Samuele Bacchiocchi, *The Sabbath Under Crossfire: A Biblical Analysis of Recent Sabbath/Sunday Developments* (Berrien Springs, MI: Biblical Perspectives, 1998), 9-10.

⁴³Robert Kolb, and Timothy J. Wengert, eds., *Martin Luther, the Large Catechism, in The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress, 2000), 382.

be managed. The researcher had a special interest in resolutions of the study, particularly the theological implications contents of the study. “Appropriate authorities can be approached to schedule sports activities after 12 noon in order to give young athletes and their family for opportunity to worship on Sunday morning.”⁴⁴

Having seen what the Scripture says about the Sabbath commandment, one more problem has to be tackled well, the countering dominant cultural forces. To acknowledge and receive Sabbath as gift is to counter several dominant forces in culture. “They reveal the meaning of the Sabbath on the level of theology and practice.”⁴⁵

A Look at Sunday Texts

Even though the first day has been mentioned in the Bible, there is no Scriptural support for Sunday observance as a day of rest. “The word “Sunday” is not found in the Bible, but the “first day” of the week is mentioned nine times.”⁴⁶

The first day of the week originated as a working day. Many Sunday observance supporters have considered three different biblical events as the basis for treating this day as an important one:

- 1), the resurrection and appearances of Christ (Mark 16:2, 9; Luke 24:1; John 20:1;
- 2), the religious gatherings (1 Cor 16:2; Acts 20:7-12), and
- 3), the out-poring of the Holy Spirit fifty days after the resurrection (Acts 2:2-3).

⁴⁴North American Orthodox-Catholic Theological Consultation, “The Importance of Sunday,” accessed 29 October 2014, *GOTR 57:1-4 2012* (Washington, DC: Saint Paul’s College, 27 October 2012), 385-388.

⁴⁵Sabbath and the Revealer: The Lost Meaning(s) of the Seventh Day,” Victoria Conference March 1, 2012, accessed 29 October 2014, sktonstad@llu .edu.

⁴⁶Christian Edwardson, *Facts of Faith* (Nashville, TN: Southern, 1943), 88.

Resurrection and Appearance of Christ on Sunday

Many proponents of Sunday as a day of worship insist that the resurrection and appearance of Jesus Christ on the first day of the week hallowed the day as a day of worship.⁴⁷ Furthermore, a special attachment has been emphasized on the appearance of the Risen Saviour on the first day of the week, “the two disciples of Emmaus (cf. Luke 24:13-35) and the eleven Apostles gathered together (cf. Luke 24:36-49).” The fact that Jesus also appeared to the disciples the following Sunday (“a week later”- John 20:26) to make Himself known to Thomas, and that He fulfilled the promise of outpouring the Holy Spirit on Sunday (cf. Luke 24:49; Acts 1:4-5) is seen as the begging of a consistent pattern of Sunday observance. However, in spite of the popularity attached to Sunday, the alleged role of resurrection of Jesus Christ lacks biblical support.

Jesus Christ’s Meeting with the Disciples on Sunday

John, for example, does not refer to any cultic meal, but simply to Christ’s tangible demonstration to Thomas of the reality of His bodily Resurrection (John 20:26-29). The fact that Jesus appeared to the disciples “one week later” when the disciples had gathered is not surprising since the Bible clearly clarifies that before the Pentecost “the they were staying together” (Acts 1:13), at the upper room as they met daily for edification (Acts 1:14; 2:1). Moreover, it is true that Christ “took bread and blessed; and broke it, and gave it to them” (Luke 24:30). This incidence may sound like the celebration of the Lord’s Supper.

⁴⁷Mark 16:2, 9; Luke 24:1; John 20:1; 2.

However, it was an ordinary meal, where Jesus was invited around an ordinary table. In summary, Christ accepted the hospitality of the two disciples and sat “at the table with them” (Luke 24:30). In fact, the Bible does not support the first day Sabbath. Instead, it provides an answer that is totally opposite of this concept.

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection (Rom 6:3-5, NIV).

Christians celebrate the death and resurrection of Christ by participating in two ordinances: baptism, and the Holy Communion. In this sense, Christians do not celebrate the death and resurrection of Jesus Christ by honouring a day of worship neither did the Saviour ask any group to commemorate a day in honour of His death, or resurrection.

It is true that Jesus Christ died on A Friday, buried on the same day, rested in the tomb on the Sabbath and resurrected from the dead on Sunday. However, this did not change the nature of the Sabbath. In fact, Christ's burial shows that He actually died (cf. 1 Cor 15:3-4). In baptism through immersion, is the Christians' “burial” with Christ, signifying that they actually died with Him to their former sinful ways of living. The resurrection of Christ downed the newness of living but had nothing to do with the change of the Sabbath. Walvoord explores this matter,

The Greek word “newness” (*kainoteti*) speaks of life that has a new or fresh quality. The resurrection of Jesus was not just resuscitation; it was a new form of life. In the same way the spiritual lives of believers in Jesus have a new, fresh quality. Also, a believer's identification with Jesus Christ in His resurrection, besides being the start of new spiritual life now, is also the guarantee of physical resurrection.⁴⁸

⁴⁸John F. Walvoord, and Roy B. Zuck, *Bible Knowledge Commentary* (Complete Published PC Study Bible, v. 5 [CD ROM] Cook Communications Ministries: 2000), comments on Rom 6:3-5).

From this point of reasoning, there is not any appeal for Christ's resurrection, or any special attachment to the day of worship, however, by being baptized in water, Christians express their acceptance that Christ's death and resurrection atoned for their sins. In short, it was not the day of resurrection that was important, but the act of resurrecting from the dead. Consequently, by participating in the Lord's Supper Christians illustrate their dependence and recognition of Christ's death and resurrection. Paul clearly clarifies this concept in First Corinthians 11:23-26.

Consequently, the Evangelical churches recognize two ordinances established by Jesus Christ for His people to observe baptism and the Lord's Supper.⁴⁹

“The broken bread reminds us of Christian body, given for us; and the cup reminds us of His shed blood. It is a remarkable thing that Jesus wants His followers to remember His death. Most of us try to forget how those we love died, but Jesus wants us to remember how He died. Why? Because everything we have as Christians centers in that death.”⁵⁰

Both baptism and the Lord's Supper are being practiced today in the Christian churches to commemorate the life, death, and resurrection of Jesus Christ, and His sacrifice of Jesus Christ at the cross respectively. It is because of these reasons that one will emphatically disapprove the false concept the Sunday is kept in commemoration of the death, resurrection and appearance of our Lord and Saviour Jesus Christ.

⁴⁹The Lord's Supper is also called “the Communion” as in 1 Corinthians 10:16 and “the Eucharist” which means “the giving of thanks.”

⁵⁰Warren B. Wiersbe, *The Bible Exposition Commentary* (Complete Published PC Study Bible, v. 5 [CD ROM] Cook Communications Ministries: 1989), comments on 1 Corinthians 11:23-26).

It was revealed from this study that biblical institutions such as the Sabbath, Baptism, and the Lord's Supper all trace their origin to a divine act that established them. However, there is no divine act for the institution of a weekly Sunday or an annual Easter Sunday memorial of the Resurrection.

Unfortunately, in the writings of the NT, there is not even one incidence where the first day is referred as 'Day of Resurrection,' or a day to be set apart for worship. Therefore, to say that "Sunday was observed because Jesus Christ rose on that day" is really a *petition principii* (begging the question) for observance. Three reasons have been acclaimed as the basis for Sunday worship. The religious gathering on the first day of the week, second, the day of the sun and the creation of light, and third, the Lord's day.

The religious gathering on the first day of the week. Two texts hint the possible meetings on the first day of the week, Acts 1:7-12, and Revelation 1:10. Thus, this section explores this aspect in relation to others verses on the same. From 1 Corinthians 16:2, the Bible suggest a first day worship service.

Though the passage talks about "the first day of the week," it does not indicate in any sense that this was a day to be observed, instead, "Paul directs the Corinthians to provide for his collection campaign by following a rule that he had also established for the churches in Galatia ... No regular gathering or common coffer (Acts 4:34-5:2) in connection with an assembly is mentioned, let alone commanded."⁵¹ A part from the use of "the first day of the week" in 1 Corinthians 16:2 and Acts 20:7, the rest of the usages is in connection to the resurrection narratives (Mark 16:2; Matt 28:1; Luke 24:1; John 20:1, 19).

⁵¹Ralph P. Martin, and Peter H. Davis, eds. *Dictionary of the Later New Testament and Its Development* (Downers Grove, Il: InterVarsity Press, 1997), 679-680.

This concept dates back to the Apostolic Church. Many supporters of ‘Sunday Sabbath’ that from Apostolic times the first day of the week shaped the religious life of the Christ’s disciples. The advocates of this line of thought normally cite the three texts referenced above.

In 1 Corinthians 16:2 many perhaps see the Christian Sunday gatherings. This text exhibits the first day fund-raising plan recommended by Paul during the Apostolic times (1 Cor 16:1-3).⁵² Thank God that Paul gives the reason for the first day fund-raising: “so that collections should not be done when I come” (1 Cor 16:12).

The plan then is proposed not to enhance Sunday worship by the offering of gifts, but to ensure a substantial and efficient collection upon his arrival. Four characteristics can be identified in this plan. The offering was to be laid aside “periodically”: (on the first day of every week), “personally”- (each one of you), “privately” (by him in store-KJV), and “proportionately” (keeping with his income).

Another case where the Bible explicitly talks about the first day meeting in which Christians gathered and conducted the Lord’s Supper was at Troas. “On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight” (Acts 20:7). Can this attest the fact that Sunday is a day of worshiping the Lord?

Nonetheless, two points clearly come out from this text: one, from the context, this was not “a fixed formula” since there is no one evidence that describes habitual time of a repeated occasion. Two, the nature of the “breaking of the bread” does not in any way suggest primitive Christian worship. Finally, the meeting was extended till

⁵²“On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made” (1 Cor 16:2).

midnight not because it was the traditional way, but because “he (Paul) intended to leave the next day.”

The day of the sun, and the creation of light. Many supporters of Sunday as a day of worship (the day of the Sun, popularly known as *dies solis*) often quote Genesis 1:2-6, attributing the holiness of the day to the fact that it was the first day to be created, and, most important; the day the light was created. “And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day” and the darkness he called “night” (Gen 1:3-5).

The light is associated with many personalities and things.⁵³ In other words, light represents many different circumstances. “This explains why God separated the light from the darkness, for the two have nothing in common.”⁵⁴

The Lord’s Day. John, exiled on the Island of Patmos wrote, “I was in the Spirit on the Lord’s day- *ἐν τῇ κυριακῇ ἡμέρᾳ* (*en te kuriake hemera*)” (Rev 1:10). Many proponents of Sunday observance attribute the origin of this day of worship to the book of Revelation chapter one. However, the equation of Sunday with the expression “Lord’s day” is not based on internal evidences of the book of Revelation or of the rest of the NT.

The use of the new designation “Lord’s Day” instead of “first day of the week” clearly indicates that by the end of the second century Christians referred to

⁵³Personalities and things associated with light include: Christ...the Word of God (Psalm 119:105, 130), God's people (Eph 5:8), and God's blessing (Prov 4:18), while darkness is associated with Satan (Luke 23:53; Eph 6:12), sin (Matt 6:22-23; death (Job 3:4-6, 9), spiritual ignorance (John 1:5), and divine judgment (Matt 8:12).

⁵⁴Wiersbe, “Comments on Genesis 1:2-5.

Sunday as the “the Lord’s Day.” In spite of all these explanations, two points stand out clearly.

That the latter usage however cannot be legitimately read into Revelation 1:10. Because if Sunday had already received the new appellation—the “Lord’s Day” by the end of second century. Then, both the Gospel of John and the book of Revelation (written at the same time) would have used the same term. Because of this, this new name for Sunday would be used consistently in both works, especially since the same author apparently produced them at approximately the same time and in the same geographical area.

Second, that if the new designation “Lord’s Day” already existed by the end of the first century, and expressed the meaning and nature of Christian Sunday worship, John would not have had reasons to use the Jewish phrase “first day of the week” in his Gospel. Thus, the fact that the expression “Lord’s Day” occurs in John’s apocalyptic book but not in Gospel, where the first day is explicitly mentioned in conjunction with Resurrection (John 20:1) and the appearance of Jesus (John 20:19, 26), suggests that the “Lord’s Day” of Revelation 1:10 can hardly to Sunday.

The only day that John the writer of Revelation knew as the “Lord’s Day” by the end of first century when he wrote the book of Revelation is the Sabbath. This is the only day of which Christ proclaims Himself “Lord-*kurios*.” “For the Son of Man is lord of the Sabbath” (Matt 12:8). The immediate context that precedes and follows Revelation 1:10 contain unmistakable references to the eschatological day of the Lord. Thus, this suggests the possibility that the “Lord’s Day” on which John was transported in vision was a Sabbath day in which he saw the great day of Christ’s Coming.

Two major conclusions come out from this section: understanding Sabbath-observance as a spiritual and environmental practice. Secondly, that ‘Sunday Sabbath’ has no biblical foundation or any command from the Creator for its observance. The father of English geology has summarized it in this manner, “These passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice.”⁵⁵

Sabbath Narratives

The purpose of this section is to examine at least two NT and OT passages dealing with Sabbath observance during Christ’s time. The discussion also gives a detailed outline of what was White’s advice on the eschatological challenges associated with Sabbath observance. This is in line with what the Scripture indicates in the book of Mathew 24:12.

Over time we (Adventists) have oscillated between overemphasizing those aspects of our belief system that make us Christian and those that distinguish us as distinctively Adventists . . . those at that pole of denomination are overjoyed to be evangelical and shy away from White, the eschatological implications of the Sabbath, heavenly sanctuary, and so on.⁵⁶

Today, many Seventh-day Adventists are not alert when it comes to Sabbath observance. In addition, when Seventh-day Adventists engage on Sabbath activities, it gives a negative impression to those who have not received a thorough knowledge in the line of observing the Sabbath. “Revenues of the shops open on Saturdays were

⁵⁵William Smith, “Lord’s Day,” *A Dictionary of the Bible* (Hartford, CN: Burr and Hyde, 1871), 356.

⁵⁶George R. Knight, *The Apocalyptic Vision and the Neutering of Adventism: Are We Erasing Our Relevancy* (Hagerstown, MD: Review and Herald, 2008), 10-13.

reported to be three times greater than on weekdays and, therefore, a great advantage for the shopping centres outside city centres that are open on Saturdays.”⁵⁷

The Case of Plucking of Grains

While Jesus and His disciple were walking through a grain field, it was reported that they plucked some and ate (Mark 2:23). In this scene, Jesus refutes the charge of Sabbath-breaking levelled against His disciples who were relieving their hunger by plucking the raw ears of grains. Jesus defended His disciples by referring to the original purpose of the Sabbath, which is to ensure physical and spiritual well-being. “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27).

Conclusion

Both in the OT and NT, there are abundant of blessings associated with Sabbath observance. The Sabbath thus served not only to provide personal rest and liberation from the hardship of work and social injustices, but also to nourish the hope for future Messianic peace, prosperity and redemption. No wonder Prophet Isaiah paints a beautiful picture of the Sabbath blessings “delight, honour, joy,” (Isa 56:1-7; 58:13-14; 66:20-24). This means that the Lord still requires His people to observe the Sabbath. White emphasizes on the same principle in the following example.

The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel... Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment will not cook any food upon the Sabbath.⁵⁸

⁵⁷Omri Shamir, and Guy Ben-Porat, accessed 1 March 2014, “Boycotting for Sabbath: Religious Consumerism as a Political Strategy,” *Contemporary Politics* 13, 1 (March 2007), 76.

⁵⁸Ellen G. White, *The Spirit of Prophecy*, Volume One (Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1870), 225-226.

In support to what White has alluded to, the researcher stresses the fact that, a reform on Sabbath observance is highly needed especially when it comes to preparation for the Sabbath. In the book of John, for example, the relationship between the Sabbath and Christ's work of salvation is alluded to in the two Sabbath miracles: the healing of the paralytic (John 5:1-18), and of the blind man (John 9:1-41), both of which testify of Jesus' work of saving humankind. Christ extends to His followers the invitation to become links of the same redemptive chain, saving the lost in this generation. The Sabbath is a testing ground of man's relationship with God. "The Sabbath has the character of a test of obedience and faith."⁵⁹

From the historical approach to the Sabbath issue, the purported change of the Sabbath, the permanency of the Sabbath, the moral significance of the Sabbath, to the controversies that Jesus met as discussed in this chapter, all attest to the fact that the Seventh-day Sabbath day instituted by God Himself.

⁵⁹C. F. Keil and Franz Delitzsch, *The Pentateuch*, vol. 2 (Grand Rapids, MI: Wm. B. Eerdmans, 1952), 69.

CHAPTER 4

DESCRIPTION OF THE INITIATIVE

The preceding chapter dealt with the literature review in which different authors' opinions were looked into, compared and contrasted while providing the researcher's own perspective on the ideas studied. Synchronized concepts on the topic of study presented in a chronological way in order to develop a clear idea on the topic of study. With the same understanding, an intervention was developed (a handbook), which was meant to reduce the number of the BOM of NSSDAC who are not observing the Sabbath from 50 percent by at least 60 percent. The handbook introduces the BOM of NSSDAC to the study of Sabbath observance.

With this understanding of the situation of Sabbath observance at the NSSDAC, and concepts learned in chapter one, the theological foundation in chapter two, and the literature review in chapter three, chapter four is built. In other words, chapter four borrows ideas from the previous chapters, and uses the gathered knowledge to develop an intervention, which will eventually help the BOM of NSSDAC to appreciate the importance of Sabbath observance.

Therefore, in chapter four, a plan is put in place and developed so that the BOM of NSSDAC are persuaded to follow the requirements of the Sabbath. So that they recognize that, "the Sabbath is a distinguishing mark of God's own people."¹

¹Jean Carlos Zukowski, "Joseph Bates on Atonement and Salvation," PhD Dissertation, Universitário Adventista de São Paulo (Unasp), 2010, accessed 17 July 2016, in jean.zukowski@unasp.edu.br, in research, www.unasp.edu.br/kerygma.

Ministry Context

Description of the Macro Context

Two major denominations dominate the area (the Seventh-day Adventists and Roman Catholics).² Several African Religious Movements are also found around the NSSDAC in smaller numbers.³ Nyamaharaga town itself has over hundred churches. This has made religious life in this area to accommodate some cultural beliefs.⁴

Even though the major part of this area is Christianized, people still believe in witchcraft, spirits, and in some parts, rituals are done to appease the gods. Thus, diverse cultural practices have found their place in both the community as well in some of these churches in this region.⁵

²However, in the entire Kurian community, four more denominations are also known to exist in a remarkable number: at Isibania Mission (known as the Roman Catholic dominated area), Nyabikaye Mission is (Seventh-day Adventist dominated area). Tarang'anya Mission (Pentecostal Evangelistic Fellowship of Africa dominated region), and the Komotobo Mission (Marantha Faith Assemblies dominated area). Tarang'anya for example comes from Kuria compound word "tarang'anya." "Tara"-come from the word "etara"-the lamp light, while "ng'anya"-should be moved. Thus, tarang'anya refers to a place where the lamp light should be moved to, referring to the word of God as the light.

³Among the churches hosted within the Nyamaharaga town, see the list is Appendix B1.

⁴Due to syncretism, Female Genital Mutilation (FGM), traditional circumcision, traditional purification, cattle stealing among others are still acceptable.

⁵"The practice of the reshaping of Christian beliefs and practices through cultural accommodation so that they consciously or unconsciously blend with those of the dominant culture. . . Syncretism is the blending of Christian beliefs and practices with those of the dominant culture so that Christianity [drops its distinct nature and] speaks with a voice reflective of its culture," Boubakar Sanou, "Religious Syncretism as a Worldwide Mission Challenge: A Biblical and Missiological Response," *Asian Adventist Ministry and Mission*, Vol. 8, 132-133. See also Lynn D. Schmidt, *How Much Syncretism Is Allowed? Evangelical Mission Quarterly*, January, 2013), 26-33, and Gailyn Van Rheenen, "Modern and Postmodern Syncretism in Theology and Mission," in *The Holy Spirit and Mission Dynamics*, edited by C. Douglas McConnell (Pasadena, CA: William Carey, 1997), 167-207.

Though many business operators at Nyamaharaga town are either Christian or Muslim believers, surprisingly, most of them heavily rely on charms, as a means of acquiring wealth. Because of this, witch-doctors' homes are frequented by merchants in the name of securing a good business, seeking prosperity in their businesses. In this issue, some of the BOM of NSSDAC are not left out.⁶

Even the BOM of NSSDAC have easily associated with the un-churched individuals, who are known to be using magic powers, in order to secure a success in their business dealings, premises, and customers. In addition, some of the BOM at the NSSDAC have been known to be visiting some Spirit Initiated Churches (SIC) seeking for healing and prosperity in their business endeavours.

Roho and Legion Maria (also known as Legio Maria of Africa Church Mission), are two known (SIC) Churches in the region. Unlike the Roho which is only known for drum beating during their worships, Legio Maria is very famous.⁷ This group is different in one important aspect- "it Worships a black Messiah, claiming that its founder, Simeon Melchior Ondeto, was Jesus reincarnated in African skin."⁸

⁶There have been many cases reported to the NSSDAC, where church members met at the witch doctors' homes, or where a member had taken a fellow church member to a witch doctor's home to have their financial challenges healed. Similarly, reports of a church member blaming the other as the cause of a certain calamity that befell them has become rampant. Because of syncretism, each death around this area is blamed to have come from somebody's hands, even if this had happened in a Seventh-day Adventist's home.

⁷Legio Maria was founded in 1963 by two Roman Catholics of the Luo ethnic group in Kenya: Simeon Ondeto who died in 1992, a catechist (religious teacher) and Gaudencia Aoko. Both claimed to have undergone prophetic experiences that invested them with divine authority, accessed 2 November 2015, www.britannica.com/EBchecked/topic/428995/simeon-ondeto.

⁸Mathew Kustenbauder, "Believing in the black Messiah: The Legio Maria Church in an African Christian Landscape," accessed 2 November 2015, www.yale.edu/macmillan/fif/publications/kustenbauder.pdf.

Sometimes, cases of families sacrificing their beloved ones for wealth have been reported. Because of this, there are families today (including the NSSDAC members), with either insane or mentally challenged children due to diverse treatments offered to them with the belief of “making wealth.”⁹

The Kuria community has also been influenced much by the existent of a Kurian god who is located at Reburigiria well in the Sirori Simba village. Before some events like the yearly circumcision is done, some of the tribe elders will seek the powers from this well. It is assumed that even the water from this river can heal. Because of this, many still are not able to understand the God of the Sabbath.

Description of the Micro Context

The area around NSSDAC has been a battleground for the two major political coalition parties in Kenya: the Orange Democratic Movement (ODM) party, an affiliate to the Coalition for Reforms and Democracy (CORD), and United Republican Party (URP), an affiliate to the Jubilee Alliance Party (JAP). However, in the 2013 general elections in Kenya, other political parties like Kenya Africa National Union (KANU) became very strong to the extent of winning one of the two seats in Kuria land: Kuria West, and Kuria East constituencies.

The political figures in this area generally come from the Seventh-day Adventist Churches and the Roman Catholic churches. In contrast, the voting is not determined by the churches, but by the political affiliations. To some extent, the voting pattern in this region is influenced by two factors: the tribe of the politician to

⁹The traditional witchdoctors have ways of making concoctions that are believed to be helpful in attracting and maintaining customers in business premises thereby enhancing good returns at the end of the day. Their advice and charms are valued as a means of success in business endeavours.

be elected, and two, the amount of money that that particular politician has in the ground to attract voters.

A Review of Sabbath Observance at the NSSDAC. Even though Seventh-day Adventists should strictly observe the seventh-day Sabbath, about 50% of the NSSDAC members still engage on various business activities on the Sabbath. Unlike Joseph Bates, who is considered¹⁰ as the founder of Adventism, who made the Scripture his standpoint,¹¹ the BOM at the NSSDAC have not fully made the Scripture their point of reference as it should be.¹² Bates said, “In a few days my mind was made up to begin to keep the fourth commandment, and I bless God for the clear light he has shed upon my mind in answer to prayer and a thorough examination of the scriptures on this great subject.”¹³

The Spirit of Ubuntu. This “incorporates elements of corporate personality and involvement of individual in every matter affecting the community.”¹⁴ Because of

¹⁰Captain Bates is known as the founder of Seventh-day Adventist “due to his significant role in the formation of the Adventist movement.” George R. Knight, *Joseph Bates: The Real Founder of Seventh-Day Adventism* (Hagerstown, MD: Review and Herald Publishing Association, 2004), ix, 28-41.

¹¹Joseph Bates, the founder [Gluder calls him ‘real founder,’ Gluder Quispe, *The Apocalypse in the Seventh-day Adventist Interpretation* (Lima, Peru: Peruvian University, 2013), 58.

¹²“Bates admitted that he had strictly kept the first day Sabbath for twenty years before the Lord revealed to him the seventh-day Sabbath...When he read an article by T. M. Preble in *The Hope of Israel*, he compared it with the Bible and was convinced that the Sabbath had not been changed.” James R. Nix, ed, *Recapturing the Spirit of the Adventist Pioneers Today: Passion, Purpose and Power* (Silver Spring, MD: General Conference of Seventh-day Adventist, 2013), 48-50.

¹³Norman J. Collins, *Heart Warming Stories of Adventist Pioneers* (Hagerstown, MD: Review and Herald, 2005), 38-51.

¹⁴Mathew S. Clark, “The Challenge of Contextualization and Syncretism to Pentecostal Theology and Missions in Africa,” in the *Theology in the Context of Africa: Cultural and Religious Analysis*, ed. Rudi Maier (Babcock, Nigeria: Babcock University, 2006), 79-80.

this, even those who have received the truth about the Sabbath, continue to observe other days in addition to the Sabbath. Since the community, family, or the clan demands togetherness. This togetherness defines how the society views spirituality. Figure 3 illustrates defines the spiritually balanced individual.

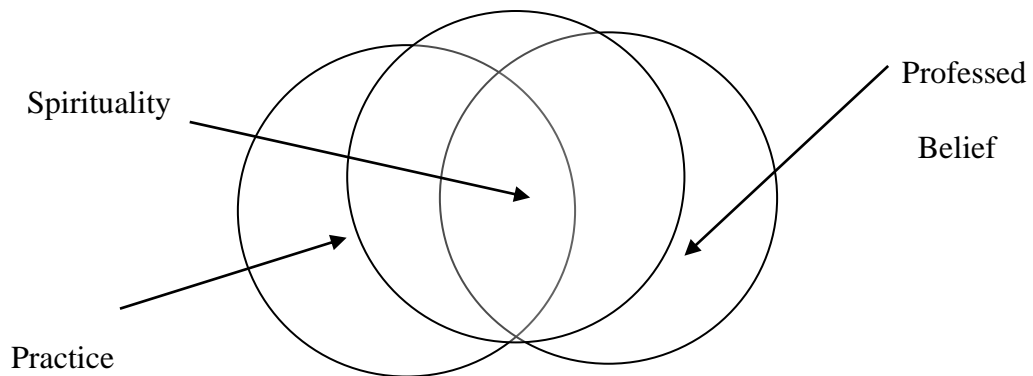


Figure 3. Spirituality of Individual¹⁵

The importance of the BOM of NSSDAC. Almost all of the NSSDAC members are business oriented by nature: they depend mostly on their business activities. This is because the NSSDAC is situated in a metropolitan of Sirare, (also known as Isebania/Isibania), where the international, Kenyan and Tanzanian communities at the border exchange their goods and services. In fact, Sirare is the major gateway that links Kenya and Tanzania’s Mwanza town.¹⁶

¹⁵Adopted from Gordon D. Fee, “On Getting the Spirit Back into Spirituality,” in *Life in the Spirit: Spiritual Formation in Theological Perspective*, eds. Jeffrey P. Greenman and George Kalantzis (Downers Grove: IVP, 2010), 36-43. See also, Adam McClendon, “Defining the Role of the Bible in Spirituality,” *Journal of Spiritual Formation & Soul Care*, 5, No. 2, Biola University, (2012): 207-225.

¹⁶A part from being an important trading center, Mwanza is a mid-sized port city on the southern shores of Lake Victoria in northwestern Tanzania. It is among the major business cities in the Eastern African countries with a population of over

The Importance of Emphasizing on Sabbath Observance. While Sabbath is not seen as a distinguishing marks of God’s people, but as a name of the people worshipping together. There is therefore a need to practice and uphold the Seventh-day Adventist lifestyle in all its aspects.¹⁷

Research Design

While planning the research design, the researcher considered many factors in order to address the Sabbath challenge with the BOM of NSSDAC. Among them was: to clarify the goal of the study, to think through the overall study design, selecting the sample, designing the questionnaires, writing them down, field-testing them, and sharing the questionnaires with the supervisor for advice and approval, revising the loopholes that were detected.

Development of the Research Instruments

Two different instruments were prepared: a semi-structured interview material and a questionnaire. These were for the pastors who had served/was serving at the NSSDAC, the NSSDAC members, and the FSDACM members living within Nyamaharaga town, and the focus group.

700,000. It is Tanzania's second largest city, following Dar es Salaam. “If you throw a used plastic bottle or peel out of your car onto the streets in Mwanza, you just might be arrested.” John K. Abimanyi, “Mwanza: the Cleanest Town in Tanzania,” accessed 5 October 2015, <http://www.monitor.co.ug/artsculture/Reviews/Mwanza--the-cleanest-town-in-Tanzania/-/691232/1879256/-/148jkt2/-/index.html>.

¹⁷As revealed by the interview with the focus group, not many of the members of NSSDAC understood what is entailed in the Adventist beliefs, apart from Sabbath observance, Baptism and a vague idea on health reforms (many of the NSSDAC members associated health reform with drinking of hot water, drinking sugarless soya, avoiding meat in the public, and shunning tobacco and alcohol). Many of the NSSDAC members understood that the Seventh-day Adventist church has twenty-seven fundamental beliefs instead of the current twenty-eight.

These instruments were administered four times as follows: 1) participants, 2) the NSSDAC, 3) five FSDACM Members of NSSDAC, and, 4) the NSSDAC members. For the NSSDAC, the questionnaires were administered for the second time, though this time it was in Swahili language.¹⁸ A section of the same questionnaire (section B) which was used for the NSSDAC members was also administered to the five FSDACM members who were staying within Nyamaharaga town.

Developing the interview instrument. Semi-structured instrument was developed for interviewing pastors who had served at the NSSDAC. It consisted of three sections: A, B, and C.

The interview material. In section A, the researcher aimed at inquiring more about the interviewee's demographic information, and some introductory questions to the Sabbath observance topic. It had nine questions in total. The questions in this section were developed in order to reveal in details the pastors' background and the ministry context.

¹⁸The first questionnaire for the NSSDAC was not well attended to due to the language barrier. When the researcher realized that this was the reason for poor response, there was therefore the need for translating the English one to Swahili.

Section B, comprised of fifteen open-ended questions, aimed at receiving more information of the pastor's point of view on the same topic. The questions in this section were intended to solicit more information from the pastors on the theological and biblical understanding on the topic of Sabbath observance. It was also used to draw wealth of knowledge from the pastors' understanding of White's counsels on Sabbath observance.

Consequently, section C had eleven questions. In contrary to section B, the questions in this section were closed-ended questions. It was basically useful to the researcher in determining the pastors understanding on the "seemingly minor matters"¹⁹ as far as Sabbath observance is concerned.

The interview questions. The researcher briefly presented in this section some of the reasons for each of the questions used for the participants' for interview.²⁰ In question one, the researcher wanted to know why the Sabbath is not only an Old Testament (OT) institution but also a New Testament (NT) affairs. In this question, the researcher wanted: 1) the participants' to articulate the fact that the OT affairs had their fulfilment/continuity in the NT as well. 2) to test the participant's ability of logical reasoning about the Sabbath observance from the NT writings. While in question two, the researcher wanted the participants' to eloquently use the encounters of Jesus to explain the Sabbath observance.

¹⁹Activities like buying bread or a soft drink on the Sabbath morning, watching secular programs on a television, or listening to secular radio programs on a Sabbath, driving children to school for studies on a Sabbath, or understanding the ration of male to female attendances were regarded by church members as minor.

²⁰The researcher will review the first five questions in section B of each of the two instruments as an example of what was intended: for the pastors' interview, and the questionnaires. While all the questions contributed to the study, it should however be noted that, these chosen questions touches on all the corners of this study.

Question three dwelt on the preparation for the Sabbath. It also examined if the participants' were careful about the points presented to the church by White concerning house chores, which are sometimes done on the Sabbath. Question four was a little bit technical: it was about cooking on the Sabbath. Some members of NSSDAC would refuse to cook or split firewood for visitors attending funerals on the Sabbath but does it on the same day if their guest choir comes to their camp meeting.

Question five in the participants' interview sheet was about how to deal with lateness both in coming to church in the morning for Sabbath School services, and in the afternoon for Bible Study purposes. By including this question in the questionnaire, the researcher was looking for the relational experience of these pastors in their ministry.

Developing the questionnaire. The questionnaire is the second instrument that was also designed for this study. Even though one questionnaire, it served two different groups: the NSSDAC members, and the FSDACM members at the Nyamaharaga town. This questionnaire had two sections: A and B, which had thirteen and ten questions respectively. While the NSSDAC members did both section A and B, it was used as an instrument for the FSDACM members. However, only section B (with the closed-ended) questions were used for this purpose.²¹

The questions in the questionnaire. In giving out question one in section B of the questionnaire, the researcher wanted to identify which group are engaging on business activities on the Sabbath. The question dealt with the issue of baptized and un-baptized members and their consistency in keeping the Sabbath.

²¹These five FSDACM represented those who had left the NSSDAC church. Some left the church through disciplinary actions, or discouragement. Most of the FSDACM became church critics and questioned every action taken by the business meetings. This particular group showed interest when they learned about the instrumentation dates.

This was to clarify the importance of the Bible and the Spirit of Prophecy concerning the Sabbath observance. If the response was clear, then it meant that, people have understood the Sabbath as taught in the Bible. This was the second question in the questionnaire to the FSDACM.

The third question tested whether there was enough teaching in the baptismal class. This question formed the major part of the study.²² Majority of the respondents, (as discussed later in this paper), attributed the laxity in Sabbath observance as be a direct result of neglecting the baptismal class. Question four investigated the role of elders and pastors in taking their time to emphasize about the topic of Sabbath observance to their church members.

Non-governmental organizations' initiative. Increased number of Non-Governmental Organization (NGOs),²³ sports, tournaments, the table-banking,²⁴ in this money-minded society, the church needs to check these trends. Unfortunately, in this region, these activities are mostly done on the Sabbath day. This is why the researcher created question five. The main aim was to understand whether the NSSDAC members have understood what should be done on the Sabbath, and what should not be done on the Sabbath. The study availed some of the most tempting activities as watching a secular television programs, attending secular community meetings or going for sports on the Sabbath day.

²²Baptism class is one of the basic ways through which members are trained in handling the Word of God, their personality, their faith, and are character. However, in most churches, this avenue is far much dormant. In other churches still, it does not exist at all. And so, the researcher fully acknowledges it usefulness in discipling. Thus, it was among the cardinal points in both the questionnaires and the interviews.

²³It was revealed by one the focus group member, some of the NSSDAC members were sneaking to NGOs meetings on the Sabbath to earn some allowance.

²⁴Members of these saving groups coming together each week, contributing money to one pool, then, members can lend with specific amount to be accrued. Such money should be returned to the pool after on specified period of time with a profit.

Developing questions for the focus group. Five questions were developed for the focus group. This semi-structured instrument gave the researcher both the direction to focus on and at the same time giving a window to direct a follow up questions during the interview.²⁵

Testing the Research Instruments

Both the two instruments were tested. Two of the former participants at NSSDAC contributed to the refinement of these research instruments. One insisted that some of the questions were ambiguous, and that they needed re-statement. Though painful, the researcher had to revise the questions that were pointed out for reconstruction. This was done on 3 July 2015.

The researcher's supervisor did the final testing of these instruments, on 26 July 2015. The researcher was further advised to revise the instruments again. After this refinement, the instruments were put to use.

In summary, the process of developing and testing the instruments required a lot of wisdom—they were to determine the quality of the result for the study. The researcher received a lot of information during the administration of the instruments. Because of this, thorough thinning of the data was necessary. Having looked at the instrument involved in this research, the researcher then introduces the types of research approaches for the study.

Types of Research

In designing the curriculum, the researcher used the mixed method of research the qualitative, quantitative, and the participatory types of research approaches.

²⁵See Appendix C3.

The study dictated when, how and which kind of research was appropriate for the research at any particular time.

Qualitative research. The researcher employed this method during the study in order to solicit individual views from the Participants' who had served at the NSSDAC, the focus group and the FSDACM in Nyamaharaga town. Thus, the researcher had to visit individual participant in order to receive the input. The researcher prepared a semi-structured survey material for this.

The researcher also used the qualitative research for the focus group, which consisted of five experienced members of the NSSDAC church. The focus group gave an in-depth, insight to the researcher in handling Sabbath observance issues.

The qualitative research was also employed in attending to the FSDACM. This consisted of five members of NSSDAC. This was done in an attempt to solicit their opinion on the current state of Sabbath observance at the NSSDAC. Some of this FSDACM members of NSSDAC have since started coming to church, especially during special occasions like fundraising, evangelistic campaigns, and pathfinder-related events.

Quantitative research. Since the researcher could not interview every church member at the NSSDAC, questionnaires were used to accomplish this purpose. This was done in two phases: first on the 17th October 2015. The researcher administered the questionnaires to the Sabbath School members of the NSSDAC.

The second phase of the administering the questionnaires was done during the evaluation, on 18th June 2016. The same questionnaires were used to evaluate the progress. However, this time the questionnaires were translated into Swahili for the interest of the NSSDAC members.

Participatory research. This method of approach was used particularly to improve the participation of the NSSDAC members during the administration of the questionnaires. This included the use of picture rolls, stories, songs and maps to arrest the attention of both the children and adults. Each instrumentation date was coupled with three choirs from within the churches making Nyamaharaga church territory.

While choosing doing the selection, the researcher considered four different groups to be used for the study. These included, the focus group, the FSDACM at the Nyamaharaga town, the NSSDAC members and the pastors who had served at the NSSDAC.

Rationale for Selection

The selection of those who were to be enlisted in the focus group and the ones to respond to the interviews and questionnaires was obtained in different ways. The following section explains the rationale for selection was done.

The focus group. Breaking the Sabbath has been a perennial problem at the NSSDAC. Because of this, there was a need to look for a focus group consisting of members who are familiar with the history of the NSSDAC, knowledgeable about the church's system of administration, and understands the environment of Nyamaharaga town. From the researcher's experience with this community, they had to be church elders, respected in the community and with a good history in their life in the church. In this case, the researcher used judgment sampling (use of personal judgment in choosing the focus group based on prior knowledge of the population).

The FSDACM at Nyamaharaga town. Since the researcher was not familiar with the FSDACM at Nyamaharaga town, each member of the FSDACM had an equal chance to be interviewed so long as they were to avail themselves during the slotted days for administration of the instruments. The FSDACM knew the dates for

the interviews through their relatives who were in the church. This is where the researcher used the random system of sampling.²⁶

The participants who have served at the NSSDAC. While twelve participants indicated that they had served at the NSSDAC, only ten of them were interviewed. Unfortunately, two participants did not respond, because the researcher could not reach them for the interview in time due to distance.

Within the Ranen Conference (where the NSSDAC is situated) there is a high level of homogeneity: virtually all participant were all males except one. The selection criteria used here was known as stratified random sampling. By the virtue that these participants had served at the NSSDAC, it meant they were the only participants whom the researcher was able to solicit their opinions in regard to Sabbath observance among BOM of NSSDAC. The researcher decided not to mention each of the interviewees by name, used the term participants instead.

The NSSDAC members. Because the researcher could not attend to every church member at the NSSDAC at personal level, an instrument was prepared. This was used to solicit the opinions of the church members concerning Sabbath observance.²⁷ Thus, again the researcher used of random sampling.

Appropriateness of the Study

The percentage of the number of BOM of NSSDAC who were not observing the Sabbath was alarming. The fact that about 50 percent of the NSSDAC

²⁶Valerie J. Easton and John H. McColl's, "Statistics Glossary," v1.1, accessed 28 January 2016, http://cas.lancs.ac.uk/glossary_v1.1/main.html.

²⁷Each member of the population had an equal and known chance of being selected. When there are very large populations, it is often difficult or impossible to identify every member of the population, thus, those who are present are allowed to participate.

membership was engaged in their businesses activities on the Saturday Sabbath was critical.

Secondly, there was a need to handle the Sabbath observance message not from the missionary perspective,²⁸ but in a contextualized perspective. Using everyday experiences to teach about the Sabbath story. Because of this, the study addressed two key issues: the spirituality, and the syncretism that was experienced among the BOM of NSSDAC.

The spirituality of the NSSDAC members. Five factors must have probably contributed to this state of affairs. These factors included the weekly market day that falls on a Saturday, the Roman Catholic background, the laxity in the church leadership, the loss of the institutions that controlled the behaviour in a community, and the organizational structure's cycle.

The market day that falls on a Saturday. Sirare market is known for cheap prices of commodities like, grains and "Mitumba," (second-hand shoes, and clothes). Thus, many of the residents of Sirare town, (including the BOM of NSSDAC) were eventually used to hanging around the market centre.

²⁸The Missionaries carried their cultural understanding into Africa, and ignored the African culture, thus did not fully attend to the African issues like: the *spirit of Ubuntu*, and the moral fall among other things.

The loss of institutions that controlled the behaviour. The researcher also attributed the moral lapse seen today by the BOM of NSSDAC in regard to Sabbath observance, as a result of the loss of pillars that controlled the behaviour in a community.²⁹ It is the work of the church to ensure things are put right.

The researcher also noted that the laxity experienced at the NSSDAC on Sabbath observance was majorly because of the life cycle of NSSDAC an organization.³⁰ “Believers in God fail to live, relate, and serve according to the ethical and moral teachings as exemplified in Jesus Christ.”³¹

The laxity in the church leadership. Sometimes because of the value attached to the tithes and offerings received from the BOM of NSSDAC, the leadership have compromised biblical principles. This is dangerous since it accommodates worldly standards to be seen as a measure.

²⁹These five pillars which controlled the behaviour in a community: 1) Family -the instabilities experienced in many homes around the NSSDAC. 2) Moral certainty-the NSSDAC as a society does not appear to know what is right anymore. 3) Authority- the NSSDAC members no longer respect both the pastors and elders as the authorities when it comes to giving direction. 4) Protective Knowledge-the while the NSSDAC formerly used to induct new church recruits through the baptismal class, this procedure no longer exists. 5) Solidarity-the four factors stated above have led to NSSDAC members’ to practice pragmatism: instead of asking, “what’s in this project for the NSSDAC as a Church, members ask: “what’s in this project for me as an individual?”

³⁰The life cycle of an organization normally involves four phases of development: embryonic, growth, maturity, and decline. It is therefore believed that the NSSDAC has reached her declining phase because she is no longer productive in terms of nurturing new converts or in evangelism as revealed in the church records. “What is more disturbing is that even the church, whose mission is to prepare people in Africa for the Kingdom of God, is not making headway in its program of transforming the people morally and spiritually.” Mark Denver, *The Church: The Gospel Made Possible* (Nashville, TN: B & H Academic, 2012), 159.

³¹Zacchaeus Mathema, “No More Taboos: In Search of the Moral Compass in Africa,” *The Global Ethics Crisis: An Adventist Response*, ed. Shawna Vyhmeister (Nairobi, Kenya: Adventist University of Africa, 2015), 10.

The organizational structure's cycle. One other thing that might have caused the laxity in the observance of the Sabbath at the NSSDAC may have been as a result of the cycle of an organization structure. The stage of the growth of the church included: the embryonic stage, the growth stage, the maturity stage, and the declining stage.

Embryonic stage occurs when the church is conceived: either during the planting of a new church, or a Sabbath School. Like when a child is conceived, everybody is happy and willing to lend a hand in the development of such churches. At this stage, a lot of care is taken concerning what is right and acceptable, as taught by the Scripture. This stage emphasizes the purity of the church doctrines and church development.

The growth stage has two phases: the early growth, and the growth stage. During the early growth stage, the church may experience some conflicts, especially as new members try to cope with the newfound church rules and principles. There is a lot of fear of forging ahead, uncertainty of the future, and compatibility of the corporate church membership. However, the situation stabilizes as soon as the church reaches the growth stage. It is characterized by members' togetherness in both the outreach and in-reach programmes.

At the maturity stage, the church has a developed structure, numerical growth in membership and a stock of church personnel. Unfortunately, the same church stage also contains a number of idle church members (those who will want see things happen without their involvement). This impairs the church's ability to evangelize and the potentiality in nurturing new converts. This stage opens the way to the final church's life circle, the declining stage. This stage is may be characterized by

criticism, leadership wrangles, and faultfinding when it comes to church management. This has been one of the challenges at the NSSDAC.

The researcher noted that the NSSDAC members may make some schemes during the church elections in order to secure some specific positions to specific individuals, thus compromising some church principles.³² This has adversely affected the ability of the NSSDAC to maintain the purity of the Seventh-day Adventist teachings, including the Sabbath observance. Figure 4 is an illustration of the life circle of the NSSDAC as an organization.

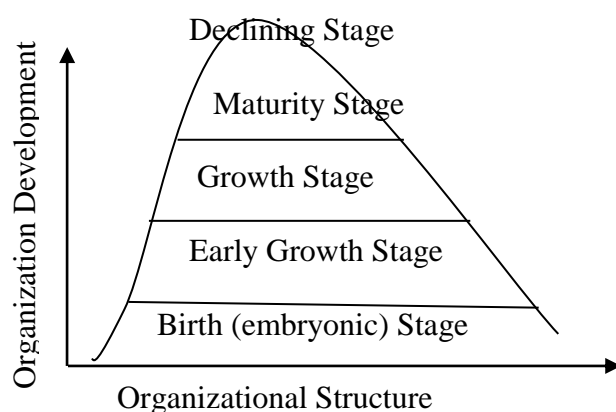


Figure 4. The NSSDAC Development Cycle

The Roman Catholic background. The researcher noted that majority of the members of NSSDAC were converts from the Roman Catholic backgrounds.

Therefore, such converts had synchronized both the Seventh-day Adventist concept

³²The researcher observed that: 1) the spiritual commitment at the NSSDAC goes down during and immediately after church elections. This is because many church members value only certain positions in church leadership such as eldership, treasury, and church clerk. Thus, people aspire for these positions, and if not achieved, there is a lot of disappointment, discouragement, and uneasiness among those who are ambitious. 2) Those that are in these three positions are not very comfortable with those who seem to be preparing for leadership. This is seen as those in leadership tries to explain their actions to the electorates—for consideration.

and Roman Catholic ideas of worship. Some of them worship both on Saturday and on Sunday.

To such, Sabbath was not to be observed beyond the church services. A notion that the researcher noted as an issue among some of the people interviewed. Worse still, there was an indication from the focus group that some of these members will hide in fear of the pastor or a church elder, to escape being seen by the church leaders.

Syncretism. The researcher in this section has specifically zeroed in on the approach expounded by the Fernando Canale about the Seventh-day Adventist identity. It is because of the loss of the Seventh-day Adventist's identity that has awakened the curiosity of scholars like Canale to write on this important issue. He points factors that he believed has contributed tremendously to Seventh-day Adventists' loss of identity. He also indicated that this has resulted into many of the Seventh-day Adventist members' involvement in syncretism.³³

Population and Sampling

The general population of Isibania ward as per 2009 population census was 23,556.³⁴ However, the NSSDAC church membership as at the beginning of the study period (in 2013), was 440 (baptized members). While the Sabbath School membership was at 595. This means that the ration of the NSSDAC's Sabbath School Membership to the population of Isibania town is 1:39.

³³Fernando Canale, "Thinking Biblically and the Pastoral Ministry," *Biblical Research Institute*, accessed 27 July 2016, <https://www.adventistbiblicalresearch.org/sites/default/files/pdf/ThinkingBiblicallypastoralministry.pdf>.

³⁴Elimuonline, "Isibania Ward," accessed 18 July 2016, <http://www.elimuonline.com/County/Ward?WardId=1291&WardName=ISIBANIA&ConstituencyId=259&ConstituencyName=KURIA%20WEST>.

Even though the population of NSSDAC is very small compared to the general population of Isibania ward, it was too large for the researcher to attempt to survey all of its members. The researcher therefore chose 150 people,³⁵ which was latter grouped into five smaller groups as a sample and this was used to represent the entire population.

Criteria for Sampling Procedures and Selection

After assessing the population (440, baptized members by 2013), the researcher resorted to sampling.³⁶ The researcher did not introduce a new criterion for selecting the sample, used the existing demarcations and the church boundaries. In other words, the partition of smaller groups,³⁷ and the already existing group leaders were consulted for the scheduling the days for instrumentation. This was later communicated to the church board for authorization.

The researcher preferred the small group since they were already participating in the Sabbath School programs, visitation, and caring for the church's guests. This was a clear indication of their strong involvement in the community services. Because of this, the researcher decided to use the small groups the distribution of the questionnaires on the Sabbath observance challenge at the NSSDAC.

³⁵At Master's level, the researcher used 102 questionnaires. The researcher decided to increase the number of questionnaires to 150 because the majority of the NSSDAC were willing to participate in this study.

³⁶Sampling is the process of choosing a representative sample from a target population and collecting data from that sample in order to understand something about the population as a whole.

³⁷These small groups included (East, West, Bethlehem, Jerusalem and Gethsemane) were organized after a church board recommendation and voted by the business board for easy church administration.

The researcher used the quota system in determining those who were to be interviewed, or respond to the questionnaires—choosing a stratum/group. (A stratum is a subset of the population that share at least one common characteristic). The researcher first identified the strata and their proportions as they are represented in the population. Afterwards, personal judgment sampling is used to select the required number of subjects from each stratum.

Instrumentation

While discussing the instrumentation, the researcher narrates how the interviews and the questionnaires were conducted. Brief information is given on how the researcher attended to each of these two methods in the instrumentation.

At first, there was a low response in the afternoons. Because of this bath afternoons, the researcher had to investigate the membership flow on the Sabbath at the NSSDAC. This prompted the researcher to examine the church's efforts to evangelize the Nyamaharaga community.

It showed that as the number of years of the NSSDAC increases, the church's ability to baptize and nurture baptized members decreases.³⁸ (This trend confirms the organizations structure studied earlier in this chapter). Fortunately, the researcher was determined that by adequately addressing the Sabbath observance issue, the number of members leaving the NSSDAC will be reduced, as well an increment in baptism. Table 1 is an illustration of the history of NSSDAC's evangelistic campaigns schedule against the membership trend.

³⁸The increment in membership of the NSSDAC was through new baptisms, profession of faith, and transfers from other Seventh-day Adventist Churches. On the contrary, a decrease in membership was due to death, transfers to other churches, apostasy and missing.

Table 1. NSSDAC Evangelistic Campaigns Schedule against the Membership Trend

Year	Efforts Done	Venue	Companies Planted	Yearly Membership
2005	One	Nyamaharaga market	None	387
2006	None		None	399
2007	None		None	417
2008	None		None	424
2009	One	Nyamaharaga Market	None	417
2010	None		None	421
2011	None		None	425
2012	One	Nyamaharaga P. A. G Primary	Nyamaharaga West	435
2013	One		None	440
2014	One	Nyamaharaga Primary	None	446
2015	None	KehanCHA Junction	None	451

With analysis in Table 1, the researcher was prepared to move ahead with the dissertation journey.³⁹ In order to increase the response during the scheduled dates, the researcher used e-mail survey pre-notification mails, short notice handouts, Short Message Service (SMS), or phone calls to the pastor, elders, and the focus group. But even with that, not much was achieved.

It was because of this that the researcher arranged for the instrumentation to take place during the district meeting Sabbaths, which were meeting quarterly. In addition, the researcher arranged with the three choirs to be performing every single occasion an instrument was scheduled (Nyamaharaga South, Central and West Church Choirs).

Administering the interviews. The researcher categorized the participants into two major groups: according to the state of the work—those who were on active service and those who were not in active service. In addition, the researcher considered the number of year(s) one had served at the NSSDAC. Thus, the

³⁹Carol M. Roberts, *The Dissertation Journey: A Practical and Comprehensive Guide to Planning, Writing, and Defending Your Dissertation*, second edition (Thousand Oaks, California: A SAGE Company, 2010), 46-53.

researcher interviewed participants who had served at NSSDAC for one year, two years, and five years respectively.

At least three interviews were carried out during the research: to the participants who had served at the NSSDAC, the FSDACM at the Nyamaharaga town, and the focus group. Unlike the pastor's and the FSDACM members' interview, in which the researcher specifically arranged for individual meeting with the interviewees, the focus group's interview was done in a conference-room's setting—at the NSSDAC.

Interview with the participants. The interviews were done in bits, as the researcher was able to organize with the individual participants. Five participants were interviewed at the conference compound, while two other participants who were attended to while in their offices.

Three more participants were interviewed at their respective homes. In all the interviews, prior arrangement had been done for meeting with the participant. The participants' interviews began on 24 September 2015 to 19 December 2015.

Five participants were interviewed at the Ranen Conference's compound, where they had come for worker's meetings on the 24 September 2015. It was during this meeting that the researcher gave out the interview material to the five participants.

Interview with participant # 1-5. Normally the workers' meeting begins at ten o'clock in the morning and ends at around 2:00 pm. As the participants arrived for this meeting, the researcher reminded them of the meeting meant for interview—after the worker's board meetings. When the meeting was over, each participant picked the interview material, sat at the hall and filled the questions, which were in the semi-structured instrument. This started at 2:47 pm, and continued up to 3:00 pm.

Interview with participant #6. The researcher had arranged to meet one participant, who was then, at the Conference offices for the interview. This took place at the Ranen Conference offices on the 16 October 2015. The exercise began at his office at 8:36 am and ended at 9:02 am.

Interview with participant #7. The researcher had talked to participant #7 through the phone, arranged on how they were to meet. Fortunately, on 4 December 2015, the exercise began at 11:22 am and ended at 11:43 am.

The researcher interviewed three more pastors in their houses. Though done at different dates, and points, the researcher's encounter with the three was almost similar.

Interview with participant #8. The weekend of 18 and 19 December 2015 was marked for the participant #8. On 18th the researcher met and interviewed the participant #8 at his compound at 6:30 am and it took half an hour.

Interview with participant #9. Immediately afterwards on the same day, the researcher went to interview pastor nine. His compound was just adjacent to the house of previously interviewed participant #9. It started at 7.10 am to 8:00 am.

Interview with participant #10. On the 19th December 2015, the researcher was scheduled to present a sermon at the NSSDAC. This is where the researcher had organized to meet and interview participant #10. The exercise started at 8:13 am to 9:18 am. This was the last interview.

The FSDACM at the Nyamaharaga town. All the five FSDACM at the Nyamaharaga town were interviewed on the Sabbath of 17 October 2015, and 30 January 2016, but at different times. The first three to show up were interviewed on 17 October 2015, and the last two on 30 January 2016. In addition, all the interviews

were carried out on the NSSDAC compound. Each of the interviews lasted between twenty to thirty minutes.

The focus group's interview. The focus group's meeting was held on the 20 December 2015, at the NSSDAC from 10:34 am to 12:40 pm. The focus group helped the researcher to see and understand more about Sabbath observance with the BOM of NSSDAC. The researcher moderated the conference-like conversation. Each member contributed to the topic based on the guideline that the researcher had given out.⁴⁰

The researcher sometimes would re-word a phrase or even a sentence in order to ascertain the truthfulness of the member of the focus group. The researcher would also follow up with additional questions to explore deeper on the theme of Sabbath observance.

The researcher also used personal observation during the exercise—the facial expressions, the blinking of an eye, heavy breathing. All these emerged especially when one of the members was not sure, or doubted what the other had said. Sometimes, this would call for a break as members consult with others, or within themselves.

While sometimes there were differences in opinion among the focus group members, the consensus was always reached after comparing notes. For example, while tracing the origin of Seventh-day Adventism into the Kuria community, there was difference in opinion. Some said it came from Ranen while other said it was from Tanzania. The group reached a conclusion that—it was true that the Seventh-day Adventist message reached this community from Kibumai in Tanzania, however, the one that penetrated the NSSDAC was from Ranen Mission (now Ranen Conference) in Kenya in 1958.

⁴⁰See the sample of the questions used for the focus group in Appendix 3C.

Self-examining questions were developed to elicit information about the respondent's practice and experience on Sabbath observance. Sometimes additional questions emerged based on the way each participant shared his experience of the Sabbath observance.

Administering the questionnaires. Having highlighted the processes used in the interviews, in this section, the researcher focuses on how the questionnaires were administered. The questionnaires were used for the NSSDAC.

The questionnaires were administered in two phases: first on the 17th October 2015, to the Sabbath School members of the NSSDAC at the church compound.⁴¹ While the members were in their groups headed by the group leaders, each of the group was served with 30 questionnaires. Since there were five small groups, it means that 150 questionnaires were given out in total. This took place from 10:30 am to 11:20 am, just after the Adult Bible Study Guide. The attendance was 577 by the time of the administration of the instrument.

The filled questionnaires were handed to the researcher in the same sitting. The researcher had noted that if the questionnaires were to be carried to members' homes, then, only a few got be returned.

Data Analysis

The researcher used two methods in analyzing the data: content analysis; and thematic analysis. In the first instance, through the listening or reading of the contents, the researcher was able to note words that were emerging almost with each interview. For example, when dealing with the focus group, on the third question, three of the

⁴¹Normally the NSSDAC members will go to their small groups when arranging for feeding guests, collection for camp meeting, or collection money for welfare. Therefore, going into smaller groups was not a big deal.

respondents remarked (60%),⁴² ‘pastors had their weaknesses,’ ‘they are from Ranen.’ Since Ranen Conference had moved the mission headquarter from this region, this remark was a negative one.

On the thematic analysis, the researcher was able to group the data into themes, which helped to answer the research question. These themes naturally emerged from the data as the study was being conducted.

Data collection procedures. The data was collected from various sources during the research: literature search, theological and biblical foundation, the literature review, questionnaires, talking to people, focus group, personal interviews, telephone surveys, email surveys, among other methods.

The researcher had to summarize the facts collected. This was done through a process of thinning down the data collected so that only that which is necessary is penned down. This technique is also known as data reduction process. It involves evaluating and identifying meaningful ideas, and themes, which contribute to the topic of study while leaving out that, which does not.

Data presentation and description of findings. The researcher then assembled/organized the data into something that can be displayed in tables and figures. The NSSDAC member indicated two problems for non-Sabbath observance: low readership and the loss of pastoral ministry.

The researcher chose to present only one table from the interview with the participants who had been interviewed.

The researcher wanted to know from the participants whether they had handled cases concerning the Sabbath violation. This was done so that the researcher would use the appropriate measures gained in order help for the NSSDAC.

⁴²See Appendix C3.

Unfortunately, three participants had a relaxed stand on those who violates the Sabbath.

Ironically, one participant blamed the pastors and the church elders for their laxity and not caring for those breaking the Sabbath. In addition, two participants had not handled any case on Sabbath breaking. To some extent, this explains why most participants, especially from the researcher's conference feels that church pastors are lording it over their parishioners.

The study revealed that more emphasis was needed on both the pastors and elders to intensify:

- 1) Baptismal classes so that many may be trained while being inducted into the church;
- 2) Many of the NSSDAC members acknowledged that the elders taught the members more about the Sabbath than the pastors did;
- 3) Sabbath hours have been used wrongly in buying, watching secular programs, among other activities;
- 4) that, the NSSDAC member's children have been attending the school on the Sabbath. Figure 5 illustrates how the NSSDAC members responded to who taught them about the Sabbath.

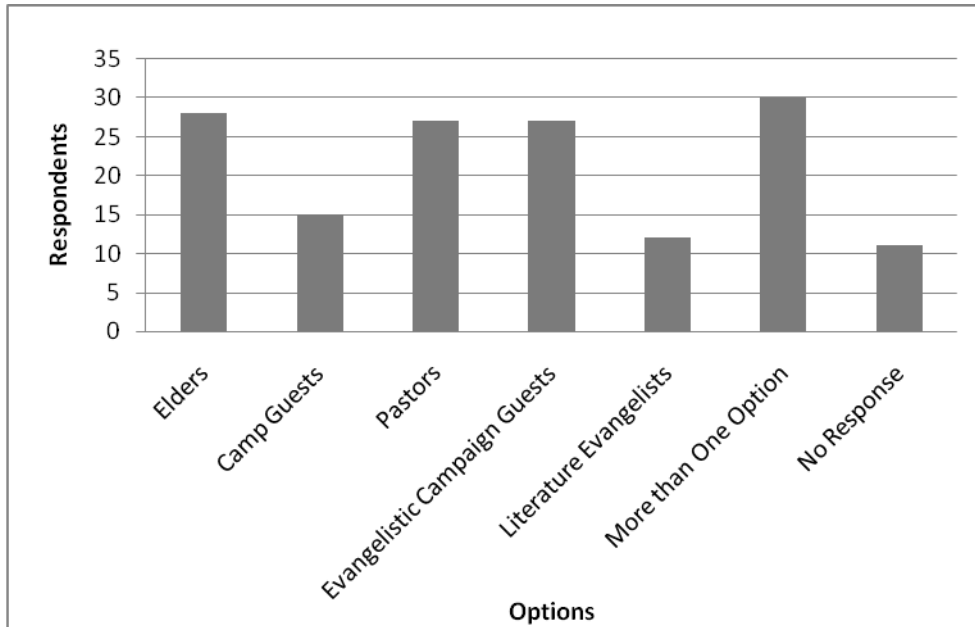


Figure 5. Who Taught the NSSDAC about Sabbath Observance

From the findings (of the first field survey), it was noted through the questionnaires administered to the NSSDAC that not many members of NSSDAC had fully acknowledged the Sabbath observance as one of the fundamental teachings associated with their salvation. This came out from the way the BOM of NSSDAC responded to the twenty-three questions presented.

There was low response, fear of attempting the questions, and the unwillingness to interview. The researcher distributed one hundred and fifty questionnaires to the participants of which 98 were returned (65.3%). Among the returned, thirteen were not filled (8.7%).

As indicated in Table 2, (65.3%) which is equivalent 98 of the respondents returned the questionnaires, while (34.7%), 52 respondents were lost. Among the returned questionnaires, thirteen (8.6%) were blank, leaving (56.7%), 85 of the filled questionnaires. This means that blank questionnaires and those that were lost were (43.3%), 65 questionnaires. This first administration of the questionnaires was to

ascertain the knowledge of the NSSDAC on Sabbath observance. Table 2 is an illustration of how the NSSDAC members responded during first field research.

Table 2. The Response for the First Field Research

Response to the Questionnaires	Number of Questionnaires	Percentage
Filled	85	56.7
Lost	52	34.7
Not Filled	13	8.6
Total	150	100

Table 2 reveals that (56.7%) of the respondent gave back the filled questionnaires, while (43.3%) never responded to any of the questions. Though the low response was also attributed to the fact that the questionnaires were prepared in English, the researcher realized that some members carried them home. A section of those who had carried the questionnaires claimed that there had been too many activities in the church and so they were tired. While another section also argued that, they had not pens to write.

Designing the Intervention

The design was prepared in answering to the needs of the NSSDAC. The concerns from the respondents: the findings and the analysis of data collected. According to this study, five major challenges emerged as the cause for the 50 percent of BOM of NSSDAC engaging on their businesses on the Sabbath: 1) low readership—therefore, no creative Bible study, no books, no literature evangelists; 2) lack of thorough personnel formation and recruitments by the Ranen Conference; 3) no out-reach programs—elders and the church confined to NSSDAC; 4) the loss of pastoral ministry; and lastly 5) failure of the church to in-corporate the Public affairs

and Religious Liberty (PARL) department to engage both the county and the national government.

These concerns were derived from the analysis done through the observable behaviour, the first field research, the focus group’s interview, and the FSDACM members living within Nyamaharaga town. Table 3 illustrates a concise summary of the first field research findings.

Table 3. The Behaviour of the BOM of NSSDAC during the First Field Research

	Observable Behaviour	The Findings at First Field Research
1	Sabbath morning attendance	Sabbath School began with only few children and members less than ten already seated at the church
2	Sabbath afternoon Bible Study	The afternoon programs were left for pathfinders and adventurer’s to play
3	Driving children to school on the Sabbath morning	Many parents attribute arrival late to the church to the fact they had to take their children to school first before coming
4	Students leaving the church in a hurry at noon to go to school	Mass of students would leave the church at by noon even if the sermon was still on
5	BOM members buying or selling goods through the back door, or ordering for them	The NSSDAC member were buying and selling goods so long as they were out of church, even if it was on a Sabbath
6	NSSDAC member heavily cooking on the Sabbath	The NSSDAC members had to go back to their home to cook lunch
7	Many children attending Bridge International School ⁴³	Regardless of whether the children will study on the Sabbath or not, majority of the NSSDAC members took their children to this learning institution
8	BOM members’ friends	Majority had friends who were business associates regardless of their faith

⁴³Many of the NSSDAC members had taken their children to Bridge International School since it is adjacent to the NSSDAC, even though children had to attend classes on the Sabbath afternoons.

Some of the planned activities for implementation of the intervention included: sermons, nurturing seminar, inductive Bible teaching (follow the Bible program included), workshops, the use of Discover Bible Lessons, training of the church leaders, and a workshop. All these factors were put in place to ensure that the number of those not observing the Sabbath at the NSSDAC is reduced from the current, about 50 percent by at least 60 percent. Table 4 illustrates the proposed intervention for controlling the numbers of NSSDAC members not observing the Sabbath.

Table 4. Proposed Intervention for Sabbath Observance Challenges

No	Intervention	Date	The Challenge Targeted
1	Sermons	17.10.2015 19.12.2015 30.01.2016	<ul style="list-style-type: none"> • Low readership • Public Affairs and Religious Liberty (PARL)
2	Nurturing Seminar	17.10.2015	<ul style="list-style-type: none"> • Out-reach Programs. • Loss of Pastoral Ministry
3	Training Church Leaders	19.12.2015	<ul style="list-style-type: none"> • Loss of Pastoral Ministry • Public Affairs and Religious Liberty (PARL).
4	Inductive Bible Teaching	30.06.2016	<ul style="list-style-type: none"> • Loss of Pastoral Ministry • Lack of thorough personnel formation and recruitment
5	Discover Bible Lesson	18.06.2016	<ul style="list-style-type: none"> • Low readership • Lack of thorough personnel formation and recruitment
6	Workshop	18.06.2016	<ul style="list-style-type: none"> • Lack of thorough personnel formation and recruitment • Low readership

Summary and Conclusions

The experienced gained during the research was very helpful to the researcher. It enabled the researcher to understand the fact that church members know to which extent their pastors cares about them. During the interviews, the interviewees were able group the pastors who cared for the church and those who left the church to run without any proper direction. The researcher was challenged since most of the pastors have lost the zeal of pastoral ministry.

Secondly, the researcher learned that when one is doing something contrary to the expectation of the church, such should be approached and be given direction. The researcher noted that some of those who go contrary to the set rules of church sometimes do so because they do not know, or are reacting to an issue.

Third, the study revealed the fact that the baptismal class if well conducted can be a strong board where members are inducted into the church. Consequently, discipling, and nurturing should be part of the church developmental plan.

CHAPTER 5

NARRATIVE OF INITIATIVE IMPLEMENTATION

Chapter four dealt with the description of the initiative¹ development beginning from the description of the ministry context—in which both the wider and smaller context is narrated, and ending in designing the intervention. The designed intervention in chapter five, a chronological description of the implementation of the designed intervention for the study is presented down. After implementation of the intervention, the whole work of study is evaluated.

The success or challenges realized in the study is revealed through the results-outcomes from the study. These will be established through a careful evaluation of the research instruments and the analysis of the data. The reflections and the experience gain by the researcher are also related.

This dissertation was carried out in the periods between September 2013 and September 2016. The researcher for a long time had been challenged by the kind of life that some of the NSSDAC members had been practicing as Sabbath observance was concerned. The researcher noted that about half of the members of NSSDAC were still engaging in their own business affairs on the Sabbath though the Bible prohibits working on the Sabbath.

¹In this study, the term ‘initiative’ and ‘intervention’ will be used interchangeably to refer to the activity being implemented, in order to ensure the that the Sabbath is faithfully observed by the BOM of NSSDAC.

Review of the Findings

As a concise recap in chapter four, the findings from the study had revealed that five major challenges emerged as the cause for the about 50 percent of BOM of NSSDAC engaging on their businesses on the Sabbath. These challenges are presented as: 1) low readership; 2) lack of thorough personnel formation and recruitments by the Ranen Conference; 3) no out-reach activities; 4) the loss of pastoral ministry; and 5) failure of the church to in-corporate the Public affairs and Religious Liberty (PARL) department to engage both the county and the national government.

Low readership emerged as one of the contributing factors to BOM of NSSDAC not observing the Sabbath. It was observed from the findings from the first field survey that 74 NSSDAC members of the 150 respondents (49.3%) agreed that the term ‘National Sunday Law is found in the Scripture. Thus, in addressing this, the researcher understands that this may be as a result of time or urge to study, or the lack of Bible, the Quarterly Bible Study Guide, Hymnals, and even the literature evangelists. This means that the NSSDAC will prioritize these adequacies.

The researcher established from the focus group that since many members of the NSSDAC lacks enough biblical knowledge for reasoning with members from other denominations, they tend to shy away it comes talking about matters of faith. Because of this, the church has been realizing only the biological growth, or recycled baptisms, but not geographical, and communitywide.

The focus group members, all of whom had been leader at one in the NSSDAC admitted that they do not have out-reach-programs in their church. This means that no new ideas are accepted in this church. The church generally ignores call to go for congresses, conference bonanzas for ‘lack of funds’ in the church budget.

This has paralyzed not only the adults, but also the children and youth ministries in the NSSDAC. From 2006 to date (2016), the eldership has been recycled between four elders. There was therefore a need to address the importance of improving the quality of leadership by receiving ideas from diverse perspective. This will help to eliminate the statement “we used to do it like this.”

Loss of pastoral ministry was also a contributing factor to the practice of not observing the Sabbath at the NSSDAC. The pastoral ministry has to do with attending to the spiritual needs of the parishioners. The findings from the questionnaire indicated that this was a concern as discussed later in this chapter. It revealed that apart from pastors’ busy schedule, the elders were neither willing to minister to the church members. In fact, some of elders replied, “they are not paid for doing such duties.”

The study also revealed that the NSSDAC has detached itself from the society.² The church’s involvement with society is almost nonexistent. This is partly because it of the church failure to incorporate the Public Affairs and Religious Liberty (PARL).

The NSSDAC members argued that if this department were active, it would have engaged both the county and the national government, is resolving learning on the Sabbath, and even market days that fall on the Sabbath.

Finally, lack of personnel formation and recruitment was another challenge to Sabbath observance at the NSSDAC. It was noted by the researcher during the study that not many members are ready to be engaged in church services. Thus, it was easy to predict who goes with the speaker every Sabbath. In fact, in all the sermons that the

²Adekunle A. Alalade, *Limiting Factors to the Success of the Seventh-day Adventist Church in Africa: The Nigeria Case Study* (Ibadan, Nigeria: AGBO, 2008), 120-125.

researcher presented, 75 percent of the pulpit party were the same persons.³ Thus, at the NSSDAC, though with a membership of 440, only a few are involved in the daily activities of the church.

The Designed Intervention

The intervention had been developed in the previous chapter. This section is therefore to apply this intervention through interacting with the NSSDAC members in order to reduce the number of the BOM of NSSDAC not observing the Sabbath from about 50 percent by ten percent annually.

Coincidentally, six activities for the intervention had been alluded to for implementation. It does not mean that every challenge has a specific intervention for it. However, one intervention may help to solve several challenges: this implies that one challenge may be solved by different kinds of activities.

The intervention includes activities like: sermons, nurturing seminar, inductive Bible teaching (Follow the Bible program incorporated in this in this activity), Discover Bible Lessons, training church leaders, and a workshop on Sabbath observance. All these activities were to ensure that the number of those not observing the Sabbath at the NSSDAC is reduced from the current, about 50 percent by at least 60 percent.

In the following section, the researcher has discussed ways that were used to ensure that every activity that was done during the implementation could be a learning experience. These were reached at through researcher's personal observation and experience with the BOM of NSSDAC.

³Assuming that every Sabbath eight people were included in the pulpit party—the preacher, the one to welcome the people, the other to read the Scripture, the one to call the opening song, the one to pray, the one to lead the tithes and offering period, the one to bring the children story and the person to call for the special item (choir).

Planned Learning Experiences

The researcher identified six different ways that were used to help the BOM to learn more truth about Sabbath observance: discussions, induction, tension, questioning, debate, and meditation and study. These planned learning experiences have been discussed further in this section.

The Use of Discussions

The researcher noted that by raising an issue about the Sabbath, the BOM of NSSDAC were able to reason, argue and arrive at an appropriate answer, which was not only satisfying but mature. This was sometimes done through engaging in an inductive Bible study in which several texts were presented to them showing what God had revealed to humankind in the Scriptures about the Sabbath.

Creating Tensions

The researcher introduced a problem and allowed the church members to give their opinions on the same issue.⁴ By introducing topics like “persecution at the end-time,” the “National Sunday Law,” among others attracted most of the NSSDAC not only to listen, but also to participate by asking more questions.

The Use of Questions

Even though most people fear tests, questionnaires, and even quizzes,⁵ the researched realized that giving some creatively thought provoking questions was very

⁴An example, “does the Seventh day Sabbath cease to be Sabbath keepers of the Lord simply because many Christians are worshiping on Sunday?” The answers included “yes” and “no,” then the researcher would moderate.

⁵The researcher experienced this not only with the NSSDAC members, but also even with the Doctor of Ministry students at the Adventist University of Africa.

instrumental in getting the contributions of the NSSDAC members towards Sabbath keeping. These questions were sometimes verbal, or semi-structured.

The Use of Debates

When the researcher introduced debate, as one of the ways of learning about the Sabbath truth, a good response was achieved. By bringing true and false questions to the floor, each side had to battle it out. Later on, the researcher would guide the members to the right direction. This was especially helpful with the youths who dedicated their time in order to understand the Scripture.

The Use of Meditation and Study

The researcher also used the knowledge gained through attending Bible camps to reach some of the BOM of NSSDAC: this was by allowing some of these members to use the pocketsize books by Ellen G. White to read more on the same topic.⁶ This required each member to be alone and in a quiet place for meditation and study. It helped in getting individual opinions on Sabbath observance as was read from these books. Other ways used by the researcher to reach the BOM of NSSDAC included, listening and watching videos on the Ten Commandments, attending to some of the BOM members in small groups, and through Bible games.

Monitoring and Evaluation

Even though the evaluation will be discussed in chapter six of this study, the processes in chapter four and five requires proper monitoring and evaluation for the objectives of the study to be achieved.

⁶The books used include *The Great Controversy*, *The Desire of Ages*, *Patriarchs and Prophets*, *Counsels for the Church*, and *the Acts of the Apostles*.

When the instrument was administered, most of the respondents never returned the instruments sheets. The researcher later learned through the focus group that most of the respondents were not familiar with English, thus the researcher had to prepare a Swahili version of the same instrument and it was re-administered.

Implementation of the Intervention

After developing the intervention in the previous chapter, and having reviewed them early in this chapter; and recalled the challenges for which the intervention was meant to accomplish, then the implementation began. The main aim for the intervention is to ensure that the number of BOM of NSSDAC who were not observing the Sabbath are reduced from the current, about 50 percent by at least 60 percent.

This means that the researcher hopes that if the intervention achieves its goal, then at least 60 percent of the population (132 people), who have not been faithfully keep the Sabbath, will be reforming annually by observing the Sabbath. The following are the six activities for intervention that are intended to be used in accomplishing the purpose of this study.

Sermons on the Sabbath

Three sermons were prepared and presented at the NSSDAC for the purpose of this study. This was done in three different Sabbath days on the following dates: 17 October 2015, 19 December 2015, and 30 January 2016. All these were done with the permission of both the church pastor and the church at large.

The first sermon was presented on the 17 October 2015. The whole district was seated at the NSSDAC.⁷ Two choirs presented an item each before the researcher stood to speak: Nyamaharaga West, and NSSDAC. The researcher's sermon was on 'the Sabbath as a Distinguishing mark of God's People.' The sermon took forty minutes. Later, Nyamaharaga Central did the closing item of music. The attendance was (546 excluding the children). The same trend continued for the other two sermons that were presented in on 19 December 2015, and 30 January 2016.

During the presentation of the other two sermons, which had 741 and 569 respectively, most people were more attentive since the researcher was coming as a guest, and not the host participant. The songs used in Table 5 are from the *Seventh-day Adventist Church Digital Hymnal*. Table 5 is an illustration of the topics used by the researcher at the NSSDAC.

Table 5. The Sermon Topics for Study

	Date	Topic	Text	Song
1	30.01.2016	The Signs of the True Church	Revelation 12:17	<i>No. 99: God will take of you</i>
2	19.12.2015	The Sabbath and the Christian Family	Ephesians 6:1-3	<i>No 304: Faith of Our Fathers</i>
3	17.10.2015	Sabbath: The Distinguishing Mark of God's People	Text: Exodus 31:12-13	<i>No. 367: Rescue the Perishing</i>

⁷Nyamaharaga district consist of three churches: Nyamaharaga South, Central and West. The latter was organized in 20 September 2015.

Conducting Nurturing Seminar

The nurturing seminar was done on the 17 October 2016. This was in the afternoon 10:30 am to 11:20 am. It was a time between the end of Adult Bible Study Guide and the announcements. The researcher used the *Seventh-day Adventist Elder's Handbook* for this seminar. Those who attended this seminar were 390, with 46 current church workers. It was through the nurturing seminar that a majority of the members realized that the personnel for recruitments is done by the church and not the Ranen Conference. During the focus group discussion, all the members agreed that all the pastor who are now serving, had a spiritual formation from the church before they were hired by the conference.

Training Church Leaders

The researcher used the *Seventh-day Adventist Church Manual* in training the church leaders. This was done on the 19 December 2015. It happened just after the elections were done. It was the longest of all the programs conducted by the researcher. It began at 2:00 pm to 4:00pm. Three hundred and ninety-three people attended. This was the highest afternoon attendance, probably because the students were in their long holiday. Forty-eight church leaders were present.

Conducting Inductive Bible Teaching

This was done on the 30 January 2016 and the NSSDAC. The attendance was 310 members. The program began at 2:30 pm and ended at 4:00 pm.⁸ It was meant to majorly address the issue of low readership. This had resulted to doctrinal illiteracy.

⁸Normally during the district Sabbaths, people will always carry the packed meals. Very few will go back at home for lunch.

Sixty percent of the FSDACM interviewed (three members) indicated that they did not have both the Bible and the Spirit of Prophecy books in their hands. This meant for these people read these two important tools in building the individual's faith they had to depend on others.

Due to this, other challenges crept into their lives. The things that they were able to recount included doctrinal illiteracy, the domination of traditional African beliefs, dual allegiance, and the lack of the Seventh-day Adventist ministry. It was because of this that the researcher organized for the inductive Bible teaching. The researcher decided to use the material from Fernando Canale on doctrinal illiteracy, "*Thinking Biblically and the Pastoral Ministry.*"⁹

The Workshop and the Discover Bible Lessons

Workshop was the last activity for intervention that the researcher used because this would give the NSSDAC members an opportunity to ask questions. It took place on the 18 June 2016. The exercise took one and half-hours from 2:30 pm to 4:00 pm. There were 219 people attended (excluding the Pathfinders and Adventurers, and children). The researcher moderated the discussion.

The researcher used selected doctrines for the discussion from the *Seventh-day Adventist Beliefs*: the Church and Sabbath. The workshop was indeed a learning experience.

Since on the same day there was the administration of the second questionnaire, the researcher arranged with the five youths of the NSSDAC who distributed and collected them. Just before the researcher began the workshop on the

⁹Fenarndo Canale, "Thinking Biblically and the Pastoral Ministry," *Biblical Research Institute*, accessed 27 July 2016, <http://www.adventistbiblicalresearch.org/biblicalresearch.org/sites/default/files/pdf/ThinkingBiblicallypastoralministry.pdf>.

day (18 June 2016), a few minutes was given for the distribution of the questionnaires. This exercise began at 2:30 pm. Each of the youths, had represented a specific group, thus only gave the questionnaire to the specific group members only.

At the end of the exercise, the same youth who stood at strategic places collected the questionnaire and handed them to the research. Unfortunately, some people had gone with the questionnaires, so the following Sunday, as the youth clubs were coming for practice, the announcement was made, and a good number of questionnaires were collected back.

The Outcome from the Designed Intervention

During the implementation of the designed intervention, the researcher chronicled every bit that could be helpful in answering the research question. The outcome of each of the six activities is presented in this section of the paper. The outcome of the intervention was also be used to evaluate the success of the study. At the same time, these recommended to the NSSDAC areas that needed to be looked into in improving the situation of Sabbath observance.

Outcome Mapping (Observable Change of Behaviour)

It was observable before the research, that the BOM at the NSSDAC were openly violating the Sabbath observance principle. They were openly operating their business affairs during the Sabbath hours, many would be in the church between 9:30 am to 12:00 pm; however, the rest of the Sabbath hours were used just like any other day. Again, many were ignorant of the Sabbath texts and explanations; neither did they know about what the Spirit of Prophecy¹⁰ says about the Sabbath.

¹⁰The Seventh-day Adventist Church recognizes the gift of prophecy that was given to Ellen White, which is a lesser light to the bigger lighter (The Word of God).

The Results of the Intervention

The sermons that were presented by researcher carried within them the current affairs. These helped the listeners to relate the current events with the end-time biblical predictions as they happen in the contemporary time. The issues like Inter-religious Council of Kenya (IRCK), the National Sunday Law were presented during the sermon. Though gauging the sermon may be tempting, but the researcher was convinced that members were satisfied by the way they: waited on the line to shake the pastor's hands, happy and jovial, a part from their coming in the afternoon in a large number. The majority who attendance especially the sermon expected that the researcher was to preach a stewardship sermon.¹¹

After the nurturing seminar, two things emerged, the church leaders at the NSSDAC understood the fact that pastoral ministry is not specifically for pastors. The members of the focus group admitted that they had thought that it was only for pastors to visit members. In fact, the NSSDAC had discussed in their board about paying the elders some money for services rendered.

Secondly, the whole church understood why the Adventist Church is emphasizing the total member involvement plan. They developed the need for attending their Christian brothers and sisters' needs.

The Inductive Bible teaching was instrument in helping the NSSDAC members in spiritual formation and discipline. Even though the concept of "Follow the Bible program" which was an initiative from the General Conference of the church, it was little known by the NSSDAC members. Somehow this was its

¹¹Normally, sermons around October of each year in this region are basically stewardship oriented. This is because in the month of October many are anticipating the November Week of Prayer—known as 'Stewardship Week of Prayer.' More so, it was only one Sabbath to week of prayer.

beginning—members are able to read their sequentially. At the same time, they are starting to know the Scripture.

The NSSDAC understood the term pastoral ministry. That the term is used “(especially of land or a farm) used for or related to the keeping or grazing of sheep or cattle...(in the Christian Church) concerning or appropriate to the giving of spiritual guidance.”¹² This does not mean that this work is entirely for pastor.

The NSSDAC has a Discover Bible School, and all the (Voice of Prophecy (VOP)¹³ lessons. However, church members could not remember who he/she was. It was until they checked with the elected church worker’s list that he was identified.

According to the researcher this was an achievement—they were sufficiently motivated, not only to participate in the workshop, but also to distribute some leaflets of VOP lessons. At least there were four VOP students enrolled in this series of studying the Scripture. The researcher noted that this department needs a lot of sensitization.

The church leaders were empowered by the training: the difference between the pastor and the church leaders (there are some duties that only the pastor to officiate in the church, which the elders cannot do).¹⁴ It emphasized the importance of professionalism. At least this showed an enhanced respect to the pastoral authority.

As Gula puts it “if a person does not possess at least incipient habits that are necessary for pastoral ministry, then that person should not be recruited for ministry...

¹²“Pastoral definition,” accessed 3 August 2016, <https://www.google.com/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-#q=pastoral%20definition>.

¹³These students had enrolled for the Discover Bible Lesson series.

¹⁴Examples being: officiating a wedding and the ordination of elders among others.

it is naive (and non-sacramental to think that ordination and commissioning will suddenly render someone capable for ministry.”¹⁵

The author also agreed with the survey report by Stone: “church attendance shrinking survey report showing that pastors certainly, ‘own some responsibility to the decline.’”¹⁶ The training therefore proposed that both pastor and laity should work together in giving the church spiritual guidance.

When the workshop was over, there was a renewed spirit ready for Bible study. Some of participants inquired from the researcher a copy of the material by Canale, while two young men decided to be recruited into the Literature ministry.

Those in attendance appreciated: the fact that the church library should be intensified; and the importance of Christian of personnel formation. In fact, the researcher concluded that the church leaders become even more ready to help when they are knowledgeable. Thus, the church “must make teaching and training a key aspect of mission”¹⁷ and ministry rather than sermonizing. Table 6 is an illustration of how the intervention responded to the needs of the NSSDAC.

¹⁵Richard M. Gula, *Just Ministry: Professional Ethics for Pastoral Ministers* (Mahwah, New Jersey: Paulist, 2010), 74-75.

¹⁶Charles Stone, *Five Ministry Killers: How to Defeat Them* (Minneapolis: Minnesota, Bethany, 2010), 35-39.

¹⁷Gorden R. Doss, ed. *Adventist Mission in Africa: Challenges and Prospects* (Berrien Springs: Department of World Mission, Andrews University, October 19-21, 2007), 5.

Table 6. How the Intervention Responded to the Needs of the NS

NO	Intervention	Date	The Challenge Targeted
1	Sermons	17.10.2015 19.12.2015 30.01.2016	<ul style="list-style-type: none"> • Low readership • Public Affairs and Religious Liberty (PARL)
2	Nurturing Seminar	17.10.2015	<ul style="list-style-type: none"> • Lack of Out-reach Programs • Loss of Pastoral Ministry
3	Training Church Leaders	19.12.2015	<ul style="list-style-type: none"> • Loss of Pastoral Ministry • Public Affairs and Religious Liberty (PARL) • Lack of thorough personnel formation and recruitment
4	Inductive Bible Teaching	30.01.2016	<ul style="list-style-type: none"> • Public Affairs and Religious Liberty (PARL) • Lack of thorough personnel formation and recruitment
5	Discover Bible Lesson	18.06.2016	<ul style="list-style-type: none"> • Low readership • Loss of pastoral ministry
6	Workshop	18.06.2016	<ul style="list-style-type: none"> • Lack of thorough personnel formation and recruitment • Low readership

Second Field Administration of the Questionnaires

The second phase of the administration of the questionnaires was done during the evangelistic campaign organized for NSSDAC by the Education Department of the Ranen Conference on 18 June 2016. The second administration of the questionnaires was meant both to evaluate the impact of the implementation of the initiative and to also to gauge the success or failure of the study.

It is important to note that the same questionnaires which was used for the first field research, was again used for to collect the data among the NSSDAC. However, this time, a translated version into Swahili language was used.¹⁸

¹⁸The response for this first administration of this instrument was not very successful since it was written in English, many in the NSSDAC members preferred Swahili version. This necessitated the translation.

The researcher had arranged with some five youths who were to help in distribution and collection of the questionnaires from the respondents. Each of the youths, had represented a specific group, thus only gave the questionnaire to the specific group members only. At the end of the exercise, the same youths stood at strategic places collected the questionnaires and handed them over to the research.

Unlike the first administration of the questionnaires, the second phase of the questionnaires administration was done at the Nyamaharaga market—where the church was meeting to end the three-weeks of an evangelistic campaign sponsored by Education Department of Ranen Conference.

This time, the researcher was not part of the pulpit party but waited for the afternoon, when both the workshop and the questionnaires were to be done. The NSSDAC church pastor introduced the researcher during the welcoming time, introduced the purpose of the researcher's visit, and prepared the people to be ready to the questionnaires. Neither the researcher nor the host pastor was preaching, but the Education Director Ranen Conference.

Fortunately, the researcher used the singing groups (as was with the first administration of the questionnaire) particularly to improve the participation of the NSSDAC members during the administration. This was because the instrumentation was mostly done on the Sabbath, and noticing that the children attended, the researcher used picture rolls, stories, and songs to arrest the attendees. This was equally helpful in making a lasting impression in the minds of the church members.

Just before the start of the workshop, at 2:30 pm, the researcher gave a few minutes for the distribution of the questionnaires. This time again, 150 questionnaires were given out to the five groups forming the NSSDAC. Two hundred and nineteen

members attended during this exercise. Table 7 is illustration of the differences between the first and second field research.

Table 7. The Differences between the First and Second Field Research

No	Variant	First Instrumentation	Second Instrumentation
1	Date	17 October 2015	18 June 2016
2	Time	10:30 am to 11:20 am	Afternoon, 2:30 pm to 4:00 pm
3	Place	NSSDAC	Nyamaharaga Market
4	Attendance	577	219
5	Events	Special Sabbath	Evangelistic Campaign Sabbath
6	Version	English	Swahili
7	The Preacher	The Researcher	Education Director Ranen Conference

Even though the variation in Table 7 has been noted, there were also some similarities at the same. Table 8 illustrates the similarities between the first and second administration of the questionnaires.

Table 8. Similarities between the First and Second Field Research

No	Item	First and Second Instrumentation's Similarity
1	Questions	Section A and B, with 23 questions
2	Respondents	At least 150 respondents in total
3	Purpose	For collecting data for NSSDAC
4	Audience	The NSSDAC Sabbath School Members
5	Smaller Groups	Five (West, East, Bethlehem, Jerusalem, and Gethsemane)

Data Analysis

The researcher also did an analysis on how the NSSDAC members responded to the questionnaires. After the administration of the second questionnaire, there was an opposite reaction (none was ready to be left out during the distribution). As the members went through the implementation of the initiative together with the researcher, it was observed during the second field administration of the questionnaires that the material seemed to be less. Everybody wanted to have a copy.

This probably was because of initiative implementation series: the workshop, seminar, Discover Bible Lessons, and sermons on the Sabbath, nurturing seminar and the inductive Bible teaching. Table 9 is an illustration of how the NSSDAC responded to the second phase of administration of the questionnaires.

Table 9. Response for the Second Questionnaires

Response to the Questionnaires	Response Frequency	Percentage
Filled	128	85.3
Missing	11	7.3
Not Filled	11	7.3
	150	100

As indicated in Table 9, the success of the program is seen as 128 (85.3%) of the respondents gave their opinion as opposed to 98 (65.3% percent (98), who responded during the administration of the first questionnaires. It was only eleven (7.3%) of the questionnaire that were missing during the second administration of the questionnaire as opposed to 52 (34.7%), in the first questionnaires. Table 10 illustrates the comparison between first and second administration of the questionnaires.

Table 10. Comparison between First and Second Field Research

Response to the Questionnaires	Response Frequency		Percentage	
Filled	98	128	65.3	85.3
Missing	52	11	34.7	7.3
Not Filled	0	11	0	7.3
	150	150	100	100

The researcher also did an analysis on both sections and tabulated the results. Afterwards, a table and four figures were presented to this effect. In the Table 13 the researcher looks into the demographic data collected from the NSSDAC members. While the researcher thought that majority of the NSSDAC members were from the Roman Catholic background, the data indicated otherwise.

It indeed noted by the researcher that, 81 respondents (54%), those who never went to the baptism class 61 (40.6%) and those who took one year and above 20 (thirteen point three percent), were indeed from Seventh-day Adventist's families. That either their parent pushed them into baptism without going through baptismal class, or denied them not to be baptized because they were young, thus one year and above in the baptismal class.

From the data again, it was noted that the population of females was 103 (68.7%), more than four times the number of male respondents 25 (16.7%) during the administration of the second field research. This means that either there were more ladies in attendance, or still that men were not interested in attending to the questionnaires.

On another note, it was remarkable that those aged between 26-35 years 54 (36%) were the majority in terms of responding to the questionnaires. Most probably, at this age, people are in colleges and are agile about education.

Consequently, the number of business persons at the NSSDAC was 79 (57.7%), more than two times the number of those not employed together with the students 23 (15.3%). From the same analysis, the majority of the respondent 61 (40.7%) indicated that they never passed through the baptismal classes. However, 67 (44.7%) confirmed that they had taken less or more than a year in the baptismal classes.

A bigger number of respondents who did not pass through the baptismal class probably reveal the fact that about 220 (about 50%) of the membership at the NSSDAC members are not groomed in the Sabbath observance message. Table 11 summarizes the demographic information of the respondents at the NSSDAC.

Table 11. The Demographic Profile of the NSSDAC

Demographic Variables	Frequency	Percentage	
Gender	Male	25	16.7
	Female	103	68.7
	Missing	22	14.6
Age	16-25 years	24	16
	26-35 years	54	36
	36-45 years	33	22
	46 Years and above	17	11.3
	Missing	22	14.6
Profession	Self-employed	21	14
	Not employed/student	23	15.3
	Civil service	5	3.3
	Business	79	52.7
	Missing	22	14.6
Duration in the church	1-10 years	23	15.3
	11-20 years	68	45.3
	More than 20 years	37	24.7
	Missing	22	14.6
Duration in baptism class	No baptism class	61	40.7
	Less that 1 year	47	31.3
	One year and above	20	13.3
	Missing	22	14.6
Who taught that class	Pastor	53	35.3
	Elder	59	39.3
	None	16	10.7
	Missing	22	14.6

The researcher was also interested in knowing who often taught the NSSDAC members about Sabbath observance after they were baptized. While many options were given, majority of the respondents 30 (20%) indicated that after their baptism they have had about the Sabbath observance from more than one source.

Those who had heard the Sabbath observance message from a single source indicated that the elders were at the top in spreading the Sabbath message with 28 (18.7%). The pastors and the evangelistic campaign guests were rated second at 27 (18%). Third was the camp guests at fifteen (10%), with the literature evangelists being fourth at twelve (8%). A number of respondents eleven (7.3%) had no response on this issue.¹⁹ Figure 6 gives a summary of who often taught about the Sabbath message.

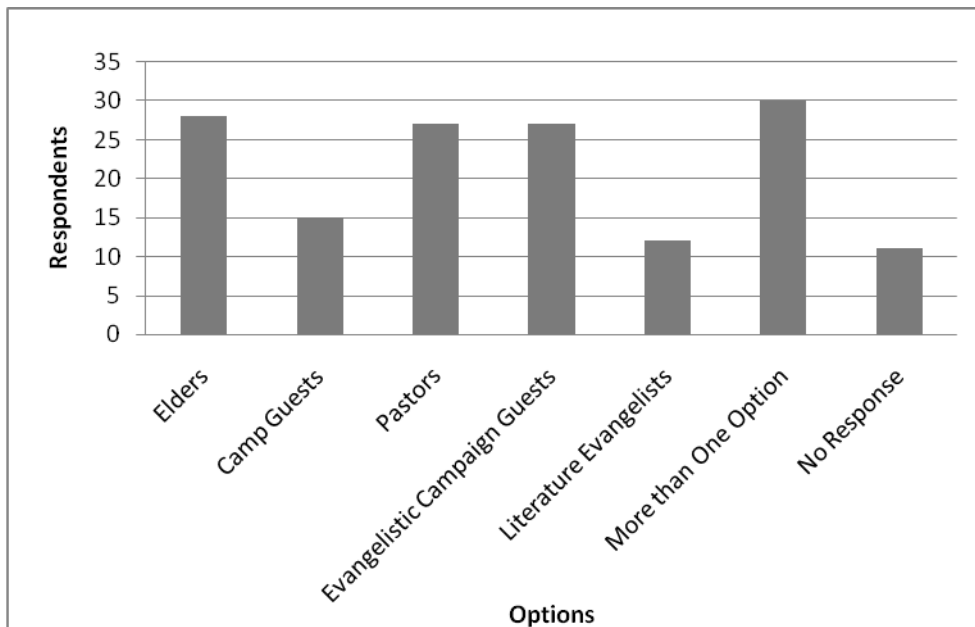


Figure 6. Who Often Taught about Sabbath Message

¹⁹No response refers to those questionnaires that were missing, or not filled.

The researcher was also curious in knowing whether the pastor and the elders took much of their time emphasizing on Sabbath observance. The respondents were to choose from the following options in answering this question: Strongly agree, Agree, Not sure, Disagree, Strongly disagree. Sixty six respondents (44%) agreed, while 33 (22%) strongly agreed that the pastors and elder do emphasize on Sabbath observance.

On a negative note, seven (4.7%) were not sure, while 21 (14.%) disagreed and another twelve (8%) strongly disagreeing with this opinion. In conclusion, the researcher noted that in total, 99 respondents (66%) supported the fact that the pastors and elders emphasized the message of Sabbath observance. On the contrary, the remaining 51 (34%) indicated that the pastors and the elders were not emphasizing on Sabbath observance message. Figure 7 represents the respondents’ opinion on whether both the pastor and the elders took their time to emphasize on Sabbath observance.

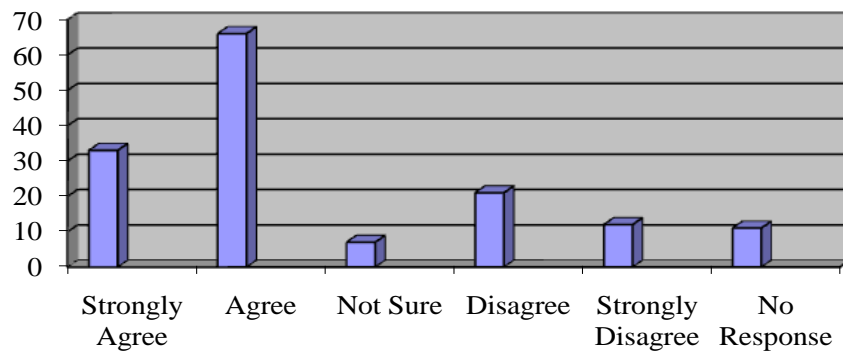


Figure 7. Opinion on Whether the Pastor and Elders Emphasized Sabbath Observance

It was also of interest for the researcher to prove from the NSSDAC members whether it is true that the BOM of NSSDAC were breaking the Sabbath by engaging on business affairs on the Sabbath day. To find out whether they were attending sporting activities on the Sabbath.

During the study, the researcher also investigated whether the BOM of NSSDAC takes their children to school on the Sabbath. Amazingly, 100 (66.7%) supported the fact that the BOM of NSSDAC do take their children to school on the Sabbath. This was a big number, twice those who were either not sure or disagreed with the opinion. Table 12 illustrates the respondents' opinion on whether the BOM of NSSDAC takes their children to school on the Sabbath.

Table 12. BOM of NSSDAC Takes their Children to School on the Sabbath

Question	Response	Frequency	Percentage
Do Seventh-day Adventists take their children to school on Sabbath?	Strongly agree	51	34
	Agree	49	32.7
	Not Sure	19	12.7
	Disagree	9	6
	Strongly Disagree	0	0
	Missing System	22	14.6
Total		150	100

Finally while still dealing with the data, the researcher investigated the fact that some of the BOM at the NSSDAC were watching secular programs on the Sabbath. On this issue, 86 (57.3%) supported the fact that BOM of NSSDAC do watch programs on the Sabbath. Table 13 illustrates the fact that the BOM of NSSDAC were using the holy hours of the Sabbath to watch secular programs on the television or attending sporting activities.

Table 13. Watching Secular Programs on the Sabbath

Question	Response	Frequency	Percentage
Do Seventh-day Adventists use the holy hours of the Sabbath in watching secular programs on the television	Strongly agree	40	26.7
	Agree	46	30.7
	Not Sure	15	10
	Disagree	12	8
	Strongly Disagree	15	10
	Missing System	22	14.6
	Total	150	100

The Results of the Study

The researcher learned many lessons ranging from improved understanding of Sabbath observance, psychological, social, mental, and even spiritual changes. While the researcher had been blaming the elders for their laxity in teaching the Lord's precepts, the researcher noted that these elders and even the church needed to be equipped and empowered.

At the same time, the researcher had a different perspective of looking at both the family and the community at large. While more time was given to the ministry, the researcher recognized the value of the family. There was an increased sense of a devotional life in the researcher's family.

Improved understanding on the topic of Sabbath observance. While buying soft drinks and snacks was not seen as any violation of God Laws, the environment had changed. Those who used to parade themselves with goods, fruits, and sugarcane, are no longer alongside the road to NSSDAC.

At the same time, children have stopped running to the sellers even if the sellers were calling them in order to buy bananas and sugarcane. There is a thought that doing certain activities on the Sabbath is not good. Therefore, through the study, the NSSDAC members have become more responsible than before.

Psychological changes. There used to be an open violation of the Sabbath, as the stores were sometimes opened on the Sabbath afternoons. However, at least some guilt for opening the store on the Sabbath has crept into the lives of the NSSDAC members.

Social changes. Though the NSSDAC had displayed an open detachment from other churches (including the Adventists churches), a positive turn was seen as members carries the VOP materials to their neighbours home. One of the focus group member revealed that, her neighbour has since started coming with her to the church.

However, there were those who thought that the researcher was too much on them. Though this was not very open, some reported that murmurings were heard showing against dwelling too much on the business issues.

Mental changes. While the researcher had thought of the four factors²⁰ to be the cause of the laxity in observing the Sabbath at the NSSDAC, the results was very different. These challenges were presented as:

- 1) Low readership;
- 2) lack of thorough personnel formation and recruitments by the Ranen Conference;
- 3) no out-reach programs;
- 4) The loss of pastoral ministry; and
- 5) The failure of the church to incorporate the Public affairs and Religious Liberty (PARL) department in order to engage both the county and the national government.

²⁰According to the researcher, the weekly market day that falls on the Sabbath, the majority of the members who were from the Roman Catholic background, the church leadership who dwelt too much on the tithers, the spirit of *Ubuntu*, and the new converts that were not adequately inducted to the message of Sabbath observance.

Spiritual changes. Some of the positive changes noted include the need for spiritual formation and spiritual discipline.²¹ The NSSDAC members realized the importance of the pastoral ministry: the necessary aspects of pastoral care and the deepening of the faith of the believers. It is one of the ways which will help the church to “live up to the challenge” of Sabbath observance. By constantly, visiting, praying for and with the members, a lot of pains are relieved, and direction given to the members.

Theological Reflections on the Study

The researcher looks at the theological experiences from study. This deals with how the improvement can be achieved. One major thing is the exploration of church departmental. Six of these have been examined in this study. This includes the use of departments, which will ensure community involvement includes Adventist Community Services, the Sabbath School, special needs, Discover Bible School, and the Urban Ministries.

Adventist Community Services

As the vision of the church Seventh-day Adventist Church states, every Seventh-day Adventist Church member should be a transforming agent in its community. While there are many method of accomplishing this, the church is advised to follow the method of Jesus to bring help and hope through ministries of compassion in His name. The application of Christ’s method of reaching the people:

²¹According to Richard Foster, the spiritual disciplines are group into three major categories: the inward, the outward, and the “corporate disciplines. Supplement to the Video Program Celebration of Discipline Gateway Films/Vision P. O. Box 540 Worcester, PA 19490 1-800-523-0226 Fax: 610-584-6643 (accessed 6 February 2016), E-Mail: info@visionvideo.com Web: www.visionvideo.com.

mingling with, sympathizing with, ministering to their needs, winning their confidence, and bidding them to follow Him.²²

The Sabbath School Department's Objectives

From its organization into a church, the NSSDAC has not fully grasped the Sabbath School Departments' objectives:²³ 1) fellowship development, 2) community outreach, 3) Bible study, and 4) foreign mission. If the NSSDAC will capitalize on these four emphases, the Sabbath School membership will explode unlike what it is today.

Special Needs Ministries

There are many people in the community and even in the church who needs the help of the church. There are those with HIV-AIDS, orphans, and the physically challenged among other challenges. The NSSDAC should engage the church members in undertaking Special Needs Ministries. The researcher noted that not even one month passes without the church hosting somebody with either a special need—who wants some transport, or financial needs. “It is as an artery that carries life-giving blood to the entire church body.”²⁴

Discover Bible School

There was a need for the NSSDAC to establish redemptive friendship with the un-churched and with Christians in the Nyamaharaga community.

²²Ellen G. White, “Methods,” *Christian Service*. See Luke 4:16-21.

²³General Conference of the Seventh-day Adventists Church, accessed 21 January 2016, <http://www.sabbathschoolpersonalministries.org/sabbathschool>.

²⁴General Conference of the Seventh-day Adventists Church, accessed 21 January 2016, <http://www.sabbathschoolpersonalministries.org/specialneeds>.

This will ensure that the NSSDAC connects the un-churched people with Jesus and lead this group to become His fully devoted disciples.

By the use of the “Follow the Bible program,” the NSSDAC will not only assist the un-churched in a continual, in-depth understanding of the Bible and acquaintance with the Adventist Message, but will also show people how the Bible meets their daily needs. It will also build the confidence of many in handling the Word of God.

Urban Ministries

The NSSDAC need to put more emphasis on the urban ministries since it is situated in a metropolitan city. “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” Jesus loves cities because He loves people and cities are where most people live. He had a relentless passion to reach people living in the cities of His day.

Lessons Learned from the Study

The researcher noted from this study that ministry is not just about gaining converts, but it’s about making disciple. The same thought has also been espoused further that, ministry is about “making sure that the converts become mature disciples and servants of Christ”²⁵ besides being Seventh-day Adventists. Both the pastors and the church leaders are in the position of doing making disciples.

However, the researcher noted that this could not happen unless the NSSDAC decides to make use of the opportunities of engaging with the business community of

²⁵Lamin Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids, MI: William B. Eerdmans, 2003), 37.

Nyamaharaga for soul winning through discipling. As any other society, “no movement can merit the title ‘church’ unless it is a missionary community.”²⁶ The church must therefore foster a working relationship with the local community in order to reach them.

The researcher’s position no longer remains the dominant one, other’s opinions can be considered. This created the researcher’s need for intellectual courage. It involves taking risks in digging out the truth. Everybody thus should have a need for intellectual courage: taking risks in the pursuit and promotion of the truth. Pastors must consistently teach, train and communicate the truth. Once the members have found the truth they will be “willing to stick to their guns, even if the majority mocks or threatens them.”²⁷

The researcher’s exposure to various kinds research activities. The researcher expressions and sermons were illustrated with events from the researcher’s county. However, through this study, the researcher has been exposed to different worldviews, and frequently uses illustrations from different countries. The researcher can thus argue world statistics. For example, The CIA Fact Files.

“At least 53 percent of the total population in Africa are Christians, 26 percent presented by Islam, 20 percent by the African Traditional Religion (ATR), while one percent belongs other religions.”²⁸ This is even more dangerous since ATR forms the foundation of the beliefs and practices for many Africa Initiated Churches (AIC).

²⁶Musimbi Kanyoro, “Thinking Mission in Africa,” *International Review of Mission* 87, no. 345, (April 1998): 222-226.

²⁷Philip E. Dow, *Virtuous Minds: Intellectual Character Development* (Downers Grove, IL: IVP Academic, 2013), 28.

²⁸CIA Fact File, accessed 8 February 2016, <http://www.cia.gov/library/publications/the-world-fact-book/>.

The researcher learned the importance of equipping the church. By training the church leaders on their roles, giving their job descriptions, a lot of work was realized. Instead of the pastor fighting it alone, other helping hands are invited to share. In fact, the church leaders become even more ready to help because they are knowledgeable.

Reliability and Validity

In simple terms, “reliability estimates the consistency of the measurements of variables and ensuring the quality of data, research design methods, and the overall accuracy of study results.”²⁹ While validity measures the strength of the researcher’s conclusions, inferences, or prepositions. The researcher used: the feedback, SMART, Test-Retest, SWOT, Outcome, and the ‘Amazing formula’ analyses.

Feedback Analysis

To guarantee some level of truthfulness, the focus group members were asked to review the research process and findings and give feedback on their perception of whether the analysis of the data accurately reflected both the NSSDAC and focus group’s experience. Two points came out: the focus group, and, the result of FSDACM.

First, the focus group informed the researcher about the achievements of the study. They brought more information that “paints a portrait of combined local perspectives.”³⁰ Secondly, one of the FSDACM, a prominent businessperson has not

²⁹John Adams, Hafiz. T. A. Khan, Robert Raeside, David White, *Research Methods for Graduate Business and Social Sciences* (New Delhi, India: Response, 2007), 235-237.

³⁰S. Duncan and R. Marotz Baden, “Using Focus Groups to Identify Rural Participants in Balancing Work and Family Education,” *Journal of Extension*, 1999. 37:1, accessed 1 April 2016, <http://www.joe.org/joe/1999february/rb1.htm>.

only been reclaimed into the church, but has promised that he will donate timbers for the finishing of the walls of the Nyamaharaga West Seventh-day Adventist Church.

SMART Analysis

This study was evaluated based among other things, the SMART and SWOT analysis. Below is the description of the two processes. The study succeeded because when setting the objectives the researcher followed the SMART approach to planning—the researcher’s objectives were: specific, measurable, attainable, realistic, and time bound.

The study was to educate the BOM of NSSDAC to rediscover, value, and practice biblical principle of Sabbath observance. In other words, study was specifically for the BOM of NSSDAC.

While about 50 percent of the NSSDAC were openly engaging on their businesses on the Seventh-day Sabbath, the researcher’s purpose was to reduce the number of those breaking the Sabbath by at least 60 percent. This quantity could be measured.

The researcher considered the population of NSSDAC and decided to work with 132 (60%) of those who were not observing the Sabbath. This was equivalent to 30% of the total church membership. This was attainable.

Sixty percent was a realistic measurement given the fact that these BOM were to rediscover value and practice biblical teachings of Sabbath observance among the BOM of NSSDAC. The fruits of the study could be counted. There were many changes realized during study as revealed in the outcome mapping—the change of behaviours because of the study.³¹

³¹Mature Sabbath keepers may not be tangible, however, the BOM’s practice of not going about their businesses on the Sabbath day is revealed was noticeable.

The Test-retest Analysis

The researcher compared the collected during the first and second field researches. In other words, the researcher administered the same questionnaire at two separate times: at the beginning of the study, and at the end of implementing the initiative.

The researcher assumed that there was no change in the underlying conditions between test one and two. In this case, observable variables could be noted. This is what is referred to as test-retest method. It involves checking the stability of measurements by repeating the same approach. This is also known as repeatability.

The ‘Amazing Formula’ Analysis

The final evaluation indicated an improvement in Sabbath observance. The number of those who observed the Sabbath moved from the 50 percent to 83 percent. This meant that 146 (33%) of the BOM had reformed their way of engaging on their business affairs on the Sabbath. The researcher used what was called the “Amazing Formula” to arrive to this conclusion.

The attendance at the 30 January 2016 Sermon, Plus, Attendance at 30 January 2016 Inductive Bible Teaching Seminar, Plus, Attendance at the 18 June 2016 Workshop, Divided by Three was equivalent to the average number of NSSDAC observing the Sabbath. This means that, $569 + 310 + 219 = 1,098 / 3 = 366$.

SWOT Analysis

The researcher finally compared the strengths and weaknesses, the opportunities and the threats. This enabled the researcher to evaluate again the areas that needs al lot of emphasis for future development by ensuring that the weak spots

and mended, the threats negotiated. The need to capitalize on the areas of strengths and opportunities are to be emphasized. Table 14 illustrates the SWOT analysis.

Table 14. SWOT Analysis for the NSSDAC

Strengths	Weaknesses
<ul style="list-style-type: none"> • The approval of the dissertation title by both the supervisor, and the research committee • Resource: Judith Thomas Library • Knowledgeable focus group members • The NSSDAC leader’s struggle to reclaim FSDACM members • Supervisor’s approval of the instruments 	<ul style="list-style-type: none"> • Poor record keeping • The work place commitments • No use of a digital camera during the research • Poor/no internet accessibility in the new work-station • Delayed board actions to approve dates for questionnaires • Busy afternoon activities during the instrumentation Sabbaths
Opportunities	Threats
<ul style="list-style-type: none"> • The NSSDAC members interest in gaining more on the Sabbath message • NSSDAC reaching the local community of the Nyamaharaga • Talking to the local church leaders on the Sabbath issues 	<ul style="list-style-type: none"> • The communication barrier (the questionnaires had to be translated into Swahili) • Transfer to a new territory • Lack of the knowledge to draw tables and figures with the computer

Outcome Mapping Analysis

“Outcome mapping focuses on changes in the behaviour of people, groups, and organizations with which a programme works directly... concentrates on monitoring and evaluating its results in terms of the influence of the programme on

the roles these partners play in development.”³² Two approaches emerged in this analysis: the NSSDAC pastor’s remarks, and the researcher’s personal observation.

The NSSDAC participant’s remarks. During the second field research done on the 18 June 2016, while introducing the researcher, the NSSDAC participant said, “You know that Pastor Miko chose our district as his study area and you have seen the impact. That’s why I urge all of you to come in the afternoon—he will be doing the final evaluation.”³³

The researcher’s personal observation. The researcher was able to observe many changes in the behaviour of the NSSDAC church members. The noted areas of improvement in relation to Sabbath observance included: 1) Sabbath morning attendance. 2) Sabbath afternoon Bible study attendance. 3) Most of the NSSDAC members who had been driving their children to school on the Sabbath morning or afternoon had desisted from this habit. 4) Reduced number of the BOM of NSSDAC members who were still attending to their businesses on the Sabbath.

Conclusion

In conclusion, even though the research has been designed, implemented, and evaluated, there are a lot of follow up programs to ensure the success in reducing the number of BOM of NSSDAC who are not observing the Sabbath from 50 percent by at least 60 percent. Although the follow up processes began as early as the study was

³²Oliver Bakewell, Jerry Adams, Brian Pratt, *Sharpening the Development Process: A Practical Guide to Monitoring and Evaluation* (Oxford, EN: INTRAC, 2003), accessed 13 May 2016. INTRAC 2003, Praxis Guide No.1. ISBN 1 897748 78 7. INTRAC, <http://www.intrac.org/resources.php?action=resource&id=345>.

³³Even though the NSSDAC church pastor did not directly say that the study was successful, in the researcher’s judgment, the fact that he ‘urged’ the members to come in the afternoon showed that the study was fruitful.

conceived, it needs to be intensified especially now that most of the NSSDAC members are knowledgeable and equipped.

Throughout the study, there were two activities that were always continuous, the monitoring and evaluation. In monitoring³⁴ and evaluation³⁵the initiative,³⁶ the researcher compared the understanding and the observable behaviour of the BOM of the NSSDAC as was noted before the research (by use of the first questionnaire), during the research (the second questionnaire), and after the initiative implementation. Monitoring enables the researcher to provide evidence about what works to inform future programmes and scaling up.

³⁴Monitoring is the systematic and continuous assessment of the progress of a piece of work over time, which checks that things are “going to plan” and enables adjustments to be made in a methodical way.

³⁵Evaluation is the periodic assessment of the change in targeted results that occurs because of the programme or project.

³⁶Monitoring and evaluation are to ensure quality work, accountability, reflection on the attainments and failures, the learning experiences and opportunities necessary for improvement in the study area.

CHAPTER 6

EVALUATION AND LEARNINGS

Chapter five dealt with the narrative of the initiative implementation, where a detailed information on how the initiative implementation was accomplished. In this final chapter, the whole work is evaluated, the insights gained underscored and lessons underlined for future improvements and coping up in order to ensure that the BOM of NSSDAC who do not observe the Sabbath are reduced from the current about 50 percent by at least 60 percent.

Chapter one of this study introduces the description of the context, the problem of study, the purpose of the study and the methodology employed in order to achieve the desired outcome. It also highlights some of the terms used in the study.

Chapter two presents the biblical and theological background of the study. In addition, the chapter gives an in-depth study of the topic of study, giving it solid biblical foundation and the theological connotations. It also scrutinizes the writings of White on the same topic, which gives the support to the biblical texts.

Chapter three deals with literature review. It shows the latest works related to the topic of study—Sabbath observance. A comparison done relating the views of the gurus in the topic of study, and the contemporary writers, the researcher's conclusion punctuates the chapter.

Chapter four narrates the initiative development. It begins with the description of the ministry context—narrating both the wider and smaller contexts. The research design, the instrumentation, the rationale for selection and the data analysis and

presentation is description. In addition to these, the questionnaires, the interview instruments and the designed activities for the intervention shown in this chapter. These took place after the data from the baseline survey had been analysed.

Chapter five describes a concise narrative of the chronological implementation of the intervention. It is at this stage that the final evaluation of the study done. The results that came from the implementation of the intervention presented in a manner for easy interpretation. A summary of the process of implementation of the intervention (expressing the activities done) written down.

Chapter six concludes the dissertation process. It highlights the evaluation methods employed in the study briefly. The outcomes of the research presented in a measurable manner. Then, a concise recap is given to the lessons learned, the recommendations presented for future study, and then the conclusion of the study.

Concerns

Despite the intervention used at that the NSSDAC, two issues still remained a challenge. The first issue is the follow-up process. The because of the transfer of the researcher to another station, the researcher delegated the follow-up program to the BOM of NSSDAC to the local church pastor and the church elders. This includes ‘impact assessment’—the adjustments and changes that occur as a direct result of involvement in the study.

Secondly, some members attended the political rallies on the Sabbath.¹ (The researcher did not however tackle this problem since it only came to surface in mid

¹Though this remains a challenge to Sabbath observance, the researcher strongly believes that it can be controlled through the nurturing seminars, inductive Bible studies, and in addition to presenting Christ-Centred Sermons highlighting what should be done on the Sabbath-day.

2016—during the final evaluation. At this time, the political parties in Kenya were warming up for 2017 general elections).

Theological Reflections on the Study

While the researcher had thought of the four factors² to be the cause of the laxity in observing the Sabbath at the NSSDAC, the results was very different. These challenges were presented as: 1) low readership; 2) lack of thorough personnel formation and recruitments by the Ranen Conference; 3) no out-reach programs; 4) The loss of pastoral ministry; and 5) the failure of the church to incorporate the Public affairs and Religious Liberty (PARL) department to engage both the county and the national government.

Other theological reflections of the study included the exploration of church departments like, Adventist community services, the Sabbath School Department's Objectives, Discover Bible School, urban ministries, and the Special needs.

Since the beginning of this study, the researcher has gained a lot of experience. Some of these included the “Amazing Formula,” the need for spiritual formation and spiritual discipline. That at the core ministry is the necessary aspects of pastoral care and the deepening of the faith of the believers. It is one of the ways which will help the church to “live up to the challenge” of Sabbath observance. By constantly, visiting, praying for and with the members, a lot of pains are relieved, and direction given to the members. Other lessons learned include:

²According to the researcher, the weekly market day that falls on the Sabbath, the majority of the members who were from the Roman Catholic background, the church leadership who dwelt too much on the tithers, the spirit of *Ubuntu*, and the new converts that were not adequately inducted to the message of Sabbath observance.

1) that the ministry is about disciple making. This calls for a decided action to live an exemplifying life as a Christian. Practicing what is known to the truth about Sabbath observance.

- 2) that there it is the church members should use their opportunities of interacting with the non-Adventists in business association for evangelization.
- 3) the researcher's challenge—the perspective of viewing issues changed. The study came up with new findings, which were different from what the researcher had thought of.
- 4) the need for intellectual courage. This includes the power and ability to grasp the truth. It gave both the researcher and the church members the ability to go out and witness to their neighbours.
- 5) the exposure to world of research and statistics,
- 6) the joy and power of equipping.

Evaluation of the Study

During the evaluating of the results from this study, the first and second field research findings were used.³ The feedback, SMART, SWOT, Test-retest, Outcome, and the 'Amazing formula' analyses were used to evaluate the study. While these evaluations techniques have been presented in chapter five, in this section the researcher highlights two of these: the 'Amazing formula,' and the SWOT Analysis.

The 'Amazing Formula'

Final evaluation indicated an improvement in Sabbath observance. The number of those who observed the Sabbath moved from the 50 percent to 83 percent.

³The first field research was done at the beginning of the project as a benchmarking, while the second field research was done after the implementation of the initiative.

This meant that at least 146 (33%) of the BOM had reformed their way of engaging on their business affairs on the Sabbath. The researcher used what called the ‘Amazing Formula’ to arrive to this conclusion.

Higher Statistics of Syncretism in the World

The researcher noted that dual allegiance was among the major causes of laxity when it comes to Sabbath observance. Some of the professed church members of NSSDAC, still visited different churches in the name of ‘being prayed for’ in order to attain success in their business endeavours. This made it difficult for newly baptized church members and their families to internalize Sabbath observance practices.

Change of Behaviour among the NSSDAC Members

During the second field research, a lot of changes were recorded. Table 16 is an analysis of how Sabbath was observed by the BOM of NSSDAC as revealed by the second field research. There was a high standard of cultural intelligence—the ability to function effectively across national, ethnic, and organizational cultures.

The Results of the Study

Some of the results realized in this study ranges from the environmental, psychological, social, mental, and spiritual changes as discussed in the fifth chapter of this study. While there were positive results, there were also results such as: some BOM of NSSDAC complaining of their business poor performance because of this study, and the negative reception of the Discover Bible lessons. Table 15 illustrates the comparable research outcomes from the study.

Table 15. The Comparative Outcomes Noted at the Evaluation of the Research

Observable Behaviour in	The Outcomes Noted after the Research
1 Sabbath morning attendance	Sabbath School begins in time with more 50 members already seated in the church
2 Sabbath afternoon Bible Study	The church full with members eager to listen to as the Scripture explains itself
3 Driving children to school on the Sabbath morning	Both children and parents arrive in the church's compound as many families have nothing to do at home after breakfast
4 Students leaving the church in a hurry at noon to go to school	The sermons end in time, there is no hurry as people join in the Bible Study after lunch
5 Members buying or selling goods through the back door, or ordering for them	Stores/shops remains closed on the Sabbath, as customers complain of closed stores without notice on the Sabbath day
6 NSSDAC member heavily cooking on the Sabbath	Cooking on the Sabbath seriously reduced as many resort to packed meals
7 Many children attending Bridge International School	Mass transfer of children to either Adventists owned or sponsored institutions like Nyabikaye Adventist Primary School, (Momokoro, Dolan, and Elimu Springs
8 BOM members befriended to non-Adventists	Majority of the BOM members had their friends with the church membership

All these were because of the activities carried out during the initiative development and implementation. It emphasizes the need for pastoral ministry.

The SWOT Analysis

This evaluation was achieved through the use SWOT analysis: in which the researcher put into consideration the strengths, the weaknesses, the opportunities, and threats encountered during the study period. This has been presented in Table 15 of chapter five.

Summary

In order for the NSSDAC to address syncretism, the researcher suggests the needs is a revival of true godliness, which is true biblical spirituality, or having Christ formed in the members (Gal 4:19; Col 1:27). In a deeper sense, there is a need of developing Seventh-day Adventist spirituality.⁴

The coldness in Sabbath keeping was because of the NSSDAC members not spending time in Bible study, contributed to negative as opposed to positive reinforcement.⁵ Thus, members are encouraged to embrace Bible study.

The researcher also noted that high receptivity to the good news in Africa is another challenge to Sabbath observance. It calls for a ministry in the Spiritual disciplines or direction.

Spiritual disciplines have been defined as the “skills and techniques by which believers begin to see the image of God in their heart, while Spiritual formation is the careful attentiveness to the work of God, our master sculptor, as believers submit to the gradual chipping away all that is not of God, until the true picture is revealed.”⁶

⁴Bruce Manners, “Developing an Adventist Concept of Spirituality,” *Ministry Magazine*, April 2008, accessed 8 February 2016, <http://ministrymagazine.org/archive/2008/04/developing-an-adventist-concept-of-spirituality.html>.

⁵Philip E. Dow, *Vicious minds: Intellectual Character Development for Students, Educators, and Parents* (Downers Grove, IL: IVP Academic, 2013), 18.

⁶“Spirituality,” accessed 4 August 2016, <http://rodsprod.typepad.com/rodsprod/spirituality>.

Conclusions

Doctrinal illiteracy, (including the Sabbath observance) experienced by the BOM of NSSDAC appears to have come from dual allegiance.⁷ However, this is manageable through a series of nurturing seminar, training of the leadership, and inductive Bible teaching.

Unfortunately, the members' negligence to study the Scripture, failure to practice what has been known as the truth, poor induction and nurturing into and in the church will render all these trainings useless. It is therefore important for the BOM of NSSDAC to be Bible students.

Equally dangerous is the evangelical thinking.” By trying to imitate what other evangelical denominations are doing the church is a strayed. “In this way, the Word of God does not nurture the mind of the believer. In the contrary, the patterns of the world and other religious communities with which they interact with begin to shape their thinking patterns and contents.”⁸ Therefore, the NSSDAC pastor, and the church elders who will be serving at the NSSDAC need to re-enforce biblical spirituality by encouraging the sharing of faith in small groups.

Pastors (and even the Elders), should be equipped so that they are able to understand the concept of the Sabbath observance. This comes with the understanding of the contemporary worldview, which must be contextualized. It intensely requires both the Pastors, and the Church Elders to have a deeper understanding of Scripture. This trend will not only increase biblical literacy and develop a healthy sense of

⁷These has resulted into the experience of low readership, loss of pastoral ministry, lack of thorough personnel formation and recruitment among other things.

⁸Biblical Research Institute, accessed 4 July 2016, <http://www.biblicalresearchinstitute.gc.adventist.org.d>.

identity as Seventh-day Adventists, but also unify the church in its message and mission.

Recommendations

From this study,⁹ the researcher suggested the following recommendations to be done in order to improve Sabbath observance among BOM of NSSDAC:

1. The Ranen Conference Executive Committee should ensure thorough ministerial personnel formation and recruitment. This will ensure diversity of talents to organize for outreach activities other than only dwelling on in-reach activities.
2. The renewal of the pastoral ministry: teaching and training the church leadership in crucial matters such as the Sabbath, and other fundamental doctrines, pastoral visitation, the minister's personal touch with the local church congregation at the NSSDAC, proper induction and nurturing procedures, intensifying on the small group's ministries, and the introduction of Christ-Centred sermons.
3. The BOM of NSSDAC should be encouraged to return to the "Follow the Bible" Programme (reading the Bible daily in a sequential manner).
4. The NSSDAC should take advantage of their close association in business ties with the community to evangelize their partners in business. This is achievable through practicing Christ's method of reaching the people: mingling with, sympathizing with, ministering to their needs, winning their confidence, and bidding them to follow Him.
5. The NSSDAC should capitalize or convert the wealth received from the BOM to reach those who have not come to the church.

⁹The respondents, personal observation, the focus group, and the advice received from the pastors who had served at the NSSDAC, all indicated that both the pastors and elders can enhance Sabbath observance tremendously by teaching, practicing, preaching, and training members according to the Scripture.

6. The NSSDAC should intensify and adequately make use of the Public Affairs and Religious Liberty as a department. This will help her to sensitize her members understand the rights and freedom of worship.
7. Equipping of the Church's Library: this will encourage the existence of Literature Evangelists, at the time monitor the increase the readership.
8. Finally, there should be more studies in this area in orders to help: the members of NSSDAC who still attends the political rallies held on the Sabbath.

In conclusion, the researcher has enjoyed the study for the many insights: learning about the miracle manna in Angola, which was instrumental in teaching about the Sabbath observance. Other lessons learned included, the concept of four Ps, the concept of outcome mapping among other issues.

The BOM of NSSDAC have gained a lot for they can relate the importance of the Sabbath in the contextualized approach. This exercise also served as a means of evangelization and personnel formation for the NSSDAC. At least one prominent businessperson in Nyamaharaga town, who was among the FSDACM has since joined the church and is actively participating in the fishing of the church.

In addition, four members of NSSDAC were enrolled in the Discover Bible School while two young men work as literature evangelists. There was a general renewed attentiveness to the Sabbath observance issues and the co-operation in handling crucial matters touching on the Sabbath. It was enriching, educative, and a source of learning new experiences in both church leadership and academic research field.

APPENDICES

APPENDIX A

PICTURES OF NSSDAC

APPENDIX A1: PICTURE SHOWING NSSDAC



APPENDIX B

CORRESPONDENCES

APPENDIX B1: LIST OF CHURCHES IN NYAMAHARAGA TOWN

Among the churches hosted within the Nyamaharaga town are as listed in their alphabetical order include: 1. Abundant Grace Evangelistic Ministries, 2. Africa Divine, 3. Agape, 4. Anglican, 5. Apostolic, 6. Apostolic Faith, 7. Roman Catholic, 8. Chrisco, 9. Christ Crusaders Evangelistic Ministry, 10. Christian Foundation Fellowship, 11. Deliverance, 12. Efratha Ministries, 13. Faith Assemblies of God, 14. Full Gospel, 15. Fusema Glorious, 16. Good News, Happy, 17. Injili Moto (Hot Gospel), 18. Isibanian Christian Community, 19. Jehovah Messianic, 20. Jehovah Witness, 21. Kings Outreach, 22. Legio Maria, 23. Lutheran, 24. Maranatha, 25. Maximum Miracle, 26. Miracle Fellowship Pentecostal, 27. Muslims, 28. New Apostolic, 29. Pedery, 30. Pedestrian, 31. Pefa, 32. Pentecostal Assemblies of Gd (P.A.G), 33. Power of Jesus around the World, 34. Presbyterian Church of East Africa, 35. Redeemed Gospel, 36. Roho, 37. Seventh-day Adventist, 38. Seventh-day Adventist Reformed Church, 39. Ukombozi Pentekoste (Salvation Pentecost), 40. United, 41. Victorious, 42. Voice of Salvation, 43. World Wide etc.

APPENDIX B2: REQUEST FOR PERMISSION FROM THE NSSDAC

Pr Miko Dickens
Got Kojowi SDA Church
P. O. Box 50, NDHIWA
14th June 2015,

To the Church Board,
Thro. The Church Pastor,
Nyamaharaga SDA Church,
P. O. Box 87, Isibania.

Dear Sir,

**RE: REQUEST FOR SPIRIT OF PROPHECY SEMINAR, ON 17TH
OCTOBER 2015.**

This is to request the above mentioned board to allow me to have the above seminar. This is part of my Doctor of Ministry Studies' implementation programmes meant to improve Sabbath observance practices at the Nyamaharaga South SDA Church.

Yours Faithfully

Pr Miko Dickens
Cell Phone Number: 0720 759 317, or 0732 932 398

APPENDIX B3: INVITATION POSTER

Date:
ElderYou have been invited to attend the Focus Group & Facilitators Training as a Research Team Member
WHY? *You are very important when it comes to Church Leadership*
DATE: Saturday, 18th June 2016, from 2.00 pm to 4.00 pm
VENUE: NYAMAHARAGA SOUTH CHURCH
COORDINATOR: *PR. MIKO DICKENS, 0720 759 317 or 0732 932 398*

APPENDIX B4: WELCOME NOTE

WELCOME, WELCOME, WELCOME & WELCOME!

WHAT? Public Affairs and Religious Liberty Sabbath Seminar

WHEN? 30th JANUARY 2016

WHERE? NYAMAHARAGA SOUTH SDA CHURCH

WHY? You are very important. That's why you have been invited to attend the Spirit of Prophecy Seminar

AMONG THE TOPICS: The Sabbath, and the Sunday Law!

SPEAKER: Pr. Miko Dickens, and others

APPENDIX B5: A LETTER FROM NSSDAC

On the evaluation date (18-6-2016)

mikod@aua-ac.ke

NYAMAHARAGA SOUTH CHURCH
P. O. BOX 85-40414
ISERANIA.

To WHOM IT MAY CONCERN:

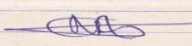
Re: QUESTIONNAIRE

Christian greetings,
The bearer of this letter, Pastor Miko Dickens, was granted permission to carry out research by use of questionnaire.

The exercise was carried out and members gave their responses depending on how they understood the questions.

May the almighty God bless you abundantly and empower you as you continue to assist and work for the lord.

yours in the lord's vineyard



MARY PETERSON
CHURCH CLERK
0729311464

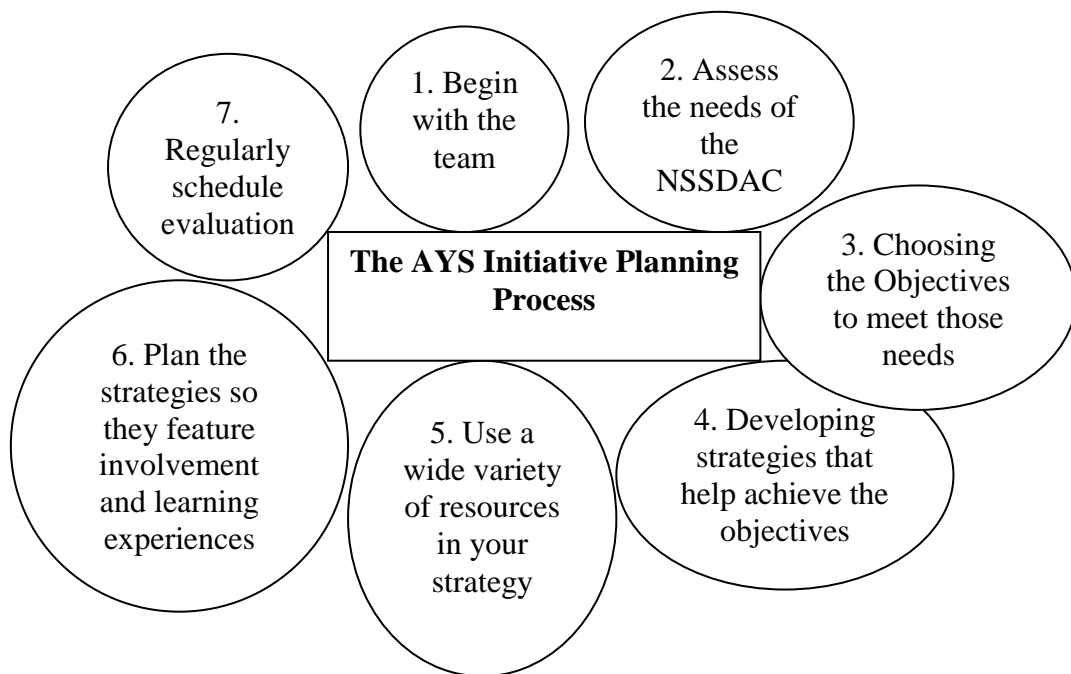
NYAMAHARAGA SOUTH S.D.A. CHURCH
P. O. Box 85 - 40414
ISERANIA

APPENDIX C

DATA COLLECTION

APPENDIX C1: THE AYS AND THE CBPR PLANNING APPROACHES

This was to enlist the participation of the young people in the church, who forms the largest group in the membership of the Seventh-day. Figure 8 is an illustration the AYS planning approach.



*Figure C1. Steps in the Initiative Planning Process*¹

¹Figure 5 is adapted from, Barry Gane, *Building Youth Ministry: A Foundational Guide*, ed. Stuart Tyner (Riverside, CA: Hancock Center, 2005), 85, 86.

The CBPR Approach. It encourages the respondents for participation; it is workable in faith-based communities and the community-based organizations (CBO), thus respondents well at the NSSDAC for they are familiar with it.²

²The known CBOs operating in the region include: World Vision, Nuru International, Catholic Relief Services (CRS), APHIA II Plus, CARE Kenya, and Alliance One.

It had also worked at Nyamaharaga town with the Ministry of Health and Sanitation during polio vaccination, animal quarantine, and in controlling cholera. It “involves such processes as identifying potential partners and communities to be involved, building trust and relationships, establishing operating norms... and creating infrastructure for carrying out the research process.”³

APPENDIX C2: QUESTIONNAIRE FOR NSSDAC MEMBERS

SECTION A

1. Name..... (optional)
2. What is your gender?
Male
Female
3. How old are you?
16-25 years
26-35 Years
36-45 Years
46 and above years
4. What is your profession/vocation in life? (Check all that apply)
Self employed
Unemployed/student
Employed in business/civil service sector
Others (Specify).....
5. For how long since you were baptized are you a member of Seventh-day Adventist Church?

³Barbara A. Israel, Eugenia Eng, Amy J. Schulz, Edith A. Parker, ed. *Methods for Community-Based Participatory Research*, 2nd ed. (San Francisco, CA: Jossey-Bass, 2013), 12-20.

6. Your educational level

- a) Primary
- b) Secondary
- c) Diploma and above
- d) Degree and above

7) How long did you stay in the Baptismal class?.....

8) Were you taught in the Baptismal class by your Church Pastor?

9) How frequent do you see your pastor in your church?

10) After Baptism, how often have you heard the Sabbath Observance teaching being taught in your Church, who normally does this? (You have more than one option).

- a) Church Elder
- b) Camp Guest
- c) Church Pastor
- d) Evangelistic Campaign Speaker
- e) Literature Evangelist

11) What percentage can you put to your church members who faithfully keep time to attend the Sabbath School program?

12) What is the percentage of the members who attend the afternoon Bible Study?

13) Most of those who worship on Sunday claim that God-fearing people should worship on Sunday in honour of Christ's Resurrection. What is your opinion on this, and how should Seventh-day Adventists show respect to the Resurrection of the Saviour?

SECTION B

Key

- A. Strongly Agree
- B. Agree
- C. Not Sure
- D. Disagree
- E. Strongly Disagree

QUESTIONS	A	B	C	D	E
1. In your own view do Baptized members in your church break the Sabbath?					
2. The Bible and Spirit of Prophecy book are not clear in ways of observing the Sabbath					
3. In your own view, are there enough teaching of Sabbath Observation in the Baptismal classes?					
4. In your own view do our elders and the pastor use enough time to emphasize Sabbath Observance in teaching members?					
5. Are the Seventh-day Adventist members using Holy hours of the Sabbath in secular meetings, viewing secular news/sports or any other secular activities?					
6. Are Seventh-day Adventist Church members punctual during Sabbath School of the Sabbath Morning?					
7. Are Seventh-day Adventist Church members promptly attending the afternoon Bible Study?					
8. Do Seventh-day Adventist Church members have their children go to school on Sabbath?					
9. Do you think economic pressing are affecting Sabbath Observance?					
10. Is the term "National Sunday Law" found in the Bible?					

APPENDIX C3: QUESTIONNAIRE IN⁴ SWAHILI

SEHEMU YA A

1. Jina..... (Sio Lazima)
2. Jinsia yako ni gani?
 - Mwanaume
 - Mwanamke
3. Uhumri gani?
 - Miaka 16-25
 - Miaka 26-35
 - Miaka 36-45
 - Miaka 46 na zaidi
4. Taaluma/kazi yako ni gani? (Chagua yale yote inayoambatana nawe)
 - Nimejiajiri
 - Sijaajiriwa/Mwanfunsi
 - Niko kwa Biashara/Kazi ya serikali
 - Nyinginezo (Hakikisha ni gani?).....
5. Kwa muda gani tangu kubatizwa umekuwa mshiriki wa kanisa la kiadventista wa Sabato?
6. Kiwango chako cha masomo
 - a) Shule ya Msingi
 - b) Shule ya Upili
 - c) Taasisi ya Elimu
 - d) Chuo Kikuu

⁴The translation was done before the re-administration of the same instrument during the second field administration of the questionnaires as indicated in *footnotes 18* – on both pages 91, and 132 has these information.

7. Ni kwa muda gani mlifundishwa katika darasa la ubatizo?
8. Je, darasa la ubatizo, ulifunzwa na Mchungaji wa Kanisa?
9. Ni kwa mara ngapi huwa unaona Mchungaji wenu kanisani?
10. Baada ya ubatizo, ni mara ngapi umesikia somo la utunzaji wa Sabato
likifunzwa kanisani?, ni nani alifanya kazi hiyo?
- a) Mzee wa Kanisa
- b) Mgeni wa Makambi
- c) Mchungaji
- d) Mhubiri wa Mkutano wa injili
- e) Mwinjilisti wa Vitabu
11. Ni asilimia ngapi unaweza kumpeana kwa washiriki waaminifu ambayo
hutunza muda kuhudhuria utaratibu wa shule ya Sabato?
12. Ni asilimia ngapi utakayo peana kwa washiriki ambao wanahudhuria masomo
ya Biblia Sabato mchana?.....
13. Wengi ambao wanaabudu siku ya Jumapili wanasema kwamba Wamchao-
Mungu ni lazima waabudu siku ya Jumapili kwa heshima ya siku ya kufufuka
wa Kristo. Maoni yako ni yapi kulingana na jambo hili? Pili, Waadventista
wanaonyeshaje kwamba wanaheshimu kufufuka kwa Kristo?
-

SEHEMU YA B

Mwongozo

- a) Kubali Kabisa
- b) Kubali
- c) Kutokuwa na hakika
- d) Kutokubali
- e) Kutokubali kabisa

QUESTIONS	A	B	C	D	E
1. Kwa maoni yako, ni kweli kwamba waliobatizwa bado wanaharibu Sabato?					
2. Kwamba Bibilia pamoja na Vitabu ya Roho ya Unabii havionyeshi vizuri njia ya utunzaji wa Sabato					
3. Kwa maoni yako, je kuna mafunzo ya kutosha kuhusu utunzaji wa Sabato katika madarasa la ubatizo?					
4. Kwa maoni yako, je, Wazee wa Kanisa pamoja na Wachungaji hutumia muda ya kutosha kutilia maanani na kufunza utunzaji wa Sabato?					
5. Je washiriki wa kanisa hutumia masaa takatifu katika mambo ya kidunia? (Kutazama michezo/taarifa ya habari, ama kuhudhuria mkutano wa siasa)					
6. Je, washiriki wa kanisa la Kiadventista wa Sabato hutunza muda na kuingia kanisani katika masaa ya Shule ya Sabato asubuhi?					
7. Je, washiriki huwa wanahudhuria Masomo ya Bibilia wakati wa mchana inavyotakikana (Kila Sabato)?					
8. Je, kuna Waadventista ambao wanatuma watoto wao shuleni siku ya Sabato?					
9. Je unakubali kwamba hali ngumu ya kiuchumi inachangia kutotii Sabato?					
10. Je, neno “Sheria ya Kimataifa ya Jumapili” hupatikana kwenye Bibilia?					

APPENDIX C4: THE FOCUS GROUP INTERVIEW INSTRUMENT

1. How did Adventism come to Kuria land?
2. As church leaders what are you doing to ensure that the Sabbath is observed?
3. Without mentioning names, are all the pastors who have ministered here as the church pastor been faithful to the Sabbath message?
4. As Sabbath observers, do your church relate well with other church who are not Sabbath keepers as your church?
5. What should this group do to help reduce the number of NSSDAC members who are not observing the Sabbath?

APPENDIX C5: CROSS-CULTURAL LEADERSHIP

CHALLENGES FOR THE FOCUS GROUP

Common challenges in multicultural ministry teams:

☞ **Communication**

- ☞ Clarifying values and expectations

☞ **Making decisions**

- ☞ Team members' role

☞ **Conflict management**

- ☞ Multicultural teams have the potential to become exceptionally effective but also to experience serious conflict
- ☞ A major cause of conflict in multicultural teams is the differences between the cultural values of team members
 - ☞ An example of a cultural value that varies across cultures is orientation to time.

☞ **Make it a commitment to recognize people's contributions to the common vision**

- ☞ People need encouragement to function at their best
- ☞ No one is likely to go the extra mile if he or she feels ignored or taken for granted

- ☞ Express deep satisfaction in the accomplishments of your team.
- ☞ With a thank-you note, a public praise, etc. let others know how much they mean to the organization.
- ☞ Make people feel like heroes.

Training

- ☞ Identify and find ways to develop knowledge and skills in these critical areas:
 - ☞ Current needs
 - ☞ Future needs

APPENDIX C6: SPECIAL ELLEN WHITE QUOTE ON SABBATH FOR THE FOCUS GROUP

- ☞ Death penalty! Death penalty! Death penalty!
- ☞ God would not present the death sentence for a disregard of the Sabbath unless he had presented before men a clear understanding of the Sabbath. There is need of a Sabbath reform among those who profess to observe God's holy rest-day. Many seek to please themselves rather than to honor God. Some discuss business matters and lay plans on the Sabbath; and God looks upon this in the same light as though they engaged in the actual transaction of business. Others enter into partnership with men who have no respect for the Sabbath. If, for the sake of gain, a Sabbath-keeper allows the business in which he has an interest to be carried on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. He should not allow men in his employ, paid by his money, to work on the Sabbath. Men may think they cannot afford to obey God in their business affairs; but they cannot afford to disobey him. He will not allow carelessness in the observance of the Sabbath to pass unpunished. If we would enjoy his blessing, the Sabbath must be kept holy.⁵

⁵Ellen G. White, *Signs of the Times*, May 20, 1886 par. 8 (also in *Special Testimonies to Battle Creek Church* (1898), 34.

APPENDIX C7: THE FSDACM INTERVIEW INSTRUMENT IN SWAHILI

SEHEMU YA B

Mwongozo

- a) Kubali Kabisa
- b) Kubali
- c) Kutokuwa na hakika
- d) Kutokubali
- e) Kutokubali kabisa

QUESTIONS	A	B	C	D	E
-----------	---	---	---	---	---

1. Kwa maoni yako, ni kweli kwamba waliobatizwa bado wanaharibu Sabato?
 2. Kwamba Bibilia pamoja na Vitabu ya Roho ya Unabii havionyeshi vizuri njia ya utunzaji wa Sabato
 3. Kwa maoni yako, je kuna mafunzo ya kutosha kuhusu utunzaji wa Sabato katika madarasa la ubatizo?
 4. Kwa maoni yako, je, Wazee wa Kanisa pamoja na Wachungaji hutumia muda ya kutosha kutilia maanani na kufunza utunzaji wa Sabato?
 5. Je washiriki wa kanisa hutumia masaa takatifu katika mambo ya kidunia? (Kutazama michezo/taarifa ya habari, ama kuhudhuria mkutano wa siasa)
 6. Je, washiriki wa kanisa la Kiadventista wa Sabato hutunza muda na kuingia kanisani katika masaa ya Shule ya Sabato asubuhi?
 7. Je, washiriki huwa wanahudhuria Masomo ya Bibilia wakati wa mchana inavyotakikana (Kila Sabato)?
 8. Je, kuna Waadventista ambao wanatuma watoto wao shuleni siku ya Sabato?
 9. Je unakubali kwamba hali ngumu ya kiuchumi inachangia kutotii Sabato?
 10. Je, neno “Sheria ya Kimataifa ya Jumapili” hupatikana kwenye Bibilia?
-

APPENDIX C8: SURVEY INSTRUMENT FOR PARTICIPANTS

SECTION A

1. a) Name..... (optional)
b) Age..... (Optional)

2. For how long have you been a member of Seventh-day Adventist Church?
1 year..... 5 years
6 years..... 10 years
11 years..... 20 years
21 years..... 50 years
51 years and above

3. Were born in a Seventh-day Adventist family or you were converted into the Adventist faith?

4. Are you still active Participants' in the district or have you retired?
 - a) Please indicate the name of the district or leadership position you still hold.
 - b) For how many years have you worked in the of Seventh-day Adventist Church as a minister?
1 year..... 5 years
6 years..... 10 years
11 years..... 15 years
16 years..... 20 years
20 years and above
 - c) Which is your level of education?
Primary School Completed
Secondary School Completed
Diploma Level Completed
1st Degree Completed
2nd Degree Completed

5. In your current district, how many churches do you minister?

- 1..... 5 churches
- 6.....10 churches
- 11 churches and above

1. Do you have cases in your churches about members who do not correctly observe the Sabbath?

Yes No

If your answer is yes, what is the average number per church in your district annually?

2. Who are usually the reported as Sabbath breakers in your church?

- a) Church Leader
- b) Church Member
- c) The Youth
- d) All the above

3. What measures do you take to those reported to have broken the Sabbath?

- a) You chase them away
- b) Remove them from the church register
- c) You censure them
- d) Visit and reclaim them
- e) You ignore them

4. How often do you teach Sabbath observance to your church members?

- a) Once per quarter per church
- b) Once per month per church
- c) I don't remember teaching anytime only to the baptismal class alone.

SECTION B

1. Why do you think Sabbath-day is not only an Old Testament Institutions to be observed but also a New Testament?

.....

2. What are some of the practices of Jesus in the New Testament that should help the church to teach faithful Sabbath Observance among our church members?

3. In Ellen G. White's writings the preparation and the observance of the Sabbath emphasize such minute things as polishing one's shoes, bathing, amending one's clothes etc. In your opinion do you regard those instructions as something bothering?
4. In your own opinion are there large percentages of our church members cooking food Sabbath? And if yes, what can we do?.....
5. Many of our church members are late to come to church on Sabbath and never attend Sabbath afternoon Bible Study. In your opinion how can we stop this habit?
6. It is well known fact that our parents who are church members should be role models to their children. What percentages of your church members take their children to school on Sabbath and why?
7. In your own opinion, do you think that dual career family, where both parents are working, is causing the members to stay with their family Sabbath afternoon are never to return to church?
8. In your own opinion, as a pastor, are you satisfied how the baptismal class, the post-baptismal (happiness) class, and even the church members are taught about the Sabbath Observance?
9. In your churches, what are some of the ways that we can use to alleviate the habit of breaking the Sabbath?
10. Is viewing secular programs on the TV on Sabbath a problem to most of your members? If yes what are you doing about it?
11. When you compare the way your church members observe the Sabbath and the way our Pioneers were observing it, is there any difference?

12. What are some of the traditions which our fathers practiced in observing the Sabbath and what can the today's church borrow from them?.....
13. How can you explain when a member who has a food preservative gadget is still cooking on Sabbath?
14. In your opinion, do you see that those members, who compromise their faith on the Sabbath teachings in their working places, are a stumbling block to faithful members?
15. Is the culture of the Seventh-day Adventists members of not having time to read the Bible or the Spirit of Prophecy books affecting our Sabbath observance?

SECTION C

Key

- A. Strongly Agree
- B. Agree
- C. Not Sure
- D. Disagree
- E. Strongly Disagree

QUESTIONS	A	B	C	D	E
1. Do baptized members of the church break the Sabbath?					
2. The Bible and the Spirit of Prophecy books are not very clear of how people should observe the Sabbath-day					
3. There is enough teaching in baptismal classes about Sabbath observance					
4. It is not good to engage yourself as a member in business of buying or selling on a Sabbath-day					
5. As a member of the Seventh-day Adventist Church, you can prepare yourself for the Sabbath-day in other areas but cooking you can do on the Sabbath					
6. A great percentage of Seventh-day Adventist Church members cook on the Sabbath					
7. The majority of the Seventh-day Adventist Church members buy minor items like bread and milk for breakfast on the Sabbath morning					
8. A large number of Seventh-day Adventist Church members come to church late and never return in the afternoon for Bible Study					
9. Economic pressures disorient people from Sabbath observance					
10. Majority of the Seventh-day Adventist members' children goes to school Sabbath					
11. Seventh-day Adventists church members have no guilty conscience when watching secular messages on TV or listening to radio on a Sabbath-day					

APPENDIX D

ANALYSES

APPENDIX D1: FSDACM RESPONSE ON BAPTIZED MEMBERS

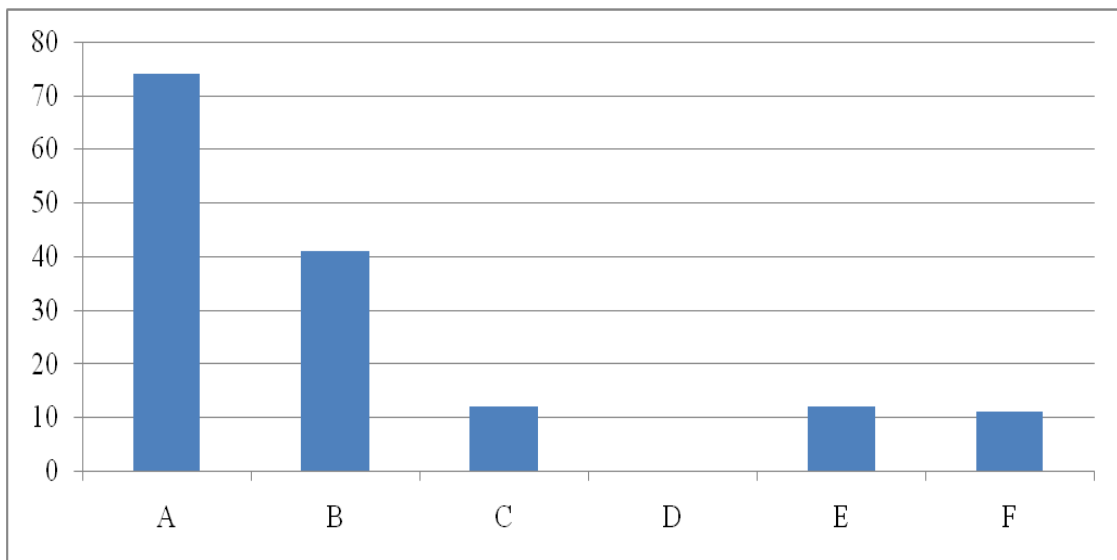


Figure D1. The Response on Whether Baptized Members Still Break the Sabbath

APPENDIX D2: FSDACM RESPONSE BUYING DRINKS ON THE SABBATH

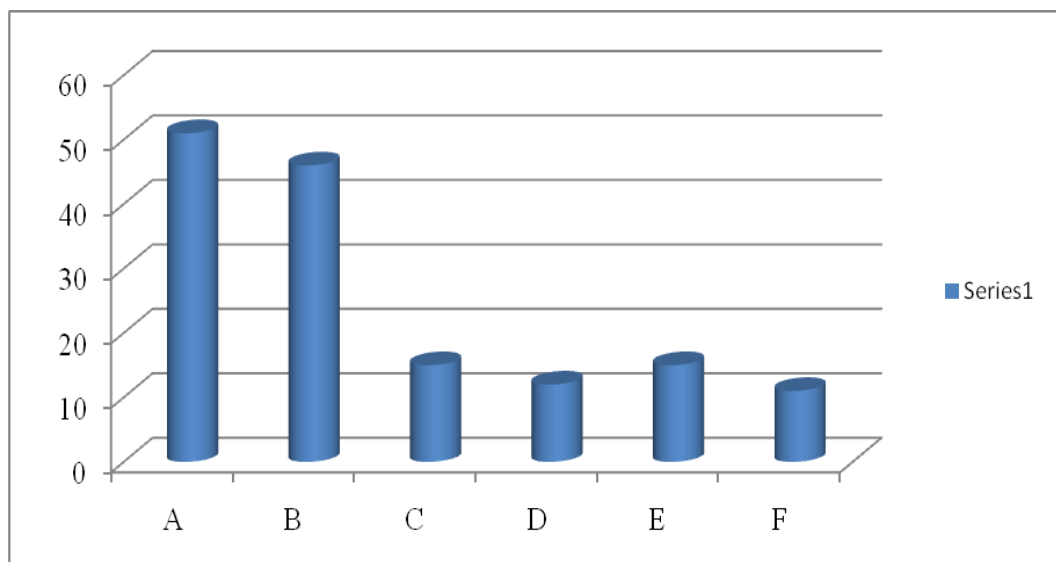


Figure D2. Adventists Still Buy Drinks on the Sabbath

APPENDIX E

MATERIALS FOR THE INTERVENTION

APPENDIX F1: MATERIALS FOR THE NURTURING SEMINAR

The researcher used the *Seventh-day Adventists Elder's Handbook*. The topics covered included: "Church and its Organization" (the purpose of the church; organization of the church), the "Elder and Church Growth" (reclaiming missing members, and holding new members). The reasons why members drop out was substantiated, and the plans for reclaiming missing members. Procedures for visiting missing members were also spelt out.

APPENDIX F2: MATERIALS FOR THE TRAINING CHURCH LEADERS

The researcher used the *Seventh-day Adventist Church manual*. Selected topic related to the purpose of the study was presented and discussed in depth. The topics covered included: "The Services and the Meetings of the Church" (decorum and quietness in the place of worship, sacredness of the Sabbath Worship hour).

The researcher also looked into the topic, administering discipline. In this forum, the difference between the discipline by censure and by a vote of removal was explained. Then, the reasons for which members shall be disciplined were explained.

The fourth area that was also covered was the "Department of Public Affairs and Religious Liberty." The researcher stressed the fact that NSSDAC should emphasize the need for organization and facilitation of religious liberty meetings, seminars, programs, and activities as circumstances directs.

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EDUCATIONAL BACKGROUND

2013-2017 Adventist University of Africa, DMin Candidate
2011-2013 Adventist University of Africa, Master of Arts in Pastoral Theology
2000-2003 University of Eastern Africa, Baraton, Bachelor of Arts in Theology
1992-1995 Orero Boys High School, Kenya Certificate of Secondary Education
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WORK EXPERIENCE

2003-2016 District Pastor: Got Kojowi, Nyamaharaga, Macalder, Homa-Bay North, Ranjira, Obolo, Nyamuga Districts, and, Church Pastor: Voice of Hope.
2009-2010 Member of Board of Governor: Nyalkinyi Mixed Secondary School
2006-2008 Member of Board of Governor: Owiro Akoko Girls Secondary School
2002-2003 Administration Assistant in the Halls of Residence: University of Eastern Africa, Baraton
2000-2003 Student In-Charge of Ministerial Bicycles at the University of Eastern Africa, Baraton

ACHIEVEMENTS

Credentials: Ministerial License, 19 April 2011
Certificate of Clinical Pastoral Orientation (CPO), 20 April 2015
Certificate of Continuing Education Units (CEU's), 20, April 2015
Certificate of Leadership: University of Eastern Africa, Baraton, 8 Dec 2004

Publications: *Jawar Biro Karang'o?* (Kendu-Bay, Kenya: Africa Herald Publishing House, 2012). (When is the Lord's Coming? An English Translation by the Author).

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