

THE INFLUENCE OF APOLOGETICS ON EFFECTIVE YOUTH RETENTION IN
CHURCH: A CASE OF JKUAT CHRISTIAN UNION

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DECLARATION

I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit.

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DEDICATION

This thesis is dedicated to my mother - in - law, a woman of great faith who encouraged me to stand firm in faith, the late Esther Njura Munyi (1929 - 2012).

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ABSTRACT

There is a growing concern that the place and influence of scripture in the contemporary world is seriously undermined, with a general rejection of any final authority becoming the trend in today's postmodern world. While different approaches to apologetics have been put forward for defending the Christian faith, very little empirical evidence exists regarding their effectiveness in helping Christian youth defend their faith. The current study sought to investigate the influence of Christian apologetics on youth retention based on the case of Jomo Kenyatta University of Agriculture and Technology (JKUAT) Christian Union (CU). The study was guided by four specific objectives: to determine the influence of positive apologetics on youth retention to Pentecostal members of JKUAT CU; to establish the influence of negative apologetics on youth retention to Pentecostal members of JKUAT CU; to evaluate the influence of commending the truth of Christianity on youth retention to Pentecostal members of JKUAT CU; and to assess the moderating effect of Pentecostalism on the relationship between apologetics and youth to Pentecostal members of JKUAT CU. The lens of presuppositionalism was applied to the evaluation of apologetics influence on effective youth retention among Pentecostal youth at JKUAT CU. The study was undertaken at the JKUAT main campus. The respondents comprised JKUAT undergraduate students who are self-professed Pentecostals and full members of JKUAT CU. Data was collected from youth between the ages of 19 to 28 years. The study adopted a mixed methods approach which entails the collection of both quantitative and qualitative data. Quantitative data was analyzed using correlation and regression techniques. Qualitative data was analyzed using thematic technique. Correlation between youth retention and the interaction between Pentecostalism and apologetics was the strongest ($r = .661$, $p < .01$). The correlation between youth retention and the combined scores of apologetics was stronger ($r = .597$, $p < .01$) than the correlation between youth retention and Pentecostalism ($r = .584$, $p < .01$). The regression model explained 51.6% of the variability in youth retention ($R^2 = .516$, $p < .01$). Holding other factors constant, the main effects of Pentecostalism and apologetics were not statistically significant ($p > .05$). The interaction effect significantly influenced youth retention ($B = .169$, $p < .05$). It was concluded that apologetics is only effective when apologists are led by the Holy Spirit. Thus, Christian apologists should always pray for the leading of the Holy Spirit when putting forth a defense of scripture and the truth therein. Christian leaders should put more effort on positive apologetics rather than merely commending the truth of Christ. Pentecostal churches should refocus attention away from the reliance on signs and wonders and/or speaking in tongues in an attempt to win the hearts of university students for God. Future researchers should investigate the unexplained factors that impact on youth retention in church.

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ABBREVIATIONS AND ACRONYMS

CU	Christian Union
FOCUS	Fellowship of Christian Unions
GDI	Growing Disciples Inventory
JKUAT	Jomo Kenyatta University of Agriculture and Technology
KSCF	Kenya Students Christian Fellowship
NACOSTI	National Commission for Science, Technology and Innovation
NIV	New International Version
PACU	Pan Africa Christian University
SPSS	Statistical Package for the Social Sciences
YMCA	Young Men Christian Association
YWCA	Young Women Christian Association

OPERATIONAL DEFINITION OF TERMS

Apologetics: This is a reasoned argument in an attempt to address the question of how we know that what we believe is true (Kruger, 2001). Christian apologetics tackles the problem of unbelief using biblical truths (Oliphint, 2013).

Christian: Means a believer and follower of Jesus Christ as the Son of God and as Lord and savior (Clark, 2017).

Church: Refers to an assembly of people who gather to worship as an expression of their faith in Jesus Christ as their Lord and personal savior (Bradbury, 2013).

Effective: In the context of the study refers to the successful leading of people to know Jesus as Christ as Lord and savior and to grow to maturity as his disciples (Prehn, 2011).

Negative apologetics: Refers to the practice of defending the doctrine that an individual believes in when the beliefs are challenged by an unbeliever (Lynch, 2000).

Pentecostalism: It is a movement that derives its identity from the term “Pentecost”, which refers to the descent of the Holy Spirit on the disciples of Jesus as described in the book of Acts 2: 1 - 13 (Deininger, 2014).

Positive apologetics: It is defined as “the attempt to demonstrate that the doctrines of one’s own belief are consistent and superior to others” by giving reasons for believing the Christian faith (Lynch, 2000, p. 752).

Postmodernism: It is the rejection of any notion of objective truth and insistence that the only absolute in the universe is that there are no absolutes (Montgomery, 2012).

Presuppositionalism: It is the use of the Bible as an authoritative source to vouch for the veracity of the Christian world view (Kruger, 2001).

Spiritual laws: These are “biblical principles that appear constant in explaining the essence and activity of God” (Hamlyn, 2015, p.72).

Relativism: It is "the doctrine that knowledge, truth and morality exist in relation to culture, society or historical context, and are not absolute” (Groothius, 2000).

Worldview: It is the framework of beliefs that help individuals interpret what they see and experience. It gives them direction for the choices that they make (Dewitt et al., 2003).

Inerrancy: It means that the Bible is without error in the original manuscript. It is a belief in the “total truthfulness and reliability of God’s words” (Grudem, 2004.)

Youth retention: It refers to the ability of the youth to remain members of the body of Christ as a result of the deepening of the relationship that they have with Jesus Christ, their ability to make sense of the Christian faith better and apply their faith in daily life and by giving reasons to others on the hope that they have (Martinson, Black & Roberto, 2010).

Youths: They are defined as individuals aged between 19 – 28 years (Kenya National Youth Policy, 2007).

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter provides a background overview of apologetics and youth retention. The background defines apologetics. It discusses global, regional and local trends in the practice of apologetics for effective youth retention. It also presents the background information of youth retention within the context of institutions of higher learning in Kenya with specific focus on Pentecostals in JKUAT. This is followed by a statement of the problems, the purpose, objectives and research questions. The chapter also discusses the study assumptions, rationale, significance, scope and limitations.

Background to the Study

Christian apologetics is the defenses of the Christian faith. They go all the way back to the first century and deal with answering critics who oppose or question the Bible and the revelation of God in Christ. Apologetics is synonymous with evangelism. It exists to equip Christians to defend Christianity against attack from non believers and counter claim to modern secularism

Christian apologetics is the branch of Christian theology that seeks to address the intellectual obstacles that keep people from taking the Gospel of Jesus Christ seriously (Njoroge, 2016). It is a reasoned argument to address the question of truth and our knowledge of it (Kruger, 2001). It focuses on logical reasoning to provide proof of God's existence, his goodness in the face of adversity, the scripture as an authority and the reality of miracles (Markos, 2011). Christian apologetics tackles the problem of unbelief using Biblical truths (Oliphint, 2013).

It is concerned with questions about existence of God, truth claims and methods of determining truth (Asamoah, 2018). It is anchored on several Biblical texts found in both the Old and New Testaments. In Isaiah 1:18 for instance, God himself is seen to invite man into reasoning together with him (NIV). In the New Testament, 1 Peter 3:15 remains one of the most quoted verses that provides a foundation for Christian apologetics.

The first man, Adam, had an apologetics responsibility of refuting the devil's lies against God, an assignment which he failed to do (Asamoah, 2018). Horner (2011) proposed that to think well as representatives of Jesus Christ in the university marketplace of ideas, apologists need to be able to engage effectively with the intellectuals and non intellectuals. He demonstrated how the apostle Paul reasoned, explained and proved the existence of God to Thessalonians: a people who already believed in the Old Testament and found a common ground to build a bridge to Jesus. He contrasted this with his engagement with the Greek philosophers at Athens, where he again finds common ground in the idea that there were objects of worship that many Athenians put their faith in.

Scholarly texts on the subject of apologetics unanimously agree that Christian apologetics is about defending the Christian faith using a combination of two main ways: providing a defense to the Christian faith (negative apologetics) and counter-attacking those who discredit the faith (positive apologetics) by exposing the inadequacies of faith outside Christianity (Hartley, 2017; Oliphint, 2013; Kruger, 2001). Its purpose is to “demolish arguments and every pretension that sets itself up against the knowledge of God, and take captive every thought to make it obedient to Christ” (2 Corinthians 10:5). Apologetics undermines the foundations of other belief systems and evangelizes other people to Christianity (Asamoah, 2018).

Christian apologetics can be achieved by presenting a rational basis for the Christian faith, answering the challenges of unbelief, attacking the foolishness of unbelief and commending the truth of Christianity (Oliphint, 2013). Kigame (2018) identified two distinct aspects of apologetics: the defensive apologetics and the offensive apologetics. He defined defensive apologetics as involving answering questions raised against Christianity or correcting distortions levied against Christian faith. He contrasted this with offensive apologetics, which in his view, involves putting forth good arguments based on both observable and theoretical facts. Inya (2015) broke down apologetics into four functions: defend one's belief in Christianity, vindicate it against its critics such as pagans, oppose competing belief systems such as pantheism and disciple people to Jesus Christ as the way, the truth and the life.

Christian apologetics has been propagated within the broader claims of Biblical inerrancy, Biblical cannon and spiritual laws (Goh, 2011; Hartley, 2017; Markos, 2011). The term "inerrant" means that which is "without error", suggesting that it is correct and truthful (Bush, 2007). This leads to a logical definition of Biblical inerrancy as the correctness and truthfulness of scripture. Biblical canon refers to the authoritativeness of scripture as the absolute truth and inspired word of God (Cowan, 2009; Vlastuin, 2016). This claim is founded on 2 Timothy 3:16 which says that "All scripture is God - breathed, and is useful for teaching, rebuking, correcting and training in righteousness" (NIV). Spiritual laws are precepts used by Christian apologetics to commend the truth of Christianity centered on the theological exclusivity of Jesus Christ as the way, the truth and the life (Goh, 2011; Kaleli, 2004; Turner, 2013; John 14:6, NIV). Christian apologetics reflects a form of grounding and maturity in the faith. It is especially significant to effective youth retention.

Apologetics as an element of Christian education among university students helps the youth see the world through the lenses of a disciple of Jesus Christ (Dockery, 2007). Youth retention refers to the ability of the youth to remain members of the body of Christ as a result of the deepening of the relationship that they have with Jesus, their ability to make better sense of the Christian faith and apply their faith in daily life by giving reasons to others on the hope that they have (Martinson, Black & Roberto, 2010). Across the world, youth retention has been the subject of growing interest among Christians. It has generated a lot of scholarly works in a post-modern world (Strong, 2015). Post modernity is seen to reject any notion of objective truth. It insists that the only absolute in the universe is that there are no absolutes. Post modernism has been described as foundationless, fragmentary and relativist (Montgomery, 2012). In today's postmodern world, tolerance is the supreme virtue. Exclusivity is the supreme vice. Truth is not grounded in reality or in any sort of authoritative "text." It is simply constructed by the mind of the individual. Post modernity has given birth to relativism, a pragmatist approach that has taken hold in today's universities (Kruger, 2001).

In a society consumed with political correctness, the authority of scripture becomes meaningless at best (Kleef, 2018). As culture becomes increasingly hostile to Biblical values, the moral commitment of higher learning institutions to issues of gender and sexuality, human origins and the sanctity of life from conception to death are constantly challenged. Training young students to develop a Christian worldview is no longer an option but a tool for survival in university. There are many secular worldviews that challenge young Christian youths in university today. They range from indoctrination into anti - Christian beliefs. The spiritual struggles that university students encounter is well documented.

Many end up abandoning their faith and convictions altogether. Typically, secular academics ignore or dismiss Christian ideas because they are unaware of them (Horner, 2011). Some even adopt atheism or agnosticism. Others embrace alternative religions or even join one of the cult groups that proliferate the campus (Horner, 2011). The single greatest obstacle to the impact of the gospel has not been its inability to provide answers, but the failure on our part to live it out (Zacharias, 2007). That is a warning worth heeding.

Apologetics is important for overall spiritual maturity of Christian youths as they join universities where they will encounter many worldviews challenging their Christian faith. Colleges and universities are not always faith friendly – especially if one is a Christian. Students will encounter someone who will not be sympathetic to a Christian worldview as they process life's difficult questions such as whether God exists, whether there is only one God and how the Christian God is one yet also three at the same time (Morrow, 2011). The idea of apologetics, as identified in the history of the church at the close of the first century was designed to appeal to men looking for enlightenment (Dulles, 2018). However, Christians have not adequately played their part in the universities to represent Jesus Christ and his worldview with credibility (Horner, 2011).

Previous research has revealed gaps in equipping Christian youths as they enter university life. The future of the church lies in young people. The future will depend on the capacity of the church and parents to equip these young people in apologetics and bring them closer to Jesus Christ. Most Christian students are being assaulted on every front by worldviews and beliefs that challenge the very foundations of their Christian faith (Freetwell, 2016).

From the science classroom to the entertainment industry, the Christian students are being force fed a steady diet of secularism and evolutionary propaganda. The emergence of Christian apologetics underscores Christianity's strong agenda to reach out to and influence non believers (Vlastuin, 2016). This highlights the unique potential of every Christian's hold on the balance of power in world affairs using scripture (Marshall, 2016). Globally, there are several movements working through universities and colleges seeking to influence the youth into mature Christian adults. These are YMCA and YWCA.

In Kenya, organizations such as FOCUS present Jesus Christ as Lord to every student in the universities and colleges with the aim of leading them to a personal faith in him. Hartley (2017) proposed that any attempt to form an apologetic in today's university campus must take these two dominating schools of thought into consideration: the belief that there is no God and that human beings are responsible for the structure of the world, in essence taking the place of God. It is against this backdrop that the current study sought to evaluate the role of apologetics in influencing effective youth retention among Pentecostals in JKUAT.

Pentecostals derive their identity from the term "Pentecost", which refers to the descent of the Holy Spirit on the disciples of Jesus as described in the book of Acts 2:1- 13 (Deining, 2014). The distinctive doctrine of Pentecostals is anchored on conversion of the individual through the power of the Holy Spirit. Pentecostals, more than any other denomination, has been particularly seen to prefer being spirit filled rather than intellectual argument (Nel, 2016). In the words of Nyabwari & Kagema (2014), "speaking in tongues, singing praises to God, dancing for the Lord and declaring the mighty acts of God are distinctive in Pentecostal churches around the world."

This is reflected in the persuasion of Kay (2009) who avers that Pentecostalism should be thought of as a theological orientation characterized by experience and oral rather than literary forms of transmission and almost exclusive reliance on the power of the Holy Spirit to change the person. Beyond manifestations of the Holy Spirit, there arise difficulties in finding a common unifying doctrine.

In Kenya, Nyabwari & Kagemu (2014) trace the history of Pentecostalism to the 1960s with the visits of American Evangelists Billy Graham and T. L. Osborn. The Pentecostal movement spread into schools, colleges and universities through the works of KSCF, which saw the formation of CUs. They observe that the leaders of this movement were lay people with little theological grounding. Many of these lay people founded churches that saw the proliferation of a diversity of denominations and Para Church organizations. From this historical account of the Pentecostal movement in Kenya, it is reasonable to argue that Pentecostalism has had a great influence on the Kenyan youth population, especially within colleges and universities.

JKUAT CU is a non - denominational fellowship of Christian students at the university's main campus in Juja. The goal of the CU is to proclaim the gospel of Jesus Christ within and without the campus. The CU opens its membership to all main campus students to participate in fellowship, Bible study and discipleship to ensure that the student is well grounded in Christian doctrines based on the Bible as the final, authoritative, infallible and complete word of God; the unity of the Father, the Son and Holy Spirit; the presence and power of the Holy Spirit in the believer's life and the Sovereignty of God in creation. The CU is affiliated to FOCUS. FOCUS is recognized as the umbrella body bringing together CUs from different Universities and Colleges across Kenya (JKUAT CU, 2017).

Statement of the Problem

When the youth get to university, they are likely to encounter opposing worldviews and lecturers who are even more aggressive in their opposition to Christianity and Christian values. Kigame (2018 p.230) observes that “many students leave home with faith in God, but as soon as they join the university, their faith begins to die and some of them become active critics of the faith in the name of new knowledge or enlightenment.” As a result, many Christians are intimidated by sharing their faith without being asked, suggesting the lack of grounding in apologetics (Turner, 2013). Consequently, believers have lost intellectual rigor becoming increasingly comfortable with faulty, anti intellectual views and values related to mind, faith and character (Horner, 2011).

While different approaches to apologetics have been put forward for defending the Christian faith, very little empirical evidence exists regarding their effectiveness in helping Christian youth defend their faith. A study by Kesmez (2016) among Adventist youth in Germany concluded that apologetics can be used to strengthen the Biblical worldview of Adventist youth thus maintaining them firmly in the faith. However, it is not clear whether similar conclusions can be drawn among Pentecostal youth in Kenya. Some approaches to apologetics such as the use of spiritual laws as a tool for commending the truth of Christianity have been criticized for winning converts to Christianity without necessarily transforming them by the renewal of their minds (Wiemers, 2015). Apologetics is implied in the doctrinal declaration of the Constitution of JKUAT CU. It vouches for Biblical inerrancy, Biblical cannon and faith in Jesus Christ as the way, the truth and the life.

However, a systematic evaluation of the effectiveness of apologetics in preparing the members to give an answer for the hope that they have in subscribing to these doctrines is not well documented. The best apologetic map for any given situation depends on who will be using it (Chatraw, 2018). Without evaluating the role of apologetics in effective youth retention within the context of an institution of higher education, doctrinal declarations such as those found in the Union's constitution may be an exercise in futility. The current study seeks to investigate the influence of Christian apologetics on effective youth retention based on the case of JKUAT CU.

Purpose of the Study

The purpose of the study was to investigate the influence of apologetics on effective youth retention in church with the aim of establishing which apologetics tool best equips Christian youth to effectively defend their faith.

Objectives

Specific objectives

- i. To determine the influence of positive apologetics on youth retention in membership of JKUAT CU.
- ii. To establish the influence of negative apologetics on youth retention in membership of JKUAT CU.
- iii. To evaluate the influence of commending the truth of Christianity on youth retention in membership of JKUAT CU.
- iv. To assess the moderating effect of Pentecostalism on the relationship between apologetics and youth retention in the membership of JKUAT CU.

Research Questions

- i. What is the influence of positive apologetics on youth retention in membership of JKUAT CU?
- ii. What is the influence of negative apologetics on youth retention in membership of JKUAT CU?
- iii. How does commending the truth of Christianity influence youth retention in membership of JKUAT CU?
- iv. Does Pentecostalism moderate the relationship between apologetics and effective youth retention in membership of JKUAT CU?

Assumptions of the Study

The study assumed as follows:

- i) Apologetics is used as a tool for youth retention by JKUAT CU.
- ii) Some apologetics tools are more effective for preparing the youth to give a defence for their Christian faith than others.
- iii) The responses obtained through this study are an accurate representation of the youths' honest views on apologetics.

Rationale

The case for various approaches to Christian apologetics has been argued without adequate empirical support for their effectiveness in equipping Christian youth to remain firmly in church and the faith. Within the context of an institutional of higher learning, with its appeal to intellectual reasoning, Christian youth not properly equipped with the right apologetics tools may face difficulties defending their faith. As a result, they may no longer identify with the body of Christ.

This study is one of the few pioneering studies evaluating the effectiveness of apologetics in preparing Pentecostal youth to defend the Christian faith within the context of an institution of higher education in Kenya, thereby keeping them firmly in the body of Christ.

Significance of the Study

The significance of this study is multi fold. The following are potential beneficiaries of this study:

JKUAT CU

The research reveals the effectiveness of the Union's integration of apologetics in their programs. This might inform the development of future doctrinal policies and practices of the Union for better effectiveness as agents of the kingdom of God through Christ within the institution.

Pentecostals

The study offers insights into how the youth with a Pentecostal orientation navigate the challenges they experience in the defense of their faith. Pentecostal churches can use the study as an evidence base upon which to come up with targeted programs that equip Christian youth within higher learning institutions with the right apologetics tools.

Youth Pastors

This thesis can be a repository of knowledge for youth pastors who wish to empower themselves and the youth they minister to in order to overcome the challenges of unbelief that characterize the post modern world.

Christian students

This study might help the young students master the fundamentals of Christian doctrine so that they can effectively evangelize the lost (Titus 2:7 - 8), provide answers to objections leveled against truth (1 Peter 3:15), inquire more about the Christian faith (Acts 17:32 - 34; 26: 28), think critically through the philosophies of opposing worldviews (1 Timothy 1:3, 6 - 7) and restore themselves from a crisis of faith.

The Academia

Theological scholars and academicians who wish to extend research on the effectiveness of apologetics within higher learning institutions in Kenya can use this study as a reference material.

Scope of the Study

The study was undertaken at the JKUAT main campus, Juja. The respondents comprised JKUAT undergraduate students who were self professed Pentecostals and full members of JKUAT CU. Data was collected from youth between the ages of 18 to 28 years. The study adopted a mixed methods approach which entails the collection of both quantitative and qualitative data.

Limitations of the Study

The researcher identified the following as limitations:

- i) Some of the respondents were unwilling to participate because of lack of time. This was overcome by scheduling appointments with respondents at their most convenient time.
- ii) Among the respondents, there were some who are unfamiliar with apologetics and related theological language.

The researcher developed the instrument using simple English and conducted the study face – to – face to provide an opportunity to clarify to the respondents where applicable.

- iii) Some respondents offered desirable answers rather than answers that reflect the true reality of their circumstances. The researcher created an environment of confidentiality and anonymity to mitigate this risk.

Chapter Summary

This chapter has provided the study background where it has explored the definitions and trends regarding apologetics and youth retention within the context of higher learning institutions. The chapter has also provided a brief background of JKUAT, the study locale. It has further stated the problem, outlined the study objectives , research questions and assumptions. The rationale, scope and limitations have been discussed.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter reviews literature on apologetics and effective youth retention. The chapter is presented in five sub sections. The first section is a critical discourse on positive apologetics and its influence on effective youth retention. The second section proceeds on to negative apologetics and how it influences effective youth retention. The third section discusses the relationship between commending the truth of Christianity and effective youth retention. The fourth section reviews related apologetics theories. The last section presents and discusses the conceptual framework used.

The Influence of Positive Apologetics on Youth Retention in Church

Positive apologetics is defined as “the attempt to demonstrate that the doctrines of one’s own belief are consistent and superior to others” by giving reasons for believing the Christian faith (Lynch, 2000, p. 752). It relies on evidence from history, science, archeology and philosophical arguments to contend the superiority of Christianity (Asamoah, 2018). It is about arguing for the existence and supremacy of the Christian God by always readying oneself to give a reason to anyone asking to justify the hope in Christ (1 Peter 3:15), holding firmly to the trustworthy word of God (Titus 1:9) and pointing towards Christ as wisdom from God (1 Corinthians 1:30). Unless one begins from God’s authority, revealed in the world and in the scriptures, then the individual will always have an inadequate foundation for views (Oliphint, 2013). This elevates the inspiration and authority of scripture as a major doctrine of Christianity (Cowan, 2009).

Without the Bible as the source of truth, the youth believers are exposed to and vulnerable to the influence of any philosophy the secular world has to offer. In Colossians 2:8, the Apostle Paul warns believers against following any philosophy not firmly grounded in God's word. "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (NIV).

Christians should attack the unbeliever's worldview in addition to defending his own (Kruger, 2001). Apologists should seek to expose the untenable character of non belief. Calling it revelational apologetics, Vlastuin (2016) sees positive apologetics as helpful to give consciousness of the Christian framework of interpretation, to elaborate on it and to confront the unbeliever's interpretative framework of life. Positive apologetics has good evidence to show that not all things can be proved in an academic way but that one starts with the truth of it (Hartley, 2017). Poithress (2012) keeps with this line of thought by maintaining that the surety of the truth about the Gospels: their differences, the areas they hold in common, belong to the Bible, which God intended to function as the foundation of man's religious instruction and whole life. The Bible should be the standard training model in testing everything that the world of knowledge has in its many ways. It constitutes the acceptable standard against false, wayside, disguised and counterfeit teachings of the world (Kaleli, 2004).

Cowan (2009) proposed that the best way to defend the authority of scripture is to appeal to the authority of Jesus in a structured way thus: (1) the New Testament documents are historically reliable (2) these documents accurately present Christ as claiming to be God incarnate and proving it by fulfilled messianic prophecy, by a sinless and miraculous life, by predicting and accomplishing his resurrection from the dead (3) whatever Christ (who is God) teaches is true (4) Christ taught that the Old Testament is the written word of God and promised that his disciples would write the New Testament (5) . Therefore, the Bible is the written word of God.

Scripture speaks about our Christian presuppositions in several other ways. We are told several times in the Bible that the fear of the Lord is the beginning of knowledge (Psalm 111:10, Proverbs 9:10) meaning that the source of knowledge is in “all religious worship of him, inward and outward, private and public (Hartley, 2017). The imperative for Christians resides in the belief in the theological exclusivity of Christ: that Jesus is “the way, the truth, and the life,” and that “no man comes to the Father [i.e. to God], but by me” (John 14:6). A belief in the exclusive rightness of one’s own religion is arguably the trademark of an earnest follower of any religion (Goh, 2011).

Oliphint (2013) developed ten tenets that should inform every approach to apologetics: the defense of the Christian faith must begin with the triune God; God’s covenantal revelation is authoritative; the truth of God’s revelation works together with the Holy Spirit to lead people to Christ; man being in the image of God is in covenant with God for eternity – i.e. responsible to God for thoughts, actions; all people know God because he has revealed himself to man; the rebel merely suppress the truth that they know; Christianity is true and anything opposing it is false;

those who die in sin will be responsible for their sins; God's mercy allows for persuasion in apologetics and every fact assumes its character by virtue of God's divine purpose.

Christians use apologetics because they are personally assured of the existence of God and Christ by the witness of the Holy Spirit in their hearts. The personal encounter with the triune God gives the deepest motive to share the Gospel with other people that they may participate in the same love, redemption and trust (Vlastuin, 2016). Trinity can be described as the doctrine that demonstrates to us the love of God the father in giving his son, the love of God the son in giving himself, and the love of Holy Spirit in his work of regenerating man so that we may be able to take hold of the love of the Father through his son (Strong, 2015).

The Influence of Negative Apologetics on Effective Youth Retention in Church

Negative apologetics refers to the practice of defending the doctrine an individual believes in when the beliefs are challenged by an unbeliever (Lynch, 2000). Also called defensive apologetics, it is the provision of answers to objections raised against the Christian faith thereby removing obstacles to it. Negative apologetics demolish arguments and every lofty opinion against the knowledge of God. They refute those who are in error (Titus 1:9) and destroy the wisdom of the wise (1Corinthians 1:18 - 21). These verses, derived from the Gospel letters are identified as characteristically apologetic (Dulles, 2018). Negative apologetics aim at responding to objections made against Christianity, such as Biblical inerrancy (Asamoah, 2018). Based on the foregoing definition of negative apologetics, Biblical inerrancy arguably fits within the practice of defensive apologetics.

Inerrancy affirms that Bible is true on whatever subject it speaks, be it redemption, ethics, history or science (Markos, 2011). Several different lines of Biblical teaching have direct bearing on the concept of inerrancy. First, the scriptures teach that they are breathed out by God, that is, that they are inspired. This fact effectively indicates that scripture is without error (Anderson, 2019).

Biblical inerrancy is important to Christian apologetics. It is the doctrine upon which all others stand. If the Bible is not inerrant, then it cannot be relied upon as a trustworthy and dependable record of doctrinal truth. There could, in the end, be no certainty of anything that it says (Anderson, 2019). The Bible is important because it is attached to the character of God. It is foundational to other essential doctrines. It is taught in the scriptures. It is the historic position of the Christian church (Markos, 2011). It is against the background of this doctrine that many Christians affirm the divine inspiration, truthfulness and authority of both Old and New Testament scriptures in their entirety as the only written word of God, without error in all that it affirms and the only infallible rule of faith and practice (Geisler & Roach, 2012).

Anderson (2019) speculates that God may want us to quote his word explicitly in discussions and debates with non believers. Doing so necessarily demands that the Christian has a high view of the scripture's inerrancy and authority. For instance, many people struggle to reconcile the idea of a good and loving God with an all knowing and all powerful one (Kigame, 2018). When Christian apologists abandon the Biblical claim to full inerrancy and downplay the authority of scripture in their defense of the faith, they are reduced to pragmatic arguments that are not decisive or to moral arguments that have no apparent transcendent moral authority behind them. As a result, the church is anemic and has no influence in the world (Anderson, 2019).

McGregor (2014), a firm believer in Biblical inerrancy, documents his encounter with college students who do not believe in Biblical inerrancy and who claim that no Biblical statement may be accepted as reliable unless independent evidence can be adduced to establish its historicity beyond reasonable doubt. He found out that the best strategy for defending Biblical inerrancy with his students is to use critical mainstream Biblical scholarship following a set of criteria including multiple independent attestation and coherence.

Kezmez (2016) reviewed various studies and statistical reports regarding the condition of the spiritual life of young adults in both the secular and Christian community, focusing especially on their unmet needs. The researcher examined apologetics abilities among a target group of young German Adventists between 16 and 31 years of age. The results of the study show that almost all de conversions (96%) come about until the age of 30. Among Adventist youth the de conversion rate is around 50%. The underlying reasons of de conversion are categorized in intellectual, emotional and spiritual aspects. Kezmez (2016) concluded that in a time of multitude of contradicting world views and concepts, apologetics can be used to strengthen Biblical world view among young Adventist adults. A systematic approach of apologetics needs to be comprehensive to meet the needs of young people in secular environments. Such an implementation of apologetics with components of intellect, affection and spirituality can counteract the process of de conversion by fostering a solid basis of faith, namely a Biblical world view. It presents an effective instrument to educate the youth. It can empower young people in well founded and well justified faith so that they are able to defend their faith for themselves and others.

Kaleli (2004) departs from an intellectual argument and posits that an ideal youth training model must have the Bible not only as God's absolute revelation of his will for humans, but as a non negotiable essential. He proceeds to argue that as an essential absolute in its content, scripture will reach the youth at the level of their deepest need. Thus, apologetic teachings cannot only prepare the youth to become future leaders, but also allow them to contribute to the church. This is seen many times in the Bible. God often used young people to do great things. God used Timothy to pastor and lead the Ephesian church when he was a teenager. 1 Timothy 4:12 says: "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in love, faith and in purity" (NIV).

A review of past studies by Horner (2011) found that those who remained in Christ and followed Jesus with integrity and coherence throughout their lives developed a worldview that was sufficient to meet the many questions and crises of the subsequent years, including engaging competing worldviews. A key finding in such studies was that those that remained "grafted to the vine", that is, those who did not waver in their faith in God were mentored through role modelling and orientation into the Christian world view. In addition, they were intentional in their choices, making every effort to be part of a community of believers who shared their worldview, meeting regularly for fellowship and having accountability partners. Key lessons that can be learnt from this is that to be effective in evangelizing the youth and retaining them in the faith, apologists must be prepared to be role models for Christ through their speech and conduct, keep the youth engaged in a community of believers and develop a system for keeping the youth accountable to each other.

The Influence of the use of Commending the Truth of Christianity on Effective Youth Retention in Church

The most popular tool used for commending the truth of Christianity is known as spiritual laws. These are “Biblical principles that appear constant in explaining the essence and activity of God” (Hamlyn, 2015, p.72). Credited to a man named Bill Bright, the founder of Campus Crusade for Christ, the four spiritual laws as a tool for apologetics are used in the belief that just as there are laws in the physical realm, so there are laws in the spiritual realm which are definite and true (Turner, 2009). This apologist developed what has been known as the four spiritual laws into a booklet with a few supporting scriptures, some commentary and several supporting diagrams. The booklet is seen to present a positive message that rejects religious pluralism without offending non Christians. It is anchored on the belief that the foundation for developing a mature Christian youth is a personal relationship with Jesus Christ. The student recognizes that Christ died for his sins according to scripture, was buried and rose again on the third day so they could experience eternal life. This experience begins when a commitment is made to Jesus Christ by asking him into their hearts (Kaleli, 2004). Proponents of the four spiritual laws argue that it is a clear, simple presentation of the claims of Christ effective for commending the truth of Christianity (McDowell & McDowell, 2017).

The focus of the four spiritual laws is almost exclusively on God’s plan for the individual rather than arguments about creation, the fall and redemption. The laws state: (1) that God loves mankind and has a wonderful plan for his life; (2) that man is sinful and separated from God; therefore, he cannot know and experience God’s love and plan for his life apart from God: (3) that Jesus Christ is God’s only provision for man’s sin and through him man can know and experience God’s plan for his life,

and (4) that man must individually receive Jesus Christ as Saviour and Lord in order to know and experience God's love and plan for his life (Hellerman, 2017).

Horner (2011) proposes the idea of thinking contextually – whereby the apologist interact with people and ideas by first having an understanding of where he is and with whom he is interacting with. This might lead to the discovery and deeper perspective of the individual and where he is coming from, what he means by what he is saying, what he believes in and why, the objections or misconceptions he holds and to find a common ground which can be used as a beginning point for building bridges of understanding. This calls for a thorough study of the socio - cultural context of the individual in order to engage effectively respond and commend the truth of Christ as an apologist.

Kaleli (2004) explored the indispensable components of an effective Christian cross - cultural youth training model within the context of contemporary youth culture. Baker (2013) studied the effect of five Christian values that have all the hall marks of apologetics. He argued that if what the theology seminarians learn in the classroom has no practical effect, it is not good theology and not systematic enough to meet human need. Conversely, if “practical” ministry can reach its goals without God's involvement, its goals are too low. He vouches for the pursuit of an understanding of living in the power of God and bearing fruit that only comes from being grafted into the vine by the enabling power of the Holy Spirit. This puts into perspective the potential role of reliance on divine power which characterizes Pentecostalism.

Moderating Effect of Pentecostalism on the Relationship between Apologetics and Effective Youth Retention in Church

Pentecostals emphasize the experience of the Holy Spirit as a non negotiable element of discipleship that empowers the believer to serve God's agenda in the world (Ma & Ross, 2013). This is anchored on the belief that the Holy Spirit in action is adequate to reveal to the believer the mysteries of God once they have a personal relationship with Christ and receive the baptism of the Holy Spirit. Pentecostalism acknowledges the importance of apologetics. It does not allow rational and logical arguments to be the determinant of conviction in the Christian faith. Pentecostals see the use of a rational defense of the Christian faith as the primary tool for discipleship as counterproductive to effective youth retention (Ma & Ross, 2013). This means that to a Pentecostal adherent, apologetics is a useful supplement rather than the primary tool for discipleship.

Nyabwari & Kagemu (2014) studied the growth and culture of Pentecostal churches in Kenya with a view to identify the distinctive features of Pentecostalism and interpretation of the theology of the gift of the Holy Spirit. The authors interviewed priests, lay readers and church members from 20 selected Pentecostal churches in Kenya. Results suggested that Pentecostalism enhanced effectiveness of apologetics by the power of the Holy Spirit to win converts to Christ. This was evidenced in the numerical growth of Pentecostal churches. However, numerical growth of the church is just one dimension of effectiveness. Numerical growth alone does not reveal effective youth discipleship. The current study proceeded to establish how Pentecostalism enhances or constrains the influence of apologetics on youth retention within the context of an institution of higher learning.

Gituma (2014) studied the effect of Pentecostalism on youth retention based on a case study of an independent Pentecostal church in Meru County, Kenya. Results revealed denominational differences, whereby youth retention in some churches was effective while not effective in others. This finding signals the existence of methodological difference in how Pentecostal churches do discipleship. However, it is not known whether similar results can be obtained among university student samples.

Theoretical Framework

There are three main schools of thought that have been put forward to defend the Christian faith: the evidentialism – a scientifically oriented approach to argue the case for Christianity by offering proof of resurrection, the reliability of Biblical documents and miracles; classical apologetics – the use of causality , design and ontology; and presuppositionalism – arguing for the existence of God using the Bible as an authoritative source to vouch for the veracity of the Christian world view. There are those who argue that the Bible should be the foundation of the argument rather than the conclusion. Others believe just the opposite: the Bible should be the conclusion rather than the foundation (Kruger, 2001). Some Christian apologists say that in order to gain a hearing from the world in arguing for the truth of Christianity, one must adopt a neutral and unbiased position as to the truthfulness of the Bible (Kruger, 2001). Presuppositionalism was used as the theoretical framework in this study. Christians gain their philosophical presupposition, not abstractly or by speculation, but concretely and directly from the scriptures at the very outset. The central argument of presuppositionalism standpoint is that you cannot “prove” the Gospel simply by appealing to evidence or to some sort of logical demonstration, however sophisticated, unless you embed evidence and logic in a framework that has

authority (Oliphint, 2013). The Christian Church was established upon the firm presupposition that God revealed himself to man in history. This revelation was recorded in the divinely inspired writings of the Bible (Farinaccio, 2002).

In his research, Hartley (2017) presented a defense of presuppositional apologetics and its practical application to the public university campus. The author concluded that when a Christian encounters objection to Christianity from an unbeliever, the argument between them is often controlled by their fundamentally different presuppositions. He recommends that believers should not miss this insightful aspect to their discussions with unbelievers. He argues that presuppositional apologetics offers the astute apologist a ready insight into how a person interprets, evaluates experience and evidence. Christians need to be equipped to see below the surface of unbelief, to embrace for themselves the Bible's commands to make Christ Lord over all our thinking. In this study, the lens of presuppositionalism was applied to the evaluation of apologetics influence on effective youth retention among Pentecostal youth at JKUAT CU.

Conceptual Framework

A conceptual framework provides a structure that represents the interaction between variables in research in an attempt to explain the exploration of the research problem (Adom, Hussein & Agyem, 2018). It is a visual illustration of the researcher's worldview of the subject under investigation, reflecting the thinking that underpins the whole research process (Adom et al., 2018). The following conceptual framework was used to guide the research.

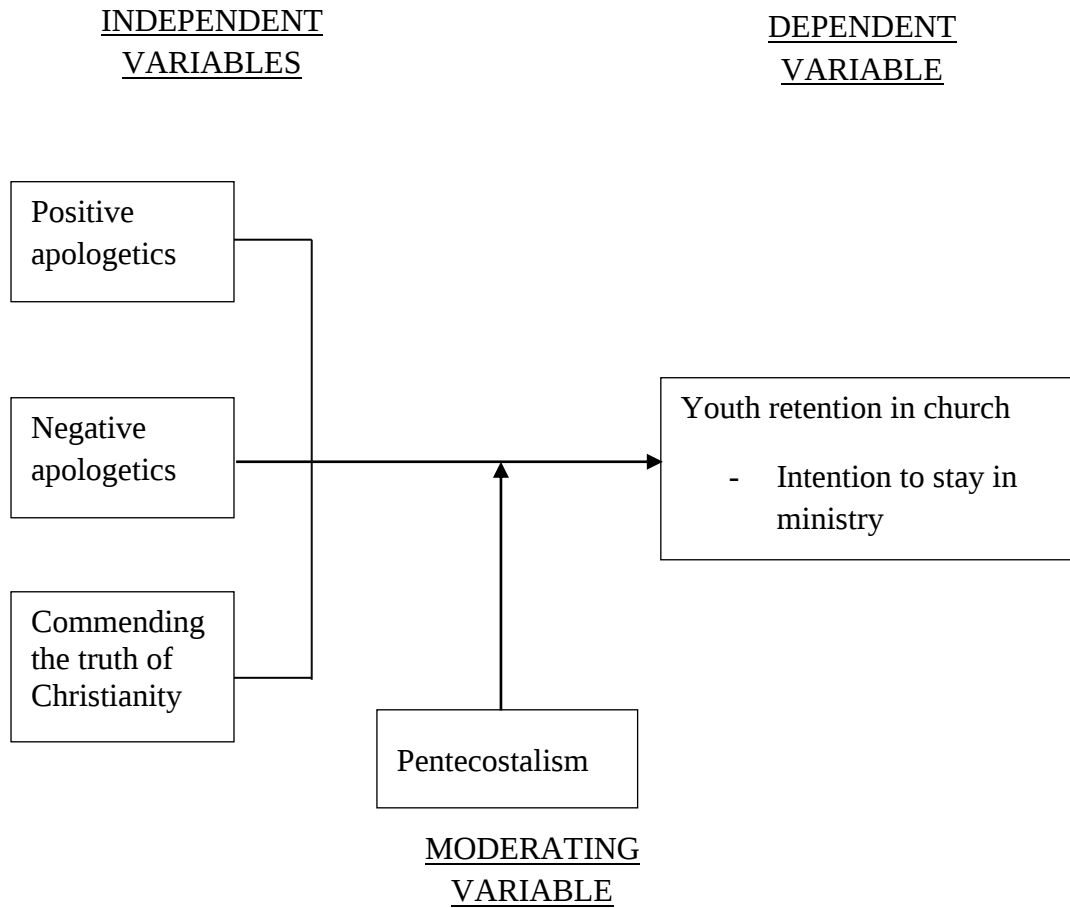


Figure 2.1 Conceptual Framework

Figure 2.1 presents positive apologetics, negative apologetics and commending the truth of Christianity as the independent variables. Effective youth retention, measured by readiness to defend the Christian faith was the dependent variable. Pentecostalism was presented as the moderating variable. It was speculated that each apologetics tool significantly influences effective youth retention either in isolation or complementarily.

Chapter Summary

This chapter has presented a review of the related theoretical and empirical literature on positive apologetics, negative apologetics and the use of spiritual laws as tools for equipping the youth for effective defense of their faith and commendation of the truth of Christianity. It is clear from the literature that there is limited empirical evidence with respect to the influence of apologetics on youth retention. A conceptual framework that guided the study was developed. In the next chapter, a discussion of the methodology to be used is presented.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

In this chapter, the methodology to be used is explained. This comprises the research design, population, sampling frame, sampling method, type of data, validity and reliability, data collection methods, data analysis plan and ethical considerations.

Research Design

A research design is a road map used to find authentic, accurate and precise answers to research questions as much as possible (Kumar, 2014). The choice of the research design depends on the study objectives to be achieved and framing of the questions to be answered (Omair, 2015). It also calls for an appreciation of the merits and shortcomings of each design and the underlying principle (Bechhofer & Paterson, 2012).

The current study applied mixed methods design. Mixed methods involve the collection and analysis of both quantitative and qualitative data. The intention of the researcher is to determine the relationship between study variables and to explore the meaning respondents ascribe the subject of study in order to develop a complete understanding of the phenomenon under study (Creswell, 2014). This helps to offset the weaknesses of each approach when used singularly. The results of the research are broader in mixed methods and enhance objectivity. In the current study, this design was used to establish relationship between apologetics and effective youth retention and describe the challenges confronting Christian youths in defending their faith.

Population

A population is individuals or units of interest in a research (Denscombe, 2014). The population targeted was 2000 undergraduate students who are members of JKUAT CU and are self professed Pentecostals. This ranges from freshmen to final year students.

Sampling frame

A sampling frame is a selected category from which a sample is derived (Walliman, 2017). It is the specific list of cases from where the research participants were selected (Taherdoost, 2016). In this study, the sampling frame was the list of full members of JKUAT CU as of the year 2019.

Sample size

A sample is defined as a portion of the target population examined by the researcher in order to draw conclusions about the entire population (Denscombe, 2014). The size of a sample is dependent on the research aims, the level of complexity of the population and the kind of statistical analysis the data collected is to be subjected to (Taherdoost, 2016). In determining the sample size for this study, the following formula was used (Taherdoost, 2016, p.23):

$$N = \frac{p(100-p) z^2}{E^2}$$

Where:

N = the sample size required

p = percentage prevalence of a condition, which was estimated in this study at 50 percent.

E = the error level the researcher is prepared to accept, which in this study was five percent.

z = the value that corresponds to confidence on the accuracy of research results. In this study, a 90 percent confidence level was accepted. This means that for each variable, nine in 10 cases reflect the true position of the target population. The equivalent z-value for this confidence level is given in literature as 1.96.

Substituting for the formula, the sample size was determined as follows:

$$n = \frac{p(100-p)z^2}{E^2}$$

$$n = \frac{50(100-50) \times 1.96^2}{10^2}$$

$$n = \frac{9604}{100}$$

$$n = 96$$

Sampling method

Sampling refers to the act of taking a sub - set of research subjects from the sampling frame so as to examine them and make inferences about the total population (Taherdoost, 2016). There are many sampling methods available for researchers based on the study objectives to be achieved. In this research, stratified sampling method was selected. Stratified random sampling is a process of selecting research participants by ensuring adequate representation of heterogeneous groups in the sample (Sekaran & Bougie, 2016). In this study, disproportionate stratification approach was used based on gender as the stratification criteria. This was done to ensure adequate gender representation in the study.

Types of Data

The study involved the collection of both quantitative and qualitative data. Quantitative data is data that can be counted. Qualitative data is data that exists in textual form (Saunders & Lewis, 2012). In this study, quantitative data was collected using Likert scale statements. Qualitative data was written text from the expressed opinion of the respondents.

Data collection methods

Data was collected through the questionnaire method and interview technique. The questionnaire comprised of three sections. The first section contained questions related to demographic data such as age, gender, year of study, salvation status and number of years in salvation. This was done in order to provide a vivid and accurate description of the sample. There are three reasons why this was important (Hughes, Camden, & Yangchen, 2016). Firstly, samples need to be described so that similarities and differences can be made across studies. Secondly, description of the demographic characteristics of the sample enables replication of the findings with better precision. Finally, it facilitates judgment in relation to generalization of research findings.

The second section contains a Likert scale evaluating effective youth retention using statements adapted and modified from GDI developed by Bradfield (2012). The GDI is a psychometric testing tool for assessing an individual's continued commitment to a lifelong path of growth towards Christlikeness measured under four dimensions: Growth through the knowledge of Christ and his teachings, growth in fellowship with God and man, growth by making disciples and growth through accountability partnerships.

The tool was developed primarily for use within a Christian community where students are either Christians or interested in being Christians, thus making it most suitable for adaptation to JKUAT CU. For this purpose, a short - form version comprising eight Likert scale statements was developed. The items evaluated respondents based on sharing of faith, continued learning about God, disciple making, connectedness to a community of believers, involvement in ministry and intention to keep the faith.

The third section comprises a battery of statements on a 5 - point scale measuring the perceived effectiveness of positive apologetics, negative apologetics, commending the truth of Christ and influence of Pentecostalism. The construct “negative apologetics” was measured using 10 Likert scale items exploring perspectives such as Biblical inerrancy, Biblical cannon, monotheism, trinity, Holy Spirit manifestations, sovereignty of the Christian God, death and resurrection of Christ, infallibility and trustworthiness of the Old and New Testaments, scholarly discussion in apologetics and belief in the effectiveness of the same.

Positive apologetics as a construct was evaluated using five items focusing on aspects such as pointing errors in faith outside Christianity, use of scripture to refute claims against Christianity, sounding warnings against unbelief, arguing the harmony between science and faith and pointing to God’s revelation of himself to mankind. In terms of commendation of the truth of Christ, six items were developed. These addressed aspects such as proactive evangelism, role modelling Christ likeness, ready explanation of the hope in Christ pointing towards Christ as the wisdom of God, use of the Bible as the standard source of knowledge and presentation of the fear of God as the beginning of enlightenment.

Pentecostalism as an underlying construct was assessed using five Likert - scale statements exploring aspects like belief in conversion to Christianity through the sole enablement of the Holy Spirit, preference of leading of the spirit rather than intellectual argument, reference to signs and wonders as manifestations of the Holy Spirit, speaking in tongues and sole reliance of the leading of the Holy Spirit for witnessing.

In - depth interviews were held with JKUAT CU leaders in order to gain more insights about the challenges that their members faced in providing a defense to their Christian faith within the context of an institution of higher learning. The themes explored included: Approaches to apologetics, influence of apologetics on youth retention in the CU, challenges to the practice of apologetics, intervention to challenges and their effectiveness and perceived contribution of Pentecostalism to youth retention.

Instrument Validity

Validity is the appropriateness, meaningfulness and usefulness of data collection instruments and processes. Reliability is the consistency of data and replicability of research results (Leung, 2015). Validity of the research instruments was determined through pilot - testing and triangulation of the data set.

Instrument Reliability

Instrument reliability is the term given to a data collection tool that consistently gives the same result over repeated measures, meaning that the items used “hang together” (Taherdoost, 2016).

In this study, reliability was determined through statistical testing by applying Cronbach's alpha test, whereby an alpha coefficient of 0.7 above determined the reliability of the research instrument (Stangor, 2010). Table 3.1 presents the instrument reliability test statistics. The table shows that the alpha coefficient was as follows: Youth retention was 0.878, negative apologetics was 0.977, positive apologetics was 0.706, commendation of the truth of Christ was 0.783 and Pentecostalism was 0.715. The results suggest that the entire 0.7 threshold was obtained for all the underlying constructs, thereby providing assurance of instrument reliability.

Table 3.1: Instrument Reliability Statistics

Construct	Cronbach's alpha (α)	No. of items
Youth retention	0.878	8
Negative apologetics	0.977	10
Positive apologetics	0.706	5
Commendation of the truth of Christ	0.783	6
Pentecostalism	0.715	5

Instrument pre - testing

Instrument pre - testing refers to the use of a questionnaire on a small group of people to get a feel of their reaction and responses before developing a final version (Stangor, 2010). For the purpose of this study, the data collection tool was tested on a small sample of 10 respondents who are JKUAT CU members. The results of pre - testing were used to determine the appropriateness of the instruments. Any errors and ambiguities detected were eliminated before producing the final version.

Data Analysis Plan

Data was analyzed through a set of quantitative and qualitative techniques and procedures. Questionnaire data was coded and entered into SPSS where data analysis was run. Descriptive statistical techniques were used to get a feel of the data through determination of mean scores, standard deviation and percentage distribution of the dataset. Relationships between the study variables were analyzed using correlation and multiple regression technique using the following regression formula:

$$y=a+bx_1+bx_2+bx_3+e$$

Where:

y = Youth retention

a = value of y when x is zero

b = Coefficients of the dependent variable

x_1 = Positive apologetics

x_2 = Negative apologetics

x_3 = Commending the truth of Christianity

Thematic analysis was applied to the analysis of qualitative data. The procedure for thematic analysis involves coding techniques for finding and marking the underlying ideas in the data, grouping similar kinds of information together in categories and relating different ideas and themes to one another (Gibson, 2017). This strategy was applied to the analysis of respondents' expressed views regarding apologetics and the challenges members of the CU face in defending their faith.

Ethical Considerations

Ethical considerations are important when undertaking any research activity involving human subjects (Arifin, 2018). The researcher complied with all the requirements of academic research as stipulated by the university. This includes obtaining official permission to collect data from the members of JKUAT CU, research permit from NACOSTI and a letter from the Kiambu County Director of Education. All ethical protocols stipulated by the University's Ethics Review Board were adhered to.

Among the ethical considerations in this study, informed consent was key. This means that consent was given voluntarily. Subjects understood the nature of the research. They were competent to give consent. To this end, adequate information was provided to respondents. Their agreement to participate in the study was obtained. An informed consent form was provided for this purpose as shown in Appendix III. Before giving their consent, each research participant was given a chance to ask any question and express any concerns that they had with respect to the study. Further, the participants were granted full freedom to withdraw their participation at any time during the data collection process with the full assurance that their decision would be respected and no explanation on their part was necessary.

The researcher also adhered to the ethical principle of anonymity and confidentiality of research participants (Arifin, 2018). Care was taken to ensure that the identity of the research participants was not revealed at every stage of the research cycle, be it during data collection, data analysis or compilation of the report. Interviews were conducted in a private and secure environment with no access allowed to anyone during the interview session.

The data gathered and any related documents were kept securely under lock – and - key, with access strictly limited to the researcher. Electronic data files were similarly protected using a password. They stored in a local hard drive. Storage of raw data was to be maintained for a period not exceeding six months after the completion of the research, after which, the physical data files were to be destroyed and electronic data files completely erased from the storage media. Every effort was made to ensure accurate and factual representation of the research findings as much as possible.

Chapter Summary

This chapter has presented a detailed description of the research design and methodology that was used to undertake the study. It has explained the target population and sample as members of JKUAT CU who were self - professed Pentecostals. The chapter has also discussed the data collection methods and tested for instrument validity and reliability. The chapter has further explained the data analysis procedure and made ethical considerations. In the next chapter, the results of the study are presented, interpreted and discussed.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter analyzes and interprets the study findings. It discusses the findings considering existing literature and past studies. The chapter is divided into seven sections. The first section describes the response rate. The second section analyzes the demographic profile of the respondents. The third section presents a descriptive analysis of youth retention in church. The rest of the sections are organized in line with the specific objectives. Thus, the subsequent sections comprise analyses of the influence of positive apologetics on youth retention in church, the influence of negative apologetics on youth retention in church, the influence of the use of the spiritual laws on youth retention in church and the moderating effect of Pentecostalism on the relationship between apologetics and youth retention in church. The chapter ends with a qualitative analysis of the interview data held with the leaders. The findings for each objective are discussed considering existing literature.

Response Rate

A total of 96 questionnaires were administered to the respondents. From this, 51 usable responses were obtained. Figure 4.1 shows the response rate. Figure 4.1 reveals that a response rate of 53% was realized. This response rate has been supported as adequate for analysis by research methods scholars who argue that at least 50 percent response rate is enough to proceed on with data analysis (Groves, Fowler, Couper et al., 2009). This gave confidence and assurance to the researcher to undertake the subsequent statistical analysis reported in this chapter.

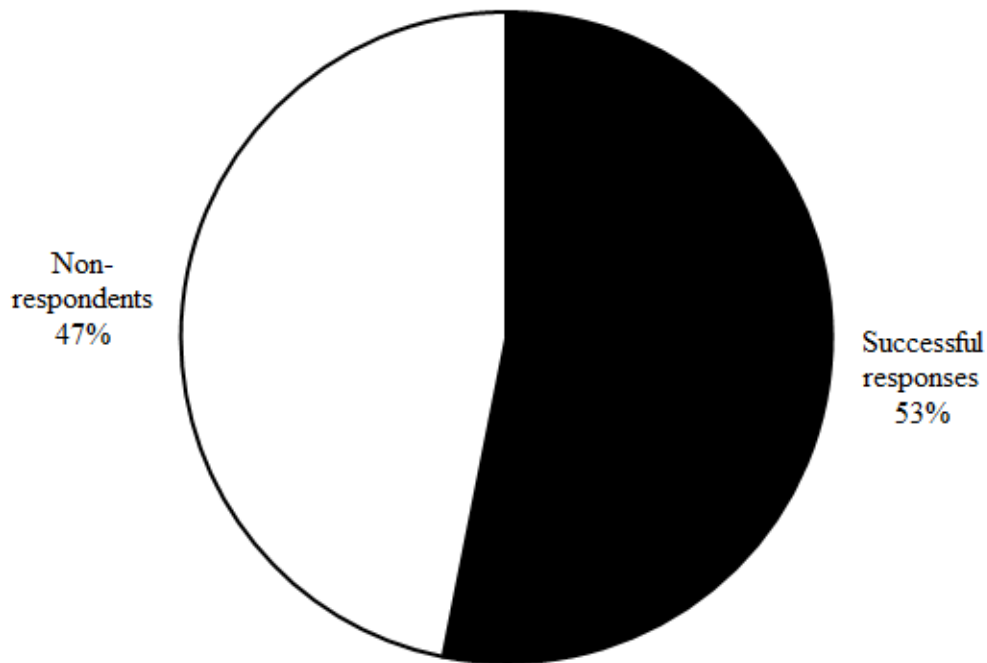


Figure 4.1 Response rate

Demographic Profile of Respondents

This section describes the distribution of respondents by role in JKUAT CU, gender, age, years of membership in the CU, salvation status, denominational background and year of study at the university.

Role of Respondents in the CU

Respondents who participated in this study were classified based on their role in the CU. Figure 4.2 presents the distribution. The finding in figure 4.2 shows that CU members accounted for 90% of the research participants whereas 10% of the participants were the leaders. This representation of both members and leaders into the sample provides a balance of perspectives from a membership and a leadership view point.

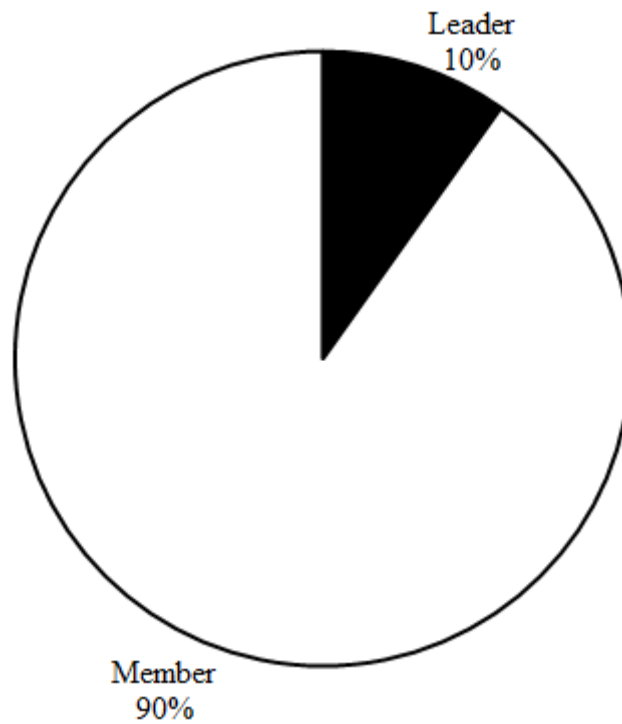


Figure 4.2 Role of respondents in the CU

Gender of Respondents

The distribution of successful responses by gender is presented in Figure 4.3. The figure indicates that both genders were equally represented in the study as 50 percent of the participants were male. The other 50% was female.

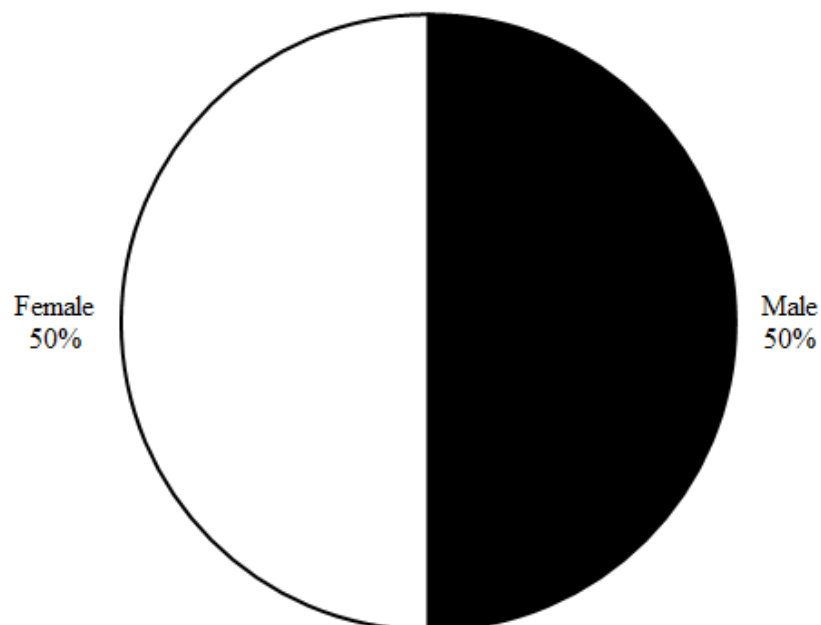


Figure 4.3 Distribution of respondents by gender

Age of Respondents

Respondents were asked to indicate their age. A descriptive analysis of the data is presented in Figure 4.4. The figure shows that the average age of respondents was 21 years with a variation of about 2 years ($M = 21.37$, $SD = 1.839$). The minimum age was established at 18 years. The maximum age was 26 years, suggesting that there was about eight years age difference between the lowest and the highest age. This means that all the respondents were of the same age group.

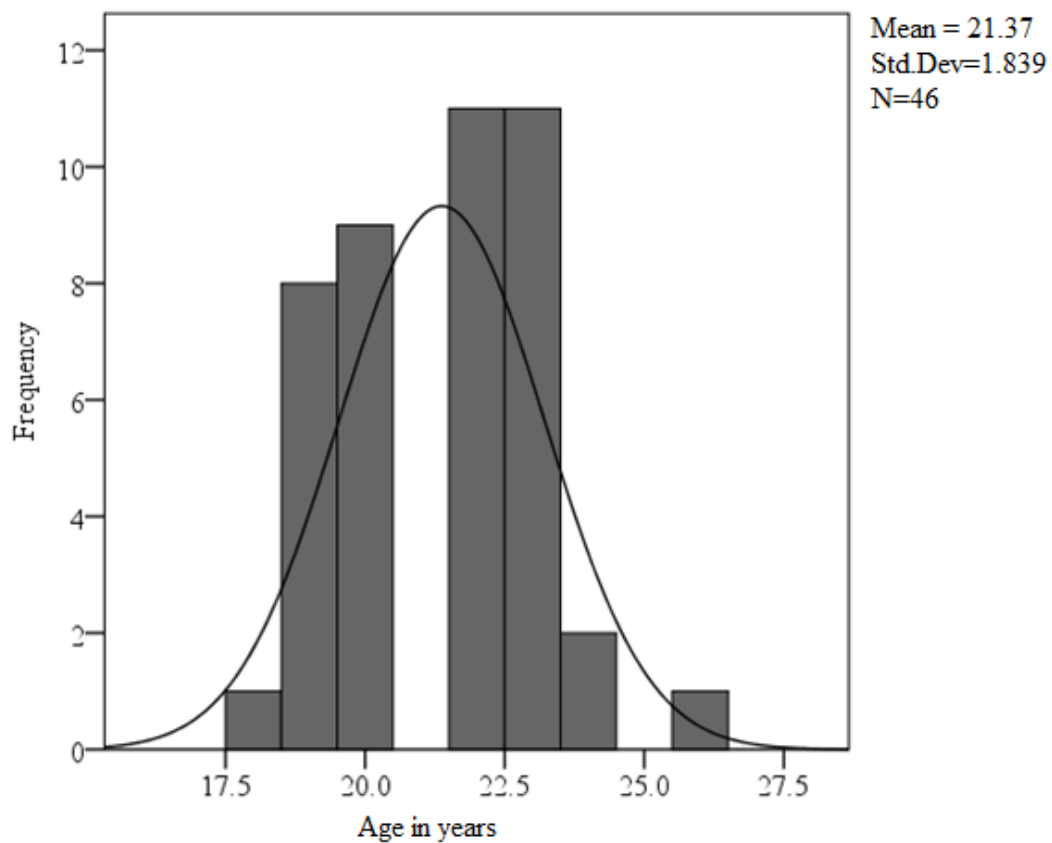


Figure 4.4 Distribution of respondents by age

Years of membership in the CU

The distribution of respondents by their years of membership in JKUAT CU is presented in figure 4.5.

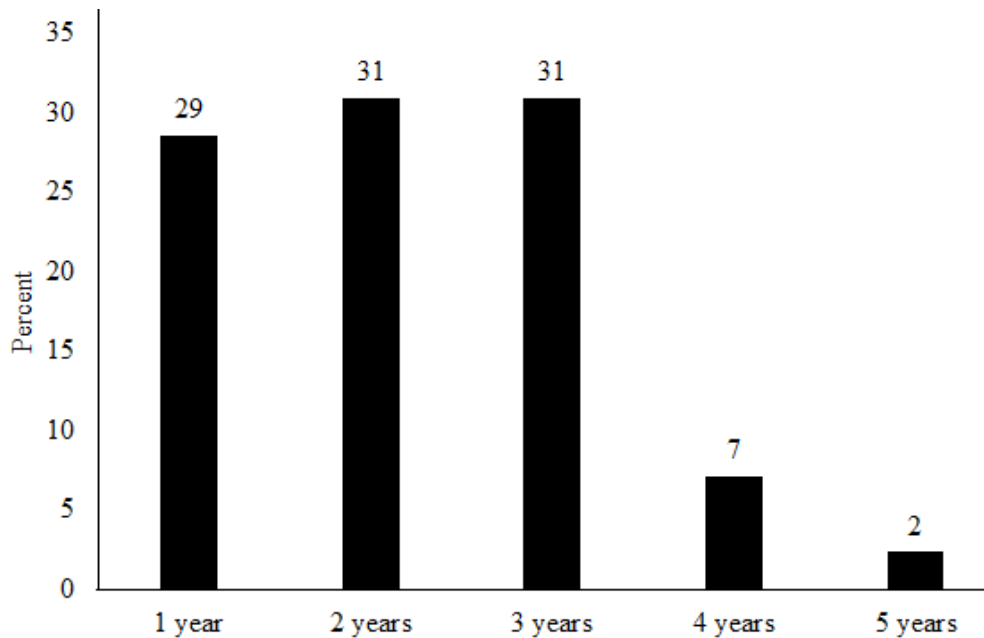


Figure 4.5 Years of membership in JKUAT CU

Findings in figure 4.5 indicate that 31% of the respondents had been members of the CU for two years. Another 31% of the respondents had been in the union for three years. This was followed by 29% of the respondents who had been members of the CU for one year whereas 7% and 2% of the respondents had been members of the CU for four and five years respectively. The results suggest that most of the respondents had been in the CU for between one and three years.

Salvation status of respondents

Respondents were asked whether they were born again or not. Table 4.1 presents the distribution of the responses. As per the findings in table 4.1, 98% of the respondents were born again whereas 2% were not. Thus, the results suggest that nearly all the research participants were born again. This implies that the CU was populated by born again Christians.

Table 4.1 : Distribution of respondents by salvation status

Responses	Frequency	Percent
Yes	50	98
No	1	2
Total	51	100

Youth Retention in Church

This section presents respondents rating of their grounding in the faith on diverse dimensions that indicate their degree of retention in church. Table 4.2 shows the minimum (Min.), maximum (Max.), mean (M) and Standard Deviation (SD) of the dataset on a 5 - point scale.

Table 4.2 : Youth retention in Church

Statement	Min.	Max.	M	SD
I intend to remain firmly in the Christian faith for life	2	5	4.63	0.65
I keep learning about God's grace and plan for salvation	2	5	4.50	0.75
I keep learning about who God is	1	5	4.13	1.09
I am sharing my faith with the youth through my daily activities e.g. work, study and play	1	5	3.50	1.17
I am helping other youth study and obey God's word	1	5	3.09	1.23
I am leading or more youth to be a follower of Jesus Christ	1	5	2.89	1.18
I am teaching the youth on how to use spiritual gifts in God's work	1	5	2.85	1.23
I am helping my church tell the story of Jesus to the youth	1	5	2.63	1.18

The findings in table 4.2 reveal that on a scale of 1 to 5, a very high mean score was obtained regarding respondents 'born again students' intention to remain firmly in the Christian faith for life ($M = 4.63$, $SD = 0.65$). This high mean score is an indication of the students' likelihood to stay in church. This may be explained by the CUs discipleship model and its strict requirement for membership characterized by dedicated fellowship, Bible study and discipleship programs to ensure that the student is well grounded in Christian doctrines which have all the hallmarks of apologetics (JKUAT Christian Union, 2017). This is further reflected in a similarly high mean score computed on a 5 - point scale with respect to respondents' continuous learning about God's grace and plan for their salvation ($M = 4.50$, $SD = 0.75$) and learning about who God is ($M = 4.13$, $SD = 1.09$). It means that most of the dedicated born again students always studied the word of God to discover his will for their lives, which is a demonstration of post modernism's limited influence on their worldview.

Table 4.2 indicates that regarding sharing their faith with the youth through their daily activities, the mean score obtained was moderately high ($M = 3.50$, $SD = 1.17$), meaning that respondents sometimes shared their Christian faith during work, study or play. In terms of helping other youth study and obey God's word, a moderate mean score was computed on a 5 - point scale ($M = 3.09$, $SD = 1.23$), which means that respondents sometimes helped other youth in the study and obedience of God's word. Table 4.2 indicates that the mean scores the practice of leading other youth to be followers of Jesus Christ was moderately low ($M = 2.89$, $SD = 1.18$), suggesting that respondents occasionally made followers for Christ. A moderately low mean score was also obtained with respect to the practice of teaching the youth on how to use spiritual gifts in God's work ($M = 2.85$, $SD = 1.23$), meaning that the practice was occasional.

Pertaining helping the church tell the story of Jesus to the youth, the least mean score was ($M = 2.63$, $SD = 1.18$), meaning that respondents occasionally witnessed to other youth for Christ. Collectively, these results suggest that respondents did not prioritize witnessing as a demonstration of their rootedness in the faith. This finding agrees with the empirical study by Turner (2013) which concluded that many Christians were intimidated from sharing their faith without being asked, implying a lack of grounding in apologetics.

Influence of Positive Apologetics on Youth Retention in Church

The first objective of the study was to determine the influence of positive apologetics on youth retention in membership of JKUAT CU. This section presents both descriptive and inferential analysis of the findings.

Respondents' practice of positive apologetics

A descriptive analysis of respondents' practice of positive apologetics is presented in Table 4.3. The table presents respondents' self - rating of various dimensions of positive apologetics on a 5 - point scale from 1 = rarely to 5 = always.

Table 4.3: Respondents' practice of positive apologetics

Positive apologetics practices	Min.	Max.	M	SD
I remind non believers that God has revealed himself to man and any denial of this is a foolish suppression of the truth	1	5	4.16	1.04
I warn the youth against following any philosophy not grounded in God's word	1	5	3.63	1.42
I present the position that not all things can be proved in an academic way and that does not strip Christianity of its truth	1	5	3.63	1.42
I use scripture as the inspired word of God to win every argument that sets itself against the	1	5	3.52	1.52

knowledge of God				
I point the errors in faith outside Christianity	1	5	2.78	1.44

The finding in table 4.3 shows that a high mean score was obtained on a 5 - point scale regarding respondents' practice of reminding non believers that God has revealed himself to man and any denial of this is a foolish suppression of the truth ($M = 4.16$, $SD = 1.04$). This means that most of the students subscribed to the presuppositional idea of God's revelation as absolute. This agrees with Kaleli's (2004) view that the ideal apologetics model must have the Bible not only as God's absolute revelation of his will for humans, but as a non - negotiable essential.

A moderately high mean score was obtained with respect to respondents' practice of warning the youth against following any philosophy not grounded in God's word ($M = 3.63$, $SD = 1.42$). This means that most of the students proceeded from a stand point of Biblical canon which, according to Cowan (2009), elevates the authoritativeness of scripture as the absolute truth and the inspired word of God.

A similar mean score was obtained in terms of presenting the position that not all things can be proved in an academic way and that does not strip Christianity of its truth ($M = 3.63$, $SD = 1.42$). This finding suggests that most of the students were persuaded of the inerrancy of scripture which is consistent with Hartley's (2017) perspective of apologetics. Regarding whether the respondents used scripture as the inspired word of God to win every argument that sets itself against the knowledge of God, the mean score obtained was moderate ($M = 3.52$, $SD = 1.52$), suggesting that most of the students practiced apologetics from the point of view of Biblical canon rather than intellectual arguments.

This is consistent with the assertion by Kaleli (2004) that an ideal youth training model must have God's absolute revelation of his will for humans through scripture. The lowest mean score was computed with respect to pointing out the errors in faith outside Christianity ($M = 2.79$, $SD = 1.44$), suggesting that most of the students rarely adopted this approach to apologetics. This may be explained either by students' ignorance of other faiths and their inadequacies or their fear of offending non Christians. This has been found to be characteristic of the Pentecostal movement (Turner, 2009).

Relationship between youth retention and positive apologetics

Pearson's correlation was run on the composite score of youth retention and positive apologetics composite score. The results are presented in table 4.4.

Table 4.4: Correlation between youth retention and positive apologetics

Pearson's correlation		1	2
1. Youth Retention	Pearson Correlation	1	
	Sig. (2 - tailed)		
	N	51	
2. Positive Apologetics	Pearson Correlation	.770**	1
	Sig. (2 - tailed)	.000	
	N	51	51

**. Correlation is significant at the 0.01 level (2 - tailed)

The findings in table 4.4 shows that there was a strong positive correlation between youth retention and positive apologetics ($r = .770$, $p < .01$, $N = 46$). This means that youth retention increased as positive apologetics is practiced. Thus, the more the students believed in both Biblical canon and inerrancy, the more they became firmly rooted in the faith. This is a positive indication of their retention in church. Figure 4.6 presents a scatter plot of the dataset.

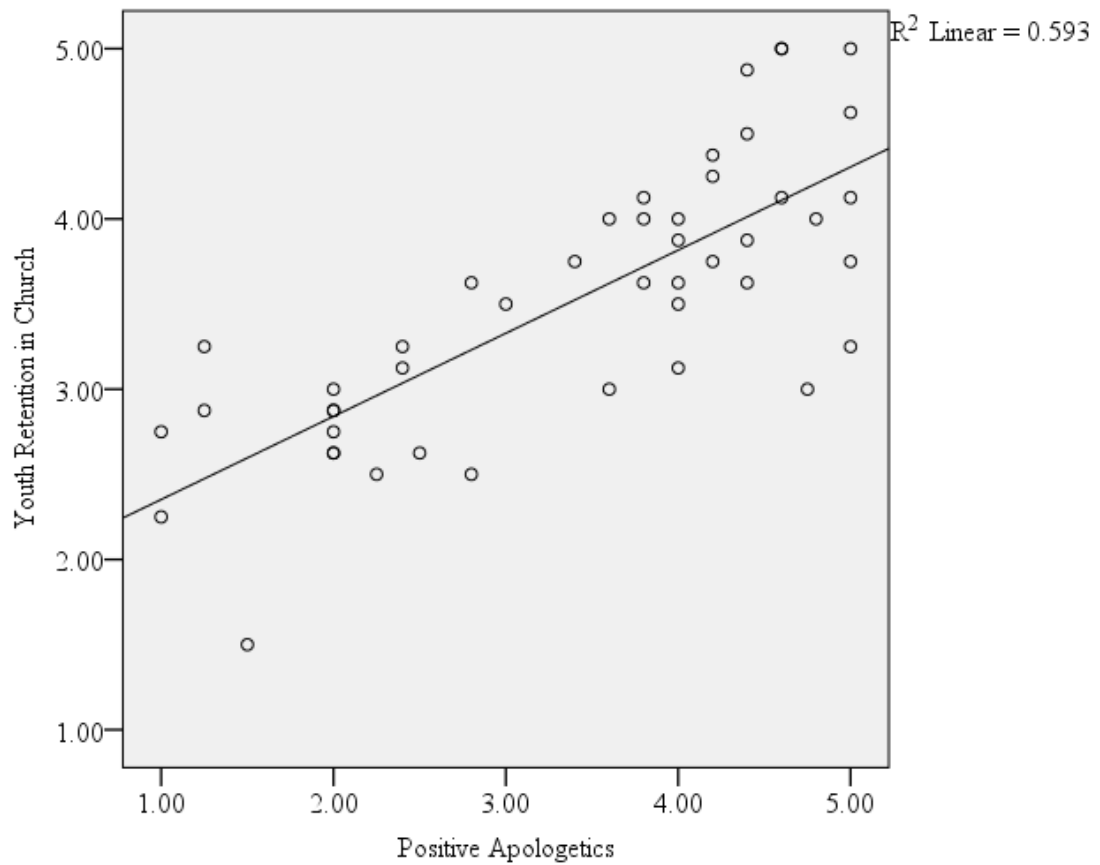


Figure 4.6 Positive apologetics and youth retention scatter plot

The figure shows that most of the data was clustered relatively close to the line of best fit. A strong R - factor was obtained ($R^2= 0.593$), suggesting that without taking other factors into consideration, positive apologetics explained 59.3% of the variance in youth retention in church. This finding affirms the results of a previous study by Kesmez (2016) which found that apologetics was significant in getting the youth firmly rooted in the faith. It appears that when students challenge their colleagues by defending God's revelation to mankind, warning them against false doctrines and presenting the position that the reality of God transcends logic, youth retention in church is enhanced.

Influence of Negative Apologetics on Youth Retention in Church

The second objective of the study was to establish the influence of negative apologetics on youth retention in the JKUAT CU membership.

This section presents the descriptive statistics on negative apologetics practice and inferential analysis of its influence on youth retention in church.

Respondents' practice of negative apologetics

The findings on respondents' practice of negative apologetics are presented descriptively as shown in Table 4.5. The indicators include a defense of the belief in the triune God, His sovereignty, life after death, Biblical canon, Holy Ghost, inerrancy of the Bible and scholarly reasoning. The table captures the minimum (Min.), maximum (Max.), mean (M) and Standard Deviation (SD) scores on a scale of 1 to 5 from 1 = never to 5 = always.

Table 4.5 Respondents' practices of negative apologetics

Negative apologetics practices	Min.	Max.	M	SD
I defend my belief that there is only one God manifesting in three persons: God the Father, the Son and the Holy Spirit	1	5	4.22	1.21
I defend the sovereignty of the Christian God in creation	1	5	4.11	1.29
I defend the death and resurrection of Jesus Christ and his ascension into heaven	1	5	4.09	1.30
I defend the Bible as the absolute authoritative word of God	1	5	4.07	1.32
I defend the presence and power of the Holy Spirit in the believer's life	1	5	4.00	1.28
I defend the Bible as free of error in its original form	1	5	3.96	1.41
I defend the Bible as trustworthy and infallible	1	5	3.76	1.52
I provide answers to objections raised against my faith as a Christian	1	5	3.61	1.44
I believe that a reasoned defense of the Christian faith is an effective way of discipleship among non-	1	5	3.40	1.60

believers and bringing them into a relationship with the Christian God				
I use scholarly arguments to defend the inerrancy of the Bible	1	5	3.02	1.56

The findings in table 4.5 reveal that the highest mean score was obtained in terms of respondents' defense of their belief in one God manifesting in three persons namely: the Father, the Son and the Holy Spirit (M=4.22, SD=1.21). A high mean score was also obtained on a 5-point scale concerning respondents' defense of the sovereignty of the Christian God in creation (M=4.11, SD=1.29). There was a high mean score for respondents' defense of the death and resurrection of Jesus Christ and his ascension into heaven (M=4.09, SD=1.30). These results mean that most of the respondents always believed in a triune, sovereign God whose son died and resurrected. This is consistent with JKUAT CU (2017) constitution which expects of its members to affirm and defend their belief in the Trinity.

Pertaining whether respondents defend the Bible as the absolute authoritative word of God, the mean score obtained on a 5- point scale was high (M=4.07, SD=1.32), implying that most of the respondents always believed in Biblical canon. This is in line with Anderson's (2019) speculation that engaging in apologetics with non believers demands that the Christian has a high view of scripture's authority. It reflects the concept of Presuppositionalism as explained by Kruger (2001). It argues for the use of the Bible as an authoritative source to vouch for the veracity of the Christian world view. The finding contradicts the notion by Constantineanu (2010) that the place and influence of scripture in the contemporary world is seriously undermined, with a general rejection of any final authority becoming the trend in today's postmodern world.

This finding suggests that contrary to the idea that Biblical canon is being undermined, the students seem to be firm in their faith in scripture as the inspired word of God.

In terms of respondents' defense of the presence and power of the Holy Spirit in the believer's life, a high mean score was realized ($M=4.00$, $SD=1.28$). This means that most of the respondents quite often defended their belief in the power of the Holy Spirit. Further findings presented in table 4.5 show that a moderately high mean score was obtained on a 5-point scale with respect to respondents' defense of the Bible as free of error ($M=3.96$, $SD=1.41$). Another moderately high mean score was obtained for respondents' defense of the old and the new testaments as trustworthy and infallible ($M=3.76$, $SD=1.52$). Concerning respondents' provision of answers to objections raised against their faith as Christians, the mean score was moderate ($M=3.61$, $SD=1.44$). These results suggest that most of the respondents sometimes gave a defense of the inerrancy and truthfulness of scripture and its usefulness for apologetics. These findings affirm the effectiveness of scripture for demolishing arguments and pretensions that set itself up against the knowledge of God and taking captive every thought to make it obedient to Christ (2 Corinthians 10:5).

From the findings, a moderate mean score was computed on a 5-point scale in terms of respondents' belief that a reasoned defense of the Christian faith is an effective way of discipleship of non-believers into a relationship with the Christian God ($M=3.40$, $SD=1.60$). Concerning the use of scholarly arguments to defend the inerrancy of the Bible, the mean score obtained was also moderate on a 5-point scale ($M=3.02$, $SD=1.56$). These results imply that most of the students did not often believe in or rely on logic to put forth a defense of their Christian faith.

The findings agree with Ma & Ross (2013) characterization of Pentecostals as people who acknowledge the importance of apologetics but do not allow rational, logical arguments to be the determinant of conviction in the Christian faith. This means that to the members of JKUAT CU, emphasis was not put on a logical defense of Christianity, which reflects potential influence of Pentecostalism.

Relationship between negative apologetics and youth retention

Pearson's correlation analysis was run to establish the relationship between negative apologetics scores and youth retention scores at $p < .01$. The output was presented in table 4.6.

Table 4.6 : Correlation between negative apologetics and youth retention

Pearson's correlation		1	2
1. Youth Retention	Pearson Correlation	1	
	Sig. (2-tailed)		
	N	51	
2. Negative Apologetics	Pearson Correlation	.715**	1
	Sig. (2-tailed)	.000	
	N	51	51

**. Correlation is significant at the 0.01 level (2- tailed).

As per the finding in table 4.6, there was a strong positive correlation between youth retention composite score and negative apologetics composite score. This suggests that youth retention increased with more practice of answering objections to Christianity. The scatter plot for the dataset is presented in figure 4.7. The figure reveals that negative apologetics explained 51.1% of the variability in youth retention in church ($R^2=0.511$). This means that without consideration of other factors, negative apologetics explained at least 50 percent of youth retention. The finding is in line with Kesmez's (2016) finding among Adventist students in Germany which associated apologetics with youth retention in church.

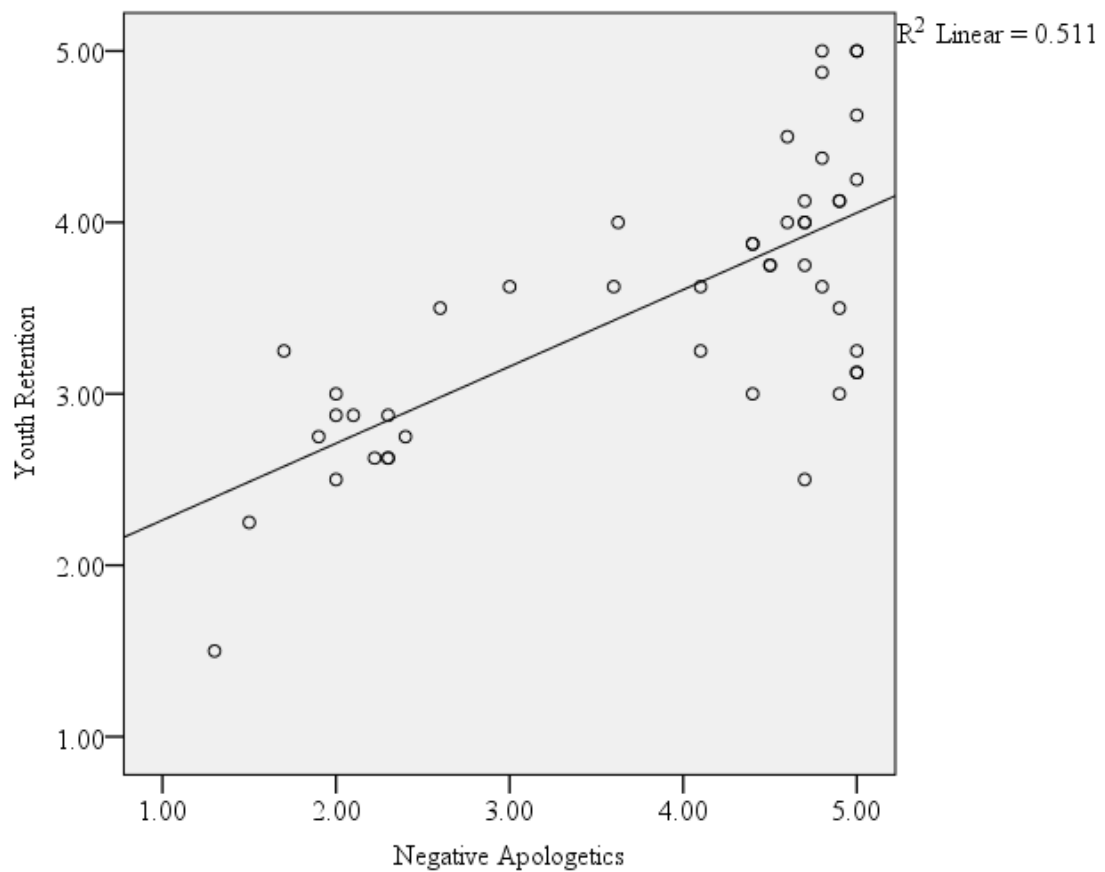


Figure 4.7 Negative apologetics and youth retention scatterplot

The Influence of Commendation of the Truth of Christ on Youth Retention in Church

This section presents results on the third research objective; which was to evaluate the influence of the use of commendation of the truth of Christ on youth retention in membership of JKUAT CU. Both descriptive and inferential data are presented and interpreted.

Respondents' Commendation of the truth of Christ

Respondents' rating of their commendation of the truth of Christ to fellow youth is presented in table 4.7. The table presents the minimum (Min.), maximum (Max.), mean (M) and Standard Deviation (SD) of the ratings on a scale of 1 to 5 from 1 = never to 5 = always.

Table 4.7 : Respondents' commendation of the truth of Christ to fellow youth

Items	Min.	Max.	M	SD
I give reasons to anyone asking me to justify my hope in Christ	1	5	4.44	0.80
I use the Bible as the standard source of knowledge in everything that the world of knowledge has	2	5	4.44	0.72
I point youth to the fear of God as the beginning of all knowledge	1	5	4.41	0.71
I point the youth to Christ as the wisdom of God	1	5	4.19	1.09
I set an example of my Christian faith by my speech and actions	1	5	3.97	0.86
I share my faith in Jesus Christ without being asked	1	5	3.84	1.05

The findings in table 4.7 reveal that a very high mean score was obtained on respondents' practice of giving reasons to anyone asking them to justify their hope in Christ ($M=4.44$, $SD=0.80$). A similar mean score was obtained on respondents' use of the Bible as the standard source of knowledge in everything that the world of knowledge has ($M=4.44$, $SD=0.72$). Most of the students quite often used the Bible as a reference point in defense of their Christian faith. This is in line with Kaleli's (2004) perspective that the Bible should be the standard model of truth. The finding affirms the continued use of the Bible as a basis for the Christian faith and challenges the notion by Kruger (2001) that a defense put forth because the Bible says so is not effective for grounding youth in the faith.

Concerning whether respondents pointed the youth to the fear of God as the beginning of all knowledge, the mean score obtained was very high ($M=4.41$, $SD=0.71$). The findings show that a high mean score was computed regarding the practice of pointing the youth to Christ as the wisdom of God ($M=4.19$, $SD=1.09$). Regarding respondents setting an example of their Christian faith by speech and actions, the mean score obtained was moderately high ($M=3.96$, $SD=0.86$).

These results suggest that most of the respondents quite often had a reverence to God as the source of wisdom and knowledge. They attempted to live by example. Concerning whether respondents shared their faith without being asked, the least mean score was ($M=3.84$, $SD=1.05$). This means that most of the respondents witnessed without being asked. This finding contradicts the results of a previous study by Turner (2013) which found out that many Christians were intimidated by sharing their faith without being asked. This may be explained by the fact that JKUAT CUs doctrines require members to witness to fellow students as an act of obedience.

Relationship between Commendation of the truth of Christ and Youth Retention

Pearson's correlation analysis was run to establish the relationship between commendation of the truth of Christ composite score and youth retention composite score. The output is presented in table 4.8.

Table 4.8 : Correlation between commendation of the truth of Christ and youth retention in church

Pearson's correlation		1	2
1. Youth Retention	Pearson Correlation	1	
	Sig. (2 - tailed)		
	N	51	
2. Commendation of the truth of Christ	Pearson Correlation	.605**	1
	Sig. (2-tailed)	.000	
	N	51	46

** Correlation is significant at the 0.01 level (2- tailed)

Results in table 4.8 show that there was a strong positive correlation between the respondents' commendation of the truth of Christ and youth retention in church ($r=.605$, $p<.01$). This means that youth retention increased with the practice of commending the truth of Christ. A scatter plot of the relationship is presented in figure 4.8.

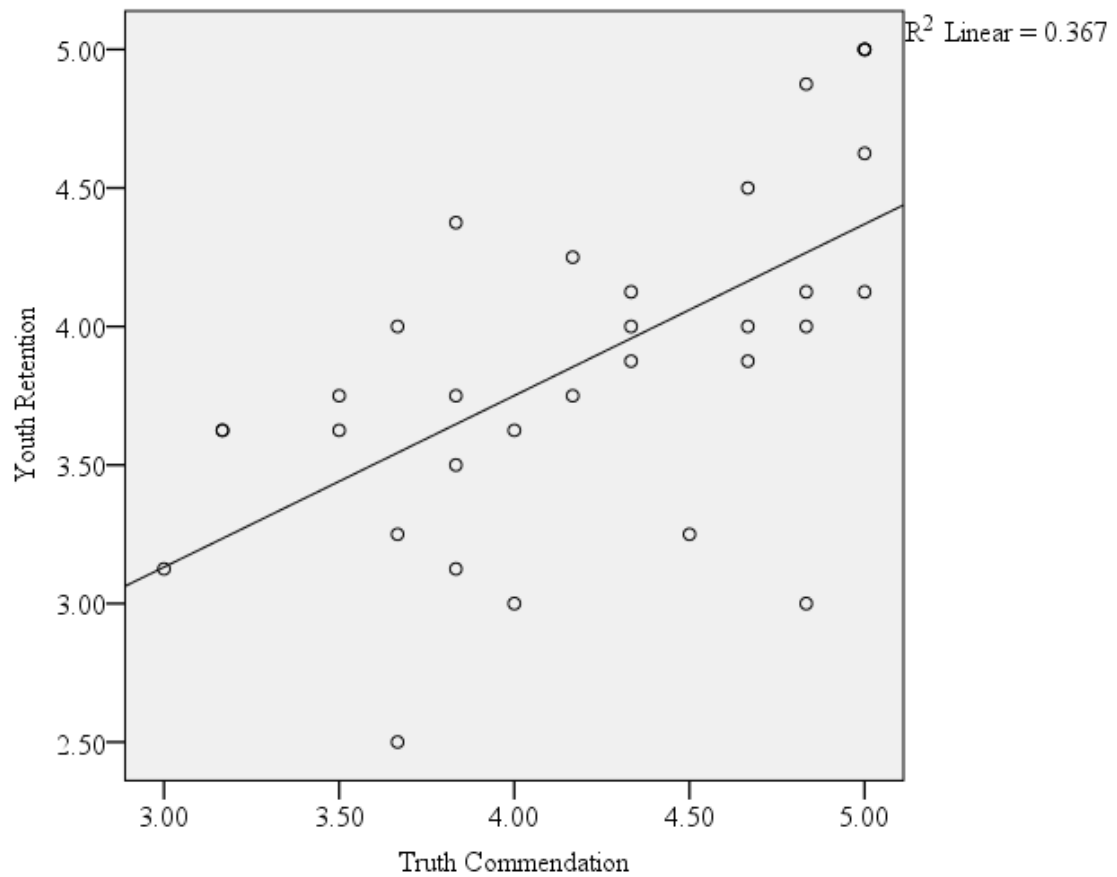


Figure 4.8 : Commendation of the truth of Christ and youth retention scatter plot

An examination of the data points in figure 4.8 suggest that they were scattered relatively far from the line of best fit, with the R - factor suggesting that commendation of the truth of Christ individually explained 36.7% of youth retention ($R^2=0.367$). This means that without considering other factors that might be at play, commendation of the truth of Christ contributed to a little more than a third of change in youth retention in church. In comparison with other apologetics strategies, the results mean that commending the truth of Christ has the least explanatory power on the variability in youth retention. However, that the correlation coefficient was strong and statistically significant lends credence to its inclusion by Oliphint (2013) among the strategies for putting forth a defense of Christianity.

Moderating Effect of Pentecostalism on the Relationship between Apologetics and Youth Retention in Church

The fourth objective was to assess the moderating effect of Pentecostalism on the relationship between apologetics and youth retention in membership of JKUAT CU. The first part of the analysis presents descriptive statistics on the respondents' self rating of Pentecostalism. The inferential analysis to measure the moderating effect is then presented afterwards.

Respondents' practice of Pentecostalism

Table 4.9 presents the descriptive analysis of respondents' practice of Pentecostalism as indicated by belief in the power of the Holy Spirit and its outward manifestation such as speaking in tongues. The table shows the minimum (Min.), maximum (Max.), mean (M) and Standard Deviation (SD) of Pentecostalism dimensions on a scale of 1 to 5 from 1 = never to 5 = always.

Table 4.9 : Respondents' rating of their practice of Pentecostalism

Pentecostalism indicators	Min.	Max.	M	SD
I share my belief that an individual can only be converted into Christianity by the power of the Holy Spirit	3	5	4.58	0.72
I would rather be spirit filled than engage in an intellectual argument	1	5	4.28	1.10
I rely solely on the leading of the Holy Spirit to witness to non believers on salvation through Jesus Christ	1	5	4.19	1.08
I make reference to manifestations of the Holy Spirit through signs and wonders to win non believers into Christ	1	5	3.13	1.26
I speak in tongues as an outward manifestation of baptism with the Holy Spirit	1	5	2.43	1.65

The findings in table 4.9 show that a very high mean score was computed on a 5 - point scale regarding respondents' practice of sharing their belief that an individual can only be converted into Christianity by the power of the Holy Spirit ($M=4.58$, $SD=0.72$). The finding suggests that most respondents always shared the belief that conversion into Christianity is solely enabled by the Holy Spirit. This aligns with the viewpoint of Ma & Ross (2013) that Pentecostals emphasize the experience of the Holy Spirit as a non negotiable element of the Christian faith.

Table 4.9 also shows that a high mean score was obtained on respondents' preference to be spirit filled than engaging in an intellectual argument ($M=4.28$, $SD=1.10$). This suggests that the students accorded more importance to the works of the Holy Spirit than a logical defense of the faith. This finding is in agreement with Nel's (2016) observation that Pentecostals particularly prefer being spirit filled rather than engaging in an intellectual argument.

A high mean score was obtained on a scale of 1 to 5 in respect to respondents' sole reliance on the leading of the Holy Spirit to witness to non believers on salvation through Jesus Christ ($M=4.19$, $SD=1.08$). This means that most of the students often relied on the Holy Spirit as their source of power when witnessing to those outside the Christian faith. This finding agrees with Kay's (2009) description of Pentecostalism as a theological orientation characterized by almost exclusive reliance on the power of the Holy Spirit to change the person. This may be explained by the influence of Pentecostal movement in the Universities in Kenya as recounted by Nyabwari & Kageema (2014). Table 4.9 shows that a moderate mean score was obtained on a scale of 1 to 5 concerning making reference to manifestations of the Holy Spirit through signs and wonders to win non believers to Christ ($M=3.13$, $SD=1.26$).

The lowest mean score was obtained regarding speaking in tongues as an outward manifestation of baptism with the Holy Spirit (M=2.43, SD=1.65). Both findings suggest that the students did not often use outward manifestations of the Holy Spirit as a tool for winning souls to Christ. This finding may be explained by the fact that university is a unique population characterized by critical thinking. This makes the typical characterization of Pentecostalism less appealing in a university setting.

Inter correlation between Pentecostalism, Apologetics and Youth Retention in Church

Pearson's correlation analysis was run on the composite scores of Pentecostalism, apologetics and youth retention. Table 4.10 shows the output, with correlation coefficients significant at $p < .01$.

Table 4.10 : Correlation of youth retention with apologetics, Pentecostalism and the interaction between Pentecostalism and apologetics

Pearson's correlation		1
1. Youth Retention	Pearson Correlation	1
	Sig. (2-tailed)	
	N	51
2. Pentecostalism	Pearson Correlation	.584**
	Sig. (2-tailed)	.001
	N	51
3. Apologetics	Pearson Correlation	.597**
	Sig. (2-tailed)	.000
	N	51
4. Pentecostalism Apologetics	Pearson Correlation	.661**
	Sig. (2-tailed)	.000
	N	51

** . Correlation is significant at the 0.01 level (2 - tailed)

The findings in table 4.10 reveals that the correlation between youth retention and the interaction between Pentecostalism and apologetics was the strongest ($r=.661$, $p<.01$). This finding implies that more youth were retained as apologetics and Pentecostalism interacted. The table shows that the correlation between youth retention and the combined scores of apologetics was stronger ($r=.597$, $p<.01$) than the correlation between youth retention and Pentecostalism ($r=.584$, $p<.01$). This finding suggests that apologetics strategies are marginally more influential for youth retention when combined with Pentecostalism than when Pentecostalism or apologetics are used in isolation. This finding agrees with the observation in Kezmez's (2016) study that implementation of apologetics with components of intellect, affection and spirituality can counteract the process of de conversion by fostering a solid basis of faith. This is also in line with the function of apologetics which, according to Asamoah (2018), is aimed at strengthening the faith of those who are already believers.

Regression analysis of the moderating effect of Pentecostalism

In order to test the moderating effect of Pentecostalism on the relationship between the relationship of apologetics with youth retention, multiple linear regression analysis was performed. The resultant output presented in Table 4.11. The table reveals that apologetics, Pentecostalism and the interaction effect of the two explained 51.6% of the variability in youth retention ($R^2=.516$, $p<.01$). An examination of the coefficients reveals that holding other factors constant, the main effects of Pentecostalism and apologetics were not statistically significant ($p>.05$) . The interaction effect significantly influenced youth retention ($B=.169$, $p<.05$).

Table 4.11 : Regression analysis of the moderating effect of Pentecostalism

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.718 ^a	.516	.462	.46549

a. Predictors: (Constant), Pentecostalism, Apologetics, Pentecostalism Apologetics

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	6.235	3	2.078	9.592	.000 ^b
	Residual	5.850	48	.217		
	Total	12.086	51			

a. Dependent Variable: Youth Retention

b. Predictors: (Constant); Pentecostalism, Apologetics, Pentecostalism Apologetics

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	7.941	3.232		2.457	.021
Pentecostalism	-1.914	.954	-2.279	-2.006	.055
Apologetics	-.399	.258	-.882	-1.548	.133
Pentecostalism Apologetics	.169	.072	3.593	2.328	.028

a. Dependent Variable: Youth Retention

This suggests that the effect of either apologetics or Pentecostalism is only significant when interacting with each other rather than when standing alone. This finding affirms Oliphint's (2013) tenets for effective apologetics, namely: that the truth of God's revelation works together with the Holy Spirit to lead people to Christ. It similarly agrees with Kigame (2018) who argued that Christian apologetics hopes that the recipient of the message will be converted through conviction by the Holy Spirit. He identifies several problems with using apologetics alone.

He argues that apologetics is only a communication tool but does not itself convert a non believer. This, in his view, is the work of the Holy Spirit, which convicts the non believer. The finding is also in line with a previous study by Nyabwari & Kagemu (2014) whose results revealed that Pentecostalism enhanced effectiveness of apologetics by the power of the Holy Spirit to win converts to Christ.

Qualitative Analysis

This section analyzes data from interviews held with CU leaders. Concerning the approaches to apologetics adopted by the CU, negative apologetics was specifically mentioned. This was integrated into sermons, common meetings to share and encourage each other, and invitation of guest speakers to handle related topics. The respondents had a consensus that apologetics was beneficial for youth retention in church as it gives them the courage to defend their faith, understand the Christian faith and spread the gospel. However, there was a divergence of thought regarding whether members were adequately equipped to overcome the challenges of post modernism. There seemed to be a lack of depth in the grounding of the youth in the word and knowledge of faith outside Christianity. Among the challenges members faced in providing a defense of the Christian faith as identified by the respondents were; “coming up with a reasoned defense to expose inadequacies of faith outside Christianity” and “lack of sound knowledge about the Christian faith.” Further analysis of qualitative data reveals that Bible study was the main strategy deployed by the leaders to overcome challenges of apologetics. This is exemplified in the following verbatim examples:

“Constantly reading the word of God” (Respondent 1).

“Engage them in learning the word of God” (Respondent 2).

“Prayer and seeking guidance from the word of God” (Respondent 3).

“Reading God’s word accurately and consistently” (Respondent 4).

“Reading the Bible” (Respondent 5).

Respondents were in consensus that Bible study was effective in overcoming the challenges of post modernism. This underscores the significance of scripture as the authoritative word of God from which knowledge of the truth is acquired. The finding affirms approaching apologetics from the viewpoint of presuppositionalism as put forward by Kruger (2001).

Chapter Summary

This chapter has presented and interpreted the findings. This has comprised descriptive statistical and inferential analysis. The data has been presented using appropriate figures and tables. The chapter has concluded with a thematic analysis and interpretation of qualitative data. In the next chapter, the main findings are summarized. Their implications are discussed.

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSION

Introduction

This chapter begins by summarizing the major findings of the study. The summary of findings is organized by the study objectives. The implications of the findings are then discussed. Subsequently, the study makes recommendations and discusses areas for further research. The conclusion of the study is presented at the end of the chapter.

Summary of Findings

Influence of positive apologetics on youth retention in church

The first objective of the study was to determine the influence of positive apologetics on youth retention in JKUAT CU membership. There was a strong positive correlation between youth retention and positive apologetics ($r=.770$, $p<.01$, $N=46$). This means that there was increased youth retention as positive apologetics was practiced. A strong R- factor was obtained ($R^2=0.593$), suggesting that positive apologetics alone explained 59.3% of the variance in youth retention in church.

Influence of negative apologetics on youth retention in church

The second objective of the study was to establish the influence of negative apologetics on youth retention in JKUAT CU membership. There was a strong positive correlation between youth retention and negative apologetics composite score.

This suggests that youth retention increased with more practice of negative apologetics. Negative apologetics explained 51.1% of the variability in youth retention in church ($R^2=0.511$).

The influence of commendation of the truth of Christ on youth retention in church

The third objective was to evaluate the influence of the use of commendation of the truth of Christ on youth retention in JKUAT CU membership. There was a strong positive correlation between respondents' commendation of the truth of Christ and youth retention in church ($r=.605$, $p<.01$). This means that youth retention increased with the practice of commending the truth of Christ. The R - factor revealed that commendation of the truth of Christ individually explained 36.7% of youth retention ($R^2=.0.367$).

Moderating effect of Pentecostalism on the relationship between apologetics and youth retention in Church

The fourth objective was to assess the moderating effect of Pentecostalism on the relationship between apologetics and youth retention in JKUAT CU membership. Correlation between youth retention and the interaction between Pentecostalism and apologetics was the strongest ($r=.661$, $p<.01$). The correlation between youth retention and the combined scores of apologetics was stronger ($r=.597$, $p<.01$) than the correlation between youth retention and Pentecostalism ($r=.584$, $p<.01$). The regression model explained 51.6% of the variability in youth retention ($R^2=.516$, $p<.01$). Holding other factors constant, the main effects of Pentecostalism and apologetics were not statistically significant ($p>.05$). The interaction effect significantly influenced youth retention ($B=.169$, $p<.05$).

Implications

There are several implications that emerge from the study. The first implication concerns pastoral practice. Although both apologetics and Pentecostalism each have potential positive contributions to youth retention, the effectiveness of each has limited practical significance if they are not combined. What this means is that intellectual defence of Biblical canon and the existence of a Christian God has impact only when the apologist is led by the Holy Spirit. The converse is also true: Pentecostalism alone is less effective at retaining university youth in church unless reinforced by a logical defence of Biblical truth.

The second implication is that combining the three approaches to apologetics yields less optimal outcomes in terms of youth retention in churches. Some approaches seem to be more effective than others. Specifically, positive apologetics emerges as the strongest in terms of impact factor followed by negative apologetics. The impact factor for commending the truth of Christ was the weakest. This means that Christians should not just defend but adopt a more informed and strategic offensive approach to apologetics. The inference to be drawn here is that a limited knowledge of faith outside Christianity hinders effective apologetics. This calls for a review of the apologetics programs in churches in order to refocus resources on the implementation of strategies that promise the greatest positive impact.

The third implication is that the practice or lack thereof of Pentecostalism and apologetics only accounts for half of the reasons for youth retention or attrition from church. Therefore, the practice of apologetics and/or Pentecostalism must take into consideration other confounding factors that potentially play a role in keeping the youth firmly in the church.

Ignorance of these factors can result in counterproductive application of apologetics as an approach to youth retention in church.

Recommendations

Considering the findings and implications of this study, the following recommendations are made:

- i) Christian apologists should always pray for the leading of the Holy Spirit when putting forth a defense of scripture and the truth therein. This calls for a deeper level of practice of the spiritual disciplines of prayer, fasting, meditation and Bible study.
- ii) Christian leaders should put more effort on positive apologetics rather than merely commending the truth of Christ. Specifically, programs that equip Christians with a general knowledge of other faiths is needed in order to prepare them to think critically through the philosophies of opposing worldviews and effectively point out the errors in faith outside Christianity.
- iii) Pentecostal churches should remove their attention from the reliance on signs and wonders and/or speaking in tongues to win the hearts of university students for God. This calls for going beyond being spirit filled to integrating critical interpretation of scripture in church programs.

Areas for Further Research

Areas of further research are identified as follows:

- i) Future researchers should investigate other unexplained factors that impact on university students' retention in church. Specifically, the question of why there were fewer senior students in the CU should be investigated.
- ii) A similar study should be replicated in other universities in order to validate or refute the results of this study.

- iii) The conclusions made herein have been drawn from inferential approaches to research, thus making possible nuances underpinning the responses. Further research should adopt qualitative strategies to the collection and analysis of data in order to enhance the voice of the research participants in the study.

Conclusion

This chapter has summarized the main findings of the study and presented a discussion of the practical and theoretical implications. The main conclusion here is that apologetics is only effective when apologists are led by the Holy Spirit. Appropriate recommendations have been made and areas of further research have been suggested.

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APPENDICES

CONSENT FORM

Hello Sir/Madam,

My name is Sebastian Nyawade Otieno studying MA in Pentecostal and Charismatic Studies of PAC University. This study is undertaken in partial fulfilment of the degree requirement. You are requested to participate by signing the consent form below.

May we proceed? Yes _____No_____.

APPENDIX I: CONSENT FORM

You have been purposefully selected for this study because you fit the criteria of Pentecostal member of JKUAT Christian Union. Your name will not be recorded on the questionnaire. A code will be used to conceal your identity. Any personal information will be kept confidential and only used for the purpose of the study only. Your truthful and accurate response to the study is very important . I rely on your answers in making sense of the influence of apologetics on youth retention.

There are no risks that you will incur in being a participant. Your participation will however contribute to the body of knowledge towards advancing the Gospel of Jesus Christ

The questionnaire will take a few minutes of your time.

Kindly indicate if you consent to undertake this interview. Yes ☐ No ☐

Signature of interviewee to indicate consent was obtained:

.....

Name and signature of

The researcher :.....Date.....

APPENDIX II: QUESTIONNAIRE

Serial number of questionnaires:

Screening Question: Do you believe in the baptism of the Holy Spirit? (*If yes, proceed with the interview*).

SECTION A: DEMOGRAPHIC DATA		
N ^o	Questions	Responses
01	What is your gender	Male ☐ Female ☐
02	How old are you? (in years)	
03	How long have you been a member of JKUAT Christian Union? (in years)	
04	Are you born again?	Yes ☐ No ☐
05	Which Pentecostal denomination are you affiliated to?	
06	Which is your year of study?	First year ☐ Second year ☐ Third year ☐ Fourth year ☐

SECTION B: YOUTH RETENTION

Christ calls us to remain in him (John 15:4). On a scale of 1 to 5, where 1 = Never; 2 = Rarely; 3 = Not often; 4 = Quite often and 5 = Always. Please rate how often the statement is true of you

Statement		1	2	3	4	5
07	I am sharing my faith with the youth through my daily activities e.g. work, study, play					
08	I keep learning about who God is					
09	I am discipling one or more youth to be a follower of Jesus Christ					
10	I am helping other youth study and obey God's word					
11	I am helping my church tell the story of Jesus to the youth					
12	I am teaching the youth on how to use spiritual gifts in God's work					
13	I keep learning about God's grace and plan for salvation					
14	I intend to remain firmly in the Christian faith for life					

SECTION C: INFLUENCE OF APOLOGETICS ON YOUTH RETENTION IN CHURCH

Negative apologetics means providing a defense to the Christian faith whereas positive apologetics refers to exposing the inadequacies of faith outside Christianity. Commending the truth of Christianity means persuading the non believer to accept Jesus Christ as the way, the truth and the life. On a scale of 1 to 5, where 1 = Never; 2 = Rarely; 3 = Not often; 4 = Quite often and 5=Always. Please rate how often the statement is true of you

		1	2	3	4	5
NEGATIVE APOLOGETICS						
14	I defend the Bible as free of error					
15	I defend the Bible as the absolute authoritative word of God					
16	I defend my belief that there is only one God manifesting in three persons: God the Father, God the Son and the Holy Spirit					
17	I defend the presence and power of the Holy Spirit in the believer's life					
18	I defend the sovereignty of the Christian God in creation					
19	I defend the death and resurrection of Jesus Christ and his ascension into heaven					
20	I provide answers to objections raised against my faith as a Christian					
21	I defend the old and new testaments as trustworthy and infallible					
22	I use scholarly arguments to defend the inerrancy of the Bible					
23	I believe that a reasoned defense of the Christian faith is an effective way of discipling non believers into a relationship with the Christian God					
POSITIVE APOLOGETICS						
20	I point the errors in faith outside Christianity					
21	I use scripture as the inspired word of God to win every argument that sets itself against the knowledge of God					
22	I warn the youth against following any philosophy not grounded in God's word					
23	I present the position that not all things can be proved in an academic way and that does not strip Christianity of its truth					

24	I remind non believers that God has revealed himself to man and any denial of this is a foolish suppression of the truth					
COMMENDATION OF THE TRUTH OF CHRIST						
25	I share my faith in Jesus Christ without being asked					
26	I set an example of my Christian faith by my speech and actions					
27	I give reasons to anyone asking me to justify my hope in Christ					
28	I point the youth to Christ as the wisdom of God					
29	I use the Bible as the standard source of knowledge in everything that the world of knowledge has					
30	I point youth to the fear of God as the beginning of all knowledge					
INFLUENCE OF PENTECOSTALISM						
31	I share my belief that an individual can only be converted into Christianity by the power of the Holy Spirit					
32	I would rather be spirit filled than engage in an intellectual argument					
33	I make reference to manifestations of the Holy Spirit through signs and wonders to win non believers into Christ					
34	I speak in tongues as an outward manifestation of baptism with the Holy Spirit					
35	I rely solely on the leading of the Holy Spirit to witness to non believers on salvation through Jesus Christ					

APPENDIX III: INTERVIEW SCHEDULE FOR CU LEADERS

1. What approach to apologetics is adopted by the CU?
2. How do apologetics influence youth retention in the CU?
3. What challenges do your members face in providing a defense of the Christian faith?
4. Do you feel that your members are adequately equipped to overcome the challenges of post modernism?
5. What do you do to overcome the challenges?
6. How effective are the actions to overcome the challenges?
7. What is the contribution of Pentecostalism to youth retention in the CU?

APPENDIX IV: PAC UNIVERSITY INTRODUCTION LETTER

21st June, 2019



P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: SEBASTIAN NYAWADE OTIENO REG. NO. MPC/7606/16

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Master of Theology in Pentecostal and Charismatic Studies.

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is **'The Influence of Apologetics on the Effective Youth Retention in Church: A Case of JKUAT Christian Union'**.

We therefore kindly request that you allow him conduct research at your organization.

Warm Regards,

PAN AFRICA CHRISTIAN UNIVERSITY

P.O. Box 56875, NAIROBI - 00200.

TEL: 0734 400694/0721 932050

Dr. Lilian Vikiru

Registrar Academics

21st June, 2019

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Where Leaders are Made

APPENDIX V: NACOSTI RESEARCH PERMIT

 REPUBLIC OF KENYA Ref No: 767107	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION Date of Issue: 14/August/2019
RESEARCH LICENSE	
	
This is to Certify that Rev. Sebastian Otieno of Pan African Christian University College, has been licensed to conduct research in on the topic: The influence of Apologetics on youth retention in church: case of JKUAT Christian Union for the period ending: 14/August/2020.	
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