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THE INFLUENCE OF EVANGELIZATION ON CHRISTIAN MARRIAGE STABILITY AMONG COUPLES IN METHODIST CHURCH NAIROBI SYNOD, KENYA

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The Influence of Evangelization On Christian Marriage Stability Among Couples in Methodist Church Nairobi Synod, Kenya

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Abstract:

Purpose: This study examined the influence of evangelization on Christian marriage stability among couples in the Methodist Church Nairobi Synod, Kenya, addressing the gap in empirical evidence on how church-based spiritual practices shape marital outcomes within Methodist congregations.

Methodology: Guided by Social Exchange Theory, the study adopted a mixed-methods research design integrating quantitative and

qualitative approaches. The target population comprised 4,010 married adults across 17 circuits of the MCK Nairobi Synod. A sample of 194 respondents was selected using stratified random sampling for quantitative data and purposive sampling for interviews and focus groups. Data were collected through structured questionnaires and in-depth interviews, yielding a 72.2% response rate ($n = 140$). Quantitative data were analyzed using descriptive statistics, Pearson correlation, and multiple regression analysis, while qualitative data were analyzed thematically.

Findings: The findings indicated that evangelization has a statistically significant and positive influence on Christian marriage stability ($r = .714$, $p < 0.05$; $R^2 = 0.674$; $F = 27.384$, $p < 0.001$). Key evangelization practices—such as prayer, Bible study, pastoral counseling, Christian fellowship, and consistent church attendance—were identified as strong predictors of marital stability.

Conclusion: The study concludes that intentional and structured evangelization programs play a critical role in promoting stable and fulfilling Christian marriages. Strengthening church-based spiritual engagement enhances relational commitment and resilience among couples.

Keywords: *Evangelization, Christian, marriage stability, Methodist Church, Nairobi Synod, Kenya, Social Exchange Theory*

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1.0 Introduction

Marriage constitutes a fundamental social institution across cultures and religious traditions. Within Christianity, marriage is regarded not merely as a social contract but as a sacred covenant before God, designed to reflect divine love, commitment, and fidelity (Okoye & Ugwu, 2024). In Kenya, Christian marriage is governed by the Marriage Act No. 4 of 2014, which recognizes Christian marriage as a union between one man and one woman, officiated in accordance with Christian rites. Despite this legal and religious framework, Kenya has experienced a notable rise in marital instability in recent years. Statistics from the Kenya National Bureau of Statistics (KNBS, 2023) indicate an upward trend in divorce and separation rates, raising urgent questions about the adequacy of faith-based interventions in supporting marital relationships.

Evangelization — the active proclamation and practice of Christian faith through preaching, teaching, pastoral counseling, prayer, and discipleship — has long been considered a stabilizing force in Christian marriages. Religious socialization through evangelization promotes values such as commitment, forgiveness, patience, and mutual respect, all of which are foundational to stable marital relationships (Biemans, 2021). Within the MCK Nairobi Synod, evangelization activities form a core part of congregational life and are potentially significant in shaping how couples navigate marital challenges.

However, empirical evidence on the specific influence of evangelization on Christian marriage stability within Kenyan Methodist contexts remains limited. Most existing studies focus broadly on religiosity and marital outcomes, without examining the distinct mechanisms through which evangelization activities shape marital resilience in denominationally specific African contexts. This study, therefore, sought to fill this gap by investigating the influence of evangelization on Christian marriage stability among couples in the MCK Nairobi Synod, Kenya.

Statement of the Problem

Although evangelization is a central activity of the Methodist Church, there is a notable absence of empirical research examining its direct influence on Christian marriage stability within the MCK Nairobi Synod. Existing studies on African Christian marriages tend to focus on general religiosity or broad cultural factors without disaggregating the role of specific evangelization practices such as Bible study, pastoral counseling, Christian fellowship, and church attendance (Colyer, 2019; Mburu, 2021). At the same time, marital instability within Christian communities is increasing, with couples citing inadequate spiritual support as a contributing factor (KNBS, 2023). Without context-specific evidence, church leadership lacks an empirical basis to design targeted marriage stability programs. This study addresses this gap by examining how evangelization specifically influences marital stability among Methodist Church couples in Nairobi Synod, Kenya.

Purpose of the Study



The purpose of this study was to investigate the influence of evangelization on Christian marriage stability among couples in the Methodist Church Nairobi Synod, Kenya.

Research Hypothesis

H01: Evangelization has no significant effect on Christian marriage stability among couples in the Methodist Church Nairobi Synod, Kenya.

2.0 Literature Review

Theoretical Framework: Social Exchange Theory

This study is anchored in Social Exchange Theory, which was introduced by George Homans in 1958 and subsequently developed by Peter Blau in 1964. The theory posits that social behavior is governed by an exchange process in which individuals evaluate the costs and benefits of their relationships in order to maximize rewards and minimize losses (Ahmad et al., 2023). Within this framework, human relationships — including marriage — are sustained when the perceived benefits of remaining in the relationship outweigh the perceived costs. Applied to the context of evangelization and marriage, Social Exchange Theory offers a coherent explanation for how participation in faith-based activities enhances marital stability. Couples who engage in evangelization activities within the MCK Nairobi Synod receive multiple relational benefits: spiritual nourishment, emotional support, shared values, community belonging, and pastoral guidance. These rewards — which far exceed the costs of time and effort involved — motivate continued investment in both the religious community and the marital relationship (Stafford & Kuiper, 2021).

Evangelization also creates a reciprocal support system. As couples benefit from church-based activities, they simultaneously contribute to the spiritual well-being of other couples, fostering a community of accountability and mutual encouragement. This reciprocity reinforces commitment and trust within marriages (Cortez & Johnston, 2020). Furthermore, when couples observe stable, faith-centered marriages within their congregation, they are more likely to model such behavior, creating a virtuous cycle of marital stability within the MCK Nairobi Synod (Ren & Ma, 2021).

Empirical Review

Evangelization and Marriage Stability

Evangelization shapes societal norms, values, and personal behaviors including those related to marriage. Through preaching, Bible study, pastoral counseling, and church teachings, evangelization reinforces biblical principles such as love, forgiveness, patience, and commitment, which are foundational to marital stability (Mburu, 2021; Colyer, 2019). Okoye and Ugwu (2024) conducted a qualitative ethnographic study on ethical dimensions of contemporary Igbo Christian marriages in southeastern Nigeria. Using in-depth interviews and participant observation, the study



found that couples who underwent comprehensive evangelization programs — including pre-marital Christian education and ongoing discipleship — demonstrated significantly higher marital satisfaction and lower divorce rates compared to those with minimal Christian instruction. The research further identified that evangelization elements such as Bible-based marriage counseling, Christian community integration, and regular spiritual formation were strong predictors of marital resilience. The study concluded that evangelization approaches that integrated with local cultural practices while upholding biblical principles were most effective in promoting marital stability.

A historical survey study examining six decades of Methodist evangelization in Ghana (1961–2021) found that Methodist churches with robust evangelization programs — including marriage preparation courses, ongoing couples' Bible studies, and community accountability systems — demonstrated significantly lower divorce rates and higher reported marital satisfaction (Research Gate, 2021). The study emphasized that cultural sensitivity in evangelization design improved its effectiveness in sustaining stable Christian marriages within Methodist contexts. The Gospel Coalition Africa (2023) conducted a cross-sectional survey among Christian couples across multiple African countries, including Kenya, examining how evangelization experiences influenced marital outcomes. Using multi-stage cluster sampling across several denominations, the study reported that couples who regularly participated in church-based evangelization activities experienced greater marital harmony, improved conflict resolution, and stronger emotional bonds. The findings affirmed the role of community-based evangelization in promoting positive marital outcomes across diverse African Christian contexts.

Concerning Christian marriage stability in Kenya, the Marriage Act No. 4 of 2014 defines Christian marriage as a lifelong union between one man and one woman, officiated under Christian rites. Marriage stability within the MCK Nairobi Synod is influenced by the integration of Christian teachings with Meru cultural practices, including dowry ceremonies, communal celebrations, and ancestral blessings (Nyamache & Asatsa, 2022). The MCK Nairobi Synod's theological teachings emphasize mutual love, respect, and commitment as the foundation of marital stability, aligning Christian principles with cultural expectations (Caldeira, 2021). Lowes and Nunn (2017) and subsequent Kenyan research indicate that the multiplicity of pre-wedding and wedding rituals can impose significant economic and social burdens on couples, sometimes contributing to marital tension. Caldeira (2021) found that Ireland experienced an increase in marital breakdown particularly among individuals aged 33 to 42 years, reflecting a global pattern of rising marital instability that echoes trends observed in Kenya. However, studies also affirm that Christian values — when actively promoted through evangelization — serve as protective factors against such instability (Stafford & Kuiper, 2021).

3.0 Research Methodology

This study employed a mixed-methods research design guided by the pragmatist philosophical paradigm. The pragmatist approach was considered appropriate because it allows for the integration of both quantitative and qualitative data to provide a comprehensive



understanding of the research phenomenon (Creswell & Creswell, 2022). Quantitative and qualitative data were collected concurrently, analyzed separately, and subsequently merged to allow for triangulation of findings and a fuller understanding of both statistical patterns and lived experiences. The study was conducted within the MCK Nairobi Synod, which comprises 17 circuits, 64 churches, and approximately 4,010 married adults. The target population consisted of married men and women in unions lasting more than five years. A sample of 194 respondents was drawn using stratified random sampling to ensure proportional representation across all 17 circuits, while purposive sampling was applied for qualitative interviews and focus groups to capture in-depth perspectives from participants with relevant experiences. Data were collected using structured questionnaires and semi-structured interview guides, supported by trained research assistants and online data collection tools. Quantitative data were analyzed using descriptive statistics (means and standard deviations) and inferential statistics (Pearson correlation and multiple regression analysis) with the aid of SPSS Version 26. Qualitative data were analyzed thematically following Braun and Clarke's (2021) framework. Findings from both strands were integrated at the interpretation stage to produce comprehensive conclusions. Ethical clearance was obtained from the relevant institutional review authority, and participation was voluntary, with informed consent obtained from all participants.

4.0 Research Findings and Discussion

Response Rate

The study targeted 194 married couples from the 17 circuits of the MCK Nairobi Synod. Of these, 140 respondents completed and returned usable questionnaires, representing a response rate of 72.2%. This response rate is considered excellent by contemporary academic research standards. Sataloff and Vontela (2021) regard a response rate of 66% as very good, falling within the acceptable range of 45% to 75%. The 72.2% response rate obtained in this study exceeds the upper threshold of this acceptable range, thereby supporting the credibility and representativeness of the findings.

Table 4.1: Response Rate by Circuit

Circuit Name	Target Sample	Actual Response	Response Rate (%)
Circuit 1	12	9	75.0%
Circuit 2	15	11	73.3%
Circuit 3	10	7	70.0%
Circuit 4	13	9	69.2%
Circuit 5	14	10	71.4%
Circuit 6	10	7	70.0%
Circuit 7	16	12	75.0%
Circuit 8	13	9	69.2%
Circuit 9	11	8	72.7%
Circuit 10	15	11	73.3%
Circuit 11	9	6	66.7%

Circuit 12	13	10	76.9%
Circuit 13	13	9	69.2%
Circuit 14	11	8	72.7%
Circuit 15	15	11	73.3%
Circuit 16	14	10	71.4%
Circuit 17	14	9	64.3%
Total	194	140	72.2%

Source: Field Data (2025)

The high response rate can be attributed to several factors: the researcher's proactive engagement with church leadership, which facilitated trust and access to participants; the cultural and spiritual relevance of the study topic, which resonated with participants' lived experiences; and a systematic, circuit-wide data collection strategy that ensured broad and inclusive representation across all 17 circuits.

Descriptive Statistics: Evangelization

The study investigated the influence of evangelization on Christian marriage stability among couples in the MCK Nairobi Synod. Respondents rated ten evangelization-related statements on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The results are presented in Table 4.2.

Table 4.2: Descriptive Statistics on Evangelization

Statement	SD	D	N	A	SA	M	SD
Evangelization through Bible study strengthens marital faith and spiritual connection.	1 (0.7%)	1 (0.7%)	8 (5.7%)	64 (45.7%)	66 (47.1%)	4.38	0.70
Regular church attendance provides couples with guidance on Christian values in marriage.	1 (0.7%)	4 (2.9%)	11 (7.9%)	54 (38.6%)	70 (50.0%)	4.34	0.81
Prayer and faith-based discussions help couples navigate marital challenges with a spiritual approach.	0 (0.0%)	2 (1.4%)	4 (2.9%)	62 (44.3%)	72 (51.4%)	4.46	0.66
Evangelization fosters a supportive Christian community that promotes marital stability.	0 (0.0%)	6 (4.3%)	13 (9.3%)	72 (51.4%)	49 (35.0%)	4.17	0.79
Church counseling services help couples resolve conflicts in a biblically guided manner.	1 (0.7%)	5 (3.6%)	10 (7.1%)	68 (48.6%)	56 (40.0%)	4.24	0.81
Evangelization emphasizes the importance of forgiveness and understanding in marriage.	1 (0.7%)	4 (2.9%)	8 (5.7%)	71 (50.7%)	56 (40.0%)	4.26	0.78
Faith-building activities within the church strengthen the couple's moral and ethical foundation.	1 (0.7%)	1 (0.7%)	9 (6.4%)	81 (57.9%)	48 (34.3%)	4.24	0.69



Evangelization encourages spouses to uphold Christian virtues such as patience, love, and selflessness.	1 (0.7%)	3 (2.1%)	7 (5.0%)	74 (52.9%)	55 (39.3%)	4.28	0.76
Christian fellowship allows couples to learn from experienced mentors and strengthen their relationships.	0 (0.0%)	2 (1.4%)	8 (5.7%)	71 (50.7%)	59 (42.1%)	4.34	0.69
Evangelization through sermons and teachings reinforces the sacred commitment of marriage.	0 (0.0%)	3 (2.1%)	11 (7.9%)	76 (54.3%)	50 (35.7%)	4.24	0.72
Aggregate Score						4.30	0.74

Note: SD = Strongly Disagree, D = Disagree, N = Neutral, A = Agree, SA = Strongly Agree, M = Mean, SD = Standard Deviation. Source: Field Research Data (2025)

Prayer and faith-based discussions emerged as the highest-rated evangelization practice, recording a mean score of 4.46 and a standard deviation of 0.66. Nearly all respondents (95.7%) agreed or strongly agreed that prayer and faith-based discussions help couples navigate marital challenges from a spiritual perspective. This finding is consistent with the broader literature emphasizing prayer as a core mechanism for sustaining marital cohesion in Christian relationships (Stafford & Kuiper, 2021). Interview participants confirmed this finding, describing daily prayer as fundamental to their marital routine: they indicated that praying together created emotional connection, reduced resentment, and maintained what they described as 'spiritual alignment' in their relationship.

Bible study received the second highest mean score of 4.38 (SD = 0.70), with 92.8% of respondents agreeing or strongly agreeing that it strengthens marital faith and spiritual connection. Participants explained that reading Scripture together built a 'shared spiritual vocabulary' that facilitated better communication and provided a 'common language' for navigating marital disagreements. These findings align with the work of Okoye and Ugwu (2024), who found that Bible-based instruction was a strong predictor of marital resilience among Christian couples. Regular church attendance and Christian fellowship both recorded mean scores of 4.34 (SD = 0.81 and SD = 0.69 respectively). These findings indicate that participation in church life — both as a source of doctrinal guidance and as a mentoring community — significantly contributes to marital stability. Interview participants confirmed that regular interaction with other Christian couples provided practical wisdom, accountability, and encouragement, particularly during difficult periods in their marriages. This aligns with the Gospel Coalition Africa (2023) study, which found that community-based evangelization was associated with greater marital harmony across African denominational contexts.

Evangelization's role in encouraging Christian virtues such as patience, love, and selflessness was rated highly (M = 4.28, SD = 0.76), with 92.2% of respondents in agreement. Participants specifically referenced Ephesians 4:2-3 as practical scriptural guidance during marital conflicts, indicating that biblical teaching was not merely theoretical but was applied in real marital

situations. The emphasis on forgiveness ($M = 4.26$, $SD = 0.78$) was supported by 90.7% of respondents, who indicated that church teachings helped them shift from seeking to be 'right' to being 'righteous' in their relational approach.

Church counseling services ($M = 4.24$, $SD = 0.81$) and faith-building activities ($M = 4.24$, $SD = 0.69$) were viewed positively by 88.6% and 92.2% of respondents respectively. Interview participants described pastoral counseling as transformative, noting that it helped them reframe their marriage as a 'covenant' rather than a 'contract,' and equipped them with biblical conflict resolution tools that extended beyond the immediate problem. Evangelization through sermons ($M = 4.24$, $SD = 0.72$) was affirmed by 90.0% of respondents as reinforcing the sacred nature of marital commitment. The role of Christian community in promoting marital stability received the lowest individual mean score of 4.17 ($SD = 0.79$); nevertheless, 86.4% of respondents affirmed its importance. The aggregate mean score for all evangelization variables was 4.30 ($SD = 0.74$), falling firmly within the 'strongly agree' range and indicating an overall strong perception that evangelization positively influences Christian marriage stability within the MCK Nairobi Synod.

Descriptive Statistics: Christian Marriage Stability

The study also examined the level of Christian marriage stability among couples in the MCK Nairobi Synod. The results are presented in Table 4.3.

Table 4.3: Descriptive Statistics on Christian Marriage Stability

Statement	SD	D	N	A	SA	M	SD
Marital commitment is strengthened when both spouses share a deep spiritual connection and faith in God.	0 (0.0%)	5 (3.6%)	7 (5.0%)	53 (37.9%)	74 (52.9%)	4.41	0.79
Couples who actively engage in church activities tend to experience greater satisfaction in their marriage.	1 (0.7%)	14 (10.0%)	20 (14.3%)	58 (41.4%)	46 (32.9%)	3.96	1.02
Effective conflict resolution methods based on Christian teachings enhance the stability of Christian marriages.	1 (0.7%)	2 (1.4%)	4 (2.9%)	76 (54.3%)	56 (40.0%)	4.32	0.71
A strong emotional and spiritual bond between spouses leads to a more fulfilling and lasting marriage.	0 (0.0%)	0 (0.0%)	5 (3.6%)	71 (50.7%)	63 (45.0%)	4.41	0.58
Christian marriages thrive when spouses prioritize faith, love, and mutual respect in their relationship.	0 (0.0%)	1 (0.7%)	4 (2.9%)	46 (32.9%)	88 (62.9%)	4.59	0.59
Shared religious beliefs contribute to harmony and cooperation in the decision-making process within marriage.	0 (0.0%)	1 (0.7%)	10 (7.1%)	66 (47.1%)	62 (44.3%)	4.35	0.66



The ability to forgive and seek reconciliation, as taught in Christian faith, strengthens marital stability.	0 (0.0%)	1 (0.7%)	1 (0.7%)	66 (47.1%)	71 (50.7%)	4.49	0.58
Regular participation in church events fosters social support, which is beneficial for Christian marriages.	1 (0.7%)	3 (2.1%)	17 (12.1%)	75 (53.6%)	43 (30.7%)	4.12	0.80
Spouses who pray together tend to resolve conflicts more peacefully and maintain stronger emotional ties.	1 (0.7%)	1 (0.7%)	5 (3.6%)	62 (44.3%)	70 (50.0%)	4.43	0.69
A stable Christian marriage is characterized by mutual understanding, patience, and a commitment to lifelong companionship.	0 (0.0%)	1 (0.7%)	4 (2.9%)	56 (40.0%)	78 (55.7%)	4.52	0.60
Aggregate Score						4.36	0.70

Source: Field Research Data (2025)

Faith, love, and mutual respect received the highest aggregate rating as a foundation for Christian marriage stability ($M = 4.59$, $SD = 0.59$), with 95.8% of respondents in agreement. Interview participants affirmed that a shared Christian faith serves as the 'common ground' of their marriage, guiding major decisions, informing their conflict resolution approaches, and sustaining their commitment through difficult periods. This finding is consistent with the work of Ren and Ma (2021), who found that shared religious values were among the most consistent predictors of long-term marital satisfaction. Mutual understanding, patience, and lifelong commitment ($M = 4.52$, $SD = 0.60$) were identified by 95.7% of respondents as central characteristics of a stable Christian marriage. Participants described their marital vow as a 'covenant before God' that fundamentally changed how they responded to adversity, noting that 'quitting is not on the table.' This covenantal orientation to marriage, which is explicitly taught through evangelization activities, is consistent with findings from the MCK's theological tradition and Kenyan Christian marriage practices (Nyamache & Asatsa, 2022).

Forgiveness and reconciliation emerged as a near-universal value, with 97.8% of respondents ($M = 4.49$, $SD = 0.58$) affirming that the Christian principle of forgiveness strengthens marital stability. Participants cited Matthew 18:15-17 as a practical framework for conflict resolution, describing it as providing a 'structured, God-honoring' approach to disputes that restores peace while preserving the dignity of each partner. Praying together also received strong endorsement ($M = 4.43$, $SD = 0.69$), with 94.3% of respondents reporting that joint prayer facilitates more peaceful conflict resolution and stronger emotional bonds. Spiritual connection as a foundation for marital commitment ($M = 4.41$, $SD = 0.79$) was affirmed by 90.8% of respondents. Shared religious beliefs ($M = 4.35$, $SD = 0.66$) were valued by 91.4% of respondents as contributing to harmony in decision-making. These findings collectively highlight the deeply relational and

spiritually integrated nature of marital stability within the MCK Nairobi Synod. The aggregate mean score for Christian marriage stability was 4.36 (SD = 0.70), indicating high overall levels of perceived stability and the central role of faith in sustaining it.

Correlation Analysis

Pearson correlation analysis was conducted to examine the strength and direction of the association between evangelization practices and Christian marriage stability. The results are presented in Table 4.4.

Table 4.4: Correlation Results

	Christian Marriage Stability	Evangelization PracticesP
Christian Marriage Stability	1	
	.018	
	140	
Evangelization Practices	.714**	1
	.003	
	140	140

KEY: CMS = Christian Marriage Stability; EP = Evangelization Practices.

**Correlation is significant at the 0.05 level (2-tailed).

Source: Field Research Data (2025)

The results reveal a robust and statistically significant positive correlation between evangelization practices and Christian marriage stability ($r = .714$, $p = .003 < 0.05$). This large effect size indicates that couples who are more actively involved in evangelization activities within the MCK Nairobi Synod tend to report significantly higher levels of marital stability. The finding aligns with Mwangi (2020), who found that effective evangelization practices facilitate community integration and the establishment of spiritual feedback mechanisms that enhance marital stability. It also corroborates Gathoni (2019), who observed that evangelization fosters adaptability and spiritual co-integration, enabling couples to allocate relational resources toward achieving shared marital objectives aligned with Christian values.

Regression Analysis: Evangelization and Christian Marriage Stability

The third objective was to investigate the influence of evangelization on Christian marriage stability among couples in the MCK Nairobi Synod. The following hypothesis guided the analysis:

H01: Evangelization has no significant effect on Christian marriage stability among couples in the MCK Nairobi Synod, Kenya.

Multiple regression analysis was conducted to determine the predictive power of evangelization on Christian marriage stability. The results are presented in Tables 4.5 to 4.7.

Table 4.5: Regression Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.717a	.674	.626	1.15826

a. Predictors: (Constant), Evangelization.

Source: Field Research Data (2025)

The regression model summary indicates a strong positive linear relationship between evangelization practices and Christian marriage stability ($R = 0.717$). The coefficient of determination ($R^2 = 0.674$) indicates that evangelization accounts for approximately 67.4% of the variance in Christian marriage stability among the study participants. This substantial explanatory power confirms that evangelization activities play a decisive role in determining marital stability within the MCK Nairobi Synod.

Table 4.6: ANOVA Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	36.729	4	36.729	27.384	.000b
Residual	396.784	135	1.341		
Total	433.513	139			

a. Dependent Variable: Christian Marriage Stability.

b. Predictors: (Constant), Evangelization.

Source: Field Research Data (2025)

The ANOVA results confirm the overall statistical significance of the regression model. The F-statistic of 27.384 ($p = .000 < 0.001$) indicates that the model is highly significant and that evangelization is a reliable predictor of Christian marriage stability. These results provide strong grounds for proceeding with interpretation of the regression coefficients.

Table 4.7: Regression Beta Coefficients

Model	B	Std. Error	Beta	t	Sig.
(Constant)	2.584	0.483		2.109	.001
Evangelization	0.213	0.041	0.417	11.427	.000

a. Dependent Variable: Christian Marriage Stability.

Source: Field Research Data (2025)



The regression equation derived from the analysis is:

$$\text{Christian Marriage Stability} = 2.584 + 0.213 (\text{Evangelization}) + \epsilon$$

The constant term ($\beta_0 = 2.584$) represents the expected baseline level of Christian marriage stability when evangelization practices are at their minimum level, suggesting that even without active evangelization involvement, MCK Nairobi Synod couples maintain a foundational level of marital stability. The regression coefficient for evangelization ($\beta_1 = 0.213$, $p = .000$) indicates that each one-unit increase in evangelization practices is associated with a 0.213-unit increase in Christian marriage stability, holding all other factors constant. The standardized coefficient (Beta = 0.417) confirms a moderate to strong effect size for evangelization on marital stability. The t-statistic of 11.427 ($p = .000$) provides compelling evidence of the individual significance of evangelization as a predictor.

Based on these results, the null hypothesis (H_{01}) is rejected. There is strong statistical evidence that evangelization has a significant positive effect on Christian marriage stability among Methodist Church couples in the MCK Nairobi Synod, Kenya. Couples who actively engage in evangelization activities experience significantly higher levels of marital stability compared to those with limited evangelization involvement. This finding is consistent with the work of Okoye and Ugwu (2024), who similarly found that systematic evangelization programs were strong predictors of marital resilience in African Christian communities.

5.0 Summary of Findings

This study investigated the influence of evangelization on Christian marriage stability among couples in the Methodist Church Nairobi Synod, Kenya. The findings consistently indicate that evangelization has a significant and positive influence on Christian marriage stability. Descriptive analysis revealed that all ten evangelization variables were rated in the 'strongly agree' range, with an aggregate mean of 4.30 ($SD = 0.74$). Prayer and faith-based discussions ($M = 4.46$), Bible study ($M = 4.38$), regular church attendance ($M = 4.34$), and Christian fellowship ($M = 4.34$) emerged as the most highly rated evangelization practices.

Regarding Christian marriage stability, respondents demonstrated very high overall agreement (aggregate $M = 4.36$, $SD = 0.70$) that faith-based values and practices sustain their marriages. Key drivers of stability included the prioritization of faith, love, and mutual respect ($M = 4.59$); mutual understanding and lifelong commitment ($M = 4.52$); and the practice of forgiveness and reconciliation ($M = 4.49$). Correlation analysis confirmed a strong positive relationship between evangelization and marital stability ($r = .714$, $p < 0.05$), while regression analysis demonstrated that evangelization accounted for 67.4% of the variance in Christian marriage stability ($R^2 = 0.674$, $F = 27.384$, $p < .001$), yielding a regression coefficient of $\beta = 0.213$ ($p = .000$). The null hypothesis was therefore rejected.

6.0 Conclusion



This study concludes that evangelization is a fundamental driver of Christian marriage stability within the Methodist Church Nairobi Synod, Kenya. The strong, statistically significant relationship between evangelization practices and marital stability confirms that faith-based activities — including Bible study, prayer, church attendance, pastoral counseling, and Christian fellowship — create a robust spiritual and relational foundation that sustains marriages over time. The findings validate Social Exchange Theory as an explanatory framework, demonstrating that the spiritual and emotional rewards derived from evangelization activities far outweigh their costs and motivate continued investment in both the faith community and the marital relationship. The MCK Nairobi Synod's evangelization approach, which integrates Christian theological principles with the cultural sensitivities of the Kenyan context, appears to be particularly effective in promoting marital stability. The study further underscores the importance of covenantal marriage theology — actively taught through evangelization — in equipping couples to navigate marital challenges with resilience and purpose. These findings have important implications for church leadership, marriage counselors, and policymakers working to support stable Christian family structures in Kenya.

7.0 Recommendations

Based on the research findings, the following recommendations are proposed for the Methodist Church Nairobi Synod and related stakeholders: First, the MCK Nairobi Synod should formalize and expand its marriage evangelization programs by designing structured pre-marital and ongoing marital support curricula grounded in biblical principles. These programs should incorporate prayer retreats, couples' Bible study groups, and regular pastoral counseling sessions, ensuring that all married couples have consistent access to faith-based marital support. Second, church leadership should invest in training a cadre of biblically grounded marriage mentors who can provide peer-level guidance within each circuit. Given the strong positive effects of Christian fellowship and mentorship identified in this study, the church should create formal mentoring structures that pair younger couples with experienced, stable married couples within the congregation. Third, the church should develop culturally sensitive evangelization materials that thoughtfully integrate Kenyan marital traditions — such as dowry customs and communal celebrations — with Christian marital values. This integration will help reduce cultural tensions that sometimes undermine marital stability and ensure that evangelization is perceived as relevant and accessible by all couples. Fourth, future evangelization programs should destigmatize the use of pastoral counseling, positioning it as a proactive tool for marital wellness rather than a last resort for couples in crisis. Normalizing vulnerability and support-seeking within the congregation will encourage earlier intervention and greater uptake of church-based counseling services.

8.0 Areas for Further Research

This study focused specifically on the MCK Nairobi Synod, which limits the generalizability of the findings to other denominational and regional contexts within Kenya. Future studies should



replicate this research in other Christian denominations — such as the Anglican Church of Kenya, the Pentecostal churches, and the Roman Catholic Church — to establish comparative insights into how different evangelization traditions influence marital stability. Longitudinal research designs would provide valuable insights into the sustained impact of evangelization on marital stability over time, particularly given that this cross-sectional study captured data at a single point in time. Additionally, studies examining gender differences in the experience and impact of evangelization on marriage stability would contribute to a more nuanced understanding of faith-based marital dynamics. Research exploring the moderating role of socioeconomic factors and cultural background on the relationship between evangelization and marital stability would further enrich the theoretical and practical understanding of this important area.

9. References

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