

## THESIS ABSTRACT

Master of Divinity

Adventist University of Africa

Theological Seminary

Title: DEVELOPING AN EFFECTIVE STRATEGY TO EVANGELIZE THE SOLI PEOPLE IN CHALIMBANA DISTRICT, CHONGWE-ZAMBIA

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This thesis surveyed the evangelistic processes of the Seventh-day Adventist church among the natives of Chongwe in Zambia. Statistics and observations indicated that public and rally evangelizations were not very successful in Chongwe. This challenge was partly because of the perception of the people about Seventh-day Adventist Church, its beliefs and the church's seemingly ignorance of the world view of the people.

Thus, the purpose of this study was to determine the perceived hindrances to Adventist evangelization of Chalimbana, the evangelistic approaches suitable to the Soli population of non-SDA develop, and implement and evaluate an effective method to evangelize the indigenous Soli people of Chongwe in Zambia. Towards this agenda the researcher used a descriptive method for the research process. Following an investigation of the problem through survey, group's discussion, interviews and observations, the research designed a friendship evangelism program

to build a bridge to drive the gospel message. The program was carried out with a team of five (5) members and it ran from November 5, 2020 to January 19, 2021 in Chalimbana Mission District (CMD) Chongwe. A number of relational activities were carried out so as to establish friendship for a favourable environment to evangelize. These included embarking on community service program, distribution of relief items, entrepreneurship seminars, education seminars, health seminars and screening program. These activities were carried out alongside home to home Bible studies and prayer.

The study found that the most suitable method for evangelizing the population is through building bridges. This is what we call friendship evangelism. This was demonstrated by the change of perception of the people about the Seventh-day Adventist Church and the baptism of thirty-eight persons into the church.

The study concluded that that people who are hard to reach can be reached through friendship by creating close relations. Thus study recommended the church should train members on the importance of relationship as an essential component of Christian mission and evangelism, be sensitive in the way they disseminate information either formally or informally, devise programs that will interest the locals to the church, have a consistent plan or system for helping new believers grow spiritually and invest in social amenities such as boreholes, education and health Centre's which can both directly and indirectly help witnessing.

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THE SOLI PEOPLE IN CHALIMBANA DISTRICT,  
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A Thesis

Submitted in partial fulfillment  
of the requirements for the degree  
Master of Divinity

by

Namilonga, Makuni

2021

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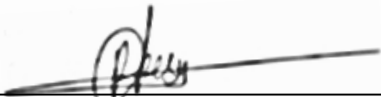
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This Thesis is dedicated to my dear wife, Mrs. Esther M. Namilonga and  
our son Chileleko Namilonga for their support which was remarkable  
in this attainment. Lastly, to all the Seventh - day Adventist  
Church in Woodlands Conference and beyond.

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## LIST OF ABBREVIATIONS

ATR	Africa Traditional Religion
CMD	Chalimbana Mission District
GC	General Conference
SDA	Seventh-day Adventist
SDABC	Seventh-day Adventist Bible Commentary
SID	Southern Indian-Ocean Division
SZBUC	Southern Zambia Union Conference
TMI	Total Member Involvement
WC	Woodlands Conference

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## CHAPTER 1

### INTRODUCTION

#### **Background of the Study**

The Seventh-day Adventist (SDA) Church exists to preach the gospel of the soon coming Saviour in the world through various methods. The church is active in evangelism and desires everyone to be acquainted with the good news of salvation. According to the church, evangelism is defined as, “an active, intentional preaching through words combined with loving actions, portraying God’s good news to those who need Christ.”<sup>1</sup> Perhaps, the most popular evangelism strategy that is employed by the church in its mission task is public evangelism. This type of evangelistic meeting is normally conducted openly in communities regardless of ethnicity, cultural and other inhibitions, with a view of convincing the unbelievers to accept Christ as their Saviour.

Public evangelism, as a tool of spreading the gospel, has been an effective method used to enhance the gospel commission throughout the world in the context “Three Angels’ Message” (Rev 14:6-12) in some areas. But this method has met difficulties in some cultures. Against this background, the church re-echoed her commitment by launching an evangelism strategy named “Total Member Involvement

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<sup>1</sup>General Conference of Seventh-day Adventists, Sabbath School & Personal Ministries Department, *Keys to Public Evangelism* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2012), 4.

(TMI)”<sup>2</sup> a program designed by General Conference of Seventh-day Adventist to involve members in evangelism as commanded by Christ in (Matt 28:18-19). The TMI initiative has been embraced by all divisions, unions, conferences, fields and churches. The Southern Zambia Union Conference (SZBUC), being a subdivision of the Southern Africa Indian-Ocean (SID) is no exception.

The SZBUC is found in the Republic of Zambia in Southern Central Africa and comprises of five entities, namely; “East Zambia Field, Lusaka Conference, South Zambia Conference, West Zambia Field, and Woodlands Conference with a membership of 677,781 as of September 2018.”<sup>3</sup> SZBUC in general and Woodlands Conference (WC) in particular launched the initiative in all its constituent districts in 2016. One of the constituent districts in WC which has embraced the TMI initiative is Chalimbana Mission District (CMD).

Woodlands Conference has, since her inception, been using various evangelism programs such as; Dorcas rallies, Public Evangelism, Youth Alive, One Member-One Soul famously known as *Umau-uma-Umembulu* in local language, and reaping for a harvest 2010 just to mention but few. However, while these evangelism initiatives gave fruitful results in other parts of WC, hardly have they been productive among the Soli people of Chongwe. Chongwe town in which Chalimbana is found has approximately a, “population of 178,000 residents”<sup>4</sup> of which over 80% of people

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<sup>2</sup>Duane McKey, “Essential Keys to Total Member Involvement,” *Adventist Review*, August 5, 2016, 2, accessed May 10, 2019, <https://www.adventistreview.org/church-news/story4227-essential-keys-to-total-member-involvement>.

<sup>3</sup>Southern Zambia Union Conference of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Southern Zambia Union Conference, 2019).

<sup>4</sup>Zambia Statistics, “Central Statistics Office Report,” 2010, accessed 10 July 2019, <http://www.zamstats.gov.zm/census.php>

in CMD are non-Adventists. Evangelizing the indigenous Soli people to Christ and the church has proved futile over the years now.

The CMD clerical reports indicate that in “2017 four public campaigns were conducted among the population and only 19 were baptized; in 2018 six public campaigns were conducted and 25 got baptized; and in 2019 nine public campaigns were conducted and only 44 got baptized.”<sup>5</sup> while, at the same time the number of the baptized in sister districts was much bigger, for instance “Chipapa—374, Chilenje—417, Chinyunyu—394 , Kafue—498 , Mutendere—609, Golfview—291, Ibex Hill—569, and Lwiimba—647 baptized with the average of four to six public campaigns conducted in 2017.”<sup>6</sup> The following year the baptisms are as follows; “Chipapa—402, Chilenje—397, Chinyunyu—325, Kafue—376, Mutendere—741, Golfview—304 , Ibex Hill—463, and Lwiimba—654 with the average of six to ten public campaigns and in 2019 the statistics obtained after baptisms were; Chipapa—776, Chilenje—392, Chinyunyu—312, Kafue—696, Mutendere—813, Golfview—305, Ibex Hill—787, and Lwiimba—938 with nine to eleven public evangelistic sites.”<sup>7</sup> Thus, this has left leaders puzzled, listing the area among un-entered territories in Zambia. However, it seems friendship evangelism is “the principle of reaching others for Christ through natural relationships, one’s friends, relatives, associates, and neighbours.”<sup>8</sup> This is an endeavour to intentionally cultivate relationship between

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<sup>5</sup>Chalimbana Mission District of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Chalimbana Mission District, 2019).

<sup>6</sup>Southern Zambia Union Conference of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Southern Zambia Union Conference, 2017).

<sup>7</sup>Ibid.

<sup>8</sup>Elmer L. Towns, *Evangelism and Church Growth* (Ventura, CA: Regal, 1996), 238.

believers and persons who are still non-believers, while caring for them as they begin to show an openness to receive God's word.

### **Statement of the Problem**

The SDA church through her message has generally made inroads to nearly all parts of WC mainly through public campaigns and Dorcas rallies. But some areas like Chongwe town found in the eastern part of Lusaka still remain difficult to penetrate. The SDA message is not received well in the area. As seen from the above statistics CMD has recorded low baptisms and growth rate annually as compared to other districts who baptize in big numbers through Dorcas rallies and public campaigns as the major tools.

### **Purpose of the Study**

The objectives of this study are to (i) determine the perceived hindrances to Adventist evangelization of Chalimbana district in Chongwe and (ii) determine the evangelistic approaches suitable to the Soli population of non-SDA. These are towards designing, implementing and evaluating an effective method to evangelize the indigenous Soli people of Chongwe in CMD.

### **Significance of the Study**

The need to devise an appropriate method to reach the Soli people is inevitable. Since the people are traditionally animistic and regularly seek spiritual guidance from medicine men, "they are inclined towards a firm belief of underworld and mythologies"<sup>9</sup> hence people mix religion with tradition. Therefore, influencing these people with the gospel through the SDA parlance requires a different witnessing

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<sup>9</sup>Stephen K. Mwewa, *Meeting the Soli People in Their Cultural Environment* (Lusaka, Zambia: Mwewa Publications, 2010), 36.



approach which should be intentional, contextual and friendly in nature. Other denominations like the Catholics and Pentecostal churches seem to do better in the in reaching out to the indigenous, probably because they came first and have also carried out evangelism in a wholistic manner by meeting people's needs. The significance of this study is to find workable evangelistic ways to reach out the Soli people of Chongwe with the Adventist message. Secondly, the new strategy to be employed will aid the SDA church in Woodlands Conference and beyond in penetrating harder ethnic groups and territories with the gospel as presented by the SDA church. Thus, the church will significantly establish her presence in such territories.

### **Delimitation**

Although the Adventist Church has failed to create a significant impact in evangelizing Chongwe territory through public evangelism and Dorcas rallies, since the inception of her message in the territory in the 1970s. Yet, this research is limited to Soli people in CMD. These people are the natives of Chongwe town.

### **Methodology and Procedure**

The thesis is program design or development by nature; it however, employed descriptive method of research. First, it uses some elements of qualitative research approaches on the gathering and discussion of data. Roberts defines qualitative approach as a, “phenomenology, which focuses on peoples experience from their perspective seeking a holistic picture—a comprehensive and complete understanding of phenomena under study.”<sup>10</sup> Further, Gall, Gall and Borg state that, “descriptive research describes a phenomenon and its characteristics, the research is concerned

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<sup>10</sup>Carol M. Roberts, *The Dissertation Journey: A Practical and Comprehensive Guide to Planning, Writing and Defending Your Dissertation* (Thousand Oaks, CA: Corwin, 2010), 143.

with what rather than how or why something happened.”<sup>11</sup> Hence observation and survey tools are frequently used to collect information. “Mostly this kind of study, the information could be gathered qualitatively, but it’s frequently evaluated quantitatively, using occurrences, ratios, norms or other statistical examined to determine relations.”<sup>12</sup> In line with qualitative, also known as naturalistic inquiry will look into in-depth, the study utilizes survey, group discussion and will also implement a post-interview session after the intervention.

The researcher also uses documentary approach techniques in reviewing of related literature, while limited hermeneutical approach was used to reflect on selected Bible passages dealing with friendship evangelism. Quantitative elements of data collection through questionnaire are also employed. A detail description of the methodology is given in Chapter four.

The study is divided into six chapters. Chapter one deals with the introduction of the study. Chapter two focuses on the biblical and theological study of friendship evangelism. The third chapter reviews related literature, and Ellen G. White writings on the subject of the research. Chapter four provides the details of the methodology and presents the results of the surveys, special groups, interviews that were carried out in CMD. The study does a pre and post data collection with analysis. The pre-program analysis is done in chapter four and guides in proposed strategy. Chapter five presents the program development and implementation and does the post-program survey analysis. Finally, chapter six deals with summary, conclusion and recommendations.

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<sup>11</sup>Meredith D. Gall, Joyce P. Gall, and W. R. Borg, *Educational Research: An Introduction*, 8<sup>th</sup> ed. (Boston, MA: Pearson, 2007), 37.

<sup>12</sup>Ibid.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATIONS

#### **Friendship Evangelism in the New Testament**

The New Testament outlines numerous modes of witnessing the gospel in order to reach out humankind. Among the notable one is that of friendship evangelism, which Christ Himself practiced throughout His earthly ministry. One of the striking statements Jesus makes is found in Luke 19:10 where He said, “For the Son of Man has come to seek and to save that which was lost.”<sup>1</sup> In short Jesus is saying He came to build back friendship with the lost sheep of Israel in order to win them back to God.

His strategy of ministry was irresistible as its central theme was “love” for the undeserving. He mingled with people of all classes drawing them to a closer relationship with Him. Even the likes of the Pharisees who plotted to eliminate Him could not be left out, as it can be seen in one of them named Nicodemus (John 3). Christ indeed was a friend concerned with the wholistic being of individuals. And in emulating the Savior the apostle Paul among many can be singled out as a great advocate of friendship evangelism. Hence his mode of evangelizing left a challenge to followers of Christ in his time to this day on how to carry out a viable ministry. This chapter will focus on the study of two examples, one each from the ministries of Jesus and Paul. This intent of this

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<sup>1</sup>The Bible version used throughout this paper is the New King James Version, unless otherwise stated.

theological background does not include detail exegetical procedure of examining a passage. Rather, an overview of the passage is made and some relevant principles for the study are identified.

### **Jesus's Methods of Evangelism**

Christ did execute at least more than one method of witnessing. For example (Luke 5:3-11) a crowd of people gathered around Jesus and He stood in the boat to teach. This could be considered a public evangelism. But notable among all is that of Friendship Evangelism, which as defined earlier involves establishing relationships with an audience, identifying and meeting their felt needs in the attempt to meet their spiritual need. This strategy was very significant in reaching a whole community in an instance. Thus, the encounter with the women of Samaria at the Well of Jacob in John 4:1-26 is very insightful as model of friendship evangelism in the New Testament. The following section discusses this passage with the intent on insights on friendship evangelism.

### **Context of the Passage**

In 4:1-3, John gives the readers the motivation behind why Jesus left Judea and made a journey for Galilee. Jesus intended to maintain a strategic distance from any contention with the Pharisees, who were intently observing the services of both Him and John the Baptist. Jesus was never one to keep away from struggle in the event that it was in the Father's will, yet He realized that it was not yet time for direct confrontation with the Jews about his mission.

The issue of contention in this section was an attempt by the Pharisees to create a conflict between Jesus and John on matters of number of baptisms in their ministry. In John 4:2 explains that Jesus was not really baptizing people, yet His

disciples were. To avoid this needless conflict in ministry and focus on what was his core mission, “that of saving humanity, Jesus therefore, left Judea in the south and traveled north toward Galilee.”<sup>2</sup>

### **Jesus and Samaritan Woman (John 4:4-8)**

Jesus determined that he needed to pass through Samaria to Galilee (v. 4). This determination had nothing to do with resources. Travelers had built up a well-utilized course among Galilee and Judea that totally circumnavigated the area of Samaria. It could be understood that Christ's decision to pass through Samaria was both shocking and provocative in the context of the relational issues between the Jews and the Samaritans at that time.

Upon Jesus entering the city of Sachar with his disciples, Jesus stopped at the water well (v. 7) that had huge historical and religious significance. However, it is here He met a Samaritan woman and went into a conversation and profoundly persuaded her. He started by initiating a discussion with her. His choice to travel through Samaria was considerably questionable and provocative to his disciples. Due to the fact that tradition had directed that Jews and Samaritans cannot blend. For a Jewish man to converse with a Samaritan woman was viewed as unfathomable and positively improper. This made a little difference to Jesus, and He started conversing with her.

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<sup>2</sup>Bruce Milne, *The Message of John* (Leicester, England: Inter-Varsity, 1993), 83.

### **Cultural and Social Barriers (John 4: 9-10)**

He started a relationship by just approaching her for water. No doubt about it, however, this was no little inquiry. Truth be told, He was obliterating hundreds of years of generalities, “on the grounds that it was viewed as unthinkable for Jews to drink from a similar vessel as Samaritans.”<sup>3</sup> His behavior towards this woman was “radically counter-cultural.”<sup>4</sup> However, then Jesus was setting up an incentive in the woman. He was affirming to her that she was worth and that He had something significant to offer her, and that He could be honored by her taking part in the relationship.

The enmity between the Jews and Samaritans was vivid and Jesus ‘request for water meant abandoning the Jewish religion. This is seen in verse 9; just how can Jesus a Jew asks a Samaritan for a drink? But Jesus reply in vs. 10 corrects the woman’s posed question in v. 9 that the, “encounter with him means a radical reversal of normal standards: man, for all his possessions, is in truth poor, and Jesus poverty only conceals the riches of his gift.”<sup>5</sup> For man to attain God’s riches, two requirements are prescribed—a realization of man’s emptiness and self-realization. The other one is the ability to recognize God whenever man has an encounter with Him. “Yet the knowledge may precede the recognition, inasmuch as there is knowledge of God’s gift which precedes natural receipt of the gift a questioning, waiting knowledge, which contains the prior understanding from which, the encounter with the revealer, recognition springs.”<sup>6</sup>

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<sup>3</sup>Ibid.

<sup>4</sup>Craig L. Blomberg, *The Historical Reliability of John’s Gospel* (Leicester, England: Inter-Varsity Press, 2001), 100.

<sup>5</sup>Rudolf Bultmann, *The Gospel of John: A Commentary*, The Johannine Monograph Series 1 (Eugene, OR: Wipf and Stock, 2014), 178.

<sup>6</sup>Ibid.

As the discussion advanced, Jesus delicately prepared his language with profound truth. He discussed “living water.” When she concentrated on religion, he concentrated on friendship. He tenderly tested with this profound truth, engaging her inquisitive nature. The reader needs to note an accentuation posed by Jesus as He replied the woman and said to her: “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink’, you would have asked Him, and He would have given you living water” (John 4:10).

According to most Jews, including the devotees now, this woman was not deserving of Jesus' time and simply because being a Samaritan barred her. Being a woman was a second strike. Be that as it may, being an unethical Samaritan woman was also a disadvantage. Presumably had the disciples been around they would have asked: Jesus, for what reason don't we proceed onward to progressively significant, better qualified, individuals who have increasingly potential? But Jesus took the time and the activity to converse with this wicked woman about living water. He did not prohibit her from offering her this blessing.

All things considered; it is frequently acceptable, strict individuals who reject themselves from getting this blessing. They are glad for their achievements and need some prize for what they have done. They would prefer not to connect with individuals like this woman or concede that they need living water from Jesus the same amount of as she did. Yet, the blessing is unreservedly offered to famous delinquents and to affect strict heathens and both similarly need the blessing.

### **Jesus Challenges the Woman (John 4: 11-14)**

Living water—which means that which, is new and streaming over what is sour; this alludes to God’s “Divine Activity,” that God revives his people and

furthermore endows somebody through the spirit of God. The living water Christ was proposing was not the matter of a drink or to extinguish a “physical thirst; rather, it was the nourishment of everlasting life.”

Someone may be physically hungry once more but never thirst. Which means it is just God Who fulfills and extinguishes one’s most profound otherworldly needs, not joys, satisfying of wants, nor sin. Christ is differentiating to what is endless and abundant what one believes is critical to what truly is, what is carnal, brief and constrained to what is profound what is impermanent significant. This, woman as Nicodemus, and many more misjudged Christ and acquired his similitude truly (Isa 44:3; John 2:19-21; 1 Cor 2:14).

### **Jesus the Contextualized Theologian (John 4:15- 18)**

“I have no husband.” This response indicated that the woman was single. It bore dual undertones: the first being her attempt to conceal the sinful life she led; while the other being a tease to Jesus. Jesus immediately cuts this by standing up to the woman in sympathy, delicacy, as well as regard to her past life of wrongdoing.

Five husbands; might allude to the fact that none of the five men had made legitimate commitment with her. The woman endeavored to cover up the wrongdoing of unlawful physical relations as well as insubordination, guaranteeing unethical behavior which was dangerous and not right (Gen 38:24; Exod 22:16; Deut 22:13-29; 1 Thess 4:3). However, Jesus indicated His Divine omniscience. This was seen by the way Jesus revealed the woman’s secrets through the affirmation that “you spoke truly” when the woman said that she had no husband.



Jesus reaches out to this woman by asking for water and showing concern about her social status, an area that had troubled her for long. Craig observes that Jesus' refusal to be put off by her "gender, ethnicity, and moral reputation affirms that Jesus was a savior to and for all."<sup>7</sup> Thus, providing a model for mission today.

### **The Center of True Worship (John 4:19-20)**

After the fall to Assyria in 722 B.C.—because of noncompliance and unfaithfulness to the creator, Samaritans raised a sanctuary on Mt. Gerizim as an adversary of the sanctuary in Jerusalem. This led to the division of Israel into 2 kingdoms—in the Northern side there was Juda and in the Southern side there was Israel. This happened in the reign of the proudly defiant son of King Solomon Rehoboam in 930 B.C.—the division encouraged revelry between the two nations. The Gerizim sanctuary got wrecked in 130 B.C.—at the hands of a Jewish lord, most likely under the guidance from the Romans. However, despite their temple being demolished, they had a desire to worship but they felt that they were not welcome in Jerusalem and perhaps at the same time decided to revolt as they taunted the Temple.

"Salvation is for the Jews." It is an announcement of the Jewish occupation to proselytize as well as broadcast God's message. This does not mean all Jews are secure. The announcement, additionally, suggests Christ, being Jewish, is Messiah (Gen 3:15).

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<sup>7</sup>Ibid.

### **Conviction of the Woman (John 4:21-26)**

“Time/hour is coming.” The language here being prophetic, it means their house of worship (Temple) will never again be required, because time of God’s mercy crafted by God’s spirit shall override it. Thus, presently, everyone will be free to come to their maker and creator and worship him (1 Sam 2:31, Jer 31:31).

“God is Spirit.” The meaning here is that God has no physical form; His form is imperceptible, ever-present form which cannot stay kept nor characterized. Through His revelation everyone would anyone be able to know Him. This alludes to the non-mortal creatures, for example, Angels whom no one can ordinarily observe physically lacking heavenly uncovering. He is invisible, yet His son is, hence the son personified the Father at that point; presently, people fellowship in God. The world is not ready to see God since He rises above existence. Notwithstanding, Christ, being completely God, gives the world an evident God. The world’s opinion and idea concerning God lays on what Christ’s identity is and revelation. Thus, implying one is not to seek anything besides Jesus through which God reveals himself (Exod 20:4; John 1:1-18).

His worshipers, which mean genuine Christians, give genuine, viable, genuine love from the inner soul that cherishes the Lord. These are persons who are appreciative of God’s works as well as being genuinely devoted (John 1:17-18, Acts 2:32-33).

Love in “Spirit and in truth.” This indicates Christ’s love and him being truth. He’s the preeminent means to the Father which one ought to perceive whole heartedly, meaning the mind and thought process. This likewise implies a penance of one’s souls over creatures and a contribution of recognition over consumed contributions.

In verse 26 Jesus said unto the woman “I who speak to you I am He.” The Samaritans anticipated the return of Moses or an individual like him. Christ here, declared being the foreseen Savior. Infrequently Christ conceals his identity as a result of undue misconceptions of individuals that did not comprehend him to be civic leader.

From our cursory study Jesus interaction with the woman in this passage in relation to friendship evangelism some principles emerge. A few critical ones are identified here. First, Jesus sought for ways to facilitate his ministry to this woman by asking for water from her. Second, Jesus took an interest in the woman’s social life. He did not just begin by presenting His mission but sought to engage the woman in an area of her life that had troubled her. These kinds of approach enabled Him to present himself and his mission. One may also observe from this passage that because of cordial approach towards this woman, the cultural barriers that had existed between the Samaritans and the Jews was bridged to facilitate the communication of the gospel.

### **Paul and Friendship Evangelism (1 Cor 9:19-22)**

#### **Became a Slave**

A second NT text that could provide some insights on friendship evangelism is 1 Corinthians 9:19-22, where he was all things to all men that he may win some. Paul says he made himself a servant to all (v. 19). The discussion of this passage will be illuminated by reference to Paul’s missionary activities in Acts of the Apostles. The word “servant” in Greek δούλος in 1 Corinthians 9:19-22 intends to make a captive of, lessen to subjugation; figuratively give oneself entirely to the master’s bidding and servitude, as well as making themselves their servant. It happened by way of becoming a “slave multiple times, bring into

subjugation multiple times, be under servitude, given, and make worker.”<sup>8</sup> In this unique circumstance, Paul gives himself completely to the services and needs of the targeted persons. As it were, he needed to be one with the people he needed to evangelize. Thus, he was implying self-imposed bondservant.

He found joy in being a bondservant for his master with no remuneration or benefit. “In light of the fact that he is compelled to do as such, he was happy to consent to the propensities, customs, and assessments of others beyond what many would consider possible, without trading off principle.”<sup>9</sup> In light of this, Paul alluded to himself as “a nurse and a father” as stated in 1Thess 2:7-8, 10-11.

Just like it uniquely seemed to be, Paul wanted to be near those he needed to witness to through friendship. He made it known that he was not far off from them. He resembled an attendant to serve them and a father who loves them so beyond a reasonable doubt. Paul’s anxiety for souls is only vast in each element of evangelism through friendship. Paul repeatedly told his companions of the relationship he had with them in the Lord and that is referring to himself as “a nurse and a father.”

The Greek word “αγαπητός, which implies beloved or cherished is related to the labor by a nurse τρόπος and a father πατήρ.”<sup>10</sup> Generally, a father implies love, assurance, haven, provisions, as well as personality for a family. Fathers normally provide leadership in the family as well as take in care of the family. These three words utilized show how Paul identified with the focused-on changes. He saw the

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<sup>8</sup>Spiros Zodhiates and Warren Baker, eds., *Hebrew-Greek Key Word Study Bible: King James Version* (Chattanooga, TN: AMG, 1991), 1768.

<sup>9</sup>“Made Myself Servant,” *The Seventh-day Adventist Bible Commentary (SDABC)*, ed. Francis D. Nichol (Hagerstown, MD: Review & Herald, 1978), 6:732.

<sup>10</sup>Zodhiates and Baker, 1681.

need to try and be nearer than a companion so as to evangelize to them. Genuine nurses are thoughtful and caring, so are genuine fathers for their children, as is Paul in witnessing through friendship to others.

### **Jew under the Law**

Paul has numerous methods in evangelizing. He made sure that in his plan each step towards soul-winning remained clearly social. In assorted ways by commentators deciphered Paul's announcement "under the Law." The SDA Bible Commentary states:

Some state that the main group named by Paul right now the Jews as a nation; and those "under the law" are the Jews considered comparable to their religion. Others battle that "Jews" signifies the individuals who are such by inception, that is, as indicated by the substance, and those "under the law" are Gentile converts to Judaism. Still others imagine that those "under the law" allude to the exacting Jews, or Pharisees. Another clarification is that the two gatherings are indistinguishable, that Paul is utilizing the abstract gadget of parallelism for accentuation, and in anticipation of the comparing articulation "them that are without law" (v. 21). Still another analyst recommends that it may allude to the individuals who accepted that salvation is earned by law keeping, for example, those proselytes to Christianity from Judaism who felt that they were still obliged to agree to all the formal observances of the Mosaic Law so as to get the endorsement of God.<sup>11</sup>

The discussion above shows that, those under the Law could appear as changed classes of individuals yet in verse 14 of Romans 6 called attention to obedience "For sin will not have domain over you: for you are not under the law, but under grace." Thus, the perspective on this, "those under the Law" are the individuals regarding erring also so far as that is concerned, are beneath its state. This does not mean he was against the Jewish law. In striking a balance Paul neither compromised the Law of God nor did he condemn those who did not regard the Mosaic Law. "In mentioning all this Paul was careful so that if

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<sup>11</sup>"As a Jew," *SDABC*, 6:734.

questioned by the Jewish leaders, he could proudly answer that he kept the requirements of the Jewish norms.”<sup>12</sup>

And it came to pass after three days that Paul assembled the head of the Jews together. “So when they had come together, he said to them, Men and brethren, however I have done nothing against our people, or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans” (Acts 28:17). He intensely could protect his standpoint stating he ensured remained obedient to the traditions of the patriarchs. “Paul did not accept that similarity with stately laws and ceremonial adherences was essential for Christ’s followers, yet he was on edge to do everything conceivable to make a great imprint as be in a superior situation to persuade those “under the law” of reality of the gospel and along these lines gain them.”<sup>13</sup>

### **Gentile without the Law**

In doing the mission Paul does not go to individuals that would promptly acknowledge God’s word. He focused on the people who had never heard the good news of Jesus’ saving grace. That is, “the individuals lacking information on the statutes of the law as had the Jews; as such, the Gentiles.”<sup>14</sup> Further, Paul in Romans 2:14 writes: “For when the Gentiles, which have not the law, do essentially the things contained in the law, these, having not simply the law, are a law unto themselves.” His crucial personal witnessing strategy focused on individuals who might be difficult to reach, however he chose to make a climate of

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<sup>12</sup>“Under the Law,” *SDABC*, 6:733.

<sup>13</sup>Ibid.

<sup>14</sup>“Without the Law,” *SDABC*, 6:733.

relationship so as to pick up those without Law in case he ought to be misconstrued and blamed for dismissing all law.

The witness expressed incidentally that in the interaction between himself and the people, “regardless of their ethnic background, constantly showed awareness of Paul’s obligation to the Lord.”<sup>15</sup> This was all done in order to gain souls for the savior because he had acknowledged obeying Jesus and as he went on God’s errands. He embraced those who had no knowledge of the law by partnering with them and giving him chance of winning many for Christ.

### **Became Weak**

The way Paul compared the evangelism methods he used is worth noting. Him referring to being feeble with the ultimate goal of winning those who were powerless demonstrates a strategy of evangelizing the individuals who with frail comprehension about the gospel. This strategy is of course not implying weakness in itself by a cordial way of taking himself to the level of those he ministered to with the word of God. The SDA Bible commentary alludes that:

Those whose comprehension of the gospel was constrained and who may be annoyed by things those were flawlessly legal in themselves (Rom. 14:1). In managing such, Paul did not purposely carry on in a way that would stir their biases and confound their constrained understanding of truth.... Secure in his test information on the affection for Jesus, and certain about the matchless quality of the one incredible truth of salvation by confidence in Christ, he could well stand to satisfy the frail ones by consenting to their eccentricities in things that were not vital, for example, ceasing from the utilization of food offered to idols.<sup>16</sup>

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<sup>15</sup>Ibid.

<sup>16</sup>“Weak,” *SDABC*, 6:734.

There could not have been any better method for reaching out to this group, whom among others, Christ came to die for. He needed to turn out to be everything to everybody so as to show Christ's character in evangelizing people for the Lord.

### **All Things to All Men**

Religiously, with the exception of evangelism appearing as friendship, according to Paul one would not understand its point of training disciples for Christ. He would never again be in his customary range of familiarity. He leaves the safe place and is “συγκοινωνός in this manner Paul became a team player and friend so as to win their confidence and make them disciples for his Lord.”<sup>17</sup> This implies that in order to build a relationship between those to be won for Christ and the Church friendship must be established. “Paul’s versatility enabled him to carry out ministry in a well balanced approach more especially on issues which did not border on breaking right principles. “Yet, on matters dealing with principle Paul never compromised.”<sup>18</sup> His ultimate goal for adjusting to the target group’s way of life was to win some of them to Christ.

For example in Acts 16:13-15 when Paul, canvassing for some souls to win, he one time ended up by the riverside where he found some women in a worship session. Among these women was Lydia. Paul interacted with the women and Lydia’s heart was opened up to Christ for baptism together with her household. Further, it was noted that in several instances while in chains he would pen down letters to his friends—like when he wrote to Philemon pleading on behalf of Onesimus who was a fugitive slave (Phlm 1:1-25). Even when he was persecuted

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<sup>17</sup>Lidell and Scott’s, *An Intermediate Greek English Lexicon* (Oxford: Clarendon Press, 1889), 642.

<sup>18</sup>“All things,” *SDABC*, 6: 734.



many times, Paul harbored no grudge against his persecutors. This was evidenced when he made friendship with them and prayed for them (Col 4:18).

It could have been more distressing for Paul in his pains. However, he bore the pain instead of accusing someone else and it is recorded that at midnight him and Silas took to praying and praising the Lord in the afflictions loud enough that their fellow prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken and immediately all the doors were opened, and every one's chains were loosed. Paul and Silas as well as other prisoners did not escape despite their fetters falling off by the might of God. As a result of this, the jailor wanted to take his own life. But Paul cried with a loud voice, saying, do thyself no harm: for we are all here." "In view of what he did, the jailor then called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? (Acts 16:26-30).

Through this experience the two apostles evangelized to him. It is written in the scriptures; "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord and to all that were in his house" (Acts 16:32).

Interestingly, everyone in the house who heard Paul speak believed him. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, family" (Acts 16:33). At this point one sees evangelism through friendship being utilized. In the scenario we see Paul practicing friendship evangelism. This acts as reliable basis of reaching out to others. Ellen White is one the pioneers in the Seventh-day Adventist church who championed friendship evangelism.

Some principles are also obvious for friendship evangelism from our study of Paul's approach in 1 Cor 9:19-22 and illustrated from some facets of ministry in the works of other Apostles. Friendship evangelism requires willingness to adapt

or contextualize the gospel, identify with audience challenges and weaknesses. However, faithfulness to the core elements of the gospel is an imperative.

### **Ellen G. White and Friendship Evangelism**

Ellen G. White, has been considered by many to have sufficiently written much on friendship evangelism. White identified a few elements and opportunities of friendship evangelism. These include breaking hindrances, developing relationship, expectation and confidence. This section presents and briefly discusses some of her statements on these aspects.

#### **Barrier Breaker**

Service consistently comes into contact with humanity or otherworldly boundaries.

This can be physical or spiritual at the point when the message of God meets with restriction; God gives it extra power, that it might apply more remarkable impact. Blessed with divine vitality, it will carve its way through the most grounded hindrances, and triumph over each obstacle.<sup>19</sup>

These obstacles are prevalent to numerous believers since also Christ encountered them in His ministry.

Commenting on this Ellen White opines that so as to accomplish a leap forward into unwelcoming territories, fellowship is essential. The workers of God, through friendship while presenting the gospel should remember hindrances will exist, yet they can be overcome by making a favorable climate of friendship. The workers of the Lord will be revitalized by Him to harvest for Christ. It is only required by the workers to be friendly to the people they intend to reach out in order for these spiritual or physical boundaries to be broken.

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<sup>19</sup>Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 20.

## **Deepens Relationship, Faith, and Hope**

The production of empowering relations extends confidence besides developing everlasting expectation in individuals. This should be possible when we meet them where they are and attempt to give reality clearness. White suggests: “Figure out how to encounter the individuals in their context. Try avoiding topics which stimulate contention leave not your guidance alone of a character to confound the mind.”<sup>20</sup>

Essentially the focus is to attract the individual’s attention. Reality when exhibited in well-disposed way expels enmity and builds up harmony. White considers this as extraordinary as well as serious labor where everybody should be involved. Further, White posited that;

An extraordinary and serious work is before us – to contact the individuals where they are.... Give them proof that you are a Christian, craving harmony, and that you love their spirits. Let them see that you are upright. In this way you will pick up their certainty.... Leave the hard iron heart alone stifled, the dirt arranged, and afterward leads them along carefully, showing in affection reality all things considered in Jesus Christ.<sup>21</sup>

This work, when done as expressed above brings profit that remains part in the receiver of the message and the bearer too.

## **Conclusion**

The evidences from the New Testament passages chosen for this research on friendship evangelism indicated that this type of evangelism methods involves drawing nearer to the community being evangelized. The technique attracts mankind closer to the Lord. It was observed that Christ adopted friendship technique for witnessing to the Samaritan woman. Also, Apostle Paul utilized it in

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<sup>20</sup> Ibid.

<sup>21</sup>Ellen G. White, *Testimonies to Southern Africa* (Washington, DC: Review and Herald, 1977), 18.

his ministry. And Ellen G. White encouraged believers on the significance of friendship evangelism. Therefore, Christ followers need utilize this method of evangelism as appropriate since it may be difficult to make progress if friendship evangelism is disregarded.

## CHAPTER 3

### LITERATURE REVIEW

This Chapter presents a theoretical discussion on evangelism within the context of friendship evangelism. Friendship is the art of creating relations with people whether believer or non-believer with a deep sense of care embedded in love. While evangelism can be defined as the preaching of the good news of Jesus that he is God incarnate, the saviour and redeemer of the world, who brings salvation to all who will believe at trust his merits that he is their substitute. Thus, “the focus of the proclaimer is to help individuals make personal commitment and follow Christ as they get reconnected back to God.”<sup>1</sup> When one accepts the bidding to follow Christ, they must bear in mind that his call is a call to service and not idleness.

The service to fellow humanity and ultimately to God who called them. However, it has been observed that for evangelism to be effective those who proclaim should be mindful that those to be evangelized have varying levels of spiritual understanding and perception. Some individuals may be “totally ignorant over spiritual matters, but are very eager to learn, while others may have the knowledge about God yet choose to be stiff necked to denounce their wrongdoing and surrender to the Lordship of Jesus Christ.”<sup>2</sup>

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<sup>1</sup>The Lausanne Covenant,” accessed April 28, 2020, <http://www.lausanne.org/en/documents/lausanne-covenant-html>

<sup>2</sup>Elmer L. Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, IL: Moody, 2004), 142.

Evangelism through friendship relations is said to be one of the efficient method of bringing people to Christ or sharing the good news. Gottfried supports the idea of building friendships in evangelism. After carrying out a research in a number of Seventh-day Adventist churches in North American Division, he states that, “fifty seven (57) percent of adults who join the Adventist Church list friends and relatives as the most important influence in their decision, and sixty seven (67) percent say this was the avenue through which they first become acquainted with the Adventist message, other global surveys indicate that the percentage can be as high as 80 percent.”<sup>3</sup>

Furthermore, Kidder after conducting a research results showed that evangelism through building friendship is the most efficient model of preaching the good news and the following factors were noted:

- i. “Friendship evangelism provides a natural network for sharing the good news of God’s redemptive love.
- ii. Friendship evangelism deals with receptive people.
- iii. Friendship evangelism allows for unhurried and natural sharing of God’s love.
- iv. Friendship evangelism provides natural support when the web member comes to Christ.
- v. Friendship evangelism results in the effective assimilation of new converts into the church.
- vi. Friendship evangelism tends to win entire families.

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<sup>3</sup>Gottfried Oosterwal, “Friendship Evangelism,” accessed February 9, 2020, [www.ifollowdiscipleship.org/index.php?id=83&lessonID=70](http://www.ifollowdiscipleship.org/index.php?id=83&lessonID=70)

- vii. Friendship evangelism provides constantly enlarging source of new contacts.”<sup>4</sup>

These seven factors suggest that the most effective form of evangelism is a natural one—the one that takes place in the context of relationships. The tables below show the statistical findings after “Kidder’s study.”<sup>5</sup>

*Table 1. Instruments Influencing Members to Join the Adventist Church in North America.*

Context	Percentage
Brought up in an Adventist home	59
A friend or relative	58
Reading of literature	49
Public evangelistic meetings	36
Bible studies in the home	34
Visits by pastor	20
Television or Radio programs	20
Bible correspondence course	19
Material on the internet	07
Others	22

Note: The percentages show the relative strength of each of the nine possibly factors leading people to join a church.

*Table 2. Win Arn’s Study of Factors That Influence People to Join the Church*

Factors	Percentage
Special need	1-2
Walk in	2-3
Pastor	1-6
Visitation	1-2
Sunday school	4-5
Evangelistic Crusade	0-5
Church Program	2-3
Friends /Relatives	75-90

Note: The percentages show the factors that influence people to join the church.

The tables above show us facets that stimulate people to be part of the church, table 1 shows that 58% join the church through a friend or relative and similarly table 2 results display 75-90% joining because of a friend or close kin while public

<sup>4</sup>J. S. Kidder, “The Power of Relationships in Evangelism,” *Ministry*, September 2008, 11.

<sup>5</sup>Ibid.

evangelism only accounts for 36% in table 1 or 0-5% in table 2 of new converts.

Basing on these results it seems that the prominent elements making person join a church relate to effective relations and friends. What is striking in both tables is the fact that relations are vital not only to lead persons to Jesus, but also retaining them in the faith. It seems to make sense to suggest that if an individual has a strong relationship with most people at church, it is unlikely for them to leave. Hence, based on these results one can suggest that persons accept Christ, by the drive of relations, and may remain faithful because of that. Thus, they should be disciplined, encouraged, and nurtured through relationships.

However, in individualistic communities it is hard to grasp the dynamic of relationships in a larger context, Kidder and Arn's findings demonstrate that "people live in a world of public interactions."<sup>6</sup> Although the two authors may have differed in the study approach, a consistent fair picture emerges of the power of friendship in evangelism as a method to use in sharing the gospel to non-believers.

We are living in a world of uncertainties, hopelessness and diverse calamities. people strive to find long-lasting solutions but to no avail, and if there is a time people needed the preaching of the word of God using a model that does not only attend to their spiritual but felt needs based on trust and practicality is now.

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<sup>6</sup>Ibid.



Believers should be aware if the gospel is to be of effect to those they are to share it with close relations must be established first. Far too many Christians think that by many of the people around them believe in what they do. And mostly are judgemental to those who behave in a particular manner than they do, thereby they do not want even to draw close to them in fear of being polluted or corrupted. Yet if there is no thoughtful approach to reach out to non-believers it will remain difficult preach the gospel and faith of what believers trust in.

### **Elements of Friendship Evangelism**

There are a number of friendships or relational evangelism elements which writers subscribe to but three come out more vivid. And each of these three elements builds upon each other and with their focal point being Christ. First, element shows a disciple who is kind and compassionate through honest relationship which has no conditional attachment anticipated from the non-believer, this simply focuses on accepting friends no matter their state or status.

Secondly, the follower of Christ strives to know the needs of the non-believers, without making any theological judgements or comparisons between him/her and those to be reached. Rather accepts them as they are. While being aware that perhaps what they are looking for in life somehow lead to accept the word of God.

Thirdly, disciples of Jesus Christ get the opportunity of sharing in what they believe in while attending to needs of the unbelieving individuals. “Such openings are normally momentary and delicate; they tend to be highly private moments, in the

lives of some they are rare usually they are connected to some sort of life in which their secular ideals fail to provide honest matter and inward power.”<sup>7</sup>

### **Avenues for Friendship Evangelism**

In discussing friendship evangelism as a model that could be adopted to witness to non-believers, certain evangelism methods can serve as very significant avenues for this type of evangelism. This following section of this chapter, therefore surveys these avenues.

### **Health Evangelism**

According to the World Health Organization defines health, “as a state of complete physical, mental, and social well-being and not merely the absence of diseases or ailment.”<sup>8</sup> The foremost basic need of human beings is health. It is the primary need on which life and its enjoyment are built. Hence, in a quest to be always physically well, most people search for healthful living at any cost. Hence, the message of health is a powerful tool for sharing faith and completeness is in Christ who heals. Through sharing and encouraging healthful living ideologies the love of God is established. As John the apostle writes in 3 John 1:2, “Beloved I wish above all things that thou mayest prosper and be in health, even as your soul prospers.”

We see here that John is intertwining the spiritual and the physical well-being in bringing assurance to a people with taunted hope due to present troubles.

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<sup>7</sup>Monte Sahlin, “Friendship Evangelism,” *Ministry*, September 1993, 6-9, accessed April 22, 2020, <https://www.ministrymagazine.org/archive/1993/09/friendship-evangelism>

<sup>8</sup>Leo R. Van Dolson and J. Robert Spangler, *Health, Happy and Holy* (Washington, DC: Review & Herald, 1989), 56

“Health Ministry is the gospel of Christ illustrated; the message of God practiced.”<sup>9</sup> This then implies that if our peaching of the word of God is void of it the word loses its practicality.

Jonathan Lewis says that people reject the gospel for two reasons, even when they want to believe: (a) “it appears to be alien, and (b) it seems to be a threat to their culture.”<sup>10</sup> On the other hand, they are more open when the gospel meets their needs. Health is a vehicle to carry the gospel into homes where there is social group, and community or ethnic prejudice. Writing on the importance of health, L. R. Dolson and J. R. Roberts expressed:

...as we near the end of time we would expect that interest in health would be dramatically increased in our world. As tragedy pile on tragedy and man—made disaster is added to natural disaster the lack of ample medical care facilities and personal health is becoming increasingly apparent.<sup>11</sup>

From what Dolson and Roberts express it is true that health matters are a concern for every person especially now in our contemporary time. “Health ministry can provide an access that cannot be rejected.”<sup>12</sup> As the end time approaches Christianity should venture into one of the most effective method, health evangelism. As affirmed by White, medical missionary will open doors like no other evangelistic method. “That, through this means many souls will be converted to the truth.”<sup>13</sup>

Therefore, health ministry which helps in connecting and promoting the health, healing, and wholeness of the community can be a very good avenue for

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<sup>9</sup>Lincoln Amazing Grace Seventh-day Adventist, “Health Ministries Mission Statement,” October 30, 2017, accessed 17 March 2020, <https://lincolnamazinggraceca.adventistchurch.org/ministries/health-ministries/health-ministries-mission-statement>.

<sup>10</sup>Jonathan Lewis, ed., *World Mission* (Bangalore, India: Imprint, 1993), 1:23.

<sup>11</sup>Van Dolson and Spangler, 5.

<sup>12</sup>Lewis, 1:23.

<sup>13</sup>Ellen G. White, *Evangelism* (Mountain View, CA: Pacific Press, 1970), 513.

friendship evangelism. Through church institutions such as SDA church healthcare organizations, hospitals, and wellness centres offering diverse health care programs which provide support and promote wellness; healing can be brought to our communities. Health evangelism may help to “realize what God offers to a world that is pressed hard in every aspect of life.”<sup>14</sup>

### **Personal Evangelism**

Another platform that effectively uses friendship evangelism is personal evangelism. This is a method of, “spreading the gospel of our Lord and Saviour to others in the hope to win them to Christ who has impacted the sharers life.”<sup>15</sup> This entails coming into contact with the individuals to be won to Christ. By sharing the testimony of Jesus and how he has changed our lives to others makes our faith grow.

Hence this type of friendship evangelism includes:

The active sharing of God’s transforming power, listening and understanding the spiritual needs of the individual you are conversing with, regularly praying for your friends, and sharing the gospel content with them in such a way that God brings conviction of sin and a desire to surrender one’s life to Him...In other words the key to personal evangelism is to do it.<sup>16</sup>

Carrying out the good news using Jesus’s method involves participating in a clarion call of others to share a lifelong experience and joy in Christ. As we can learn from Jesus the chief shepherd of friendship evangelism method.

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<sup>14</sup>Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press, 1932), 259.

<sup>15</sup>J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 2008), 31.

<sup>16</sup>Walker Chris, “Relational Evangelism,” accessed August 17, 2020, <http://www.evangelismcoach.org/pesonal-evangelism-101/>

## Compassion Ministry

Compassion according to Miriam Webster's dictionary is defined as the, "sympathetic consciousness of other's distress together with a desire to alleviate it."<sup>17</sup> From the above definition we can therefore deduce that compassion ministry concerns matters of kindness which do not only sympathize but acts. "The Latin root for the word compassion is *pati*, which means to suffer, and the prefix *com*, means with. Compassion originating from *compati*, literally means to suffer with."<sup>18</sup> From the above enlightenment compassion ministry can then be defined as a ministry that seeks to address three areas these being; the emotional, mental and physical essentials of the people with a deep sense of connectivity and intent to share the love of Christ.

Compassion acts are fundamental in the world's societies today if true change is to be realized. It has been established that "if persons give a helping hand to someone close and far long-lasting relation is created."<sup>19</sup> The individual who receives the help becomes an evidence God's loving kindness presented in the society. Thus, compassion ministry is driven by love and deep concern for each other as the gospel is presented verbally and practically.

The ministry of Jesus shows how he openly cared for people. He was more concerned in their concerns and needs than His own. His life was totally centred on other people. His was a ministry of loving compassion. He met the physical, mental, and emotional needs of the people around Him, and thus, their hearts were opened to the spiritual truths He taught. As He healed lepers, opened blind eyes, unstopped deaf ears, delivered demoniacs, fed the hungry, and cared for the needy, hearts were toughed and lives changed.<sup>20</sup>

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<sup>17</sup>Miriam-Webster's Collegiate Dictionary, 12<sup>th</sup> ed. (2019), s.v. "Clergy."

<sup>18</sup>Ibid.

<sup>19</sup>"Compassion Evangelism," accessed August 28, 2020, <http://somebodycares.org/compassion-evangelism/>

<sup>20</sup>Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 142-143.

Jesus recognized that this world needed a practical side of the good news alongside declaration. The evidence of Christ dwelling in us through service to humanity is a great demonstration to what is said and provides reliability to what is shared.

Hence through compassion acts we get into the shoes of those we intend to reach out. Take for instance, “Martha and Mary’s family they longed for a caring heart during the loss of their brother Lazarus and Jesus came in to grieve with them and attended to their felt need.”<sup>21</sup>

### **Fellowship Meals and Social Events**

Fellowship meals provide a platform for members of the church to share concepts of worthy nutrition, build relationships, and enjoy the love of God and his presence. Israelites in their time used to fellowships and share meals. Present studies show positive results of such events “Eating together is a symbol of good will in every culture. This simple rite tends to remove barriers to friendship that are often resistant to more ambitious efforts.”<sup>22</sup> From what is stated above it clearly indicates that fellowship meals as simple as they may appear help in creating lasting bonds among persons whether believer or non-believer. “What better way for family, friends, and visitors to relax together in a spiritual setting than by choosing to fellowship together through sharing a meal.”<sup>23</sup> Indeed fellowship meals accord believers’ un-opportunity in reaching people’s physical needs and in the process a

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<sup>21</sup>Clarence Gruesbeck, “Small Group Evangelism,” *Ministry*, April 1982, 22-24, accessed February 22, 2020, <https://www.ministrymagazine.org/archive/1982/04/small-group-evangelism>.

<sup>22</sup>Martin Ethel Austin, *Nutrition in Action* (Grand Rapids, MI: Holt, Rinehart & Winston, 1971), 253.

<sup>23</sup>General Conference Nutrition Council Team, “Planning Fellowship Meals,” accessed August 17, 2020 <https://www.healthministries.com/planning-fellowship-meals/>.

bond of friendship is created. Just as Christ met people's needs before talking about the gospel, so should Christians today if they are to succeed in evangelizing non-believers.

### **Visitation Ministry**

As the name states, visitation ministry involves sacrificial service of moving from house to house in the vein of seeking to make friendship with the people and subsequently present the gospel to them. Ellen G. White expresses it heartily saying, "In love and simplicity, telling others of the light that has blessed their souls. The result will be that the visitors will find opportunity for ministry in many lines."<sup>24</sup> Hence visitors must be tactful and mindful of people's needs in all facets of life before even presenting the gospel. "The art of responsibly helping the people with their human sufferings and hopes in an active, intentional, seeking out way; focused on sharing effective help with the un-churched persons as key to live meaningfully and fully in everyday life."<sup>25</sup> From this it can then be deduced that the model of house to house ministry is sharing the Gospel, attending to people's needs as love is exhibited in practical form thereby growing the friendship to God's glory.

Further, writing on the subject of visitation Mark Finley brings out five (5) objectives about visitations, "He calls them five E's of effective visitation." They are as follows:

- i. "Visitation is to establish relationships that cannot be established in the public meeting
- ii. Visitation is to evaluate interests and determinate when the fruit is ripe.

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<sup>24</sup>Ellen G. White, *Christian Service* (Hagerstown, MD: Review & Herald, 2002), 114.

<sup>25</sup>Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco, CA: Harper & Row, 1983), xii.

- iii. Visitation is to educate prospects by answering their questions.
- iv. Visitation is to entertain and disarm the objections that that may arise
- v. Visitation is to encourage decisions.”<sup>26</sup>

If carefully evaluated these purposes will help the visitor, and the visitation is more focused, redemptive, and fruitful by God’s grace.

### **Benefits of Friendship Evangelism**

This method of evangelism provides for a great and ease way of leading flock to the messiah. Kennedy notes that, “every human being is a center of a network of relationships.”<sup>27</sup> Socialization usually begins at family level and the orientation that is gotten spreads further as an individual grows in all aspects of life. Therefore, it is cardinal for believers to at least find time to interact with other members of the society especially non-believers not only through the word of God but also touching their needs.

### **Demonstrates Love for Individual**

Friendship evangelism “has its basis on practical love for people.”<sup>28</sup> As a result a believer has a chance to establish a well-meaning relationship with those outside the church. This kind of socialization on those treated well and taken care of, “become good recipient to the gospel of Christ.”<sup>29</sup> In this situation witnessing starts

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<sup>26</sup>Mark Finley, *Decisions: Persuading People for Christ* (Washington, DC: Review & Herald, 1984), 61.

<sup>27</sup> James D. Kennedy *Evangelism Explosion* (Wheaton, IL: Tyndale, 1996), 21.

<sup>28</sup> Phillip G. Samaan, *Christ’s Way of Reaching People* (Hagerstown, MD: Review & Herald, 1990), 66.

<sup>29</sup>Jard De Ville, *The Psychology of Witnessing* (Silver Spring, MD: The Ministerial Association, General Conference of the Seventh-day Adventist, 1996), 47.



with the treatment by a minister to a recipient. “Treatment gives a leeway to earn a minister the right share the word of God.”<sup>30</sup>

### **Adaptability**

Adaptability is one of the features of friendship evangelism and these aspects of flexibility helps to overcome barriers brought about factors such as planning and other logistical arrangements. It is for this reason that one only needs good motives to engage in friendship evangelism as advised that, “it’s all about relational caring approach of ministry.”<sup>31</sup> Therefore, this method is all inclusive regardless of age, race, gender and ethnic differences it all directs towards winning souls to Christ.

Friendship evangelism directs an easy follow up system to nurture converts. As individual witnesses the other people is a friend making the ground suitable for membership retention .This gives an opportunity for new converts for discipleship.

### **People Centered**

The main emphasis of friendship evangelism, is based on the people, discipleship and growing in Christ in place of; process, membership and winning people to Christ.”<sup>32</sup> It actually gives a chance for people to develop and grow strong in spirit and image of Jesus Christ. Paul taught that, “when one receives Jesus Christ they is need to live in him, rooted, built and established in the faith in recognition to thanks giving” (Col 2:6-7). Therefore, establishing people in Christ must be viewed alongside effectiveness in bringing people to him.

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<sup>30</sup> William J. McKay, *Me, an Evangelist: Every Christian’s Guide to Caring Evangelism* (St. Louis, MO: Stephen Ministries, 1992), 65.

<sup>31</sup> Samaan, 39.

<sup>32</sup> Daryl G. Donovan, *Men Mentoring Men: A Men’s Discipleship Course* (Lima, OH: CSS Publishing, 1998), 187.

Working in the realms of friendship evangelism entails friendship between an individual and the congregants making it easy for assimilation. It further, “allows such person to share their personal encounter, love and relationship with Christ to others which stands as the main essence.”<sup>33</sup> It is advised that sharing scriptures enhances understanding and Paul argued that, people should be involved actively in sharing their faith so that they learn full understanding of good things found in Christ.

### **Tears Down Cultural, Social and Religious Barriers**

The cultural and social barriers created between the Jews and Samaritans were so grave that not until the coming of the messiah, who broke the rivalry that hindered the progress of his work. He did this by developing friendship relations with both. Cultural prejudices are so ugly amongst many tribes around the globe each tends to feel more superior to the other. But this preconceived thinking, and cultural boundaries that impact societies can only be dismantled by friendship. Larry Lichtenwalter writes: “The first followers of Christ were very thoughtful to various cultural dynamics to Christians as we have to equally in contemporary times.”<sup>34</sup> Hence they firstly began by establishing friendship before spreading the gospel. In an attempt to reach the contemporary society with the gospel there’s need, “To efficiently reach the postmodern generation, we must return to the basics: living out biblical principles, developing authentic friendship, caring for practical needs, and giving new disciples an opportunity to believe through belonging.”<sup>35</sup> The unbelievers

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<sup>33</sup> Win Arn, *The Church Growth Ratio Book: How to Have a Revitalized, Healthy, Growing Church* (Monrovia, CA: Church Growth, 1990), 23.

<sup>34</sup>Larry Lichtenwalter, “The Gospel’s Worldwide Ethos: Culture, Identity, and Heart Implication of Pentecost and the Holy Spirit’s Outpouring—Part 2,” *Ministry*, January 2014, 20.

<sup>35</sup>Miroslav Pujic, “Re-imagining Evangelism in a Postmodern Culture,” *Ministry*, May 2013, 14.

should not only see a preacher who says what is pleases, but one moved with sympathy, compassion and love.

Jesus together with his disciples faced harsh religious opposition from all sides; this included the Pharisees, Zealots, Sadducees, Essenes, and other religious sects. But they were able to win a number of people owing to friendship, love and concern. Probably we need to understand that contemporary times are not peculiar to Jesus's time.

Further, it can be noticed that relationships are central to draw people to God and breaks the barriers that may be. Friendship relations help spread the good news with easy and give people room to listen as well as open up to the message. Even those who are resistant will accept if friendship is cultivated, because pure relationship becomes the bridge, allowing everyone to cross without any prejudice. Every person is viewed using the lenses of Christ in building a long-lasting friendship.

### **Tears Down Political and Economic Barriers**

Most of the writers tend to agree that friendship relations break down economic and political walls. During and before the time of Christ the Romans and Greeks were resolutely in matters of economics and politics. But the coming of Christ's ministry brought a different dimension all together. Through His words and actions many accepted and even invited Him to their homes. Be it high profiled individuals (the centurion, rich young ruler, Zacchaeus etc.) down to despised tax collectors all received Christ willingly. It is through the method of friendship that Jesus made both economically and politically powerful people yielded to His teachings, because through it He had broken the walls of separation.

Indeed, through the method of friendship we see Christ bringing oneness among the people; they did not only get attracted to Him, but also transformed by His grace and love. In the rabbinic teaching there is a practice commonly known as equal category, which in principle reflects the idea of love. Skip Bell comments that, “indeed the teaching of Christ reflected the importance of loving God and subsequently loving humanity.”<sup>36</sup> The walls of separation that hinder the progress of evangelism for sure can be broken down by loving God and humanity. Before inviting people to accept Christ and join the congregation intentional relation is necessary to kill political and economic walls. Bernadine Delafield and Gary Gibbs wrote about successful developed relations in one of their community church which started simple programs like, “exercise, basketball, card marking, and radio-controlled airplanes.”<sup>37</sup> Going by this strategic method of friendship evangelism, barriers that hindered the progress to reach the people for Christ were broken.

Friendship evangelism focuses on reaching the people wholistically by attending to their needs, looking through their mirror, and addressing the reflected image in their mirror. That calls for unconditional service which at the end creates environment for friendship. The method automatically builds up relationship that keeps growing until the unbeliever opens up to the word of God. Christ the redeemer employed this strategy, by firstly creating an environment conducive to witness the gospel. If we want to reach people effectively with the gospel it is important break the preconceived and judgemental sphere or zone with a focus of winning them just as they are.

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<sup>36</sup>Skip Bell, “Missional Church: What It Can Do for Church Growth,” *Ministry*, April 2011, 19.

<sup>37</sup>Bernadine Delafield and Gary Gibbs, “Rediscovering Public Evangelism,” *Ministry*, June 2009, 12.

This is a command to all those accepting to go on God's mission need to create friendly and favourable atmosphere for witnessing. Christ developed friendship to all classes of people without any conditions, He related with everyone as one who desired their good. His method did not look at the background of a person but who they can be in Him. Most authors believe that true success in evangelism can only happen if it is done Christ's way.

Daniel Robin opines: "Christ presented the gospel in different environments and he never waited for people to come to him but rather followed them. He did not run any rallies, but spoke to the people in their unique context."<sup>38</sup> Indeed from what Robin writes it is clear that Christ used a wholistic approach in meeting people's needs as he shared the gospel. Miller John states, "Hospitality to the poor cannot be separated from our work as we seek to evangelize our communities and ultimately draw them to the Lord."<sup>39</sup> The core of evangelism is to witness unconditionally and without any prejudices no matter the environment. We need to share the gospel with love as a portrayal of what has been received from Christ.

### **Conclusion**

Friendship evangelism places much emphasis on relations and inclusiveness where no one is left behind. Care for one another is paramount hence it has no boundaries on factors such as gender, age or culture in terms of witnessing. The idea is creating a deliberate medium of sharing the gospel through care to people who are not part of the community with a purpose of converting them.

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<sup>38</sup>Robin Daniel, *Mission Strategies: Then and Now* (Chester, UK: Tamarisk, 2012), 14.

<sup>39</sup>John Miller, *Powerful Evangelism for the Powerless* (Phillipsburg, NJ: P & R, 1997), 77.

The kind of love which God showed to the fallen world by not breaking the connection with human kind despite being sinful is the same that ought to exist between believers and non-believers.

God's efforts in redeeming human kind and other great acts in our everyday life can be responded by a believer through witnessing about the good news of Christ to others. This is what is called evangelism as it is recognition of God's saving grace by a believer whose life was saved from destruction through his love (God).

Established relations with people close to us in homes, workplaces and other social units are one of the natural and most important to evangelize to colleagues who do not know Christ. Hence, different mediums are used to establish friendship relations without expecting any form of rewards. But, with a sole purpose to work for Christ.

## CHAPTER 4

### DESCRIPTION OF THE RESEARCH SETTING, METHODOLOGY AND INTERVENTIONS

The purpose for this study is to develop a model and strategy that can facilitate the successful evangelization of the Chalimbanas-Chongwe, particularly among the indigenous Soli people of Zambia, by the Seventh-day Adventist Church. However, to accomplish this task, it is imperative to give some description of the setting of this study, and present the situation of the problem that the study intends to address. Therefore, this chapter surveys the background of the Soli people focusing on their social-economic and political systems, demographics, geography, and culture-religious practices. Further, the history and development of the SDA Church in this area was investigated. After the ministry context of the Soli people, the methodology for this study is provided. This is followed by the presentation of the pre-program development and implementation date of the pre-program.

#### **History of the Soli People**

The African continent, like any other continent in the world is distinguished by diverse cultural and religious practices as well as socio-economic and political situations which define the way of life. One of the African countries which have a rich diversity of cultural and religious practices is Zambia. The country is situated in the Southern region of the continent with a “population estimated at 16 million.”<sup>1</sup> Zambia

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<sup>1</sup>“Zambia Statistics, Central Statistics Office Report,” 2010, accessed July 05, 2020, <http://www.zamstats.gov.zm/census.php>.

is composed of 72 tribes and divided into administrative 10 provinces and 110 districts. Among the districts is Chongwe. Chongwe District is located in Lusaka Province. As of 2017, the district had a “population of 182,174 people”<sup>2</sup> the majority of who are Soli people. The Solis of Zambia are part of the Bantu, Central-South people cluster within the Sub-Saharan Africa affinity block.

They broke away from the *Lenje* people of central province of Zambia in the 1800s after a misunderstanding among leaders, who are believed to have migrated from a mystical land in Congo called *Kola*. The breakaway group moved south-east wards and settled in *Lusaaka* now called Lusaka, the capital and the country’s commercial centre. After seizure of the territory by the British South African Company in the 1890s the *BaSoli* people were further pushed into the peripherals by the White settlers, eventually finding themselves in Chongwe. This group of people are found only in Zambia. Their primary language is Soli. The Soli people practise indigenous religion as part of their culture. Their religious practices are deeply entrenched in their cultural identity, “such that conversion to another religion essentially equates to cultural assimilation.”<sup>3</sup>

### **Socio-economic and Political Systems**

The cultural and ethnical systems of the Soli people stand out prominently in their socio-economic and political systems. This is evident in their village formations, sense of belonging to their village administration through village committees and court systems. The Soli people work mostly as farmers, raising animals and growing

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<sup>2</sup>Republic of Zambia, “Provincial Administration Statistics Office: Lusaka Province,” accessed September 20, 2020, [https://www.lsk.gov.zm/?page\\_id=4894](https://www.lsk.gov.zm/?page_id=4894)

<sup>3</sup>Yonatan Fessha and Coel Kirkby, “A Critical Survey of Subnational Autonomy in African States,” *Publius: The Journal of Federalism* 38, no. 2 (2008): 249.



maize, millet as well as sorghum. “These people value the raising of animals so much that family wealth is usually determined by the number of cows owned by a family.”<sup>4</sup>

As a result of globalisation, Soli land is thriving and growing economically. But while the people are excited for changes brought by modernisation, “there is also hesitancy and trepidation as cultural norms shift making the people feel that they are losing their cultural identity.”<sup>5</sup> This perception has staggered government developments in the area, because the *Dunas* (chief’s subjects) monitor all activities happening in the chiefdom and inform the Chieftainess.

The District political administration comprises of the civic and the traditional administrations. Traditionally, the district of Chongwe is administered by one Chiefdom. Chongwe is home to the Soli people led by a senior Chieftainess Nkomeshya Mukamabo II. Chongwe assumed the district status in 1993. Over the years the district has endeavoured to develop infrastructure, both physical and institutional to reduce poverty and attain development. Below is a geographical map of Chongwe adapted from the “Provincial administration, Lusaka province.”<sup>6</sup>

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Republic of Zambia, “Provincial Administration: Lusaka Province,” accessed September 20, 2020, [https://www.lsk.gov.zm/?page\\_id=4894](https://www.lsk.gov.zm/?page_id=4894).

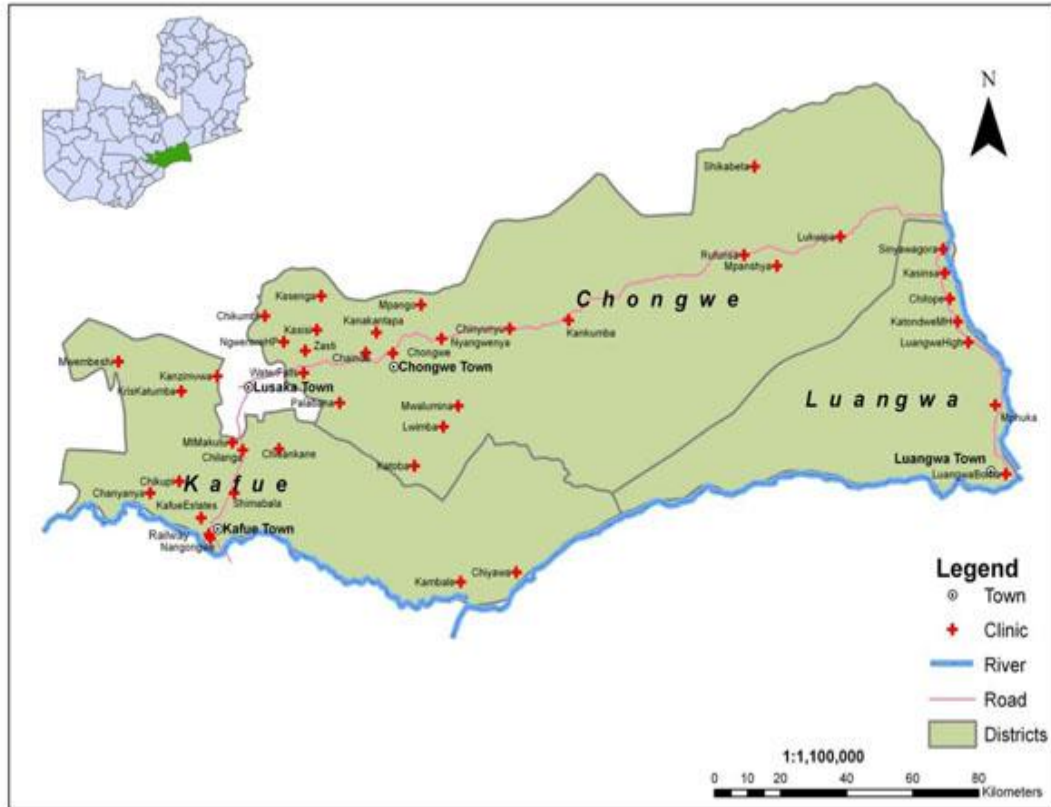


Figure 1. Geographical Map of Chongwe

**Climate:** like the rest of the country, the district of Chongwe thrives on a tropical savannah type of climate with the rainy (November-March), cold (April-July), and hot dry seasons (August-October) being the three main seasons.

**Agriculture:** the economy of Chongwe is predominantly agriculture based. Agriculture is the major economic stride in the area is agriculture and activities range from crop growing, horticulture, and livestock rearing.

**Hydrology:** the “district is mainly drained by the Chongwe, Musigiwa, and Musangashi rivers which empty their waters into the Zambezi River.”<sup>7</sup> Smaller rivers include; Rufunsa, Mwapula, Mtendeshi, Chakwenga, and Munyeta.

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<sup>7</sup>Ibid.

**Topology:** The area lies between the relief of 300 and 1,300 meters above sea level. And it's divided into three parts of the Zambezi Escarpment and the Chongwe River. The escarpment is composed of ridges and hills covered by forests of *Isoberlina* and *Branchystegia* of which Mopani and Acacia trees dominate.

**Vegetation:** the district has three main vegetation types which have been tempered with to some extent due to burning of charcoal and farming. The types of vegetation are Dry Miombo, Mopane, and Savannah Woodlands. The large track of land is game management (GMAs) and forest reserves.

**Demography:** Chongwe district is located in Lusaka rural; its geographical coordinates are 15 degrees 21'0" south, 28 degrees 42'0" east. The area is at longitude of 28.687655 and latitude of -15.362345. Chongwe has a "population of 182,174 people, of the 182, 174 people 92,909(51%) are female while 89,265(49%) are male, annual growth rate is 2.5% the district population density is 22.2 persons per square kilometre."<sup>8</sup>

### **Cultural and Religious Practices of the Soli People**

As a Bantu people of Southern Africa, the Solis have a cultural heritage that guides their way of life. This includes "traditional beliefs in spirits that serve as checks and balances."<sup>9</sup> In view of this, it can be said that the "Soli people are traditionally animistic and regularly seek spiritual guidance from medicine men."<sup>10</sup> "Animists assume that the seen world is related to the unseen world." "An interaction exists between the divine and the human, the sacred and the profane, the holy and the

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<sup>8</sup>Ibid.

<sup>9</sup> Mwewa, 36.

<sup>10</sup>Ibid.

secular.”<sup>11</sup> It is believed that the influences of the supreme-being, deities, spirits and ancestors affect the living. Hence, humans are controlled by the spiritual forces, whether they are ancestors, or ghosts, gods or spirits, witchcraft or sorcery, and curses or the evil eye. “They in turn seek to appease the powers through sacrifices and libations, to access the power to cope with evil through ritual, and to protect themselves through charms and amulets”<sup>12</sup>.

Solis have a strong inclination towards a firm belief in the existence of the underworld and mythologies. Some of the myths they believe in include the mermaid myths, elephant grass myths and reeds myths. A mermaid is supposed to be marine creature which is half-fish half-human being. Mermaids are believed to cause a lot of fish to swim around rivers when they want to attract young girls and boys who would then be trapped and made into wives and husbands for the mermaids. As a result, young Soli girls and boys are discouraged from frequenting pools or streams to avoid falling prey to these creatures. Elephant grass “*Malanje or Umwito*” is a giant type of tall grass, it is usually massive and over towers the rest of the grass. Malanje or Umwito means something that entices, attracts, or calls other things to it. “Among the Soli tradition it is believed that if the elephant grass grows in a person’s premises, it is regarded as good luck or good omen for the home.”<sup>13</sup> That grass becomes an indication that people would be drawn to them, to the village, or area. “If they were business people, traditional understanding is that people will simply flock to them without much advertisement or canvassing.”<sup>14</sup>

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<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

Another religious aspect among the Soli is myth of the reeds *Litete* (singular) or *Matete* (plural). The “*litete lyakumutunta*” (*the plateau reed*) is more resistant to drought than that of the rivers. The upland or plateau is usually planted and grows in any part of the village. The natural habitat reeds are the swampy areas, lakes, and rivers. The mythological value of reeds among the Soli lies in its association with people’s protection against wizards and witches “*Baloshi*.”<sup>15</sup> It is believed that if such reeds grow in someone’s yard, witches and wizards would not trace where the house is or the village. Instead, they would only find a vast mass of water body or lake.

Apart from a number of mythological beliefs, the Soli’s have a prominent cultural practice called the *Chikwela Makumbi* Traditional ceremony celebrated in November every year. *Chikwela Makumbi* literally means pulling the clouds. This ceremony is performed by her Royal Highness Nkomeshya Mukamambo II of the Soli people through ancestors. During this ceremony, the Chieftainess, who is believed to be a rain maker, intercedes to Supreme Being for rain so that both man and animals can have water for survival.

Another important ritual during this ceremony is the planting of seeds by the Chieftainess. “No one is allowed to plant any seed before the Chieftainess performs this ritual because it is believed that she possesses the sacred powers over land and is the only one who can sanction the planting season.”<sup>16</sup>

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<sup>15</sup>Ibid.

<sup>16</sup>Patrick Mumbi, “Chikwela Makumbi Rainmaking Ceremony of the Soli: A Faith Event,” accessed August 24, 2020, <https://mafropsaprovence.com/2016/10/31/chakwela-makumbi-rainmaking-ceremony-of-the-soli-a-faith-event/>.

## History of the Adventist Church

The existence of Adventism in Zambia was pioneered by the coming of W.H Anderson and his family in 1903 after leaving *Solusi* mission, Southern Rhodesia (Zimbabwe), and a group of young men whom he chose to accompany him to, “explore the possibility of establishing a new mission station in Northern Rhodesia (Zambia) across the Zambezi River.”<sup>17</sup> Among the notable men was “Jacob Detcha who could speak several languages, Phillip Malomo, Jack Mpofu, and Andrew Nyakana.”<sup>18</sup> Arriving at the mission “*Rusangu* on September 5, 1905, they began putting up temporal shelter for housing and to build a school after being given land by the local Chief—Monze measuring 5,346 acres at 16 cents per acre payable in 10 years.”<sup>19</sup>

The next day as clearing and building of shelters went on, a native who could speak *Ndebele* came to him and said Teacher, I have come to school, School! exclaimed Anderson, we have no school yet, not even a house. I must study the language, reduce it to writing, and make text books. In two years, we may have a school.<sup>20</sup>

After much persistence he began teaching the boy and the next day four more came and the school started operating. Anderson knew and was convinced the importance of education as a tool for evangelism and spiritual growth. *Rusangu* Mission in southern province of Zambia, a home for the *Tonga* speaking people, became the seedbed of Adventism and its subsequent growth to all parts of the country by 1914 onwards. Further, it spread to the borders of the neighbouring

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<sup>17</sup>Don F. Neufeld, ed., *Seventh-day Adventist Encyclopaedia* (Hagerstown, MD: Review & Herald, 1976), 10:1639.

<sup>18</sup>Cornelius M. Matandiko, *Seventh-day Adventism in Zambia* (Lusaka, Zambia: Adventist Press, 2003), 47

<sup>19</sup>*Ibid.*

<sup>20</sup>*Ibid.*

“Democratic Republic of Congo (DRC) in the north, Angola in the west, and Malawi in the east by 1939.”<sup>21</sup>

The growth of the work and Adventism in Zambia is notable. The table below shows the historical development of Zambia Union Conference (ZBUC) adapted from “Statistics, Archives and Research Office of the General Conference.”<sup>22</sup>

*Table 3. Historical Development of Zambia Union Conference*

Name	Period
Zambia Union Mission	1972-1983
Zambia Union	1979-1980
Zambia Union Mission	1984-2002
Zambia Union Mission	2003-2004
Zambia Union Conference	2004-2014
Southern & Northern Zambia Union Conferences	2015-to date

By 2013 ZBUC had a membership of over 801, 396 and it was ranked numerically by the General Conference as the largest “Union Conference in the world of the Seventh-day Adventist Church, and it was earmarked for a subdivision after 2014.”<sup>23</sup> The numerical growth of the church kept rising through various evangelistic activities done by the laity and pastors. “And by 2015 Zambia Union reached a membership of over 1 million Adventists, this led to its subsequent division into two Union Conferences in January of that same year namely; Southern and Northern Zambia.”<sup>24</sup> The Southern Zambia Union Conference has five entities comprising of

<sup>21</sup>Arthur W. Spalding, *Origin and History of Seventh-day Adventist* (Washington, DC: Review & Herald, 1962), 4:17

<sup>22</sup>“Zambia Union Conference 2004-2015,” accessed September 20, 2020, [http://www.adventiststatistics.org/view\\_Summary.asp?FieldID=U10129](http://www.adventiststatistics.org/view_Summary.asp?FieldID=U10129)

<sup>23</sup>Zambia Union Conference, “Brief History of Zambia Mission,” accessed September 21, 2020, <http://www.zbu.adventist.org/our-history.html>

<sup>24</sup>Zambia Union Conference of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Zambia Union Conference, 2015), 3.

“East Zambia Field, Lusaka Conference, South Zambia Conference, West Zambia Field, and Woodlands Conference with a membership of 777,981 as of June 2020.”<sup>25</sup>

Chalimbana Mission District (CMD) which is one of the constituencies of Woodlands Conference (WC) was opened to Adventism in 1980. It was initially under South Zambia Field whose headquarters were at Rusangu-Monze southern province of Zambia. The first pioneer Pastor to be sent to Chalimbana was “P. H. Malambo who served for eight years. Following a door-to-door evangelism about 50 people got baptized in 1980.”<sup>26</sup> The church kept growing to an extent that by 1988 membership increased to over 400 and the district was handed over to a new field called Central Zambia Field. But suffice to say by the year 2010 there has been a stagnated growth as the community was becoming resistant to the SDA message coupled with others backsliding. “After 40 years of Adventism in this area membership of Chalimbana barely stands at 1,178.”<sup>27</sup>

### **Five Years Evangelistic Activities Data**

The effort to increase church membership and expand the SDA Church mission in Chalimbana-Chongwe has not yielded much. Public evangelist campaigns by the church and evangelism rallies by the church women group called Dorcas are also hindered and have resulted in little success. The table below shows evangelistic and soul winning activities conducted by the church from January 2015-December 2019. As seen in table 4 below, three outdoor evangelistic campaigns conducted for

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<sup>25</sup>Southern Zambia Union Conference of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Southern Zambia Union Conference, 2020).

<sup>26</sup>P. H. Malambo, Retired Pastor, Luyando Chongwe, interviewed by the author, Lusaka, 17 September, 2020.

<sup>27</sup>Chalimbana Mission District of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Chalimbana Mission District, 2020).



three weeks in 2015 and yielded 12 baptisms. In 2016 four indoor campaigns was conducted for three weeks each resulting in 15 persons baptizing. The following year, 2017, six evangelistic campaigns were done running for two weeks each and 19 persons were baptized. Further in 2018, “eighty out door evangelistic campaigns for one week each were carried out only 10 got baptized and last but not the list in 2019, eleven public meetings held running for three weeks each, and only 22 got baptized.”<sup>28</sup> This has posed a serious challenge to the church in WC and its growth in Chalimbana-Chongwe when one considers that in other Districts/territories of the same conference the figures mentioned above are attained just in a week of prayer or Baptismal classes in a week or month.

*Table 4. Public Evangelism Activities from January 2015-December 2019*

Date	Type	Number	Duration	Baptism
Sep. 1-21, 2015	Outdoor	3	3 weeks	12
Oct. 7-28, 2016	Outdoor	4	3 weeks	15
Apr.14-28, 2017	Indoor	6	2 weeks	19
Sep. 13-21, 2018	Indoor	8	1 week	10
Apr. 7-21, 2019	outdoor	11	3 weeks	22
Total				78

### **Membership Trend: 2015-2019**

The membership of “Chalimbana district as of December 2019 stood at 1,178.”<sup>29</sup> Growth in terms of membership increase has remained a difficult venture. The acceptance of the SDA Church gospel message has been a huge challenge to the Woodlands Conference. As shown in the table below the membership growth in five years is only 78 and the percentage increment is only 6.71% within the stipulated period.

<sup>28</sup>Chalimbana Mission District of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Chalimbana Mission District, 2019).

<sup>29</sup>Ibid.

*Table 5. Membership of the SDA Church in Chalimbana District from 2015-2019*

Year	Membership	Increment	%	Loss	%
2015	1112	12	1.09	3	0.26
2016	1127	15	1.35	9	0.79
2017	1140	13	1.15	7	0.614
2018	1143	10	0.88	5	0.437
2019	1162	19	1.66	11	0.946
TOTAL		78	6.71	35	3.047

This implies that each year only about fifteen souls are won. The picture shows clearly that the presence of the SDA Church in Chalimbana-Chongwe and specifically among the Soli natives is a serious challenge. This scenario has left the Church puzzled on what really must be done to win the hearts of the indigenous with the Adventist message. The Solis' seem to avoid people who do not speak to their cultural environment and belief system. The church has done her best to penetrate the people but the progress is very slow. Hence, it is of great need to develop relevant strategies to reach the people. Strategy is defined as "a system of finding, formulating and developing a doctrine that will ensure long-standing achievement if followed truly."<sup>30</sup> So strategy involves self-discipline and consistence to achieve meaningful future goals. There is need to understand that a mission strategy demands a deep and dedication to prayer. "Mission strategy is the general process recounting what we who trust the Lord would have us achieve to make disciples of all nations, tongue and language."<sup>31</sup> This simply entails us that doing mission requires total surrender and that we can only do it through Christ our Lord who is at the center of it. Thus, it involves

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<sup>30</sup>Vladimir Kvint, *The Global Emerging Market: Strategic Management and Economics* (Routledge, NY: Taylor & Francis, 2009), xxix.

<sup>31</sup>John M. Terry and J. D. Payne, *Developing a Strategy for Mission: A Biblical, Historical, and Cultural Introduction* (Grand Rapids, MI: Baker Academic, 2013), 5.

“commitment, compassion, sympathy, holiness, and prayer.”<sup>32</sup> Henceforth, there is need to develop an appropriate ministry program to reach the people with the advent message and remain faithful to God.

### **Ministry Context**

Ministry to the native Soli people of Chongwe has been a challenge. Though the SDA Church has used various methods to evangelize the Solis’ they hardly accept the Gospel as presented by the church. As mentioned, in chapter one and further demonstrated in the tables above, the native people of Chongwe hardly accept the SDA Church gospel message. It is clear that despite the efforts of the SDA Church through public campaigns and Dorcas rallies, the message is barely received by the indigenous people. Thus, the leaders of the church and laity have been left wondering how to successfully evangelize these people with the good news. Hence, the church is posed with a challenge. From my perspective, it seems there is no adequate understanding of the worldview of this people and lack of focused and appropriate method(s) of evangelism unique to the natives of Chongwe. The Biblical-Theological foundations in chapter two informs us that Christ’s approach of reaching people resistant to the gospel is through relationships (John 4; 1 Cor. 9). This is affirmed by the literature review in chapter three, that in order to make a breakthrough in such area’s friendship evangelism is vital. However, the need to ascertain the depth of the challenges and identify an appropriate evangelistic method for this people group is the reason for this research.

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<sup>32</sup>Ibid.

## Research Design

In order to investigate the challenges hindering an effective evangelization of the soli people in Chalimbana district, Chongwe Zambia, and eventually develop an appropriate strategy, a descriptive design was used. “The purpose of descriptive research is to make reality known, it usually describes one or more characteristics of a group of persons, in principle called a population.”<sup>33</sup> Descriptive research has an advantage over quantitative approach in studying human behavior because it allows the researcher to go beyond the statistical results. “Human behavior is best explained by observing qualities of behavior such as attitudes and other emotions.”<sup>34</sup> Therefore, being mindful of the mentioned thrusts in carrying out research is very essential if the research is to get the intended results. It is basically useful for “collection of data concerning people’s perception as well as feelings and in addressing various social and educational related problems.”<sup>35</sup>

### **Type of Research Rationale Selection and Appropriateness**

Researchers have a number of ways in getting information on a particular subject, but this thesis for its descriptive study utilizes both qualitative and some elements quantitative research in the data gathering, presentation and discussion. Qualitative methods which “involve direct conversation with the respondents,”<sup>36</sup>

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<sup>33</sup>Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2008), 151-152.

<sup>34</sup>Olive M. Mugenda and Abel G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi, Kenya: Acts Press, 2003), 23.

<sup>35</sup>D. M. Kalabula, *Guidelines on Research: Dissertation and Thesis Information* (Lusaka, Zambia: Jocapihzu, 2001), 67.

<sup>36</sup>William Nicholas, *Your Research Project*, 2<sup>nd</sup>ed. (London: SAGE, 2005), 109.

were employed for a group discussion and interviews. This process used open-ended questions considered suitable for this study.

Due to the nature of the research, demography of the population, and membership growth in Chalimbana district, it would be prudent then to use the qualitative research method. “Mostly based on observation and utilizes the inductive method of inquiry.”<sup>37</sup> Qualitative method has a way of providing multifaceted word-based narrative of how persons perceive and understand a particular matter.

Qualitative research gives an opportunity to obtain primary information which accords viability to the study. It also helped to derive those facts about the town and the natives of Chongwe, enlightening why the gospel as preached by the SDA Church is hardly received. Further, it assisted the research to cross examine behavior, facial expressions, comments, and establishment of interpersonal relations with the respondents. Thus, helping the respondents to be at ease and helped them open up in discharging the needed information as confidentiality is assured. Quantitative research methods data collection, particularly mixed questionnaire type was also used.

### **Study Site**

This particular study of developing an effective strategy to evangelize the Soli people in Chalimbana district, Chongwe Zambia was carried out in Chalimbana district zone.

### **Target Population**

The target population includes people from Chalimbana-Chongwe. Both Adventists and non-Adventists were invited to participate in this study.

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<sup>37</sup>B. N. Ghosh, *Scientific Method and Social Research* (New Delhi, India: Sterling, 2015), 283.

## **Sample size**

To come up with a sample size comprised of: five head (men/women), four youth leaders, 32 members of the community, seven pastors (SDA), five elders and 31 church members. The total sample size comprised of [84] respondents was guided by the principle advocated by Sandelowski suggests that, “determining suitable sample size in qualitative research is eventually a matter of decision and knowledge on the part of the researcher but with serious caption on the need to evaluate the quality of the information to be collected.”<sup>38</sup>

## **Sampling Procedure**

Mugenda and Mugenda posited that “sampling is the process of selecting a number of individuals for a study in a way that persons selected are representative of the larger group.” In other words Mugenda and Mugenda suggest that collection of samples in a study should vividly consider numbers represented so as to achieve fair results. “When a sample is representative then a researcher can gain information about the population which is the whole group of individuals having common observable characteristics.”<sup>39</sup> The study being descriptive in nature, non-probability sampling techniques were used to come up with the sample size. Quota sampling was applied to select three churches out of five in Chalimbana. Purposive sampling design was employed to select seven pastors, and five elders. Whereas convenience sampling was used the five head (men/women), and four youth group leaders, 32 members of the

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<sup>38</sup>Margarete Sandelowski, “Sample Size in Qualitative Research,” *Research in Nursing and Health* 18, no. 2 (1995): 183.

<sup>39</sup>Mugenda and Mugenda, 32.

community and last but not the least 31 church members were also selected from three churches conveniently.

### **Instruments for Data Collection**

The following were instruments to collect data from the participants in the field: mixed questionnaire and semi-structured interview guide for the special group discussion. The research used the interview guide for the four youth group leaders and five head (men/women). The semi-structured interviews were used because they gave liable allowance to probe and get clarifications where necessary making with a desire to get quality information. The group discussion was used for the 31 church members, and 32 community members, of whom two sessions were done for each group as the total number of participants for each group was divided into half owing to Covid-19 restrictions.

The structured questionnaire could be more appropriate for the seven pastors and five elders because it was flexible in line with their schedule while giving them space to respond to get in-depth information. However, due to the nature of research and the population, this study adopted a mixed questionnaire type rather than only structured questionnaire. The close-ended questions in section 2 of the questionnaire with the Likert scale five points were considered to find out the views of the respondents on the challenges to evangelism by key indicators. The open-ended questions in section 3 were to provide the respondents the opportunity to indicate the best method of evangelism that may facilitate evangelization of the population and enable the researcher to make an appropriate conclusion.

### **Ethical Consideration**

Confidentiality was taken seriously in this study. The names or any form of identity of participants was concealed in this study. “Lack of privacy and

mismanagement of provided information in a research can result to physical or psychological injury of respondents.”<sup>40</sup> Permission was sought from all relevant authorities and stakeholders before the interviews or any information was collected from respondents. Furthermore, the involvement was voluntarily based and participants were at liberty to discontinue without giving any reason.

### **Data Analysis**

Mugenda and Mugenda, “propose that data analysis is the method of creating harmony, organization and significance to the quantity of gathered information.”<sup>41</sup> This implies that whenever data is collected it remains haphazard and without form until a method is devised to bring congruence. Yin, points out that “the researcher should study the output from the field so as to see whether there is any meaningful pattern coming out.”<sup>42</sup> In other words Yin, is saying that information collected in the field may not all be relevant hence the need to scrutinize it to obtain meaning. Creswell further adds that a “reflection should be made on the general meaning of the overall information when analysing data.”<sup>43</sup>

Having completed gathering of the data from the field, the scripted information from questionnaires was read through and through so as to be familiar with the data. Responses from the questionnaires of five elders and seven pastors, and interview guide for community leaders; four youths and five headmen/women and 31 church members and 32 community members involved in group were put in

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<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Robert K. Yin, *Case Study Research: Design and Methodology* (Los Angeles, CA: SAGE, 2009), 78.

<sup>43</sup>John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Method Approach* (Los Angeles, CA: SAGE, 2009), 94.



categories and given themes. The transcription of the recordings of group discussions with the participants was done taking note of the key information that emerged from the participants. Main ideas that repeated themselves throughout the data were labeled with a single word or phrase. After all the information was coded, patterns or themes that emerged were put into major and sub-themes.

### **Data Presentation and Discussion Findings**

Insights from the questionnaires and group discussions are helpful in the designing of intervention. Further, towards ascertaining degree of the perception of the challenges to SDA evangelization and possible evangelistic approaches, data from each segment of the population of study, are presented separately in descriptive statistics and discussed in the following sections.

*Table 6. Demographic Information of Respondents-5 (Headmen/women)*

	Statement	Response	No.	%
1	Gender	F	2	40
		M	3	60
2	Age	30-40	2	40
		41-50	3	60
3	Marital status	Married	5	100
		Not married	0	0
4	Education	Formal	3	60
		Non-formal	2	40
5	Years in Service	1-10	2	40
		11-20	3	60

The demographic data above in table 6 shows respondents from questionnaires that were administered to the five (5) community leaders comprising of headmen and women. The responded indicate that 2 (40 %) of the respondents were female while 3 (60 %) were males and 2 (40%) respondents were between the ages of 30-40 while 3 (60%) aged between 40-50 years. Further, data showed that 5 (100%) respondents were all married and on the level of education 3 (60%) had attained formal education and 2 (40%) were in non-formal. Further analysis of the data indicated that 2 (40%) of

the respondents had between 1 to 10 years' work experience in the service while 3 (60%) had work experience between 1 to 20 years.

*Table 7. Demographic Information of Respondents—4 (Youth leaders)*

Statement	Response	No.	%
1 Gender	F	1	25
	M	3	75
2 Age	20-30	3	75
	31-40	1	25
3 Marital status	Married	1	25
	Not married	3	75
4 Education	Grade 12	1	25
	Diploma	1	25
	Degree	2	50
5 Occupation	Formal	3	75
	Non-formal	1	25
6 Years in Service	1-5	3	75
	6-10	1	25

The demographic data above in table 7 shows respondents from questionnaires that were administered to the four youth leaders in Chalimbana. The response indicated that 1 (25 %) of the respondents were female while 3 (75 %) were males and 3 (75%) respondents were between the ages of 20-30, while 1 (25%) aged between 30-40 years. Further, data collected showed that 1 (25%) respondents were married while 3 (75%) were unmarried and on the level of education 1 (25%) had attained grade 12, 1 (25%) had achieved a diploma and 2 (50%) had a bachelor's degree. Further analysis of the data indicated that 3 (75%) of the respondents were in the range of 1-5 years in service while 1 (25%) had between 1 to 10 years in service.

*Table 8. Demographic Information of Respondents—7 (Pastors)*

Statement	Response	No.	%
2 Age	30-40 yrs.	1	14.33
	41-50 yrs.	5	71.4
	51 and above	1	14.33
3 Marital status	Married	7	100
	Not married	0	0
4 Education	Degree	5	71.4
	Masters	2	29
	Doctorate	0	0
5 Years in Service	1-10	1	14.33
	11-20	3	43
	50 and above	3	43
6 Ministry location	1-5	1	14.33
	6-10	2	29
	11 and above	4	57

The demographic data above in Table 8 shows respondents from questionnaires that were administered to the pastors in Chalimbana. The data indicated that 1 (14.33 %) respondents were of the age range of 30-40 years, 5 (71.4%) were of the aged between 40-50 years, while 1 (14.33%) were above 50 years old. 7 (100%) respondents were married and in terms of education levels 5 (71.4%) had a bachelor's degree while 2 (29%) had a master's degree. Moreover, 1 (14%) of the respondents had between 1-10 years in service and 3 (43%) had spent 1-20 years in experience in service while 3 (43%) has served above 20 years. Further analysis of the data indicated that 1 (14%) of the respondents had between 1 to 5 years in previous ministry location and 2 (29%) had 1 to 10 years' experience while 4 (57%) above previous ministry location. The implication is that the respondents might have served and engaged in mission in multiple locations which could give them some significant insights into the challenges of doing mission in context and at the same time being faithful to biblical truths and teachings.

*Table 9. Demographic Information of Respondents—5 (Elders)*

Statement	Response	No.	%
1 Age	30-40 yrs.	3	60
	41-50 yrs.	2	40
	51 and above	0	0
2 Marital status	Married	1	25
	Not married	3	60
3 Education	Grade 12	5	100
	Diploma	2	40
	Degree	3	60
4 Occupation	Formal	5	100
	Non-formal	0	0
5 Years in Service	1-5	4	75
	6 and above	1	25

The demographic data above in table 7 shows respondents from questionnaires that were administered to the elders in Chalimbana. The response indicated that 3 (60%) of the respondents were aged between 30-40 years while, 2 (40%) were of 40-50 years age range. 5 (100%) respondents were married and in terms of education levels 5 (100%) had a grade 12 certificate or equivalent. 2 (40%) had a diploma while 3 (60%) possessed a bachelor's degree. And 5 (100%) respondents were all married. On the number of years in service 4 (80%) of the respondents had between 1-5 years in service while 1 (20%) had spent above 5 years of experience in service.

**Objective 1: Perceived hindrances to Adventist evangelization of Chalimbana**

According to the 12 respondents in the table above which comprised of (7) Pastors and (5) Elders the economic activities of people Chalimbana is a hindrance to their acceptance of the Seventh-day Adventist Gospel message. This can be depicted as shown in the table above where 6 (56%) strongly agreed and 2 (17%) agreed. To find out if the social activities that people are engaged in Chalimbana district seem to be an obstacle in the reception of the Adventist message 7 (58%) strongly agreed and 2 (17%) agreed to the statement.

*Table 10. Pastors' / Elders' Responses to the Perceived Hindrances to Adventist Evangelization of Chalimbana (12 Respondents)*

Statement	SA	%	A	%	U	%	D	%	SD	%
1 The economic activities of people Chalimbana is a hindrance to their acceptance of the Seventh-day Adventist Gospel message	6	56	2	17	1	8	3	25	0	0
2 The social activities people engaged in Chalimbana district seem to be an obstacle in the reception of the Adventist message.	2	17	7	58	1	8	2	17	0	0
3 The Chalimbanas fear that Adventism requires them to abandon their cherished social value	4	33	3	25	3	25	2	17	0	0
4 The Adventist message is a challenge to the religious values of the Chalimbanas.	4	33	2	17	2	17	3	25	0	0
5 The Chalimbanas think that Adventism is not keenly interested in their physical Well-being.	3	25	4	33	0	0	3	25	2	17
6 The Chalimbanas are receptive to visitors	2	17	7	58	0	0	1	18	2	17
7 Adventism has not been very successful among the Chalimbanas because the focus has been on mass evangelism method	5	42	3	25	0	0	2	17	2	17

The response by the pastor's and elders showed that 4 (33%) strong agreed and 3 (25%) agreed while 3 (25%) where undecided of the view that the Chalimbanas fear that Adventism requires them to abandon their cherished social values. The Adventist message is a challenge to the religious values of the Chalimbanas according to the 4 (33%) of the pastors and elders' respondents while 3 (25%) disagreed to the statement. According to the respondent in the table above the people of Chalimbana think that Adventism is not keenly interested in their physical well-being. This is represented by 3 (25%) who strongly agreed and 4 (33%) who agreed while 2 (17%) strongly disagreed to the statement.

The Chalimbanas are receptive to visitors 7 (58%) strongly agreed to this statement while 2 (17%) strongly disagreed. The respondents strongly agreed that Adventism has not been very successful among the Chalimbanas because the focus has been on mass evangelism method. Further, 5 (42%) agreed strongly to the statement while 2 (17%) strongly disagreed on the same.

*Table 11. Community Leaders' Responses Perceived Hindrances to Adventist Evangelization of Chalimbana 4 Youths and 5 Headmen/women (9 respondents)*

Statement	SA	%	A	%	U	%	D	%	SD	%
1 The economic activities of people Chalimbana are a hindrance to their acceptance of the Seventh-day Adventist Gospel message.	0	0	0	0	2	22.2	7	77.7	0	0
2 The social activities people engaged in Chalimbana district seem to be an obstacle in the reception of the Adventist message	6	66.6	3	33.3	0	0	0	0	0	0
3 The Chalimbana fear that Adventism requires them to abandon their cherished social values	4	44.4	5	55.5	0	0	0	0	0	0
4 The Adventist message is a challenge to the religious values of the Chalimbanas.	6	66	1	11.1	0	0	2	22.2	0	0
5 The Chalimbanas think that Adventism is not keenly interested in their physical well-being.	0	0	6	66.6	2	22.2	1	11.1	0	0
6 The Chalimbanas are receptive to visitors.	0	0	5	55.5	1	11.1	3	33.3	0	0
7 Adventism has not been very successful among the Chalimbanas because the focus has been on mass evangelism method	6	66.6	3	33.3	0	0	0	0	0	0

The number and responses in this analysis above are a combination of two groups of tables 6 and 7 comprising two sets of community leaders four youths and five headmen/women. This study ascertained that economic activities of the people in Chalimbana is not hindrance to their acceptance of the Seventh-day Adventist Gospel message as indicated by the number of respondents who disagreed 7 (77.7 %) and still 2 (22.2%) was undecided in question in table above .The respondents also agreed that social activities people engaged in Chalimbana district seem to be an obstacle in the reception of the Adventist message as shown by 3 (33.3%) who agreed and 6 (66.6%) strongly agreed. They also affirmed that the Chalimbana people fear that Adventism requires them to abandon their cherished social values and from the table above 4 (44.4%) strongly agreed and 5 (55.5%) agreed to the statement.

The Adventist message is not a challenge to the religious values of the Chalimbanas people and according to the table above it shows that 2 (22.2%) disagreed to this assertion and 6 (66.6%) strongly agreed and 1 (11.1%) agreed to this

assertion. Therefore, Adventist message does bear a hindrance to their various religious values. Further, on the issue that the Chalimbanas think the Adventism does not keenly interested in their physical wellbeing 6 (66.6%) agreed, 2 (22.2%) undecided and 1 (11.1%) disagreed over the statement.

The Chalimbanas are receptive to visitors according to the respondents 5 (55.5%) agreed to the statement and 1 (25%) undecided, while 3(3.3%) disagreed. According to the respondents 6 (66.6%) strongly agreed and 3 (33.3%) agreed that Adventism has not been very successful among the Chalimbanas because the focus has been on mass evangelism method unlike other methods.

The outcome on perceived hindrances from the two respondent groups were similar in most instances, though two main differences were noted: On the economic activities of the Chalimbanas being a hindrance to their acceptance of the SDA gospel message, the community leaders disagreed 7 (77.7%) and one undecided 2 (22.2%), while the elders and pastors 6 (56%) strongly agreed and 2 (17%) agreed that it is a hindrance in table 10. Secondly, the community leaders unanimously strongly agreed 6 (66.6%) and 1 (11.1%) agreed that the Adventist message is a challenge to religious values of the Chalimbanas due to their strictness on most of the things like food, dressing, day of worship and a few others.

### **Objective 2: Determine the Evangelistic Approaches Suitable to the Solis**

In the below table twelve respondents were engaged comprising of 7 pastors and 5 elders following findings noted; farming with 12 (100%) and small-scale business 10 (83.3%) as the main economic activities while soccer, social gatherings and traditional ceremony makes their socio-cultural activities. Chalimbana has

however the problem of unemployment 9 (75%), education 5 (42%), lack of health care 4 (33.3%) access, early marriages 6 (50%), and early pregnancies 4 (33.3%) of

*Table 12. Pastors/Elders Responses to Evangelistic Approaches among the Solis (12 respondents)*

Statement	Response	No	%
1 List the major economic activities of the people of Chalimbana	Farming	12	100
	Business	10	83.3
2 What are the major challenges facing people in your church/district?	Unemployment	9	75
	lack of education facilities	5	42
	Lack of health facilities	4	33.3
	Early marriages	6	50
	Early pregnancies	4	33.3
3 How can the challenges above be addressed?	Provide loan facilities	7	58.3
	Provide schools	6	50
	Provide health institutions	6	50
	Establish entrepreneurship	7	58.3
4 What are some of the vices people are engaged in here including in your Churches?	Smoking	10	83
	Beer drinking	12	100
	Prostitution	9	75
	Belief in charms	10	83.3
	Stealing	9	75
5 How best can people be helped by churches?	Open skills centre	10	83.3
	Build rehabilitation centres	9	75
6 Which challenges is the Church facing in evangelising?	limited resources	12	100
	Lack of nurturing	9	75
	lack of innovation	11	92
7 What method can be used to effectively win souls in Chalimbanas?	door to door evangelism	12	100
	establish prayer groups	9	75
	Relational evangelism	12	100
8 In what ways has the SDA church positively impacted the lives of people in Chalimbanas?	Cleaning health centres	10	83.3
	Helping at funerals	7	58.3

which they suggested provision of loan facilities, entrepreneurship training and provision of health and education schools. The main vices people are engaged are smoking 10 (83.3%), beer drinking 12 (100%) and prostitution 9 (75%). The participants said the churches should open skills centers 10 (83.3%), and build rehabilitation centers 9 (75%) to help in the area.

The members further stated that the church is facing challenges in growing due to limited resource 12 (100%), lack of nurturing 9 (75%), and lack of innovations 11 (92%). Therefore, to properly evangelize the Soli all agreed to the use of door to



door 12 (100%), and the same number agreed to establish of relational evangelism, establish prayer groups 9 (75%), cleaning health centers, and helping at funerals.

*Table 13. Community Leaders' Responses to Evangelistic Approaches among the Solis—4 Youths and 5 Headmen/women (9 respondents).*

No.	Statement	Response	No.	%
1	List the major economic activities of the people of Chalimbana	Farming	9	100
		Business	9	100
2	What are the major challenges facing people in your church/district?	Unemployment	6	66.6
		Lack of education facilities	4	44.4
		Lack of health facilities	5	55.5
		Early marriages	5	55.5
		Early pregnancies	7	77.7
3	How can the challenges above be addressed?	Provide loan facilities	6	66.6
		Provide schools	3	33.3
		Provide health institutions	4	44.4
		Establish entrepreneurship	8	88.8
4	What are some of the vices people are engaged in here including in your Churches?	Smoking	9	100
		Beer drinking	9	100
		Prostitution	5	55.5
		Stealing	2	22.2
5	How best can people be helped by churches?	Given money	3	33.3
		Given food	9	100
		Give seeds	7	77.7
6	What can you say about SDAs in Chalimbana?	They worship on Saturday	9	100
		Vegetarians	3	33.3
		Sabbath	9	100
7	How do they differ from non-SDAs?	Do not eat other meats	5	55.5
8	In what ways has the SDA church positively impacted the lives of people in Chalimbana?	Rarely seen, unfriendly	4	44.3
		No impact	7	77.7

The responses from the nine community leaders as presented in table 13 composed of four youth leaders and five head(men/women gives the overview of the findings. The number and responses in this analysis above are a combination of two groups of tables 6 and 7. Respondents all agreed that the local people are involved in farming 9 (100%) and small-scale businesses 9 (100%) as main economic activities. And further as far as socio-cultural engagement involved people attend *Chikwela Makumbi* traditional ceremony, soccer games, and social gathering. Besides socio-cultural issues people face high levels of unemployment 7 (77.7%), coupled with fewer education 4 (44.4%) and health facilities 5 (55.5%). One respondent stressed

out also the challenges the communities face is accessing clean drinking water as they have to walk long distances to fetch.

Some of the negative vices people are involved in are smoking 9 (100%), beer drinking 9 (100%), and prostitution 4 (44.4%), and stealing 2 (22.2%), these affect their productive time. Furthermore, African Traditional Religion is seemingly prominent, because it assures the people of protection from the evil eye and also does not restrict them to drinking and smoking. Apart from ATR, the Roman Catholic Church is equally outstanding because it runs orphanages, schools and health centers.

They were many similarities from the respondents of the questionnaires but the following differences were noticed in the responses from respondents. On the vices which the people are engaged in Chalimbanas the community leaders unlike the pastors and elders did not point out strong belief in charms and also on the SDA impact the 7 (77.7%) of community leaders said no impact while the Elders and Pastors mentioned cleaning in markets and helping at funerals. The community leaders suggested giving out food 9 (100%), seed 7 (77.7%) and money 2 (22.2%) to as a way in which an ideal church can help out while the pastors and elders discussion suggested establishment of skills training centers, building rehabilitation and establish entrepreneurship seminars/skills. On what the SDA church can do to help out in the Chalimbanas the community leaders pointed out they should help the poor, must not be strictly on food and dressing and must build school while the pastors and elders suggested community service involving cleaning markets, clinics and burying unclaimed bodies.

### **Special Group Discussion Responses**

A special meeting of was held on 6<sup>th</sup> November 2020, for thirty-two selected members of the community and it met at 9.00 am to 10.30 am at a small council hall.

Similar meeting was held for some church members on 5th November 2020 at 2:00 to 4:00 pm noon at a local church within Chalimbana. The issues raised and the responses are from the two groups are indicated on the tables 14 and 15 below.

Therefore, the group's discussions on the ground were combined. The procedures of the group discussions were recorded and statements from the respondents were written down for storage. Thus, the data was gathered from what came out from the groups' discussions.

### **Community Members' Responses in Group Discussion**

The community members were met by the researcher and his team for a special discussion on 5<sup>th</sup> November 2020 from 09:00 am to 10:30 am in Chalimbana district at a small council hall. A total of thirty two community members were engaged and the discussion responses are shown in the table below;

*Table 14. Community Member's Responses to Group Discussion*

Discussion Questions	Answers
1 List the major economic activities of the people of Chalimbana	Farming, Business
2 What are the major challenges facing people in your church/community	Unemployment, lack of education facilities, Lack of health facilities, Early marriages. Early Pregnancies
3 How can the challenges above be addressed?	Provide loan facilities, Provide Schools, Provide health institutions, Establish entrepreneurship
4 What are some of the vices people are engaged in here including in your Churches.	Smoking, Beer drinking. Prostitution, Stealing
5 How best can people be helped by churches?	Give food, lifestyle, health seminars, give farming inputs, school sponsorships, give clothes
6 What religion is common here and Why?	ATR, offers protection from bad omen
7 Which Christian church dominates here and what impact do they have on the town	Roman catholic, they run orphanages, schools and clinics
8 What can you say about SDAs in Chalimbana	Reserved, hard to befriend, they worship on Saturday, Vegetarians
9 How do they differ from non-SDAs	Worship on Saturday, Do not eat other meats
1 In what ways has the SDA church positively impacted the lives of people in Chalimbana	No Impact, rarely seen, once in a while they clean at the hospital

According to the table above the participants pointed out that main economic activities in Chalimbana were farming and business while soccer, social gathering and traditional ceremonies made the common social-cultural activities. During the group a middle-aged participant said: “From the time I was born the greatest time of my life has been during the Chikwela Makumbi traditional ceremony. Although nowadays it is not as good as we used to enjoy some time back. We enjoy and drink especially if the harvest were good.” Another woman added and said that; “As women we take advantage to make money during the ceremony by selling fried groundnut, biscuits and sweets. It becomes part of employment.”

The group overwhelmingly attested that lack employment, lack of education and health care access, early pregnancies and early marriages was a challenge in the area, of which they suggested employment provision, entrepreneurship training and provision of health and education schools. However, a lady was against the idea of entrepreneurship training that it would disadvantage others because not everyone is interested in running business and believed trainings were for the elite. “Those trainings others are talking about will not benefit some of us because we are not learned. Are trainings not only for the educated? We are in need jobs here.”

The main vices people are engaged are smoking, beer drinking and prostitution and stealing. To tackle the above mentioned vices the members suggested in opinion that the church could provide free food, farming inputs, school sponsorships, give clothes and further lifestyle, and health seminars as a need in the area. They explained that the main religion is African traditional religion because it offers protection from bad omens.

The group discussion unanimously showed acknowledgment of the Roman Catholic as the main denomination whose coming advantaged the area with schools, clinics and orphanage facilities. Most of them exclaimed;

“Bakatolika” Catholics help a lot here and their members are enjoying. They go for outings and get to learn about life of others. They do not forbid drinking beer and are not reserved like the SDAs. They stop beer, pig, and other meats and are hard to befriend, received, vegetarians and go to church on Saturday.

The catchment area among the main respondents was Chongwe central business district which happens to be a resting place for fleet trucks and the researcher observed many incidences of transactional sex between the females and truck drivers. A man in his late 40s explained that; “It’s hard to trust women here because they patronize with truck drivers and all we can do is just drink beer.”

As observed by the researcher, the central business district has schools and health facilities being public and private while the outskirts have very few of such facilities. They also agreed that to impact the lives of people in Chalimbana would be to provide for their physical and spiritual needs by identifying the people’s needs. However, the SDA church is not growing fast in the area because of lack of care, and meeting the felt needs of people. Some further said that the SDA church is rarely seen but once in a while we see them clean at the clinic or hospital.

### **Church Member’s Responses in Group Discussion**

The researcher and his team met the church members for a special discussion on 5th of November 2020 at 2:00 to 4:00 pm noon at a local church within Chalimbana district. The analysis of data gathered from the thirty-one church

members' group discussion responses pointed out various factors in opinion as shown from the table below;

*Table 15. Church Member's Responses to Group Discussion*

Discussion Questions	Answers
1 List the major economic activities of the people of Chalimbana	Farming, Business
2 What are the major challenges facing people in your church/district?	Unemployment, lack of education facilities, Lack of health facilities, Early marriages. Early Pregnancies
3 How can the challenges above be addressed?	Job creation, Provide Schools, Provide health institutions, Establish entrepreneurship
4 What are some of the vices people are engaged in here including in your Churches?	Smoking, Beer drinking. Prostitution, Stealing
5 How best can people be helped by churches?	Establish skills centers, community centers, give seed, sensitization programs
6 What religion is common here and Why?	ATR, offers protection, Don't forbid to use charms
7 Which Christian church does dominate here and what impact do they have on the town?	Roman catholic, they run orphanages, schools and clinics
8 In what ways has the SDA church positively impacted the lives of people in Chalimbana?	No much impact, donate clothes, clean at hospitals

The group identified business and farming as the main economic activity in Chalimbana while the social activities pointed out were social gatherings, traditional ceremony (*Chikwela Makumbi*), and football activities. The main challenges facing the people of Chalimbana were identified as unemployment, lack of education and health facilities, early marriages and early pregnancies. One male youth was also quick to point out that; "Due to lack of jobs and money for youths to further their education they end up engaging in beer drinking especially the local liquor known as Kachasu, smoking and stealing and very few come to church or even when they do they secretly engage in bad vices." While to address the challenges faced they all suggested job creation, entrepreneurship program and increase the access for schools and health facilities.

According to the discussions smoking, alcohol abuse, prostitution and beliefs in charms were the main vices people are engaged in especially that African traditional religion is the common religion in Chalimbana.

During the discussions, an old woman lamentably exclaimed, “That the young people have being lost in the jungle of bad vices they no longer even give respect or listen to instructions parents give them.” A man further added that his daughters have given him headache and his blood pressure is high most of the times due to their mischief the daughters normally say, ‘daddy you are too old fashioned we are in a modernized time it is our life it is our choice.’

All attested that African traditional religion is the common religion because it offers them protection, and does not forbid using charms. Roman Catholic Church is the popular denomination because they provide orphanages, health and schools to the community. Three members raised serious concern as to why as a church (SDA) has not paid particular attention to opening and running of orphanages, schools and health facilities in the area to which everyone unanimously nodded too saying that’s a point.

Furthermore, the discussion also brought out ways in which the churches can be helpful in the area through the construction of community service centers, and open skills centers, give seed and run sensitization programs on the dangers of engaging in bad vices. On the question of how the SDA church has impacted the community in opinion some members said there is no much the church has done, while others said through giving clothes and cleaning the hospitals through Dorcas community services.

On church growth all members observed that, as a church we normally judge outsiders prejudicially either in food, dressing and conduct before even getting close to them. One woman stressed out that, “we as believers must not condemn and judge

the people due to their dress and food they eat rather we should present the truth in love and slowly people will understand why we do what we do.” Therefore, to win more souls the church needs to be relevant to people’s needs, through building of social amenities.

In the process of the group discussion, the researched also observed that the people might be hesitant to abandon their cultural practices. The researcher also observed a high degree of social vices in that community. This might not be unconnected with the low economic opportunities in the community.

### **Conclusion**

The main socio-economic issues that were revealed during the study includes; early marriages, early pregnancies, unemployment, inadequate medical, and educational facilities. Therefore, these vices contributed to high levels of crime and it was suggested that more institutions can take keen interest in offering sexual and reproductive health information, capacity building and empowerment opportunities that can create employment. The people are also concern about their cultural heritage and perceive the SDAs. They think that the SDAs do not care about their economic plight but only keen on conversion.

Therefore, since it is important for the church make deliberate effort to correct this perception in ministering to the people, the program design is based on the findings of the survey, group discussions and observation. The process endeavours to address some of peoples’ felt needs and the answers by respondents are considered for program implementation in Chalimbana-Chongwe. Hopefully by the end of the program there will be a subsequent church membership increase in an endeavour to grow the SDA church and its sphere of influence in the territory.



## CHAPTER 5

### PROGRAM DEVELOPMENT

In this chapter the researcher narrates the program development and implementation processes. In order to establish evidence of the necessity of friendship evangelism in a place difficult to penetrate with the gospel as preached by the Seventh-day Adventist, biblical and theological foundations were surveyed. And through scripture it comes out clearly that the concept of friendship evangelism was initiated and practiced by God from the onset of human creation. This evangelism principle was also evident through the life and ministry of Jesus Christ. Further his disciples equally followed his example for them to attain meaningful results as they proclaimed God's love in their mission to expand his kingdom.

Apart from the biblical and theological accounts the program implementation also considered the findings of the reviewed literature. Furthermore, group discussions, interviews, and observation were helpful. The discoveries were used as a tool for development of the program in the Chongwe district of the Woodlands Conference of the SDA church. People's needs were identified from questionnaires, group discussions, interviews, and observation. Having an organized a research team to work with the researcher started the developing the program.

#### **Program Development Narratives**

Ministry to the natives of Chongwe started from November 5, 2020 – January 19, 2021 to provide sufficient duration for a meaningful implementation of the program. Christ's method of interacting, showing empathy and sympathy by

ministering the needs of people and captured their confidence. In order to establish meaningfully the churches' presence in Chalimbana-Chongwe people were admonished by the theme follow Christ. The program implementation followed an outlined procedure based on the program design data.

### **Community Service Program**

The first community service program was done on November 11<sup>th</sup>, 2020 after mobilisation of women ministries and Dorcas together with the research team. The community administrators were informed on our intention to help the community. It was clearly explained to the leaders this program is all inclusive. The civic authorities and traditional leadership were consulted. The main job involved cleaning the community market place, clinic premises, town centre, and the Chiefs palace, clearing blocked drainages and filling up potholes along some roads. These services were conducted every Sunday throughout the month of December, 2020. Some of the necessary tools used in carrying out these services were provided by the town council, whereas some were brought by the community members and research team. Some community people joined in this noble assignment and it provided a platform to disseminate the word of God and health message to the people.

### **Distribution of Relief Items**

The research reviewed that many people in Chalimbana bemoaned of lack of employment and source of livelihood. Not only that but also observation during the research showed high levels of poverty. Therefore, as a part of evangelism, distribution of items was conducted. This activity was done in November on the 29<sup>th</sup>, 2020, and the main items were clothes, shoes, blankets. The motive behind this type of evangelism through provision of material relief to some who were in need was to provide a good perception of Adventists and among the local people. It also gave an

opportunity to preach the Adventism faith outside the pulpit. The move also gave assistance to the needy. Another relief distribution was done on December 25, 2020 right on Christmas day this time in conjunction with Adventist Relief Agency (ADRA). Items distributed included food, Bibles, clothes, hygiene soaps, hand sanitizers, face masks, mealie meal, cooking oil and many more.

The last relief distribution was done on January 1, 2021 with a team of Dorcas society and women ministries department again assorted items were distributed but this time targeting the very old and disabled persons in the community. The team also came up with an amount of K5, 000. 00 (Zambian Kwacha) which is (USD, 231.56) out of which K1,500.00 (USD, 69.468) was given by the researcher to empower a small team of marketeer's who were struggling to start up a village banking concept and savings, of which if well managed would grow and bring on board many more business people as their business grow. Hence, by attending to the people's needs mutual friendship and closeness was established between the people and the Adventist church without any prejudices based on respect and love for one another.

### **Entrepreneurship Seminars**

The main economic activities the people of Chalimbana are involved in are farming and business. Yet most people involved in the two economic activities are failing to grow in them, some are stagnant while others even fail off the line of sustainability. Therefore, a response to this was through the implementation of entrepreneurship seminars to help the people expand their ventures and sustained way of life. Seminars were appreciated as they imparted knowledge coupled with creativity, innovation and collaboration for better outcomes. Topics such as financial literacy, village chicken rearing, goat keeping, mature production, gardening, sustainable entrepreneurship skills and discipline were discussed, see Appendix C.

## **Education Expos**

The community education expo in Chalimbana was organised by the Education department and research team. To implement this research team planned on holding the expo at church and within the community. It was easy working with the education department in the church but challenging in the community. However, to get people's attention, the program was combined with the health and screen expo just to attract a lot of people.

The people were sensitized on how education can add value and help well equip the workforce in their everyday life. Both the adults and young were taught on how they can explore their own interests throughout one's life because it can build own capacity and that can be leeway to better life for the disadvantaged and vulnerable in the community because education is power, (see appendix C). Looking at the limited economic activities the people in Chalimbana were exposed and engaged to. The teacher took advantage of the expo to highlight how the people can pursue various careers and improve livelihoods.

In the churches the members were advised on how education can ease their lifestyle as Christians in terms of the ability to make good decisions and means of income to support ministry. Education expo in church was idea as it helped to enlighten the members on various facets of life.

## **Health Expos and Screening Program**

The Health expo was done in collaboration with the outdoor education expo. The people had an opportunity to be check height, weight, Blood Pressure and receive, hand sanitizers and face masks as a response to COVID 19 pandemic. Out of 375 screened on November 27, 2020 about 205 had high blood pressure, 70 had low blood pressure and 100 had normal range though some showings risk signs.

Corona virus sensitization was the first issue to be tackled. The members were alerted on the origin, symptoms and effects of corona virus to the lives of individuals and preventive measures were also stipulated to reduce the chances of getting the disease.

During the Health Expo the people were advised on proper and balanced diet and its importance. The counsel on foods was properly taught with both guidelines from the Bible passages like, Acts 10, Leviticus 11, and nutrition literature. It was emphasized that many diseases arose as a result of the food human beings take. The interaction was good as many people argued that they have been eating the discouraged food for many generations.

Not only that but also the need to avoid drugs and other substance that are harmful to the body. Alcoholism during the research was pronounced as one of the social problems in Chalimbana district. Hence it was cardinal to sensitize the people on how it affects an individual's health and welfare, (See appendix C). The people were also guided on the importance of exercise in people's lives to enhance good health and living. Exercise is good remedy for the blood and helps in resisting non-communicable diseases. Screening of diseases and conditions such as High blood pressure, eyes, Malaria, STIs and other consultations were done by qualified health professionals from within the church from December 1-3, 2020 who offered their services for free and referrals were made to the hospital for further attention, it was noted that sexual transmitted infections and other related disease were prevalently very high.

## **Home to Home Bible Study and Prayer**

Among the indigenous natives of Chalimbana- Chongwe African Traditional Religion (ATR) and Roman Catholicism remain predominant. Therefore, due to that the Bible studies and prayer meetings were carried out with those who willingly accepted and received the research team. Due to the dominance of ATR and Roman Catholicism a person cannot just visit a home a Soli native and begin straight away with prayer or Bible study. Therefore, using education and health messages were using a foundation to study the Bible and a strategy to reach the people was judiciously carried out in order to present the message without hindrance. The research team visited people's homes, prayed and studied according to the preference of individuals. The experience was great although some did not receive the team into their homes.

In order to be successful there was need to carry out Christ's method outlined in the Scriptures which lead masses of people accept the gospel. The methods included; healing (Luke 4:40, Mark 6:5, John 5:14), preaching (Matt 4:17, Mark 1:36), teaching (Matt 6:1-34, 5:1-33, 7:1-27) and meeting felt needs (Mark 6:42, 8:8-9).

From the above it can be vividly seen that Jesus healed, preached, taught and met the felt needs of people first before he bid them follow me. The research team prayed, taught, and studied with those who desired. Topics like; creation, death and suffering, baptism, clean and unclean foods were some of the topics covered. Biblical texts like; Gen 1-3, Lev 11, Ezek 28:15-19, Isa 14:12-17, Eccl 9:5, Acts 10, John 11, and many others were used to clarify some misunderstood concepts concerning certain topics in the bible. Topics that really border on doctrinal differences were

taught with caution and without attaching any prejudices. This process was done throughout the two and half months of the study and implementation period.

### **Evaluation**

The analysis in Table 10 above of the data gathered from the population of study before the program implementation, among other things, indicated that population perceived the Seventh-day Adventists and Adventism as being a threat to their cherished religious values, social values and do not show concern on their physical and social needs. Further, from the theological foundation and literature review, it was established that friendship evangelism is that which does not focus on the macro concession of person, but employs avenues that enhance the presentation of the gospel.

It was with this background that the program implemented was conceived and deployed by the researcher with the assistance of various organ of the church. Therefore, this section evaluates the perception of the community members and leaders of the Solis in Chalimbana district of Chongwe about the church following the implementation of the program. The same groups of people used in the pre-program survey were used in the post program surveys. To determine the perception and possible best evangelistic approaches suitable to the Solis in Chalimbana district of Chongwe a series of surveys were conducted to find out the impact of the program that was implemented.

Therefore, people from the church, community and community leaders were engaged in oral interviews using simple survey questions. The interview mode was used as opposed to the earlier preference of using group discussions due to the increased fears and spread of COVID-19 in the country and the responses are presented in the tables below.

*Table 16. Community Members Responses to Interviews after the Program (19 Respondents).*

Statement	Main Themes
Who are the SDA's and what can you say about them?	Good people and known, they give Bibles, don't eat unclean foods, worship on Saturday, help the poor
What role can they play in developing Chongwe?	Work together with other institutions in developing the town
In what ways has the SDA church positively impacted the lives of people in Chalimbana	Teach about entrepreneurship, Cleaning the environment, give healthful living advice, Helping the poor

The nineteen (19) members of the community engaged in a semi-structured interview after the program, as could be seen in the table 16 above, explained that the SDAs are known to be good and strictly people, they give bibles, do not eat unclean foods as stipulated in the bible, help the poor and worship on Saturday. Hence, the church can help by engaging in distribution food items, helping in funerals, prayers and leading by example by good conduct and behaviour. According to the respondents the SDA church has impacted the community teaching about business, providing health advice, cleaning the environment, and giving relief items like clothes and shoes.

The members of the community showed some gratitude towards the program and testified that they never had such a program and considered the SDAs as conservative believers who were just concerned about themselves. They showed interest in worship and meetings with the church in the district.

*Table 17. Nine (9) Community Leaders Responses to Interviews after the Program*

Statement	Main Themes
Who are the SDA's and what can you say about them?	Worship on Saturday, promote health lifestyle, helped the poor, cleaned the town
What role can they play in developing Chongwe?	Work with the community and civic leaders as they have done
In what ways has the SDA church positively impacted the lives of people in Chalimbana?	Providing health advice, cleaning the environment, teach entrepreneurship, helping the poor people



The nine community leaders who were engaged in a semi-structured interview comprised of four youth leaders and five head (men/women). From the responses in table 17 above, they explained that the SDAs are people who worship on Saturday, people who promote healthy lifestyle and helped the poor in Chalimbana. They encouraged the church to work with the community and civic leaders. It was established that it would be prudent for them to be participating in interdenominational services and functions, being flexible, cease to condemn non-Adventist but to embrace them and continuing helping the need.

It was explained that the lives of people in the area were impacted positively through the provision of health advice, cleaning the environment, conducting entrepreneurship trainings, helping the poor and those in problems. The church was therefore commended for positively impacting the lives of people in Chalimbana.

The community leader explained that the SDA had come out in the open to show people about other means they can show love and exposed their Christian values of being a brother's keeper. They pledged support to the church and considered the SDA doors to be open for the community and were looking forward to more partners.

The post-program data collected from surveys in chapter five was carefully analysed and the following are the outcomes of the research progress. The negative perceived view by the community member's and leaders which was pre-dominant in the discussion period during the pre-program suddenly saw a turn to positivity. All the three groups (church members, community members, and community leaders) interviewed said the church has positively affected the community teaching about health, entrepreneurship and helping the poor as well as taking care of the environment.

The reception of the church people in Chongwe has improved despite the fact that some other undesirable traits are still noticeable. The challenges encountered during the pre-program interview worked to the advantage on educating the people. This further gave an opportunity for many people to have interest and learning more about the Adventists. This was realized and observed that friendship with the people had and was gaining momentum. The people in the community came out in the open to ask about the Seventh-day Adventists and how the church functions. Some confessed saying they thought we are a sect movement that do not mingle with others in society. This gave a point of breath to the researcher and his team.

In their view about how the SDA church could assist tackle the challenges the community was facing in Chongwe, all the members from the three groups had something positive to say about the church. Some pointed out that they have started doing their civic duties, religious and social duties. Others said they should carry on with the good work started. The way respondents come out in the post-program was totally different from the pre-program interview and group discussions, this time the respondents raised critical statements with a different understanding all together.

The post evaluation showed that the program had a positive influence on some members of the community. People showed interest and opening up to the researcher and his team more than when the program was not developed. Further, the people have accepted the health, education and entrepreneurial skills of which they have started implementing in their individual livelihoods as the people appreciated the way they were taught and explained to them.

The researcher can gladly say many people now speak in favour of the SDA church. Thanking the church for helping them have a different world view altogether on how they perceive things seen in relation to the unseen. Many learnt that life is just

more than the *Chikwela Makumbi traditional ceremony* and the Chieftainess but God whose dwelling is from everlasting must be central to their being. Mingling and providing felt needs opened up doors for the Adventist church to witness more than ever before. People were given time to question what they have heard in their quest to find out who the Adventists really are. Some asked for prayers and bible studies which were done in their homes. The prayers, bible studies, and entrepreneurship seminars paved a way to win thirty-eight (38) souls in barely two and half months. Apart from the harvest attained into the kingdom of God, a bridge equally has been created in Chongwe to freely witness without any hindrance as the people are having and still opening up to the gospel as shared by the SDA church.

### **Conclusion**

Evangelization to the Soli's can best succeed if Christ's method is followed prudently with acceptance in being used by the spirit of God. Therefore socializing and associating with the people would help in understanding their needs hence it had a resounding impact in witnessing to a people group. The distribution of relief items in form of food stuffs and other materials for instance making available the bible in their local language left a mark on the community. The gifts given to people, by providing and meeting felt needs to some extent, community services, entrepreneurship seminars, education expos, health expos and free medical check-ups, and not forgetting the spiritual and social support helped this program bring optimism amongst the Solis of Chalimbana-Chongwe. Furthermore, the procedure of this research project has helped individuals who had misconceptions on the originality of this world, death, suffering, health issues, baptism, and hazards to the environment caused by human action as not coming from the ancestral spirits and horizons.

Christ's method vividly shows that his agenda was to save those in darkness and it was seen in his interaction with them; Jews (with their diverse sects), Greeks, Samaritans, and Sinners. This teaches us to also mingle with each individual from the richest to the poorest it does not matter the race, tribe, and language they speak. We need to mingle and reach them by attending to their felt needs wholistically and bid them to follow the footprints of Jesus Christ the master over all. Christ has been introduced to the indigenous people of Chalimbana in Chongwe.

CHAPTER 6  
SUMMARY, CONCLUSION AND RECOMMENDATION

**Summary of the Research**

Reaching and ministering to the natives of Chongwe has been a main challenge over years now for most of the Adventist pastors ministering in the area. After a steady consultation of both biblical and theology schools of thought, passion to evangelize among the unreached gripped the researcher. To implement this, a friendship model was thought of to witness to the unreached.

It is worth noting that Jesus Christ showed a profound method in reaching out to the people who are unreached. His encounter for instance with; woman caught in adultery, the Samaritan woman, and meeting of Zacchaeus among others tells it all. In all these and many other encounters Christ was moved with compassion for a people he so loved. His method was that of mingling with the people partaking of their heartaches and attending to the needs, then he bid them follow me. His approach made him win people's confidence despite their individual backgrounds.

The writings of the apostle Paul (1 Cor 9:19-22) direct that Christ contextualized his ministry to everyone regardless of background and status quo in society both the Jews and Romans in an attempt to win them to God. He was to take care of all who needed healing and thus a continuation seeking of God through Jesus Christ his son. As this can vividly be seen in (John 1:1-14, 3:16) where Jesus Christ dwelt among us and further gave his life to save mankind from perishing but have everlasting life respectively.

Ellen G. White wrote much on how friendship evangelism should be practiced by clearly stating “Christ’s method alone” could attract the hearts of people. Just as Christ was moved with compassion on the people and desired their good, so must we, she further advise on using the health evangelism as a way of penetrating and breaking the walls of separation among God’s people. Health evangelism can be used as a wedge in reaching a people group hard to reach. The bottom line of her admonition is we need to attend to people’s felt needs before we evangelize and tell them to follow Christ’s footsteps.

It was from the knowledge above and indeed the work of other scholars both social and theological that friendship evangelism would be an ideal method of evangelizing due to a robust set of ideals that were learnt. To this effect a program was put in place with objectives and strategies on how to have an effective ministry to reach out to the indigenous people of Chongwe. Therefore, a lot of stakeholders were consulted from various facets of Chongwe.

At the close of the program, the vividness of being successful brought forth glad tidings as people opened up to discuss the process of what had been done. Most of the respondents interviewed amplified the need of relationship. The entrepreneurship, health aspect, and cleaning of the environment made it smoother for the program to progress. The church worked well with the rest of the community members and the interaction during program implementation showed that there is a need to consistently bring in souls, monitor and nurture their growth. This research thesis has in some way uncovered the prospective and alternative methods of handling a sustainable evangelism. It has shown the importance of being closer to the people in order to learn of their needs not only spiritual but also other aspects of life. The

experience helped to view evangelism with a different lens, and truly it's all about Christ's approach alone that true success is attained.

### **Conclusion**

The study hinged on developing, implementing and evaluating friendship evangelism among the Soli people of Chongwe. The carrying out of this project provoked interest in people among them; church leadership, pastors, laity and the members in Chalimbana to embrace friendship evangelism above other methods of doing evangelism. Since, friendship evangelism seemingly yielded positive results among the natives of Chongwe other territories with similar settings and status quo can embrace this approach of sharing the gospel.

Furthermore, the people of Chongwe are slowly opening up to the gospel message as preached by the SDA church and it was observed that the people are gaining momentum in understanding why only the Sovereign God should worshipped than other gods. The way of living and their worldview has broadened through the acquisition of basic knowledge in areas that were shared. Therefore, researcher's knowledge of this mode of evangelism has increased and it would be recommended for use to other Adventist churches in various closed up societies for a breakthrough against language, race and nationality. The researcher is hopeful that this thesis will equip him with more techniques, knowledge and wisdom to evangelize even in perceived hard territories in his ministerial practice.

The biblical and theological exposition has equally uncovered the tangible truth about how instrumental and effective friendship evangelism is in reaping of souls. As it was discovered in passages cited in the New Testament synoptic gospels like in (John 4) and many others on how Christ did his ministry. Living his throne above to come down and dwell among his people in the quest to redeem them from

the bondage of sin. He experienced people's challenges, heartaches, sorrows, and sufferings as he dwelt and mingled with men not to condemn them, but as one who desired their good in an ultimate goal of reconciling them to the Father. Also, in other passages of the NT in Pauline writings in (1Cor 9:20-22) show the use of friendship evangelism in an effort to win souls.

Friendship evangelism is an effective model which Christ himself used and it is ideal to attain salvation that awaits all those who will embrace the gospel and follow Christ diligently. According to Ellen G White, it is Christ's method alone that could bring success because God is not far off but embraces his children even when they transgress against him.

It can be observed that Friendship evangelism overrides all other forms and it is all encompassing making it easy to reach out to those to be saved. Ministers of the gospel ought to pay attention and try by all means utilize this form of evangelism as it attracts membership that would become faithful and committed in the gospel as disciples.

Making committed and faithful disciples is a unique aspect of friendship evangelism as it helps to easily send out the gospel in a modest and welcoming way. It breeds love that overcomes resistance built by condemnation and gives a clear foundation of people's salvation through Jesus Christ. The spreading of the good news fortified with life skills and lifestyle knowledge is a great package for success in enhancing the gospel to the people over their salvation.

The outcomes from the research and program implementation established that the people of Chongwe value their health, social and religious matters. Therefore, to reach out to them it would require a lot of efforts that would touch their welfare. Based on the pre-program interventions and observations suggested measures were



implemented to spread the gospel in Chongwe leading to 38 souls added to the church membership showing an improvement as the past five years only managed to harvest 78 souls.

Ministry can attain success using Christ's method through guidance of the holy spirit. Therefore, mingling with the people and identifying their felt needs, as well as understanding their world view played an important role in evangelizing a people group. Bible studies and prayers conducted revealed God's hand in every community. The distribution of Bible's and entrepreneurship nuggets left and still has a resound mark on individual lives and corporate worship services among the people of Chongwe. The little kind acts done in helping the people through various seminars like; education expos, entrepreneurship, health expos and screening, cleaning the environment, including social and spiritual support helped the program be a success reaching out to the people of Chongwe. The strategy used had its central theme of showing compassion to all people despite their race, language, ethnicity or religious barriers, revealed that it is easier to speak Jesus to the people when they see him leave within us. Meeting their felt needs us Jesus did before he bid them follow me. Christ endeavoured to create a relationship first through meeting people's needs to win their confidence, and this worked as a great evangelistic tool which must be emulated if we are to be successful in winning souls for God's kingdom.

### **Recommendations**

The program evaluation showed that the mission was successful in Chalimbana despite the fact that data analysis after evaluation could not depict an all-round success of 100% implementation. Factors such as belief in African tradition and charms could not guarantee full implementation of the program as well as the desire to access other socio-economic facilities such as jobs, loans and health facilities in the

area. Moreover, the quest to find out certain Christians beliefs and history was also an impediment to the full success of the program.

Despite the fact that one sinner is decision to turn to Christ would still make heaven rejoice there is need to put more effort to counter resistance and untrue beliefs and to effectively implement this following recommendation are suggested:

1. The church should train members on the importance of relationship as an essential component of Christian evangelism. Strategically places of brokenness can be utilized as such receive overwhelming attention as the people are mostly broken, hurt or, oppressed. The swift action of the church in such instance would make it easier to lure the community into the church.
2. The church should also be sensitive in the way they disseminate information either formally or informally. There is need to conduct in a manner that directs to the fact that there people who do not know Jesus yet. People do not need to be judged, scared and no need to assume that everyone is already saved hence the language used, treatment and conduct should be balanced to cover all kinds of people in the audience. It would be hard to lead people to Jesus if they are scared and make it awkward.
3. The church leadership should devise programs that will interest the locals to the church. It should be a place to look forward to go back to. Therefore, hospitality and reception are vital in this case by making the people feel comfortable. This can be coupled a by good assimilation system through guest days maximization and inviting prominent people to attend such functions especially openly so that a lot of people can have steps to at least have a glimpse of the church family such that by the time they visited it would be easy to claim reception.

4. The church should have a consistent plan or system for helping new believers grow spiritually. They need to be engaged in church activities and expose them to various ways of Christian conduct for them to grow spiritually.
5. The church can also invest in social amenities such as boreholes, education and health Centre's which can both directly and indirectly help witnessing. Facilities like these would provide employment opportunities, comfort areas and good example on the need to be part of the family of Jesus.

The church of God should continue to seek means of witnessing starting in our localities through to the entire globe. The exercise should be done with love, care and kind heart which the church must empower its membership as we wait for the second advent of Christ.

## APPENDIXES

APPENDIX A

LETTERS



Kabulonga Mission District  
P.O BOX 34588,  
LUSAKA

29<sup>th</sup> May, 2020

The Executive Secretary,  
Woodlands Conference  
P.O Box 31411  
LUSAKA.

Dear Sir,

**REF: REQUEST TO CONDUCT A RESEARCH WORK I N CHONGWE –  
CHALIMBANA DISTRICT OF THE SDA CHURCH FOR MY MASTER OF DIVINITY  
THESIS**

As the aforementioned subject matter refers; I do here by request for permission to carry out my research project for my Master of Divinity program in Chalimbana District of Chongwe on the topic: "Developing an Effective Strategy to Evangelize the Soli People in Chalimbana District, Chongwe" from July-September , 2020.

Your positive consideration to this effect will be greatly appreciated.

Yours Faithfully,



Nashilonga Makuni

Master of Divinity Student-Adventist University of Africa, Kenya.

Woodlands Conference  
of Seventh-Day Adventists'  
OFFICE OF THE EXECUTIVE SECRETARY

PLOT NO. 9221  
CNR. INDEPENDENCE AVE. & BURMA RD.  
P.O. BOX 31411  
LUSAKA, ZAMBIA  
+260 211 251103

## ADCOM FOLLOW-UP CORRESPONDENCE

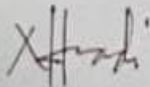
Woodlands Conference  
Secretariat  
June 17, 2020

Recipients: Pastor Namilonga Makuni  
Copies: Woodlands Conference Officers;  
Subject: ADCOM FOLLOW-UP

We write to inform you that during our June 17, 2020 Administrative Committee meeting, we took the following decision:

**20:209 REQUEST TO CONDUCT RESEARCH WORK- NAMILONGA MAKUNI**  
VOTED: To approve the request by Namilonga Makuni to conduct his research work for his Masters of Divinity program in Chalimbana Mission District on the topic 'Developing an Effective Strategy to Evangelize the Soli People in Chalimbana district' from July to September, 2020.

Kind regards.



Johnnie Namwako  
EXECUTIVE SECRETARY

APPENDIX B  
QUESTIONNAIRES

QUESTIONNAIRE DESIGNED FOR THE COMMUNITY

I am Makuni Namilonga a student from Adventist university of Africa Kenya, Ongata-Rongai. Undertaking Masters Course in Divinity and I am required to carry out a research work which is considered as a prerequisite for the award of Master's Degree. The research title is "Developing an Effective Strategy to Evangelize the Soli People in Chalimbana District, Chongwe Zambia." In order to accomplish my field, work I will use questionnaires for collecting basic information. I hereby affirm that the information which you will give will be strictly confidential.  
Thank you for your co-operation.

SECTION 1: Demographic Information

1. Gender

Male [ ]      Female [ ]

2. Age

A 20-30 [ ]    B 30-40 [ ]    C 40-50 [ ]    D. Above 50 [ ]

3. Marital Status

A. Unmarried      B. Married      C. Widowed    D. Divorced

4. Occupation

A. Formal [ ]    B. Non Formal [ ]

5. Level of education

A. Diploma [ ]      B. Bachelor's Degree [ ]

C. Master's Degree [ ]      D. Doctorate [ ]

6. Service year(s) in the territory or district

A 1-5 [ ]      B. 6-10 [ ]      C. 11-20 [ ]    D. Above 20 [ ]

SECTION 2: Perceived Hindrances to Adventist Evangelisation of the Chalimbana

Choose the response option that best represents your opinion to the statements

SA (Strongly Agree); A (Agree); U (Undecided); D (Disagree); SD (Strongly Disagree)

N0	Statements	Response Options				
		SA	A	U	D	SD
1	Chalimbanas are very attached to their culture					
2	Culture is very important in Chalimbana					
3	Culture has a negative effect on religion					
4	Chalimbanas are receptive to churches					
5	SDAs are popular in Chalimbana					
6	SDAs are helpful in Chalimbana					
7	Literacy levels are high in Chalimbana					

SECTION 3: Evangelistic Approaches

1. List the major economic activities of the people of Chalimbana

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2. What are the main challenges facing people in Chalimbana

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3. How can the challenges above be addressed

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4. How best can the people be helped by the Churches

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5. What can you say about the SDAs in Chalimbana

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6. How do they differ from non-SDAs?

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7. In what ways has the SDA church positively impacted the lives of people in Chalimbana

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## QUESTIONNAIRE DESIGNED FOR THE PASTORS & ELDERS

I am Makuni Namilonga a student from Adventist university of Africa Kenya, Ongata-Rongai. Undertaking Masters Course in Divinity and I am required to carry out a research work which is considered as a prerequisite for the award of Master's Degree. The research title is "Developing an Effective Strategy to Evangelize the Soli People in Chalimbana District, Chongwe Zambia." In order to accomplish my field, work I will use questionnaires for collecting basic information. I hereby affirm that the information which you will give will be strictly confidential.

Thank you for your co-operation.

### SECTION 1: Demographic Information

1. Gender            Male  Female
2. Age                A 20-30  B 30-40  C 40-50  D. Above 50
3. Marital Status A. Unmarried  B. Married  C. Widowed   
D. Divorced
4. Level of education            A. Diploma  B. Bachelor's Degree   
C. Master's Degree  D. Doctorate
5. Service year(s) in ministry            A 1-5  B. 6-10  C. 11-20   
D. Above 20
6. Number of previous ministry location  
1-4  B. 5-9  C. 10-15  D. Above 16

### SECTION 2: Perceived Hindrances to Adventist Evangelisation of the Chalimbana

Choose the response option that best represents your opinion to the statements  
SA (Strongly Agree); A (Agree); U (Undecided); D (Disagree); SD (Strongly Disagree)

No	Statements	Response Options				
		SA	A	U	D	SD
1	The economic activities of people Chalimbana is a hindrance to their acceptance of the Seventh-day Adventist Gospel message					
2	The social activities people engaged in Chalimbana district seem to be an obstacle in the reception of the Adventist message					
3	The Chalimbanas fear that Adventism requires them to abandon their cherished social values					
4	The Adventist message is a challenge to the religious values of the Chalimbanas					
5	The Chalimbanas think that Adventism is not keenly interested in their physical well-being					
6	The Chalimbanas are receptive to visitors					
7	Adventism has not been very successful among the Chalimbanas because the focus has been on mass evangelism method					

2. SECTION 3: Evangelistic Approaches

1. List the major economic activities of the people of Chalimbana.

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2. What are the main challenges facing people in your district/church?

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3. How can the challenges above be addressed?

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4. What are some of the vices people are engaged in here including in your churches,

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5. How best can the people be helped by the Churches?

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6. Which challenges is the church facing in evangelising?

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7. What method can be used to effectively win souls in Chalimbana?

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8. In what ways has the SDA church positively impacted the lives of people in Chalimbana?

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## APPENDIX C

### GROUP INTERVIEW GUIDES

#### GROUP GUIDE FOR MEMBERS OF THE COMMUNITY

I am Makuni Namilonga a student from Adventist university of Africa Kenya, Ongata-Rongai I am undertaking Masters Course in Divinity and I am required to carry out a research work which is considered as a prerequisite for the award of Master's Degree. The research title is "Developing an effective strategy to evangelize the Soli people in Chalimbana district, Chongwe Zambia." In order to accomplish my field, work I will use questionnaires for collecting basic information. I hereby affirm that the information which you will give will be strictly confidential. Thank you for your co-operation.

1. What are the major economic activities of people here in Chalimbana
2. What are the main socio-cultural activities people are engaged in Chalimbana district.
3. What are the main challenges facing people in Chalimbana
4. How can the challenges above be addressed
5. What are some of the vices people are engaged in here
6. What is the common religion in Chalimbana
7. How best can people be helped by Churches
8. Which Christian denomination is popular here and why
9. How has the church impacted the lives of people here positively
10. How can as the church win more souls?
11. What are some of the reason why the church is not growing fast

## GROUP INTERVIEW GUIDE FOR CHURCH MEMBERS

I am Makuni Namilonga a student from Adventist university of Africa Kenya, Ongata-Rongai I am undertaking Masters Course in Divinity and I am required to carry out a research work which is considered as a prerequisite for the award of Master's Degree. The research title is "developing an effective strategy to evangelize the Soli people in Chalimbana district, Chongwe Zambia." In order to accomplish my field, work I will use questionnaires for collecting basic information. I hereby affirm that the information which you will give will be strictly confidential. Thank you for your co-operation.

1. What are the major economic activities of people here in Chalimbana?
2. What are the main socio-cultural activities people are engaged in Chalimbana district?
3. What are the main challenges facing people in Chalimbana?
4. How can the challenges above be addressed?
5. What are some of the vices people are engaged in here?
6. What is the common religion in Chalimbana?
7. How best can people be helped by Churches?
8. Which Christian denomination is popular here and why?
9. How has the church impacted the lives of people here positively,
10. How can as the church win more souls?
11. What are some of the reason why the church is not growing fast?

## APPENDIX D

### SEMINAR MATERIALS

#### CORONA VIRUS

- ✓ Ccoronavirus disease 2019 is a contagious disease caused by severe acute respiratory syndrome coronavirus.
- ✓ The first case was identified in Wuhan, China, in December 2019.
- ✓ Zambia reported its first 2 cases of COVID-19 in Lusaka on 18 March.

#### SYMPTOMS OF COVID-19

- ✓ fever
- ✓ cough
- ✓ fatigue
- ✓ breathing difficulties
- ✓ Muscle or body aches
- ✓ Headache
- ✓ New loss of taste or smell
- ✓ Sore throat
- ✓ Congestion or runny nose
- ✓ Nausea or vomiting
- ✓ Diarrhea

#### PREVENTION

- ✓ physical or social distancing
  - ✓ quarantining
  - ✓ ventilation of indoor spaces
  - ✓ covering coughs and sneezes
  - ✓ hand washing,
  - ✓ Keeping unwashed hands away from the face.
  - ✓ use of face masks or coverings
- Symptoms may appear 2-14 days after exposure to the virus.

#### WHAT IS THE DEFINITION OF HEALTHY LIVING

- ✓ Good Nutrition, Eating Right
- ✓ Getting Physically Fit, Beneficial Exercise
- ✓ Adequate Rest

- ✓ Proper Stress Management

#### WHY TO LIVE A HEALTHY LIFESTYLE?

- ✓ Being healthy should be part of your overall lifestyle
- ✓ Living a healthy lifestyle can help prevent chronic diseases and long-term illnesses.
- ✓ Feeling good about yourself
- ✓ Taking care of your health is important for your self-esteem and self-image.

#### WHAT ARE SOME TIPS FOR HEALTHY LIFESTYLE?

- ✓ Eat a variety of foods including lean protein, complex carbohydrates, omega-3 fats from fish
- ✓ Eat monounsaturated fats from avocados, nuts and olive oil.
- ✓ Remember to eat at least five servings of fruit and vegetables a day.
- ✓ Avoid Trans-fats, saturated fats and animal fats.

#### WHAT IS EDUCATION?

- ✓ Education involves actions or process of educating
- ✓ It involves the purpose of acquiring knowledge and development.
- ✓ It influences values, morals, beliefs and habits.

#### HOW CAN WE ACQUIRE EDUCATION?

- ✓ Educational can be acquired under guidance and also self-administered.
- ✓ Education can take place in formal or informal platform.
- ✓ Formal education is acquired in preschools, primary, secondary and higher education levels.

#### IS EDUCATION IMPORTANT

- ✓ It helps people become better citizens of every society and be able to shape a better community to live since they know the rights, laws and how to take care of the environment.

#### HOW CAN EDUCATION HELP IMPROVE OUR LIVES IN CHALIMBANA?

- ✓ Education assists in building opinions and broadens the view on things around the world making it possible to interpret things.
- ✓ It enhances the economic activities and social life of people in Chalimbana.

#### SEXUALLY TRANSMITTED DISEASES (STDs)

- ✓ Sexually transmitted diseases (STDs) or sexually transmitted infections (STIs) are organisms (bacteria, viruses or parasites) that cause sexually transmitted diseases may pass from person to person in blood, semen, or vaginal and other bodily fluids.
- ✓ Sometimes these infections can be transmitted nonsexual, such as from mother to infant during pregnancy or childbirth, or through blood transfusions or shared needles.



## CAUSES

Sexually transmitted diseases (STDs) or sexually transmitted infections (STIs) can be caused by:

- ✓ Bacteria (gonorrhea, syphilis, chlamydia)
- ✓ Parasites (trichomonas's)
- ✓ Viruses (human papillomavirus, genital herpes, HIV)
- ✓ Non-sexual -Hepatitis A, B and C viruses, shigella, and Giardia intestinalis.

## SIGNS AND SYMPTOMS

Signs and symptoms may appear a few days after exposure, or it may take years before you have any noticeable problems, depending on the organism.

- ✓ Painful or burning urination
- ✓ Sores or bumps on the genitals or in the oral or rectal area
- ✓ Discharge from the penis
- ✓ Unusual or odd-smelling vaginal discharge
- ✓ Unusual vaginal bleeding
- ✓ Pain during sex
- ✓ Sore, swollen lymph nodes, particularly in the groin but sometimes more widespread
- ✓ Lower abdominal pain
- ✓ Fever
- ✓ Rash over the trunk, hands or feet

## FACTORS THAT MAY INCREASE THAT RISK INCLUDE:

- ✓ Having all forms of unprotected sex.
- ✓ Having sexual contact with multiple partners.
- ✓ Having a history of STIs.
- ✓ Anyone forced to have sexual intercourse or sexual activity.
- ✓ Misuse of alcohol or use of recreational drugs.
- ✓ Injecting drugs. Needle sharing spreads many serious infections, including HIV, hepatitis B and hepatitis C.
- ✓ Transmission from mother to infant - gonorrhea, chlamydia, HIV and syphilis.

## COMPLICATIONS

- ✓ Because many people in the early stages of STD or STI experience no symptoms, screening for STIs is important to prevent complications.
- ✓ Possible complications would include: Pelvic pain, Pregnancy complications, Eye inflammation, arthritis, pelvic inflammatory disease, infertility, heart disease and certain cancers, such as HPV-associated cervical and rectal cancers

### HOW CAN WE AVOID OR REDUCE RISK?

- ✓ Abstain. The most effective way to avoid STIs is to not have (abstain from) sex.
- ✓ Choose one uninfected partner. Another reliable way of avoiding STIs is to stay in a long-term mutually monogamous relationship in which both people have sex only with each other and neither partner is infected.
- ✓ Wait and test. Avoid vaginal and anal intercourse with new partners until you have both been tested for STIs.
- ✓ Get vaccinated. Getting vaccinated early, before sexual exposure, is also effective in preventing certain types of STIs. Vaccines are available to prevent human papillomavirus (HPV), hepatitis A and hepatitis B.
- ✓ Don't drink alcohol excessively or use drugs. If you're under the influence, you're more likely to take sexual risks.

How can you tell if you have high blood pressure?

- ✓ Blood pressure measured by a health professional.
- ✓ Headache
- ✓ Dizziness
- ✓ Fatigue or blurry vision.
- ✓ breathing problems
- ✓ Pounding pulse.

### WHAT IS ALCOHOLISM

- ✓ Alcoholism is also called Alcohol use disorder and it is when one can no longer control their use of alcohol.
- ✓ It is a multifaceted and complex disease, so while someone may inherit a predisposition to the disorder, genes do not fully determine a person's outcome.

### WHAT ARE THE CHARACTERISTICS OF ALCOHOLISM

- ✓ Using alcohol in higher amounts or for a longer time than originally intended in a year.
- ✓ Being unable to cut down on alcohol use despite a desire to do so.
- ✓ Spending a lot of time obtaining, using, and recovering from the effects of alcohol.
- ✓ Cravings or a strong desire to use alcohol.
- ✓ Being unable to fulfill major obligations at home, work, or school because of alcohol use.
- ✓ Continuing to abuse alcohol despite negative interpersonal or social problems that are likely due to alcohol use.
- ✓ Giving up previously enjoyed social, occupational, or recreational activities because of alcohol use.
- ✓ Using alcohol in physically dangerous situations (such as driving or operating machinery).

- ✓ Continuing to abuse alcohol despite the presence of a psychological or physical problem that is probably due to alcohol use.
- ✓ Developing symptoms of withdrawal when efforts are made to stop using alcohol.

#### HEALTH AND SOCIAL IMPLICATION OF ALCOHOLISM

- Heart problems like cardiomyopathy (enlarged, inefficient heart muscle), arrhythmias (irregular heartbeat), high blood pressure, and stroke.
- Liver disease, including steatosis (fatty liver), alcoholic hepatitis, fibrosis, cirrhosis, and hepatocellular carcinoma.
- Pancreatic problems like pancreatitis, an acutely painful inflammatory condition that can progress to a chronic disease. Pancreatitis can affect a range of pancreatic functions, including the normal release of digestive enzymes.
- Certain types of cancer, including head and neck cancer, esophageal cancer, liver cancer, breast cancer, and colorectal cancer.
- A weakened immune system, which can increase your risk of infection and contraction of diseases like pneumonia and tuberculosis
- Cognitive problems, such as memory loss or problems thinking clearly.
- Blackouts (periods of time in which you cannot recall events).

#### WHAT IS DIABETES

- ✓ Diabetes mellitus refers to a group of diseases that affect how your body uses blood sugar (glucose).
- ✓ Glucose is vital to your health because it's an important source of energy for the cells that make up your muscles and tissues.
- ✓ It's also your brain's main source of fuel.

#### CAUSES

The cause of diabetes varies by type.

- ✓ The major risk is cardiovascular disease such as; coronary artery disease with chest pain, heart attack, and stroke and narrowing of arteries.
- ✓ Too much sugar in your blood can lead to serious health problems.
- ✓ Complications of diabetes develop gradually and the longer you have diabetes the less controlled your blood sugar leading to higher the risk of complications.

#### WHAT ARE THE SIGNS OF DIABETES

Vary depending on how much your blood sugar is elevated.

- ✓ Increased thirst
- ✓ Frequent urination
- ✓ Extreme hunger
- ✓ Unexplained weight loss
- ✓ Presence of ketones in the urine

#### PREVENTION

- ✓ . Eat healthy foods.
- ✓ Choose foods lower in fat and calories and higher in fiber.
- ✓ Focus on fruits,
- ✓ Vegetables and whole grains.
- ✓ Get more physical activity.

#### WHAT IS ENTREPRENEURSHIP?

- ✓ Entrepreneurship is the act of creating a business or businesses while building and scaling it to generate a profit.

#### WHAT IS FINANCIAL LITERACY?

- ✓ Financial literacy is the ability to understand and effectively use various financial skills, including personal financial management, budgeting, and investing. The lack of these skills is called financial illiteracy.

#### WHY IS FINANCIAL LITERACY IMPORTANT?

- ✓ The lack of financial literacy can lead to a number of pitfalls.
- ✓ It helps to avoid accumulation of unsuitable debt burdens and can boost the business

#### HOW TO BECOME FINANCIALLY LITERATE?

- ✓ To become financial literate involves learning and practicing a variety of skills related to budgeting, managing and paying off debts, and understanding credit and investment products.
- ✓ To improve on financial management there is need to make a budget, record expenses, being prudent about saving money, periodically checking your credit report, and investing for your future.

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## VITA

### PERSONAL DETAILS:

Name: Makuni Namilonga  
Date of Birth: April 28, 1989  
Place of Birth: Monze, Southern, Zambia  
Marital Status: Married- Esther M. Namilonga  
Children: Chileleko Namilonga

### PROFESSIONAL BACKGROUND:

<b>Date</b>	<b>Institution</b>	<b>Achievement</b>
2018	Seventh-day Adventist Church	Ordained to Gospel Ministry
2016-date	Adventist University of Africa	Masters Candidate- M.Div.- Old Testament
2009-2013	Rusangu University	Bachelors of Arts-Theology
2005-2007	Hillcrest Nat. Technical School	School Certificate
2003-2004	Choma Secondary School	Junior School Certificate
1996-2002	Nahumba Basic School	Primary School Certificate

### WORK EXPERIENCE:

<b>Date</b>	<b>Position</b>	<b>Place</b>
2020-date	District Pastor	Kabulonga-Lusaka
2018-2019	District Pastor	Chalimbana Mission-Chongwe
2014 -2017	District Pastor	Shibuyunji Mission-Shibuyunji
2014 -	District Pastor	Sala Mission-Nampundwe
2013 -	Church Elder	Rusangu University Church-Monze
2013-	Ministerial Association Secretary	Rusangu University Monze