

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: PROPOSED EVANGELISTIC PROGRAM FOR WINNING MIJIKENDA INTO THE ADVENTIST CHURCH

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In any random sample taken from any church in the coast it will show that the indigenous Mijikenda are the Minority or at times are not represented in the church at all For Kenya Coast Field to succeed in evangelizing the whole coast region, major target should be the Mijikenda who for a long time have not responded well to the Adventist message as expected. The researcher therefore developed an evangelistic strategy through which the Mijikenda are to be reached and be won into the Adventist Church. This strategy involved the church pastors, church elders and members that the researcher had trained in Ziwani Church before the program started. The methods used in this strategy were predominantly public evangelism and literature distribution and visitations. The researcher developed an evangelistic program whereby a team of members were trained through lectures and sent to un-entered Mijikenda areas to do visitation, distribute literature, and conduct evangelistic meetings in various centers.

As a result, in 2010, thirteen evangelistic meetings was conducted, 300 literature were distributed, and 276 souls from the indigenous people were baptized. In 2011, twelve meetings were conducted, 222 literature were distributed, and 259 souls were baptized. In the third year, that is 2012, fifteen meetings were conducted, 300 literature distributed, and 344 souls were won to Christ. This researcher recommends the following; that Kenya Coast Field consider deliberate evangelistic program among the Mijikenda as their primary objective, and that Kenya Coast Field increase the spiritual growth of the members in all its territory people in order to spur them into evangelism, and lastly that a replication this study in the rest of the Field focusing the Mijikenda as a target group.

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PROPOSED EVANGELISTIC PROGRAM FOR WINNING MIJIKENDA
INTO THE ADVENTIST CHURCH, KENYA

A project
presented in partial fulfillment
of the requirement for the degree
Masters of Arts in Leadership

by
Zachariah Mwita Marwa


December 2015

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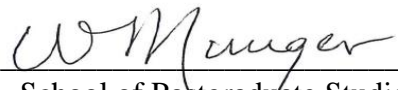
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CHAPTER 1
INTRODUCTION

Background of the Study

The history and development of the Seventh Day Adventist Church in the Kenyan Coast dates back to the year 1934 when the Western Missionaries moved to the Kenyan Coast primarily to spread Christianity to the Coastal communities and also fight slave trade along the coastal parts of Kenya because it was seen as inhuman and against the Christian teachings. It was also expected that by the end of the evangelical period, the church will have been successful to woo the Mijikenda community to the church and by so doing the missionaries will have succeeded in countering the spread of Muslim religion. Unfortunately, this objective has not been fully achieved as a majority of Mijikenda people are either traditionalist or a mix of Muslim and traditionalists. This in turn affects the core objective of the church which is “to make disciples of all people, communicating the everlasting gospel in the context of the three Angels messages of Revelation 14:6-12, leading them to accept Jesus as personal savior and unite with his remnant Church, and nurturing them in preparation of His return.”

It is however, interesting to note that the Adventist Church has been in the coast region for more than seventy years, yet the response of the Mijikenda to the Adventist message is still low. The efforts of the Church in constructing schools and health facilities, and building Churches in various places has worked to a certain

extent, but has not realized the dream of winning the Mijikenda people as was expected.

It is surprising that, despite, the church been situated in an area predominantly inhabited by the Mijikenda people, the membership of the church is mainly made up of the people from the mainland who have migrated from their habitual area of residence to look for job and investment opportunities at the Coastal town of Kenya.

It is on this basis that this research was initiated so as to ascertain the reasons behind the slow growth of the Seventh-day Adventist church among the Mijikenda with the aim of designing a program which will help address the problem. The research further makes use of the socio-cultural heritage of the Mijikenda before and after the arrival of the colonial powers, that has adversely affected the ability of the Mijikenda to embrace Christianity. This research will also seek to investigate how the arrival of the Western Missionaries along the coastal part of Kenya affected the early growth of the Adventist church.

Statement of the Problem

Evangelism is a very critical activity in the growth of any church. This is attributable to the far-reaching effects that it has in attracting followers to the church. A recent report by the National Council of the churches of Kenya revealed that approximately 70% of Kenyans are Christians (38% Protestants, 28% Catholic); about 25% are adherents of the Indigenous religions and 6% Muslims.

However, a survey that was carried out along the coast revealed that, only 1 out of 10 is a Seventh-day Adventist adherent. It is this shocking statistics that aroused the interest to conduct a research so as to figure out the reason(s) behind slow church growth and explore ways to reverse this trend least the church will soon loose credence altogether.

The research will also reveal the reasons why the Mijikenda people in particular have not been so receptive to the Adventist Gospel that has been taken to their door steps. Consequently, the research will seek to investigate the cultural, social and traditional beliefs that have affected the receptiveness of the gospel.

Lastly, the research will explore various evangelism models and means that the church has employed before with the aim of finding a model that can work for the Mijikenda people. This will entail studying the historical development, cultural heritage and social ties of the Mijikenda community in relation to their ability to embrace Christianity and in particular the teachings of the Seventh-day Adventist church.

Purpose of the Study

The purpose of this study is to investigate the factors affecting receptiveness of Adventist teachings by the Mijikenda community and subsequently design an evangelism model that will spur church growth among the Mijikenda people of the Coastal part of Kenya.

Justification of the Study

The research on the Mijikenda brings to surface the major factors affecting the progress of evangelism among them. It provides the Church with a tool for evangelism among the Mijikenda which are useful not only to the Adventist Church in the coast region, but to the entire organization in Kenya.

Delimitations of the Study

Due to the vastness of the coast region and the financial implications, this study is limited to what hinders the growth of the Adventist Church among the Mijikenda while other areas in Kenya have indicated a big increase in membership.

The proposed evangelistic program is meant to assist the Adventist Church to penetrate the region and win the Mijikenda. It is noteworthy to state that this study is majorly concerned with the Mijikenda community as opposed to all the communities at the Coast.

Methodology

This study utilizes the program development approach. This necessitated the use of surveys by providing questionnaires to the prospective Churches, interviews to the Church members and Church leaders. The research was carried out in the Churches by collecting membership data to determine the membership ratio of the Mijikenda to non-Mijikenda in the local Churches. Data were analyzed, and the findings were tabulated to give a clear picture of the demographics and population of the Mijikenda people. It is at this level that methods for implementation of this strategy were considered. Hence Evangelism models from both the Old and New Testament were utilized. Among the methods used for the implementation of the program were the following: evangelism, literature distribution, and baptismal class respectively.

Definition of Terms

Euangelion	Greek for “good news”
Eungelistes	Evangelist
Eungelizomai	To announce / proclaim
Joho	Long robe
Kikoi / Kikoy	Piece of cloth used by the coastal women
Kofia	Traditional hat
Madafu	Coconut milk
Mahamuri	Spiced doughnut

Mashiach	Hebrew for “to paint, smear anoint”
Mijikenda	Local people in nine sub tribes
Mshikaki	Skewers of meat
Raphta	Sewing boats
Swahili	Coastal people whose language is Kiswahili
Zanji / Shenzi	Arabic meaning of black, unlearned, unreligious

CHAPTER 2
BIBLICAL AND THEORETICAL FOUNDATIONS
OF EVANGELISM

Evangelism in the Old Testament

The Old Testament stands as a reference and the beginning of evangelistic effort that was fulfilled in the New Testament. Chris Saris in his paper evangelism in the Old Testament says that “there is unity between the old testament and the new testament regarding God’s desire to reveal himself to all people, that is, evangelism”¹ that, “Israel was specifically used by God to reveal his presence, power and salvation to the people of the ancient world.”²

In his speech on the fallen race, God declared these words to the serpent, “and I will put enmity between you and the woman and between your seed and her seed; he shall bruise your head and you shall bruise his heel” (Gen 3:15). In (verse 21) he says, “Also for Adam and his wife, the Lord God made tunics of skin, and clothed them.”

Walter C. Kaiser Junior observes that the male child of the woman seed would strike back by crushing the head of the serpent. This would be a lethal blow. It

¹ Midwest Christian Outreach, “Missionaries to America – Deux,” accessed 12 January 2016, <http://midwestoutreach.org/2012/12/21/missionaries-to-america-deux/>.

² Ibid.

guaranteed that the coming man of promise, from the male line of Eve, would once and for all settle the issues that the sin of Adam and Eve had raised.³

This aspect of enmity between the serpent and the woman, between his seed and her seed, the crushing of the head, and the bruising of the heel, alludes to a system that will be put in place that will separate the two parties forever. A system that will bring salvation to the aggrieved part. That although the serpent took advantage of Adam and his wife by making them commit sin and separating them from their creator, the fact remained that enmity was to exist between him and the fallen race. That at a later time, the fallen race's seed will conquer the serpent. Stephen Haskell writes "These words revealed the fact that for those who would cherish the enmity against sin which God had placed in the heart, there was a way of escape from death. They would live and Satan would die; but before his death he would bruise the heel of the seed of the woman."⁴

So the Old Testament begins with creation, however, there are some aspects of redemption also. The book of Genesis portrays God as the creator (Gen 1:1, 21, 27) and also God as the redeemer.

Noah, the Righteous Man

The fall of man in Genesis chapter 3, is followed by a dramatic turn of events. Apparently, sin altered the creator's plan of Adam and his wife to live in the Garden of Eden. After God's intervention pronouncing curses, and promises to them (Gen

³ Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids, MI: Baker Books, 2000), 16.

⁴ Stephen Haskell, *The Cross and its Shadow* (Nashville, TN: Southern Publishing, 1970), 20.

3:14-19), He drove them out of the garden of Eden and even put an angel who always guarded the tree of life (Gen 3:22-24). The fact that Adam and his wife did not die immediately after committing sin (Rom 6:23, Ezek 18:20), indicated that God had a plan to save them.

Before the flood, God came up with a plan of salvation by using Noah the righteous man, regardless of the prevailing sin (Gen 6:13-23). Genesis seven begins with God calling Noah and his family into the ark. Apparently, Noah made the pronouncement concerning the impending deluge to the people. He called the people to repent their sins reported in chapter six of Genesis.

The apostle Peter agrees that Noah was “a preacher of righteousness” (2 Pet 2:5). There is evidence that Noah evangelized the world before the flood filled the earth.” Noah, by his preaching and example in building the ark, condemned the world. God gave all who chose an opportunity to repent and turn to him. But they believed not the preaching of Noah.”⁵

It is clear from the above Bible story that God shuns evil and that why he uses righteous people in the society to preach good news and repentance to those who bear to listen. The Ark in the story of Noah is an indicator of the protection and shelter that God accords to those who are ready to turn away from their evil ways and follow him. It can also be implied from that story that only those who seek his repentance will be saved not even animals will be spared. It is also apparent from the story that God gives each and every person an opportunity to mend their ways before he brings punishment. This opportunity is presented through the evangelism ministries whose

⁵ Ellen G. White, *The Spirit of Prophecy* (Washington DC: Review and Herald, 1996), 1:93.

aim is to preach salvation to those who are willing to repent. Therefore, it is true to state that there is salvation for those souls that repent and that evangelism is the only way to woo souls to Christ.

God's Promise to Abraham

Abraham's call by God from Ur of the Chaldeans seems to have some connections of evangelism during his time. The reason why God called him to leave his country, his people to a foreign country could allude to evangelism, "Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation, I will bless you and make your name great and you shall be a blessing and in you all the families of the earth shall be blessed" (Gen 12:1-3).

Debate as to whether Abraham's journey to Canaan was for evangelism purposes or not, remains for discussion. However, Abraham carried a package that was inclusive, "All the nations on the earth will be blessed through him" (Gen 18:18). Walter Kaiser says that, "The sweep of all the evidence makes it abundantly clear that God's gift of a blessing through the instrumentality of Abraham was to be experienced by nations, clans, tribes, people groups, and individuals."⁶

Paul in the book of Romans 4:3 indicates that "Abraham believed God, and because of his faith God accepted him as righteous" that is to say, when God looked in the whole world, he only saw Abraham as a righteous man because he believed in him. The calling of Abraham therefore did not take place in a vacuum, but was based on an intimate relationship that existed between him and his God.

⁶ Walter Kaiser, 19.

God's call to Abraham therefore, was to raise up a family that would continuously do righteousness and justice (Gen 15:4; 18; 19), this however, was to be done either by birth, influence or evangelism. Finally, the blessedness to all nations was fulfilled through Christ Jesus whose birth the Bible says was the son of Abraham. In his narrative and genealogy list, Matthew links Jesus with Abraham in the following statement: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham."

Settling Abraham Among the Foreigners

In the Old Testament one of the models of evangelism that was used was settling Abraham among the foreign land. In this case God intended to reach the foreign people through him. Their interactions and association in social and economic matters (Gen 23:1-9), the foreigners would be able to know the God of Abraham and worship Him.

By the time Abraham went to fight Chedorlaomer king of Elam and his allies that had conquered Sodom and took Lot and his family into captivity (Gen 14:7-12), Abraham already had a force. "Three hundred and eighteen trained servants who were born in his own house" (Gen 14:14). When Melchizedek arrived to meet Abraham on his way home after defeating his enemies, Melchizedek blessed "God Most High, Possessor of heaven and earth. . . . and who has delivered your enemies into your hands" (Gen 14:19).

So Abraham became the source of knowledge and learning about God who was considered Most High, possessor of heaven and earth, who was all powerful even to defeat the enemies of Abraham. God's purpose to this people was to make them understand and have knowledge of Him.

Just like Abraham obeyed the spirit of God to move from his motherland to unknown land, Christians should also be ready to preach the Gospel when called upon. It is also important for all church members to be involved in the evangelism mission. If Abraham had three hundred and eighteen trained servants when he was evangelizing, then Christians should be more involved so as to make it easier to reach all the people in need of salvation.

The Messiah in Isaiah

The word Messiah means the anointed one. In Hebrew, it is “Mashiach,” which comes from the root mem-shin-chet, which means to paint, smear, or anoint. In Israel, the expected Messiah was the prevailing idea in the mind of every Israelite. Being under the dominion of different nations from the time they were in Egypt to the time of the Romans, Israel expected a Messiah that would set them free, and give them an opportunity for their own to rule (Acts 1:6). From a Jewish perspective, the messianic idea is purely political. While from the Christian point of view, the idea is spiritual. In a Jewish perspective, the “Meshiach will be a great political leader descended from King David” (Jer 23:5).⁷

The word “Mashiach” does not mean “Savior.” The notion of an innocent, divine or semi-divine being who will sacrifice himself to save us from the consequences of our own sins is a purely Christian concept that has no basis in Jewish thought. “Unfortunately, this Christian concept has become so deeply ingrained in the English word “Messiah”, that this English word can no longer be used to refer to the

⁷ Tracey Rich, “Judaism 101: Mashiach, The Messiah,” accessed 31 August 2014, <http://www.jefaq.org/meshiach.htm>.

Jewish concept.”⁸ Even though, the Christian concept on the messianic idea is deeply connected with Jesus Christ. In Isaiah 7:14, prophet Isaiah says the following, “Therefore the Lord himself will give you a sign behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” (Matt 1:21-23).

Although the Jews still opposed and argued that Isaiah 7:14 meant another prophecy, Christians applied it to mean Jesus Christ. Matthew quotes Isaiah 7:14 in Matthew 1:22 saying “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” That is to say, prophecies in Isaiah, concerning the messiah, was fulfilled when Jesus was born of Virgin Mary (Matt 1:21).

Evangelism in Nineveh

Jonah is called the “son of Amittai,” who was sent by God to the great city of Nineveh (Jonah 1:1, 2). He is said to have come from Gath-Hepher a city of moderate size within the tribal borders of Zebulun, probably best identified with Khirbetez-zurra, three miles northeast of Nazareth. His name (Jonah) means “Dove” or “Pigeon” in Hebrew. “He was an ardent nationalist, Pro-Israel and ant foreign, at least ant-Assyria. Known as dedicated, disciplined, strong-willed prophet.”⁹

The city of Nineveh is described in the book of Jonah as the great city. “First built by Nimrod and was traditionally known as the great city (Gen 10:10-12). About 700 BC, Sennacherib made it the capital of Assyria, which it remained until its fall in

⁸ Ibid.

⁹ Stuart Douglas, *World Biblical Commentary: Hosea and Jonah* (Nashville, TN: Thomas Nelson, 1798), 31:431.

612 BC.”¹⁰ The second point that indicates that indeed Nineveh was a great city was the fact that one needed three days to cover it (Jonah 3:3). Even though the city was wicked, its evil is not indicated or listed by the author. However, in Nahum, Nineveh’s sins included—plotting evil against the Lord, cruelty, and plundering in war, prostitution, witchcraft and commercial exploitation (Nah 1:11; 2:12-13; 3:1, 4, 16,19).

Jonah’s mission was “preaching” to the great city. Although at first he refused to comply and ran away to Tarshish (Jonah 1:3), the Lord brought him back after a three-days experience in the whale’s stomach (Jonah 1:4-17, 2:1-10). His main mission was to proclaim (evangelize) to that great city of Nineveh. “The word of the Lord came to Jonah a second time; go to the great city of Nineveh and proclaim to it the message I give you (Jonah 3:1-2).

So Jonah obeyed the word of the Lord and went to Nineveh and preached the word. He announced, “Forty more days and Nineveh will be overturned” (Jonah 3:4). When the Nineveh people heard the message from Jonah, they never wasted their time nor despised the prophet, but straight away they believed God (verse 5). They declared a fast and all of them, from the greatest to the least, and put on sackcloth.

The King himself got involved by proclaiming a fast and put on sackcloth and told everybody to give up his/her own evil ways and violence. The King said “who knows God may yet relent and with compassion turn from his fierce anger so that we

¹⁰ Ibid., 31:432.

will not perish” (Jonah 3:6-9).¹¹ Indeed God changed his mind and spared the city of Nineveh and its people because they repented their sins.

The Seventh-day Adventist Commentary says,

Knowing the loving kindness and long suffering of God, Jonah was also afraid that if he delivered the divine message and the heathen accepted it, the threatening doom he pronounced upon them would not come to pass. This would be a deep humiliation to him, as it thus turned out to be, and this he could not endure. The inhabitants of Nineveh and for a time turned from their sins. Jonah was angry, but God justified His gracious dealings.¹²

Evangelism in the New Testament

Evangelism in the New Testament is a fulfillment of the prophecies in the Old Testament that predicted about the coming of the Messiah—Jesus Christ. There is unity between the Old Testament and the New Testament regarding God’s plan to reach all people through evangelism. The New Testament begins with a story narrating how Virgin Mary conceived with the power of the Holy Spirit and gave birth to a son that they called Jesus, because he will save his people from their sins” (Matt 1:21).

Jesus therefore became the central theme and the focus of all mankind. The good news of salvation was first told by angels on the day He was born: “Glory to God in the highest, and on earth peace to men on whom his favor rests” (Luke 2:13, 14), and successively told by his disciples in the following generation. When Jesus began His ministry, He began by proclaiming about the kingdom of God and how near it was. “From that time Jesus began to preach and to say, “Repent, for the

¹¹ Wikipedia: The Free Encyclopedia, “Nineveh,” accessed 17 July 2012, <http://en.wikipedia.org/wiki/Nineveh>.

¹² Francis D. Nichol, ed. *Seventh-day Adventist Bible Commentary (SDABC)* (Washington DC: Review and Herald, 1955), 4:996.

kingdom of heaven is at hand” (Matt 4:17). However, He appointed twelve disciples “that they might be with Him and that He might send them out to preach” (Mark 3:13).

His methods of evangelism were preaching, teaching and healing. “And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kind of disease among the people (Matt 9:36). “And He went forth again by the sea side; and all multitudes resorted unto him, and he taught them” (Mark 2:13; 6:2; Matt 5:1, 2; 11:1). He taught not like scribes taught, but He taught with authority (Matt 7:29). He used parables and illustrations to make people understand Him and His messages. Without the parables, the Bible says, He could not speak (Matt 13:1-3, 24, 33-35).

He healed all kind of illnesses and sicknesses. The cripples walked, the dumb heard, even the dead resurrected.¹³ In doing these, He was able to reach many, both Jews and Gentiles. He managed to establish a Christian Church and His following increased daily. While in Jericho, Zacchaeus could not reach Him because of the crowd (Luke 19:3). The crowd here may mean, the following or those who came just for curiosity. For three and a half years, Jesus labored in the field doing evangelism and at the same time, training His disciples and sending them to preach the gospel of the kingdom of God (Luke 9:1-6; 10:1-17).

The fact that Jesus attracted and converted many from Judaism to Christianity because of His messages and miracles, the Pharisees and Church leaders were not happy with Him (Luke 5:21; 6:11). They first claimed he was Beelzebub, that is, the

¹³ Matt 8:2-4; 9:1-8; 15:30-31; Mark 5:1-13; 8:22-26; Luke 5:17-24; 6:6-10; John 5:1-9; 11:45

leader of the devil (Matt 9:34). Yet He never resigned of His duty, but continued in His endeavor to the message of salvation.

When Pharisees and Church leaders could not bear it any more with Him they plotted to kill Him. They used the healings and the pronouncement of the forgiveness of sin to the healed ones a reason of blasphemy (Luke 5:21). He was accused by these leaders in several occasions and finally, He was arrested, accused and hanged on the cross.¹⁴ After His burial, He resurrected from the grave and met His disciples several times before He went to heaven.

Jesus' Commission

After his resurrection, the Bible indicates that Jesus met his disciples several times and stayed with them about forty days (Acts 1:3). This is where he promised them the gift of the Holy Spirit that would enable them to receive power to witness in Jerusalem, Judea, and Samaria to the utmost part of the world (verse 8). He commissioned them to go into the whole world and make disciples of all nations (Matt 28:19-20).

Pentecost and Thereafter

The outpouring of the Holy Spirit ushered in a period of enthusiasm, passion and commitment to the gospel commission. The power to witness about the death and resurrection of their master Jesus was real. They experienced what Jesus had told them, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). Harrington notes that, "It was not the pyrotechnics of

¹⁴ Matt 28:1-10; Mark 16:1-14; Luke 24:1-12; John 20:1-31.

theophany, but spiritual transformation. . . . the empowerment of the disciples by the Holy Spirit.”¹⁵

The first day they realized the working of the Holy Spirit is when three thousand people were baptized on the day of Pentecost after Peter’s sermon (Acts 2:41). They realized that God was indeed serious with the gospel plan, and that He needed Spirit-filled men to achieve that objective.

What was the difference between the two periods of the disciples? In the first phase, the disciples were non-committal to their duty as followers of Christ, not converted, in fact hated one another and struggled for leadership. They were not sure of Jesus status whether he was the son of the Living God or the one who was to come and occupy David’s throne (Matt 16:15-16). In the second phase the disciples were changed people, had received and experienced the Holy Spirit, and were in one accord (Acts 2:1). Prayers were done and people supped together. Besides prayers and eating together, they trusted in God and were eager to do Gods works.

Their methods of evangelism were preaching, teaching, witnessing and healing (Acts 2:14; 3:1-9; 9:20; 13:1-12). On Pentecost, converts were added to the Church who included men from all walks of life (Acts 2:5-13, 41). Philip led to the conversion of the Ethiopian Eunuch (Acts 8:26-37); Peter baptized Cornelius and his household (Acts 10:1-48); Barnabas and Saul were set a part and worked together, (Acts 11:19-26; 13:1-3), and Paul and his party went on several journeys establishing Churches in Asia minor and other parts of the world (Acts 13:13-14:1-27; 16:1-20:1-38). Within no time, the disciples had turned the world upside down. The Apostles

¹⁵ Daniel Harrington and Luke T. Johnson, *The Acts of the Apostles* (Collegetown, MN: Liturgical Press, 1992), 45.

moved from one region to another as they were led and instructed by the Holy Spirit (Acts 16:9-18).

Principles and Models of Evangelism

This section summarizes the principles and models of evangelism extracted in the Old and the New Testament. In the Old Testament, God's plan of salvation began to unfold in various ways. On many occasions, the creator was seen pleading and evangelizing to the rebellious people before He could unleash any form of destruction or judgment. The methods of evangelism that were applied and used differed from one place to another but, the goal was the same—to save mankind.

Building of an Ark

In Noah's period, the method used for salvation was the building of the ark. The ark became a symbol that drew the attention of the-then world before the flood came. Although the-then world had not experienced the flood and its destruction, the building of the ark and the warning that was given by the builder on a daily basis, testified of imminent danger that required every person to search his or her heart. Even though the message from Noah was ignored by majority, the message was clear.

Then the Lord God saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He made man on the earth, and was grieved in His heart. So the Lord said, I will destroy man whom I have created from the face of the earth, man and beast, creeping thing and birds of the air, for I am sorry that I have made them. But Noah found grace in the eyes of the Lord. (Gen 6:5-8)

The fact that animals of all kinds, birds of the air and the creeping things of the ground entered the ark (Gen 6:13-16), suggests that even human beings were also told and forewarned of the coming flood, and that the only way to be saved was to enter the ark. They were warned of the danger ahead and were asked to accept the message and get into the ark, but they dismissed any appeal made. The building of the

ark was not done quietly and in seclusion, this work was done in the open. The fastening of timber and other building materials to build that huge vessel (Gen 6:15), communicated the intended message to the inhabitants of that world. However, when all attempts by Noah were ignored and taken for granted, the end result was the destruction of all human races by the flood except Noah and his family (Gen 6:7).

From the above narrative, it is clear that the methods of evangelism that were employed during the biblical times appear to differ greatly to those that have been employed today. This is attributable to the changing circumstances of the people and the advancement in innovation and technology. However, it is important to note that whatever the model employed, to ensure effective evangelism, it should take cognizance of the historical development, the way of life of the people, the language of the people and also other peculiar circumstances of the people. Today God is using pastors and evangelists to spread the Gospel.

Interactions and Relationships

In Abraham's time, the evangelism method was through interactions and relationships. By dwelling among the Canaanites, Abraham's living God was understood and known by his servants and his friends. First, his call from Haran to the new land was pegged on many things. One of them was, "And in you all the families of the earth shall be blessed" (Gen 12:3). Indeed, Abraham became a blessing to all people that he associated with. As he pitched his tent and built alters for worship in Canaan (Gen 12:8; 13:18), the people of Canaan around him got a glimpse of the God of Abraham, the Creator of heaven and earth.

Public Evangelism

In Nineveh, Jonah used public evangelism to reach that great and evil city. After he was convinced by God to return to Nineveh from Tarshish, Jonah traveled one day to the city center and began his mission (Gen 3:4). At the beginning, Jonah was not willing to go to Nineveh as required of God, perhaps because of the terrified stories of the Nineveh, its brutality and the level of evil that existed in the city. Perhaps he felt unqualified in that expensive and risky mission. However, when he was given a second chance to live, Jonah publicly warned the city. It never took time before a positive response was realized from all the people. As a result, the king himself and his assistants led the city to repent their evil ways. The King was convicted and believed that God will change his heart and save the city. “Who can tell if God will turn and relent, and turn away from His anger, so that we may not perish? (Jonah 3:9). Although Jonah became sick and disappointed because of the reluctance of the people in Nineveh, Nineveh was finally saved and given another lease of life and a clean bill of health for God forgave their sins and saved the great city (Gen 3:10).

In the New Testament, evangelism became the theme and main agenda of the church, both during Jesus time and the early church. The methods which Jesus and His disciples used are close range evangelism where He meet people and addressed physical needs then called them to follow Him. In light of the above, every member of the church just like Jonah should voluntarily take it upon oneself to go out and spread the gospel to all that are willing to listen to the word of God.

Preaching, Teaching and Healing

Jesus used the methods of teaching, preaching, and healing in evangelism. “Then Jesus went about all the cities and villages, teaching in their synagogues,

preaching the gospel of the kingdom, and healing every sickness and disease among the people”.¹⁶ Through these methods, Jesus was able to reach all classes of people. He touched the lives of many by the gospel of salvation and many followed Him. By healing, He saved many souls. Even those who were doubtful believed after witnessing those miracles that He performed in their presence (John 11:45).

It is therefore true from the above, that when evangelizing, the church should not discriminate based on any known grounds of distinction but instead focus on the main objective which is to woo all to Christ’s fold. The fact that the Mijikenda people have a different way of life or speak a different language from those of other believers should not be a ground not to evangelize to them.

Mingling with Sinners

Jesus mingled with all people including outcast and publicans. He never set religious, economic and social boundaries as Pharisees did in their day-to-day activities. On the contrary, He mingled with people of all classes. Jesus accepted to not only meet and mingled with this class, but also visited and ate with them (Matt 9:9-17; Luke 19:1-10). Ellen White in the book *Gospel Workers* says,

At the table of the publicans He sat as the honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and longed to become worthy of His confidence though He was a Jew, Jesus mingled freely with the Samaritans, setting at naught the pharisaic customs of His nation. In face of their prejudice He accepted the hospitality of His despised people. He slept with them under their roofs, ate with them at their tables, partaking of the food prepared and served by their hands, taught in their streets, and treated them with the utmost kindness and courtesy.¹⁷

¹⁶ Matt 5:1-2; 9:35; 14: 34-36; Mark 1:32-39; Luke 5:12-14.

¹⁷ Ellen G. White, *Gospel Workers* (Washington DC: Review and Herald 1915), 47.

From the above, we get to learn that if the mission to evangelize to the Mijikenda people of the Coastal part of Kenya is to be successful, then the members of the church should set aside the stereotypes and perceptions that they may have about the Mijikenda people and instead focus on getting them to leave their alleged evil ways and join the church. There should not be any form of segregation because it creates a rift between the people and the church.

One-on-One Evangelism

One of the succeeding methods that Jesus used was one-on-one method. This is where Jesus took His time talking to individuals and addressing their spiritual, physical, and social needs. He used this method many times as He held meetings in several places. When He spoke to Mary Magdalene, Levi Matthew, and the paralytic man, He engaged them one-on-one (Luke 10:38-42; Matt 9:9; John 5:1-9). He also used the same method when He spoke to the Samaritan woman at Jacob's well in the city of Sychar (John 4:4-26). And as a result of her conversation, many Samaritans believed. "The woman then left her pot, went her way into the city, and said to the men, "come, and see a man who told me all things that I ever did. Could this be Christ?" (John 4:28-29, 39-42).

One-on-one evangelism has been lauded world over as one of the most successful ways of evangelism because the model unlike other modes takes into consideration the peculiar circumstances of each individual and it also serves to understand the reasons why an individual has chosen not to obey the biblical teachings. Therefore, if the church was to put into good use this model the result can be surprising.

Contemporary Evangelistic Models

In the contemporary world, there are different models that have been used in evangelistic programs. Some of these models have been used and have been found effective in winning people to Christ. Among these models are:

Pastoral Evangelism Model

The pastor is well known as a shepherd, filling the place of Jesus Christ, the great Shepherd who gave His life for the sheep (John 10:11). Part of the responsibility of a pastor is to take care and nurture believers in the churches under him. However, besides being a Shepherd, His other responsibility is to conduct evangelism. When a pastor plays his pastoral role with an aim of winning souls to Christ, the result is immeasurable. When he visits the sick, the bereaved and all his parishioners, he creates and builds relationships that in many times leads people to make decisions for Christ. Ellen G. White in her book *Gospel Workers* says, “To win souls to the kingdom of God must be their first consideration. With sorrow for sin and with patient love, they must work as Christ worked, putting forth determined, unceasing effort.”¹⁸

Public Evangelism Model

Public evangelism is one of the contemporary models used to win people to Christ. This method has been in use for centuries but it has not lost its flavor. In the Old Testament, it was used by Jonah (Jonah 3:1-4), and in the New Testament it was used by disciples and the Apostles of Jesus Christ (Acts 11:26, 15:35, 18:11). In the Adventist Church, public evangelism is one of the preferred and commonly used

¹⁸ White, *Gospel Workers*, 31.

methods of evangelism. In the *Ministry* magazine, Dr. John Fowler observes the following on public evangelism, “Public evangelism has in the past been a powerful and effective outreach activity responsible for bringing hundreds of thousands to a decision for Christ and into the Seventh-day Adventist Church. Possibly because of its effectiveness, public evangelism seems to have been the primary outreach activity sponsored by Adventists.”¹⁹

Public evangelism just like the one-on-one model is widely used by churches across the world to evangelize to those seen as not being receptive to the gospel of Jesus Christ. The main reason why this model is preferred by many is because the results are instantaneous and it is cost effective because it involves organizing public crusades where a group of evangelists preach to the people, after which follow-ups are conducted to ensure the success of the model.

Global Pioneer Model

This is when lay-people are engaged on a stipend to establish new congregations in unexplored areas within their own culture. The pioneer workers have an advantage of understanding the culture in which they are working, speaking the language, and blending well with the local people compared to a visiting pastor or a missionary. They share the good news in a holistic manner including: taking care of the sick, preaching, teaching, giving Bible studies, and conducting evangelistic meetings.

There are various methods that have been employed in teaching people or even students in schools but none has been lauded more successful than when the

¹⁹ John W. Fowler, “Is Public Evangelism Obsolete?” *Ministry*, August 1984, 4-6.

teaching is done by fellow students through the guidance of a qualified personnel. In the same way, global pioneer can be the program that the church needs to employ to get the Mijikenda to throng to churches. This method makes the use of fellow tribesmen to spread the gospel. It is important to note that, the people need not to have special skills or experience but just the ability to communicate.

Church Growth Approaches

In evangelism, Church growth is another model that is used to measure the effectiveness of evangelism. While the target and the emphasis of church growth may so much focus on numerical data, church growth depends on preparing and training of church leadership and church groups. The dynamism of this approach largely depends on the entire church involvement—the youth, church leadership, women and the entire church population. This has to do with the vision, and the mission of the every church organization. Besides, vision and mission strategies are developed in relation to the growth that is under focus.

George Knowles in his book “How to help your Church Grow,” gives an example of a church elder in Pleasantville Church and how he helped his church to be conscious of growth. The membership at that time was sixty, but they decided that in the next five years, they needed ten added to the membership either by baptism or by profession of faith. In their meeting, the church set themselves strategies that assisted them achieve this goal: Bible studies to be given, pieces of literature to be given, Bible course enrollments secured, non-Adventists brought to services, hours spent in witnessing, and gospel presentations given.

Once a quarter the church had a special fellowship dinner, with time devoted in the afternoon for sharing of progress and plans. A new sense of mission gripped the members. Optimism and enthusiasm were the order of the day. Everything in the church began to grow. During the first year of the new emphasis, the church achieved not a 6 percent accession rate but a 10 percent rate.²⁰

According to Knowles, if the church has to experience growth within a short time, then it must be willing to invest heavily in outreach programs which should be led by church members who are willing to move from door-to-door offering hospitality and setting-up Bible study groups whose main aim is to conduct a follow-up on all the new members that have joined the church so as to avoid the possibility of backsliding in Christian faith. He also recognizes that in this day and age where people may avoid going to places of worship because of the fear of safety, then church growth approach should be preferred.

It is also imperative that if the above model/approach is to be preferred then those involved in this project must be people who are able to understand and communicate in the language of those to be ministered to, so as to make the mission easier.

Online Mission Outreach Approach

The online mission approach is one model that is quickly being employed by the churches to evangelize to a vast majority with ease at the comfort of their zones at a touch of a button. All one needs is to have either a computer connected to internet or an internet-enabled phone. In a country like Kenya which is currently experiencing a

²⁰ George Knowles, *How to Help Your Church Grow* (Hagerstown, MD: Review and Herald, 1997), 17-19.

strong growth in the number of mobile users, online mission could be just what the Adventist Church at the Coast needs, to spur growth.

This is because the internet has made access to information easier than before. The use of internet to gain access to pre-record or even listen to live-sermons has taken the world by storm with statistics revealing that every day millions of people world over conduct a search on the internet in need of spiritual nourishment and inspiration.

The main reasons that have been advanced for the faster growth in the use of internet to get spiritual nourishment is the reduction of internet inter-connection rates and convenience that comes with it as one can watch a live-sermon at the safety of their homes.

Considering that the country is currently experiencing increased insecurity, this approach is even more viable and acceptable. This is also in line with the Seventh-day objective of spreading the gospel of Jesus Christ to as many people as possible before the second coming of Jesus Christ. Jesus said “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt 24:14).

CHAPTER 3

DESCRIPTION OF LOCAL SETTING OF KENYA COAST FIELD OF SDA CHURCH

In Kenya, the Coast Province is one of the biggest provinces. “It is among the eight administrative provinces, comprises Indian Ocean strip with the capital city at Mombasa and its inhabited by the Mijikenda, Swahili and many others. The province covers an area of 79,686.1km square, and has a population of about 3,325,307 inhabitants by 2009.”¹ Figure 1 below is a map showing the settlement of the Mijikenda people along the Kenyan Coast.



Figure 1. Settlement of the Mijikenda People in Kenya

¹ Wikipedia: The Free Encyclopedia, “Coast Province,” accessed 17 July 2012, en.wikipedia.org/wiki/coast_province.

The People of the Coast

There are fifteen administrative districts that are managed by government administrative offices scattered across the Province; Bura, Kaloleni, Kilifi, Kilindini, Kinango, Kwale, Lamu East, Lamu West, Malindi, Mombasa, Msambweni, Taita, Tana Delta, Tana River, and Taveta. “The East African coast is among the old and ancient regions known by the outside world in terms of trade and commerce from the first century A.D. It was described as Azania, the land of Zinji² the Arabic – Persian word for Africans.”³

When Vasco Da Gama and his fleet of the Portuguese sailors arrived at the coast in the fifteenth century they found the East African Coast inhabited already, but dominated by Arabs. Africans had already built settlements of which the principle ones were Pate, Malindi, Mombasa, and Kilwa. There were also other smaller settlements of Kilifi, Gedi, Mozambique, and Sofala. Boxer says that those settlements “Contained a mixed population with varying proportions of Hamitic, Bantu, Arab, Persian and Indians elements.”⁴

Yet there was what they termed as “unconverted and less civilized Bantu” tribes which inhabited the neighborhood and the hinterland of the coastal strip. These unbelievers and unconverted were dubbed as “Kaffir” by the Arabs, where the Portuguese derived their word *cafres* for the Bantu and Negroes in general.⁵ In

² C. R. Boxer and Carlos De Azevedo, *Fort Jesus and Portuguese in Mombasa 1593–1729* (London, UK: Hollis & Carter, 1960), 13.

³ John Bauer, *2000 Years of Christianity in Africa* (Nairobi, Kenya: Pauline Publication Africa, 1994), 86.

⁴ Boxer and Azevedo, 14.

⁵ Ibid.

general, the East African coast especially in Kenya is inhabited by immigrants and the natives. Immigrants because they came from other parts of the world, but found themselves dwelling and trading amidst the people of the land, these are Indians and Arabs. Swahili and Mijikenda are the natives. Kirby in his book “East Africa” observes that:

Within this general similarity of background lie bewildering strata of castes. At the top there is the Arab trader, owner of the local store, and coconut Plantations, the local transport contractor, running Lorries and a bus to the nearest district center. Next is the “Swahili” a Muslim wearing a long white robe and embroidered cap, often with pure language of the coast, often using Arabic phrases and intonations? Then there is the local fisherman, usually of Bantu origin, but often with Arab blood, forming quite a separate group from the African who also live in the coastal strip but who farm the land. Many of these farmers have emigrated from their tribal areas and settled in the fertile plain, while some came down to the coast.⁶

The Culture of the Coast

The coastal people groups are diverse as indicated in the previous section. These are the Bantu people groups, Swahili, Arabs, Indians and Cushitic. Their social and cultural life is interrelated. For example the nine Mijikenda sub-tribes were not all converted to Islam except the Digo group. Neither were they converted to Christianity. They maintained their traditional beliefs. Their social life and culture has been immensely influenced by Arabic way of life.

Some of the earliest inhabitants of the East African Coast were their ancestors, Cushitic herdsmen. The Cushite people were joined by Bantu speaking tribes, including the Mijikenda with whom they freely intermarried. Other groups later migrated to this Coastline including Arab, Portuguese, and Indonesian traders. They too, intermarried with indigenous people and the Bantu speaking tribes, giving rise to a new culture, people, and language.⁷

⁶ C. P. Kirby, *East Africa: Kenya, Uganda, and Tanzania* (London, UK: Ernest Benn, 1968), 50.

⁷ “Swahili Tribe,” accessed 21 September 2015, www.kenya-information-guide.com/swahili-tribe.

It is believed that the Swahili cooking was influenced by the Indian, Arabian and Bantu culinary traditions.

Spices, fish, coconut milk and rice are the essential ingredients in most of their meals. A long the roadside, women dressed in kanga will see an array of snacks which include skewers of meat or fish (Mshikaki), coconut milk (Madafu) which is drunk from the coconut shell, freshly fried Samosas and Mahamri (spiced doughnut).⁸

In upcountry, majority of the people have abandoned the traditional dressing and have adopted the western style of dressing due to schools and Christian influence. However, in Mombasa and along the coastal region, the dressing has been influenced by the Muslim way of dressing. "Some wear the *Joho*, or long robe, and the *Kofia* the traditional hat. Others dress in the *Kikoi* or *Kikoy* which is unique brightly colored cloth worn in numerous ways.

The Religion of the Coast

Almost all Swahili people are Muslims and practice the Islamic religion. Swahili Muslims practice the five pillars of faith that are universal to the Islamic religion worldwide namely;

1. Belief that Allah is the supreme being
2. Prayer five times a day
3. Fasting during the month of Ramadan
4. Giving charity, and
5. Making pilgrimage to the holy city.

There are also Swahili people that believe in spirits; men wear amulets around their necks to protect them from these spirits. Prophets and teachers of the religion are

⁸ Ibid.

the only ones within the culture to become medicine man. Children are expected to attend religious classes called *Madrassa* where they learn Arabic language, study Korean and learn their religion⁹

The deep harbors along the East African coast have long sustained a profitable fishing and shipping economy. The lush coastal plain provides a fertile environment for growing coconut palms, fruit trees, spices and mangrove in swamp areas. Today, Swahili people live primarily in the urban areas of Lamu, Malindi, Mombasa, Tanga (mainland Tanzania), the Island of Zanzibar, and Dar-es Salaam. Being Swahili is inextricably connected to being Muslim. Swahili Muslims recognize the five pillars of faith that are basic to Islamic practice worldwide. For Swahili people, Islam encompasses more than just spatial beliefs and practices; Islam is a way of life.¹⁰

The Establishment of the Adventist Church in the Coast From 1934

The Adventist Church was established in Kenya by a Canadian-born missionary by the name of Arthur Carscallen in 1906. According to Seventh-day Adventist Encyclopedia, “After his ordination in 1906, he sailed for Mombasa with Peter Nyambo, an African teacher from Nyasaland who had been attending school in England.”¹¹

⁹ Buzz Kenya, “Swahili People, Language and Culture,” accessed 20 September 2015, www.Buzzkenya.com/swahili-people-language-and-culture.

¹⁰ Ibid.

¹¹ Dictionary of African Christian Biography, “Carscallen, Arthur Asa Grandville, 1879-1964,” accessed 17 July 2012, http://www.dacb.org/stories/kenya/carscallen_arthur.html.

Yet for the thirteen years that Carscallen spent in Kenya for missionary work, even though he came through Mombasa, numerous mission stations were developed in the western regions of Kenya and not the coast. Examples are Gendia, Wire Hill, Rusinga Island, Kanyadoto, Karungu, Kisii (Nyanchwa), and Kamagambo.¹² All these stations are found in western Kenya.

Since then, the Adventist Church developments among the Mijikenda, have not been very effective. The numerical data indicates that while other regions have marked significant growth in terms of membership, the coast region has recorded very minimal growth. The question is what has been the problem?

The Historicity of the Adventist Church at the Coast of Kenya

Adventism in the coast started in 1934 by a missionary called M. C. S. Reitt from Germany who was working in Tanganyika, and Peter Risase from Pare Tanzania. This happened when the East African Union laid a plan to cover the entire region including Somaliland. The Adventist survey of the Northern European Division of 1934 reports that “In 1934, after being ordained as a pastor, he (Peter Risase) opened an Adventist Mission at Changamwe, a little distance inland from Mombasa Island, together with missionary W. C. S. Reitt. Risase founded the Chonyi, Paziani, and Singwaya congregations and baptized many people.”¹³

They used several methods of evangelism. They constructed churches which served as schools during weekdays, established the believer’s communities around the established churches, and public evangelism. Believers left their homes and

¹² Ibid.

¹³ Ibid.

abandoned their unbelieving relatives and settled around their churches as believers from various communities. In these communities around churches, the converts learned and were taught religious issues, healthy living, formal education, and farming. The established schools served as centers for evangelism through the children who attended school programs, because through them some children and parents were able to access the Adventist message.

Failed Efforts to Evangelize the Mijikenda

The Mijikenda for a long time did not accept easily the message that they received from missionaries. The conversion that was expected from them has not been realized despite the efforts made by the church hence necessitating this research to ascertain the root cause. This is essentially what makes this research very relevant and important today. Below is an excerpt of an article confirming the same, it reads in part:

While change has come to the Mijikenda, they have maintained many of the beliefs and practices of their traditional culture. They have resisted the conversion attempts of Muslim and Christian missionaries to a much greater extent than many of their neighbors, and they adhere to many beliefs that were derived from their traditions/ religion, which was a form of ancestor worship. They have incorporated the myth of their origin, as well as a description of Kaya-based stratified social structure, into a written record, which is passed on to their children.¹⁴

Missionaries and Church leaders used western methods of evangelism to reach the Mijikenda in the coast. They moved believers from their localities and settled them around the established mission villages, where they introduced them to formal education to their children, religious and health education to the adults. However, the

¹⁴ Go VisitKenya, "Mijikenda People and their Culture in Kenya," accessed 21 September 2015, <http://www.govisitkenya.com/mijikenda-people.html>.

success was minimal due to the Mijikenda's strong traditions and customs, allegiance and the influence of Islam.

Raven, Tijssen and Wolf, in their book 'Cognitive Relativism' say that historically, the Giriama and other Bantu Mijikenda are renowned for their resistance to both Christianity and Islam, despite their exposure to both before most other East African people. A consequence of this is that, until very recently, the Giriama stressed the distinctiveness of their own animistic tradition and how much it contrasts with Christianity brought by the Anglican and Church Missionary Society, and with Islam as practiced by coastal Swahili and Arabia.¹⁵ The reason for their resistance to the new faith as mentioned above was due to their culture and traditions which they were not willing to abandon.

Factors Affecting the Adventist Church Among the Mijikenda

There are a number of factors that have affected the growth of the SDA Church among the Mijikenda. However the most prevailing ones discussed in this paper include: traditional beliefs, culture, and African traditional religion.

Traditional Beliefs

In the nineteenth century, each Mijikenda group lived in a walled—in settlement called *Kaya*, which protected them against Oromo and Maasai attacks. The *Kaya* was a large circular area on top of a hill surrounded by dense forest. As population grew, new *Makaya* (plural of *Kaya*) were built until there were twenty-four instead of the original nine. A *Kaya* had two entrances, three gates, and a ritual

¹⁵ Diederick Raven, Lieteke van Vucht Tijssen and Jane de Wolf, *Cognitive Relativism and Social Science* (New Brunswick, NJ: Transaction Publishers, 1992), 15.

symbol at the center.¹⁶ Each Kaya was divided into sections for the different Mbari (clans). The Digo, and Giriama had six clans; the Kauma and Kambe, five each; the Rabai, Ribe, Jibana and Chonyi, four each; and the Duruma, three. As the population grew, the clans were split into sub clans and lineages. The lineages were made up of many Miriango, or families, each named after its head.¹⁷

The Mijikenda survived mostly as farmers. The traditional crops were Sorghum, Millet, eulesine, and rice. The Mijikenda also grew beans, cassavas, sweet potatoes, pulses, yams, tomatoes, bananas, coconuts, and tobacco. Corn and palm became popular crops during 19th Century. The palm had many uses. From the meat came oil; wine was tabbed from the shoots; baskets, mats, and roof shingles were woven from the leaves, and the trunks were used as building materials.¹⁸ The Mijikenda sent trade caravans inland to get some of the products they sold to Mombasa. Caravans began visiting the Chagga peoples, near Mt. Kilimanjaro and Akamba near Mt. Kenya. In 1837, Mombasa underwent a change of government, and the Mijikenda lost much of their trading business. This new situation was part of the reason for a great change in the Mijikenda social system.

Burial and marriage involved many rituals. The body was buried in a grave near the house where the dead person had lived. Wood covers made sculptures to celebrate the spirits of rich elders. Less important were numbered with small wooden pegs. Murder victims were buried outside the village fence. The Mijikenda believed that a person's spirit (*Koma*), survived death. Koma had the same needs as a living

¹⁶ Ibid., 15.

¹⁷ Ibid.

¹⁸ Ibid., 17-18.

person. If a person died who was known to love beer, his son would pour little beer on his grave every day for his Koma to enjoy.

African Traditional Religion

The Mijikenda believed in a supreme God (*Mulungu*). Mulungu was involved in social and economic activities that affected all the people. For example, during drought a rain ceremony was held around nyumba ya Mulungu (house of god). Some of the Mijikenda were influenced by Islam, which was followed by many of their Swahili neighbors on the Coast. Some especially among the Digo, actually converted to Islam.¹⁹ The majority of the Mijikenda are still in their African traditional religion. The attempt by the Christian and Muslim missionaries has not yielded much fruit. It is said that while change was realized in other communities, majority of Mijikenda continuously stuck to their traditions.

While change has come to the Mijikenda they have maintained many of the beliefs and practices of their traditional culture. They have resisted the conversion attempts of Muslim and Christian Missionaries to a much greater extent than many of their neighbors, and they adhere to many beliefs that were derived from the traditional religion, which was a form of ancestors worship. They have incorporated the myth of their origins as well as a distribution of their Kaya—based, stratified social structure, into a written record of their culture, which is passed on to their children.²⁰

¹⁹ Ibid., 27.

²⁰ “Countries and their Cultures: Mijikenda – Orientation,” accessed 20 September 2015, <http://www.everyculture.com/Africa-Middle-East/Mijikenda-Orientation.html>.

Current Methods of Evangelism

The current methods that are used in evangelism in Kenya coast are: public evangelism, school evangelism, literature evangelism, baptismal class evangelism, radio evangelism, and global mission evangelism. However, the methods mentioned above have not been very effective in winning Mijikenda into the Adventist Church. Out of the a population of about 1,960,000 Mijikenda in Kenyan Coast, we only have 0.2% which translates to 4,000 who have accepted the faith and converted to Adventism.

Public Evangelism

The Adventist Church has used public evangelism to win many souls to Christ, but in the Coastal region majority of the people won to Christ through this method are the migrants. Many of the evangelistic meetings conducted are held in urban areas and most of the attendants are none Mijikenda workers and business men from other areas of the country. And those evangelistic meetings that are conducted in rural areas to target the Mijikenda have minimal results.

Evangelism through Literature

Literature distribution is one of the current methods used to win souls to Christ. Literatures reach where pastors or evangelists cannot go. But literature will always speak the truth and remain so. However, evangelism through literature in the coast hasn't worked very effectively due to illiteracy level in the region and most of the literature used is written in English. In this case the people who manage to have the written materials are few compared to the majority who do not know how to read and write.

One of the surveys conducted by IPSOS Kenya, released a survey report on the coastal region showing that 41 percent of the population have not completed primary education. That figure rises to 50 percent in Tana River and Lamu Counties. A mere one third of the region has education beyond primary level and only 7 percent have studied beyond secondary level. The report based on 45 minutes interview with over 3100 household, paints a very bleak picture of the regions' human development indicators and does not augur well for the future even with the introduction of devolved governance.²¹ Literature though a very powerful tool in the dissemination of information can also act as a bar to the many illiterate people who neither know how to read or write hence affecting the ability to reach the targeted audience.

Evangelism through Baptismal Class

The baptismal class is the center of evangelism in any church. In Kenya Coast Field the baptismal classes in all churches are taught and managed either by an elder or a pastor. All the new members and the children of the church members are registered in this class and are prepared for baptism.

According to a survey held every baptism three quarters of them are always composed of baptismal class. A sample taken in five churches is as follows:

1. In Majaoni Church, baptism that took place in second quarter of 2015. A total of 11 people who were baptized 9 were found in baptismal class, and 3 were children from members of the church.

²¹ Gabriel Dolan, "Poverty and Illiteracy Coast's Scourge," *Daily Nation*, 1 November 2013, accessed 15 September 2015, <http://mobile.nation.co.ke/blogs/Coast-Devolution-Education-Jubilee/-/1949942/2056532/-/format/xhtml/-/mpnbuz/-/index.html/>.

2. In Shanzu Church, baptism that took place in the third quarter of the year 2015. A total of 23 people that were baptized 18 were in the baptismal class and 5 were children or relatives of church members.
3. In Majaoini Church, baptism that was held in the fourth quarter of the 2015. A total of 34 people that were baptized, 27 registered in the baptismal class and 7 from church members' children or relatives.
4. In Bamburi Church, baptism that took place in the third second quarter of 2015. The total baptized members were 15 and 10 were in the baptismal class.
5. In Kiembeni Church, baptism that was done in second quarter of 2015, the total number was 15 and 10 were in normal baptismal class.

Empirical Study

An empirical study was taken on Kenya Coast Field status. The researcher was able to distribute questionnaires to a hundred Churches. In these survey the interest of the researcher was to find out the number of Mijikenda against non-Mijikenda among the membership of the Seventh day Adventist Church. The researcher also wanted to know the main reason why majority of the Mijikenda are not in the Adventist Church, and what are factors that have contributed towards this trend, hence develop a program that will assist the church to win the Mijikenda into the Adventist Church. The questionnaire was filled, tabulated and used to arrive at conclusions. A copy of the questionnaire is found in Appendix C. The researchers' objective and goal was to know the main reason why majority of the Mijikenda are not in the Adventist Church and what are barriers or factors that have contributed towards this trend.

After the survey was conducted the result clearly indicated that the Mijikenda are few in the Adventist Churches in comparison to the immigrants, in fact four times

less. The ratio is 1:5 in the total membership. The Mijikenda make 20% against 80% of the immigrants members. Figure 2 represents the outcome of the survey.

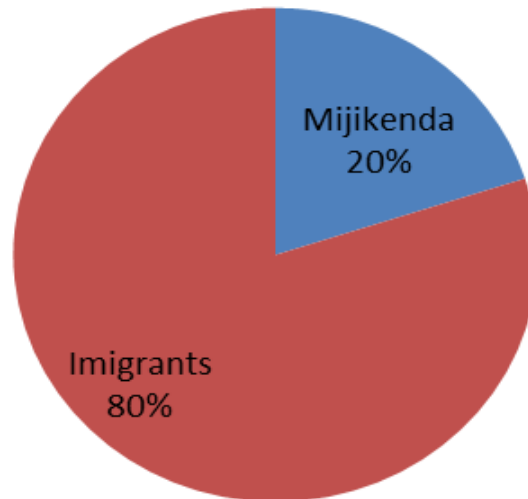


Figure 2. The Mijikenda against Immigrants

The survey report, as shown in Figure 3 below, indicates the prevailing reasons why majority of Mijikenda are not easily converted into Adventism. 33% responded that traditional religion accounts for the negative force against receptivity of the Mijikenda, while 23% attribute the rejection to the Islamic Influence. Illiteracy accounts to 12% while poverty and town influence were rated 11% respectively. Sunday worship had the least influence (10%) among the reasons given. Traditional beliefs was the major influence to the Mijikendas.

Reasons preventing Receptiveness of Adventist Faith

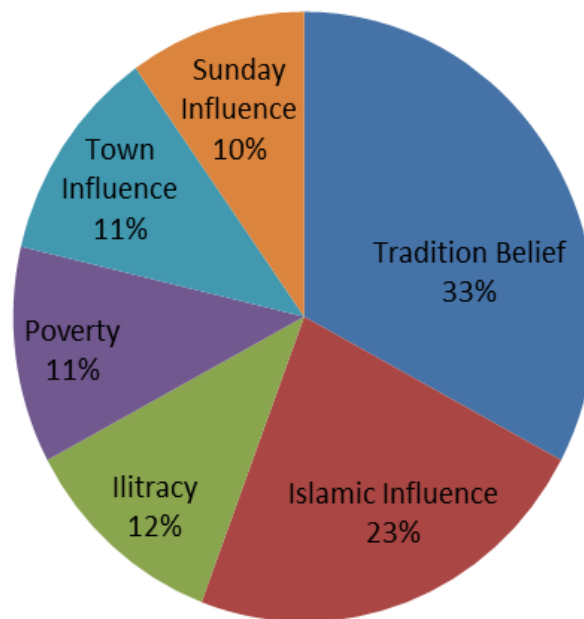


Figure 3. Percentage of Respondents Influence

The Way Forward

We have seen in this research that evangelism is good news that needs to be told to “every nation, tribe, tongue and people” (Rev 14:6). Therefore, the Mijikenda in the coastal region cannot be ignored; they are part of the large family of God who need to be reached by the gospel of Jesus Christ. The research revealed methods that can effectively and successfully be used to evangelize the Mijikenda people. Some of these methods are: conducting evangelistic meetings at rural areas, because most of the evangelistic meetings are done in urban areas only. Provide education by constructing schools in rural areas, start income generating projects in order to reduce the level of poverty among the community. Creating a good rapport and maintain relationships with Muslims and non-Adventist Christian Churches.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

According to the purpose of the study, this is a program development focused on two areas namely; to design a program that will create awareness about the situation of the Mijikenda and how to reach them, and to train the members to use the identified models of evangelism to reach the Mijikendas. All these activities were conducted for three years successively. That is, the evangelistic program followed the training seminars each year. This chapter further describes the design, implementation and evaluation of that program.

Program Design and Preparation for Evangelism

Before undertaking the program, the researcher wrote a letter to the Field headquarters asking permission to conduct seminars in three meeting point namely in Ziwani Church on 6th March 2010, in Malindi station and North Eastern station the seminar on 5th May 2011 and in Mombasa West Church on 2nd February 2012. The researcher also wrote another letter to Pastors and Church leaders to inform them about the seminars. He further wrote to a hundred churches where he sent the questionnaires. These letters and questionnaires are included in the Appendixes A and C respectively. The church leadership where the researcher conducted the seminars was informed about the dates, the participants and the objective of the seminars and program implementation schedule.

Another aspect of planning that the researcher focused on was writing materials, planning for food to the participants in the seminars and budgeting. The Researcher made a budget that took care of the expenses for each year, and requested the host churches to foot the bill which they accepted. Table 1 indicates the budget for each year.

Table 1. Budget

Date	Participants	Writing Materials	Cost (Kshs)	Food (Lunch)
6/11/2010	100	1 ream of paper	500	10,000
5/5/2011	345	3 reams of paper	1500	30,000
2/2/2012	102	1 reams of paper	500	10,000

The materials the researcher used in the lectures presented in these seminars were prepared to make the participants first understand the people of the Coast, their culture, and their traditional religion before they make any attempt to reach them by the gospel. The participants were expected to understand the factors affecting receptiveness of Adventist teaching among the Mijikenda community and subsequently design an evangelism model for outreach that community.

Program Implementation

The implementation of the program was done on two fronts. There were training seminars where the lectures were presented, after which the participants entered into evangelism. The seminar presentations took place from 9am to 4 pm every day for two weeks in three successive years namely 6th March 2010, 5th May 2011, and 2nd February 2012. The schedule is indicated in Table 2 and included the following topics; understanding the Mijikenda, their culture and their traditional religions; evangelism through interactions and relationships; Christ as our pattern;

public evangelism; establishment of the Adventist Church in the Coast 1934, understanding the history of the Adventist Church in the Coast, failed efforts to evangelize the Mijikenda, reaching the unreached, and one on one evangelism; and Factors affecting the Adventist Church in the Coast and Models of evangelism, how to reach people with Strong traditional beliefs, Christ our Pattern, Global mission evangelism and Church growth.

Table 2. Training Program

Subject	Monitored by	Time Frame	Attendance	Remarks
<ul style="list-style-type: none"> • Understanding the Mijikenda, their culture, and their traditional religions. • Evangelism through interactions and relationships • Christ our Pattern • Public evangelism. 	The researcher	6/3/2010	100	Well attended
Establishment of the Adventist Church in the Coast 1934. <ul style="list-style-type: none"> • Understanding the history of the Adventist Church in the Coast • Failed efforts to evangelize the Mijikenda • Reaching the unreached • One on one Evangelism 	The researcher	5/5/2011	345	Fairly attended
Factors affecting the Adventist Church in the Coast and Models of evangelism <ul style="list-style-type: none"> • How to reach people with Strong traditional beliefs • Christ our Pattern • Global mission evangelism • Church growth 	The researcher	2/2/2012	102	Well attended

The time schedule for each day's events and the presentations is indicated in Table 3. The purpose was to enhance the preparedness of the people for evangelism. The lectures that were presented in the seminars are inserted in Appendix D.

Table 3. Schedule of Topics

Time	Seminar Topic
9:30 am-10. 15am	Spiritual growth
10.15am-11.00 am	Evangelism
11.00 am – 11.15am	Global mission
11.15 am- 12.00 pm	Evangelism
12.45-2.00pm	Lunch
2.00-2.45pm	Global mission
2.45-3.30 pm	Spiritual Growth
3.30-4.00pm	Closing Remarks

After the seminars, the evangelism of the Mijikenda took place. The researcher organized evangelism as follows: He formed groups of leaders that led to the evangelistic meetings in various centers for two weeks in each center respectively, indicated in Table 4. In every center there was a planning committee that consisted of the chairman, the secretary, the treasurer and nine members, including church officers and church members. The responsibility of these committees was to run the evangelistic meetings effectively by looking for funds, materials, speakers, choirs, and accommodations of the guests during meetings. In every meeting there were four speakers.

Each evangelism program ran as follows: The first speaker talked about health living, the second speaker spoke about family matters, the third speaker handled Bible study, and the fourth speaker handled the main sermon as indicated in Table 4. During

each meeting a choir was invited to sing and participate in literature distribution, registering people in Bible study lessons (Voice of Prophecy), and inviting guests to attend the meetings. The evangelistic program was conducted for three years from 2010 to 2012 respectively. Each year's meetings were conducted for two weeks in the respective centers as stated in the preparation section.

Table 4. Schedule of the Evangelistic Meetings

Day	Time and Topic			
	4:00-4:45pm	4:45-5:30pm	5:30-6:15pm	6:15-7:30pm
Sunday	Health talk	Family life	Bible study	Sermon
Monday	Health talk	Family life	Bible study	Sermon
Tuesday	Health talk	Family life	Bible study	Sermon
Wednesday	Health talk	Family life	Bible study	Sermon
Thursday	Health talk	Family life	Bible study	Sermon
Friday	Health talk	Family life	Bible study	Sermon
Saturday	Health talk	Family life	Bible study	Sermon

The first year's evangelistic program was conducted from 12th to 26th September 2010. The evangelistic meetings were done in Kingorani, Jitoni, Miyani, Midodoni, and Chawia. All these centers were located in the Mijikenda areas and the purpose was to win more souls from the Mijikenda community. There was a choir before and after each presentation. When the two weeks were over in all those centers a total of 279 new people were baptized. That is an average of 55 people in every center.

In second year (2011), the program was conducted from 16th to 30th October. Planning committees started working by looking for guests, choirs, accommodations, and finances. Materials for the meetings were put in place and announcements and

invitations. In this year the targeted areas were: Chamari, Palakumi, Kilimangodo, and Makumba, all of them in Mijikenda dominated areas. After the meetings a total of 259 new souls were won to Christ.

In 2012, the third year, the planning committees targeted six centers namely, Kiteje, Maktau, Dembwa, Mrima wa Ndege, Maji ya Jumvi, and Msunga. Every meeting took two weeks running from 11th to 25th November 2012. Posters and invitation cards were supplied to every home. Choirs visited homes invited people to the meetings and registered many in the Bible study program (Voice of Prophecy).

Evaluation

The evaluation of this project focused on performance of the program and is based on the observation of the researcher. As observed, by the researcher, the training program enlightened the participants who performed well in their evangelistic efforts after the program. After the seminars all those that attended made plans on how to reach the Mijikenda in their localities. Based on the observation of the researcher, the organizing committees performed well. They looked for venues, guests, speakers, accommodations, choirs and finances. Besides organizing committees there were speakers of every venue. Most of the invited guests and choirs came regularly. In all three successive years, souls in the Mijikenda area accepted Christ as indicated in the program.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this project was to find out factors affecting growth of the Adventist Church among the Mijikenda and to develop an evangelistic model that will assist the Church to penetrate the region and achieve this objective. Majority of the Adventist Church membership in Kenyan Coast Field are not from the Mijikenda people, but they come from other ethnic groups who migrated to the Coast from other parts of the country and settled in the coast because of work or business. This program development has endeavored to present seminars in order to reach the Mijikenda and the result was the winning of souls among the Mijikenda. Hence, the findings indicated a positive response to the gospel after the training.

Conclusion

Although the Mijikenda are known for their stand on cultural and customs issues, when the gospel of Christ is well presented by using the correct methods the Mijikenda responded to the gospel. This indicates winning souls to Christ needs proper organization and arrangement. No group of people are too hard to penetrate with the gospel.

Recommendations

After carrying the program, the researcher presents the following recommendations to make to the Kenya Coast Field.

1. For a long time evangelistic meetings have only been conducted in urban areas, but in town local people are few. Majority of Mijikendas are farmers so the only way to reach them, is to go where they are. Hence, this study recommends that Kenya Coast Field administration consider a deliberate evangelistic program each year focusing on the Mijikenda as their primary objective. This will continue to impact this group of people and bring many of them to Christ.
2. The spiritual life of the followers of Jesus determines their involvement in God's work. Members have to be nurtured and be able to grow spiritually before they participate in saving others. Hence, this study recommends that Kenya Coast Field administration increases the spiritual growth program of the people through its various departments.
3. This program should be sustained. The researcher, therefore recommends that Kenya Coast Field continues to replicate this study involving the Mijikenda people who have been won to Christ during this program. Those Mijikendas that are brought to Christ can conduct an effective discipling program using one-on-one approach.

APPENDIX A
CORRESPONDENCE

Letter 1

The Kenya Coast Field

P.O Box 98251

Mombasa

The Field Committee Members

Kenya Coast Field

P.O Box 89251

Mombasa

Dear Committee Members

RE, SEMINAR IN OUR CHURCHES/DISTRICTS

I wish to let the committee members know that I will conduct seminars on evangelism, Christian growth and global mission in our Churches/Districts in the whole Field as part of my MA degree in leadership requirement. I therefore request for your support.

Thank you for so much

Yours in Christ's service

Pastor Zachariah Mwita Marwa

Letter 2

Kenya Coast Field

P.O Box 89251- 80100

Mombasa

To the Global Mission evangelists

Kenya Coast Field Seminar

P.O Box 89251- 80100

Mombasa

RE: CONDUCTING GLOBAL MISSION PROGRAM SEMINAR

Christian greetings.

I want to inform you that I will conduct a seminar on global mission program in all our Churches/Districts. I therefore request that all of you attend these crucial meetings.

Thank you for your cooperation.

Yours in Christ's service

Pastor Zachariah Mwita Marwa

Letter 3

Kenya Coast Field

P.O Box 89251- 80100

Mombasa

To all Pastors

Kenya Coast Field

P.O box 89251- 80100

Mombasa

Dear Pastors,

RE: CONDUCTING SPIRITUAL SEMINARS

Christian greetings,

This letter is to let you know that I will conduct seminars in your Churches/Districts on spiritual growth. I therefore request for the preparation of these seminars and invite all Church leaders and Church members to attend.

Thank you so much for your cooperation.

Yours

Pr. Zachariah Mwita Marwa

Letter 4

Dear Pastor, Church elder, Church clerk.

I am a student at the Adventist University of Africa at Ong'ata Rongai Kenya, doing master's degree in leadership. I am carrying out a research entitled: a Theoretical Foundation Strategy for winning Mijikenda into the Seventh-day Adventist Church in Kenya.

As one of the chosen respondents, I therefore request your assistance in this study by providing information and answers to the question below.

All answers and information given will be treated confidentially and will not be used in any other work apart from the intended purpose.

Please be kind enough to hand over the questionnaire to your pastor or elder so that I may receive it not later than 25th of May 2011.

Thank you for your cooperation.

Yours sincerely

Pastor Zachariah Mwita Marwa

APPENDIX B

ADVENTIST MISSION AND VISION

Mission Statement

“The mission of the Seventh-day Adventist in Kenya Coast Field is to make disciples of all peoples, communicating the everlasting gospel in the context of three angel’s messages of Revelation 14:6-12, leading them to accept Jesus as personal savior and united in his remnant Church, discipline them to serve him as Lord and preparing them for his soon return.”

Vision Statement

In harmony with the great prophecies of the scriptures, we see as the climax of God’s plan the restoration of all his creation to full harmony with his perfect will and righteousness.

APPENDIX C
INTERVIEWS AND QUESTIONNAIRES

Letter to Churches

Dear Pastor, Church elder, Church clerk.

I am a student at the Adventist University of Africa at Ong'ata Rongai Kenya, doing master's degree in leadership. I am carrying out a research entitled: a Theoretical Foundation Strategy for winning Mijikenda into the Seventh-day Adventist Church in Kenya.

As one of the chosen respondents, I therefore request your assistance in this study by providing information and answers to the question below. All answers and information given will be treated confidentially and will not be used in any other work apart from the intended purpose.

Please be kind enough to hand over the questionnaire to your pastor or elder so that I may receive it not later than 25th of May 2011.

Thank you for your cooperation.

Yours sincerely

Pastor Zachariah Mwita Marwa

Questionnaires

Questionnaire 1

Kindly provide your personal information for the questions asked below.

1. What is your position in the Church?
 - a. Church pastor
 - b. Church elder
 - c. Church clerk
 - d. Head deacon/Head deaconess

2. When was your Church organized?
 - a. 19.....
 - b. 20.....

3. What is your membership?

Mijikenda	Non-Mijikenda	Total
-----------	---------------	-------

4. How many evangelistic meetings did your Church conduct in the last five years and souls won to Christ?

Year	Number of Souls Won
2006	
2007	
2008	
2009	
2010	

5. Why do you think Mijikenda people are not many in the Seventh – day Adventist Church? Short answers please.

- a) _____
- b) _____
- c) _____
- d) _____

6. What do you think the Church can do to win many Mijikenda into the Adventist Church?

- a) _____
- b) _____
- c) _____
- d) _____

7. What are the major causes of apostasy in your Church?

- a) _____
- b) _____
- c) _____
- d) _____

8. Give four major steps that the Church can take to prevent apostasy?

- a) _____
- b) _____
- c) _____

Questionnaire 2

Dear Church Leader,

I am a student in the Adventist University of Africa in Nairobi studying Leadership in Master's degree. I am doing a research in our Churches on how to win many Mijikenda to the Adventist Church. Am therefore asking you to provide short answers to the question asked. Kindly provide your personal information in the questions asked below. Your answer will be treated with a lot of respect it deserves and will be confidential.

1. What is your position in the Church?
 - a. Church pastor
 - b. Church elder
 - c. Church clerk
 - d. Head deacon/Head deaconess
2. When was your Church organized?
 - a. 19.....
 - b. 20.....
3. Does your membership consist of Mijikenda and Non Mijikenda?

Mijikenda	Non-Mijikenda	Total
-----------	---------------	-------

4. How many evangelistic meetings did your Church conduct in the last five years and the methods that you used to win souls won to Christ?

Year	Number of Souls Won
2008	
2009	
2010	
2011	
2012	

5. Why do you think Mijikenda people are not many in the Seventh – day Adventist Church? Short answers please.

a) _____

b) _____

c) _____

d) _____

6. What do you think the Church can do to win many Mijikenda into t2he Adventist Church?

a) _____

b) _____

c) _____

d) _____

Questionnaire 3

Dear Church Leader,

I am a student in the Adventist University of Africa in Nairobi studying Leadership in Master's degree. I am doing a research in our Churches on how to win many Mijikenda to the Adventist Church. Am therefore asking you to provide short answers to the question asked. Kindly provide your personal information in the questions asked below. Your answer will be treated with a lot of respect it deserves and will be confidential.

1. What is your position in the Church?
 - a. Church pastor
 - b. Church elder
 - c. Church clerk
 - d. Head deacon/Head deaconess

2. When was your Church organized?
 - a. 19.....
 - b. 20.....

3. Does your membership consist of Mijikenda and Non-Mijikenda?

Mijikenda	Non-Mijikenda	Total
-----------	---------------	-------

4. How many evangelistic meetings did your Church conduct in the last five years and the methods that you used to win souls won to Christ?

Year	Number of Souls Won
2008	
2009	
2010	
2011	
2012	

5. Why do you think Mijikenda people are not many in the Seventh-day Adventist Church? Short answers please.

a) _____

b) _____

c) _____

d) _____

6. What do you think the Church can do to win many Mijikenda into the Adventist Church?

a) _____

b) _____

c) _____

d) _____

Interview Questions

The following questions were used during the interviews conducted in the nine sub tribe of Mijikenda.

1. What is your name? (This is optional)
2. When did you first become a member of the Seventh-day Adventist Church?
3. Do you know of a Seventh-day Adventist Church?
4. Why do you think many Mijikenda are not Seventh-day Adventists?
5. How do you rate Seventh-day Adventist Church in terms of their relationship with other people?
6. What do your people say about Seventh-day Adventists?
7. How do Adventists relate with members of other denominations?
8. Do you think the Seventh-day Adventist Church has made an effort to reach the Mijikenda people?
9. What are the beliefs of the Mijikenda people?

APPENDIX D

LECTURES FOR THE SEMINARS

Lecture One

Romans 9:25 I will call them my people who were not my people. And her beloved, who was not beloved. And it shall come to pass in the place where it was said to them you are not my people, there they shall be called sons of the living God.

Introduction

Mijikenda in the Coast region are not believers in the Adventist Church in a big number, they very few despite the fact that the Adventist Church has been in this region for almost a century. As a church we need to find out the reason as to why this is happening. The first thing the Church has to do is to understand the people of the Coast. It will be hard to preach and reach out to people that we do not understand their way of life. We have to understand their culture, their customs, their religion and their social life. The Bible speaks of a time in Israel when God Himself called who were not His people, who had rebelled against Him and went astray. That “In the place where it was said you are not my people, there they shall be called sons of the living God.” (Hos 2:23; Rom 9:25, 26). But who are the Mijikenda? The Mijikenda are the nine sub tribes living in the Coast of Kenya along the Indian Ocean, the ten miles strip. They are the Giriama, Digo, Duruma, Rabai, Kambe, Ribe, Jiban, Kauma, and Chonyi. The Giriama people speak one language but with different dialects.

Culture

The Mijikenda have for a long time maintained their traditional beliefs. Their social life and culture has been immensely influenced by Arabic way of life. Early Coastal Kenya settlements grew into towns with Arabs and Africans inhabitants, intermarriage was common and a unique culture developed that resembled the people of the Islamic Gulf states. For example the Swahili cooking was influenced by the Indian, Arabian and Bantu culinary traditions. Spices, fish, coconut milk and rice are essential ingredients in most of their meal. Along the road side, women dressed in kanga will see an array of snacks which include skewers of meat or fish (mshikaki), coconut milk (madafu) which is drunk from the coconut shell, freshly samosa and mahamri (spiced doughnut). They wear Joho or long rob, and the kofia the traditional hat. Others dress in the kikoi which is unique brightly colored cloth worn in numerous ways.

Mijikenda Traditional Religion

The Mijikenda believe in a supreme God, (Mulungu). Mulungu is believed to have involved in many social economic effect on human beings. For example during drought rain ceremony was held around the (nyumba ya mulungu) house of God

appeal for the rain to come. Some of the Mijikenda were influenced by Islam, which was followed by many of their Swahili neighbors on the Coast.

Tradition

Each Mijikenda lived in a walled in settlements called kaya, which protected them against Oromo and Masaai attacks. The kaya was a large circular area on top of a hill surrounded by dense forest. As population grew, new Makaya (plural of Kaya) were built until there were twenty – four instead of original nine. A kaya had two entrances, three gates and a ritual symbol at the center. Each kaya was divided into sections of different mbari (clans). The Mijikenda survived mostly as farmers. The traditional crops were sorghum, millet, uelesine, and rice. The Mijikenda also grew beans, cassava, sweet potatoes, yams, tomatoes, bananas, coconuts and tobacco. Coconut tree had many uses. From the meat came oil, wine was tabbed from the shoot; baskets, mats, and roof shingles wire woven from the leaves and the drunks wire used as building materials.

Burials and marriage involved many rituals. The body was buried in a grave near the house where the dead person lived. Wood covers made sculptures to celebrate the spirits of rich elders less important were numbered with small wooden pegs. Murder victims were buried outside the village fence. The Mijikenda believed that a person’s spirit (koma), survived death. Koma had the same needs as a living person. If a person died who was known to love bear, his son would pour beer on his grave every day for his Koma to enjoy.

Conclusion

So the understanding of the Mijikenda people and their way of life is essential to the Church for evangelism purpose. This will help to know the people we are dealing with and help us to choose even the right approach. The Mijikenda should not viewed with a negative attitude, but should be regarded as a people of God called also to inherit Gods kingdom.

Lecture Two Reaching the Unreached

John 4:39-42 And many of the Samaritans of that city believed in him because of the word of the woman who testified... Then they said, “Now we believe, not because of what you said, for we ourselves have heard him, and we know that this is indeed the Christ, the savior of the word.

Introduction

Jesus decision to go through Samaria on His way to Galilee from Judea is a good example to reach the unreached in our society today. Samaritans Jews were great enemies. There were differences between the two communities in terms traditions and beliefs. While the Jews regarded themselves as the children of Abraham and a special people who worshiped the true God, they regarded the Samaritans as gentiles, pagans a people who never deserved to be associated with. Their differences were so big and it continuously widened the gap, and this affected their social and religious activities. Jews distanced themselves from Samaritans almost in everything. Associating with Samaritans to the Jew was a taboo leave about eating and drinking together. That is why this lady at the Jabs well was so surprised that Jesus a Jew, asked her water to drink. She answered and said, “How is it that you, being a Jew, ask

a drink from me, a Samaritan woman? For Jews have no dealings with Samaritans.” (John 4:9).

In their differences no one attempted to reach out the Samaritans. They were isolated by the Jews and left in darkness for a long time. The little light that they had in relation to their father Jacob and their worshipping on mount Gerizim (John 4:4, 9), wouldn't have saved them, and in fact they worshipped what they did not know, and Jews knew what they worshiped, “For salvation is of the Jews.” (John 4: 2). In order to reach Judea in the south, or Galilee in the far north Jews had to cross river Jordan twice avoiding the short cut that went through Samaria; to avoid the contact with Samaritans for that will make them unclean also. But Jesus deliberately passed through Samaria and stopped at Jacobs well, and this is where He addressed the woman.

Jesus action became the turning point for reaching the unreached Samaritans. When the woman went to the city, she called and told the people, “Come and see a man who told me all things I ever did. Could be this the Christ? Then they went out of the city and came to Him.” (John 4:29, 30). Many of these people believed that Jesus was indeed Christ the son of the living God. He not only preached to them, but He also stayed with them, for two days (John 4: 39, 42), eating their food, drinking their water, and staying in their houses. He destroyed completely the existed “Middle wall of separation....so as to create in Himself one new man from the two, thus making peace.” (Eph 2:14-17). From that time henceforth, Samaritans were no longer regarded as evil and isolated by Jews, but were now regarded as prospects of Gods kingdom, and several attempts to reach many were made by Jesus disciples after Pentecost (Acts 8:5-8). That is the reason why Jesus included Samaria in His gospel commission to His disciples (Acts 1:8).

Conclusion

The same approach by Jesus to the Samaritans can be used by the Adventist Church to reach the Mijikenda. Each church to deliberately have a plan and methods of reaching the Mijikenda in the un-entered areas. Since they have not joined the Church in a big number, the church should not wait for them to come to them. The church should instead go to where they are and by so doing the church will be able to reach and win many for Christ.

Lecture Three **Evangelism through Interactions and Relations**

“While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.”(Acts 10: 44-46).

Introduction

Cornelius was a Roman Centurion a gentile, but staying and working in the Jewish community under the Roman Empire. The Jews laws prohibited any association with gentiles Romans included. Peter confirms this, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean (Acts

10:28). However, what comes out clear in this episode is Cornelius knew the God of Israel by interactions and relating with Jews. The Bible describes him as a, “Devout man and one who feared God with all his household, who gave generously to the people, and prayed to God always (Acts 10:2). That is to say Cornelius knew and understood God of Israel and Jesus Christ by interacting with the people of God. When the angel came to address him, he said, “Your prayers and alms have come up for a memorial before God.”(Acts 10:4). The apostle Peter was compelled and prevailed by heaven to reach out to Cornelius. He was made to go against the Jews conservative and orthodox laws that governed and regulated interactions and associations with foreigners (See Acts 10: 9-6, 28-29).

Urban Churches

Adventist churches in urban centers in the coast region majorly comprise of immigrants or non-Mijikenda, government workers, business people, people who are economically viable. The problem is that there is less contact with the Mijikenda who dwell in the village cultivating their land and raising cattle. Most of the evangelistic meetings are done also in urban centers where few Mijikenda reside. If our urban churches break this status quo and make a deliberate move, sponsoring gospel meetings right in the Mijikenda vicinity, the Mijikenda will be won to Christ. It is by going where they are and interacting, visiting, and making friendship with them that we can win them. The Church has to break the belief that Mijikenda are pagans and Muslims, and hard to be converted to Adventist Church.

Jews hated Romans and were not ready to unite with in any relationship. The boundary had already been created, and a lot of suspicion from each other was the order of the day. These created tension between the two communities. As a result the Romans exercised authority and oppression to the Jews so as to instill discipline and rule of law. But the Jews people continued with rebellion and fight against the Roman authority at all times. This hatred and oppression blocked the opportunity to reach the Romans with the gospel of salvation. However, when the apostles were prevailed upon by the Holy Spirit to reach out to the Romans, Cornelius got saved through this window.

Conclusion

The same way the apostles were told to break the wall of separation and hatred and reach out Romans, the same way God calling the Adventist members to reach out the Mijikenda people. In the book Revelation the same is observed, “Then I took the little book out of the angels hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, “You must prophesy again about many people, nations, tongues, and kings” (Rev 10:10). The Church must rise up, this is a clarion call to reach out the brothers and sisters in the Mijikenda communities, to prepare them for the soon return of our Lord and savior Jesus Christ.

Lecture Four Evangelism Mobilization

Signs of the times are everywhere. There’s is a brand new feeling in the air. “These words from a popular gospel song appropriately describe the exciting days in which you and I live as a Seventh – Day Adventist witnessing for Christ. Patiently

God permitted the pioneers to search the scriptures and verify every point of faith in order to restore the doctrinal teaching of Christ. Today there is another mighty moving of the Holy Spirit in our midst as the time has come to restore the apostolic plan for the spread of the message. That plan involves every member. One of the greatest truths of the New Testament is the priesthood of all believers – every member is a minister.

Most of Church members have a genuine love for the Lord. They want to share him with others but often feel that they don't know how. Perhaps it is because we have sometimes made it seem difficult. Witnessing for Christ does not involve complicated approaches that need to be memorized. Rather, it shows you how you can share your faith with others in ways that are natural for you in harmony with your gift and talents. Ellen White in her book *Christian Service* says, "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."¹

"The church is God's appointed agency for the salvation of men. It was for service, and its mission is to carry the gospel to the world"² (Matt 28:19, 20). Every congregation needs to take this general statement of mission and localize it. After developing a statement of mission the next step is to decide on some measurable objectives which help your church to fulfill its mission. One of these:

1. Research congregation's growth pattern in a given period.
2. Develop a statement of mission
3. Set objectives for growth
4. Study needs for community
5. Develop strategy to reach the objectives
6. Organize, assign, train, direct and encourage
7. Monitor and measure progress towards objectives
8. Disciple converts.

For this plan to succeed there are three basic approaches that are producing results:

- a. Small groups or evangelistic units, made up of those with similar gifts and talents
- b. Family territories with each church family accepting a prayer responsibility for a specific part of the total church territory.
- c. The discipline of selected members with on the job training over a given period.

Our Need of the Holy Spirit

Ellen White says, "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should our first work."³ When we have fire,

¹ Ellen White, *Christian Service* (Hagerstown, MD: Review and Herald, 2002), 254.

² *Ibid.*, 15.

³ *Ibid.*, 41.

whole hearted consecration to the service of Christ God will recognize the fact by the Holy Spirit without measure; but this will not be while when the largest portion of the church are not labors together with God.⁴

That is to say:

1. That each member has a part to play
2. That we yield to the power of the Holy Spirit

Ask the following questions:

1. What is the present world population?
2. What percentage of the world population has never heard the gospel?
3. What is the ratio of Adventist members to world population?
4. How many Adventist church members are required on the average to win one soul each year?
5. What is the ratio of Adventists to non-Adventists to the territory of your church?
6. How many members did take to win one soul last year in your church?
7. Do you have a coordinated plan involving each member to reach the people of your territory with a knowledge of Christ?

A. New Life In Christ

Workers should especially make plain the way that sinners may come to Christ and be saved. Point them to Christ as did John. "Behold the lamp of God that taketh away the sins of the world." (John 2:29).

B. Present Christ First

The simple way used in steps to Christ is the most effective way to reach the lost men and women. Only when a man is brought face to face with Christ in all his beauty is he ready to place himself in a "right relation with him who has loved us with a great love."⁵

C. The evidence of Discipleship

"We must not lose sight of the fact 'obedience – the service and allegiance of love – is the true sign of disciples.'⁶

D. Satan attempts to distort our concept of God

Before the entrance of sin the relationship between man and his creator was perfect. There was trust and harmony. Yet today it is not understood so. Always the blame goes to God (Rom 5:8. John 1:19).

E. Repentance

As a man love for Christ Grows , he realizes how he has wounded the saviors heart; he realizes the alienation he has used; he is aware of how often he has chosen his own ways than Gods way (Rom 6:23).

F. The Covenant Relationship

Calvary, rather than setting aside the law of God, is the greatest proof that it could be set aside.

⁴ Ibid., 253.

⁵ Ellen White, *Steps to Christ* (Brookfield, IL: Pacific Press, 1945), 17.

⁶ White, *Steps to Christ*, 58.

Conclusion

The main purpose of our existence in the world as Adventist is to give the world the three angels' messages. If as a church we can't live to that task our existence in our communities may be of no value. Let us all rise up and go forward in unity and oneness to reach the unreached with the saving message of our Lord Jesus Christ. It is in this spirit that the disciples and the apostles of Jesus Christ managed to turn the world upside down

Lecture Five History of the Adventist Church Among the Mijikenda

The Adventist Church was established in Kenya coast in 1934 by a missionary called M.C. S. Reitt from Germany who was working in Tanganyika, and Pastor Peter Risase from Pare Tanganyika. This happened when the East African Union laid a plan to cover the entire region including Somaliland. The Adventist survey of the Northern European Division of 1934, reports that after being ordained as a pastor, Peter Risase opened Changamwe, a little distant inland from Mombasa Island. Together with missionary W. C. S. Reitt, Risase founded the Chonyi, Paziani, and Singwaya congregations and baptized many people.⁷

The missionaries used several methods in doing evangelism work. They constructed churches which served as school schools during week days, and also established the believers' communities who lived around Church compounds away from their relatives. In these communities of believers, the converts were taught religion, healthful living and formal education. The established schools served as centers for evangelism through the children who attended class. Even though the work did not progress well.

Lecture Six Failed Effort to Evangelize the Mijikenda

The Adventist Church although established itself in the Coast of Kenya as early as 1934, but the achievements in terms of winning the Mijikenda in a large number was not realized. The Mijikenda maintained many of their beliefs and practices of their traditional cultures. They resisted conversion attempts by Christian missionaries than their neighbors, and they adhere to many things that they were derived from their traditional religion, which was a form of ancestor worship. They have also incorporated the myth of their origin, as well as a description of Kaya based stratified social structure, into a written record which is assessed on to their children.

⁷ Dictionary of African Christian Biography, "Carscallen, Arthur Asa Grandville, 1879-1964," accessed 17 July 2012, http://www.dacb.org/stories/kenya/carscallen_arthur.html.

The Adventist Church used the western style or methods of evangelism, which worked but very little. They taught the fundamental principles i.e. creation, trinity, the state of the dead, resurrection, salvation etc. But the Mijikenda found their traditional teachings more appealing. They stressed the distinctiveness of their own animistic tradition and how it contrasts with Christianity brought by the Christian Missionary Society, hence resisted to believe the new messages. Some churches established by missionaries in the interior of the Coast declined both in development and membership. The established schools were taken by the government hence failed to serve as centers for evangelism. There was more emphasis on secular education as opposed to Christian education. As a result the opportunity to reach the non-believers through their children was eventually closed. The fact that Christianity has not taken root among the Mijikenda, cultural practices have been upheld strongly.

Lecture Seven Christ Our Pattern

Luke 9:1-6 Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick....so they departed and went through the towns, preaching the gospel and healing everywhere.

Introduction

After Jesus called His disciples He trained them so that they might be not only His followers, but also teachers, preachers, physicians and evangelists. Mark says, "Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons" (Mark 3: 14, 15). When He walked in Palestine in every city and village teaching, preaching and healing all manner of diseases, the disciples were His witnesses (Matt 9:35, 36). They were present almost in every sermon He presented, in every prayer that He offered, and in every miracle that He performed. They were to learn of Christ, before teaching others about Him. Disciples' means "A learner," and the first disciples were as pupils in the primary department. Thus their first contact with Christ was as their teacher-master.

After a while Jesus felt that He should send out His disciples to field and so He sent them out for evangelistic campaign. He sent them to preach everywhere, there were no boundary restrictions. In fact He gave them power to heal every sickness, and to cast out demons. That is to say Jesus equipped His men before they ventured into the dominion of the prince of darkness. They were enabled to perform miracles and so went out.

The Result

After witnessing a great work that they did, the disciples brought back the report. Apparently it was a great work. The sick were healed, demon possessed were also made whole. The power that was with the master alone now is with the twelve. Twelve men with powers almost equal to their master what an achievement. The Lord again appointed seventy and sent them two by two before His face into every city and place where He Himself was about to go (Luke 10:1-3). They return with joy because even the demons were subject to them, and Jesus confirmed that He saw Satan falling

like a lightning (Luke 10:17-19). For even hereunto were ye called; because Christ also suffered for us, leaving us an example. That we ye should follow His footsteps.

In every society, schools and institution of high learning there are patterns or role models of people to follow. These are men and women who have good characters to emulate. These could be teachers or students. Teachers for example become role models to their students because of their expertise in the area of their profession. They attract students and impress in their mind through what they teach and how they handle the subjects. But in the spiritual life, the Bible says Christ is our Pattern, our role model that we can learn from. "Looking unto Jesus the author and perfect of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb 12: 2).

Those who have taken Jesus as their example and role model should involve themselves in evangelistic work. As He sent His twelve disciples and later seventy, the Adventist Church too must send her troops out for the gospel campaign especially to the Mijikenda people. The power and authority over demons that Christ gave to disciples, and to heal all manner of diseases, is today given to the Church of God. Members do not have any reason absolutely as to why they cannot preach, teach or heal.

The Mind

Paul in his letter to the Philippians speaks of the mind that Gods people should have. "Let this mind be in you which was also in Christ Jesus."(Phil 2:5). The mind should be surrendered to Christ in totality, and be under His subjection, because it is from the mind that evil thinking originate.

Conclusion

As followers of Christ we are called not only to follow Him, but also to be like Him, by leading a spiritual and sanctified life. As we serve and learn of Him. We will strive to live like He lived and relate with people as He related with the people that came in contact with Him. He will continue to be our pattern and role model in our spiritual, moral, and social life. We will engage ourselves in the work of evangelism as He Himself was engaged in evangelism. As He sent His disciple to reach out every individual, likewise we will sent out our people to reach the unreached and bring them to the church of God.

Lecture Eight

One-on-One Evangelism

Acts 8: 26. Now an angel of the Lord spoken Philipians saying, "Arise and go toward the south the road which goes from Jerusalem to Gaza. So he arose and went and behold, a man of Ethiopia, a eunuch of great authority under conduce the queen of Ethiopia.

One on one methods of evangelism has been used by Jesus and his disciples. It is one of effective methods when used wisely. Philip was told to go down the road to Gaza, and there he found on Ethiopian eunuch coming from worshipping in Jerusalem. When he approached the eunuch the eunuch was reading the Bible, the prophecy that talked about Jesus Christ (Acts 8:32-33). When Philip explained the prophecy and interpreted it to the eunuch on his chariot, he accepted the message and was baptized (Acts 8:34-38).

The Jailer

In Acts chapter 16, the writer describes how Paul and Silas were jailed after healing the evil spirit possessed girl. When an angel of the Lord opened the jailed gates at night, the jailer thought prisoners had run away, and decided to kill himself (Acts 16:25-27). But when Paul called him and told him that all prisoners were present, the jailor was so afraid because of that incidence. He ran trembling like the light and counted all the prisoners to confirm what Paul told him. When he confirmed the report he was touched, and he opened his heart to the message that were presented to him, and was baptized that night (Acts 16:31-34).

This method can be effective when applied by the visiting preachers or groups in the un-entered areas. This can be effective when visitation is done and homes are visited. There are people who can be won in a group, but there those who take the message seriously when the preacher addresses him and his problem.

Lecture Nine Factors Affecting the Adventist Church Among the Mijikenda

For the Adventist Church to make an impact and win the Mijikenda, there must be an understanding of the factors that affect the Adventist Church among the Coast people especially the Mijikenda. These factors are in relation to marriage, religion, age groups, circumcision etc. In his book Mijikenda, Tiambe Zeleza says that, “The most advanced respected age- set were the senior elders. They made important decisions for the Kaya about politics, religion, and law. In different situations they were assisted by the secret Vaya society, made up of the most important elders. That is to say the Mijikenda people largely depend and rely on kaya elders for instructions on matters dealing with social, economic, religious and culture.

It is on this basis that the Church must endeavor to understand the setup of these communities and what they believe, and how they operate on their daily activities. Failure to understand the Mijikenda culture and their beliefs contributed immensely to the failure of the Adventist Church in the past.

Lecture Ten How to Reach People with Strong Traditional Beliefs

The Mijikenda people are among those communities that strongly stick to their cultural practices. Yet there is hope. Even when the situation looks hard, there is hope to reach the Mijikenda by the message of our Lord Jesus Christ. The book of acts is full of thrilling stories of different conversions from the Jewish community to join the Christian Church. It was hard for a Jew to leave Judaism and join other faith or religion. But in the time of the disciples and apostles, many Jews and noble men join the church of Christ (Acts 2:41-45).

In chapter five we read, “And by the hand of the apostles were many signs and wonders wrought among the people” (Acts 5:12). Miracles were done because the Church was engaged in evangelism. They were not restricted by any authority, neither by the power from the Church leadership, but forward they went preaching the gospel of Jesus to every creature. The people who were regarded strict in their culture, were now the prospects and converts into the Christian Church. Even when there was

warning and threatening, arrests and imprisonments, the apostles went ahead to reach many (Acts 4: 1-4).

Becoming His Witnesses

The Book of Acts depicts the apostles of Christ as witnesses. For example Peter the same man who had promised to follow Jesus even if it meant death, but who cowered in fear when a mere servant girl identified him as one of the Lords followers (Luke 22:56, 57), spoke the name of Christ with great power and authority and without fear of the consequences. He knew the danger of preaching Jesus. He knew the hostility it could bring from the Jews. He knew that by doing the will of God and preaching he would be taking his life in his hands. Still, he had no choice. He had to preach anyway. He had to speak the name of Jesus. As he told the authorities, he could do nothing else. After the things he had seen and heard, after the powerful touch he had received from the Holy Spirit of God, he felt compelled to preach the gospel Acts 4:19-20 (The Maxwell Leadership Bible page 1346).

Full of the Holy Spirit

The presence of the Holy Spirit in the early Church made a significant change. “Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus (Acts 4: 13). The power of preaching and witnessing, the power of healing the sick, came to them as a result of the Holy Spirit. They were bold in their duty as opposed to the cold feet they had developed in the initial time. They continued with their mission of witnessing even when they were told stop. “But Peter and John answered and said to them, whether it is right in the sight of God to listen to you more than God, you judge. For we cannot but speak the things which we have seen and heard.” (Acts 4:19, 20).

Conclusion

The Holy Spirit is needed in the gospel campaign to win Mijikenda into the Adventist Church. Even though there is no threat to the Church as it was in the early Church, the Holy Spirit is needed to accompany the workers during and after the work. The Holy Spirit is needed to convict the hearers and listeners of the word during the campaign. Ellen White in her book Evangelism observes, “While the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest persevering labor. . . . The call is for men who will go forth imbued with the Holy Spirit of Christ, and work for souls.

Lecture Eleven Global Mission Evangelism

The Lord requires that His church moves like an army in the gospel commission. In the book Medical Missionary the pen of inspiration says, “The Lord Jesus desires the members of His church to be an army of workers.”⁸(MMP. 316).

⁸ Ellen White, *Medical Ministry: A Treatise on Medical Missionary Work in the Gospel*. 2nd ed. (Mountain View, CA: Pacific Press, 1963), 316.

Gods plan for His church, like His plans for individuals, unfold gradually in stages. In the early decades of the Advent movement the pioneers did not realize that their work must embrace the entire world. Many of them felt that Matthew 24:14 had already been fulfilled in one of two ways, either by being preached to representative peoples of all nations who had found a refuge in America or that it was the being fulfilled in the world mission program of Protestantism in general. (How to help your church grow P.42).

God however, is once sharpening the focus of our mission and beckoning us to take another as His purpose for worldwide evangelization. While for many years the emphasis was reaching every nation, now the focus seems to be best expressed in Mark. "To every creature." (Mark 16:15). "Therefore, church must realize its obligation to carry the gospel of present truth to every creature."⁹

To Every man's Door

The thought of reaching everyone with knowledge of Jesus and His message of good news may seem overwhelming. It might cause us to explain, Impossible! But, is our assignment any impossible than the commission given to the original twelve disciples? We rejoice that they did not respond, "Impossible! Their experience reminds us that, "With God all things are possible" (Matt 19:26).¹⁰

God longs for the church to be a loving. Sharing, serving fellowship. It is only as we join the savior in service that we shall come to reflect His character. The Lord wants us to know the life transforming joy that is to be found in soul – saving ministry.¹¹

A Serving Fellowship

Think of the possibility of a door to door ministry patterned after the example of Jesus. "Our savior went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate."¹² Christ's method is not a combative, argumentative approach, but rather an approach of loving service, meeting felt needs. Christ's model does not lead to a stereotyped, mechanical approach, but to a loving ministry in harmony with the varied gifts and talents possessed by the members of his church.¹³

Conclusion

The effort to reach people in their localities by visiting door to door will yield not only results, but also will create friendship that will be a get way to know the

⁹ White, *Christian Service*, 111.

¹⁰ Knowles, 44.

¹¹ Ibid.

¹² White, *Christian Service*, 114.

¹³ Knowles, 45.

truth. Service for mankind is for mankind is very essential especially in regards to salvation

Lecture Twelve Church Growth

The Spring Brook Church board decided to have an assignment Sabbath during which each family would receive its own subdivision of the total church territory. This plan was conceived as a means of helping the church toward the ideal God envisioned when He directed that each new convert should be assigned a post of duty. The board decided on territorial assignments on the basis of the Spirit of Prophecy counsel “whenever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition.”¹⁴

A check of the church membership list of 194 showed that there were 78 families who could be assigned territorial responsibility. This excluded three shut-ins who would be assigned as prayer partners to team up with other members. Every time several people join in visiting every home in a given area, there must be a plan, there must be organization. It is not enough to simply say, “Go and share the good news.” Certainly we should do that at every opportunity, but if we are to reach every person with good news, we must have a plan.¹⁵

Territorial assignment

For the Church to succeed in soul winning a territorial assignment is very much required. Each family or group to be involved in visitation and literature distribution. The assignment should consider the distance so that it becomes easier for the members to reach their area of assignment in time.

Prayer

After the area assignment the church should engage in seasonal prayers for the territories assigned. “As the names of other interested people reached the church from various sources, they were channeled to the proper families, who immediately added them to the family prayer list.”¹⁶

Family Togetherness in Soul Winning

In some cases two or three chose to work their territories together. This made possible variations in visiting teams and increased the opportunity for learning experiences. In addition to the husband and wife team, two husbands were able to visit together, or two wives or two teenager young people. Realizing the value of

¹⁴ White, *Christian Service*, 12.

¹⁵ Knowles, 54.

¹⁶ *Ibid.*, 58.

small-group dynamics, the Spring Brook Church leaders made provisions for the lay activities service to be conducted.¹⁷

Some members of the Spring Brook Church, had soul-winning projects before territorial assignment was introduced. The majority of these continued with renewed fervor. They experienced a greater sense of participation in the soul winning program now that they had their own territories. In cities with many Adventist churches, the division of territory is admittedly more difficult than in a city with only one church. This can be resolved by representatives from each church meeting to work out interchanges of territory where necessary.¹⁸

Conclusion

The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth.”¹⁹ Fasten the mind on a soul and then seek the Lord for wisdom as you devise ways and means to win that soul for Christ and His message. Do this with one after another in your territory and God will make Himself responsible for the results.²⁰

¹⁷ Ibid., 59.

¹⁸ Ibid., 61.

¹⁹ Ellen White, *Testimonies to the Church* (Mountain View, CA: Pacific Press, 1948), 6:29.

²⁰ Ibid., 6:61.

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1994 – 1996 Departmental Director (Stewardship, Church Development)
1991 – 1993 Departmental Director (Stewardship, Church Development, and Sabbath School)
1987 – 1990 Departmental Director (Youth, Lay Activities).
1985 -1986 Pastor Maeta District
1983 – 1984 Pastor Matare District
1980 – 1982 Pastor Maeta District
1980 Employed as a pastor